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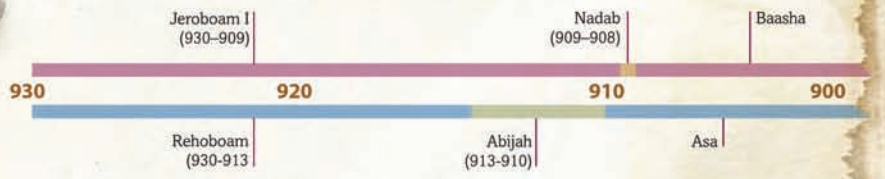
REHOBOAM AND JEROBOAM DIVIDE THE KINGDOM

The discontent and unrest that existed in Solomon's kingdom was like a powder keg awaiting a spark. When Solomon died, the occasion for the explosion came because of the foolish insensitivity of his son Rehoboam. The 10 northern tribes revolted against Rehoboam and appointed Jeroboam as their king.

Israel (northern kingdom)

Jeroboam established his capital at Tirzah. He was succeeded by his son Nadab, but the dynasty was soon cut off by Nadab's assassination.

Nadab besieged the Philistine city of Gibbethon, but during the siege was assassinated by his successor Baasha (1 Kin. 15:27).



Judah (southern kingdom)

Rehoboam fought border wars against Jeroboam, probably over the territory of Benjamin which was a buffer zone between the two kingdoms (1 Kin. 14:30).

Abijah (or Abijam), son of Rehoboam, continued the border wars against Jeroboam

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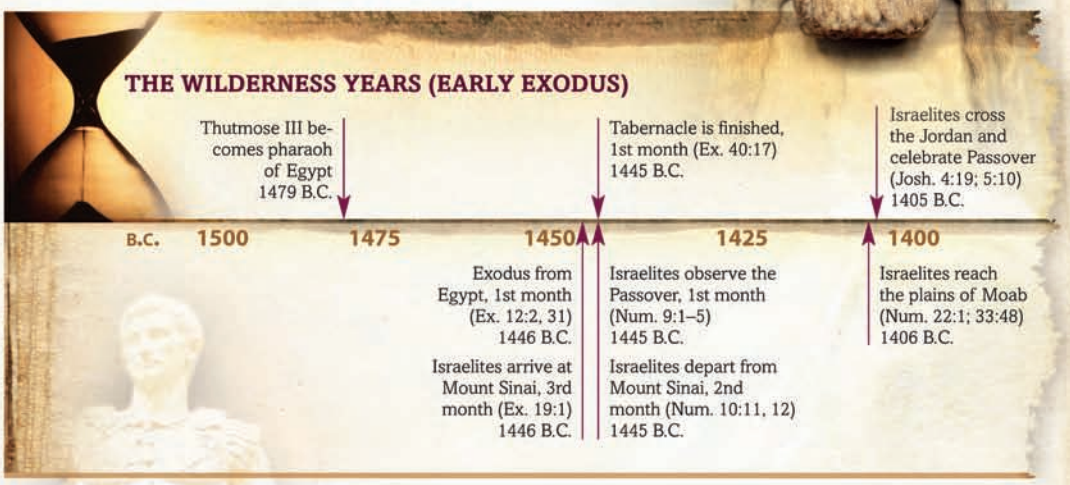

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Moses' Flight and Return to Egypt
Moses fled from Pharaoh through the Sinai desert and settled in the land of Midian. In the vicinity of Horeb, located by tradition in the Sinai Peninsula, God revealed Himself in the burning bush and called Moses to go back to Egypt. Moses met Aaron at Horeb, and together they returned to Pharaoh's court in Rameses.

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Information current at time of writing

INTRODUCTION

The Bible was not written at one time nor by one author. The books of the Old and New Testaments were written over a period of more than 1,000 years, and their contents cover a variety of ancient peoples and cultures. If we are to understand and appropriate the Bible's message today, we need some sense of the historical and cultural context in which its diverse parts appeared. We read the words of the Bible today under entirely different circumstances than those under which they were written. To neglect the historical and cultural background of the biblical books is to risk misunderstanding them.

Unfortunately for modern readers, the individual books of the Bible do not always provide the information necessary to understand the Bible's historical and cultural background. At the time that these books were written, readers would have already been familiar with the world the writings describe. But thousands of years later, the events and customs that the original readers would have recognized immediately are often confusing and only dimly understood by modern readers.

The Chronological Study Bible will take you on a journey through the history and culture of the Bible. It will allow you to step back into biblical times and discover the world out of which the Bible grew. It will help you follow the flow of events in the Scriptures and see where sacred and secular history converge into one story of salvation. You will learn how sacred history fits into the context of secular history—why an event happened, how events relate to each other, as well as the cultural, religious, political, and geographical background that influenced the events.

Features for Historical and Cultural Learning

Several features of *The Chronological Study Bible* will help you understand the history and culture of the Bible.

Chronological Bible Text The entire New King James Version text is rearranged according to the time of the events narrated in each book or passage. Every verse of the Bible is located in one of nine epochs of time.

Transition Commentary Transition Comments explain the placement and chronology of related passages of the Bible. You will learn how different Bible passages relate to each other and how they relate to the history of the ancient Near East and the Greco-Roman world. For instance, chapters 7 and 26 of the Book of Jeremiah preserve two versions of a single sermon. In *The Chronological Study Bible,* these chapters appear together under "Jeremiah's Temple Sermon" (p. 709), along with one of Jeremiah's confessions that responds to the persecution he experienced as a result of his preaching.

Epoch Introductions An "epoch" is a period of time that is characterized by peculiar features or events. *The Chronological Study Bible* will lead you through nine epochs, beginning with Epoch 1 (from creation up to Israel's patriarchs) and finishing with Epoch 9 (the church age and the visions of the end time). Introductions to each epoch discuss the peoples of that time and reveal what archaeology and the biblical literature tell us concerning the period.

Historical Overviews The Bible story unfolds over thousands of years. Historical Overviews provide descriptions of the changing times, helping you to form a mental view of the steps along the way. You will learn the importance of happenings from "The Beginnings of Human Civilization" (p. 2) to "Apocalyptic Writings and the End Time" (p. 1408).

Background Notes At many points, the world we read about in the Bible is related to the world outside the Bible. Background Notes provide information on the events, the customs, the religions, the literature, the politics, the places, and the persons with which the people of Bible times were familiar. For example, in "The Flood Through Other Eyes" (p. 9) you will learn of great flood stories that were told and retold throughout the ancient Near East.

Daily Life Have you ever wondered what life was really like for Bible peoples? Many of their customs differ greatly from ours today. Daily Life insights will acquaint you with topics such as "Cults and Supernatural" and "Politics and Government." In "Marriage and Family" (pp. 38, 59) you will see why being the firstborn son was a privileged position in the ancient family.

Time Panels It is easier to grasp the passage of time when events are plotted along a time line. Time Panels treat significant topics of the Bible, such as "Paul Becomes a Missionary" (p. 1275), which shows the important occurrences of Paul's life between his conversion and his earliest missionary journeys.

Time Capsules While the Bible offers some information for determining the dates of particular events, many more events of ancient history find no mention whatsoever in Scripture. Time Capsules provide dates for important episodes and occasions, grouping events inside and outside of the Bible within specific time periods. The list of happenings in "Time Capsule 522 to 520 B.C." (p. 942) and "Time Capsule 518 to 500 B.C." (p. 946) shows why the reign of Darius I in Persia was an opportune time for the Jews to rebuild and rededicate the Jerusalem temple. The Time Capsules appear in chronological order throughout *The Chronological Study Bible,* but no attempt has been made to locate them at the exact chronological time of the Bible text. Because of uncertainties in establishing an exact date for the Bible narratives, the Time Capsules have been placed only within the approximate time period of a narrative.

Time Charts How can you organize for your study the years and years of time that relate to what you read in Scripture? Time Charts provide visual overviews of important chronological topics in the Bible. The final pages of the New Testament warn of Jerusalem's demise, and "The Fate of Jerusalem" (p. 1417) charts Jerusalem's rocky course of events from the temple's desecration by Antiochus IV to the city being renamed Aelia Capitolina as a Roman colony.

Maps Maps provide knowledge of the geography of biblical times. Dozens of in-text maps appear throughout *The Chronological Study Bible* showing the Bible lands as the ancient peoples knew them. In "The Hyksos Empire" (p. 57) you will see that during patriarchal times foreigners ruled a region encompassing Egypt as well as Palestine, which was then known as "Retenu."

Scripture References References at the top of each page help you locate the Bible passages appearing on a particular page. On each page with scripture, the first and last verse starting on that page are indicated.

Cultural and Historical Topics Are you interested in the lives of ancient peoples? Do you want to learn about their daily customs? The gods and goddesses they worshiped? The places where they lived and worked? The writings they read? The peoples, rulers, and nations that affected their lives? *Cultural and Historical Topics* (p. 1431) will help you locate such information in the Background Notes.

Glossary The Background Notes mention certain names, places, and things that are unfamiliar to us today. The brief descriptions and explanations of these subjects in the *Glossary* (p. 1449) provide clarification when you need it.

Concordance and Index of Scripture Passages A 195-page concordance (including people and places) allows you to look up passages by the words they contain (p. 1469). The *Index of Scripture Passages* (p. 1665) follows the concordance, and provides a guide to page numbers for all of the Bible passages in the chronological arrangement.

Reading a Chronological Text

This study Bible's attempt to rearrange the Bible text in the order of the events it narrates will probably highlight some difficulties that many Bible readers have never noticed. The Bible as it really is, not as we have imaginatively harmonized it in our minds, may be a bit unsettling at first. But to recognize such problems will only help readers better appreciate the efforts of serious biblical scholars to interpret the Bible. One goal of *The Chronological Study Bible* is to help Bible readers join the scholars' quest for historical truth.

Rearranging the Bible is, of course, a fallible human effort. Even those who have earned advanced degrees in the various fields of biblical studies would disagree on any particular rearrangement. The editors of *The Chronological Study Bible* have been forced at times to make hard decisions, to choose one location at the neglect of another that is equally plausible. In such instances, an honest effort has been made to acknowledge another possible arrangement and to present its case fairly. This allows readers to decide the issues for themselves.

In the case of debated issues *The Chronological Study Bible* avoids presenting a single, biased perspective. Rather, it treats evenhandedly the entire spectrum of credible opinion on disputed matters. It takes with equal seriousness the views of traditional, conservative Bible students and those of modern, critical scholarship. No attempt is made to persuade readers that one particular view is correct; that determination is ultimately their prayerful and thoughtful responsibility.

Rearranging the order of the Bible's books may appear to some readers to be a violation of the integrity of the Bible. The goal of *The Chronological Study Bible* is not to replace the time-honored canonical arrangement, but instead to honor time as the setting in which the biblical record appeared. Readers who study this Bible will return to their traditional Bibles better equipped to read them. No longer will its words be disconnected holy pronouncements out of the blue. They will be seen for what they really are: words "fitly spoken ... like apples of gold in settings of silver" (Prov. 25:11). To acquire a sense of the flow of the Bible's story will put flesh and blood on its message.

Cyrus Cylinder. Terracotta, Babylonian, ca. 539-530 B.C.
From Babylon, southern Iraq
photo by Marco Prins and Jona Lendering

READING THEOLOGICAL HISTORY

One goal of *The Chronological Study Bible* is to help readers acquire a greater appreciation for the historical dimensions of the biblical message. The Bible is not a theology book arranged according to topics: God, man, sin, salvation, etc. Nor is it simply a chronicle of events from creation to the final consummation. Historical events are often the Bible's subject matter, but these events are always reported from a particular perspective. That perspective is theological history. It is in the arena of history that God has chosen to make Himself known.

History and the Old Testament

The Old Testament is centered in history. It describes historical events and is addressed, at one level at least, to a specific historical audience: the Hebrew people. This makes the faith taught in the Bible very different from the beliefs of other ancient Near Eastern peoples.

The peoples surrounding the Hebrews built their religious beliefs on the rhythms of nature. The world had visible patterns, but to its inhabitants these rhythms were unexplainable, uncontrollable, and therefore attributed to the gods. There were gods to represent all the phenomena of nature: gods of the sun, moon, rain, storms, rivers, seas, and the earth itself. The typical religious expression of such religion was the myth, a story that explained these unexplainable features of nature. For instance, almost every people had a myth of a deity who was dead for part of the year and alive for the rest of the year—a story that explained the recurring cycle of the seasons.

The God of the Old Testament is very different. Most importantly, He is one God. All the phenomena that other peoples regarded as gods are simply the creations of the one God. In the other religions of the ancient Near East, nature was divine; in the Bible, God both created nature and was more than nature. The God of the Bible deals with His creation not in recurring, regular patterns, but in one-time, extraordinary moments of self-revelation. Moreover, these moments when God acts on earth are not described in vague, mythic language ("long ago, in the land of the gods"), but occur in real time, in recognizable locations on earth.

For this reason, the Old Testament's primary mode of communication is not myth, but history. Israel was not interested in describing how God acts in continual repetition in nature; Israel wanted to tell how God had performed unique, one-time actions in human history. They wanted to tell how at specific moments in history, God chose Abraham, blessed Jacob, and saved Abraham's and Jacob's descendants from slavery in Egypt. They wanted to tell how God established His chosen king over Israel, how God allowed that kingdom to be destroyed, and how once again God rescued His people from captivity. To tell their very different sort of faith, the Israelites used the art of history writing, and the Old Testament itself contains some of the very earliest examples of this art.

Of course, not all of the Old Testament consists of history writing. But even the parts of the Old Testament that are not history writing themselves usually appear in some historical context. The oracles, speeches, and poetry of the prophets are not history, but they are addressed to real people in real historical situations. They recall God's mighty acts of the historical past; they promise that God can and will act in history again. Books of wisdom and philosophy that do not speak of history at all, like Proverbs and Ecclesiastes, are nevertheless identified with the historical context of King Solomon's court. Even the psalms, intended for regular repetition in public worship, often provide a historical background, such as Ps. 3, superscribed as "A Psalm of David when he fled from Absalom his son."

Israel understood God as a God who acts in history, and for this reason almost every religious utterance was read in light of the history of God's mighty acts. Therefore, to understand the Old Testament as it is meant to be understood, the reader must have some grasp of the historical events that lie behind each chapter and book. Unless the reader knows the history of Israel and the ancient Near East, the Bible will always be to some extent a closed book.

The New Testament and the Old

The Old Testament was the Bible of the New Testament writers. Old Testament images and concepts filled their minds. Allusions to the Old Testament appear on nearly every page of their writings. The teaching of the Old Testament was basic to their thought.

These New Testament writers also believed that Christ was God's final revelation, the One who brought the earlier revelation into proper focus (Heb. 1:1, 2). Indeed, the risen Christ Himself had explained to His disciples how He fulfilled the Scriptures (Luke 24:27). Thus New Testament writers understood Him to be the One who brought to completion God's plan of salvation recorded in the early chapters of Genesis.

History writing in the New Testament is certainly a theological history. The authors believed that the purpose and meaning of history could be found in Christ. Therefore, the history of which they wrote was salvation history. God's earlier saving works looked forward to the Cross. God's bringing His people out of Egypt became a pattern for Christ's atoning work. At the Passover meal commemorating this deliverance from bondage, Christ made the bread and wine symbols of His death and of the new covenant (Luke 22:19, 20). History had reached its highest point in Him. So Paul, the most influential teacher of Christianity, wrote about the Jesus who appeared to him on the Damascus Road, describing the risen Christ as the one "through whom are all things, and through whom we live" (1 Cor. 8:6).

The Message and the Historical Setting

While both the Old and New Testaments present their message on a historical frame, the message takes precedence to the historical setting. The writers of biblical history did not write in the same manner as a modern historian. Ancient history writers were not as interested in "when something happened" as they were in the meaning of the events they were recounting. Therefore the reader of biblical history must be aware that many of the concerns that dominate modern history writing (specific dates, discussions of natural causes) simply were not very important to most of the biblical writers.

REARRANGING THE BIBLE'S CANONICAL ORDER

The individual books included in the Old and New Testaments as authoritative are called "the canon." For some readers, the placement of these books in our English Bibles (called "canonical order") is slightly confusing, since it does not always follow chronological order. Rather, it follows the order of the Latin Vulgate translated by Jerome in the 4th century A.D.

A reader can follow the Old Testament chronology easily for the first dozen books (Genesis through 2 Kings), but after that the chronological order often disappears. The books of Chronicles through Esther backtrack and retell many of the events already described. Portions of the books of Psalms and Proverbs refer to times that are centuries apart, and the prophetic writings, speaking of widely different times, are not presented in straight chronological order.

The New Testament reader also faces some chronological uncertainty. The life of Jesus appears in four Gospels, and while all four Gospels report information about Jesus in general chronological order, none do so strictly. Certain sayings or events appear in differing sequences in the various Gospels. Each of the authors had a slightly different purpose and audience in mind, and structured his materials in order to achieve the greatest effectiveness. Determining the events of Paul's life is not simple since the information from his letters does not always connect directly with the narrative of the Book of Acts.

Thus the canonical order presents a dilemma. To understand the Bible the reader must understand something of the history to which the Bible refers. At the same time, though, that historical background is not readily apparent from the order of the books in the Bible itself. *The Chronological Study Bible* makes the Bible's historical background more accessible by rearranging the Bible text according to nine epochs of time.

Moving Whole Books. To begin with, whole books of the Bible are relocated according to the historical time period narrated in the books. This reordering disrupts the canonical order of the books, and though this might seem irreverent to some people, it actually continues an ancient practice. The order of books in the Septuagint (the Greek Old Testament) differs from that of the older Hebrew Bible, and some of the Septuagint reordering is reflected in our English Old Testaments.

The early Greek translators, thinking a chronological order would make more sense, moved such books as Ruth, Ezra, and Nehemiah from their positions in the Hebrew manuscripts. The Book of Ruth does not appear after the Book of Judges in the Hebrew Bible, but near the end of the Bible. The books of Ezra and Nehemiah come before the books

of Chronicles, even though they narrate events occurring later in time than those narrated by Chronicles. When the Old Testament was translated into Greek during the Hellenistic era (336–37 B.C.), the confusing chronology of the Hebrew Bible was changed by relocating several of these books. The Book of Ruth, which tells of events during the final years of the judges, was inserted between the books of Judges and 1 Samuel, while Ezra and Nehemiah were placed after 2 Chronicles.

Moving Portions of Books. Chronological confusion is not restricted to the order of whole books, however. The contents of certain individual books are not in chronological order, making it difficult for a modern reader to comprehend the historical context. So in addition to reordering whole books, even the contents of individual books have been rearranged—quite extensively in books like Isaiah and Jeremiah—to follow a chronological outline.

Combining Portions of Books. Moreover, various books have been woven together. For instance, the historical books of Kings and Chronicles are often interrupted by prophetic books or passages that pertain to the time described in the history. The four Gospels are combined into one presentation following the sequence of the Gospel of Mark. Certain of Paul's letters are inserted into the Book of Acts.

Principles of Rearrangement

Rearranging the biblical books chronologically is by no means easily accomplished, since Bible scholars differ on almost every important point of chronology. The rearrangement in *The Chronological Study Bible* is based on two distinct chronological goals. First, it provides a *relative chronology,* placing related events together without fixed dates. For instance, the prophet Amos spoke in the northern kingdom of Israel during the reign of Jeroboam II, and so the history of Jeroboam II is read alongside the words of Amos that refer to Jeroboam's time. Second, *The Chronological Study Bible* provides an *absolute chronology* tied to historical information and fixed dates (or at least tentative dates). An absolute chronology enables readers to place the biblical history in the larger context of world history.

There are imposing difficulties with any attempt to construct either relative or absolute chronologies. Many biblical passages offer no chronological specificity. Even among books and passages that provide some indication of a specific historical context, the intended context is not always clear. For instance, the oracle of Jer. 14 is dated to the time of "the droughts," and Jeremiah's original audience supposedly had no trouble identifying this time. Modern readers, however, are not so fortunate: Were these droughts during the reign of King Josiah or King Jehoiakim or King Zedekiah? Jeremiah's prophetic career spans the reigns of all three kings. In the Book of Joel another prophet responds to a locust plague that ravaged the land of Judah. But when was that plague? Different scholars place Joel in at least three different centuries. All one can do in selecting a time period for the Book of Joel is to look at clues within the prophecy itself and then, in all humility, guess.

Difficulties vary with the different books of the Bible because those books differ from each other in the type of chronological issues they raise. *The Chronological Study Bible* addresses the unique problems of each portion of the Bible.

Genesis Through Joshua

The books of the Bible that narrate the earliest events do not provide specific years or refer to specific events or names that can be dated by other means. Even such a central figure as the individual who was Egypt's pharaoh during the Exodus is never referred to by name. Moreover, the years that are given are often suspiciously round numbers—like 40 years, which may be simply a symbolic number representing one generation.

Due to this lack of specific chronological information, scholars disagree widely on exactly when to date many events of early Israelite history. The Hebrews' exodus from Egypt, for example, is dated by many scholars in the 15th century B.C., whereas other scholars place it 200 years later, during the 13th century. The choice of either of these dates does not affect the chronological sequence of the narrative: by either date the Exodus precedes the conquest. So in *The Chronological Study Bible* both dates are given without stating any preference. The dates of the Exodus, wilderness wandering, and the conquest under Joshua are interrelated; consequently, the date a person favors for the Exodus determines the dating of the other two events.

The Exodus and Wilderness Wandering

When presenting relative chronology, the passages of the Bible are ordered according to the history that is narrated in the passage, not according to the time of the book's writing. For instance, the books of Exodus through Deuteronomy narrate the events of Israel's departure from Egypt and the subsequent wilderness wanderings. In *The Chronological Study Bible,* these books appear in the historical context of the Exodus, although many scholars argue that parts of these books were written much later. Regardless of when these books were written, their narrative can be appreciated as marvelous literature telling a story set in the time of the Hebrew exodus from Egypt.

Samuel, Kings, and Chronicles

The books of 1 and 2 Kings represent historical accounts that were evidently put together in their current form during the Babylonian exile (597–539 B.C.). Yet, because they narrate events as far back in time as the death of King David (about 970 B.C.), the

books of Kings are not located in *The Chronological Study Bible* during their time of writing (the Exile), but rather are divided up and associated with the various historical eras which they narrate.

The history of the Israelite kingdoms is recounted in two full-length histories. The first is recorded in the books of Samuel and Kings, and the second appears in the books of Chronicles. The two histories are very similar; indeed, 1 and 2 Chronicles often quote directly from the earlier history of Samuel/Kings. Yet there are some marked differences in perspective. Whereas Samuel and Kings emphasize the religious leadership of prophets, Chronicles emphasizes the role of the priests. In order to present both historical accounts in their entirety, while staying as close as possible to chronological order, the two histories alternate. The account of a particular historical time appears first as told in Samuel or Kings, being labeled "Prophetic Account." Then the same history as told in Chronicles follows, being labeled "Priestly Account." This dual history begins at the reign of King Saul and continues until the destruction of Jerusalem, at which time a single chronological account resumes.

The Kings of the Divided Monarchy

Israel and Judah kept careful records of the lengths of reign of their rulers. The Bible's dates for the kings are relative dates, cross-referencing them to each other: for instance, Ahab became king of Israel in the 38th year of Asa king of Judah (1 Kin. 16:29). Since no definite year is given for the beginning of Asa's reign, however, this information alone is not enough to establish Ahab's dates.

An additional problem occurs when the years of reign are totaled. When the years given for the kings of Israel and Judah are added up, Israel's totals do not always correspond to Judah's. These apparent inconsistencies may appear for various reasons. When one king dies and another is crowned, is that year counted twice—as the last year of the deceased king and also as the first year of the new king? When a crown prince rules as regent while his royal father is still alive, as happens more than once, are the years of the coregency counted in the reigns of both kings? These questions make it difficult to utilize the years of reign in calculating an overall chronology. To provide a consistent presentation, *The Chronological Study Bible* adapts the system of dates for the kings found in *The Mysterious Numbers of the Hebrew Kings* by Edwin R. Thiele.

In the later history of Israel, the dates are much more certain, though a few chronological problems remain. Occasionally a biblical historian will recount some event out of chronological order, usually to make a theological point. For instance, the very last event described in the life of Hezekiah king of Judah is his entertaining of ambassadors from Babylon (2 Kin. 20:12–19; Is. 39:1–8). Evidence from both inside and outside of the Bible reveals that that event actually occurred earlier, certainly not just before Hezekiah's death (2 Kin. 20:21). The biblical historian evidently moved the account to the end because of the prophet Isaiah's warning about Babylon. During Hezekiah's reign, God had delivered Judah from Assyria, but the historian foreshadows a coming time when God would allow Judah to fall to Babylon. Emphasizing chronological order, *The Chronological Study Bible* restores such temporal displacements to their probable chronological contexts.

The Prophets

Other biblical books also concern the time covered by the Samuel/Kings and Chronicles double history. In *The Chronological Study Bible* most of the prophetic books are inserted at the appropriate historical points in the "Prophetic Account." Several groups of psalms as well as the words of the priestly prophet Ezekiel appear within the "Priestly Account." Books are inserted within the Prophetic and the Priestly accounts according to the events which are narrated or prophesied, not according to the times when the books were written. The Book of Jonah, for instance, is often thought to have been composed some time in the Persian era (559–331 B.C.), but events in the book are set in the lifetime of the prophet Jonah, who lived centuries earlier, during the reign of Jeroboam II (793–753 B.C.). Thus, the Book of Jonah appears in the context of Jeroboam's reign.

Other prophetic passages speak of times later than the traditional date of composition for the passage itself. For example, parts of the Book of Isaiah refer to events that took place centuries after the prophet Isaiah lived. Though Isaiah prophesied in Jerusalem during the 8th century B.C., the passage of Is. 44:28; 45:1 refers by name to Cyrus, a Persian king who lived in the 6th century. For this reason, some chapters from the Book of Isaiah appear in the time of Cyrus (539–530 B.C.). While scholars disagree whether these chapters were written by Isaiah of Jerusalem or by a later prophet during the 6th century, they agree that the 6th century is the time to which these chapters refer.

The Book of Ezekiel provides many dates, most of which indicate when the prophet received a message from God. To calculate his dates Ezekiel began counting from the exile of Jehoiachin to Babylon in 597 B.C. Each date is expressed as a "year of King Jehoiachin's captivity" (Ezek. 1:2) or a "year of our captivity" (Ezek. 33:21). In providing modern equivalents for Ezekiel's dates, *The Chronological Study Bible* follows the system of dates compiled in *Babylonian Chronology 626 B.C.–A.D. 75* by R. A. Parker and W. H. Dubberstein.

The Book of Jeremiah

The Book of Jeremiah, perhaps the most radically rearranged book in *The Chronological Study Bible,* is a prime example of a book that lacks chronological order in its canonical form. As one of the most history-conscious of the prophetic books, Jeremiah refers specifically to individual kings and officials and even includes several historical narratives. At the same time, though, these history-minded oracles and historical narratives are not presented in anything resembling chronological order. Even the historical narratives of Jer. 25–29; 32–40 skip back and forth in time (see Jer. 25:1; 26:1; 32:1; 36:1). Thus although the Book of Jeremiah is only understandable in light of the historical events surrounding the destruction of Jerusalem in 586 B.C., simply reading the book from start to finish does not give the reader that necessary understanding.

Messianic Prophecies

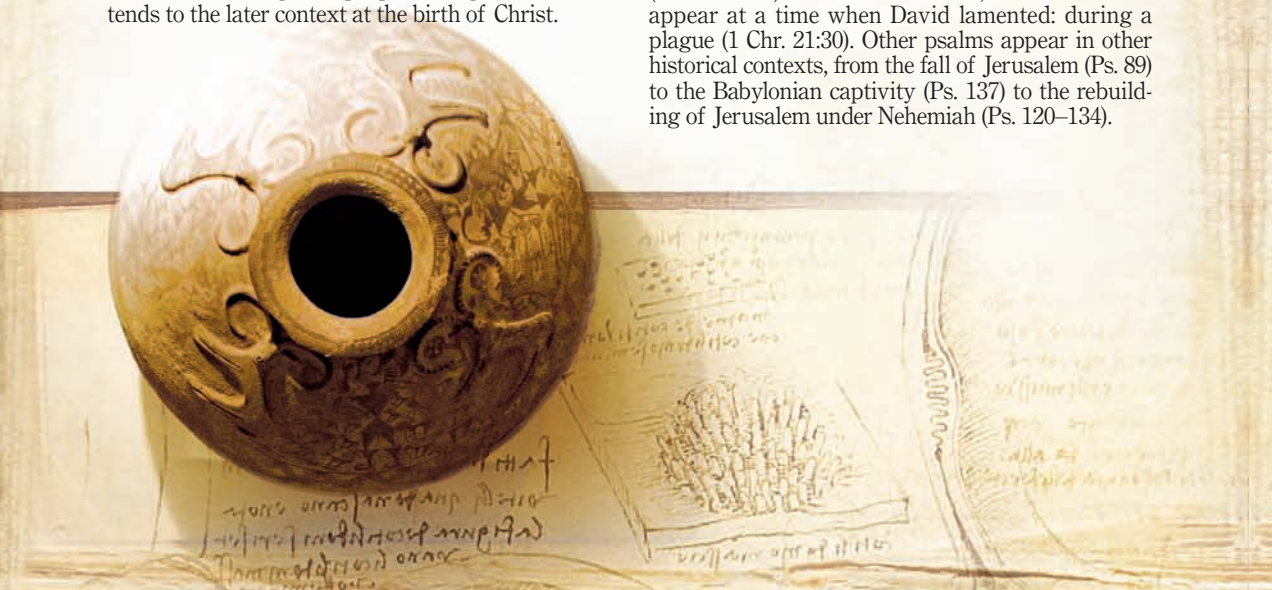
Messianic prophecies raise a question as to the time period to which a particular prophecy refers. The New Testament takes great care to demonstrate that many Old Testament passages ultimately refer to the person and work of Jesus Christ. It would make sense to locate such Old Testament passages at pertinent places in the life of Jesus. This has not been done, however. Without denying that messianic prophecies are ultimately fulfilled in Christ, most of them also have significance for their original Old Testament time period. For instance, the promise in Is. 7:14, "Behold, the virgin shall conceive and bear a Son," is quoted in Matt. 1:23 as a reference to Christ's virgin birth. In the context of Is. 7, though, the promise is a part of the prophet Isaiah's larger message to Judah's king Ahaz, providing a sign that he should not fear the nations of Syria and Israel, for they would soon be destroyed (Is. 7:16). This prophecy has significance for more than one time period, and in *The Chronological Study Bible* appears in its original context, during the reign of Ahaz, even though its prophetic significance extends to the later context at the birth of Christ.

Wisdom Literature and Psalms

Some of the most hotly contested debates among Old Testament scholars concern the date when this or that passage was composed. Fortunately, *The Chronological Study Bible* only seeks to place biblical passages according to the setting described, a question about which there is more agreement. Even so, complete scholarly consensus still is not possible, and sometimes it is not certain to which time period various passages refer.

The wisdom literature of Proverbs, Ecclesiastes, and Job is an example of such chronological uncertainty. While most of the Old Testament is centered in history, these writings are an exception. Wisdom speaks of universal, practical matters that apply to all people of all nations in all ages. A proverb like "Hatred stirs up strife, But love covers all sins" (Prov. 10:12), for example, applies just as well to every age. Most of the Book of Proverbs and all of the Book of Ecclesiastes are associated with the court of King Solomon, the revered head of the wisdom movement in Israel. So in *The Chronological Study Bible* these passages appear in Solomon's time. Some sections of Proverbs and the whole Book of Job, however, defy chronological placement. For this reason, these writings are separated from the chronology and located, somewhat arbitrarily, in the Babylonian exile.

The psalms also intentionally resist chronological placement. For the most part, they do not refer to any one time, but rather speak in general language, providing words for worship in the temple. Some psalms do have superscriptions that associate them with particular events—usually from the life of David—and these superscriptions have determined the placement of certain psalms. Most of the psalms, however, are timeless, and without a historical context to follow can be placed only in reaction to their content. David's hymns of praise appear, as a block, in a time when David praised God: when he brought the Ark of the Covenant into Jerusalem (1 Chr. 15:29). On the other hand, David's laments appear at a time when David lamented: during a plague (1 Chr. 21:30). Other psalms appear in other historical contexts, from the fall of Jerusalem (Ps. 89) to the Babylonian captivity (Ps. 137) to the rebuilding of Jerusalem under Nehemiah (Ps. 120–134).



The Gospels

A challenging task faces us when we attempt to arrange the Gospels into a chronological presentation of Jesus' life. If early Christian tradition is correct, Mark's Gospel was not written to provide a sequential account of the events in Jesus' life. If the other Synoptic Gospels—Matthew and Luke—are related to Mark, as most scholars believe, they are not organized primarily along chronological lines either. What has long been recognized about John's Gospel is probably also true of the Synoptic Gospels: the Gospel writers' theological interests and their communities' practical needs were more decisive than historical concerns.

None of the Gospels satisfy our modern expectations of a biography of Jesus. This is not the fault of the Gospel writers; they had different purposes for writing, which will disappoint those whose only interest is history. But when we do ask historical questions, what, for example, should we conclude about the Gospel authors reporting events in the life of Jesus in different sequences?

The Synoptic Problem

The first three Gospels are called the Synoptic Gospels. The word "Synoptic" comes from two Greek words meaning "seen together." Matthew, Mark, and Luke tell the story of Jesus in essentially the same sequence and in nearly identical terms. The similarities are especially obvious when these three Gospels are compared with John. But equally striking are their conspicuous differences when compared closely with each other. This creates what scholars call the "Synoptic Problem": How can both similarities and differences be satisfactorily explained?

Similarities might be explained by appeal to the Gospels' divine inspiration. But this fails to account for their differences. Virtually all scholars today agree that the similarities among the Synoptic Gospels are so close as to require a literary explanation. That is, either all three copied from a lost earlier gospel or two of the Gospels depended on the third.

Other gospels did exist, which are called "apocryphal" because the church never accepted them. The apocryphal gospels were never widely used. Some were rejected because they seemed to promote false doctrines. Others were dismissed as merely fanciful speculations designed to answer the curious questions of those familiar with the canonical Gospels. In any case, none of the apocryphal gospels that survive explain the similarities among the canonical Gospels.

Various theories have been proposed to explain how the Gospels might have depended on each other. St. Augustine proposed the theory that Matthew was the earliest Gospel and that Luke and Mark used it in writing theirs. Many modern scholars espouse a similar view. But since the 19th century most scholars have presumed that Mark was the earliest Gospel. Even assuming that Mark was written first still does not account for all the similarities among the Synoptic Gospels. To offer more explanation, most scholars assume that, in addition to Mark, Matthew and Luke depended on a now-lost source. This hypothetical source is generally called "Q," an abbreviation for the German word *Quelle,* meaning "source."

Both ancient tradition and scholarly opinion seem to agree that Mark was the earliest Gospel. Since we cannot be certain of the exact sequence of events, the life of Jesus in *The Chronological Study Bible* follows Mark's order. Additional information provided by the other Gospels is arranged in what seems to be the most plausible order around Mark's framework.

Acts of the Apostles

The second task in rearranging the New Testament books is to construct a chronology of important events that occurred during the lives of the apostles and during the early years of the Christian church. The Book of Acts and the New Testament letters serve as the basis for the chronology of the church age. References to the political leaders during this time help pinpoint certain dates.

The Book of Acts is the one book of the New Testament which traces the development of the early church after the ascension of Jesus. Standing between the Gospels and the New Testament letters, Acts is a bridge between the life of Jesus and the ministry of the apostle Paul. As such, the narrative of Acts is one source of historical information about the early church.

There is little doubt that the Book of Acts and the Gospel of Luke come from the same author. Since the author does not identify himself by name, scholars have ascribed the authorship of both books to Luke, the companion of Paul (2 Tim. 4:11). Luke was closely associated with many events of Paul's mission, and this results in greater vividness in the latter half of Acts. At places (see Acts 16:10–17), the narrative changes to the first person ("we"), indicating that Luke was personally present. Nevertheless, some scholars believe that the books of Luke and Acts were written by an anonymous writer who was later identified with Luke. Also questioned is whether Luke is a reliable historian, since his primary motive for writing was not to record history, but to inform his audience of the triumphant course of the gospel, beginning in Jesus and continuing in the church (Acts 1:1). Thus, other scholars look to Paul's letters for a chronology of his ministry.

Paul's Letters

Paul the apostle was the earliest and most influential interpreter of Christ's message and teaching. As an early Christian missionary, Paul founded and corresponded with several early Christian churches. Using Paul's letters, however, to determine a chronology of events in his life is difficult. The letters do not provide any specific dates or a sequence of events, but only offer pieces of information which scholars try to relate to the narrative of Acts. To make the task more difficult, scholars cannot agree on the sequence in which Paul wrote his letters, nor on whether all of the letters accredited to Paul were actually written by him.

The New Testament letters follow the general custom and form of letters which became an important form of communication in the Greek-speaking world about 300 years before the birth of Jesus. The Roman government provided postal service only for official documents, so private letters were sent by special messengers or friendly travelers. Letters normally were sent to designated parties, although some were "open" or circular letters. Paul's letters, with the possible exception of Ephesians, were addressed to specific congregations.

Ancient letters normally followed a pattern which included: (1) an introduction, listing the names of sender and recipient, followed by a formal greeting inquiring about the recipient's health and a thanksgiving formula; (2) a body, or purpose for writing; and (3) a conclusion, consisting of appropriate remarks and a farewell. Paul's letters follow this pattern, with some exceptions. Paul replaced the bland greeting of inquiry about health with a salutation combining Christian grace and Hebrew peace. His thanksgiving was likewise more than a formality; it was a sincere expression of gratitude for the well-being of his congregations. He also omitted the farewell in favor of personal greetings or a benediction.

Since Paul's letters do not provide a sequence of events, *The Chronological Study Bible* follows the narrative sequence of Acts. In the Old Testament, books were rearranged based on the description of the narrative. Since the New Testament letters describe themselves as communication written from a particular sender to intended recipients, individual letters have been placed according to this description, if possible. In canonical Bibles, the Pauline letters are arranged in the New Testament according to length, from the longest (Romans) to the shortest (Philemon). In *The Chronological Study Bible* they have been arranged, as much as possible, according to information given in the salutations, greetings, and bodies of the letters.

The Prison Epistles

The Book of Acts ends with Paul in prison in Rome. Four letters—Philippians, Philemon, Colossians, and Ephesians—are known as the Prison Epistles, since all make reference to Paul being in prison. Paul, however, was imprisoned in Caesarea and possibly in Ephesus, besides Rome, so the placement of any one of the Prison Epistles must be considered tentative.

The Pastoral Letters

The chronology from Paul's imprisonment on is drawn from inferences in the New Testament letters, which have been arranged in *The Chronological Study Bible* according to their salutations, where possible. The Pastoral Letters—1 and 2 Timothy and Titus—have been placed according to the belief of some that Paul was released from Roman imprisonment to continue missionary work in Macedonia. If Paul was martyred while in prison, however, possibly in A.D. 64, these letters would have been compiled much later, by an unknown editor.

The Last New Testament Writings

The final books of the New Testament offer little help in determining a chronology. According to tradition, Peter was martyred in A.D. 64, so the letters of 1 and 2 Peter have been placed in *The Chronological Study Bible* just before that time. Those who think one or both of the letters were written by an unknown author would place them later. Writings such as Hebrews and the letters of 1, 2, and 3 John indicate some time in the last half of the 1st century A.D., but a more precise dating is impossible. The Book of Revelation appears last in *The Chronological Study Bible*. Its contents are not limited to a specific time; the author wrote about God's plan for his own day and for the far future.

NEW KING JAMES VERSION

The Bible Text

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

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

—Words or phrases in *italics* indicate expressions in the original language which require clarification by additional English words.

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

—Prose is divided into paragraphs to indicate the structure of thought.

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

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

The Old Testament Text

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

The New Testament Text

The King James New Testament was based on the traditional text of the Greek-speaking churches, first published in 1516, and later called the Textus Receptus or Received Text. Although based on the relatively few available manuscripts, these were representative of many more which existed at the time but only became known later. One viewpoint of New Testament scholarship holds that the Byzantine Text that largely supports the Textus Receptus has as much right as the Alexandrian or any other tradition to be weighed in determining the text of the New Testament.

Since the 1880s most contemporary translations of the New Testament have relied upon a relatively few manuscripts discovered chiefly in the late nineteenth and early twentieth centuries. Such translations depend primarily on two manuscripts, Codex Vaticanus and Codex Sinaiticus, because of their greater age. The Greek text obtained by using these sources and the related papyri (our most ancient manuscripts) is known as the Alexandrian Text. The Critical Text (so called because it is edited according to specific principles of textual criticism) depends heavily upon the Alexandrian type of text.

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

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

New King James Footnotes

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

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

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

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

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

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

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

EPOCH ONE

Before the Patriarchs

Humankind's earliest ancestors appear in what is called "prehistory"—before events were recorded. Then humans pioneered writing, and "history" began.

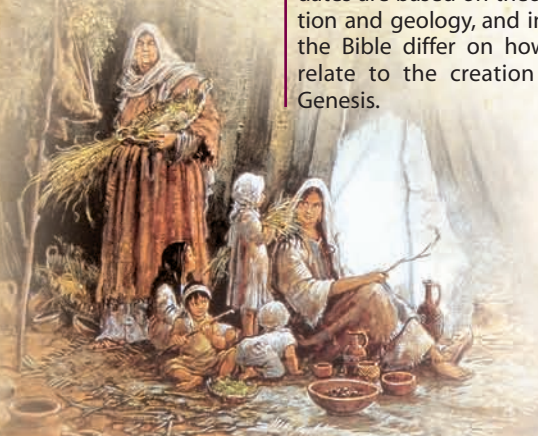
CREATION—2000 B.C.

The Bible begins its story with the accounts of creation and of humankind's early history. The epoch extending from undatable creation to about 2000 B.C. witnessed the beginning both of life itself and of humankind's first civilizations. This is the time before the patriarchs Abraham, Isaac, and Jacob, long before Israel became a specific people. It is the time of humankind's earliest ancestors.

The very earliest part of this epoch is called "prehistory" because it covers the story of humans before there were recorded events. The advent of writing around 3000 B.C. eventually ended "prehistory," as humans began preserving information concerning their economies, laws, and religions. The various written documents of this period, including lists of kings, inscriptions from buildings, and historical epics, mark the start of the historical era.

ARCHAEOLOGY AND THE PAST

Archaeologists arrange historical and cultural evidence according to the most vital metal of each period, such as stone, copper, bronze, or iron. The earliest period, called the Stone Age, is divided into the Old Stone, Middle Stone, and New Stone ages. A later period, the Bronze Age, is also divided into the Early Bronze, Middle Bronze, and Late Bronze ages. The dates for these periods are approximate, of course, because cultural changes always come gradually. Very early dates are based on theories of evolution and geology, and interpreters of the Bible differ on how such dates relate to the creation accounts in Genesis.



Old Stone Age	before 10,000 B.C.
Middle Stone Age	10,000 to 8000 B.C.
New Stone Age	8000 to 4000 B.C.
Copper-Stone Age	4000 to 3000 B.C.
Early Bronze Age	3000 to 2000 B.C.

The Old Stone Age is designated by the name "Paleolithic." It was an age of hunting and food-gathering. People lived in caves or temporary shelters. They made implements of flint or chipped stone, and subsisted from what they could gather from nature itself.

The Middle Stone Age is called the Mesolithic period. It was a transitional stage to a food-producing economy. During this period real settlements first appeared, and there was an evolution in the arts of civilization.

The New Stone Age, or Neolithic period, is distinguished by several advances. One of the most notable, the invention of pottery, divides the New Stone Age into a prepottery period (c. 8000–5500 B.C.) and a pottery period (c. 5500–4000 B.C.). Other developments included agriculture, textiles, and the domestication of animals.

The Copper-Stone Age, or Chalcolithic period, saw a transition to a significant use of copper. At some sites from this period, dwellings were underground, entered by shafts from the surface and connected by tunnels. Copper working was found in the many pits, ovens, and fireplaces common in such sites.

The Early Bronze Age is the period in which we leave "prehistory" and enter the "historical" period. This is the period in which written records appear. The Mesopotamians pioneered writing, but Egypt was quick to recognize the benefits of it. At the site of Arad in Palestine, archaeologists have uncovered a potsherd bearing the signature of Narmer, who is often identified with Menes, the pharaoh of Egypt's first dynasty.

THE PEOPLES AND GROUPS

The story of the Bible is linked with the histories of two great lands: Mesopotamia and Egypt. In Mesopotamia two different cultures developed, one in the south and the other in the north.

The earliest known inhabitants of Mesopotamia lived in the southern part, the land of Sumer or southern Babylonia. Known as Sumerians, this culture greatly influenced all of the ancient Near East, including the Israelites. The Sumerians developed a township system of government, consisting of city-states, in which the temple of the local deity was the center of economic, cultural, and religious life.

In northern Babylonia lived the Accadians. This culture took its name from the town of Agade, also known as Accad. The Accadian culture did not develop the independent city-state system of the south, but seems to have existed as a single territory. While there were temples, the palace and household played the more important role in the Accadian economy. Around 2300 B.C. a northerner named Sargon of Agade was able to unify north and south Babylonia.

Egypt was a land divided into two kingdoms: Lower Egypt around the Nile Delta and Upper Egypt of the Nile Valley. Egypt's prehistory or predynastic period witnessed the development of rulership by pharaohs. This period ended around 3000 B.C. with the unification of Lower and Upper Egypt by the ruler Menes, resulting in the First Dynasty. During the following Archaic period, the country came to accept a divine monarchy in which the pharaoh was considered the incarnation of the sky god Horus. Later pharaohs of the Old Kingdom, beginning about 2700 B.C., became famous for their pyramids.

Scholars have placed the first human settlements as early as 7,000 to 8,000 years before Christ.

THE BIBLICAL LITERATURE

The Book of Genesis is usually divided at Gen. 12, where the story of the patriarch Abraham begins. The chapters of Gen. 1—11, which concern the time before the patriarchs, are called "primeval history" because they relate the first ages of the world. Primeval history tells of a time much different from what the patriarchs would later experience, and from what humans experience now.

The major narratives of this primeval history give an account of creation, a great Flood, and the tower at Babel. The creation account (Gen. 1—3) describes the creation of all things, including humankind. The newly created humans rebel against God, resulting in their expulsion from the Garden of Eden. The Flood account (Gen. 6—9) tells of the continued evil in human hearts, the Flood, and God's judgment upon humanity. The redemption of Noah's family offers a new beginning. Following the Flood, Gen. 11 narrates the spread of the human race and its arrogant attempt to build a tower to the heavens. God confuses their languages, forcing them to disperse.

THE BEGINNINGS OF HUMAN CIVILIZATION

Biblical and secular historians agree that human civilization began in the ancient Near East. The earliest large communities developed in Mesopotamia (modern Iraq and Iran) and in Egypt. Palestine, where biblical Israel is found, lies along the best road between Mesopotamia and Egypt, and so the Bible's own history appropriately begins with these two civilization centers.

The task of assigning specific dates to this ancient history is difficult and uncertain, but scholars have placed the first human settlements as early as 7,000 to 8,000 years before Christ. Although dating the early events of civilization is elusive, we can at least follow the general stages by which human communities developed.

Advances in technology made it possible for humans to live in large communities. First they developed stone tools, then discovered how to make clay vessels, how to extract and use copper ore, and, by about 3000 B.C., how to use bronze. In terms of food and support, humans moved from small family groups hunting and gathering their food to larger nomadic clans tending domesticated animals. Farming developed next, and by 3000 B.C. people in Mesopotamia and Egypt were using sophisticated irrigation techniques to harness the regular floods of the Tigris, Euphrates, and Nile rivers. Now for the first time, food could be produced in large supply, enough to support cities and even empires.

The period from 3000 to 2000 B.C. (called the Early Bronze Age) saw the development of several such empires: the civilizations of Sumer, Accad, and Ur in Mesopotamia and the Old Kingdom of Egypt. Towering monuments testify to the amazing technological sophistication of these cultures. This was the age of the great pyramids in Egypt and of similar structures in Mesopotamia, called ziggurats. These ancient peoples worshiped many gods: gods of light, darkness, skies, seas, the land, the sun, the moon and stars, plants, and animals. Ancient writings from this time describe not only these gods, but also the creation of the world and a great flood.

TRANSITION

The Book of Genesis

The Old Testament as a whole chronicles the history of the nation of Israel. This nation does not emerge as an entity, though, until the Book of Exodus, when God appears to the twelve tribes at Sinai. Genesis, then, is the prologue to the history of Israel. Chapters 1—11 tell about the creation and earliest history of all humankind, and chs. 12—50 describe God's working within the chosen family of Abraham, from whom Israel descended.

Within the theological narratives of Gen. 1—11 are several brief comments that reflect the advancing civilizations of Mesopotamia and Egypt. There are conflicts between hunters and shepherds and between shepherds and farmers. Humans develop technology and craftsmanship and establish the first cities. Chapter 11 describes humanity's technical skill (and vaulting ambition) in its account of a tower, or ziggurat, in the plains of Shinar (Mesopotamia). As in the Mesopotamian and Egyptian writings, there are stories of creation and of a worldwide flood.

Genesis, along with the books of Exodus through Deuteronomy, has traditionally been attributed to Moses. Many scholars retain this view today, but others, noting abrupt changes in vocabulary and style and certain perspectives that appear to come from a later time, argue that the book contains several sources and traditions, some much older than others. In either case, whether written entirely by Moses or composed from 900 to 400 B.C. of various ancient strands, the Book of Genesis is a recounting of Israel's origins by one who knew that all this was leading to God's choice of Israel as "a special treasure . . . above all people" (Ex. 19:5).

• **Genesis 1:1—4:26**

Genesis

The Story of Creation

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

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

[6]Then God said, "Let there be a firmament in
the midst of the waters, and let it divide the waters
from the waters." [7]Thus God made the firmament,
and divided the waters which *were* under the fir-
mament from the waters which *were* above the
firmament; and it was so. [8]And God called the
firmament Heaven. So the evening and the morn-
ing were the second day.

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

[11]Then God said, "Let the earth bring forth
grass, the herb *that* yields seed, *and* the fruit tree
that yields fruit according to its kind, whose seed
is in itself, on the earth"; and it was so. [12]And the
earth brought forth grass, the herb *that* yields
seed according to its kind, and the tree *that*
yields fruit, whose seed *is* in itself according to
its kind. And God saw that *it was* good. [13]So the
evening and the morning were the third day.

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

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

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

[26]Then God said, "Let Us make man in Our
image, according to Our likeness; let them have
dominion over the fish of the sea, over the birds
of the air, and over the cattle, over all[a] the earth

1:2 [a]Words in italic type have been added for clarity. They are not found in the original Hebrew or Aramaic. 1:26 [a]Syriac reads *all the wild animals of.*

The Creator God Is Not Sun or Moon (Gen. 1:16)

In Gen. 1:16 the two great lights created by God are called the "greater light" and "lesser light." The words "sun" and "moon" were not omitted by accident from this verse. The writer of Genesis was aware that two prominent gods worshiped in the ancient Near East were the sun and the moon.

In Egypt the sun was associated with several important gods, including Amon-Re, Re, and Aton. Egyptians believed that the sun, as the god Re, created the world by his own personified power. One of Re's "eyes" was the moon god Tefnut. Another Egyptian god was Ptah, who was also considered the creator of all things. Ptah's two eyes were the sun and moon.

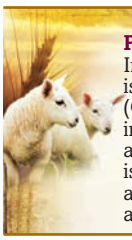
In Mesopotamia the sun god Shamash was worshiped as the benefactor of the oppressed. Night was seen as the passing of the sun to the netherworld or underworld. Ancient peoples prayed to the hidden sun for mediation between the dead and the living.

Canaanite worshipers knew the sun as Shemesh. The appearance of this god's name in place names, such as Beth Shemesh (1 Sam. 6:12), hints at the importance of Shemesh to the polytheistic Canaanites. While they also worshiped the moon, a moon god was only of secondary importance in their pantheon of deities.

The author of Gen. 1:14–19 makes the case that the Creator of the world is on a different plane than the sun or the moon. They are only the "greater" and "lesser" lights. No one should acknowledge them as deities or confuse them with the true God. They are simply creations of the creator God.

and over every creeping thing that creeps on the
earth." 27So God created man in His *own* image;
in the image of God He created him; male and fe-
male He created them. 28Then God blessed them,
and God said to them, "Be fruitful and multiply;
fill the earth and subdue it; have dominion over
the fish of the sea, over the birds of the air, and
over every living thing that moves on the earth."
29And God said, "See, I have given you every
herb *that* yields seed which *is* on the face of all
the earth, and every tree whose fruit yields seed;
to you it shall be for food. 30Also, to every beast of
the earth, to every bird of the air, and to every-
thing that creeps on the earth, in which *there is*
life, *I have given* every green herb for food"; and
it was so. 31Then God saw everything that He had
made, and indeed *it was* very good. So the
evening and the morning were the sixth day.

2 1Thus the heavens and the earth, and all the
host of them, were finished. 2And on the sev-
enth day God ended His work which He had done,
and He rested on the seventh day from all His work
which He had done. 3Then God blessed the seventh
day and sanctified it, because in it He rested from
all His work which God had created and made.
4This *is* the history[a] of the heavens and the
earth when they were created, in the day that the
LORD God made the earth and the heavens, 5be-
fore any plant of the field was in the earth and
before any herb of the field had grown. For the
LORD God had not caused it to rain on the earth,
and *there was* no man to till the ground; 6but a
mist went up from the earth and watered the
whole face of the ground.
7And the LORD God formed man *of* the dust
of the ground, and breathed into his nostrils the
breath of life; and man became a living being.



Plants & Animals
In relatively dry climates a flourishing tree is a conspicuous sign of adequate water (Gen. 2:9). Gardens have been cultivated in the Near East for thousands of years, and the success of the gardens of Babylon is proverbial. Egyptian rulers also gave attention to their gardens and to the fish and birds in them.

Life in God's Garden

8The LORD God planted a garden eastward
in Eden, and there He put the man whom He had
formed. 9And out of the ground the LORD God
made every tree grow that is pleasant to the
sight and good for food. The tree of life *was* also
in the midst of the garden, and the tree of the
knowledge of good and evil.
10Now a river went out of Eden to water the
garden, and from there it parted and became four
riverheads. 11The name of the first *is* Pishon; it *is*
the one which skirts the whole land of Havilah,
where *there is* gold. 12And the gold of that land *is*
good. Bdellium and the onyx stone *are* there.
13The name of the second river *is* Gihon; it *is* the
one which goes around the whole land of Cush.
14The name of the third river *is* Hiddekel;[a] it *is*
the one which goes toward the east of Assyria.
The fourth river *is* the Euphrates.
15Then the LORD God took the man and put
him in the garden of Eden to tend and keep it.
16And the LORD God commanded the man, say-
ing, "Of every tree of the garden you may freely
eat; 17but of the tree of the knowledge of good
and evil you shall not eat, for in the day that you
eat of it you shall surely die."
18And the LORD God said, "*It is* not good that
man should be alone; I will make him a helper
comparable to him." 19Out of the ground the LORD
God formed every beast of the field and every
bird of the air, and brought *them* to Adam to see
what he would call them. And whatever Adam
called each living creature, that *was* its name. 20So

2:4 [a]Hebrew *toledoth,* literally *generations* 2:14 [a]Or *Tigris*

Creation by Conquest in Babylon (Gen. 1:26–29)

In the Neo-Babylonian Empire (626–539 B.C.), the fourth day of the New Year's celebration was highlighted by reciting the Enuma Elish, a liturgical text relating the creation of the physical world. This Babylonian poem was originally composed sometime before or during the reign of Nebuchadnezzar I (1133–1116 B.C.) to glorify Marduk as the divine ruler and establisher of order in the universe.

According to the Babylonian epic, before the world existed there were only Apsu and Tiamat, the god and goddess of fresh and salt water. Apsu and Tiamat give birth to deities, and the noise of these younger gods upsets them so much that they plot to slay their children. However, Ea, god of wisdom, discovers the plan and kills Apsu before the slaughter of the gods can be carried out. From the corpse of the slain god, Ea creates a home for himself and his spouse, the goddess Damkina. Here Ea and Damkina bear a son—Marduk.

Meanwhile, Tiamat, finding her husband slain and her peace disturbed by the gods' continuing noise, creates for herself an army of venomous monsters. She musters this horrendous force, appointing Kingu as leader, to kill off the younger gods and wreak revenge for the death of Apsu. Overhearing this scheme, Ea is overwhelmed by the coming terror. All the younger deities assemble to discuss their fate; all appear hopeless. Then the youthful Marduk volunteers to defend the gods.

In the ensuing battle all the hordes of monsters are killed, ending with the deaths of Kingu and Tiamat herself. Marduk divides the corpse of Tiamat, providing for two heavens and the earth. From the blood of Kingu, Marduk creates humans.

Some aspects of creation in the Babylonian epic have counterparts in the Genesis creation story (Gen. 1:1—2:4a). The sun and moon are treated as physical, created entities and not as deities. Light is created before other objects. The heavens are populated with the sun, moon, and stars in order to mark off the months, days, and festivals. Humans are created only at the end of creation. Yet also important are the theological differences. In the Babylonian story, humans were created as slaves for the gods, so that the deities would not have to work anymore. Genesis offers a much higher estimation of the worth of humanity in the eyes of God (Gen. 1:26–29).

Adam gave names to all cattle, to the birds of the
air, and to every beast of the field. But for Adam
there was not found a helper comparable to him.
21And the LORD God caused a deep sleep to
fall on Adam, and he slept; and He took one of
his ribs, and closed up the flesh in its place.
22Then the rib which the LORD God had taken
from man He made into a woman, and He
brought her to the man.
23And Adam said:

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

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

The Temptation and Fall of Man

3 1Now the serpent was more cunning than
any beast of the field which the LORD God
had made. And he said to the woman, "Has God
indeed said, 'You shall not eat of every tree of
the garden'?"
2And the woman said to the serpent, "We
may eat the fruit of the trees of the garden; 3but
of the fruit of the tree which *is* in the midst of
the garden, God has said, 'You shall not eat it,
nor shall you touch it, lest you die.' "
4Then the serpent said to the woman, "You
will not surely die. 5For God knows that in the
day you eat of it your eyes will be opened, and
you will be like God, knowing good and evil."
6So when the woman saw that the tree *was*
good for food, that it *was* pleasant to the eyes,
and a tree desirable to make *one* wise, she took of
its fruit and ate. She also gave to her husband
with her, and he ate. 7Then the eyes of both of
them were opened, and they knew that they *were*
naked; and they sewed fig leaves together and
made themselves coverings.
8And they heard the sound of the LORD God
walking in the garden in the cool of the day, and
Adam and his wife hid themselves from the presence of the LORD God among the trees of the
garden.
9Then the LORD God called to Adam and
said to him, "Where *are* you?"

TIME CAPSULE 	26,000 to 10,000 B.C.
26,000	Stone tools shaped by grinding, from Japan
23,000	Stone tools shaped by grinding, from Australia
20,000	First known ovens, in the Ukraine
13,000	Flutes known in France
12,000	Boomerang known in Australia
11,000	Wolves or dogs tamed in Palestine
10,000	Prehistoric cave paintings, Lascaux, France
10,000–8000	Middle Stone Age

Where Was Eden? (Gen. 2:10–14)

The Book of Genesis states that God planted a garden "eastward in Eden" (Gen. 2:8). The name "Eden" is used not only for the region where God placed the garden (2:10), but also for the garden itself (2:15). For centuries biblical commentators have speculated on the location of Eden, studying the description of the garden for possible hints.

The garden is associated with four rivers: Pishon, Gihon, Hiddekel, and Euphrates (2:10–14). The last two of these rivers are known, Hiddekel being the Hebrew name for the Tigris River. Thus the mention of the Tigris and Euphrates rivers would suggest a location for Eden somewhere in Mesopotamia.

Unfortunately, the other rivers, Pishon and Gihon, are obscure and defy absolute placement. Pishon was in the land of Havilah (2:11), which has been associated with Arabia (Gen. 25:18), as well as with India. Gihon was in Cush (2:13), which was an ancient name for the area south of Egypt. Some scholars have argued that Pishon and Gihon represent the Indus and Nile rivers, but others contend that they may have been canals.

To the ancient writer of Genesis, Eden was a place blessed with an abundant supply of water. Unfortunately, this writer's description of Eden's rivers will not help us pinpoint a location for Eden itself.

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

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

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

13 And the Lord God said to the woman, "What *is* this you have done?"

The woman said, "The serpent deceived me, and I ate."

14 So the Lord God said to the serpent:

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

TIME CAPSULE	8000 to 7000 B.C.
8000	Archaeological evidence of settlement at Jericho
8000	Lentils and peas grown in the Middle East
8000–4000	New Stone Age
7500	Sheep domesticated in the Middle East
7500	Hatchet used in Europe to fell trees
7000	The oldest known fortifications, at Jericho

16 To the woman He said:

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

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

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

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

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

22 Then the Lord God said, "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever"— 23 therefore the Lord God sent him out of the garden of Eden to till the ground from which he was taken. 24 So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.

Cain Murders Abel

4 [1]Now Adam knew Eve his wife, and she
conceived and bore Cain, and said, "I have
acquired a man from the LORD." [2]Then she bore
again, this time his brother Abel. Now Abel was
a keeper of sheep, but Cain was a tiller of the
ground. [3]And in the process of time it came to
pass that Cain brought an offering of the fruit of
the ground to the LORD. [4]Abel also brought of
the firstborn of his flock and of their fat. And
the LORD respected Abel and his offering, [5]but He
did not respect Cain and his offering. And Cain
was very angry, and his countenance fell.

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

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

[9]Then the LORD said to Cain, "Where *is* Abel your brother?"

He said, "I do not know. *Am* I my brother's keeper?"

[10]And He said, "What have you done? The voice of your brother's blood cries out to Me from the ground. [11]So now you *are* cursed from the earth, which has opened its mouth to receive your brother's blood from your hand. [12]When you till the ground, it shall no longer yield its strength to you. A fugitive and a vagabond you shall be on the earth."

[13]And Cain said to the LORD, "My punishment *is* greater than I can bear! [14]Surely You have driven me out this day from the face of the ground; I shall be hidden from Your face; I shall be a fugitive and a vagabond on the earth, and it will happen *that* anyone who finds me will kill me."

[15]And the LORD said to him, "Therefore,[a] whoever kills Cain, vengeance shall be taken on him sevenfold." And the LORD set a mark on Cain, lest anyone finding him should kill him.

4:8 [a]Samaritan Pentateuch, Septuagint, Syriac, and Vulgate add *"Let us go out to the field."* 4:15 [a]Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *Not so.*
4:26 [a]Greek *Enos*

Science & Technology
True bronze (Gen. 4:22) is an alloy of copper and tin. Iron is an element that in its pure state is soft. Its usefulness for making tools and weapons did not appear until it could be reliably combined with carbon to make steel. It was still rare in the time of Pharaoh Tutankhamun (1336–1327 B.C.). One dagger with an iron blade was discovered in his tomb.

The Family of Cain

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

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

[23]Then Lamech said to his wives:

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

A New Son

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

TRANSITION

Records of the Descendants

Genesis 1—11 tells much of its story by means of genealogies. At the end of the Cain and Abel account is a list of eight descendants of Cain (Gen. 4:17–22), among whom are the ancestors of pastoral nomads (v. 20), musicians (v. 21), and metalworkers (v. 22). In Gen. 5 the line of Adam's descendants through Seth is given, breaking off just before the Flood. Finally, in Gen. 10 the peoples of the earth are listed under the three sons of Noah, categorized according to clans, languages, location, and nationality.

It is possible, using the numbers of these lists, to add up the years and thus date the creation of the world at about 4004 B.C. Such computations were published in A.D. 1650–1654 by the Archbishop James Ussher. Many scholars, though, argue that modern historical dating and chronological specificity were foreign to the ancient mind and suggest that the exact numbers should not be read

so mechanically. Furthermore, the numbers themselves vary in different text traditions, showing many disagreements between the Hebrew Bible, Samaritan Pentateuch, and the Septuagint (Greek Old Testament).

Thus different interpreters treat the genealogies in different ways. Some add up the successive generations, as did Ussher, to arrive at a date for creation sometime around 4004 B.C. Others take the genealogies as the schemes of ancient mathematicians, with different purposes, and accept that a date for the creation of the world is impossible to determine.

• Genesis 5:1—6:22

Genesis

The Family of Adam

5 :1 This is the book of the genealogy of Adam. In the day that God created man, He made him in the likeness of God. 2He created them male and female, and blessed them and called them Mankind in the day they were created. 3And Adam lived one hundred and thirty years, and begot *a son* in his own likeness, after his image, and named him Seth. 4After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters. 5So all the days that Adam lived were nine hundred and thirty years; and he died.

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

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

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

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

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

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

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

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

5:9 [a]Hebrew *Qenan*

The Sumerian King List (Gen. 5:1–32)

The Sumerian King List is a text from southern Mesopotamia, written sometime very early in the 2nd millennium B.C. The list presumably follows a tradition going back to the early 3rd millennium B.C. It has interesting parallels with the genealogical list in Gen. 5.

In its existing form, the Sumerian King List is a propaganda text designed by the kings of Isin to affirm their rule as legitimate. It delineates the history of Sumer (and Accad) by showing the succession of dynasties (or cities) from the beginning of time to the writer's present. Each monarch in the early period rules for a very lengthy period (thousands of years on the average). Similarly, six of Adam's descendants listed in Gen. 5 lived in excess of 900 years (e.g., Gen. 5:5, 8, 11).

The King List abruptly and tersely mentions the great flood, which cuts the dynastic lines in half. Interestingly, after the flood, the reigns of the monarchs begin to decrease from thousands to hundreds of years. Gilgamesh, the famous hero from Uruk, ruled a mere 126 years. The lengths of reigns finally fall within the normal span of a human lifetime. Likewise, the genealogy of Gen. 11:10–26 shows a continual diminishing of the human lifespan after the Genesis Flood.

The Sumerian literary tradition, like the biblical record, contains the account that humankind lived to an advanced age in pre-Flood antiquity. Both also agree in general that ages began to decline immediately after the Flood until, finally, modern lifespans were experienced. This shared characteristic of the Sumerian and biblical records lends credibility to the view that both cultures came from the same literary setting or environment.

The Flood Through Other Eyes (Gen. 6:5–7)

Divine destruction of the world by means of a flood is a motif known in cultures from around the world. Most of these stories appear to have had their origin in the biblical account (Gen. 6:5—9:29). However, the ancient Near East has numerous myths of the great flood which are separate retellings of the same event.

Mesopotamian stories of the flood are first found written in the Sumerian language, in the earliest known literature (3rd millennium B.C.). A variety of retellings produced a number of versions. The two most famous flood stories outside the Bible are the Gilgamesh Epic and the story of Atrahasis.

Numerous other references and renditions of the flood are found scattered throughout the classical literature and other texts of the ancient Near East. The flood itself divides the history of the world into the period before it occurred and the current age. Things now are not as they were then.

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

The Wickedness and Judgment of Man

6 1Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, 2that the sons of God saw the daughters of men, that they *were* beautiful; and they took wives for themselves of all whom they chose.

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

5Then the LORD[a] saw that the wickedness of man *was* great in the earth, and *that* every intent of the thoughts of his heart *was* only evil continually. 6And the LORD was sorry that He had made man on the earth, and He was grieved in His heart. 7So the LORD said, "I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them." 8But Noah found grace in the eyes of the LORD.

Noah Pleases God

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

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

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

The Ark Prepared

13And God said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth. 14Make yourself an ark of gopherwood; make rooms in the ark, and cover it inside and outside with pitch. 15And this is how you shall make it: The length of the ark *shall be* three hundred cubits, its width fifty cubits, and its height thirty cubits. 16You shall make a window for the ark, and you shall finish it to a cubit from above; and set the door of the ark in its side. You shall make it *with* lower, second, and third *decks.* 17And behold, I Myself am bringing floodwaters on the earth, to destroy from under heaven all flesh in which *is* the breath of life; everything that *is* on the earth shall die. 18But I will establish My covenant with

TIME CAPSULE 	7000 to 5000 B.C.
7000	Stone tools shaped by grinding, from Europe
6770	Carbon-14 dating of ashes at Jericho
6500	Cattle domesticated in Turkey
6500	Settlement at Ras Shamra (Ugarit) in Syria
6500	Paintings from Spain show people gathering wild honey
6000	Domestic cat is known, in Cyprus
6000	Skull with evidence of surgery (trepanning), from Europe
5859	Carbon-14 dating of early fortification at Jericho
5500	Pottery is first known in Palestine
5000	Copper is melted (1083° C.) and cast in the Near East
5000	Evidence of temple at Eridu, Iraq
5000	Grapes are cultivated in Europe
5000	Mirrors found in graves in central Turkey

When the Gods Tire of Noisy Humans (Gen. 7:1)

The story of Atrahasis, written during the reign of Ammisaduqa, king of Babylon (1646–1626 B.C.), is a variant of the Gilgamesh Epic. The title of the Atrahasis story means "When the gods like man." Yet the story, like that of the Genesis Flood story (Gen. 7:4), tells of the gods destroying much of humankind.

The reason given in this story for the flood was that the humans on the earth had become too numerous and their noise was disturbing the gods. The deities planned several devices to reduce the population including drought, plague, and famine, but each time the people survived. Finally, a flood was devised from which the people could not escape. It was Ea who warned the hero, Atrahasis, to save the animals and craftsmen in a boat, which he then did.

The humans had previously fed the gods by their sacrifices. As the seven days and nights of the flood raged and humans died, the deities became hungry and thirsty. Thus they were happy to have some people survive the flood.

The Mesopotamian legend contrasts with the ethical emphasis in Genesis. The Mesopotamian gods destroyed humans because they were noisy, yet wanted some humans left for service. The God of Genesis destroyed humans because they were wicked and corrupt (Gen. 6:5–7, 11–13). He allowed Noah and his family to live because they were righteous (Gen. 7:1).

you; and you shall go into the ark—you, your
sons, your wife, and your sons' wives with you.
19And of every living thing of all flesh you shall
bring two of every *sort* into the ark, to keep *them*
alive with you; they shall be male and female.
20Of the birds after their kind, of animals after
their kind, and of every creeping thing of the
earth after its kind, two of every *kind* will come
to you to keep *them* alive. 21And you shall take
for yourself of all food that is eaten, and you
shall gather *it* to yourself; and it shall be food for
you and for them."
22Thus Noah did; according to all that God
commanded him, so he did.

TRANSITION

How Long Was Noah in the Ark?

The narrator of the Flood tradition offers several dates, indicating when certain events took place. The time frame of these dates, cited by year, month, and day based on Noah's age, has Noah, his family, and the animals confined in the ark for more than a year—371 days.

In Gen. 7:11—8:19 are five dates. The first instance at 7:11 marks when the rain began. Five months later, the ark rested on Ararat (8:4). Two and a half months later the mountains were seen (8:5). After another three months Noah removed the covering of the ark (8:13). Finally, Noah, his family, and the animals went out of the ark 57 days later (8:14–19). The days between each date, assuming 30-day months as the narrator appears to do, are 150 + 74 + 90 + 57, totaling 371 days.

• **Genesis 7:1—11:32**

Genesis

The Great Flood

7 **:1** Then the LORD said to Noah, "Come into
the ark, you and all your household, because
I have seen *that* you *are* righteous before Me in
this generation. 2You shall take with you seven
each of every clean animal, a male and his female;
two each of animals that *are* unclean, a male and
his female; 3also seven each of birds of the air,
male and female, to keep the species alive on the
face of all the earth. 4For after seven more days I
will cause it to rain on the earth forty days and
forty nights, and I will destroy from the face of
the earth all living things that I have made."
5And Noah did according to all that the LORD
commanded him. 6Noah *was* six hundred years
old when the floodwaters were on the earth.
7So Noah, with his sons, his wife, and his
sons' wives, went into the ark because of the wa-
ters of the flood. 8Of clean animals, of animals
that *are* unclean, of birds, and of everything that
creeps on the earth, 9two by two they went into
the ark to Noah, male and female, as God had
commanded Noah. 10And it came to pass after
seven days that the waters of the flood were on
the earth. 11In the six hundredth year of Noah's
life, in the second month, the seventeenth day of
the month, on that day all the fountains of the
great deep were broken up, and the windows of
heaven were opened. 12And the rain was on the
earth forty days and forty nights.
13On the very same day Noah and Noah's
sons, Shem, Ham, and Japheth, and Noah's wife
and the three wives of his sons with them, entered
the ark— 14they and every beast after its kind, all
cattle after their kind, every creeping thing that
creeps on the earth after its kind, and every bird
after its kind, every bird of every sort. 15And they
went into the ark to Noah, two by two, of all flesh
in which *is* the breath of life. 16So those that en-
tered, male and female of all flesh, went in as God
had commanded him; and the LORD shut him in.
17Now the flood was on the earth forty days.
The waters increased and lifted up the ark, and it
rose high above the earth. 18The waters prevailed
and greatly increased on the earth, and the ark
moved about on the surface of the waters. 19And
the waters prevailed exceedingly on the earth,

When the Bird Does Not Return (Gen. 8:6–12)

Both similarities and differences exist between the biblical Flood story in Gen. 6—9 and the Mesopotamian flood legend known as the Gilgamesh Epic. Among the similarities are the birds—doves, ravens, sparrows—that are sent out to determine if the floodwaters have receded (Gen. 8:6–12).

Though the Gilgamesh flood story appears already in the mid-3rd millennium Sumerian stories, the epic account most widely known comes from the library of the Assyrian king Ashurbanipal (668–627 B.C.). The story is related by the flood survivor, Utnapishtim, at the edge of the world, where Gilgamesh (king of Uruk around 2600 B.C.) had sought him to discover how to become immortal.

There is no reason given in this account for the decision by the council of the gods to destroy the earth. However, Ea, the god of wisdom, realizing that destruction was a mistake, warns Utnapishtim that a flood is coming. Utnapishtim tears down his house and builds a boat, into which he gathers animals in pairs, seeds of all plants, his relatives, and skilled craftsmen. The deities unleash the flood as a weapon for seven days, destroying everything which is not in the boat and terrifying themselves as well.

After the divine flood ceased, the boat rested on a mountaintop in the Zagros Mountains. Utnapishtim releases first a dove, then a sparrow, both of whom return without finding a place to land, and lastly a raven, who does not return. The flood is finally over and everything is allowed to leave the boat and repopulate the earth.

and all the high hills under the whole heaven
were covered. [20]The waters prevailed fifteen cu-
bits upward, and the mountains were covered.
[21]And all flesh died that moved on the earth:
birds and cattle and beasts and every creeping
thing that creeps on the earth, and every man.
[22]All in whose nostrils *was* the breath of the
spirit[a] of life, all that *was* on the dry *land,* died.
[23]So He destroyed all living things which were on
the face of the ground: both man and cattle,
creeping thing and bird of the air. They were de-
stroyed from the earth. Only Noah and those who
were with him in the ark remained *alive.* [24]And
the waters prevailed on the earth one hundred
and fifty days.

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

Noah's Deliverance

8 [1]Then God remembered Noah, and every liv-
ing thing, and all the animals that *were* with
him in the ark. And God made a wind to pass
over the earth, and the waters subsided. [2]The
fountains of the deep and the windows of heaven
were also stopped, and the rain from heaven was
restrained. [3]And the waters receded continually
from the earth. At the end of the hundred and
fifty days the waters decreased. [4]Then the ark
rested in the seventh month, the seventeenth day
of the month, on the mountains of Ararat. [5]And

The Ancient Near East after 3000 B.C.
During the 3rd millenium Lower and Upper Egypt were united. Egypt's Old Kingdom (2700-2160 B.C.) produced the great pyramids, such as those at Giza. In Mesopotamia, the land of Sumer developed a systerm of independent city-states. Toward the end of the millennium this city-state rule was replaced by a more extensive territorial rule centered in Accad.

EGYPT'S FIRST DYNASTIES

When the Egyptian priest Manetho (c. 305–285 B.C.) wrote a history of Egypt in Greek, he divided the history of the kings into 30 periods known as "dynasties." Manetho's dynasties are still used as an outline for Egypt's history, but have been divided into larger historical periods. The 1st and 2nd Dynasties are Egypt's formative age; the 3rd through 8th Dynasties are her pyramid age.

The Archaic Period	The Dynasties
3000–2700 B.C.	1st and 2nd Dynasties. Menes is the traditional founder of the 1st Dynasty. He unified the two predynastic kingdoms of Lower and Upper Egypt.
The Old Kingdom	**The Dynasties**
2700–2600 B.C.	3rd Dynasty. Pyramid age begins with the Step Pyramid of Pharaoh Djoser in 2650 B.C.
2600–2500 B.C.	4th Dynasty. The Great Pyramid becomes one of the seven wonders of the world.
2500–2350 B.C.	5th Dynasty. The sun god Re of Heliopolis is considered the father of the living ruler. The god Osiris is the god of the dead.
2350–2160 B.C.	6th–8th Dynasties. Weni, an Egyptian official, records 5 military expeditions against the "Sand-dwellers" of southern Palestine.

the waters decreased continually until the tenth
month. In the tenth *month,* on the first *day* of the
month, the tops of the mountains were seen.
6So it came to pass, at the end of forty days,
that Noah opened the window of the ark which
he had made. 7Then he sent out a raven, which
kept going to and fro until the waters had dried
up from the earth. 8He also sent out from himself
a dove, to see if the waters had receded from the
face of the ground. 9But the dove found no rest-
ing place for the sole of her foot, and she re-
turned into the ark to him, for the waters *were* on
the face of the whole earth. So he put out his
hand and took her, and drew her into the ark to
himself. 10And he waited yet another seven days,
and again he sent the dove out from the ark.
11Then the dove came to him in the evening, and
behold, a freshly plucked olive leaf *was* in her
mouth; and Noah knew that the waters had re-
ceded from the earth. 12So he waited yet another
seven days and sent out the dove, which did not
return again to him anymore.
13And it came to pass in the six hundred and
first year, in the first *month,* the first *day* of the
month, that the waters were dried up from the
earth; and Noah removed the covering of the ark
and looked, and indeed the surface of the ground
was dry. 14And in the second month, on the twenty-
seventh day of the month, the earth was dried.
15Then God spoke to Noah, saying, 16"Go out
of the ark, you and your wife, and your sons and
your sons' wives with you. 17Bring out with you
every living thing of all flesh that *is* with you:
birds and cattle and every creeping thing that
creeps on the earth, so that they may abound on
the earth, and be fruitful and multiply on the
earth." 18So Noah went out, and his sons and
his wife and his sons' wives with him. 19Every
animal, every creeping thing, every bird, *and*
whatever creeps on the earth, according to their
families, went out of the ark.

God's Covenant with Creation

20Then Noah built an altar to the LORD, and
took of every clean animal and of every clean
bird, and offered burnt offerings on the altar.
21And the LORD smelled a soothing aroma. Then
the LORD said in His heart, "I will never again
curse the ground for man's sake, although the

TIME CAPSULE  5000 to 4000 B.C.	
5000	Copper is melted (1083 B.C.) and cast in the Near East
4500	Copper is known in Egypt
4500	Bronze and brass are derived from copper
4500	Sockets for hinging doors used in Sumer
4300	Village culture in the Fayum (Egypt), west of the Nile
4004	Ussher's date for the Creation
4000	Casting of molten silver and gold in the Near East
4000	Evidence of bits used for horses, from the Ukraine

God's Bow or a Goddess's Necklace (Gen. 9:8–17)

The Genesis Flood narrative closes with a promise by God that the destruction of the human race would not occur again. In Gen. 9:8–17 the covenant between God and Noah represents a binding commitment between God and humans. God initiates a covenant never to destroy humanity with water again, and the sign of this covenant forever is God's rainbow placed in the sky.

At the end of the Mesopotamian flood narratives there are also speeches made by the deities that humans will not be destroyed again. There is also a sign established in the sky as a reminder. However, the purpose and context is quite different from that of the biblical Flood story. In both the Gilgamesh Epic and the story of Atrahasis the flood ends with the majority of gods glad to have the terror over.

The reaction of the deities varied. Ellil, the warrior god, is furious over the survival of the few remaining humans. On the other hand, the goddess Ninhursag (Nintu or Ishtar in some renditions), the goddess of both human and divine children, is devastated that her children have been destroyed. In an appeal made in highest heaven, Ninhursag declares that this deed by the gods is an evil against her and that her grief must be appeased. She takes the "big flies," created by Anu, makes them into a necklace, and sets it up as a daily reminder to the gods never to destroy the people, on whom the gods depend, again.

In the Mesopotamian flood narrative the covenant was made solely on the divine level, and the sign was for the gods alone. In Genesis God's rainbow is a visible sign of His covenant promises to Noah, to Noah's descendants, and to all living creatures of the earth (Gen. 9:12, 17).

imagination of man's heart *is* evil from his youth;
nor will I again destroy every living thing as I have done.

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

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

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

8Then God spoke to Noah and to his sons with him, saying: 9"And as for Me, behold, I establish My covenant with you and with your descendants[a] after you, 10and with every living creature that *is* with you: the birds, the cattle, and every beast of the earth with you, of all that go out of the ark, every beast of the earth. 11Thus I establish My covenant with you: Never

9:1 [a]Compare Genesis 1:28 9:9 [a]Literally *seed*

Agriculture & Herding
To be fruitful, vineyards require considerable care. When the grapes are crushed for their juice, organisms found on the outside of the peel reach the juice. The organisms multiply and cause the juice to ferment and become wine (Gen. 9:20, 21). If it ferments too long, it becomes vinegar. Ancient farmers had to balance these different factors.

TIME CAPSULE 	4000 to 3500 B.C.
4000–3000	Copper-Stone Age
3700	Two villages combine to create Uruk, the earliest urban site
3500	Bronze is known in Ur
3500	Egyptian art shows greyhounds
3500	Village culture around Beersheba
3500	The olive is cultivated in Palestine

The First World Empire (Gen. 10:8–10)

The city of Accad was one of the major urban centers in central Mesopotamia and, according to Gen. 10:10, one of the first cities in the kingdom of the legendary Nimrod. Although the precise location has not been found, Accad was most likely near Babylon.

The Sumerian name of the city was Agade. A certain Sargon of Agade (c. 2350 B.C.) founded the city and made it the capital of an early Semitic dynasty. Sargon and his successors (notably his grandson Naram-Sin) were able to control all of the Tigris-Euphrates basin and claimed to have even reached the Mediterranean Sea. The dynasty of Agade lasted for about two centuries and was in fact the first world empire. Evidently the city was then destroyed and not subsequently reoccupied. A Sumerian text from the late 3rd millennium B.C., *The Curse of Agade,* commemorates the city's demise.

The term "Accad" survived after the city was gone. The title "Sumer and Accad" continued to be used for the region of southern Mesopotamia until the late Achaemenid period (4th century B.C.). The language of the Semitic-speaking peoples of Accad is now known as "Accadian." Later peoples of Mesopotamia, including the Assyrians and Babylonians, employed Accadian as the written language of the region. Accadian texts have been discovered dating as late as the 1st century A.D.

again shall all flesh be cut off by the waters of the flood; never again shall there be a flood to destroy the earth."

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

TIME CAPSULE	3500 to 3000 B.C.
3500	Sumerians develop advanced civilization in southern Mesopotamia
3300	Domestication of the horse
3250	Potter's wheel from Ur
3200	Earliest writing, from Uruk in the Sumerian language
3200	Earliest picture of a boat with a sail, from Egypt
3150	Pictographs from Uruk showing four-wheeled carts
3100	Earliest depiction of a chariot
3000	Egyptians write in hieroglyphic script

Noah and His Sons

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

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

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

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

26And he said:

The First Major City (Gen. 10:10)

Erech is the biblical form of Uruk, a Sumerian city on the Euphrates River in ancient Mesopotamia. Although the name "Erech" is cited only in Gen. 10:10 and Ezra 4:9, its historical importance far exceeds its scant mention in the Bible. Uruk (Erech) played a role in the origin of urbanization, as well as being one of the great religious centers of Mesopotamia.

Archaeological investigations have confirmed that the Ubaidian people, early inhabitants of Sumer, founded two villages in this area before 4000 B.C. By 3700 B.C. the two centers fused together to create Uruk, the first urban site in world history.

The first evidence of public architecture, cylinder seals, and the origins of writing come from this city. Building projects at Uruk included the earliest known ziggurat, a holy mound at the top of which was the White Temple. Cylinder seals, which were used to mark ownership, spread from Uruk throughout the ancient world. Picture writing (dated to about 3200 B.C.) expressed ideas through a series of pictures. This writing would later evolve into the script known as cuneiform, used first by the Sumerians, early inhabitants of the Tigris-Euphrates valley.

Religion was prominent in Uruk. An, the chief deity, was the head of the Sumerian pantheon of gods. Inanna, the goddess of love, was believed to bring fertility and prosperity to Sumer through her marriage to the god Dumuzi. The exploits of Gilgamesh, a legendary king of Uruk (c. 2600 B.C.), in search of immortality mention many of the Sumerian gods and goddesses.

Late in the 4th millennium the population of Uruk began to expand their culture, controlling major trade routes and the surrounding regions economically. It is not clear whether this also resulted in political domination. However, Uruk is the second city named in the Sumerian King List, a document that traces the succession of cities which ruled Sumer after the flood.

Uruk had a long history, existing until Hellenistic times (the end of the 1st millennium B.C.). Its longevity is apparent from the two occurrences of Erech in the Bible. It is mentioned very early as part of Nimrod's post-Flood kingdom (Gen. 10:8–10). Much later in time it is one of the cities and nations writing against Jerusalem during the reign of the Persian ruler Artaxerxes I (465–424 B.C.; Ezra 4:9).

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

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

Nations Descended from Noah

10 1 Now this *is* the genealogy of the sons of Noah: Shem, Ham, and Japheth. And sons were born to them after the flood.

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

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

8 Cush begot Nimrod; he began to be a mighty one on the earth. 9 He was a mighty hunter before the LORD; therefore it is said, "Like Nimrod the mighty hunter before the LORD." 10 And the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar. 11 From that land he went to Assyria and built Nineveh, Rehoboth Ir, Calah, 12 and Resen between Nineveh and Calah (that *is* the principal city).

13 Mizraim begot Ludim, Anamim, Lehabim, Naphtuhim, 14 Pathrusim, and Casluhim (from whom came the Philistines and Caphtorim).

10:3 [a]Spelled *Diphath* in 1 Chronicles 1:6 10:4 [a]Spelled *Rodanim* in Samaritan Pentateuch and 1 Chronicles 1:7
10:6 [a]Or *Phut*

TIME CAPSULE 	3000 to 2500 B.C.
3000–2000	Early Bronze Age
3000	Menes unites Lower and Upper Egypt to found Egypt's First Dynasty
3000	Pottery is made on a wheel, Palestine
2900	Egyptians adopt a civil calendar of 365 days per year
2750	First stage of Stonehenge monument, Britain
2700–2160	The Old Kingdom in Egypt
2650	Step Pyramid of Djoser, the oldest building of cut stone
2600	Gilgamesh, a legendary king of Uruk
2550	The Great Pyramid at Giza, 481 feet high
2500	Alignments of huge stones (megaliths), Carnac, France

Babel and Its Tower (Gen. 11:1–9)

Babel was one of the chief cities in Nimrod's kingdom (Gen. 10:8–10). The term "Babel" is the Hebrew form of the name "Babylon," the city on the Euphrates River in central Mesopotamia.

The city has a very ancient past. It is first mentioned by the Accadian king Sargon (c. 2350 B.C.), who, according to tradition, burned it. Shar-kali-sharri (c. 2200 B.C.) restored its temple tower. Hammurabi (1792–1750 B.C.), a king of the 1st Dynasty of Babylon, made it his capital city. Unfortunately, archaeologists have been able to find evidence only as far back as the period of the Neo-Babylonian king Nebuchadnezzar II (605 B.C. and later). The rising water table in the area has prevented much research into earlier periods.

Babel has received much attention over its tower (Gen. 11:4, 5). It likely was a staged temple tower, the distinctive Mesopotamian structure known by the Sumerian term "ziggurat." Ziggurats were developed in the 3rd millennium B.C. at Uruk (Erech) and Ur in Babylonia, as well as at Nineveh, and consisted of smaller and smaller stages or stories built on top of each other.

Those who believe the tower at Babel refers to temple ruins from Mesopotamia point especially to Etemenanki, the ziggurat of the Marduk temple in Babylon. A Babylonian text describes it as having a base of 295 feet square with seven platforms over 108 feet high. The top platform had a temple where the god met with humanity. Access was achieved by ramps or stairways.

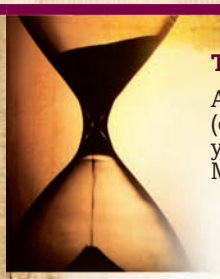
In Genesis the tower was never completed (Gen. 11:8). The Etemenanki did not fare much better. It was repaired by the Assyrian king Esarhaddon (680–669 B.C.), severely damaged in the Assyrian civil war (652–648 B.C.), restored again by Nebuchadnezzar II (605–562 B.C.), but destroyed by the Persian king Xerxes I in 472 B.C. Alexander the Great (323 B.C.) cleared the area to rebuild it, but died prematurely.

15 Canaan begot Sidon his firstborn, and
Heth; 16 the Jebusite, the Amorite, and the Gir-
gashite; 17 the Hivite, the Arkite, and the Sinite;
18 the Arvadite, the Zemarite, and the Hamathite.
Afterward the families of the Canaanites were
dispersed. 19 And the border of the Canaanites
was from Sidon as you go toward Gerar, as far as
Gaza; then as you go toward Sodom, Gomorrah,
Admah, and Zeboiim, as far as Lasha. 20 These
were the sons of Ham, according to their families,
according to their languages, in their lands *and*
in their nations.

21 And *children* were born also to Shem, the
father of all the children of Eber, the brother of
Japheth the elder. 22 The sons of Shem *were* Elam,
Asshur, Arphaxad, Lud, and Aram. 23 The sons
of Aram *were* Uz, Hul, Gether, and Mash.[a]
24 Arphaxad begot Salah,[a] and Salah begot Eber.
25 To Eber were born two sons: the name of one
was Peleg, for in his days the earth was divided;
and his brother's name *was* Joktan. 26 Joktan begot
Almodad, Sheleph, Hazarmaveth, Jerah, 27 Hado-
ram, Uzal, Diklah, 28 Obal,[a] Abimael, Sheba,
29 Ophir, Havilah, and Jobab. All these *were* the
sons of Joktan. 30 And their dwelling place was
from Mesha as you go toward Sephar, the moun-
tain of the east. 31 These *were* the sons of Shem,
according to their families, according to their lan-
guages, in their lands, according to their nations.
32 These *were* the families of the sons of Noah,
according to their generations, in their nations;

TIME CAPSULE	2500 to 2400 B.C.
2500	Earliest surviving dam, in Egypt, 272 feet thick
2500	Stone temples built at Ggantija, Malta
2500	Egyptians use the sistrum, a metal percussion instrument
2500	Widespread use of axes with sockets for the handle
2450	Smelted iron from Mesopotamia
2450	Egyptians make copper pipes
2400	Egyptians use oars to propel large boats
2400–2250	Ebla, a Semitic city-state in northern Syria

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



THE MILLENNIUMS

A millennium is a period of 1,000 years. Scholars of ancient history often refer to millenniums (or millennia) when speaking of time before the Common Era or Christian Era (before the year A.D. 1). The setting of the Old Testament books from the patriarchs through the prophet Malachi extends from the end of the 3rd millennium B.C. through most of the 1st millennium.

Millennium Designation	Range of Dates
3rd millennium B.C.	3000 to 2000 B.C.
2rd millennium B.C.	2000 to 1000 B.C.
1st millennium B.C.	1000 to 1 B.C.

and from these the nations were divided on the earth after the flood.

The Tower of Babel

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

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

Shem's Descendants

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

12Arphaxad lived thirty-five years, and be-
got Salah. 13After he begot Salah, Arphaxad lived
four hundred and three years, and begot sons
and daughters.

14Salah lived thirty years, and begot Eber.
15After he begot Eber, Salah lived four hundred
and three years, and begot sons and daughters.

16Eber lived thirty-four years, and begot Pe-
leg. 17After he begot Peleg, Eber lived four hun-
dred and thirty years, and begot sons and daugh-
ters.

18Peleg lived thirty years, and begot Reu.
19After he begot Reu, Peleg lived two hundred
and nine years, and begot sons and daughters.

20Reu lived thirty-two years, and begot
Serug. 21After he begot Serug, Reu lived two hun-
dred and seven years, and begot sons and daugh-
ters.

22Serug lived thirty years, and begot Nahor.
23After he begot Nahor, Serug lived two hundred
years, and begot sons and daughters.

24Nahor lived twenty-nine years, and begot
Terah. 25After he begot Terah, Nahor lived one
hundred and nineteen years, and begot sons and
daughters.

26Now Terah lived seventy years, and begot
Abram, Nahor, and Haran.

Terah's Descendants

27This *is* the genealogy of Terah: Terah be-
got Abram, Nahor, and Haran. Haran begot Lot.
28And Haran died before his father Terah in his
native land, in Ur of the Chaldeans. 29Then
Abram and Nahor took wives: the name of
Abram's wife *was* Sarai, and the name of Nahor's
wife, Milcah, the daughter of Haran the father of
Milcah and the father of Iscah. 30But Sarai was
barren; she had no child.

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

THE PATRIARCHS, ISRAEL'S ANCESTORS

God chose from among the nations of the world a man, named Abraham, to whom He revealed Himself. In response, Abraham chose to be God's servant.

2000—1500 B.C.

The term "patriarch" refers to the founder or ruler of a tribe, family, or clan. The Israelites traced their ancestry to one man—"the patriarch Abraham" (Is. 51:2; Heb. 7:4). They laid claim to Canaan based on the covenant God made with their first three patriarchs—Abraham, Isaac, Jacob—to "possess the land" (Deut. 1:8). The phrase "the patriarchs" eventually referred to Jacob's twelve sons as well (Acts 7:8, 9). Thus among figures of the Bible, the patriarchs were the ancestors of the Israelites from Abraham to Jacob's son Joseph.

Exact dates for the period in which the patriarchs lived cannot be established. The events of the patriarchal narratives in Genesis cannot be synchronized with any events outside of the Bible. As a result, scholars have suggested dates for the patriarchs ranging from 2000 B.C. to as late as 1200 B.C. The biblical context places Abraham long before Moses. In the genealogy of Ex. 6:16–20, Moses is the great-great-grandson of Jacob, who himself was the grandson of Abraham. The line of descent—Abraham, Isaac, Jacob, Levi, Kohath, Amram, Moses—would set Abraham somewhere around 2000 to 1900 B.C.

ARCHAEOLOGY AND THE PAST

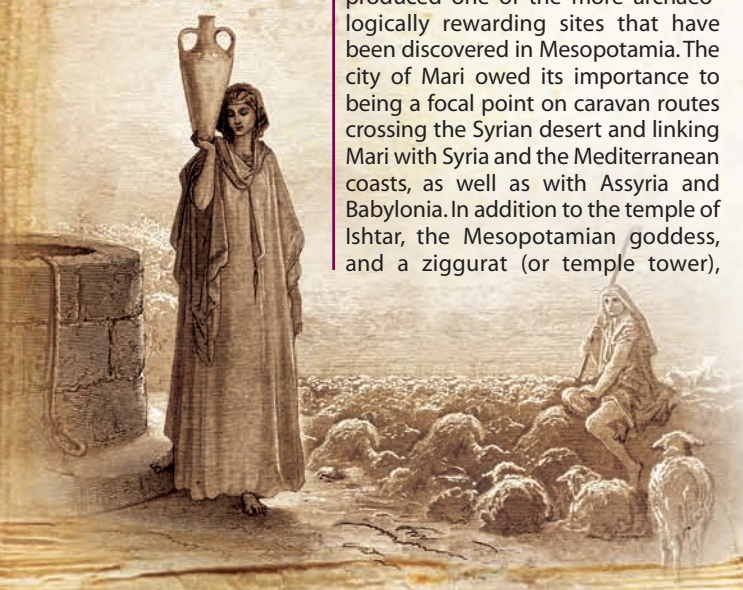
The Middle Bronze Age (2000–1500 B.C.) produced one of the more archaeologically rewarding sites that have been discovered in Mesopotamia. The city of Mari owed its importance to being a focal point on caravan routes crossing the Syrian desert and linking Mari with Syria and the Mediterranean coasts, as well as with Assyria and Babylonia. In addition to the temple of Ishtar, the Mesopotamian goddess, and a ziggurat (or temple tower), archaeologists found a royal palace containing almost 300 rooms.

Some 20,000 clay tablets, known as the Mari letters, were dug up, which shed much light on the ancient biblical world. These documents were written in Accadian and date from the time of Hammurabi (c. 1750 B.C.). Some of the documents are diplomatic correspondence between Mari's king Zimri-Lim and Babylon's Hammurabi, who eventually destroyed Mari.

The Mari tablets refer to terms often associated with the patriarchs. The term "Habiru," found both at Mari and in the Nuzi texts, has been compared to Abraham being named a "Hebrew" (Gen. 14:13). The seminomadic group called "Bene-yamina" at Mari bears a similar name to the Israelite name "Benjamin." Mari also sheds light on the Amorites. Nahor, Haran, Mari, Qatna, and Ugarit all appear as Amorite cities with Amorite kings.

Another discovery related to the patriarchs dates from around the change from Middle Bronze (2000–1500 B.C.) to Late Bronze (1500–1200 B.C.). Numerous clay tablets from the city of Nuzi are thought to illuminate customs and local practices found in the patriarchal narratives. Nuzi was a Hurrian city, and it was sometime after 1550 B.C. that the Hurrians established themselves in upper Mesopotamia and northern Syria, rapidly expanding to form the powerful kingdom of Mitanni.

Exact dates for Nuzi are difficult to determine, although the Nuzi tablets are usually dated between 1400 and 1330 B.C. The similarities of social and legal customs between the Nuzi texts and the patriarchal stories have led some scholars to place the patriarchs themselves after 1550 B.C. The Nuzi customs, however, may reflect social conditions of centuries before Nuzi, as well as those of much later times in the 1st millennium. Rather than demonstrating a date for the patriarchs, the Nuzi texts provide insights into cultural customs that help us understand daily life in the 2nd millennium B.C.



THE PEOPLES AND GROUPS

The dynasty of Sargon of Agade lasted for only about a century before it declined. Mesopotamia experienced a period of anarchy, partly caused by invasions of the Gutians, foreigners from the Zagros Mountains. The strongest dynasty to emerge during this unstable time was the 3rd Dynasty of Ur, founded by Ur-Nammu about 2112 B.C. The connections that existed between Ur and various Syrian cities form one possible setting for Abraham's journeys.

Eventually, Ur too declined. The Ur empire collapsed with the invasion of the Elamites, bringing an end to Sumerian civilization. Tribes of Semitic peoples, called Amorites, migrated into Mesopotamia from the west in large numbers. Capturing major regions, they established Amorite dynasties in various city-states. Both Shamshi-Adad I (c. 1813–1781 B.C.), ruler of Asshur, and Hammurabi of Babylon (1792–1750 B.C.) were Amorite kings.

In Egypt, a period of decline and civil war ended gradually during the Middle Kingdom. King Amenemhet I of Thebes (1963–1934 B.C.) convinced the princes of the land to give their allegiance to him as the true heir to Egypt's throne. Another pharaoh, Sesostris III (1862–1843 B.C.) established a central government by restraining the powers of Egypt's provincial rulers and families.

The instability of the time resulted partly from the appearance of the Amurru, or Amorites.

Unity in Egypt continued for more than 200 years. Eventually, however, the country experienced a second period of weakness in which rival dynasties competed for control of limited areas. The most important of these dynasties was the Hyksos, who gained control of Lower Egypt, establishing a capital at Avaris. Toward the end of the Middle Bronze Age, King Kamose of Thebes broke the power of the Hyksos, and his younger brother Ahmose eventually drove them from Egypt.

THE BIBLICAL LITERATURE

The second part of the Book of Genesis, chs. 12—50, tells the stories of Israel's patriarchs. The events from the lives of Abraham, Isaac, and Jacob (chs. 12—38) take place primarily in Canaan, although Abraham originated in Mesopotamia (Ur and Haran). The traditions concerning these ancestors are grouped into cycles of stories around Abraham (12:1—25:18) and around Jacob (25:19—36:43). Isaac appears in the Abraham and Jacob cycles, with much of his story in Gen. 26.

Abraham enters into covenant with God and is given the promise that he and his descendants will become a blessing to all humanity. In the stories of Abraham and Sarah, Isaac and Rebekah, Jacob and Leah and Rachel, and Joseph, the fulfillment of God's promises takes concrete form. The life of Joseph (chs. 37—50) is set primarily in Egypt, and in that foreign place we see God's unfailing providence and His determination to keep His promise to Abraham.

THE CHANGING OF THE EMPIRES

After about 2200 B.C. the great empires of the Early Bronze Age fell apart. Political instability and unrest spread throughout Egypt and Mesopotamia at the close of this age and the beginning of the Middle Bronze Age (2000–1500 B.C.).

In Egypt, the Old Kingdom was followed by over a century of political and social disarray. During this time, known in Egyptian history as the First Intermediate Period (2160–2010 B.C.), bedouins from Asia were able to infiltrate the Nile Delta. Civil strife between Egypt's city-states ended in 2040, when Mentuhotep II from Thebes reunified the land and began the prosperous and stable Middle Kingdom, which lasted until about 1786 B.C.

In Mesopotamia, no great empire arose to replace the 3rd Dynasty of Ur after that city-state fell in 2004 B.C. Smaller kingdoms such as Isin, Larsa, Assyria, Mari, and Babylon took turns dominating each other for brief periods. The greatest of these was the kingdom of Hammurabi I of Babylon (1792–1750 B.C.), whose famous law code parallels many of the Israelite laws. Hammurabi eventually brought all of Mesopotamia under Babylonian control. Even this kingdom was brief, though, declining during the rule of Hammurabi's son.

The instability of the time resulted partly from the appearance throughout the ancient Near East of a new ethnic group, the Amurru, or Amorites. This large group of Semitic people had personal names and customs that resemble those of the biblical Hebrews. Their influence was so pervasive that even some Mesopotamian kings had Amorite names.

After 2000 B.C. Amorites inhabited Palestine. Some settled in villages and established their own city-states, others lived as seminomadic shepherds, and still others lived on the fringes of society as warlike outcasts. Such outsiders, referred to as "Habiru," usually served as slaves or mercenaries to others, but on occasion fought their own battles.

Amorites worshiped many gods, but each city or clan identified its own particular deity. In Mesopotamia, in cities influenced by the Amorites, there even appeared prophets of these local gods, using language very similar to that of the much later Old Testament prophets. Away from the cities, among the seminomadic shepherds, great stress was given to the god of the clan's forefathers. Worship usually involved animal sacrifice, but child sacrifice was also common.

TRANSITION

Abram the Amorite

The accounts of the patriarchs in Gen. 12—50 fit within the setting of Mesopotamia at this time. Abram was surely from an Amorite family, and that family's migration from Ur to Haran (in Syria) to southern Palestine follows the general pattern of the Amorite expansion. The patriarchs' way of life corresponds to that of the seminomadic shepherds, although occasionally they acted like the more warlike Habiru, as when Abram leads his men to battle in Gen. 14. The God who speaks to Abram is seen at least partly as the God of the clan, referred to often as "the God of the fathers" (Ex. 3:13).

Although Abram's relationship with his God follows many of the Amorite patterns, it also differs from Amorite religion in significant ways. For instance, Abram's God repudiates child sacrifice (Gen. 22). Moreover, God is not just a local clan deity. Although He makes a covenant with a particular family, that covenant exists in order to bless "all the families of the earth" (Gen. 12:3).

•**Genesis 12:1—15:21**

Time Capsule	 2350 to 2160 B.C.
2350	Instruction of Ptahhotep, wisdom literature from Egypt
2350	Sargon of Agade unifies Babylonia
2348	Ussher's date for the Flood of Noah
2300	Empire of the Old Accadian monarchs
2300	Map on clay tablet, with cardinal points marked, Iraq
2250	Evidence of nomads in Palestine
2160	Bronze is in general use in Egypt
2160	Collapse of Old Kingdom in Egypt

Genesis

Promises to Abram

12 :1 Now the LORD had said to Abram:
"Get out of your country,
From your family
And from your father's house,
To a land that I will show you.
2 I will make you a great nation;
I will bless you
And make your name great;
And you shall be a blessing.
3 I will bless those who bless you,
And I will curse him who curses you;
And in you all the families of the earth
shall be blessed."

4 So Abram departed as the LORD had spoken to him, and Lot went with him. And Abram *was* seventy-five years old when he departed from Haran. 5 Then Abram took Sarai his wife and Lot his brother's son, and all their possessions that they had gathered, and the people whom they had acquired in Haran, and they departed to go to the land of Canaan. So they came to the land of Canaan. 6 Abram passed through the land to the place of Shechem, as far as the terebinth tree of Moreh.[a] And the Canaanites *were* then in the land.

7 Then the LORD appeared to Abram and said, "To your descendants I will give this land." And there he built an altar to the LORD, who had appeared to him. 8 And he moved from there to the mountain east of Bethel, and he pitched his tent *with* Bethel on the west and Ai on the east; there he built an altar to the LORD and called on the name of the LORD. 9 So Abram journeyed, going on still toward the South.[a]

Abram in Egypt

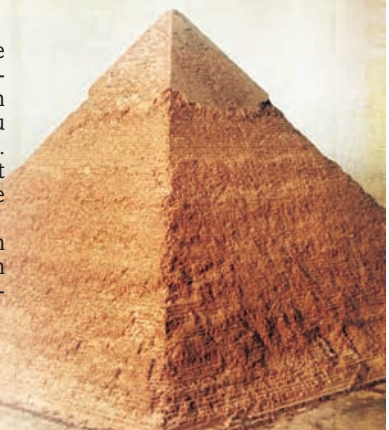
10 Now there was a famine in the land, and Abram went down to Egypt to dwell there, for the famine *was* severe in the land. 11 And it came to pass, when he was close to entering Egypt,

12:6 [a]Hebrew *Alon Moreh* 12:9 [a]Hebrew *Negev*

The Great Pyramid at Giza (Gen. 12:14)

The famous pyramids at Giza functioned as individual tombs for some of the monarchs of Egypt's Old Kingdom (2700–2160 B.C.). Earliest among the monumental pyramid tombs appears to have been the Step Pyramid of Pharaoh Djoser (c. 2650 B.C.). The monarchs of the 4th Dynasty (2600–2500 B.C.), Khufu and his successor Khafre, built huge pyramids in imitation of the Step Pyramid. The Great Pyramid is slightly over 480 feet high, and each of the four sides at the base is about 756 feet wide. Such massive monuments demonstrate the great architectural precision and excellence of the Egyptian Old Kingdom.

The patriarch Abram traveled to Egypt during a time of famine in Canaan (Gen. 12:10). Exact dates for Abram's life are unknown, but scholars often place him around 2000 or 1900 B.C. Thus, the Great Pyramid at Giza was already centuries old when Abram and Sarai visited Egypt (Gen. 12:10—13:1).



The Habiru—Refugees or Outlaws? (Gen. 14:13)

The Habiru (also spelled Hapiru) were a class of fugitives found in the ancient Near East from about 2000 to 1000 B.C. Some of the Habiru were refugees who fled their homelands, while others included brigands, malcontents, and socially maladjusted individuals. Their geographic horizon extended from southern Mesopotamia, Anatolia, and Syro-Palestine to Egypt.

The obvious similarity between the words "Habiru" and "Hebrew" has led some to equate the Habiru with the early Israelites. Unfortunately, the original meaning of the Accadian term "Habiru" has never been satisfactorily determined. Most scholars, however, believe it concerns either refugees forced to leave their own land, or armed brigands who caused problems for local populations.

The Habiru are described at length in a great variety of texts, ranging from the Amarna letters in Egypt to the Hittite archives in central Anatolia. The Mari tablets describe the Habiru as brigands who were very mobile. The Nuzi documents identify them as foreigners who served the citizens of Nuzi. In all these texts, the Habiru are foreign to the Near Eastern society in which they are trying to survive. Some survived as servants or laborers; others as outlaws.

Abram was called "the Hebrew" (Gen. 14:13). In this context, he could be acting as an armed brigand with his own army to help his nephew Lot (14:14–16). On the other hand, David and his men are also called "Hebrews" (1 Sam. 29:3) when, in flight from King Saul, they sought refuge among the Philistines (1 Sam. 27:1–4). Although "Hebrew" is clearly an ethnic term in the Bible, it may have been originally a term describing the social condition of persons in flight or of those in armed gangs. Abram could have been called "the Hebrew" simply because of his status as a foreigner in Canaan.

that he said to Sarai his wife, "Indeed I know
that you *are* a woman of beautiful countenance.
12 Therefore it will happen, when the Egyptians
see you, that they will say, 'This *is* his wife'; and
they will kill me, but they will let you live.
13 Please say you *are* my sister, that it may be well
with me for your sake, and that I[a] may live be-
cause of you."

14 So it was, when Abram came into Egypt,
that the Egyptians saw the woman, that she *was*
very beautiful. 15 The princes of Pharaoh also
saw her and commended her to Pharaoh. And the
woman was taken to Pharaoh's house. 16 He
treated Abram well for her sake. He had sheep,
oxen, male donkeys, male and female servants,
female donkeys, and camels.

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

Abram Inherits Canaan

13 1 Then Abram went up from Egypt, he and
his wife and all that he had, and Lot with
him, to the South.[a] 2 Abram *was* very rich in live-
stock, in silver, and in gold. 3 And he went on his
journey from the South as far as Bethel, to the
place where his tent had been at the beginning,
between Bethel and Ai, 4 to the place of the altar
which he had made there at first. And there
Abram called on the name of the LORD.

5 Lot also, who went with Abram, had flocks
and herds and tents. 6 Now the land was not able
to support them, that they might dwell together,
for their possessions were so great that they
could not dwell together. 7 And there was strife
between the herdsmen of Abram's livestock and
the herdsmen of Lot's livestock. The Canaanites
and the Perizzites then dwelt in the land.

8 So Abram said to Lot, "Please let there be
no strife between you and me, and between my
herdsmen and your herdsmen; for we *are*
brethren. 9 *Is* not the whole land before you?
Please separate from me. If *you take* the left,
then I will go to the right; or, if *you go* to the
right, then I will go to the left."

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

12:13 [a]Literally *my soul* 13:1 [a]Hebrew *Negev*

Time Capsule	 2166 to 2000 B.C.
2166–1991	Abraham's life (based on early Exodus)
2112–2004	Ur-Nammu founds 3rd Dynasty of Ur
2095	Law code of Ur-Nammu
2040	Mentuhotep II from Thebes reunifies Egypt
2040–1786	The Middle Kingdom in Egypt
2017–1985	Ishbi-Erra founds Isin dynasty
2004	City-state of Ur falls to the Elamites
2000	Amorites inhabit Palestine

Abram's Ceremony and a Hittite Ritual (Gen. 15:9, 10)

In a covenant ceremony Abram was instructed to cut animals in halves and arrange the pieces opposite each other (Gen. 15:9, 10). Abram's animal ritual has a literary parallel in a Hittite text from Anatolia, dated after the mid-2nd millennium B.C.

The Hittite text describes a ritual of purification to be used after a military defeat. The troops are required to perform the ritual "behind a river," where a man, a goat, a puppy, and a small pig are cut in half. The sections, thus divided, are arranged oppositely parallel on one side and on the other. In front of this array a gate of an unknown type of wood is built. Fires are lit on both sides of the arranged pieces. Then the troops are obliged to pass between the fires and are sprinkled with water upon reaching the bank of the river.

The procedure is not mentioned in any official Hittite state cult, but is recorded in the royal archives. Its similarities with the ceremony in Genesis, although superficial, show a common ritual tradition.

other. 12Abram dwelt in the land of Canaan, and
Lot dwelt in the cities of the plain and pitched
his tent even as far as Sodom. 13But the men of
Sodom *were* exceedingly wicked and sinful
against the LORD.

14And the LORD said to Abram, after Lot had
separated from him: "Lift your eyes now and look
from the place where you are—northward, south-
ward, eastward, and westward; 15for all the land
which you see I give to you and your descendants[a]
forever. 16And I will make your descendants as the
dust of the earth; so that if a man could number
the dust of the earth, *then* your descendants also
could be numbered. 17Arise, walk in the land
through its length and its width, for I give it to
you."

18Then Abram moved *his* tent, and went and
dwelt by the terebinth trees of Mamre,[a] which *are*
in Hebron, and built an altar there to the LORD.

Lot's Captivity and Rescue

14 1And it came to pass in the days of Am-
raphel king of Shinar, Arioch king of El-
lasar, Chedorlaomer king of Elam, and Tidal
king of nations,[a] 2*that* they made war with Bera
king of Sodom, Birsha king of Gomorrah,
Shinab king of Admah, Shemeber king of Ze-
boiim, and the king of Bela (that is, Zoar). 3All
these joined together in the Valley of Siddim
(that is, the Salt Sea). 4Twelve years they served
Chedorlaomer, and in the thirteenth year they re-
belled.

5In the fourteenth year Chedorlaomer and
the kings that *were* with him came and attacked
the Rephaim in Ashteroth Karnaim, the Zuzim in
Ham, the Emim in Shaveh Kiriathaim, 6and the
Horites in their mountain of Seir, as far as El
Paran, which *is* by the wilderness. 7Then they
turned back and came to En Mishpat (that *is,*
Kadesh), and attacked all the country of the
Amalekites, and also the Amorites who dwelt in
Hazezon Tamar.

8And the king of Sodom, the king of Go-
morrah, the king of Admah, the king of Ze-
boiim, and the king of Bela (that *is,* Zoar) went
out and joined together in battle in the Valley of
Siddim 9against Chedorlaomer king of Elam,
Tidal king of nations,[a] Amraphel king of Shinar,
and Arioch king of Ellasar—four kings against
five. 10Now the Valley of Siddim *was full of* as-
phalt pits; and the kings of Sodom and Gomor-
rah fled; *some* fell there, and the remainder fled
to the mountains. 11Then they took all the goods
of Sodom and Gomorrah, and all their provi-
sions, and went their way. 12They also took Lot,
Abram's brother's son who dwelt in Sodom, and
his goods, and departed.

13Then one who had escaped came and told
Abram the Hebrew, for he dwelt by the terebinth
trees of Mamre[a] the Amorite, brother of Eshcol
and brother of Aner; and they *were* allies with
Abram. 14Now when Abram heard that his
brother was taken captive, he armed his three
hundred and eighteen trained *servants* who were
born in his own house, and went in pursuit as far
as Dan. 15He divided his forces against them by
night, and he and his servants attacked them and
pursued them as far as Hobah, which *is* north of
Damascus. 16So he brought back all the goods,
and also brought back his brother Lot and his
goods, as well as the women and the people.

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

Time Capsule	 2000 B.C.
2000–1500	Middle Bronze Age
2000	Drains and sewers are used at Knossos, Crete
2000	Egyptian rulers develop royal postal system
2000	Ugarit and Levantine cities flourish
2000	Soap is known in Babylon
2000	Wheel-thrown pottery in Crete

13:15 [a]Literally *seed,* and so throughout the book
13:18 [a]Hebrew *Alon Mamre* 14:1 [a]Hebrew *goyim*
14:9 [a]Hebrew *goyim* 14:13 [a]Hebrew *Alon Mamre*

Passing Between the Halves (Gen. 15:17–21)

There are no adequate modern parallels to the broad-ranging meanings of the term "covenant" as used in the Bible. The closest parallel probably resides in marriage, where a public gathering solemnizes an agreement between two people.

The type of covenant presented in the Bible is most often between two parties. The superior party was known as the suzerain; the inferior party as the vassal. Both the suzerain and vassal had specific responsibilities. Primarily, in ancient societies the suzerain provided protection for the vassal, while the vassal supported the suzerain with taxes and was loyal in time of war.

The Lord and Abram joined themselves in a suzerain and vassal covenant (Gen. 15:18). Like similar ancient Near Eastern covenants they held a public ceremony to ratify their relationship. The sacrifice of animals and a meal (15:9, 10) were typical components of covenant ceremonies, as were the promises of both parties. Abram's part of this agreement was to "believe" in the Lord (15:6), which meant to worship no other gods. The Lord promised Abram to make his descendants as numerous as the stars (15:5) and provide a homeland for them (15:18).

Two differences between ancient Near Eastern covenants and the Gen. 15 covenant are striking. Usually the list of the vassal's duties and responsibilities was much larger than that of the suzerain's. In fact, a covenant, including the duties of the vassal, was imposed on the vassal by the suzerain. In the Gen. 15 covenant almost nothing is said about Abram's responsibilities. The focus is on what the Lord promised to Abram, not what Abram promised the Lord.

In the second difference it was usually the vassal who cut the animals in two parts and walked between them (15:10, 17). The ritual symbolically demonstrated what would happen to the vassal if the covenant was broken. The "burning torch" passing between the pieces of flesh in the Gen. 15 covenant (15:17) was obviously a representation of the Lord. The symbolism of Him passing between the cut sacrifices implies that He would die before He would allow His covenant with Abram to fail.

Abram and Melchizedek

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

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

And he gave him a tithe of all.

21 Now the king of Sodom said to Abram,
"Give me the persons, and take the goods for
yourself."

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

God's Covenant with Abram

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

2 But Abram said, "Lord GOD, what will You
give me, seeing I go childless, and the heir of my
house *is* Eliezer of Damascus?" 3 Then Abram
said, "Look, You have given me no offspring; indeed one born in my house is my heir!"

4 And behold, the word of the LORD *came* to
him, saying, "This one shall not be your heir, but
one who will come from your own body shall be
your heir." 5 Then He brought him outside and
said, "Look now toward heaven, and count the
stars if you are able to number them." And He
said to him, "So shall your descendants be."

6 And he believed in the LORD, and He accounted it to him for righteousness.

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

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

9 So He said to him, "Bring Me a three-year-
old heifer, a three-year-old female goat, a three-
year-old ram, a turtledove, and a young pigeon."
10 Then he brought all these to Him and cut them
in two, down the middle, and placed each piece
opposite the other; but he did not cut the birds in
two. 11 And when the vultures came down on the
carcasses, Abram drove them away.

12 Now when the sun was going down, a
deep sleep fell upon Abram; and behold, horror
and great darkness fell upon him. 13 Then He said
to Abram: "Know certainly that your descendants will be strangers in a land *that is* not
theirs, and will serve them, and they will afflict
them four hundred years. 14 And also the nation
whom they serve I will judge; afterward they
shall come out with great possessions. 15 Now as
for you, you shall go to your fathers in peace; you

shall be buried at a good old age. 16But in the fourth generation they shall return here, for the iniquity of the Amorites *is* not yet complete."

17And it came to pass, when the sun went down and it was dark, that behold, there appeared a smoking oven and a burning torch that passed between those pieces. 18On the same day the LORD made a covenant with Abram, saying:

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

TRANSITION

The Birth of Ishmael

None of the events of the patriarchs can be synchronized with any dates known from nonbiblical sources. Nevertheless, Genesis does provide a brief chronological outline of Abraham's life. Abram was 75 years old when he left Haran in Mesopotamia and journeyed to Canaan with his wife Sarai (Gen. 12:4, 5). After living 10 years in Canaan, Sarai made use of a typical ancient Near Eastern custom for a barren wife. In this custom, the wife authorized her husband to obtain children by her personal slave (Gen. 16:3). Thus, Abram at age 86 fathered Ishmael through Sarai's maid Hagar (16:16).

Sarai's barrenness continued for 13 more years, but God intervened before Abram, now 99 years old (Gen. 17:1), could announce Ishmael as his legal heir. Changing Abram's name to Abraham, and Sarai's to Sarah, God promised a child by Sarah (17:5, 15, 16).

• Genesis 16:1—20:18

Genesis

Hagar and Ishmael

16 **:1** Now Sarai, Abram's wife, had borne him no *children.* And she had an Egyptian maidservant whose name was Hagar. 2So Sarai said to Abram, "See now, the LORD has restrained me from bearing *children.* Please, go in to my maid; perhaps I shall obtain children by her." And Abram heeded the voice of Sarai. 3Then Sarai, Abram's wife, took Hagar her maid, the Egyptian, and gave her to her husband Abram to be his wife, after Abram had dwelt ten years in the land of Canaan. 4So he went in to Hagar, and she conceived. And when she saw that she had conceived, her mistress became despised in her eyes.

5Then Sarai said to Abram, "My wrong *be* upon you! I gave my maid into your embrace; and when she saw that she had conceived, I became despised in her eyes. The LORD judge between you and me."

6So Abram said to Sarai, "Indeed your maid *is* in your hand; do to her as you please." And when Sarai dealt harshly with her, she fled from her presence.

7Now the Angel of the LORD found her by a spring of water in the wilderness, by the spring on the way to Shur. 8And He said, "Hagar, Sarai's maid, where have you come from, and where are you going?"

She said, "I am fleeing from the presence of my mistress Sarai."

9The Angel of the LORD said to her, "Return to your mistress, and submit yourself under her hand." 10Then the Angel of the LORD said to her, "I will multiply your descendants exceedingly, so that they shall not be counted for multitude." 11And the Angel of the LORD said to her:

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

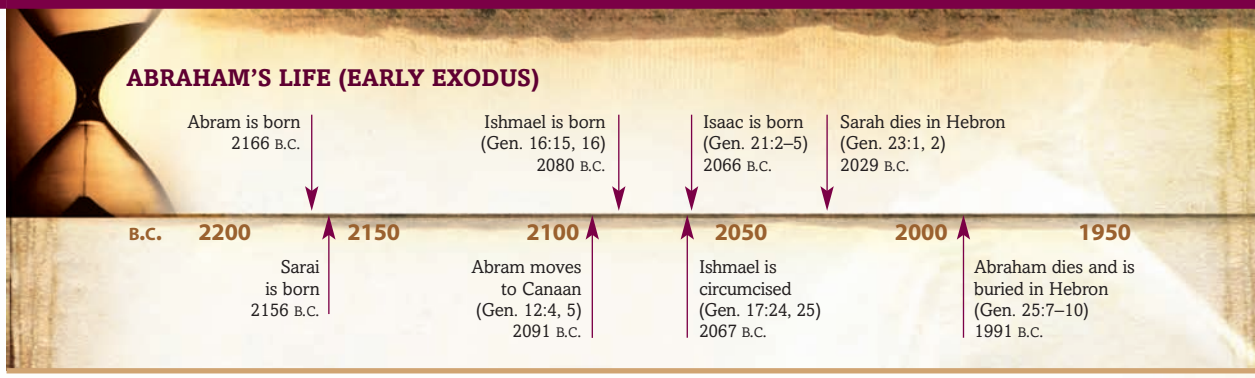
13Then she called the name of the LORD who spoke to her, You-Are-the-God-Who-Sees; for she said, "Have I also here seen Him who sees me?" 14Therefore the well was called Beer Lahai Roi;[a] observe, *it is* between Kadesh and Bered.

15So Hagar bore Abram a son; and Abram named his son, whom Hagar bore, Ishmael. 16Abram *was* eighty-six years old when Hagar bore Ishmael to Abram.

The Sign of the Covenant

17 1When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, "I *am* Almighty God; walk before Me and be blameless. 2And I will make My covenant between Me and you, and will multiply you exceedingly." 3Then Abram fell on his face, and God talked with him, saying: 4"As for Me, behold, My covenant is with you, and you shall be a father of many nations. 5No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations. 6I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. 7And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to

16:14 [a]Literally *Well of the One Who Lives and Sees Me*



be God to you and your descendants after you. 8Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God."

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

15Then God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah *shall be* her name. 16And I will bless her and also give you a son by her; then I will bless her, and she shall be *a mother* of nations; kings of peoples shall be from her."

17Then Abraham fell on his face and laughed, and said in his heart, "Shall *a child* be born to a man who is one hundred years old? And shall Sarah, who is ninety years old, bear *a child?*" 18And Abraham said to God, "Oh, that Ishmael might live before You!"

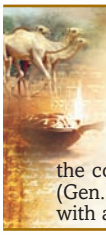
19Then God said: "No, Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish My covenant with him for an everlasting covenant, *and* with his descendants after him. 20And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation. 21But My covenant I will establish with Isaac, whom Sarah shall bear to you at this set time next year." 22Then He finished talking with him, and God went up from Abraham.

23So Abraham took Ishmael his son, all who were born in his house and all who were bought with his money, every male among the men of Abraham's house, and circumcised the flesh of their foreskins that very same day, as God had said to him. 24Abraham *was* ninety-nine years old when he was circumcised in the flesh of his foreskin. 25And Ishmael his son *was* thirteen years old when he was circumcised in the flesh of his foreskin. 26That very same day Abraham was circumcised, and his son Ishmael; 27and all the men of his house, born in the house or bought with money from a foreigner, were circumcised with him.

The Son of Promise

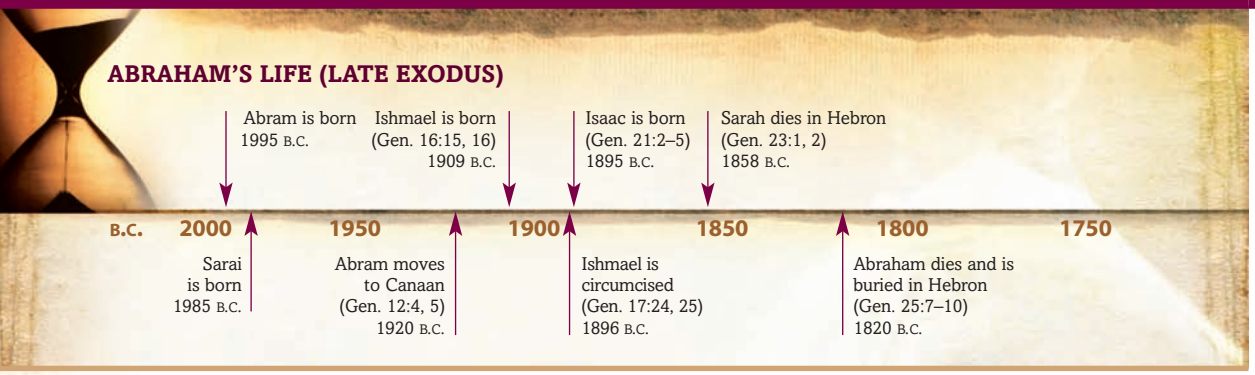
18 1Then the LORD appeared to him by the terebinth trees of Mamre,[a] as he was sitting in the tent door in the heat of the day. 2So he lifted his eyes and looked, and behold, three men were standing by him; and when he saw *them,* he ran from the tent door to meet them, and bowed himself to the ground, 3and said, "My Lord, if I have now found favor in Your sight, do not pass on by Your servant. 4Please let a little water be brought, and wash your feet, and rest yourselves under the tree. 5And I will bring a morsel of bread, that you may refresh your hearts. After that you may pass by, inasmuch as you have come to your servant."

They said, "Do as you have said."



Daily Life & Customs
Circumcision is a minor operation that removes a piece of skin from the male organ. It was practiced in several nations of the ancient Near East, including Egypt. But for Israel it was a sign of membership in the community and was required of every male (Gen. 17:10, 11). Traditionally it was performed with a flint knife.

18:1 [a]Hebrew *Alon Mamre*



6 So Abraham hurried into the tent to Sarah
and said, "Quickly, make ready three measures of
fine meal; knead *it* and make cakes." 7 And Abra-
ham ran to the herd, took a tender and good calf,
gave *it* to a young man, and he hastened to pre-
pare it. 8 So he took butter and milk and the calf
which he had prepared, and set *it* before them;
and he stood by them under the tree as they ate.

9 Then they said to him, "Where *is* Sarah
your wife?"

So he said, "Here, in the tent."

10 And He said, "I will certainly return to you
according to the time of life, and behold, Sarah
your wife shall have a son."

(Sarah was listening in the tent door which
was behind him.) 11 Now Abraham and Sarah were
old, well advanced in age; *and* Sarah had passed
the age of child-bearing.[a] 12 Therefore Sarah
laughed within herself, saying, "After I have grown
old, shall I have pleasure, my lord being old also?"

13 And the LORD said to Abraham, "Why did
Sarah laugh, saying, 'Shall I surely bear *a child,*
since I am old?' 14 Is anything too hard for the
LORD? At the appointed time I will return to you,
according to the time of life, and Sarah shall
have a son."

15 But Sarah denied *it,* saying, "I did not
laugh," for she was afraid.

And He said, "No, but you did laugh!"

Abraham Intercedes for Sodom

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

22 Then the men turned away from there and
went toward Sodom, but Abraham still stood be-
fore the LORD. 23 And Abraham came near and
said, "Would You also destroy the righteous with
the wicked? 24 Suppose there were fifty righteous
within the city; would You also destroy the place
and not spare *it* for the fifty righteous that were in
it? 25 Far be it from You to do such a thing as this,
to slay the righteous with the wicked, so that the
righteous should be as the wicked; far be it from
You! Shall not the Judge of all the earth do right?"

26 So the LORD said, "If I find in Sodom fifty
righteous within the city, then I will spare all the
place for their sakes."

27 Then Abraham answered and said, "In-
deed now, I who *am but* dust and ashes have
taken it upon myself to speak to the Lord: 28 Sup-
pose there were five less than the fifty righteous;
would You destroy all of the city for *lack of* five?"

So He said, "If I find there forty-five, I will
not destroy *it.*"

29 And he spoke to Him yet again and said,
"Suppose there should be forty found there?"

So He said, "I will not do *it* for the sake of
forty."

30 Then he said, "Let not the Lord be angry,
and I will speak: Suppose thirty should be found
there?"

So He said, "I will not do *it* if I find thirty
there."

31 And he said, "Indeed now, I have taken it
upon myself to speak to the Lord: Suppose
twenty should be found there?"

So He said, "I will not destroy *it* for the sake
of twenty."

32 Then he said, "Let not the Lord be angry,
and I will speak but once more: Suppose ten
should be found there?"

18:11 [a]Literally *the manner of women had ceased to be with Sarah*

And He said, "I will not destroy *it* for the sake of ten." 33So the LORD went His way as soon as He had finished speaking with Abraham; and Abraham returned to his place.

Sodom's Depravity

19 1Now the two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw *them,* he rose to meet them, and he bowed himself with his face toward the ground. 2And he said, "Here now, my lords, please turn in to your servant's house and spend the night, and wash your feet; then you may rise early and go on your way."

And they said, "No, but we will spend the night in the open square."

3But he insisted strongly; so they turned in to him and entered his house. Then he made them a feast, and baked unleavened bread, and they ate.

4Now before they lay down, the men of the city, the men of Sodom, both old and young, all the people from every quarter, surrounded the house. 5And they called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us that we may know them *carnally.*"

6So Lot went out to them through the doorway, shut the door behind him, 7and said, "Please, my brethren, do not do so wickedly! 8See now, I have two daughters who have not known a man; please, let me bring them out to you, and you may do to them as you wish; only do nothing to these men, since this is the reason they have come under the shadow of my roof."

9And they said, "Stand back!" Then they said, "This one came in to stay *here,* and he keeps acting as a judge; now we will deal worse with you than with them." So they pressed hard against the man Lot, and came near to break down the door. 10But the men reached out their hands and pulled Lot into the house with them, and shut the door. 11And they struck the men who *were* at the doorway of the house with blindness, both small and great, so that they became weary *trying* to find the door.

Sodom and Gomorrah Destroyed

12Then the men said to Lot, "Have you anyone else here? Son-in-law, your sons, your daughters, and whomever you have in the city—take *them* out of this place! 13For we will destroy this place, because the outcry against them has grown great before the face of the LORD, and the LORD has sent us to destroy it."

14So Lot went out and spoke to his sons-in-law, who had married his daughters, and said, "Get up, get out of this place; for the LORD will destroy this city!" But to his sons-in-law he seemed to be joking.

15When the morning dawned, the angels urged Lot to hurry, saying, "Arise, take your wife and your two daughters who are here, lest you be consumed in the punishment of the city." 16And while he lingered, the men took hold of his hand, his wife's hand, and the hands of his two daughters, the LORD being merciful to him, and they brought him out and set him outside the city. 17So it came to pass, when they had brought them outside, that he[a] said, "Escape for your life! Do not look behind you nor stay anywhere in the plain. Escape to the mountains, lest you be destroyed."

18Then Lot said to them, "Please, no, my lords! 19Indeed now, your servant has found favor in your sight, and you have increased your mercy which you have shown me by saving my life; but I cannot escape to the mountains, lest some evil overtake me and I die. 20See now, this city *is* near *enough* to flee to, and it *is* a little one; please let me escape there (*is* it not a little one?) and my soul shall live."

21And he said to him, "See, I have favored you concerning this thing also, in that I will not overthrow this city for which you have spoken. 22Hurry, escape there. For I cannot do anything until you arrive there."

Therefore the name of the city was called Zoar.

23The sun had risen upon the earth when Lot entered Zoar. 24Then the LORD rained brimstone and fire on Sodom and Gomorrah, from the LORD out of the heavens. 25So He overthrew those cities, all the plain, all the inhabitants of the cities, and what grew on the ground.

26But his wife looked back behind him, and she became a pillar of salt.

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

The Descendants of Lot

30Then Lot went up out of Zoar and dwelt in the mountains, and his two daughters were with him; for he was afraid to dwell in Zoar. And he and his two daughters dwelt in a cave. 31Now the firstborn said to the younger, "Our father *is* old,

19:17 [a]Septuagint, Syriac, and Vulgate read *they.*

and *there is* no man on the earth to come in to us
as is the custom of all the earth. 32Come, let us
make our father drink wine, and we will lie with
him, that we may preserve the lineage of our fa-
ther." 33So they made their father drink wine that
night. And the firstborn went in and lay with her
father, and he did not know when she lay down
or when she arose.

34It happened on the next day that the first-
born said to the younger, "Indeed I lay with my
father last night; let us make him drink wine
tonight also, and you go in *and* lie with him, that
we may preserve the lineage of our father."
35Then they made their father drink wine that
night also. And the younger arose and lay with
him, and he did not know when she lay down or
when she arose.

36Thus both the daughters of Lot were with
child by their father. 37The firstborn bore a son
and called his name Moab; he *is* the father of the
Moabites to this day. 38And the younger, she also
bore a son and called his name Ben-Ammi; he *is*
the father of the people of Ammon to this day.

Abraham and Abimelech

20 1And Abraham journeyed from there to
the South, and dwelt between Kadesh and
Shur, and stayed in Gerar. 2Now Abraham said of
Sarah his wife, "She *is* my sister." And Abim-
elech king of Gerar sent and took Sarah.

3But God came to Abimelech in a dream by
night, and said to him, "Indeed you *are* a dead
man because of the woman whom you have
taken, for she *is* a man's wife."

4But Abimelech had not come near her; and
he said, "Lord, will You slay a righteous nation
also? 5Did he not say to me, 'She *is* my sister'?
And she, even she herself said, 'He *is* my
brother.' In the integrity of my heart and inno-
cence of my hands I have done this."

6And God said to him in a dream, "Yes, I
know that you did this in the integrity of your
heart. For I also withheld you from sinning
against Me; therefore I did not let you touch her.
7Now therefore, restore the man's wife; for he *is* a
prophet, and he will pray for you and you shall
live. But if you do not restore *her,* know that you
shall surely die, you and all who *are* yours."

8So Abimelech rose early in the morning,
called all his servants, and told all these things in
their hearing; and the men were very much
afraid. 9And Abimelech called Abraham and said
to him, "What have you done to us? How have I
offended you, that you have brought on me and
on my kingdom a great sin? You have done deeds
to me that ought not to be done." 10Then Abim-
elech said to Abraham, "What did you have in
view, that you have done this thing?"

11And Abraham said, "Because I thought,
surely the fear of God *is* not in this place; and
they will kill me on account of my wife. 12But in-
deed *she is* truly my sister. She *is* the daughter of
my father, but not the daughter of my mother;
and she became my wife. 13And it came to pass,
when God caused me to wander from my father's
house, that I said to her, 'This *is* your kindness
that you should do for me: in every place, wher-
ever we go, say of me, "He *is* my brother." ' "

14Then Abimelech took sheep, oxen, and
male and female servants, and gave *them* to
Abraham; and he restored Sarah his wife to him.
15And Abimelech said, "See, my land *is* before
you; dwell where it pleases you." 16Then to Sarah
he said, "Behold, I have given your brother a
thousand *pieces* of silver; indeed this vindicates
you[a] before all who *are* with you and before
everybody." Thus she was rebuked.

17So Abraham prayed to God; and God
healed Abimelech, his wife, and his female ser-
vants. Then they bore *children;* 18for the LORD
had closed up all the wombs of the house of
Abimelech because of Sarah, Abraham's wife.

20:16 [a]Literally *it is a covering of the eyes for you*

TRANSITION

The Birth of Isaac

Both Abraham (Gen. 17:17) and Sarah (18:11, 12) laughed in disbelief that a couple well past childbearing age should bear a son. Yet in fulfillment of God's promise, Abraham, age 100, fathered Isaac through his wife Sarah, age 90 (Gen. 17:17; 21:1–5). Sarah's first concern was for her new son's status as Abraham's heir, a status threatened by Hagar's son Ishmael (21:9, 10). Ishmael was now about 14 years old, being 13 at his circumcision (17:24, 25).

An ancient Near Eastern law code describes the practice of giving one's maid as a second wife (see "The Birth of Ishmael" at Gen. 16:1). The law provided protection for children born to the second wife. It prohibited the disinheriting of a firstborn son of a slave wife (Ishmael) in the event that the barren upper-class wife should later bear a son (Isaac). However, the upper-class wife's son would supersede the slave wife's son as the legal "firstborn." Furthermore, the slave wife and her children could be offered their freedom, in which case they forfeited their inheritance. Isaac did become Abraham's heir, representing one case in which a younger son received the inheritance and blessing.

• **Genesis 21:1—24:67**

A Slave of a Wife Becomes a Mother! (Gen. 21:9–11)

Sarai's condition of childlessness caused her to give her female servant to Abram for procreation (Gen. 16:1–3). It is obvious from Sarai's words, "perhaps I shall obtain children by her" (16:2), that she saw herself as the one who would be providing any eventual son from this union, even though the servant Hagar would be the mother of the child.

Ancient marriage contracts obligated wives to provide a son for the married couple. Contracts dating from the mid-2nd millennium B.C. have been discovered in the city of Nuzi which specify that if a wife bore no male child she had the obligation to provide a child via a female servant. If a child was thus born to a servant, the child would be considered the child of the wife in regards to the contract. Thus, even a barren wife could fulfill her marital contract.

Abram's reluctance to send Hagar away, when Sarai became jealous of her (Gen. 21:9–11), reflects another aspect of the Nuzi tablets. Servants who provided such children were not supposed to be sent away, but rather treated favorably. So it was that it took the voice of God to convince Abram to listen to Sarai's desire (21:12).

Genesis

Isaac Is Born

21 **:1** And the Lord visited Sarah as He had
said, and the Lord did for Sarah as He
had spoken. 2For Sarah conceived and bore Abra-
ham a son in his old age, at the set time of which
God had spoken to him. 3And Abraham called
the name of his son who was born to him—
whom Sarah bore to him—Isaac. 4Then Abra-
ham circumcised his son Isaac when he was
eight days old, as God had commanded him.
5Now Abraham was one hundred years old when
his son Isaac was born to him. 6And Sarah said,
"God has made me laugh, *and* all who hear will
laugh with me." 7She also said, "Who would have
said to Abraham that Sarah would nurse chil-
dren? For I have borne *him* a son in his old age."

Hagar and Ishmael Depart

8So the child grew and was weaned. And
Abraham made a great feast on the same day
that Isaac was weaned.

9And Sarah saw the son of Hagar the Egyp-
tian, whom she had borne to Abraham, scoffing.
10Therefore she said to Abraham, "Cast out this
bondwoman and her son; for the son of this
bondwoman shall not be heir with my son,
namely with Isaac." 11And the matter was very
displeasing in Abraham's sight because of his
son.

12But God said to Abraham, "Do not let it be
displeasing in your sight because of the lad or
because of your bondwoman. Whatever Sarah
has said to you, listen to her voice; for in Isaac
your seed shall be called. 13Yet I will also make a
nation of the son of the bondwoman, because he
is your seed."

14So Abraham rose early in the morning,
and took bread and a skin of water; and putting
it on her shoulder, he gave *it* and the boy to Ha-
gar, and sent her away. Then she departed and
wandered in the Wilderness of Beersheba. 15And
the water in the skin was used up, and she placed
the boy under one of the shrubs. 16Then she
went and sat down across from *him* at a distance
of about a bowshot; for she said to herself, "Let
me not see the death of the boy." So she sat oppo-
site *him,* and lifted her voice and wept.

17And God heard the voice of the lad. Then
the angel of God called to Hagar out of heaven,
and said to her, "What ails you, Hagar? Fear not,
for God has heard the voice of the lad where he
is. 18Arise, lift up the lad and hold him with your
hand, for I will make him a great nation."

19Then God opened her eyes, and she saw a
well of water. And she went and filled the skin
with water, and gave the lad a drink. 20So God
was with the lad; and he grew and dwelt in the
wilderness, and became an archer. 21He dwelt in
the Wilderness of Paran; and his mother took a
wife for him from the land of Egypt.

A Covenant with Abimelech

22And it came to pass at that time that Abim-
elech and Phichol, the commander of his army,
spoke to Abraham, saying, "God *is* with you in all
that you do. 23Now therefore, swear to me by God
that you will not deal falsely with me, with my off-
spring, or with my posterity; but that according to
the kindness that I have done to you, you will do
to me and to the land in which you have dwelt."

24And Abraham said, "I will swear."

25Then Abraham rebuked Abimelech be-
cause of a well of water which Abimelech's ser-
vants had seized. 26And Abimelech said, "I do
not know who has done this thing; you did not
tell me, nor had I heard *of it* until today." 27So
Abraham took sheep and oxen and gave them to
Abimelech, and the two of them made a
covenant. 28And Abraham set seven ewe lambs
of the flock by themselves.

29Then Abimelech asked Abraham, "What
is the meaning of these seven ewe lambs which
you have set by themselves?"

30And he said, "You will take *these* seven
ewe lambs from my hand, that they may be my

witness that I have dug this well." 31Therefore he called that place Beersheba,[a] because the two of them swore an oath there.

32Thus they made a covenant at Beersheba. So Abimelech rose with Phichol, the commander of his army, and they returned to the land of the Philistines. 33Then *Abraham* planted a tamarisk tree in Beersheba, and there called on the name of the LORD, the Everlasting God. 34And Abraham stayed in the land of the Philistines many days.

Tamarisk tree in Revivim, Israel. Abraham planted a tamarisk and "called on the name of the LORD" (Genesis 21:33).

Abraham's Faith Confirmed

22 1Now it came to pass after these things that God tested Abraham, and said to him, "Abraham!"

And he said, "Here I am."

2Then He said, "Take now your son, your only *son* Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you."

3So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him, and Isaac his son; and he split the wood for the burnt offering, and arose and went to the place of which God had told him. 4Then on the third day Abraham lifted his eyes and saw the place afar off. 5And Abraham said to his young men, "Stay here with the donkey; the lad[a] and I will go yonder and worship, and we will come back to you."

6So Abraham took the wood of the burnt offering and laid *it* on Isaac his son; and he took the fire in his hand, and a knife, and the two of them went together. 7But Isaac spoke to Abraham his father and said, "My father!"

And he said, "Here I am, my son."

Then he said, "Look, the fire and the wood, but where *is* the lamb for a burnt offering?"

8And Abraham said, "My son, God will provide for Himself the lamb for a burnt offering." So the two of them went together.

9Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood. 10And Abraham stretched out his hand and took the knife to slay his son.

11But the Angel of the LORD called to him from heaven and said, "Abraham, Abraham!"

So he said, "Here I am."

12And He said, "Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only *son,* from Me."

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

15Then the Angel of the LORD called to Abraham a second time out of heaven, 16and said: "By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only *son*— 17blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which *is* on the seashore; and your descendants shall possess the gate of their enemies. 18In your seed all the nations of the earth shall be blessed, because you have obeyed My voice." 19So Abraham returned to his young men, and they rose and went together to Beersheba; and Abraham dwelt at Beersheba.

The Family of Nahor

20Now it came to pass after these things that it was told Abraham, saying, "Indeed Milcah also has borne children to your brother Nahor: 21Huz his firstborn, Buz his brother, Kemuel the father of Aram, 22Chesed, Hazo, Pildash, Jidlaph, and

21:31 [a]Literally *Well of the Oath* or *Well of the Seven* 22:5 [a]Or *young man* 22:14 [a]Hebrew *YHWH Yireh*

Religion & Worship
In the Bible, human sacrifice is regarded as one of the worst offenses against God and humankind (Gen. 22:12). It was one of the reasons the Canaanites were condemned. Archaeologists have dug up urns with ashes and the bones of children from the sacred precincts of Carthage. Apparently, the Carthaginians sacrificed children as part of their religion.

Business Documents at Ebla (Gen. 23:7–20)

The narrative in Gen. 23:7–20 is a picture of business being transacted during the late 3rd or early 2nd millennium B.C. Abraham purchases a property which is then deeded as his possession. Ancient texts dealing with business and commercial matters, as well as other types of texts, have been discovered at Ebla, a Semitic city-state in northern Syria that flourished from about 2400 to 2250 B.C.—prior to Abraham's time.

Although not mentioned in Scripture, Ebla casts its shadow over the history of northern Canaan. In the 3rd millennium B.C., Ebla controlled northern Canaan. By the time of Abraham (c. 2000 B.C.) this large urban center was long past its prime. Yet it was still an important center in the region.

Discoveries at Ebla, though not directly related to Scripture, have been invaluable in providing a larger context for understanding the cultural environment of the narratives in Genesis. Many of the personal names found at Ebla reveal a linguistic type very similar to that of the Old Testament patriarchs. Personal names discovered at Ebla include Ab-ra-mu (Abram), E-sa-um (Esau), Sa-u-lum (Saul), and Da-'u-dum (David).

The recording of business transactions was part of life in the ancient Near East, just as it is today. This is evident at Ebla where the largest portion of the texts found were administrative or business texts. More business recording is apparent in the narrative of Gen. 23: the deeding of the field of Ephron to Abraham would refer to a written deed of purchase that was signed by the purchaser and witnesses (23:17–20).

Bethuel." [23]And Bethuel begot Rebekah.[a] These
eight Milcah bore to Nahor, Abraham's brother.
[24]His concubine, whose name was Reumah, also
bore Tebah, Gaham, Thahash, and Maachah.

Sarah's Death and Burial

23 [1]Sarah lived one hundred and twenty-
seven years; *these were* the years of the
life of Sarah. [2]So Sarah died in Kirjath Arba
(that *is,* Hebron) in the land of Canaan, and
Abraham came to mourn for Sarah and to weep
for her.

[3]Then Abraham stood up from before his
dead, and spoke to the sons of Heth, saying, [4]"I
am a foreigner and a visitor among you. Give me
property for a burial place among you, that I
may bury my dead out of my sight."

[5]And the sons of Heth answered Abraham,
saying to him, [6]"Hear us, my lord: You *are* a
mighty prince among us; bury your dead in the
choicest of our burial places. None of us will
withhold from you his burial place, that you may
bury your dead."

[7]Then Abraham stood up and bowed him-
self to the people of the land, the sons of Heth.
[8]And he spoke with them, saying, "If it is your
wish that I bury my dead out of my sight, hear
me, and meet with Ephron the son of Zohar for
me, [9]that he may give me the cave of Machpelah
which he has, which *is* at the end of his field. Let
him give it to me at the full price, as property for
a burial place among you."

[10]Now Ephron dwelt among the sons of Heth;
and Ephron the Hittite answered Abraham in the
presence of the sons of Heth, all who entered at
the gate of his city, saying, [11]"No, my lord, hear
me: I give you the field and the cave that *is* in it; I
give it to you in the presence of the sons of my
people. I give it to you. Bury your dead!"

[12]Then Abraham bowed himself down be-
fore the people of the land; [13]and he spoke to
Ephron in the hearing of the people of the land,
saying, "If you *will give it,* please hear me. I will
give you money for the field; take *it* from me and
I will bury my dead there."

[14]And Ephron answered Abraham, saying to
him, [15]"My lord, listen to me; the land *is worth* four
hundred shekels of silver. What *is* that between
you and me? So bury your dead." [16]And Abra-
ham listened to Ephron; and Abraham weighed
out the silver for Ephron which he had named in
the hearing of the sons of Heth, four hundred
shekels of silver, currency of the merchants.

[17]So the field of Ephron which *was* in Mach-
pelah, which *was* before Mamre, the field and the
cave which *was* in it, and all the trees that *were* in
the field, which *were* within all the surrounding
borders, were deeded [18]to Abraham as a posses-
sion in the presence of the sons of Heth, before
all who went in at the gate of his city.

[19]And after this, Abraham buried Sarah his
wife in the cave of the field of Machpelah, before
Mamre (that *is,* Hebron) in the land of Canaan.
[20]So the field and the cave that *is* in it were
deeded to Abraham by the sons of Heth as prop-
erty for a burial place.

A Bride for Isaac

24 [1]Now Abraham was old, well advanced in
age; and the LORD had blessed Abraham
in all things. [2]So Abraham said to the oldest ser-
vant of his house, who ruled over all that he had,
"Please, put your hand under my thigh, [3]and I
will make you swear by the LORD, the God of
heaven and the God of the earth, that you will
not take a wife for my son from the daughters of
the Canaanites, among whom I dwell; [4]but you
shall go to my country and to my family, and
take a wife for my son Isaac."

[5]And the servant said to him, "Perhaps the
woman will not be willing to follow me to this

22:23 [a]Spelled *Rebecca* in Romans 9:10

My Servant Is My Heir! (Gen. 24:2, 3)

When God promised Abram that his descendants were to grow into a great nation, He was addressing Abram's complaint in Gen. 15:2, 3. Abram was childless, so his property would have to go to a stranger. Eliezer, a man from Damascus, was going to be his heir (15:2), and it only maximized Abram's dilemma that Eliezer was his servant.

Tablets discovered in the ancient city of Nuzi reveal that childless couples regularly selected a servant as a replacement son. It was the duty of this servant to care for his adopted parents when they grew old and to perform the burial rites when they died. For his service the servant became the heir to the parents' property.

Ancient contracts have been found that specify the duties of an adopted son, and describe the relationship of the adoptee to any natural son born at a later time. Usually the natural son assumed the firstborn status. However, the adopted son was still treated well and not forsaken.

The relationship between Abram and Eliezer was a common relationship for that time. When Abram grew old, he made Eliezer his heir, probably with the usual stipulation that if a natural son was born, Eliezer would take second place. But even after the birth of Abram's sons, Ishmael and Isaac, Eliezer still maintained an important status in the household. He controlled all that Abram possessed (Gen. 24:2) and, as the oldest and most trusted of Abram's servants, even had the important task of selecting Isaac's wife (24:3).

land. Must I take your son back to the land from which you came?"

6But Abraham said to him, "Beware that you do not take my son back there. 7The LORD God of heaven, who took me from my father's house and from the land of my family, and who spoke to me and swore to me, saying, 'To your descendants[a] I give this land,' He will send His angel before you, and you shall take a wife for my son from there. 8And if the woman is not willing to follow you, then you will be released from this oath; only do not take my son back there." 9So the servant put his hand under the thigh of Abraham his master, and swore to him concerning this matter.

10Then the servant took ten of his master's camels and departed, for all his master's goods *were in* his hand. And he arose and went to Mesopotamia, to the city of Nahor. 11And he made his camels kneel down outside the city by a well of water at evening time, the time when women go out to draw *water.* 12Then he said, "O LORD God of my master Abraham, please give me success this day, and show kindness to my master Abraham. 13Behold, *here* I stand by the well of water, and the daughters of the men of the city are coming out to draw water. 14Now let it be that the young woman to whom I say, 'Please let down your pitcher that I may drink,' and she says, 'Drink, and I will also give your camels a drink'—*let* her *be the one* You have appointed for Your servant Isaac. And by this I will know that You have shown kindness to my master."

15And it happened, before he had finished speaking, that behold, Rebekah, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, came out with her pitcher on her shoulder. 16Now the young woman *was* very beautiful to behold, a virgin; no man had known her. And she went down to the well, filled her

24:7 [a]Literally *seed*

Journeys of Abraham
Abraham's birthplace has long been identified with Sumerian Ur in southern Mesopotamia. Ur may have sponsored colonies in northern Mesopotamia in the vicinity of Haran, from which Abraham's family possibly originated.

At Shechem in central Canaan, Abraham received the promise of God concerning the new land (Gen. 12:7). Famine, caused by unpredictable rains in Canaan, forced Abraham to Egypt, which was watered by the Nile River. Yet he would return to the land of promise.

pitcher, and came up. 17And the servant ran to
meet her and said, "Please let me drink a little
water from your pitcher."
18So she said, "Drink, my lord." Then she
quickly let her pitcher down to her hand, and
gave him a drink. 19And when she had finished
giving him a drink, she said, "I will draw *water*
for your camels also, until they have finished
drinking." 20Then she quickly emptied her
pitcher into the trough, ran back to the well to
draw *water,* and drew for all his camels. 21And
the man, wondering at her, remained silent so as
to know whether the LORD had made his journey
prosperous or not.
22So it was, when the camels had finished
drinking, that the man took a golden nose ring
weighing half a shekel, and two bracelets for her
wrists weighing ten *shekels* of gold, 23and said,
"Whose daughter *are* you? Tell me, please, is
there room *in* your father's house for us to lodge?"
24So she said to him, "I *am* the daughter of
Bethuel, Milcah's son, whom she bore to Nahor."
25Moreover she said to him, "We have both straw
and feed enough, and room to lodge."
26Then the man bowed down his head and
worshiped the LORD. 27And he said, "Blessed *be*
the LORD God of my master Abraham, who has
not forsaken His mercy and His truth toward my
master. As for me, being on the way, the LORD led
me to the house of my master's brethren." 28So
the young woman ran and told her mother's
household these things.
29Now Rebekah had a brother whose name
was Laban, and Laban ran out to the man by the
well. 30So it came to pass, when he saw the nose
ring, and the bracelets on his sister's wrists, and
when he heard the words of his sister Rebekah,
saying, "Thus the man spoke to me," that he went
to the man. And there he stood by the camels at
the well. 31And he said, "Come in, O blessed of
the LORD! Why do you stand outside? For I have
prepared the house, and a place for the camels."
32Then the man came to the house. And he
unloaded the camels, and provided straw and
feed for the camels, and water to wash his feet
and the feet of the men who *were* with him.
33*Food* was set before him to eat, but he said, "I
will not eat until I have told about my errand."
And he said, "Speak on."
34So he said, "I *am* Abraham's servant. 35The
LORD has blessed my master greatly, and he has
become great; and He has given him flocks and
herds, silver and gold, male and female servants,
and camels and donkeys. 36And Sarah my mas-
ter's wife bore a son to my master when she was
old; and to him he has given all that he has.
37Now my master made me swear, saying, 'You
shall not take a wife for my son from the daugh-
ters of the Canaanites, in whose land I dwell;
38but you shall go to my father's house and to my
family, and take a wife for my son.' 39And I said
to my master, 'Perhaps the woman will not follow
me.' 40But he said to me, 'The LORD, before whom
I walk, will send His angel with you and prosper
your way; and you shall take a wife for my son
from my family and from my father's house.
41You will be clear from this oath when you arrive
among my family; for if they will not give *her* to
you, then you will be released from my oath.'
42"And this day I came to the well and said,
'O LORD God of my master Abraham, if You will
now prosper the way in which I go, 43behold, I
stand by the well of water; and it shall come to
pass that when the virgin comes out to draw *wa-
ter,* and I say to her, "Please give me a little water
from your pitcher to drink," 44and she says to me,
"Drink, and I will draw for your camels also,"—
let her *be* the woman whom the LORD has ap-
pointed for my master's son.'
45"But before I had finished speaking in my
heart, there was Rebekah, coming out with her
pitcher on her shoulder; and she went down to
the well and drew *water.* And I said to her,
'Please let me drink.' 46And she made haste and
let her pitcher down from her *shoulder,* and said,
'Drink, and I will give your camels a drink also.'
So I drank, and she gave the camels a drink also.
47Then I asked her, and said, 'Whose daughter
are you?' And she said, 'The daughter of
Bethuel, Nahor's son, whom Milcah bore to him.'
So I put the nose ring on her nose and the
bracelets on her wrists. 48And I bowed my head
and worshiped the LORD, and blessed the LORD

Science & Technology
Gold can be found in nature as a metal, either pure or mixed with silver and copper. It is easily worked and does not corrode. It has been used as a measure of value from early times, and is a perennial symbol of wealth and rank (Gen. 24:22). Where there were no banks, gold could take the place of savings accounts.

DATING ABRAHAM FROM THE EXODUS

It is not known exactly when the patriarchs lived. The events narrated in Genesis cannot be synchronized with any events outside of the Bible. This has led scholars to propose dates for Abraham from about 2000 B.C. to as late as 1200 B.C. Others have used figures from the Bible to calculate Abraham's time backward from the Exodus.

Years	Chronological Information in Scripture
75	Abraham is 75 when leaving Haran (Gen. 12:4)
25	Abraham is 100 when Isaac is born (Gen. 21:5)
60	Isaac is 60 (and Abraham 160) when Jacob is born (Gen. 25:26)
130	These figures represent a period of 290 years between Abraham's birth and Jacob's arrival in Egypt.
430	Israel's stay in Egypt is reported to be 430 years (Ex. 12:40), a number that is rounded to 400 in Gen. 15:13.

Following the early date for the Exodus in 1446 B.C., Abraham's birth is calculated at 2166 B.C. (1446 + 290 + 430 = 2166), and his death 175 years later at 1991 B.C.

Following the late date for the Exodus in 1275 B.C., Abraham's birth is calculated at 1995 B.C. (1275 + 290 + 430 = 1995), and his death at 1820 B.C.

God of my master Abraham, who had led me in
the way of truth to take the daughter of my
master's brother for his son. 49Now if you will
deal kindly and truly with my master, tell me.
And if not, tell me, that I may turn to the right
hand or to the left."

50Then Laban and Bethuel answered and
said, "The thing comes from the LORD; we cannot
speak to you either bad or good. 51Here *is* Re-
bekah before you; take *her* and go, and let her be
your master's son's wife, as the LORD has spoken."

52And it came to pass, when Abraham's ser-
vant heard their words, that he worshiped the
LORD, *bowing himself* to the earth. 53Then the ser-
vant brought out jewelry of silver, jewelry of
gold, and clothing, and gave *them* to Rebekah. He
also gave precious things to her brother and to
her mother.

54And he and the men who *were* with him
ate and drank and stayed all night. Then they
arose in the morning, and he said, "Send me
away to my master."

55But her brother and her mother said, "Let
the young woman stay with us *a few* days, at
least ten; after that she may go."

56And he said to them, "Do not hinder me,
since the LORD has prospered my way; send me
away so that I may go to my master."

57So they said, "We will call the young
woman and ask her personally." 58Then they
called Rebekah and said to her, "Will you go with
this man?"

And she said, "I will go."

59So they sent away Rebekah their sister and
her nurse, and Abraham's servant and his men.
60And they blessed Rebekah and said to her:

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

61Then Rebekah and her maids arose, and
they rode on the camels and followed the man. So
the servant took Rebekah and departed.

62Now Isaac came from the way of Beer La-
hai Roi, for he dwelt in the South. 63And Isaac
went out to meditate in the field in the evening;
and he lifted his eyes and looked, and there, the
camels *were* coming. 64Then Rebekah lifted her
eyes, and when she saw Isaac she dismounted
from her camel; 65for she had said to the servant,
"Who *is* this man walking in the field to meet us?"

The servant said, "It *is* my master." So she
took a veil and covered herself.

66And the servant told Isaac all the things
that he had done. 67Then Isaac brought her into
his mother Sarah's tent; and he took Rebekah and
she became his wife, and he loved her. So Isaac
was comforted after his mother's *death.*

TIME CAPSULE	 2000 to 1900 B.C.
2000–1000	Habiru appear in the ancient Near East as a class of fugitives
1995–1820	Abraham's life (based on late Exodus)
1963–1786	12th Dynasty of Egypt
1963–1934	Amenemhet I rules Egypt during time of prosperity
1950	Copper is mined by Egyptians in Nubia
1900	Mathematicians discover Pythagorean theorem

TRANSITION

The Close of Abraham's Life

Genesis presents a concluding summary of Abraham's story before beginning that of his son Isaac and grandson Jacob. Abraham, who was 100 years old when Isaac was born, was 140 when Isaac married (Gen. 25:20) and 160 when Isaac fathered Jacob (25:26). Sometime during the 38 years between Sarah's death (Gen. 23:1) and his own, Abraham married Keturah (25:1), one of his concubines.

Ancient Near Eastern custom was for a man to divide his property among his sons before death. The major portion went to Isaac, Abraham's second son, born to the full wife Sarah, with smaller gifts to the other sons (25:5, 6). The Hebrew patriarch died at age 175 (25:7).

• **Genesis 25:1—36:43**

Genesis

Abraham and Keturah

25 **:1** Abraham again took a wife, and her
name *was* Keturah. 2And she bore him
Zimran, Jokshan, Medan, Midian, Ishbak, and
Shuah. 3Jokshan begot Sheba and Dedan. And
the sons of Dedan were Asshurim, Letushim,
and Leummim. 4And the sons of Midian *were*
Ephah, Epher, Hanoch, Abidah, and Eldaah. All
these *were* the children of Keturah.
5And Abraham gave all that he had to Isaac.
6But Abraham gave gifts to the sons of the con-
cubines which Abraham had; and while he was
still living he sent them eastward, away from
Isaac his son, to the country of the east.

Abraham's Death and Burial

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

The Families of Ishmael and Isaac

12Now this *is* the genealogy of Ishmael,
Abraham's son, whom Hagar the Egyptian, Sa-
rah's maidservant, bore to Abraham. 13And these
were the names of the sons of Ishmael, by their
names, according to their generations: The first-
born of Ishmael, Nebajoth; then Kedar, Adbeel,
Mibsam, 14Mishma, Dumah, Massa, 15Hadar,[a]
Tema, Jetur, Naphish, and Kedemah. 16These
were the sons of Ishmael and these *were* their
names, by their towns and their settlements,
twelve princes according to their nations. 17These
were the years of the life of Ishmael: one hun-
dred and thirty-seven years; and he breathed his
last and died, and was gathered to his people.
18(They dwelt from Havilah as far as Shur, which
is east of Egypt as you go toward Assyria.) He
died in the presence of all his brethren.
19This *is* the genealogy of Isaac, Abraham's
son. Abraham begot Isaac. 20Isaac was forty years
old when he took Rebekah as wife, the daughter of
Bethuel the Syrian of Padan Aram, the sister of
Laban the Syrian. 21Now Isaac pleaded with the
LORD for his wife, because she *was* barren; and the
LORD granted his plea, and Rebekah his wife con-
ceived. 22But the children struggled together
within her; and she said, "If *all is* well, why *am I*
like this?" So she went to inquire of the LORD.
23And the LORD said to her:

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

24So when her days were fulfilled *for her* to
give birth, indeed *there were* twins in her womb.
25And the first came out red. *He was* like a hairy
garment all over; so they called his name Esau.[a]
26Afterward his brother came out, and his hand
took hold of Esau's heel; so his name was called
Jacob.[a] Isaac *was* sixty years old when she bore
them.
27So the boys grew. And Esau was a skillful
hunter, a man of the field; but Jacob was a mild
man, dwelling in tents. 28And Isaac loved Esau
because he ate *of his* game, but Rebekah loved
Jacob.

Esau Sells His Birthright

29Now Jacob cooked a stew; and Esau came
in from the field, and he *was* weary. 30And Esau
said to Jacob, "Please feed me with that same red
stew, for I *am* weary." Therefore his name was
called Edom.[a]
31But Jacob said, "Sell me your birthright as
of this day."
32And Esau said, "Look, I *am* about to die;
so what *is* this birthright to me?"
33Then Jacob said, "Swear to me as of this
day."

25:15 [a]Masoretic Text reads *Hadad.* 25:25 [a]Literally *Hairy*
25:26 [a]Literally *Supplanter* 25:30 [a]Literally *Red*

Buried in the Cave of Machpelah (Gen. 25:9, 10)

Abraham purchased a field from a Hittite man named Ephron to bury his wife Sarah (Gen. 23:4). His interest in the field was due to the presence of a cave on that property (23:9), making this the only account in the Old Testament of using a cave as a burial site.

Abraham's purchase of the cave of Machpelah began a burial tradition continued by his descendants. Not only was Sarah buried in the cave, but Abraham himself was buried there when he died (Gen. 25:9, 10). Abraham's son Isaac was living nearby in Hebron shortly before his death (Gen. 35:27; see 23:19), and was buried in the cave along with Rebekah his wife (Gen. 49:31). Isaac's son Jacob buried his wife Leah there, and was himself interred in the cave of Machpelah by his sons, who returned his body from Egypt for that purpose (Gen. 49:29–33; 50:13).

Caves were usually used not as burial sites, but as places of refuge. When Lot and his daughters fled Sodom and had nowhere else to live, they inhabited a cave (Gen. 19:30). Five Amorite kings who were fighting against the Israelites fled during the battle to hide in the cave at Makkedah (Josh. 10:16). Because hiding from King Saul occupied much of David's early military life, he seems to have spent more time living in a cave than anywhere else (1 Sam. 22:1; 24:1–3). Even Elijah, when he ran from the angry Queen Jezebel, found refuge in a desert cave (1 Kin. 19:13).

In ancient times caves were only infrequently used for burials. In some periods cadavers were buried in the floor of houses, but during most periods tombs were carved from the soft limestone rock in the Palestinian hills or dug into the dirt. Most often burials were grouped together, much like our modern tradition of cemeteries. Like the cave of Machpelah, burials were often family affairs, and burial sites were used for generations.

With little effort ancient peoples could utilize caves as ready-made houses or storage areas. It seems that only rarely would they give up this use of caves by making them burial sites. Perhaps, due to Abraham's "landlessness" as a foreigner (23:4), his only recourse was to purchase a plot of land for the burial of his family, and the cave was a ready-made tomb for that purpose.

So he swore to him, and sold his birthright
to Jacob. 34And Jacob gave Esau bread and stew
of lentils; then he ate and drank, arose, and went
his way. Thus Esau despised *his* birthright.

Isaac and Abimelech

26 1There was a famine in the land, besides
the first famine that was in the days of
Abraham. And Isaac went to Abimelech king of
the Philistines, in Gerar.
2Then the LORD appeared to him and said:
"Do not go down to Egypt; live in the land of
which I shall tell you. 3Dwell in this land, and I
will be with you and bless you; for to you and
your descendants I give all these lands, and I will
perform the oath which I swore to Abraham
your father. 4And I will make your descendants
multiply as the stars of heaven; I will give to
your descendants all these lands; and in your
seed all the nations of the earth shall be blessed;
5because Abraham obeyed My voice and kept
My charge, My commandments, My statutes,
and My laws."
6So Isaac dwelt in Gerar. 7And the men of
the place asked about his wife. And he said, "She
is my sister"; for he was afraid to say, "*She is* my
wife," *because he thought,* "lest the men of the
place kill me for Rebekah, because she *is* beauti-
ful to behold." 8Now it came to pass, when he had
been there a long time, that Abimelech king of
the Philistines looked through a window, and
saw, and there was Isaac, showing endearment to
Rebekah his wife. 9Then Abimelech called Isaac
and said, "Quite obviously she *is* your wife; so
how could you say, 'She *is* my sister'?"
Isaac said to him, "Because I said, 'Lest I die
on account of her.' "
10And Abimelech said, "What *is* this you
have done to us? One of the people might soon
have lain with your wife, and you would have
brought guilt on us." 11So Abimelech charged all
his people, saying, "He who touches this man or
his wife shall surely be put to death."
12Then Isaac sowed in that land, and reaped
in the same year a hundredfold; and the LORD
blessed him. 13The man began to prosper, and
continued prospering until he became very pros-
perous; 14for he had possessions of flocks and
possessions of herds and a great number of ser-
vants. So the Philistines envied him. 15Now the
Philistines had stopped up all the wells which his
father's servants had dug in the days of Abra-
ham his father, and they had filled them with
earth. 16And Abimelech said to Isaac, "Go away
from us, for you are much mightier than we."
17Then Isaac departed from there and
pitched his tent in the Valley of Gerar, and dwelt
there. 18And Isaac dug again the wells of water
which they had dug in the days of Abraham his
father, for the Philistines had stopped them up
after the death of Abraham. He called them by
the names which his father had called them.
19Also Isaac's servants dug in the valley, and
found a well of running water there. 20But the
herdsmen of Gerar quarreled with Isaac's herds-
men, saying, "The water *is* ours." So he called the
name of the well Esek,[a] because they quarreled

26:20 [a]Literally *Quarrel*

with him. 21Then they dug another well, and they
quarreled over that *one* also. So he called its
name Sitnah.[a] 22And he moved from there and
dug another well, and they did not quarrel over
it. So he called its name Rehoboth,[a] because he
said, "For now the LORD has made room for us,
and we shall be fruitful in the land."

23Then he went up from there to Beersheba.
24And the LORD appeared to him the same night
and said, "I *am* the God of your father Abraham;
do not fear, for I *am* with you. I will bless you and
multiply your descendants for My servant Abra-
ham's sake." 25So he built an altar there and called
on the name of the LORD, and he pitched his tent
there; and there Isaac's servants dug a well.

26Then Abimelech came to him from Gerar
with Ahuzzath, one of his friends, and Phichol
the commander of his army. 27And Isaac said to
them, "Why have you come to me, since you hate
me and have sent me away from you?"

28But they said, "We have certainly seen that
the LORD is with you. So we said, 'Let there now
be an oath between us, between you and us; and
let us make a covenant with you, 29that you will
do us no harm, since we have not touched you,
and since we have done nothing to you but good
and have sent you away in peace. You *are* now
the blessed of the LORD.' "

30So he made them a feast, and they ate and
drank. 31Then they arose early in the morning and
swore an oath with one another; and Isaac sent
them away, and they departed from him in peace.

32It came to pass the same day that Isaac's
servants came and told him about the well which
they had dug, and said to him, "We have found
water." 33So he called it Shebah.[a] Therefore the
name of the city *is* Beersheba[b] to this day.

26:21 [a]Literally *Enmity* 26:22 [a]Literally *Spaciousness*
26:33 [a]Literally *Oath* or *Seven* [b]Literally *Well of the Oath* or *Well of the Seven*

34When Esau was forty years old, he took as
wives Judith the daughter of Beeri the Hittite,
and Basemath the daughter of Elon the Hittite.
35And they were a grief of mind to Isaac and Re-
bekah.

Isaac Blesses Jacob

27 1Now it came to pass, when Isaac was old
and his eyes were so dim that he could not
see, that he called Esau his older son and said to
him, "My son."

And he answered him, "Here I am."

2Then he said, "Behold now, I am old. I do
not know the day of my death. 3Now therefore,
please take your weapons, your quiver and your
bow, and go out to the field and hunt game for
me. 4And make me savory food, such as I love,
and bring *it* to me that I may eat, that my soul
may bless you before I die."

5Now Rebekah was listening when Isaac
spoke to Esau his son. And Esau went to the
field to hunt game and to bring *it.* 6So Rebekah
spoke to Jacob her son, saying, "Indeed I heard
your father speak to Esau your brother, saying,
7'Bring me game and make savory food for me,
that I may eat it and bless you in the presence of
the LORD before my death.' 8Now therefore, my
son, obey my voice according to what I command
you. 9Go now to the flock and bring me from
there two choice kids of the goats, and I will
make savory food from them for your father,
such as he loves. 10Then you shall take *it* to your
father, that he may eat *it,* and that he may bless
you before his death."

11And Jacob said to Rebekah his mother,
"Look, Esau my brother *is* a hairy man, and I *am*
a smooth-*skinned* man. 12Perhaps my father will
feel me, and I shall seem to be a deceiver to him;
and I shall bring a curse on myself and not a
blessing."

Changing Empires of the Near East
In Egypt the Old Kingdom was followed by civil strife between Herakleopolis and Thebes. Thebes eventually reunited Egypt in 2040 B.C. In Mesopotamia, Ur-Nammu founded the 3rd Dynasty of Ur (2112–2004 B.C.). As this great city-state declined, smaller kingdoms, such as Isin, Larsa, Asshur, Mari, and Babylon, asserted their independence from Ur's control.

13But his mother said to him, "*Let* your curse
be on me, my son; only obey my voice, and go, get
them for me." 14And he went and got *them* and
brought *them* to his mother, and his mother made
savory food, such as his father loved. 15Then Re-
bekah took the choice clothes of her elder son
Esau, which *were* with her in the house, and put
them on Jacob her younger son. 16And she put the
skins of the kids of the goats on his hands and
on the smooth part of his neck. 17Then she gave
the savory food and the bread, which she had pre-
pared, into the hand of her son Jacob.

18So he went to his father and said, "My fa-
ther."

And he said, "Here I am. Who *are* you, my
son?"

19Jacob said to his father, "I *am* Esau your
firstborn; I have done just as you told me; please
arise, sit and eat of my game, that your soul may
bless me."

20But Isaac said to his son, "How *is it* that
you have found *it* so quickly, my son?"

And he said, "Because the LORD your God
brought *it* to me."

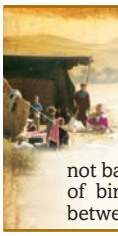
21Isaac said to Jacob, "Please come near, that
I may feel you, my son, whether you *are* really
my son Esau or not." 22So Jacob went near to
Isaac his father, and he felt him and said, "The
voice *is* Jacob's voice, but the hands *are* the
hands of Esau." 23And he did not recognize him,
because his hands were hairy like his brother
Esau's hands; so he blessed him.

24Then he said, "*Are* you really my son
Esau?"

He said, "I *am*."

25He said, "Bring *it* near to me, and I will eat
of my son's game, so that my soul may bless
you." So he brought *it* near to him, and he ate;
and he brought him wine, and he drank. 26Then
his father Isaac said to him, "Come near now and
kiss me, my son." 27And he came near and kissed
him; and he smelled the smell of his clothing,
and blessed him and said:

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



Marriage & Family
Primogeniture is the social custom of giving the firstborn son the natural right to succeed his father as supreme head of the family (Gen. 27:32). Like the right of a prince to become king, primogeniture is not based on merit or talent, but on the accident of birth. The Bible recounts several struggles between firstborn and younger sons.

Esau's Lost Hope

30Now it happened, as soon as Isaac had fin-
ished blessing Jacob, and Jacob had scarcely
gone out from the presence of Isaac his father,
that Esau his brother came in from his hunting.
31He also had made savory food, and brought it
to his father, and said to his father, "Let my fa-
ther arise and eat of his son's game, that your
soul may bless me."

32And his father Isaac said to him, "Who *are*
you?"

So he said, "I *am* your son, your firstborn,
Esau."

33Then Isaac trembled exceedingly, and said,
"Who? Where *is* the one who hunted game and
brought *it* to me? I ate all *of it* before you came,
and I have blessed him—*and* indeed he shall be
blessed."

34When Esau heard the words of his father,
he cried with an exceedingly great and bitter cry,
and said to his father, "Bless me—me also, O my
father!"

35But he said, "Your brother came with de-
ceit and has taken away your blessing."

36And *Esau* said, "Is he not rightly named
Jacob? For he has supplanted me these two times.
He took away my birthright, and now look, he
has taken away my blessing!" And he said,
"Have you not reserved a blessing for me?"

37Then Isaac answered and said to Esau,
"Indeed I have made him your master, and all his
brethren I have given to him as servants; with
grain and wine I have sustained him. What shall
I do now for you, my son?"

38And Esau said to his father, "Have you only
one blessing, my father? Bless me—me also, O my
father!" And Esau lifted up his voice and wept.

39Then Isaac his father answered and said to
him:

"Behold, your dwelling shall be of the fat-
ness of the earth,
And of the dew of heaven from above.
40 By your sword you shall live,
And you shall serve your brother;
And it shall come to pass, when you
become restless,

That you shall break his yoke from your
neck."

Jacob Escapes from Esau

41So Esau hated Jacob because of the blessing
with which his father blessed him, and Esau said
in his heart, "The days of mourning for my father
are at hand; then I will kill my brother Jacob."
42And the words of Esau her older son were
told to Rebekah. So she sent and called Jacob her
younger son, and said to him, "Surely your
brother Esau comforts himself concerning you
by intending to kill you. 43Now therefore, my son,
obey my voice: arise, flee to my brother Laban in
Haran. 44And stay with him a few days, until
your brother's fury turns away, 45until your
brother's anger turns away from you, and he for-
gets what you have done to him; then I will send
and bring you from there. Why should I be be-
reaved also of you both in one day?"
46And Rebekah said to Isaac, "I am weary of
my life because of the daughters of Heth; if Ja-
cob takes a wife of the daughters of Heth, like
these *who are* the daughters of the land, what
good will my life be to me?"

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

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

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

Esau Marries Mahalath

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

Jacob's Vow at Bethel

10Now Jacob went out from Beersheba and
went toward Haran. 11So he came to a certain
place and stayed there all night, because the sun
had set. And he took one of the stones of that
place and put it at his head, and he lay down in
that place to sleep. 12Then he dreamed, and be-
hold, a ladder *was* set up on the earth, and its top
reached to heaven; and there the angels of God
were ascending and descending on it.
13And behold, the LORD stood above it and
said: "I *am* the LORD God of Abraham your fa-
ther and the God of Isaac; the land on which you
lie I will give to you and your descendants. 14Also
your descendants shall be as the dust of the
earth; you shall spread abroad to the west and
the east, to the north and the south; and in you
and in your seed all the families of the earth
shall be blessed. 15Behold, I *am* with you and will
keep you wherever you go, and will bring you
back to this land; for I will not leave you until I
have done what I have spoken to you."
16Then Jacob awoke from his sleep and said,
"Surely the LORD is in this place, and I did not
know *it*." 17And he was afraid and said, "How
awesome *is* this place! This *is* none other than the
house of God, and this *is* the gate of heaven!"
18Then Jacob rose early in the morning, and
took the stone that he had put at his head, set it
up as a pillar, and poured oil on top of it. 19And
he called the name of that place Bethel;[a] but the
name of that city had been Luz previously.
20Then Jacob made a vow, saying, "If God will be
with me, and keep me in this way that I am go-
ing, and give me bread to eat and clothing to put
on, 21so that I come back to my father's house in
peace, then the LORD shall be my God. 22And this
stone which I have set as a pillar shall be God's

28:19 [a]Literally *House of God*

TIME CAPSULE  1900 to 1860 B.C.	
1900–1750	Asshur establishes merchant colony at Kanesh in Anatolia
1900	Amorite dynasty rules the city of Ugarit
1900	Ionic-speaking people move into Greece
1876	Jacob enters Egypt (based on early Exodus; Gen. 46:3)
1862–1843	Sesostris III restrains the powers of Egypt's provincial families
1860–1750	Execration Texts of Egypt

The Mari Tablet Towns (Gen. 28:10)

It is not known exactly when the patriarchs lived. Estimates for dating Abraham, Isaac, and Jacob range from about 2100 to 1800 B.C. Such dates would locate the patriarchal period sometime before, or simultaneous with, the Mari tablets, which themselves have been placed between 1813 and 1760 B.C.

Mari was once a powerful city located about halfway between Babylon and the Mediterranean Sea. Situated on the banks of the Euphrates River, Mari became rich through trading. Although the city is not named in the Bible, it is well known today because a large archive of official documents, now called the Mari tablets, was discovered there.

More than 20,000 clay tablets written in the Accadian language were dug up at the excavation site. The royal palace of Zimri-Lim, the last king of Mari, had more than 300 rooms, and it was in these rooms that archaeologists found the tablets.

Mari was very powerful for several hundred years, up to 1760 B.C., when it was destroyed by Hammurabi of Babylon. Hammurabi took away many documents, especially treaties and works on religion, before he abandoned the library. What remains is an extensive record dealing with many aspects of government.

The royal palace kept all kinds of administrative records, including lists of supplies, purchases, and expenses. Supplies and accounts for the women of the palace and the harem were kept separately. There are many letters to and from other cities.

The Mari tablets frequently mention the cities of Nahor and Haran. Both Abraham (Gen. 11:31) and Jacob (27:43; 28:10) lived in Haran at separate times during their lives. Abraham's servant is reported to have traveled to Nahor (24:10). Since cities mentioned in the Mari tablets are also named in the patriarchal stories, it is possible that the tablets reflect aspects of the culture known by the patriarchs.

house, and of all that You give me I will surely give a tenth to You."

Jacob Meets Rachel

29 [1]So Jacob went on his journey and came to the land of the people of the East. [2]And he looked, and saw a well in the field; and behold, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks. A large stone *was* on the well's mouth. [3]Now all the flocks would be gathered there; and they would roll the stone from the well's mouth, water the sheep, and put the stone back in its place on the well's mouth.

[4]And Jacob said to them, "My brethren, where *are* you from?"

And they said, "We *are* from Haran."

[5]Then he said to them, "Do you know Laban the son of Nahor?"

And they said, "We know him."

[6]So he said to them, "Is he well?"

And they said, "*He is* well. And look, his daughter Rachel is coming with the sheep."

[7]Then he said, "Look, *it is* still high day; *it is* not time for the cattle to be gathered together. Water the sheep, and go and feed *them*."

[8]But they said, "We cannot until all the flocks are gathered together, and they have rolled the stone from the well's mouth; then we water the sheep."

[9]Now while he was still speaking with them, Rachel came with her father's sheep, for she was a shepherdess. [10]And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. [11]Then Jacob kissed Rachel, and lifted up his voice and wept. [12]And Jacob told Rachel that he *was* her father's relative and that he *was* Rebekah's son. So she ran and told her father.

[13]Then it came to pass, when Laban heard the report about Jacob his sister's son, that he ran to meet him, and embraced him and kissed him, and brought him to his house. So he told Laban all these things. [14]And Laban said to him, "Surely you *are* my bone and my flesh." And he stayed with him for a month.

Jacob Marries Leah and Rachel

[15]Then Laban said to Jacob, "Because you *are* my relative, should you therefore serve me for nothing? Tell me, what *should* your wages *be?*" [16]Now Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel. [17]Leah's eyes *were* delicate, but Rachel was beautiful of form and appearance.

[18]Now Jacob loved Rachel; so he said, "I will serve you seven years for Rachel your younger daughter."

[19]And Laban said, "*It is* better that I give her to you than that I should give her to another man. Stay with me." [20]So Jacob served seven years for Rachel, and they seemed *only* a few days to him because of the love he had for her.

[21]Then Jacob said to Laban, "Give *me* my wife, for my days are fulfilled, that I may go in to her." [22]And Laban gathered together all the men of the place and made a feast. [23]Now it came to pass in the evening, that he took Leah his daughter and brought her to Jacob; and he went in to her. [24]And Laban gave his maid Zilpah to his daughter Leah *as* a maid. [25]So it came to pass in the morning, that behold, it *was* Leah. And he

EGYPT AND THE MIDDLE KINGDOM

Egypt's Old Kingdom was followed by the First Intermediate Period. This time of social upheaval saw the collapse of the central government.

First Intermediate Period	**The Dynasties**
2160–2010 B.C.	9th–10th Dynasties. Local princes and barons vied for power. Territorial conflicts and disorder among the social classes replaced stability. Bedouins from Asia settled in the Delta region.
c. 2100 B.C.	Two city-states, Herakleopolis and Thebes, competed for power.
2040 B.C.	Thebes was victorious and brought an end to civil war in Egypt.
The Middle Kingdom	**The Dynasties**
2106–1786 B.C.	11th and 12th Dynasties. Thebes' victory in 2040 allowed Egypt to pursue peacetime activities. But not until Amenemhet I began the 12th Dynasty in 1963 B.C. would Egypt experience peace and prosperity.

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

26And Laban said, "It must not be done so in our country, to give the younger before the first-born. 27Fulfill her week, and we will give you this one also for the service which you will serve with me still another seven years."

28Then Jacob did so and fulfilled her week. So he gave him his daughter Rachel as wife also. 29And Laban gave his maid Bilhah to his daughter Rachel as a maid. 30Then *Jacob* also went in to Rachel, and he also loved Rachel more than Leah. And he served with Laban still another seven years.

The Children of Jacob

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

30 1Now when Rachel saw that she bore Jacob no children, Rachel envied her sister, and said to Jacob, "Give me children, or else I die!"

2And Jacob's anger was aroused against Rachel, and he said, "*Am* I in the place of God, who has withheld from you the fruit of the womb?"

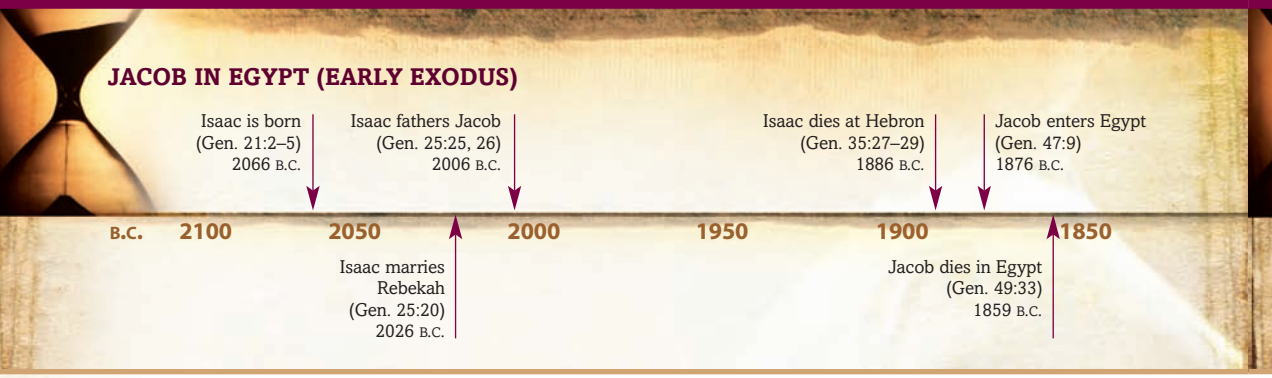
3So she said, "Here is my maid Bilhah; go in to her, and she will bear *a child* on my knees, that I also may have children by her." 4Then she gave him Bilhah her maid as wife, and Jacob went in to her. 5And Bilhah conceived and bore Jacob a son. 6Then Rachel said, "God has judged my case; and He has also heard my voice and given me a son." Therefore she called his name Dan.[a] 7And Rachel's maid Bilhah conceived again and bore Jacob a second son. 8Then Rachel said, "With great wrestlings I have wrestled with my sister, *and* indeed I have prevailed." So she called his name Naphtali.[a]

9When Leah saw that she had stopped bearing, she took Zilpah her maid and gave her to Jacob as wife. 10And Leah's maid Zilpah bore Jacob a son. 11Then Leah said, "A troop comes!"[a] So she called his name Gad.[b] 12And Leah's maid Zilpah bore Jacob a second son. 13Then Leah said, "I am happy, for the daughters will call me blessed." So she called his name Asher.[a]

14Now Reuben went in the days of wheat harvest and found mandrakes in the field, and brought them to his mother Leah. Then Rachel said to Leah, "Please give me *some* of your son's mandrakes."

15But she said to her, "*Is it* a small matter that you have taken away my husband? Would you take away my son's mandrakes also?"

29:32 [a]Literally *See, a Son* 29:33 [a]Literally *Heard*
29:34 [a]Literally *Attached* 29:35 [a]Literally *Praise*
30:6 [a]Literally *Judge* 30:8 [a]Literally *My Wrestling*
30:11 [a]Following Qere, Syriac, and Targum; Kethib, Septuagint, and Vulgate read *in fortune*. [b]Literally *Troop* or *Fortune*
30:13 [a]Literally *Happy*

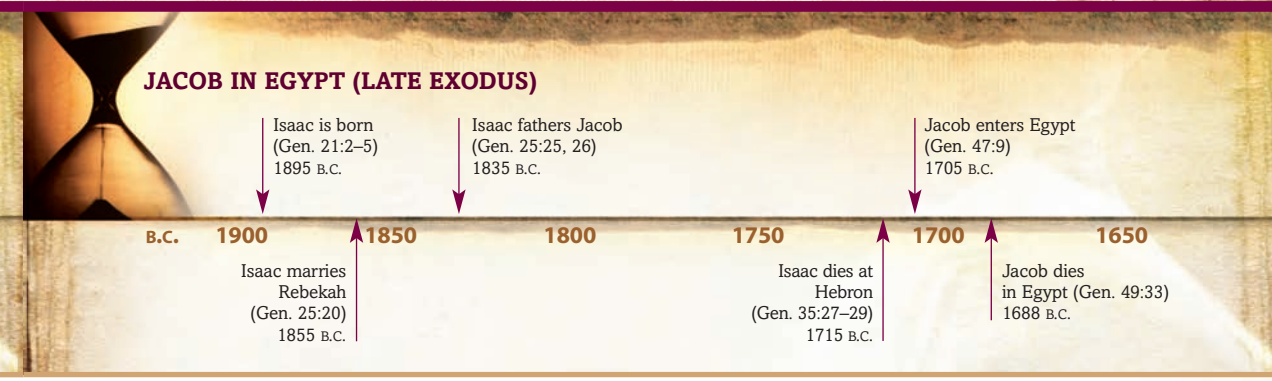


And Rachel said, "Therefore he will lie with
you tonight for your son's mandrakes."
16When Jacob came out of the field in the
evening, Leah went out to meet him and said,
"You must come in to me, for I have surely hired
you with my son's mandrakes." And he lay with
her that night.
17And God listened to Leah, and she con-
ceived and bore Jacob a fifth son. 18Leah said,
"God has given me my wages, because I have
given my maid to my husband." So she called his
name Issachar.[a] 19Then Leah conceived again
and bore Jacob a sixth son. 20And Leah said,
"God has endowed me *with* a good endowment;
now my husband will dwell with me, because I
have borne him six sons." So she called his name
Zebulun.[a] 21Afterward she bore a daughter, and
called her name Dinah.
22Then God remembered Rachel, and God
listened to her and opened her womb. 23And she
conceived and bore a son, and said, "God has
taken away my reproach." 24So she called his
name Joseph,[a] and said, "The LORD shall add to
me another son."

Jacob's Agreement with Laban

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

30:18 [a]Literally *Wages* 30:20 [a]Literally *Dwelling*
30:24 [a]Literally *He Will Add*



and had large flocks, female and male servants, and camels and donkeys.

Jacob Flees from Laban

31 1Now *Jacob* heard the words of Laban's sons, saying, "Jacob has taken away all that was our father's, and from what was our father's he has acquired all this wealth." 2And Jacob saw the countenance of Laban, and indeed it *was* not *favorable* toward him as before. 3Then the LORD said to Jacob, "Return to the land of your fathers and to your family, and I will be with you."

4So Jacob sent and called Rachel and Leah to the field, to his flock, 5and said to them, "I see your father's countenance, that it *is* not *favorable* toward me as before; but the God of my father has been with me. 6And you know that with all my might I have served your father. 7Yet your father has deceived me and changed my wages ten times, but God did not allow him to hurt me. 8If he said thus: 'The speckled shall be your wages,' then all the flocks bore speckled. And if he said thus: 'The streaked shall be your wages,' then all the flocks bore streaked. 9So God has taken away the livestock of your father and given *them* to me.

10"And it happened, at the time when the flocks conceived, that I lifted my eyes and saw in a dream, and behold, the rams which leaped upon the flocks *were* streaked, speckled, and gray-spotted. 11Then the Angel of God spoke to me in a dream, saying, 'Jacob.' And I said, 'Here I am.' 12And He said, 'Lift your eyes now and see, all the rams which leap on the flocks *are* streaked, speckled, and gray-spotted; for I have seen all that Laban is doing to you. 13I *am* the God of Bethel, where you anointed the pillar *and* where you made a vow to Me. Now arise, get out of this land, and return to the land of your family.' "

14Then Rachel and Leah answered and said to him, "Is there still any portion or inheritance for us in our father's house? 15Are we not considered strangers by him? For he has sold us, and also completely consumed our money. 16For all these riches which God has taken from our father are *really* ours and our children's; now then, whatever God has said to you, do it."

17Then Jacob rose and set his sons and his wives on camels. 18And he carried away all his livestock and all his possessions which he had gained, his acquired livestock which he had gained in Padan Aram, to go to his father Isaac in the land of Canaan. 19Now Laban had gone to shear his sheep, and Rachel had stolen the household idols that were her father's. 20And Jacob stole away, unknown to Laban the Syrian, in that he did not tell him that he intended to flee. 21So he fled with all that he had. He arose and crossed the river, and headed toward the mountains of Gilead.

Laban Pursues Jacob

22And Laban was told on the third day that Jacob had fled. 23Then he took his brethren with him and pursued him for seven days' journey, and he overtook him in the mountains of Gilead. 24But God had come to Laban the Syrian in a dream by night, and said to him, "Be careful that you speak to Jacob neither good nor bad."

25So Laban overtook Jacob. Now Jacob had pitched his tent in the mountains, and Laban with his brethren pitched in the mountains of Gilead.

26And Laban said to Jacob: "What have you done, that you have stolen away unknown to me, and carried away my daughters like captives *taken* with the sword? 27Why did you flee away secretly, and steal away from me, and not tell me; for I might have sent you away with joy and songs, with timbrel and harp? 28And you did not allow me to kiss my sons and my daughters. Now you have done foolishly in *so* doing. 29It is in

Health & Medicine
A mandrake (Gen. 30:14) is a small plant that blooms in the spring and has roots resembling a person's legs. It was by reputation an aphrodisiac, or aid to physical passion. Plants get their reputations as medicines or potions sometimes from science and sometimes from tradition or superstition, or from a mixture of these.

Family Leadership and Household Gods (Gen. 31:30–34)

One of the most curious stories of the patriarchal accounts is the theft of Laban's gods by his daughter Rachel (Gen. 31:19). What makes this story seem so out of place is that these gods are never mentioned again after this episode, nor were they mentioned previously. Another oddity is Laban's insistence on finding the gods (31:33–35). After all, they were probably made of clay like the hundreds of household gods that have been found in archaeological excavations and had little intrinsic value.

Laban's accusation provoked reaction from Jacob centered on his mistreatment while with Laban (31:38–41). Jacob went so far as to claim that it was God alone who provided his wealth; he got nothing from Laban (31:42). Laban disputed that claim and suggested that all that Jacob possessed, including his wives, was actually Laban's (31:43). Certainly the two men could not agree on who owned what!

Conciliation was reached by making a covenant and establishing a boundary between Laban and Jacob (31:44–52). Since it was Laban who suggested the pillar of stones as a protective barrier, we can suppose that he had some fear of Jacob, even though it was Laban who had until this time been pursuing Jacob.

The story presents various puzzles: Laban's determination to recover the household gods; both men's claim of ownership of the wives, children and flocks; Laban's initiation of a boundary. Understanding these puzzles is helped by evidence that household gods served a purpose in addition to that of worship. Information gathered from one ancient tablet found at the 2nd millennium B.C. city of Nuzi suggests that, at times, household gods were used as evidence of family leadership.

The claim to leadership enlightens some aspects of this story. It explains why Rachel stole the gods: to give her husband the position of tribal leader. Why Laban was so insistent on getting them back: to make sure one of his own sons would become the family chief. Why Laban wanted to erect a boundary between Jacob and himself: to make sure that Jacob never returned with the household gods to claim the first rights to the family holdings.

my power to do you harm, but the God of your
father spoke to me last night, saying, 'Be careful
that you speak to Jacob neither good nor bad.'
30And now you have surely gone because you
greatly long for your father's house, *but* why did
you steal my gods?"

31Then Jacob answered and said to Laban,
"Because I was afraid, for I said, 'Perhaps you
would take your daughters from me by force.'
32With whomever you find your gods, do not let
him live. In the presence of our brethren, identify
what I have of yours and take *it* with you." For
Jacob did not know that Rachel had stolen them.

33And Laban went into Jacob's tent, into
Leah's tent, and into the two maids' tents, but he
did not find *them.* Then he went out of Leah's
tent and entered Rachel's tent. 34Now Rachel had
taken the household idols, put them in the
camel's saddle, and sat on them. And Laban
searched all about the tent but did not find *them.*
35And she said to her father, "Let it not displease
my lord that I cannot rise before you, for the
manner of women *is* with me." And he searched
but did not find the household idols.

36Then Jacob was angry and rebuked Laban,
and Jacob answered and said to Laban: "What *is*
my trespass? What *is* my sin, that you have so
hotly pursued me? 37Although you have searched
all my things, what part of your household
things have you found? Set *it* here before my
brethren and your brethren, that they may judge
between us both! 38These twenty years I *have
been* with you; your ewes and your female goats
have not miscarried their young, and I have not
eaten the rams of your flock. 39That which was
torn *by beasts* I did not bring to you; I bore the
loss of it. You required it from my hand, *whether*
stolen by day or stolen by night. 40*There* I was!
In the day the drought consumed me, and the
frost by night, and my sleep departed from my
eyes. 41Thus I have been in your house twenty
years; I served you fourteen years for your two
daughters, and six years for your flock, and you
have changed my wages ten times. 42Unless the
God of my father, the God of Abraham and the
Fear of Isaac, had been with me, surely now you
would have sent me away empty-handed. God
has seen my affliction and the labor of my
hands, and rebuked *you* last night."

Laban's Covenant with Jacob

43And Laban answered and said to Jacob,
"*These* daughters *are* my daughters, and *these*
children *are* my children, and *this* flock *is* my
flock; all that you see *is* mine. But what can I do
this day to these my daughters or to their children whom they have borne? 44Now therefore,
come, let us make a covenant, you and I, and let
it be a witness between you and me."

45So Jacob took a stone and set it up *as* a pillar. 46Then Jacob said to his brethren, "Gather
stones." And they took stones and made a heap,
and they ate there on the heap. 47Laban called it
Jegar Sahadutha,[a] but Jacob called it Galeed.[b]
48And Laban said, "This heap *is* a witness between you and me this day." Therefore its name
was called Galeed, 49also Mizpah,[a] because he
said, "May the LORD watch between you and me

31:47 [a]Literally, in Aramaic, *Heap of Witness* [b]Literally, in Hebrew, *Heap of Witness* 31:49 [a]Literally *Watch*

Laban of Aram-naharaim (Gen. 31:47)

Padan Aram, also known as Aram-naharaim, was the home of Laban, a descendant of Abraham's brother Nahor (Gen. 28:2). Meaning literally "Aram between the Rivers," Aram-naharaim was the geographic name for upper Mesopotamia—the region between the Tigris and Euphrates rivers. Egyptian sources, including the Amarna archives from the 14th century, referred to the region as Naharina (without the 'Aram' prefix). English translations often translate it as "Mesopotamia" (Deut. 23:4).

Laban is described as an "Aramean" (Gen. 28:5, translated "Syrian" in the NKJV). The ethnic group known as the Arameans are not mentioned as inhabitants of this area until the 12th century B.C. But in the early 1st millennium B.C. numerous Aramean states were found in eastern Syria, and many individual Aramean tribes were causing great difficulty for both the Assyrian and Babylonian kingdoms in Mesopotamia.

When Laban speaks the words "Jegar Sahadutha," he is saying "Heap of Witness" in the Aramaic language (Gen. 31:47). Until the 1st millennium, Aramaic (a Semitic language closely related to biblical Hebrew) was spoken primarily by people from Aramean states. The Assyrians found Aramaic a convenient language for administering their conquered areas, thus it became an official language in portions of the Neo-Assyrian Empire from the 8th century on. The use of Aramaic spread until it later became the international language of commerce during the period of the Persian Empire's dominance (c. 559–331 B.C.).

The figure of Laban from upper Mesopotamia represents a people that had great influence on their world. The Arameans did not establish major kingdoms, as did the Assyrians and Babylonians. Nevertheless, the adjective "Aramean" was used long after the Aramean political states no longer existed. They left their mark through their language. Although Aramaic was later replaced by Greek in the Mediterranean world, the language continued to be used in the Near East by the Parthians (after 200 B.C.) and could be found as far east as India. It was the primary language of Palestine during the time of Jesus.

when we are absent one from another. 50If you afflict my daughters, or if you take *other* wives besides my daughters, *although* no man *is* with us—see, God *is* witness between you and me!"

51Then Laban said to Jacob, "Here is this heap and here is *this* pillar, which I have placed between you and me. 52This heap *is* a witness, and *this* pillar *is* a witness, that I will not pass beyond this heap to you, and you will not pass beyond this heap and this pillar to me, for harm. 53The God of Abraham, the God of Nahor, and the God of their father judge between us." And Jacob swore by the Fear of his father Isaac. 54Then Jacob offered a sacrifice on the mountain, and called his brethren to eat bread. And they ate bread and stayed all night on the mountain. 55And early in the morning Laban arose, and kissed his sons and daughters and blessed them. Then Laban departed and returned to his place.

Esau Comes to Meet Jacob

32 1So Jacob went on his way, and the angels of God met him. 2When Jacob saw them, he said, "This *is* God's camp." And he called the name of that place Mahanaim.[a]

3Then Jacob sent messengers before him to Esau his brother in the land of Seir, the country of Edom. 4And he commanded them, saying, "Speak thus to my lord Esau, 'Thus your servant Jacob says: "I have dwelt with Laban and stayed there until now. 5I have oxen, donkeys, flocks, and male and female servants; and I have sent to tell my lord, that I may find favor in your sight."' "

32:2 [a]Literally *Double Camp*

6Then the messengers returned to Jacob, saying, "We came to your brother Esau, and he also is coming to meet you, and four hundred men *are* with him." 7So Jacob was greatly afraid and distressed; and he divided the people that *were* with him, and the flocks and herds and camels, into two companies. 8And he said, "If Esau comes to the one company and attacks it, then the other company which is left will escape."

9Then Jacob said, "O God of my father Abraham and God of my father Isaac, the LORD who said to me, 'Return to your country and to your family, and I will deal well with you': 10I am not worthy of the least of all the mercies and of all the truth which You have shown Your servant; for I crossed over this Jordan with my staff, and now I have become two companies. 11Deliver me, I pray, from the hand of my brother, from the

TIME CAPSULE 	1834 to 1800 B.C.
1834	Amorite tribe captures city-state of Larsa
1834–1823	Warad-Sin is appointed by his father to be ruler of Larsa
1822–1763	Rim-Sin, king of Larsa
1813–1781	Shamshi-Adad I of Assyria rules city-state of Asshur and most of northern Mesopotamia
1813–1760	The Mari tablets
1804	King Rim-Sin of Larsa captures Isin
1800	Seminomadic tribe called Bene-yamina makes raids on Mari
1800	Musical notation used in Babylonia

hand of Esau; for I fear him, lest he come and attack me *and* the mother with the children. 12For You said, 'I will surely treat you well, and make your descendants as the sand of the sea, which cannot be numbered for multitude.' "

13So he lodged there that same night, and took what came to his hand as a present for Esau his brother: 14two hundred female goats and twenty male goats, two hundred ewes and twenty rams, 15thirty milk camels with their colts, forty cows and ten bulls, twenty female donkeys and ten foals. 16Then he delivered *them* to the hand of his servants, every drove by itself, and said to his servants, "Pass over before me, and put some distance between successive droves." 17And he commanded the first one, saying, "When Esau my brother meets you and asks you, saying, 'To whom do you belong, and where are you going? Whose *are* these in front of you?' 18then you shall say, 'They *are* your servant Jacob's. It *is* a present sent to my lord Esau; and behold, he also *is* behind us.' " 19So he commanded the second, the third, and all who followed the droves, saying, "In this manner you shall speak to Esau when you find him; 20and also say, 'Behold, your servant Jacob *is* behind us.' " For he said, "I will appease him with the present that goes before me, and afterward I will see his face; perhaps he will accept me." 21So the present went on over before him, but he himself lodged that night in the camp.

Jacob Returns to Canaan
After 20 years in northern Mesopotamia, Jacob returned to Canaan. He encountered the angels of God at Mahanaim and wrestled with a messenger of God at Penuel.

Wrestling with God

22And he arose that night and took his two wives, his two female servants, and his eleven sons, and crossed over the ford of Jabbok. 23He took them, sent them over the brook, and sent over what he had. 24Then Jacob was left alone; and a Man wrestled with him until the breaking of day. 25Now when He saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was out of joint as He wrestled with him. 26And He said, "Let Me go, for the day breaks."

But he said, "I will not let You go unless You bless me!"

27So He said to him, "What *is* your name?"

He said, "Jacob."

28And He said, "Your name shall no longer be called Jacob, but Israel;[a] for you have struggled with God and with men, and have prevailed."

29Then Jacob asked, saying, "Tell *me* Your name, I pray."

And He said, "Why *is* it *that* you ask about My name?" And He blessed him there.

30So Jacob called the name of the place Peniel:[a] "For I have seen God face to face, and my life is preserved." 31Just as he crossed over Penuel[a] the sun rose on him, and he limped on his hip. 32Therefore to this day the children of Israel do not eat the muscle that shrank, which *is* on the hip socket, because He touched the socket of Jacob's hip in the muscle that shrank.

Jacob and Esau Meet

33 1Now Jacob lifted his eyes and looked, and there, Esau was coming, and with him were four hundred men. So he divided the children among Leah, Rachel, and the two maidservants. 2And he put the maidservants and their children in front, Leah and her children behind, and Rachel and Joseph last. 3Then he crossed over before them and bowed himself to the ground seven times, until he came near to his brother.

4But Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept. 5And he lifted his eyes and saw the women and children, and said, "Who *are* these with you?"

So he said, "The children whom God has graciously given your servant." 6Then the maidservants came near, they and their children, and bowed down. 7And Leah also came near with her children, and they bowed down. Afterward Joseph and Rachel came near, and they bowed down.

32:28 [a]Literally *Prince with God* 32:30 [a]Literally *Face of God* 32:31 [a]Same as *Peniel,* verse 30

[8]Then Esau said, "What *do* you *mean by* all this company which I met?"

And he said, "*These are* to find favor in the sight of my lord."

[9]But Esau said, "I have enough, my brother; keep what you have for yourself."

[10]And Jacob said, "No, please, if I have now found favor in your sight, then receive my present from my hand, inasmuch as I have seen your face as though I had seen the face of God, and you were pleased with me. [11]Please, take my blessing that is brought to you, because God has dealt graciously with me, and because I have enough." So he urged him, and he took *it.*

[12]Then Esau said, "Let us take our journey; let us go, and I will go before you."

[13]But Jacob said to him, "My lord knows that the children *are* weak, and the flocks and herds which are nursing *are* with me. And if the men should drive them hard one day, all the flock will die. [14]Please let my lord go on ahead before his servant. I will lead on slowly at a pace which the livestock that go before me, and the children, are able to endure, until I come to my lord in Seir."

[15]And Esau said, "Now let me leave with you *some* of the people who *are* with me."

But he said, "What need is there? Let me find favor in the sight of my lord." [16]So Esau returned that day on his way to Seir. [17]And Jacob journeyed to Succoth, built himself a house, and made booths for his livestock. Therefore the name of the place is called Succoth.[a]

Jacob Comes to Canaan

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

The Dinah Incident

34 [1]Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to see the daughters of the land. [2]And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her and lay with her, and violated her. [3]His soul was strongly attracted to Dinah the daughter of Jacob, and he loved the young woman and spoke kindly to the young woman. [4]So Shechem spoke to his father Hamor, saying, "Get me this young woman as a wife."

[5]And Jacob heard that he had defiled Dinah his daughter. Now his sons were with his livestock in the field; so Jacob held his peace until they came. [6]Then Hamor the father of Shechem went out to Jacob to speak with him. [7]And the sons of Jacob came in from the field when they heard *it;* and the men were grieved and very angry, because he had done a disgraceful thing in Israel by lying with Jacob's daughter, a thing which ought not to be done. [8]But Hamor spoke with them, saying, "The soul of my son Shechem longs for your daughter. Please give her to him as a wife. [9]And make marriages with us; give your daughters to us, and take our daughters to yourselves. [10]So you shall dwell with us, and the land shall be before you. Dwell and trade in it, and acquire possessions for yourselves in it."

[11]Then Shechem said to her father and her brothers, "Let me find favor in your eyes, and whatever you say to me I will give. [12]Ask me ever so much dowry and gift, and I will give according to what you say to me; but give me the young woman as a wife."

[13]But the sons of Jacob answered Shechem

33:17 [a]Literally *Booths* 33:20 [a]Literally *God, the God of Israel*

Jacob and Esau
by Francesco Hayez
c. 1844

and Hamor his father, and spoke deceitfully, because he had defiled Dinah their sister. 14And they said to them, "We cannot do this thing, to give our sister to one who is uncircumcised, for that *would be* a reproach to us. 15But on this *condition* we will consent to you: If you will become as we *are,* if every male of you is circumcised, 16then we will give our daughters to you, and we will take your daughters to us; and we will dwell with you, and we will become one people. 17But if you will not heed us and be circumcised, then we will take our daughter and be gone."

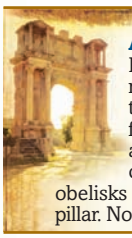
18And their words pleased Hamor and Shechem, Hamor's son. 19So the young man did not delay to do the thing, because he delighted in Jacob's daughter. He *was* more honorable than all the household of his father.

20And Hamor and Shechem his son came to the gate of their city, and spoke with the men of their city, saying: 21"These men *are* at peace with us. Therefore let them dwell in the land and trade in it. For indeed the land *is* large enough for them. Let us take their daughters to us as wives, and let us give them our daughters. 22Only on this *condition* will the men consent to dwell with us, to be one people: if every male among us is circumcised as they *are* circumcised. 23*Will* not their livestock, their property, and every animal of theirs *be* ours? Only let us consent to them, and they will dwell with us." 24And all who went out of the gate of his city heeded Hamor and Shechem his son; every male was circumcised, all who went out of the gate of his city.

25Now it came to pass on the third day, when they were in pain, that two of the sons of Jacob, Simeon and Levi, Dinah's brothers, each took his sword and came boldly upon the city and killed all the males. 26And they killed Hamor and Shechem his son with the edge of the sword, and took Dinah from Shechem's house, and went out. 27The sons of Jacob came upon the slain, and plundered the city, because their sister had been defiled. 28They took their sheep, their oxen, and their donkeys, what *was* in the city and what *was* in the field, 29and all their wealth. All their little ones and their wives they took captive; and they plundered even all that *was* in the houses.

30Then Jacob said to Simeon and Levi, "You have troubled me by making me obnoxious among the inhabitants of the land, among the Canaanites and the Perizzites; and since I *am* few in number, they will gather themselves together against me and kill me. I shall be destroyed, my household and I."

31But they said, "Should he treat our sister like a harlot?"



Architecture & Building
Pillars of stone are the oldest kind of monument (Gen. 35:14). There are more than 3,000 stone pillars at Carnac, France, from before 2000 B.C. When no writing accompanies a pillar, its meaning usually cannot be recovered. The pyramids and obelisks of Egypt are in effect elaborations of the pillar. Not all carved obelisks have writing on them.

Jacob's Return to Bethel

35 1Then God said to Jacob, "Arise, go up to Bethel and dwell there; and make an altar there to God, who appeared to you when you fled from the face of Esau your brother."

2And Jacob said to his household and to all who *were* with him, "Put away the foreign gods that *are* among you, purify yourselves, and change your garments. 3Then let us arise and go up to Bethel; and I will make an altar there to God, who answered me in the day of my distress and has been with me in the way which I have gone." 4So they gave Jacob all the foreign gods which *were* in their hands, and the earrings which *were* in their ears; and Jacob hid them under the terebinth tree which *was* by Shechem.

5And they journeyed, and the terror of God was upon the cities that *were* all around them, and they did not pursue the sons of Jacob. 6So Jacob came to Luz (that *is,* Bethel), which *is* in the land of Canaan, he and all the people who *were* with him. 7And he built an altar there and called the place El Bethel,[a] because there God appeared to him when he fled from the face of his brother.

8Now Deborah, Rebekah's nurse, died, and she was buried below Bethel under the terebinth tree. So the name of it was called Allon Bachuth.[a]

9Then God appeared to Jacob again, when he came from Padan Aram, and blessed him. 10And God said to him, "Your name *is* Jacob; your name shall not be called Jacob anymore, but Israel shall be your name." So He called his name Israel. 11Also God said to him: "I *am* God Almighty. Be fruitful and multiply; a nation and a company of nations shall proceed from you, and kings shall come from your body. 12The land which I gave Abraham and Isaac I give to you; and to your descendants after you I give this land." 13Then God went up from him in the place where He talked with him. 14So Jacob set up a pillar in the place where He talked with him, a pillar of stone; and he poured a drink offering on it, and he poured oil on it. 15And Jacob called the name of the place where God spoke with him, Bethel.

Death of Rachel

16Then they journeyed from Bethel. And

35:7 [a]Literally *God of the House of God* 35:8 [a]Literally *Terebinth of Weeping*

Benjamin—Sons of the South (Gen. 35:18)

Benjamin was the youngest son of the biblical patriarch Jacob. Among the twelve tribes of Israel, the tribe of Benjamin bears his name as its tribal ancestor. Members of this tribe are thus called "Benjaminites" or "Benjamites," among whom the most famous were Saul, the first king of Israel (1 Sam. 9:1, 2), and Paul the apostle (Phil. 3:4, 5).

In the biblical narrative of Benjamin's birth, the baby is named by the mother as she was dying in childbirth. The name Rachel gave her son, "Ben-Oni," means "son of my sorrow." But the father, Jacob, named the baby "Benjamin" (Gen. 35:18). The English syllables "jamin" translate a Hebrew word meaning "right hand" or "south." (In Israel, the south is on the right-hand side as a person faces the east.) Thus the name "Benjamin" meant "son of the right hand" or "son of the south."

Another tribe with a similar name is known from ancient times. Clay tablets from the Amorite site of Mari in Syria give evidence that a tribe called "Bene-yamina" existed around 1800 B.C. The Bene-yamina were an unruly seminomadic group that were causing concern for Mari's king, Zimri-Lim.

The original meaning of the names "Benjamin" and "Bene-yamina" is undeniably the same; both mean literally "sons of the south." Nevertheless, there is no connection between the Israelite tribe and the tribe mentioned in the Mari sources. However, the similar names do suggest that both groups had a Semitic heritage and that "Benjamin" may very well have been a popular name for tribes in the Middle Bronze Age (2000–1500 B.C.).

when there was but a little distance to go to
Ephrath, Rachel labored *in childbirth,* and she
had hard labor. 17Now it came to pass, when she
was in hard labor, that the midwife said to her,
"Do not fear; you will have this son also." 18And
so it was, as her soul was departing (for she
died), that she called his name Ben-Oni;[a] but his
father called him Benjamin.[b] 19So Rachel died
and was buried on the way to Ephrath (that *is,*
Bethlehem). 20And Jacob set a pillar on her grave,
which *is* the pillar of Rachel's grave to this day.
21Then Israel journeyed and pitched his tent
beyond the tower of Eder. 22And it happened,
when Israel dwelt in that land, that Reuben went
and lay with Bilhah his father's concubine; and
Israel heard *about it.*

Jacob's Twelve Sons

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

Death of Isaac

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

35:18 [a]Literally *Son of My Sorrow* [b]Literally *Son of the Right Hand* 35:27 [a]Literally *Town of Arba* 36:11 [a]Spelled *Zephi* in 1 Chronicles 1:36

The Family of Esau

36 1Now this *is* the genealogy of Esau, who
is Edom. 2Esau took his wives from the
daughters of Canaan: Adah the daughter of Elon
the Hittite; Aholibamah the daughter of Anah,
the daughter of Zibeon the Hivite; 3and Basemath, Ishmael's daughter, sister of Nebajoth.
4Now Adah bore Eliphaz to Esau, and Basemath
bore Reuel. 5And Aholibamah bore Jeush,
Jaalam, and Korah. These *were* the sons of Esau
who were born to him in the land of Canaan.

6Then Esau took his wives, his sons, his
daughters, and all the persons of his household,
his cattle and all his animals, and all his goods
which he had gained in the land of Canaan, and
went to a country away from the presence of his
brother Jacob. 7For their possessions were too
great for them to dwell together, and the land
where they were strangers could not support
them because of their livestock. 8So Esau dwelt
in Mount Seir. Esau *is* Edom.

9And this *is* the genealogy of Esau the father of the Edomites in Mount Seir. 10These *were*
the names of Esau's sons: Eliphaz the son of
Adah the wife of Esau, and Reuel the son of
Basemath the wife of Esau. 11And the sons of
Eliphaz were Teman, Omar, Zepho,[a] Gatam, and
Kenaz.

12Now Timna was the concubine of Eliphaz,
Esau's son, and she bore Amalek to Eliphaz.
These *were* the sons of Adah, Esau's wife.

13These *were* the sons of Reuel: Nahath,
Zerah, Shammah, and Mizzah. These were the
sons of Basemath, Esau's wife.

14These were the sons of Aholibamah,
Esau's wife, the daughter of Anah, the daughter
of Zibeon. And she bore to Esau: Jeush, Jaalam,
and Korah.

The Horites of Mount Seir (Gen. 36:21)

At one time, Seir and Edom were possibly two separate geographical regions. Seir was a mountainous region; Edom was part of the Transjordanian plateau. Eventually Seir became a part of the Edomite state, and the names "Seir" and "Edom" came to be used interchangeably.

Two different peoples—the Horites and the Edomites—lived in this area known as Seir and Edom. The Horite genealogy in Gen. 36:20–30 is distinct from the Edomite genealogy in Gen. 36:9–19. The Horites appear to have been a more pastoral people, different from the agricultural Edomites. In the Bible the Horites are described as a group of tribes who inhabited the mountains of Seir until they were displaced by the Edomites (Gen. 14:6; Deut. 2:12, 22).

When in the 19th century scholars discovered a people called the Hurrians, they assumed a connection between Hurrians and the biblical Horites. But Hurrians were a cultural and political force in north Syria and the Tigris area, and their whereabouts in the northern regions does not correspond with the Horite association with Mount Seir.

The Horites should not be confused with either the Edomites or the Hurrians. All that can be determined about them now is that they were very early inhabitants of Seir.

The Chiefs of Edom

15These *were* the chiefs of the sons of Esau.
The sons of Eliphaz, the firstborn *son* of Esau,
were Chief Teman, Chief Omar, Chief Zepho,
Chief Kenaz, 16Chief Korah,[a] Chief Gatam, *and*
Chief Amalek. These *were* the chiefs of Eliphaz in
the land of Edom. They *were* the sons of Adah.
17These *were* the sons of Reuel, Esau's son:
Chief Nahath, Chief Zerah, Chief Shammah, and
Chief Mizzah. These *were* the chiefs of Reuel in
the land of Edom. These *were* the sons of Basemath, Esau's wife.
18And these *were* the sons of Aholibamah,
Esau's wife: Chief Jeush, Chief Jaalam, and Chief
Korah. These *were* the chiefs *who descended* from
Aholibamah, Esau's wife, the daughter of Anah.
19These *were* the sons of Esau, who is Edom, and
these *were* their chiefs.

The Sons of Seir

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

The Kings of Edom

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

The Chiefs of Esau

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

36:16 [a]Samaritan Pentateuch omits *Chief Korah.* 36:22 [a]Spelled *Homam* in 1 Chronicles 1:39 36:23 [a]Spelled *Alian* in 1 Chronicles 1:40 [b]Spelled *Shephi* in 1 Chronicles 1:40 36:24 [a]Following Masoretic Text and Vulgate (*hot springs*); Septuagint reads *Jamin;* Targum reads *mighty men;* Talmud interprets as *mules.*
36:26 [a]Hebrew *Dishan* [b]Spelled *Hamran* in 1 Chronicles 1:41
36:27 [a]Spelled *Jaakan* in 1 Chronicles 1:42 36:39 [a]Spelled *Hadad* in Samaritan Pentateuch, Syriac, and 1 Chronicles 1:50 [b]Spelled *Pai* in 1 Chronicles 1:50 36:40 [a]Spelled *Aliah* in 1 Chronicles 1:51

EGYPT IN THE MIDDLE BRONZE AGE

The spread of the Amorite peoples evidently reached even to Egypt. After several prosperous centuries, the Middle Kingdom of Egypt ended, and the land again began to break up politically. In the Second Intermediate Period (1786–1550 B.C.) of Egyptian history, as in the First Intermediate Period, foreigners entered Egypt from Asia and settled in the Nile Delta (see "The Changing of the Empires" at Gen. 12:1). Eventually, Egypt fell under the control of these outsiders, a Semitic people, known as the Hyksos (meaning "foreign chiefs"). Although much despised by the native Egyptians, the Hyksos maintained their control from about 1648 to 1540 B.C., even expanding Egypt's control north into Palestine, which became an Egyptian province.

TRANSITION

Joseph—a Hebrew in Egypt

The significance of the Hyksos dynasty for the Joseph narratives of Gen. 37—50 is debated. Some claim that Joseph's rise to power and the Hebrews' entry into Egypt took place during this time, while others say that the patriarchs must have entered Egypt earlier. In either case, an Egyptian dynasty with Semitic roots would have been a less hostile environment for the Hebrews, and might have contributed to their growth upon arriving there (Ex. 1:7).

• **Genesis 37:1—46:34**

Genesis

Joseph Dreams of Greatness

37 :1 Now Jacob dwelt in the land where his
father was a stranger, in the land of
Canaan. 2This *is* the history of Jacob.

Joseph, *being* seventeen years old, was feeding the flock with his brothers. And the lad *was* with the sons of Bilhah and the sons of Zilpah, his father's wives; and Joseph brought a bad report of them to his father.

3Now Israel loved Joseph more than all his children, because he *was* the son of his old age. Also he made him a tunic of *many* colors. 4But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him.

5Now Joseph had a dream, and he told *it* to his brothers; and they hated him even more. 6So he said to them, "Please hear this dream which I have dreamed: 7There we were, binding sheaves in the field. Then behold, my sheaf arose and also stood upright; and indeed your sheaves stood all around and bowed down to my sheaf."

8And his brothers said to him, "Shall you indeed reign over us? Or shall you indeed have dominion over us?" So they hated him even more for his dreams and for his words.

9Then he dreamed still another dream and told it to his brothers, and said, "Look, I have dreamed another dream. And this time, the sun, the moon, and the eleven stars bowed down to me."

10So he told *it* to his father and his brothers; and his father rebuked him and said to him, "What *is* this dream that you have dreamed? Shall your mother and I and your brothers indeed come to bow down to the earth before you?" 11And his brothers envied him, but his father kept the matter *in mind.*

Joseph Sold by His Brothers

12Then his brothers went to feed their father's flock in Shechem. 13And Israel said to Joseph, "Are not your brothers feeding *the flock* in Shechem? Come, I will send you to them."

So he said to him, "Here I am."

14Then he said to him, "Please go and see if it is well with your brothers and well with the flocks, and bring back word to me." So he sent him out of the Valley of Hebron, and he went to Shechem.

15Now a certain man found him, and there he was, wandering in the field. And the man asked him, saying, "What are you seeking?"

16So he said, "I am seeking my brothers. Please tell me where they are feeding *their flocks.*"

17And the man said, "They have departed from here, for I heard them say, 'Let us go to Dothan.' " So Joseph went after his brothers and found them in Dothan.

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

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

23So it came to pass, when Joseph had come to his brothers, that they stripped Joseph *of* his tunic, the tunic of *many* colors that *was* on him. 24Then they took him and cast him into a pit. And the pit *was* empty; *there was* no water in it.

25And they sat down to eat a meal. Then they lifted their eyes and looked, and there was a

company of Ishmaelites, coming from Gilead
with their camels, bearing spices, balm, and
myrrh, on their way to carry *them* down to Egypt.
26So Judah said to his brothers, "What profit *is*
there if we kill our brother and conceal his blood?
27Come and let us sell him to the Ishmaelites, and
let not our hand be upon him, for he *is* our brother
and our flesh." And his brothers listened. 28Then
Midianite traders passed by; so *the brothers*
pulled Joseph up and lifted him out of the pit,
and sold him to the Ishmaelites for twenty
shekels of silver. And they took Joseph to Egypt.

29Then Reuben returned to the pit, and in-
deed Joseph *was* not in the pit; and he tore his
clothes. 30And he returned to his brothers and
said, "The lad *is* no *more;* and I, where shall I go?"

31So they took Joseph's tunic, killed a kid of
the goats, and dipped the tunic in the blood.
32Then they sent the tunic of *many* colors, and
they brought *it* to their father and said, "We have
found this. Do you know whether it *is* your son's
tunic or not?"

33And he recognized it and said, "*It is* my
son's tunic. A wild beast has devoured him.
Without doubt Joseph is torn to pieces." 34Then
Jacob tore his clothes, put sackcloth on his waist,
and mourned for his son many days. 35And all
his sons and all his daughters arose to comfort
him; but he refused to be comforted, and he said,
"For I shall go down into the grave to my son in
mourning." Thus his father wept for him.

Joseph Goes to Egypt
Joseph searched for his brothers, eventually finding them at Dothan. His brothers sold him to a caravan of Midianites passing by en route from Gilead to Egypt.

36Now the Midianites[a] had sold him in
Egypt to Potiphar, an officer of Pharaoh *and* cap-
tain of the guard.

Judah and Tamar

38 1It came to pass at that time that Judah de-
parted from his brothers, and visited a
certain Adullamite whose name *was* Hirah. 2And
Judah saw there a daughter of a certain Canaan-
ite whose name *was* Shua, and he married her
and went in to her. 3So she conceived and bore a
son, and he called his name Er. 4She conceived
again and bore a son, and she called his name
Onan. 5And she conceived yet again and bore a
son, and called his name Shelah. He was at
Chezib when she bore him.

6Then Judah took a wife for Er his firstborn,
and her name *was* Tamar. 7But Er, Judah's first-
born, was wicked in the sight of the LORD, and
the LORD killed him. 8And Judah said to Onan,
"Go in to your brother's wife and marry her, and
raise up an heir to your brother." 9But Onan knew
that the heir would not be his; and it came to
pass, when he went in to his brother's wife, that
he emitted on the ground, lest he should give an
heir to his brother. 10And the thing which he did
displeased the LORD; therefore He killed him also.

11Then Judah said to Tamar his daughter-in-
law, "Remain a widow in your father's house till
my son Shelah is grown." For he said, "Lest he
also die like his brothers." And Tamar went and
dwelt in her father's house.

12Now in the process of time the daughter of
Shua, Judah's wife, died; and Judah was com-
forted, and went up to his sheepshearers at Tim-
nah, he and his friend Hirah the Adullamite.
13And it was told Tamar, saying, "Look, your fa-
ther-in-law is going up to Timnah to shear his
sheep." 14So she took off her widow's garments,
covered *herself* with a veil and wrapped herself,
and sat in an open place which *was* on the way to
Timnah; for she saw that Shelah was grown, and
she was not given to him as a wife. 15When Judah
saw her, he thought she *was* a harlot, because she
had covered her face. 16Then he turned to her by
the way, and said, "Please let me come in to you";
for he did not know that she *was* his daughter-in-
law.

So she said, "What will you give me, that
you may come in to me?"

17And he said, "I will send a young goat
from the flock."

So she said, "Will you give *me* a pledge till
you send *it?*"

18Then he said, "What pledge shall I give
you?"

37:36 [a]Masoretic Text reads *Medanites.*

THE OLD BABYLONIAN PERIOD

Mesopotamia during the Old Babylonian period was characterized by various warring dynasties, each struggling for power over one another. Before this time, the strongest empire of southern Babylonia had been the 3rd Dynasty of Ur. The Ur dynasty was succeeded by others—primarily Isin and Larsa. Yet even these two dynasties did not last, eventually falling to Hammurabi, the greatest ruler of the time.

Key Dates	Key Events
2112–2004 B.C.	Ur-Nammu, founder of the 3rd Dynasty of Ur, constructs a ziggurat of Ur in honor of the god Nanna
2017 B.C.	Isin dynasty founded by an Amorite named Ishbi-Erra
2004 B.C.	City of Ur falls to the Elamites
c. 1804 B.C.	King Rim-Sin of Larsa defeats Isin
1792–1750 B.C.	Hammurabi is sixth king of the 1st Dynasty of Babylon
c. 1781 B.C.	Hammurabi defeats Isin
c. 1763 B.C.	Hammurabi defeats King Rim-Sin of Larsa
1760 B.C.	Hammurabi defeats King Zimri-Lim of Mari

So she said, "Your signet and cord, and your staff that *is* in your hand." Then he gave *them* to her, and went in to her, and she conceived by him. 19So she arose and went away, and laid aside her veil and put on the garments of her widowhood.

20And Judah sent the young goat by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand, but he did not find her. 21Then he asked the men of that place, saying, "Where is the harlot who *was* openly by the roadside?"

And they said, "There was no harlot in this *place*."

22So he returned to Judah and said, "I cannot find her. Also, the men of the place said there was no harlot in this *place*."

23Then Judah said, "Let her take *them* for herself, lest we be shamed; for I sent this young goat and you have not found her."

24And it came to pass, about three months after, that Judah was told, saying, "Tamar your daughter-in-law has played the harlot; furthermore she *is* with child by harlotry."

So Judah said, "Bring her out and let her be burned!"

25When she *was* brought out, she sent to her father-in-law, saying, "By the man to whom these belong, I *am* with child." And she said, "Please determine whose these *are*—the signet and cord, and staff."

26So Judah acknowledged *them* and said, "She has been more righteous than I, because I did not give her to Shelah my son." And he never knew her again.

27Now it came to pass, at the time for giving birth, that behold, twins *were* in her womb. 28And so it was, when she was giving birth, that *the one* put out *his* hand; and the midwife took a scarlet *thread* and bound it on his hand, saying, "This one came out first." 29Then it happened, as he drew back his hand, that his brother came out unexpectedly; and she said, "How did you break through? *This* breach *be* upon you!" Therefore his name was called Perez.[a] 30Afterward his brother came out who had the scarlet *thread* on his hand. And his name was called Zerah.

Joseph a Slave in Egypt

39 1Now Joseph had been taken down to Egypt. And Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him from the Ishmaelites who had taken him down there. 2The LORD was with Joseph, and he was a successful man; and he was in the house of his master the Egyptian. 3And his master saw that the LORD *was* with him and that the LORD made all he did to prosper in his hand. 4So Joseph found favor in his sight, and served him. Then he made him overseer of his house, and all *that* he had he put under his authority. 5So it was, from the time *that* he had made him overseer of his house and all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was on all that he had in the house and in the field. 6Thus he left all that he had in Joseph's hand, and he did not know what he had except for the bread which he ate.

Now Joseph was handsome in form and appearance.

7And it came to pass after these things that his master's wife cast longing eyes on Joseph, and she said, "Lie with me."

8But he refused and said to his master's wife, "Look, my master does not know what *is*

38:29 [a]Literally *Breach* or *Breakthrough*

Joseph Goes to Egypt (Gen. 39:1, 2)

After arriving in Egypt, Joseph became a slave of the Egyptian officer Potiphar (Gen. 39:1), but this slave's fortunes changed dramatically. Joseph's rise to power saw him become first the overseer of Potiphar's house (39:4), but eventually a ruler over all of Egypt, second in power to the Egyptian pharaoh himself (41:39–43). One possible setting for the Joseph story is the period when the Hyksos people ruled Egypt.

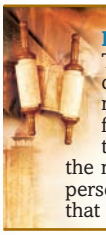
Before the Hyksos arrived, Egypt had been a united country. Under the 12th Dynasty (1963–1786 B.C.) Egypt enjoyed a flourishing mining industry and agricultural program, as well as a new capital established near Memphis by Pharaoh Amenemhet I. Another pharaoh, Sesostris III, was able to organize a strong central government for Egypt by controlling the families who ruled Egypt's territories.

Sometime after the 12th Dynasty the country began to fragment. Various rulers set up their own dynasties over portions of Egypt and ruled at the same time. The 13th Dynasty (1786–1633 B.C.) established a new capital at Thebes, while the 14th Dynasty (1786–1602 B.C.) consisted of several rulers in the Delta who proclaimed themselves "kings."

The political upheaval made Egypt ripe for the invasion of the Hyksos people, who subjugated the country and placed their own capital at Avaris in the Delta region. The Hyksos dynasty lasted more than a century (1648–1540 B.C.).

The ethnic background of the Hyksos is one reason for setting the Joseph story during this period. These invaders were a mixture of Semitic and Asiatic peoples. In an Egypt ruled by such foreigners, it is possible that someone like Joseph, himself being Semitic and foreign, could rise from a servant to a position of high office.

with me in the house, and he has committed all
that he has to my hand. 9*There is* no one greater
in this house than I, nor has he kept back any-
thing from me but you, because you *are* his wife.
How then can I do this great wickedness, and sin
against God?"
10So it was, as she spoke to Joseph day by
day, that he did not heed her, to lie with her *or* to
be with her.
11But it happened about this time, when Jo-
seph went into the house to do his work, and
none of the men of the house *was* inside, 12that
she caught him by his garment, saying, "Lie with
me." But he left his garment in her hand, and fled
and ran outside. 13And so it was, when she saw
that he had left his garment in her hand and fled
outside, 14that she called to the men of her house
and spoke to them, saying, "See, he has brought
in to us a Hebrew to mock us. He came in to me
to lie with me, and I cried out with a loud voice.
15And it happened, when he heard that I lifted
my voice and cried out, that he left his garment
with me, and fled and went outside."
16So she kept his garment with her until his
master came home. 17Then she spoke to him with
words like these, saying, "The Hebrew servant
whom you brought to us came in to me to mock
me; 18so it happened, as I lifted my voice and
cried out, that he left his garment with me and
fled outside."
19So it was, when his master heard the
words which his wife spoke to him, saying,
"Your servant did to me after this manner," that
his anger was aroused. 20Then Joseph's master
took him and put him into the prison, a place
where the king's prisoners *were* confined. And he
was there in the prison. 21But the LORD was with
Joseph and showed him mercy, and He gave him
favor in the sight of the keeper of the prison.
22And the keeper of the prison committed to Jo-
seph's hand all the prisoners who *were* in the
prison; whatever they did there, it was his doing.
23The keeper of the prison did not look into any-
thing *that was* under *Joseph's* authority,[a] because
the LORD was with him; and whatever he did, the
LORD made *it* prosper.



Beliefs & Ideas

The name of Perez is explained by an incident at his birth (Gen. 38:29). In the Bible, names are often connected with memorable facts about the person named. In this case, the Hebrew word for "breach" is related to the name Perez. Ancient people thought that a person's name gave access to, or power over, that person.

The Prisoners' Dreams

40 1It came to pass after these things *that* the
butler and the baker of the king of Egypt
offended their lord, the king of Egypt. 2And
Pharaoh was angry with his two officers, the
chief butler and the chief baker. 3So he put them
in custody in the house of the captain of the
guard, in the prison, the place where Joseph *was*
confined. 4And the captain of the guard charged
Joseph with them, and he served them; so they
were in custody for a while.
5Then the butler and the baker of the king
of Egypt, who *were* confined in the prison, had a
dream, both of them, each man's dream in one
night *and* each man's dream with its *own* inter-
pretation. 6And Joseph came in to them in the
morning and looked at them, and saw that they

39:23 [a]Literally *his hand*

The Tale of Two Brothers (Gen. 39:7–18)

Joseph's troubles with Potiphar's wife (Gen. 39:7–18) have a literary parallel in a folk tale from Egypt's New Kingdom (c. 1550–1069 B.C.). At best, the similarities between the *Tale of Two Brothers* and the Joseph story are superficial and confined to a few details. Nevertheless, both stories share a common plot.

The main characters in the *Tale of Two Brothers* are gods. Anubis asks his younger brother Bata to help him with the yearly sowing. While back home fetching grain, Bata is approached by Anubis's wife, who desires sexual relations with him. Like Joseph, Bata is appalled by the offer and leaves in haste. The wife makes it look as if she has been assaulted by Bata.

Readers of the 2nd millennium were familiar with this plot. An innocent servant or shepherd receives a sexual invitation from a seductive wife. His innocency triumphs by his refusal to participate, at which point he incurs the anger and false accusations of the wife. Though innocent, he must flee.

were sad. 7So he asked Pharaoh's officers who
were with him in the custody of his lord's house,
saying, "Why do you look *so* sad today?"
8And they said to him, "We each have had a
dream, and *there is* no interpreter of it."
So Joseph said to them, "Do not interpreta-
tions belong to God? Tell *them* to me, please."
9Then the chief butler told his dream to Jo-
seph, and said to him, "Behold, in my dream a
vine *was* before me, 10and in the vine *were* three
branches; it *was* as though it budded, its blos-
soms shot forth, and its clusters brought forth
ripe grapes. 11Then Pharaoh's cup *was* in my
hand; and I took the grapes and pressed them
into Pharaoh's cup, and placed the cup in
Pharaoh's hand."
12And Joseph said to him, "This *is* the inter-
pretation of it: The three branches *are* three
days. 13Now within three days Pharaoh will lift
up your head and restore you to your place, and
you will put Pharaoh's cup in his hand according
to the former manner, when you were his butler.
14But remember me when it is well with you, and
please show kindness to me; make mention of
me to Pharaoh, and get me out of this house.
15For indeed I was stolen away from the land of
the Hebrews; and also I have done nothing here
that they should put me into the dungeon."
16When the chief baker saw that the inter-
pretation was good, he said to Joseph, "I also *was*
in my dream, and there *were* three white baskets
on my head. 17In the uppermost basket *were* all
kinds of baked goods for Pharaoh, and the birds
ate them out of the basket on my head."
18So Joseph answered and said, "This *is* the
interpretation of it: The three baskets *are* three
days. 19Within three days Pharaoh will lift off
your head from you and hang you on a tree; and
the birds will eat your flesh from you."
20Now it came to pass on the third day, *which*
was Pharaoh's birthday, that he made a feast for
all his servants; and he lifted up the head of the
chief butler and of the chief baker among his
servants. 21Then he restored the chief butler to
his butlership again, and he placed the cup in
Pharaoh's hand. 22But he hanged the chief baker,
as Joseph had interpreted to them. 23Yet the chief
butler did not remember Joseph, but forgot him.

Pharaoh's Dreams

41 1Then it came to pass, at the end of two
full years, that Pharaoh had a dream; and
behold, he stood by the river. 2Suddenly there
came up out of the river seven cows, fine looking
and fat; and they fed in the meadow. 3Then be-
hold, seven other cows came up after them out of
the river, ugly and gaunt, and stood by the *other*
cows on the bank of the river. 4And the ugly and
gaunt cows ate up the seven fine looking and fat
cows. So Pharaoh awoke. 5He slept and dreamed
a second time; and suddenly seven heads of
grain came up on one stalk, plump and good.
6Then behold, seven thin heads, blighted by the
east wind, sprang up after them. 7And the seven
thin heads devoured the seven plump and full
heads. So Pharaoh awoke, and indeed, *it was* a
dream. 8Now it came to pass in the morning that
his spirit was troubled, and he sent and called for
all the magicians of Egypt and all its wise men.
And Pharaoh told them his dreams, but *there*
was no one who could interpret them for
Pharaoh.

TIME CAPSULE  1800 to 1779 B.C.	
1800	Wheel-thrown pottery in Greece
1792	Hammurabi ascends throne of Babylon
1790	First code of laws issued by Hammurabi
1790	Sumerian King List traces the history of Sumer and Accad from the flood to Hammurabi
1786–1633	13th Dynasty of Egypt establishes capital at Thebes
1786–1602	14th Dynasty of Egypt consists of local kings in the west Delta
1781	Hammurabi defeats Isin
1779	Earliest evidence for a wheel with spokes, from Syria

Egypt's Seven Lean Years (Gen. 41:25–32)

Pharaoh's dreams involved seven fat cows and seven plump heads of grain which were devoured by seven ugly cows and seven thin heads, respectively (Gen. 41:1–7). In Joseph's interpretation, the ugly cows and thin heads symbolized seven years of famine (41:25–32). The record of the seven lean years in Egypt appears to have an antecedent in Egyptian literature.

A text called *The Tradition of the Seven Lean Years in Egypt* is attributed to Djoser, a pharaoh of the 3rd Dynasty of Egypt's Old Kingdom (c. 2650 B.C.). The text of this Egyptian story as it now exists came from scribes during the reign of Ptolemy V (204–180 B.C.), a ruler of the Macedonian dynasty established by the successors of Alexander the Great. While this text is much later than the account in Genesis, it is possible that it had been copied from an earlier text.

The Egyptian text recounts a letter that Djoser wrote to his overseer in Elephantine in southern Egypt, lamenting the fact that the "Nile has not come in my time for a space of seven years." Consequently grain was scarce, fruits were dried up, and "every man robbed his companion."

Imhotep, the renowned vizier or chief minister to Djoser, proceeds to tell him about the god Khnum, who resides at the birthplace of the Nile, namely Elephantine. Pharaoh Djoser then has a dream in which the god tells him that the Nile would soon "pour forth for you." Thus, plants would again grow and starvation would cease. The pharaoh awoke refreshed and presumably then drafted the text for his official at Elephantine.

9Then the chief butler spoke to Pharaoh,
saying: "I remember my faults this day. 10When
Pharaoh was angry with his servants, and put
me in custody in the house of the captain of the
guard, *both* me and the chief baker, 11we each
had a dream in one night, he and I. Each of us
dreamed according to the interpretation of his
own dream. 12Now there *was* a young Hebrew
man with us there, a servant of the captain of
the guard. And we told him, and he interpreted
our dreams for us; to each man he interpreted according to his *own* dream. 13And it came to pass,
just as he interpreted for us, so it happened. He
restored me to my office, and he hanged him."

14Then Pharaoh sent and called Joseph, and
they brought him quickly out of the dungeon;
and he shaved, changed his clothing, and came to
Pharaoh. 15And Pharaoh said to Joseph, "I have
had a dream, and *there is* no one who can interpret it. But I have heard it said of you *that* you
can understand a dream, to interpret it."

16So Joseph answered Pharaoh, saying, "*It is*
not in me; God will give Pharaoh an answer of
peace."

Politics & Government
The Egyptians maintained large stone storehouses, primarily for grain (Gen. 41:48). This protected them from famine and also helped stabilize prices. The granaries were often associated with temples. The ruler was regarded as divine, and the department devoted to grain was one of the most important in the fundamentally religious government of Egypt.

17Then Pharaoh said to Joseph: "Behold, in
my dream I stood on the bank of the river. 18Suddenly seven cows came up out of the river, fine
looking and fat; and they fed in the meadow.
19Then behold, seven other cows came up after
them, poor and very ugly and gaunt, such ugliness as I have never seen in all the land of Egypt.
20And the gaunt and ugly cows ate up the first
seven, the fat cows. 21When they had eaten them
up, no one would have known that they had eaten
them, for they *were* just as ugly as at the beginning. So I awoke. 22Also I saw in my dream, and
suddenly seven heads came up on one stalk, full
and good. 23Then behold, seven heads, withered,
thin, *and* blighted by the east wind, sprang up after them. 24And the thin heads devoured the
seven good heads. So I told *this* to the magicians,
but *there was* no one who could explain *it* to me."

25Then Joseph said to Pharaoh, "The dreams
of Pharaoh *are* one; God has shown Pharaoh
what He *is* about to do: 26The seven good cows
are seven years, and the seven good heads *are*
seven years; the dreams *are* one. 27And the seven
thin and ugly cows which came up after them *are*
seven years, and the seven empty heads blighted
by the east wind are seven years of famine.
28This *is* the thing which I have spoken to
Pharaoh. God has shown Pharaoh what He *is*
about to do. 29Indeed seven years of great plenty
will come throughout all the land of Egypt; 30but
after them seven years of famine will arise, and
all the plenty will be forgotten in the land of
Egypt; and the famine will deplete the land. 31So
the plenty will not be known in the land because

of the famine following, for it *will be* very severe.
32And the dream was repeated to Pharaoh twice
because the thing *is* established by God, and God
will shortly bring it to pass.

33"Now therefore, let Pharaoh select a dis-
cerning and wise man, and set him over the land
of Egypt. 34Let Pharaoh do *this,* and let him ap-
point officers over the land, to collect one-fifth *of
the produce* of the land of Egypt in the seven
plentiful years. 35And let them gather all the food
of those good years that are coming, and store up
grain under the authority of Pharaoh, and let
them keep food in the cities. 36Then that food shall
be as a reserve for the land for the seven years of
famine which shall be in the land of Egypt, that
the land may not perish during the famine."

Joseph's Rise to Power

37So the advice was good in the eyes of
Pharaoh and in the eyes of all his servants. 38And
Pharaoh said to his servants, "Can we find *such a
one* as this, a man in whom *is* the Spirit of God?"

39Then Pharaoh said to Joseph, "Inasmuch
as God has shown you all this, *there is* no one as
discerning and wise as you. 40You shall be over
my house, and all my people shall be ruled ac-
cording to your word; only in regard to the
throne will I be greater than you." 41And Pharaoh
said to Joseph, "See, I have set you over all the
land of Egypt."

42Then Pharaoh took his signet ring off his
hand and put it on Joseph's hand; and he clothed
him in garments of fine linen and put a gold
chain around his neck. 43And he had him ride in
the second chariot which he had; and they cried
out before him, "Bow the knee!" So he set him
over all the land of Egypt. 44Pharaoh also said to
Joseph, "I *am* Pharaoh, and without your consent
no man may lift his hand or foot in all the land of
Egypt." 45And Pharaoh called Joseph's name
Zaphnath-Paaneah. And he gave him as a wife
Asenath, the daughter of Poti-Pherah priest of
On. So Joseph went out over *all* the land of Egypt.

46Joseph was thirty years old when he stood
before Pharaoh king of Egypt. And Joseph went
out from the presence of Pharaoh, and went
throughout all the land of Egypt. 47Now in the
seven plentiful years the ground brought forth
abundantly. 48So he gathered up all the food of
the seven years which were in the land of Egypt,
and laid up the food in the cities; he laid up in
every city the food of the fields which sur-
rounded them. 49Joseph gathered very much
grain, as the sand of the sea, until he stopped
counting, for *it was* immeasurable.

50And to Joseph were born two sons before
the years of famine came, whom Asenath, the
daughter of Poti-Pherah priest of On, bore to him.
51Joseph called the name of the firstborn Man-
asseh:[a] "For God has made me forget all my toil
and all my father's house." 52And the name of the
second he called Ephraim:[a] "For God has caused
me to be fruitful in the land of my affliction."

41:51 [a]Literally *Making Forgetful* 41:52 [a]Literally *Fruitfulness*

The Hyksos Empire
After taking control of Lower Egypt, the Hyksos established a capital at Avaris. King Kamose of Thebes eventually broke the power of the Hyksos, and his younger brother Ahmose I drove them from Egypt. In 1540 B.C. Ahmose began a 3-year siege of Sharuhen, the Hyksos stronghold in south Palestine. At this time, Egyptian texts refer to the land of Palestine as "Retenu."

53Then the seven years of plenty which were
in the land of Egypt ended, 54and the seven years
of famine began to come, as Joseph had said.
The famine was in all lands, but in all the land of
Egypt there was bread. 55So when all the land of
Egypt was famished, the people cried to Pharaoh
for bread. Then Pharaoh said to all the Egyp-
tians, "Go to Joseph; whatever he says to you,
do." 56The famine was over all the face of the
earth, and Joseph opened all the storehouses[a]
and sold to the Egyptians. And the famine be-
came severe in the land of Egypt. 57So all coun-
tries came to Joseph in Egypt to buy *grain,* be-
cause the famine was severe in all lands.

Joseph's Brothers Go to Egypt

42 1When Jacob saw that there was grain in
Egypt, Jacob said to his sons, "Why do
you look at one another?" 2And he said, "Indeed I
have heard that there is grain in Egypt; go down
to that place and buy for us there, that we may
live and not die."

3So Joseph's ten brothers went down to buy
grain in Egypt. 4But Jacob did not send Joseph's
brother Benjamin with his brothers, for he said,
"Lest some calamity befall him." 5And the sons of
Israel went to buy *grain* among those who jour-
neyed, for the famine was in the land of Canaan.

6Now Joseph *was* governor over the land; and
it was he who sold to all the people of the land.
And Joseph's brothers came and bowed down be-
fore him with *their* faces to the earth. 7Joseph saw
his brothers and recognized them, but he acted as
a stranger to them and spoke roughly to them.
Then he said to them, "Where do you come from?"

And they said, "From the land of Canaan to
buy food."

8So Joseph recognized his brothers, but they
did not recognize him. 9Then Joseph remembered
the dreams which he had dreamed about them,
and said to them, "You *are* spies! You have come
to see the nakedness of the land!"

10And they said to him, "No, my lord, but
your servants have come to buy food. 11We *are*
all one man's sons; we *are* honest *men;* your ser-
vants are not spies."

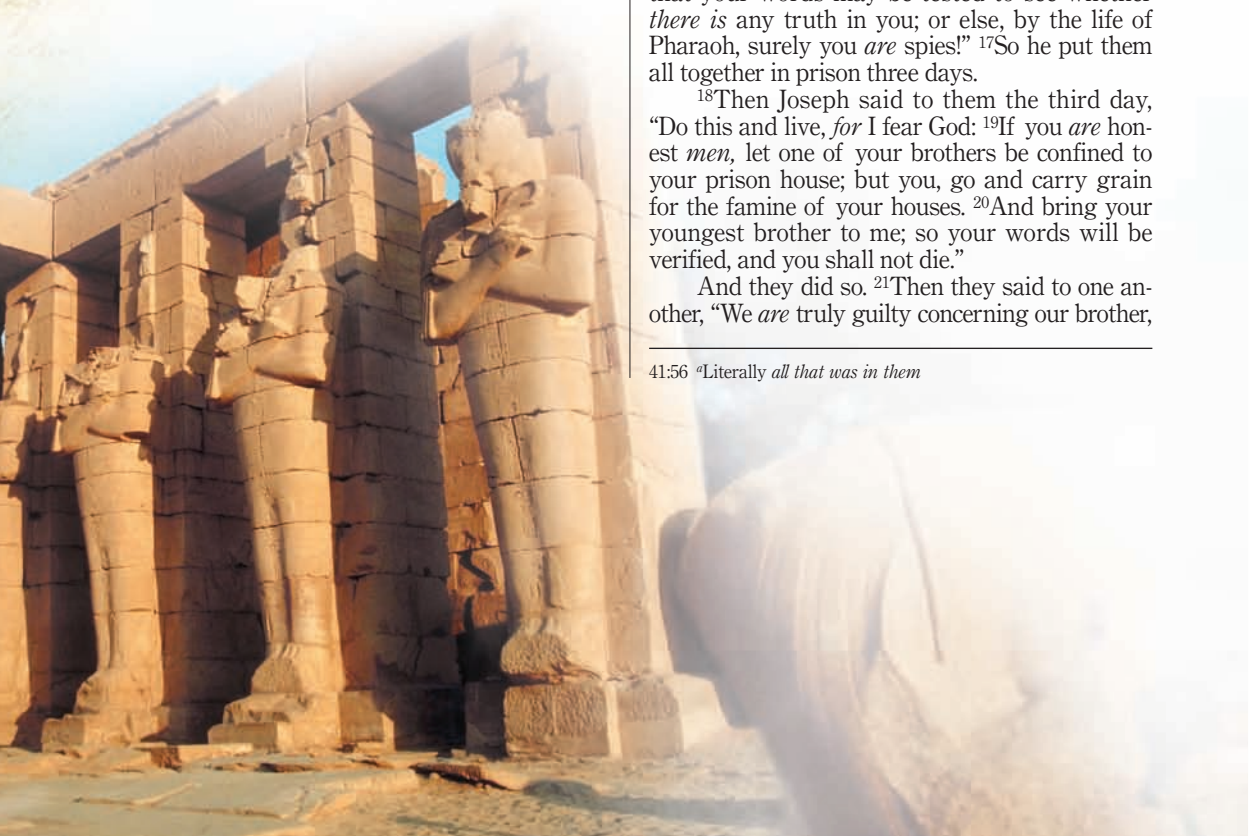
12But he said to them, "No, but you have
come to see the nakedness of the land."

13And they said, "Your servants *are* twelve
brothers, the sons of one man in the land of
Canaan; and in fact, the youngest *is* with our fa-
ther today, and one *is* no more."

14But Joseph said to them, "It *is* as I spoke to
you, saying, 'You *are* spies!' 15In this *manner* you
shall be tested: By the life of Pharaoh, you shall
not leave this place unless your youngest brother
comes here. 16Send one of you, and let him bring
your brother; and you shall be kept in prison,
that your words may be tested to see whether
there is any truth in you; or else, by the life of
Pharaoh, surely you *are* spies!" 17So he put them
all together in prison three days.

18Then Joseph said to them the third day,
"Do this and live, *for* I fear God: 19If you *are* hon-
est *men,* let one of your brothers be confined to
your prison house; but you, go and carry grain
for the famine of your houses. 20And bring your
youngest brother to me; so your words will be
verified, and you shall not die."

And they did so. 21Then they said to one an-
other, "We *are* truly guilty concerning our brother,



41:56 [a]Literally *all that was in them*

for we saw the anguish of his soul when he pleaded with us, and we would not hear; therefore this distress has come upon us."

22And Reuben answered them, saying, "Did I not speak to you, saying, 'Do not sin against the boy'; and you would not listen? Therefore behold, his blood is now required of us." 23But they did not know that Joseph understood *them,* for he spoke to them through an interpreter. 24And he turned himself away from them and wept. Then he returned to them again, and talked with them. And he took Simeon from them and bound him before their eyes.

The Brothers Return to Canaan

25Then Joseph gave a command to fill their sacks with grain, to restore every man's money to his sack, and to give them provisions for the journey. Thus he did for them. 26So they loaded their donkeys with the grain and departed from there. 27But as one *of them* opened his sack to give his donkey feed at the encampment, he saw his money; and there it was, in the mouth of his sack. 28So he said to his brothers, "My money has been restored, and there it is, in my sack!" Then their hearts failed *them* and they were afraid, saying to one another, "What *is* this *that* God has done to us?"

29Then they went to Jacob their father in the land of Canaan and told him all that had happened to them, saying: 30"The man *who is* lord of the land spoke roughly to us, and took us for spies of the country. 31But we said to him, 'We *are* honest *men;* we are not spies. 32We *are* twelve brothers, sons of our father; one *is* no *more,* and the youngest *is* with our father this day in the land of Canaan.' 33Then the man, the lord of the country, said to us, 'By this I will know that you *are* honest *men:* Leave one of your brothers *here* with me, take *food for* the famine of your households, and be gone. 34And bring your youngest brother to me; so I shall know that you *are* not spies, but *that* you *are* honest *men.* I will grant your brother to you, and you may trade in the land.' "

35Then it happened as they emptied their sacks, that surprisingly each man's bundle of money *was* in his sack; and when they and their father saw the bundles of money, they were afraid. 36And Jacob their father said to them, "You have bereaved me: Joseph is no *more,* Simeon is no *more,* and you want to take Benjamin. All these things are against me."

37Then Reuben spoke to his father, saying, "Kill my two sons if I do not bring him *back* to you; put him in my hands, and I will bring him back to you."

38But he said, "My son shall not go down with you, for his brother is dead, and he is left alone. If any calamity should befall him along the way in which you go, then you would bring down my gray hair with sorrow to the grave."

Joseph's Brothers Return with Benjamin

43 1Now the famine *was* severe in the land. 2And it came to pass, when they had eaten up the grain which they had brought from Egypt, that their father said to them, "Go back, buy us a little food."

3But Judah spoke to him, saying, "The man solemnly warned us, saying, 'You shall not see my face unless your brother *is* with you.' 4If you send our brother with us, we will go down and buy you food. 5But if you will not send *him,* we will not go down; for the man said to us, 'You shall not see my face unless your brother *is* with you.' "

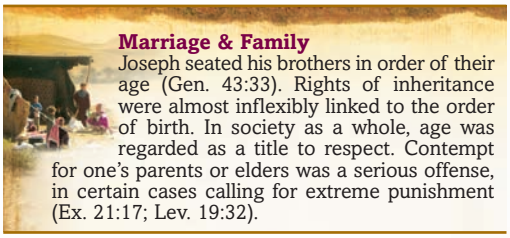
6And Israel said, "Why did you deal *so* wrongfully with me *as* to tell the man whether you had still *another* brother?"

7But they said, "The man asked us pointedly about ourselves and our family, saying, '*Is* your father still alive? Have you *another* brother?' And we told him according to these words. Could we possibly have known that he would say, 'Bring your brother down'?"

8Then Judah said to Israel his father, "Send the lad with me, and we will arise and go, that we may live and not die, both we and you *and* also our little ones. 9I myself will be surety for him; from my hand you shall require him. If I do not bring him *back* to you and set him before you, then let me bear the blame forever. 10For if we had not lingered, surely by now we would have returned this second time."

11And their father Israel said to them, "If *it must be* so, then do this: Take some of the best fruits of the land in your vessels and carry down a present for the man—a little balm and a little honey, spices and myrrh, pistachio nuts and almonds. 12Take double money in your hand, and take back in your hand the money that was returned in the mouth of your sacks; perhaps it was an oversight. 13Take your brother also, and arise, go back to the man. 14And may God Almighty give you mercy before the man, that he may release your other brother and Benjamin. If I am bereaved, I am bereaved!"

15So the men took that present and Benjamin, and they took double money in their hand,



Marriage & Family
Joseph seated his brothers in order of their age (Gen. 43:33). Rights of inheritance were almost inflexibly linked to the order of birth. In society as a whole, age was regarded as a title to respect. Contempt for one's parents or elders was a serious offense, in certain cases calling for extreme punishment (Ex. 21:17; Lev. 19:32).

and arose and went down to Egypt; and they
stood before Joseph. 16When Joseph saw Benja-
min with them, he said to the steward of his
house, "Take *these* men to my home, and slaugh-
ter an animal and make ready; for *these* men will
dine with me at noon." 17Then the man did as Jo-
seph ordered, and the man brought the men into
Joseph's house.

18Now the men were afraid because they
were brought into Joseph's house; and they said,
"*It is* because of the money, which was returned
in our sacks the first time, that we are brought
in, so that he may make a case against us and
seize us, to take us as slaves with our donkeys."

19When they drew near to the steward of Jo-
seph's house, they talked with him at the door of
the house, 20and said, "O sir, we indeed came
down the first time to buy food; 21but it hap-
pened, when we came to the encampment, that
we opened our sacks, and there, *each* man's
money *was* in the mouth of his sack, our money
in full weight; so we have brought it back in our
hand. 22And we have brought down other money
in our hands to buy food. We do not know who
put our money in our sacks."

23But he said, "Peace *be* with you, do not be
afraid. Your God and the God of your father has
given you treasure in your sacks; I had your
money." Then he brought Simeon out to them.

24So the man brought the men into Joseph's
house and gave *them* water, and they washed
their feet; and he gave their donkeys feed. 25Then
they made the present ready for Joseph's coming
at noon, for they heard that they would eat bread
there.

26And when Joseph came home, they
brought him the present which *was* in their hand
into the house, and bowed down before him to
the earth. 27Then he asked them about *their* well-
being, and said, "*Is* your father well, the old man
of whom you spoke? *Is* he still alive?"

28And they answered, "Your servant our fa-
ther *is* in good health; he *is* still alive." And they
bowed their heads down and prostrated them-
selves.

29Then he lifted his eyes and saw his brother
Benjamin, his mother's son, and said, "*Is* this your
younger brother of whom you spoke to me?" And
he said, "God be gracious to you, my son." 30Now
his heart yearned for his brother; so Joseph made
haste and sought *somewhere* to weep. And he
went into *his* chamber and wept there. 31Then he
washed his face and came out; and he restrained
himself, and said, "Serve the bread."

32So they set him a place by himself, and
them by themselves, and the Egyptians who ate
with him by themselves; because the Egyptians
could not eat food with the Hebrews, for that *is*
an abomination to the Egyptians. 33And they sat
before him, the firstborn according to his birth-
right and the youngest according to his youth;
and the men looked in astonishment at one an-
other. 34Then he took servings to them from be-
fore him, but Benjamin's serving was five times
as much as any of theirs. So they drank and
were merry with him.

Joseph's Cup

44 1And he commanded the steward of his
house, saying, "Fill the men's sacks with
food, as much as they can carry, and put each
man's money in the mouth of his sack. 2Also put
my cup, the silver cup, in the mouth of the sack
of the youngest, and his grain money." So he did
according to the word that Joseph had spoken.
3As soon as the morning dawned, the men were
sent away, they and their donkeys. 4When they
had gone out of the city, *and* were not *yet* far off,
Joseph said to his steward, "Get up, follow the
men; and when you overtake them, say to them,
'Why have you repaid evil for good? 5*Is* not this
the one from which my lord drinks, and with
which he indeed practices divination? You have
done evil in so doing.' "

6So he overtook them, and he spoke to them
these same words. 7And they said to him, "Why
does my lord say these words? Far be it from us
that your servants should do such a thing. 8Look,
we brought back to you from the land of Canaan
the money which we found in the mouth of our
sacks. How then could we steal silver or gold
from your lord's house? 9With whomever of your
servants it is found, let him die, and we also will
be my lord's slaves."

10And he said, "Now also *let* it *be* according to
your words; he with whom it is found shall be my
slave, and you shall be blameless." 11Then each
man speedily let down his sack to the ground, and
each opened his sack. 12So he searched. He began
with the oldest and left off with the youngest; and
the cup was found in Benjamin's sack. 13Then

TIME CAPSULE 	1775 to 1700 B.C.
1775	Zimri-Lim regains control of Mari
1760	Hammurabi destroys palace at Mari
1741–1364	Disunited, independent city-states in the region later called Assyria
1728	Ussher's date for the descent of Joseph into Egypt
1705	Jacob enters Egypt (based on late Exodus; Gen. 46:3)
1700	Phoenicians develop alphabet of consonants only

they tore their clothes, and each man loaded his donkey and returned to the city.

14So Judah and his brothers came to Joseph's house, and he *was* still there; and they fell before him on the ground. 15And Joseph said to them, "What deed *is* this you have done? Did you not know that such a man as I can certainly practice divination?"

16Then Judah said, "What shall we say to my lord? What shall we speak? Or how shall we clear ourselves? God has found out the iniquity of your servants; here we are, my lord's slaves, both we and *he* also with whom the cup was found."

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

Judah Intercedes for Benjamin

18Then Judah came near to him and said: "O my lord, please let your servant speak a word in my lord's hearing, and do not let your anger burn against your servant; for you *are* even like Pharaoh. 19My lord asked his servants, saying, 'Have you a father or a brother?' 20And we said to my lord, 'We have a father, an old man, and a child of *his* old age, *who is* young; his brother is dead, and he alone is left of his mother's children, and his father loves him.' 21Then you said to your servants, 'Bring him down to me, that I may set my eyes on him.' 22And we said to my lord, 'The lad cannot leave his father, for *if* he should leave his father, *his father* would die.' 23But you said to your servants, 'Unless your youngest brother comes down with you, you shall see my face no more.'

24"So it was, when we went up to your servant my father, that we told him the words of my lord. 25And our father said, 'Go back *and* buy us a little food.' 26But we said, 'We cannot go down; if our youngest brother is with us, then we will go down; for we may not see the man's face unless our youngest brother *is* with us.' 27Then your servant my father said to us, 'You know that my wife bore me two sons; 28and the one went out from me, and I said, "Surely he is torn to pieces"; and I have not seen him since. 29But if you take this one also from me, and calamity befalls him, you shall bring down my gray hair with sorrow to the grave.'

30"Now therefore, when I come to your servant my father, and the lad *is* not with us, since his life is bound up in the lad's life, 31it will happen, when he sees that the lad *is* not *with us,* that he will die. So your servants will bring down the gray hair of your servant our father with sorrow to the grave. 32For your servant became surety for the lad to my father, saying, 'If I do not bring him *back* to you, then I shall bear the blame before my father forever.' 33Now therefore, please let your servant remain instead of the lad as a slave to my lord, and let the lad go up with his brothers. 34For how shall I go up to my father if the lad *is* not with me, lest perhaps I see the evil that would come upon my father?"

Joseph Revealed to His Brothers

45 1Then Joseph could not restrain himself before all those who stood by him, and he cried out, "Make everyone go out from me!" So no one stood with him while Joseph made himself known to his brothers. 2And he wept aloud, and the Egyptians and the house of Pharaoh heard *it.*

3Then Joseph said to his brothers, "I *am* Joseph; does my father still live?" But his brothers could not answer him, for they were dismayed in his presence. 4And Joseph said to his brothers, "Please come near to me." So they came near. Then he said: "I *am* Joseph your brother, whom you sold into Egypt. 5But now, do not therefore be grieved or angry with yourselves because you sold me here; for God sent me before you to preserve life. 6For these two years the famine *has been* in the land, and *there are* still five years in which *there will be* neither plowing nor harvesting. 7And God sent me before you to preserve a posterity for you in the earth, and to save your lives by a great deliverance. 8So now *it was* not you *who* sent me here, but God; and He has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9"Hurry and go up to my father, and say to him, 'Thus says your son Joseph: "God has made me lord of all Egypt; come down to me, do not tarry. 10You shall dwell in the land of Goshen, and you shall be near to me, you and your children, your children's children, your flocks and your herds, and all that you have. 11There I will provide for you, lest you and your household, and all that you have, come to poverty; for *there are* still five years of famine." '

12"And behold, your eyes and the eyes of my brother Benjamin see that *it is* my mouth that speaks to you. 13So you shall tell my father of all my glory in Egypt, and of all that you have seen; and you shall hurry and bring my father down here."

14Then he fell on his brother Benjamin's neck and wept, and Benjamin wept on his neck. 15Moreover he kissed all his brothers and wept over them, and after that his brothers talked with him.

16Now the report of it was heard in Pharaoh's house, saying, "Joseph's brothers have come." So it pleased Pharaoh and his servants well. 17And Pharaoh said to Joseph, "Say to your brothers, 'Do this: Load your animals and depart; go to the land

of Canaan. 18Bring your father and your households and come to me; I will give you the best of the land of Egypt, and you will eat the fat of the land. 19Now you are commanded—do this: Take carts out of the land of Egypt for your little ones and your wives; bring your father and come. 20Also do not be concerned about your goods, for the best of all the land of Egypt *is* yours.' "

21Then the sons of Israel did so; and Joseph gave them carts, according to the command of Pharaoh, and he gave them provisions for the journey. 22He gave to all of them, to each man, changes of garments; but to Benjamin he gave three hundred *pieces* of silver and five changes of garments. 23And he sent to his father these *things:* ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain, bread, and food for his father for the journey. 24So he sent his brothers away, and they departed; and he said to them, "See that you do not become troubled along the way."

25Then they went up out of Egypt, and came to the land of Canaan to Jacob their father. 26And they told him, saying, "Joseph *is* still alive, and he *is* governor over all the land of Egypt." And Jacob's heart stood still, because he did not believe them. 27But when they told him all the words which Joseph had said to them, and when he saw the carts which Joseph had sent to carry him, the spirit of Jacob their father revived. 28Then Israel said, "*It is* enough. Joseph my son *is* still alive. I will go and see him before I die."

Jacob's Journey to Egypt

46 1So Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices to the God of his father Isaac. 2Then God spoke to Israel in the visions of the night, and said, "Jacob, Jacob!"

And he said, "Here I am."

3So He said, "I *am* God, the God of your father; do not fear to go down to Egypt, for I will make of you a great nation there. 4I will go down with you to Egypt, and I will also surely bring you up *again;* and Joseph will put his hand on your eyes."

5Then Jacob arose from Beersheba; and the sons of Israel carried their father Jacob, their little ones, and their wives, in the carts which Pharaoh had sent to carry him. 6So they took their livestock and their goods, which they had acquired in the land of Canaan, and went to Egypt, Jacob and all his descendants with him. 7His sons and his sons' sons, his daughters and his sons' daughters, and all his descendants he brought with him to Egypt.

8Now these *were* the names of the children of Israel, Jacob and his sons, who went to Egypt: Reuben *was* Jacob's firstborn. 9The sons of Reuben *were* Hanoch, Pallu, Hezron, and Carmi. 10The sons of Simeon *were* Jemuel,[a] Jamin, Ohad, Jachin,[b] Zohar,[c] and Shaul, the son of a Canaanite woman. 11The sons of Levi *were* Gershon, Kohath, and Merari. 12The sons of Judah *were* Er, Onan, Shelah, Perez, and Zerah (but Er and Onan died in the land of Canaan). The sons of Perez were Hezron and Hamul. 13The sons of Issachar *were* Tola, Puvah,[a] Job,[b] and Shimron. 14The sons of Zebulun *were* Sered, Elon, and Jahleel. 15These *were* the sons of Leah, whom she bore to Jacob in Padan Aram, with his daughter Dinah. All the persons, his sons and his daughters, *were* thirty-three.

16The sons of Gad *were* Ziphion,[a] Haggi, Shuni, Ezbon,[b] Eri, Arodi,[c] and Areli. 17The sons of Asher *were* Jimnah, Ishuah, Isui, Beriah, and Serah, their sister. And the sons of Beriah *were* Heber and Malchiel. 18These *were* the sons of Zilpah, whom Laban gave to Leah his daughter; and these she bore to Jacob: sixteen persons.

19The sons of Rachel, Jacob's wife, *were* Joseph and Benjamin. 20And to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him. 21The sons of Benjamin *were* Belah, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim,[a] and Ard. 22These *were* the sons of Rachel, who were born to Jacob: fourteen persons in all.

23The son of Dan *was* Hushim.[a] 24The sons of Naphtali *were* Jahzeel,[a] Guni, Jezer, and Shillem.[b] 25These *were* the sons of Bilhah, whom Laban gave to Rachel his daughter, and she bore

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46:10 [a]Spelled *Nemuel* in 1 Chronicles 4:24 [b]Called *Jarib* in 1 Chronicles 4:24 [c]Called *Zerah* in 1 Chronicles 4:24
46:13 [a]Spelled *Puah* in 1 Chronicles 7:1 [b]Same as *Jashub* in Numbers 26:24 and 1 Chronicles 7:1 46:16 [a]Spelled *Zephon* in Samaritan Pentateuch, Septuagint, and Numbers 26:15 [b]Called *Ozni* in Numbers 26:16 [c]Spelled *Arod* in Numbers 26:17
46:21 [a]Called *Hupham* in Numbers 26:39 46:23 [a]Called *Shuham* in Numbers 26:42 46:24 [a]Spelled *Jahziel* in 1 Chronicles 7:13 [b]Spelled *Shallum* in 1 Chronicles 7:13

these to Jacob: seven persons in all.

26All the persons who went with Jacob to Egypt, who came from his body, besides Jacob's sons' wives, *were* sixty-six persons in all. 27And the sons of Joseph who were born to him in Egypt *were* two persons. All the persons of the house of Jacob who went to Egypt were seventy.

Jacob Settles in Goshen

28Then he sent Judah before him to Joseph, to point out before him *the way* to Goshen. And they came to the land of Goshen. 29So Joseph made ready his chariot and went up to Goshen to meet his father Israel; and he presented himself to him, and fell on his neck and wept on his neck a good while.

30And Israel said to Joseph, "Now let me die, since I have seen your face, because you *are* still alive."

31Then Joseph said to his brothers and to his father's household, "I will go up and tell Pharaoh, and say to him, 'My brothers and those of my father's house, who *were* in the land of Canaan, have come to me. 32And the men *are* shepherds, for their occupation has been to feed livestock; and they have brought their flocks, their herds, and all that they have.' 33So it shall be, when Pharaoh calls you and says, 'What is your occupation?' 34that you shall say, 'Your servants' occupation has been with livestock from our youth even till now, both we *and* also our fathers,' that you may dwell in the land of Goshen; for every shepherd *is* an abomination to the Egyptians."

TRANSITION

Jacob Enters Egypt

Jacob's journey from Canaan to Egypt is summarized in Gen. 47:27: "So Israel dwelt in the land of Egypt . . . and multiplied exceedingly." This event marks the move of the Israelite people from Canaan, the Promised Land, to Egypt, the land of slavery. As such, it became part of Israel's basic statement of faith. Israel's faith started with the retelling of her historical origins, often beginning with Jacob's descent to Egypt. For instance, the ritual retelling of Deut. 26:5–9 begins "My father was a Syrian, about to perish, and he went down to Egypt . . ."

Jacob was 130 years old when he entered Egypt (Gen. 47:9). This figure is sometimes used to relate Abraham to the Israelite sojourn in Egypt. Abraham fathered Isaac when he was 100 years old (Gen. 21:5). Isaac fathered Jacob 60 years later (Gen. 25:26). Adding the numbers makes a passing of 290 years between Abraham's birth and this entry into Egypt (100 + 60 + 130 = 290).

• **Genesis 47:1—50:26**

Genesis

47 :1 Then Joseph went and told Pharaoh, and said, "My father and my brothers, their flocks and their herds and all that they possess, have come from the land of Canaan; and indeed they *are* in the land of Goshen." 2And he took five men from among his brothers and presented them to Pharaoh. 3Then Pharaoh said to his brothers, "What *is* your occupation?"

And they said to Pharaoh, "Your servants *are* shepherds, both we *and* also our fathers." 4And they said to Pharaoh, "We have come to dwell in the land, because your servants have no pasture for their flocks, for the famine *is* severe in the land of Canaan. Now therefore, please let your servants dwell in the land of Goshen."

5Then Pharaoh spoke to Joseph, saying, "Your father and your brothers have come to you. 6The land of Egypt *is* before you. Have your father and brothers dwell in the best of the land; let them dwell in the land of Goshen. And if you know *any* competent men among them, then make them chief herdsmen over my livestock."

7Then Joseph brought in his father Jacob and set him before Pharaoh; and Jacob blessed Pharaoh. 8Pharaoh said to Jacob, "How old *are* you?"

9And Jacob said to Pharaoh, "The days of the years of my pilgrimage *are* one hundred and thirty years; few and evil have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their pilgrimage." 10So Jacob blessed Pharaoh, and went out from before Pharaoh.

11And Joseph situated his father and his brothers, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. 12Then Joseph provided his father, his brothers, and all his father's household with bread, according to the number in *their* families.

Joseph Deals with the Famine

13Now *there was* no bread in all the land; for the famine *was* very severe, so that the land of Egypt and the land of Canaan languished because of the famine. 14And Joseph gathered up all the money that was found in the land of Egypt and in the land of Canaan, for the grain which they bought; and Joseph brought the money into Pharaoh's house.

15So when the money failed in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph and said, "Give us bread, for why should we die in your presence? For the money has failed."

Blessed Are the Blessed (Gen. 47:7, 10)

Bestowing a blessing on another was a common act in the ancient Near East. Inherent in the blessing process was the assumption, by both parties, that the one doing the blessing was superior to the one being blessed. Such superiority arose from a relationship to God, who was considered the source of the blessing. God occasionally gave a blessing directly (Gen. 2:3; 32:26).

To pronounce a blessing was not thought of as merely a ceremonial event. Rather the pronouncement was seen as actually conferring a specific change in status. Since the name and power of God was used, the blessing, once given, could not be retracted, even if bestowed by deceit. Once Isaac mistakenly pronounced the blessing for the firstborn son upon Jacob, his younger son (Gen. 27:27–29), he could not reverse the action in order to bless Esau, his firstborn (27:33–37).

A subordinate could also bless. Years later, Jacob, a foreigner in Egypt, blessed the pharaoh of Egypt. Since many died at a young age, old age was a sign that God's power resided with the one having a long life. Thus, Jacob, an old man, was superior to the younger pharaoh, who could benefit from Jacob's blessing him (Gen. 47:7, 10). Sometimes the Bible describes humans as "blessing" God (e.g., Ps. 34:1; 115:17, 18). In these cases "blessing God" probably conveys the idea of giving all that a human can rightfully give to God—praise.

16 Then Joseph said, "Give your livestock,
and I will give you *bread* for your livestock, if
the money is gone." 17 So they brought their live-
stock to Joseph, and Joseph gave them bread *in*
exchange for the horses, the flocks, the cattle of
the herds, and for the donkeys. Thus he fed them
with bread *in exchange* for all their livestock that
year.
18 When that year had ended, they came to
him the next year and said to him, "We will not
hide from my lord that our money is gone; my
lord also has our herds of livestock. There is
nothing left in the sight of my lord but our bod-
ies and our lands. 19 Why should we die before
your eyes, both we and our land? Buy us and our
land for bread, and we and our land will be ser-
vants of Pharaoh; give *us* seed, that we may live
and not die, that the land may not be desolate."
20 Then Joseph bought all the land of Egypt
for Pharaoh; for every man of the Egyptians
sold his field, because the famine was severe
upon them. So the land became Pharaoh's. 21 And
as for the people, he moved them into the cities,[a]
from *one* end of the borders of Egypt to the
other end. 22 Only the land of the priests he did
not buy; for the priests had rations *allotted to*
them by Pharaoh, and they ate their rations
which Pharaoh gave them; therefore they did not
sell their lands.
23 Then Joseph said to the people, "Indeed I
have bought you and your land this day for
Pharaoh. Look, *here is* seed for you, and you
shall sow the land. 24 And it shall come to pass in
the harvest that you shall give one-fifth to
Pharaoh. Four-fifths shall be your own, as seed
for the field and for your food, for those of your
households and as food for your little ones."
25 So they said, "You have saved our lives; let
us find favor in the sight of my lord, and we will
be Pharaoh's servants." 26 And Joseph made it a
law over the land of Egypt to this day, *that*
Pharaoh should have one-fifth, except for the
land of the priests only, *which* did not become
Pharaoh's.

Politics & Government
The Egyptian state supervised a bureaucracy capable of building pyramids and temples that required thousands of workers and years of effort. They kept meticulous records of commodities and of disbursements of food and drink to workers (Gen. 47:24). There were no coins, but they had standard-sized loaves of bread.

Joseph's Vow to Jacob

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

Jacob Blesses Joseph's Sons

48 1 Now it came to pass after these things
that Joseph was told, "Indeed your father
is sick"; and he took with him his two sons, Man-
asseh and Ephraim. 2 And Jacob was told, "Look,
your son Joseph is coming to you"; and Israel
strengthened himself and sat up on the bed.

47:21 [a]Following Masoretic Text and Targum; Samaritan Pentateuch, Septuagint, and Vulgate read *made the people virtual slaves*.

[3]Then Jacob said to Joseph: "God Almighty appeared to me at Luz in the land of Canaan and blessed me, [4]and said to me, 'Behold, I will make you fruitful and multiply you, and I will make of you a multitude of people, and give this land to your descendants after you *as* an everlasting possession.' [5]And now your two sons, Ephraim and Manasseh, who were born to you in the land of Egypt before I came to you in Egypt, *are* mine; as Reuben and Simeon, they shall be mine. [6]Your offspring whom you beget after them shall be yours; they will be called by the name of their brothers in their inheritance. [7]But as for me, when I came from Padan, Rachel died beside me in the land of Canaan on the way, when *there was* but a little distance to go to Ephrath; and I buried her there on the way to Ephrath (that is, Bethlehem)."

[8]Then Israel saw Joseph's sons, and said, "Who *are* these?"

[9]Joseph said to his father, "They *are* my sons, whom God has given me in this *place*."

And he said, "Please bring them to me, and I will bless them." [10]Now the eyes of Israel were dim with age, *so that* he could not see. Then Joseph brought them near him, and he kissed them and embraced them. [11]And Israel said to Joseph, "I had not thought to see your face; but in fact, God has also shown me your offspring!"

[12]So Joseph brought them from beside his knees, and he bowed down with his face to the earth. [13]And Joseph took them both, Ephraim with his right hand toward Israel's left hand, and Manasseh with his left hand toward Israel's right hand, and brought *them* near him. [14]Then Israel stretched out his right hand and laid *it* on Ephraim's head, who *was* the younger, and his left hand on Manasseh's head, guiding his hands knowingly, for Manasseh *was* the firstborn. [15]And he blessed Joseph, and said:

"God, before whom my fathers Abraham
and Isaac walked,
The God who has fed me all my life long
to this day,
16 The Angel who has redeemed me from
all evil,
Bless the lads;
Let my name be named upon them,
And the name of my fathers Abraham
and Isaac;
And let them grow into a multitude in
the midst of the earth."

[17]Now when Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him; so he took hold of his father's hand to remove it from Ephraim's head to Manasseh's head. [18]And Joseph said to his father, "Not so, my father, for this *one is* the firstborn; put your right hand on his head."

[19]But his father refused and said, "I know, my son, I know. He also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his descendants shall become a multitude of nations."

[20]So he blessed them that day, saying, "By you Israel will bless, saying, 'May God make you as Ephraim and as Manasseh!' " And thus he set Ephraim before Manasseh.

[21]Then Israel said to Joseph, "Behold, I am dying, but God will be with you and bring you back to the land of your fathers. [22]Moreover I have given to you one portion above your brothers, which I took from the hand of the Amorite with my sword and my bow."

Jacob's Last Words to His Sons

49 [1]And Jacob called his sons and said, "Gather together, that I may tell you what shall befall you in the last days:

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

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

5 "Simeon and Levi *are* brothers;
Instruments of cruelty *are in* their
dwelling place.
6 Let not my soul enter their council;
Let not my honor be united to their
assembly;
For in their anger they slew a man,
And in their self-will they hamstrung an ox.
7 Cursed *be* their anger, for *it is* fierce;
And their wrath, for it is cruel!
I will divide them in Jacob
And scatter them in Israel.

8 "Judah, you *are he* whom your brothers
shall praise;
Your hand *shall be* on the neck of your
enemies;
Your father's children shall bow down
before you.

The Twelve Tribes of Israel (Gen. 46:1–27)

Each tribe was a social group composed of many clans and families, together with their dependents, outside the ties of blood kinship, who had become associated with the group through covenant, marriage, adoption, or slavery. Israel was an association of twelve tribes, designated by the names of the ancestors from whom they were descended (Deut. 27:12–13; Ezek. 48:1–35). The historical origins of the tribal units may be traced to the Book of Genesis. Jacob, whose name was later changed to Israel (Gen. 32:28), was the father of 12 sons (Gen. 29:31—30:24; 35:18, 22–26). The sons of Jacob, excluding Levi and Joseph but including Joseph's sons, Manasseh and Ephraim, were the ancestors of the later tribal units in the nation's history. The development of the tribes begins with the events described in the Book of Exodus.

The sons of Jacob, together with their father and families, migrated to Egypt to join their brother Joseph and to escape the famine in Canaan (Gen. 46:1–27; Ex. 1:16). They grew significantly in number for the next 400 years (Gen. 15:13; Ex. 12:40). Then the descendants of Jacob's sons left Egypt in the Exodus under the leadership of Moses. They were joined by many who were not descendants of Jacob. The Exodus people are thus characterized as a "mixed multitude" (Ex. 12:38; Num. 11:4).

The number of dependents, those not of blood kinship, continued to increase as the tribal units developed. Moses' father-in-law, whose clan joined Israel in the wilderness, was a Midiante (Num. 10:29). Caleb, who figured prominently in the conquest of the land of Canaan, was called a Kenizzite (Josh. 14:13–14). Later the Calebites were given an inheritance among the tribe of Judah (Josh. 15:13).

The tribal confederation with its institutions reached its highest form during the period recorded in the books of Joshua and Judges. The rigidity of Israel's tribal structure did weaken somewhat with the establishment of the United Kingdom under David and Solomon. But tribal organization and association was maintained throughout later biblical history (Luke 2:36; Acts 4:36; Rom. 11:1; Heb. 7:14).

9 Judah *is* a lion's whelp;
From the prey, my son, you have gone up.
He bows down, he lies down as a lion;
And as a lion, who shall rouse him?
10 The scepter shall not depart from Judah,
Nor a lawgiver from between his feet,
Until Shiloh comes;
And to Him *shall be* the obedience of the people.
11 Binding his donkey to the vine,
And his donkey's colt to the choice vine,
He washed his garments in wine,
And his clothes in the blood of grapes.
12 His eyes *are* darker than wine,
And his teeth whiter than milk.

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

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

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

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

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

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

22 "Joseph *is* a fruitful bough,
A fruitful bough by a well;
His branches run over the wall.
23 The archers have bitterly grieved him,
Shot *at him* and hated him.
24 But his bow remained in strength,
And the arms of his hands were made strong
By the hands of the Mighty *God* of Jacob
(From there *is* the Shepherd, the Stone of Israel),
25 By the God of your father who will help you,
And by the Almighty who will bless you
With blessings of heaven above,
Blessings of the deep that lies beneath,
Blessings of the breasts and of the womb.
26 The blessings of your father
Have excelled the blessings of my ancestors,
Up to the utmost bound of the everlasting hills.
They shall be on the head of Joseph,
And on the crown of the head of him who was separate from his brothers.

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

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

Jacob's Death and Burial

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

50 1Then Joseph fell on his father's face and wept over him, and kissed him. 2And Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel. 3Forty days were required for him, for such are the days required for those who are embalmed; and the Egyptians mourned for him seventy days.

4Now when the days of his mourning were past, Joseph spoke to the household of Pharaoh, saying, "If now I have found favor in your eyes, please speak in the hearing of Pharaoh, saying, 5'My father made me swear, saying, "Behold, I am dying; in my grave which I dug for myself in the land of Canaan, there you shall bury me." Now therefore, please let me go up and bury my father, and I will come back.' "

6And Pharaoh said, "Go up and bury your father, as he made you swear."

7So Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, 8as well as all the house of Joseph, his brothers, and his father's house. Only their little ones, their flocks, and their herds they left in the land of Goshen. 9And there went up with him both chariots and horsemen, and it was a very great gathering.

10Then they came to the threshing floor of Atad, which *is* beyond the Jordan, and they mourned there with a great and very solemn lamentation. He observed seven days of mourning for his father. 11And when the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, they said, "This *is* a deep mourning of the Egyptians." Therefore its name was called Abel Mizraim,[a] which *is* beyond the Jordan.

12So his sons did for him just as he had commanded them. 13For his sons carried him to the land of Canaan, and buried him in the cave of the field of Machpelah, before Mamre, which Abraham bought with the field from Ephron the Hittite as property for a burial place. 14And after he had buried his father, Joseph returned to Egypt, he and his brothers and all who went up with him to bury his father.

Today the modern city of el-Khalil (Hebron) is built up around the site of Machpelah. The cave was once protected by a Christian church but is now marked by a Muslim mosque.

Joseph Reassures His Brothers

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

18Then his brothers also went and fell down before his face, and they said, "Behold, we *are* your servants."

19Joseph said to them, "Do not be afraid, for *am* I in the place of God? 20But as for you, you meant evil against me; *but* God meant it for good, in order to bring it about as *it is* this day, to save many people alive. 21Now therefore, do not be afraid; I will provide for you and your little ones." And he comforted them and spoke kindly to them.

50:11 [a]Literally *Mourning of Egypt*

Death of Joseph

22So Joseph dwelt in Egypt, he and his father's household. And Joseph lived one hundred and ten years. 23Joseph saw Ephraim's children to the third *generation.* The children of Machir, the son of Manasseh, were also brought up on Joseph's knees.

24And Joseph said to his brethren, "I am dying; but God will surely visit you, and bring you out of this land to the land of which He swore to Abraham, to Isaac, and to Jacob." 25Then Joseph took an oath from the children of Israel, saying, "God will surely visit you, and you shall carry up my bones from here." 26So Joseph died, *being* one hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.

Beliefs & Ideas

Egyptian ideas about death and the afterlife emphasized preserving the dead body from decay (Gen. 50:26). The climate of Egypt is very dry, and the Egyptians were able to preserve bodies by drying them completely. This they did by burying them in natron, a naturally found combination of baking soda and sodium carbonate.

The Rise of a Unified People

God miraculously delivered His people from the hands of the strongest nation of that day. These dramatic events would forever be proof that the Israelites were God's people.

1500—1200 B.C.

The Exodus marks the beginning of Israel as a people. The patriarchs were, at most, an extended family, rather than a people. More such families undoubtedly moved to Egypt either because of famine, or because of the migrations of peoples all over the Middle East. When a dynasty of strong pharaohs returned to power, these "foreigners" were oppressed and put to forced labor. The escape of a large band of these slaves under the leadership of Moses was a new beginning for the Israelites. Their experiences in the years of wandering in the wilderness—along with the great covenant ceremony at Mount Sinai—began to mold them into both a distinct religious entity and the nucleus of a nation. Their entry into Canaan and the struggle to maintain a separate identity in the face of cultural and religious temptations strengthened their sense of being a people.

ARCHAEOLOGY AND THE PAST

The oldest written records of significance for Palestine come from the Late Bronze Age (1500–1200 B.C.). The Amarna letters were part of the royal archive of Amenhotep IV, also known as Akhenaten (1352–1336 B.C.). Akhenaten was more interested in religious reform than in foreign policy. He abandoned Egyptian activity in Palestine to pursue the introduction of monotheism, based on the worship of the sun god, Aten.

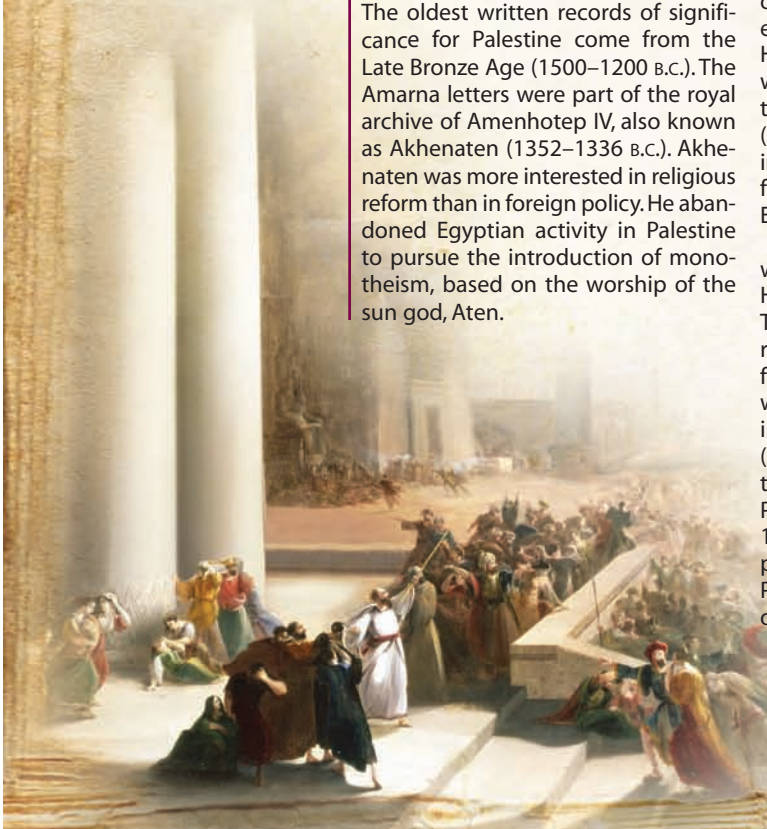
Akhenaten's disinterest in administering the Egyptian empire resulted in turmoil and civil war in Palestine, and the Amarna letters reflect this disorder. Without the stabilizing influence of the Egyptian military, the kings of the city-states were increasing their own power at the expense of their neighbors. There were also raids by a people called the Habiru. Many of the Amarna letters appeal to the pharaoh for aid against the incursions of these Habiru.

Other writings from the Late Bronze Age reflect a time of Egyptian power. An inscription of Merenptah, who ruled Egypt from 1213 to 1203 B.C., includes the first mention of Israel in Egyptian documents. Merenptah commemorates his victories over the Libyans and other foreigners, boasting that all the peoples of Asia had submitted. One line reads, "Israel is laid waste, his seed is not."

THE PEOPLES AND GROUPS

Early in this period, Egyptian armies marched through Palestine into Syria, where they clashed with the Hurrians of Mitanni (in modern Iraq). The greatest political accomplishment of the Hurrians was the Mitanni Empire, which ruled Assyria and lasted until the reign of Shalmaneser I of Assyria (1273–1244 B.C.). They were even more important culturally, with their writings found from Assyria to Asia Minor to Egypt.

Later in the Late Bronze Age, there were wars between Egyptians and the Hittites of Anatolia (modern Turkey). The Hittite Empire captured towns and regions, such as Ugarit and Amurru, from under Egypt's control. Hostilities with the Egyptians erupted again during the reign of Pharaoh Ramesses II (1279–1213 B.C.), who fought the Hittites to a stalemate in Syria and kept Palestine under Egyptian rule. Around 1200 B.C. the Hittite Empire collapsed, partly because of attacks by the "Sea Peoples" from the Aegean, and the rise of Assyria.



Two ethnic or political groups played roles in Israel's history during the Late Bronze Age—the Midianites and Canaanites. The Midianites lived in northwest Arabia, along the Gulf of Aqaba. They were shepherds but also copper miners and traders. Moses fled to the land of Midian, where he married into the family of Jethro, a priest of Midian (Ex. 18). Much later, a related tribe of Midianites were involved in the Israelite worship of Baal of Peor (Num. 25:16–18). The incident led to hostilities between Israel and Midian during the time of Moses (Num. 31:1–8).

The Canaanites were the inhabitants of Palestine west of the Jordan at the time of Joshua's invasion. They are first mentioned in an inscription of Amenhotep II (1427–1400 B.C.), and also in the Amarna letters. Originally, the term probably applied either to a Hurrian military aristocracy, or to a class of merchants. By the time of Joshua, the Canaanites were a mixed group of people. In the Old Testament the term "Canaanites" sometimes refers to all the people who lived west of Jordan. Other times the term is restricted to the Phoenicians who lived along the coast.

The kings of this time were more expansionist than were previous Egyptian dynasties.

THE BIBLICAL LITERATURE

The biblical books of Exodus, Leviticus, Numbers, Deuteronomy, and Joshua relate the rise of the Israelites from slaves in Egypt to a unified people. The theme of these books is God's mighty acts on behalf of His people in the historical and political events of the Late Bronze Age. Though the focus of the biblical books is on God's activity, and the response of Israel to that activity, we still catch glimpses of the larger world of the Late Bronze Age.

Several pivotal events shaped Israel as a people. The Book of Exodus focuses on their escape from Egypt under the leadership of Moses and the making of the great covenant at Mount Sinai. The books of Leviticus and Numbers continue with the covenant, relating more divine instructions from Mount Sinai. Numbers also narrates the experiences the Israelites faced before coming to the Promised Land, most significantly the wilderness wanderings. Finally they were at the doorstep of Canaan. The Book of Deuteronomy is written as Moses' farewell speeches to the people of Israel. They would enter the land under a new generation of leaders, which is the story of the Book of Joshua.

EGYPT AND THE EXODUS

At last an Egyptian dynasty arose to expel the hated Hyksos rulers and begin the last great period of prosperity for ancient Egypt, the New Kingdom (c. 1550–1069 B.C.). Perhaps from a desire to keep all foreigners at bay, the kings of this time were more expansionist than were previous Egyptian dynasties. King Thutmose III (1479–1425 B.C.), for instance, expanded Egypt's boundaries through Palestine as far as the Euphrates River. These gains in Syria were soon challenged by an enemy from the north, the empire of the Hittites in Asia Minor.

One of Thutmose's descendants, Amenhotep IV (1352–1336 B.C.), is an especially remarkable New Kingdom ruler. Rejecting the many gods of Egyptian religion, this king worshiped one god, the sun god named Aten. He changed his own name to Akhenaten and built a new capital at Amarna. Letters found in the ruins of Amarna show that the city-states of Palestine were in varying degrees of rebellion during Akhenaten's reign. His religious reforms died when he did.

Another New Kingdom ruler, Ramesses II (1279–1213 B.C.), was especially notable for his many building projects. Egyptian sources suggest that Ramesses expanded the old Hyksos capital Avaris and renamed it "Raamses" after himself. The city became the royal residence for the 19th and 20th Dynasties. Ramesses reigned for more than 60 years, but his successors inherited a weaker Egypt and never equaled his glory.

TRANSITION

The Book of Exodus

The Hebrews' exodus from bondage in Egypt is the defining event both in Israel's emergence as a nation and in the shape of that nation's faith. The Book of Exodus devotes about equal space to the events and to the ensuing covenant. The first half (chs. 1—19) tells the history, from Moses' birth through the Exodus itself up to Israel's climactic encounter with God on Mount Sinai. The second half of the book (chs. 20—40) consists mostly of God's instructions to His covenant people—both general, like the Ten Commandments, and specific, like the instructions for building the tabernacle, Israel's tent shrine.

It is no denial of the divine origin of this covenant to note how it is couched in the language and customs of its day. For instance, it is interesting to note that the covenant's emphasis on one God was preceded by the failed reforms of Akhenaten. Or again, the pattern for the giving of the covenant in Ex. 19—24 follows a very common Hittite treaty pattern, beginning with a prologue and continuing with a list of expectations (chs. 20—23), then concluding with a ratification ceremony (ch. 24).

- **Exodus 1:1—2:15**

Exodus

Israel's Suffering in Egypt

1:1 Now these *are* the names of the children of Israel who came to Egypt; each man and his household came with Jacob: 2Reuben, Simeon, Levi, and Judah; 3Issachar, Zebulun, and Benjamin; 4Dan, Naphtali, Gad, and Asher. 5All those who were descendants[a] of Jacob were seventy[b] persons (for Joseph was in Egypt *already*). 6And Joseph died, all his brothers, and all that generation. 7But the children of Israel were fruitful and increased abundantly, multiplied and grew exceedingly mighty; and the land was filled with them.

8Now there arose a new king over Egypt, who did not know Joseph. 9And he said to his people, "Look, the people of the children of Israel *are* more and mightier than we; 10come, let us deal shrewdly with them, lest they multiply, and it happen, in the event of war, that they also join our enemies and fight against us, and *so* go up out of the land." 11Therefore they set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities, Pithom and Raamses. 12But the more they afflicted them, the more they multiplied and grew. And they were in dread of the children of Israel. 13So the Egyptians made the children of Israel serve with rigor. 14And they made their lives bitter with hard bondage—in mortar, in brick, and in all manner of service in the field. All their service in which they made them serve *was* with rigor.

15Then the king of Egypt spoke to the Hebrew midwives, of whom the name of one *was* Shiphrah and the name of the other Puah; 16and he said, "When you do the duties of a midwife for the Hebrew women, and see *them* on the birthstools, if it *is* a son, then you shall kill him; but if it *is* a daughter, then she shall live." 17But the midwives feared God, and did not do as the king of Egypt commanded them, but saved the male children alive. 18So the king of Egypt called for the midwives and said to them, "Why have you done this thing, and saved the male children alive?"

19And the midwives said to Pharaoh, "Because the Hebrew women *are* not like the Egyptian women; for they *are* lively and give birth before the midwives come to them."

20Therefore God dealt well with the midwives, and the people multiplied and grew very mighty. 21And so it was, because the midwives feared God, that He provided households for them.

22So Pharaoh commanded all his people, saying, "Every son who is born[a] you shall cast into the river, and every daughter you shall save alive."

Moses Is Born

2 1And a man of the house of Levi went and took *as wife* a daughter of Levi. 2So the woman conceived and bore a son. And when she saw that he *was* a beautiful *child,* she hid him three months. 3But when she could no longer hide him, she took an ark of bulrushes for him, daubed it with asphalt and pitch, put the child in it, and laid *it* in the reeds by the river's bank. 4And his sister stood afar off, to know what would be done to him.

5Then the daughter of Pharaoh came down to bathe at the river. And her maidens walked along the riverside; and when she saw the ark among the reeds, she sent her maid to get it. 6And when she opened *it,* she saw the child, and behold, the baby wept. So she had compassion on him, and said, "This is one of the Hebrews' children."

7Then his sister said to Pharaoh's daughter, "Shall I go and call a nurse for you from the Hebrew women, that she may nurse the child for you?"

8And Pharaoh's daughter said to her, "Go." So the maiden went and called the child's mother. 9Then Pharaoh's daughter said to her, "Take this child away and nurse him for me, and I will give *you* your wages." So the woman took the child and nursed him. 10And the child grew, and she brought him to Pharaoh's daughter, and he became her son. So she called his name Moses,[a] saying, "Because I drew him out of the water."

Moses Flees to Midian

11Now it came to pass in those days, when Moses was grown, that he went out to his brethren and looked at their burdens. And he saw an Egyptian beating a Hebrew, one of his brethren. 12So he looked this way and that way, and when he saw no one, he killed the Egyptian and hid him in the sand. 13And when he went out the second day, behold, two Hebrew men were fighting, and he said to the one who did the wrong, "Why are you striking your companion?"

14Then he said, "Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian?"

Health & Medicine
In traditional cultures births are usually attended only by women. A midwife is a woman with experience and training who can assist at births, recognize complications, and so forth. The most widespread practice, ancient and modern, is for mothers to deliver in a sitting position with a support like a birthstool (Ex. 1:16).

1:5 [a]Literally *who came from the loins of* [b]Dead Sea Scrolls and Septuagint read *seventy-five* (compare Acts 7:14).
1:22 [a]Samaritan Pentateuch, Septuagint, and Targum add *to the Hebrews.* 2:10 [a]Literally *Drawn Out*

The Birth of Sargon (Ex. 2:1–10)

The birth story of Moses (Ex. 2:1–10) resembles a familiar theme in the ancient Near Eastern folklore: the exposure and rescue of an infant son, and his subsequent ascent to a position of royalty. One of the most famous versions of this theme is the birth legend of Sargon of Accad, a ruler in central Mesopotamia around 2350 B.C.

Although many legends of Sargon abound, the earliest record of these is from the late 8th century B.C. Some scholars maintain that the text was composed to commemorate the feats of a namesake of the Accadian Sargon—Sargon II of Assyria (721–705 B.C.).

According to the story, Sargon was born to a high priestess and an unknown father. Sargon's birth was kept secret, and his mother set him in a basket among bulrushes, where he was found by a drawer of water. From these humble beginnings, Sargon is said to have been granted the love of Ishtar, the goddess of love and war. The goddess's love is regarded as a token of Sargon's title to the throne. The apparent similarities between the Sargon and Moses birth accounts, though fascinating, are nevertheless superficial.

So Moses feared and said, "Surely this thing is known!" 15When Pharaoh heard of this matter, he sought to kill Moses. But Moses fled from the face of Pharaoh and dwelt in the land of Midian; and he sat down by a well.

TRANSITION

Moses in Midian

Within the official boundaries of the Egyptian empire, in Palestine and the arid Sinai Peninsula, lived a diverse group called the Midianites. These people appeared sometime around the 13th century B.C. and were known as traders (cf. Gen. 37:36) and metalworkers. Less clearly known is their religion, but there is some evidence that they worshiped in tent shrines in the desert. The tabernacle that Moses was commanded to build (Ex. 26) may be related to Midianite practices. Moses' father-in-law Reuel (Ex. 2:18) was, after all, a priest of Midian. Elsewhere the names Jethro (Ex. 3:1) and Hobab (Judg. 4:11) are also given for the father-in-law of Moses.

- **Exodus 2:16—6:30**

Exodus

2 **:16** Now the priest of Midian had seven daughters. And they came and drew water, and they filled the troughs to water their father's flock. 17Then the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock.

18When they came to Reuel their father, he said, "How *is it that* you have come so soon today?"

19And they said, "An Egyptian delivered us from the hand of the shepherds, and he also drew enough water for us and watered the flock."

20So he said to his daughters, "And where *is* he? Why *is* it *that* you have left the man? Call him, that he may eat bread."

21Then Moses was content to live with the man, and he gave Zipporah his daughter to Moses. 22And she bore *him* a son. He called his name Gershom,[a] for he said, "I have been a stranger in a foreign land."

23Now it happened in the process of time that the king of Egypt died. Then the children of Israel groaned because of the bondage, and they cried out; and their cry came up to God because of the bondage. 24So God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. 25And God looked upon the children of Israel, and God acknowledged *them.*

Moses at the Burning Bush

3 1Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, the mountain of God. 2And the Angel of the LORD appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush *was* not consumed. 3Then Moses said, "I will now turn aside and see this great sight, why the bush does not burn."

4So when the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!"

And he said, "Here I am."

5Then He said, "Do not draw near this place. Take your sandals off your feet, for the place where you stand *is* holy ground." 6Moreover He said, "I *am* the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look upon God.

7And the LORD said: "I have surely seen the oppression of My people who *are* in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. 8So I have come

2:22 [a]Literally *Stranger There*

down to deliver them out of the hand of the
Egyptians, and to bring them up from that land
to a good and large land, to a land flowing with
milk and honey, to the place of the Canaanites
and the Hittites and the Amorites and the Per-
izzites and the Hivites and the Jebusites. 9Now
therefore, behold, the cry of the children of Israel
has come to Me, and I have also seen the oppres-
sion with which the Egyptians oppress them.
10Come now, therefore, and I will send you to
Pharaoh that you may bring My people, the chil-
dren of Israel, out of Egypt."

11But Moses said to God, "Who *am* I that I
should go to Pharaoh, and that I should bring the
children of Israel out of Egypt?"

12So He said, "I will certainly be with you.
And this *shall be* a sign to you that I have sent
you: When you have brought the people out of
Egypt, you shall serve God on this mountain."

13Then Moses said to God, "Indeed, *when* I
come to the children of Israel and say to them,
'The God of your fathers has sent me to you,'
and they say to me, 'What *is* His name?' what
shall I say to them?"

14And God said to Moses, "I AM WHO I AM."
And He said, "Thus you shall say to the children
of Israel, 'I AM has sent me to you.' " 15Moreover
God said to Moses, "Thus you shall say to the
children of Israel: 'The LORD God of your fathers,
the God of Abraham, the God of Isaac, and the
God of Jacob, has sent me to you. This *is* My
name forever, and this *is* My memorial to all
generations.' 16Go and gather the elders of Israel
together, and say to them, 'The LORD God of your
fathers, the God of Abraham, of Isaac, and of
Jacob, appeared to me, saying, "I have surely vis-
ited you and *seen* what is done to you in Egypt;
17and I have said I will bring you up out of the
affliction of Egypt to the land of the Canaanites
and the Hittites and the Amorites and the Per-
izzites and the Hivites and the Jebusites, to a land
flowing with milk and honey." ' 18Then they will
heed your voice; and you shall come, you and the
elders of Israel, to the king of Egypt; and you
shall say to him, 'The LORD God of the Hebrews
has met with us; and now, please, let us go three
days' journey into the wilderness, that we may
sacrifice to the LORD our God.' 19But I am sure
that the king of Egypt will not let you go, no, not
even by a mighty hand. 20So I will stretch out My
hand and strike Egypt with all My wonders
which I will do in its midst; and after that he will
let you go. 21And I will give this people favor in
the sight of the Egyptians; and it shall be, when
you go, that you shall not go empty-handed.
22But every woman shall ask of her neighbor,
namely, of her who dwells near her house, arti-
cles of silver, articles of gold, and clothing; and
you shall put *them* on your sons and on your
daughters. So you shall plunder the Egyptians."

Miraculous Signs for Pharaoh

4 1Then Moses answered and said, "But sup-
pose they will not believe me or listen to my
voice; suppose they say, 'The LORD has not ap-
peared to you.' "

2So the LORD said to him, "What *is* that in
your hand?"

He said, "A rod."

3And He said, "Cast it on the ground." So he
cast it on the ground, and it became a serpent;
and Moses fled from it. 4Then the LORD said to
Moses, "Reach out your hand and take *it* by the
tail" (and he reached out his hand and caught it,
and it became a rod in his hand), 5"that they may
believe that the LORD God of their fathers, the

Moses' Flight and Return to Egypt
Moses fled from Pharaoh through the Sinai desert and settled in the land of Midian. In the vicinity of Horeb, located by tradition in the Sinai Peninsula, God revealed Himself in the burning bush and called Moses to go back to Egypt. Moses met Aaron at Horeb, and together they returned to Pharaoh's court in Raamses.

Enmerkar and the Heavy Mouth (Ex. 4:10–16)

Among the objections Moses raised against his going to Pharaoh (Ex. 3:11) was that he considered himself "slow of speech and slow of tongue" (Ex. 4:10). In the Hebrew language this condition is expressed literally as "heavy of mouth" and "heavy of tongue." Moses' difficulties in speech are not unprecedented in ancient Near Eastern literature.

Enmerkar, the Sumerian king of Uruk and third successor to the famous Gilgamesh, is the main character of *Enmerkar and the Lord of Aratta,* an epic written in Sumerian near the end of the 3rd millennium B.C. In the brief passage, a messenger is unable to comprehend a message given to him by Enmerkar, and thus unable to verbally deliver it. Like Moses, Enmerkar was "slow in speech," expressed in the epic as "heavy of mouth." Therefore, the king of Uruk invented writing by putting the message on a piece of clay.

This epic seems to explain the origin of writing, implying that writing did not exist before Enmerkar (c. 2700–2500 B.C.). In actuality, writing preceded Enmerkar by at least 500 years.

God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you."

6Furthermore the LORD said to him, "Now put your hand in your bosom." And he put his hand in his bosom, and when he took it out, behold, his hand *was* leprous, like snow. 7And He said, "Put your hand in your bosom again." So he put his hand in his bosom again, and drew it out of his bosom, and behold, it was restored like his *other* flesh. 8"Then it will be, if they do not believe you, nor heed the message of the first sign, that they may believe the message of the latter sign. 9And it shall be, if they do not believe even these two signs, or listen to your voice, that you shall take water from the river[a] and pour *it* on the dry *land.* The water which you take from the river will become blood on the dry *land.*"

10Then Moses said to the LORD, "O my Lord, I *am* not eloquent, neither before nor since You have spoken to Your servant; but I *am* slow of speech and slow of tongue."

11So the LORD said to him, "Who has made man's mouth? Or who makes the mute, the deaf, the seeing, or the blind? *Have* not I, the LORD? 12Now therefore, go, and I will be with your mouth and teach you what you shall say."

13But he said, "O my Lord, please send by the hand of whomever *else* You may send."

14So the anger of the LORD was kindled against Moses, and He said: "Is not Aaron the Levite your brother? I know that he can speak well. And look, he is also coming out to meet you. When he sees you, he will be glad in his heart.

TIME CAPSULE	 1660 to 1633 B.C.
1660	Horse in use in Nubia (southern Egypt)
1650	Hattusilis I makes Hattusa the Hittite capital
1648–1540	The Hyksos dynasty controls Lower Egypt
1646–1626	Ammisaduqa, king of Babylon
1634	Hittite king Hattusilis I destroys Alalakh
1633–1550	Egypt's 17th Dynasty rules at Thebes

15Now you shall speak to him and put the words in his mouth. And I will be with your mouth and with his mouth, and I will teach you what you shall do. 16So he shall be your spokesman to the people. And he himself shall be as a mouth for you, and you shall be to him as God. 17And you shall take this rod in your hand, with which you shall do the signs."

Moses Goes to Egypt

18So Moses went and returned to Jethro his father-in-law, and said to him, "Please let me go and return to my brethren who *are* in Egypt, and see whether they are still alive."

And Jethro said to Moses, "Go in peace."

19Now the LORD said to Moses in Midian, "Go, return to Egypt; for all the men who sought your life are dead." 20Then Moses took his wife and his sons and set them on a donkey, and he returned to the land of Egypt. And Moses took the rod of God in his hand.

21And the LORD said to Moses, "When you go back to Egypt, see that you do all those wonders before Pharaoh which I have put in your hand. But I will harden his heart, so that he will not let the people go. 22Then you shall say to Pharaoh, 'Thus says the LORD: "Israel *is* My son, My firstborn. 23So I say to you, let My son go that he may serve Me. But if you refuse to let him go, indeed I will kill your son, your firstborn."' "

24And it came to pass on the way, at the encampment, that the LORD met him and sought to kill him. 25Then Zipporah took a sharp stone and cut off the foreskin of her son and cast *it* at *Moses'*[a] feet, and said, "Surely you *are* a husband of blood to me!" 26So He let him go. Then she said, "*You are* a husband of blood!"—because of the circumcision.

27And the LORD said to Aaron, "Go into the wilderness to meet Moses." So he went and met him on the mountain of God, and kissed him. 28So Moses told Aaron all the words of the LORD who had sent him, and all the signs which He

4:9 [a]That is, the Nile 4:25 [a]Literally *his*

EGYPT AND THE NEW KINGDOM

The Egyptian priest Manetho (c. 305–285 B.C.) describes the destructive invasion of Egypt by the Hyksos people, who seized control of Egypt and made Avaris, in the Delta region, their new capital.

Second Intermediate Period	The Dynasties
1786–1550 B.C.	13th–17th Dynasties. The weakening of the 13th Dynasty (1786–1633 B.C.) began a period in which rival dynasties vied for power.
1786–1602 B.C.	In the Delta several rulers proclaimed themselves "kings," representing the 14th Dynasty.
1648–1540 B.C.	The Hyksos dynasty controlled only Lower Egypt, while the kings of the Upper Nile Valley stood firm in their own local domains.

The New Kingdom	The Dynasties
1550–1069 B.C.	18th–20th Dynasties. The Egyptian kings Kamose and Ahmose I expelled the Hyksos from Egypt, beginning Egypt's "New Kingdom."
1550–1295 B.C.	18th Dynasty. Amenhotep I named himself after the god Amen or Amon. This universal god was linked with the sun god Re, and worshiped as Amon-Re.
1295–1186 B.C.	19th Dynasty. Seti I began new wars of conquest that pushed Egypt into Palestine, driving back the Hittites.
1186–1069 B.C.	20th Dynasty. Ramesses III fought off invasions by the Sea Peoples.

had commanded him. 29Then Moses and Aaron
went and gathered together all the elders of the
children of Israel. 30And Aaron spoke all the
words which the LORD had spoken to Moses.
Then he did the signs in the sight of the people.
31So the people believed; and when they heard
that the LORD had visited the children of Israel
and that He had looked on their affliction, then
they bowed their heads and worshiped.

First Encounter with Pharaoh

5 1Afterward Moses and Aaron went in and
told Pharaoh, "Thus says the LORD God of
Israel: 'Let My people go, that they may hold a
feast to Me in the wilderness.' "

2And Pharaoh said, "Who *is* the LORD, that I
should obey His voice to let Israel go? I do not
know the LORD, nor will I let Israel go."

3So they said, "The God of the Hebrews has
met with us. Please, let us go three days' journey
into the desert and sacrifice to the LORD our God,
lest He fall upon us with pestilence or with the
sword."

4Then the king of Egypt said to them, "Mo-
ses and Aaron, why do you take the people from
their work? Get *back* to your labor." 5And Pharaoh
said, "Look, the people of the land *are* many now,
and you make them rest from their labor!"

6So the same day Pharaoh commanded the
taskmasters of the people and their officers, say-
ing, 7"You shall no longer give the people straw
to make brick as before. Let them go and gather
straw for themselves. 8And you shall lay on them
the quota of bricks which they made before. You
shall not reduce it. For they are idle; therefore they
cry out, saying, 'Let us go *and* sacrifice to our God.'
9Let more work be laid on the men, that they may
labor in it, and let them not regard false words."

10And the taskmasters of the people and
their officers went out and spoke to the people,
saying, "Thus says Pharaoh: 'I will not give you
straw. 11Go, get yourselves straw where you can
find it; yet none of your work will be reduced.' "
12So the people were scattered abroad throughout
all the land of Egypt to gather stubble instead of
straw. 13And the taskmasters forced *them* to
hurry, saying, "Fulfill your work, *your* daily
quota, as when there was straw." 14Also the offi-
cers of the children of Israel, whom Pharaoh's
taskmasters had set over them, were beaten *and*
were asked, "Why have you not fulfilled your
task in making brick both yesterday and today,
as before?"

15Then the officers of the children of Israel
came and cried out to Pharaoh, saying, "Why are
you dealing thus with your servants? 16There is
no straw given to your servants, and they say to

Religion & Worship
Animal sacrifice was practiced in all ancient cultures. It is a ritual killing of an animal as a part of religion (Ex. 5:3). Apparently the animal's moment of death and shedding of blood impressed on human beings that they were responsible to forces outside themselves. The Egyptians did not question the need to perform sacrifices.

us, 'Make brick!' And indeed your servants *are* beaten, but the fault *is* in your *own* people."

17But he said, "You *are* idle! Idle! Therefore you say, 'Let us go *and* sacrifice to the LORD.' 18Therefore go now *and* work; for no straw shall be given you, yet you shall deliver the quota of bricks." 19And the officers of the children of Israel saw *that* they *were* in trouble after it was said, "You shall not reduce *any* bricks from your daily quota."

20Then, as they came out from Pharaoh, they met Moses and Aaron who stood there to meet them. 21And they said to them, "Let the LORD look on you and judge, because you have made us abhorrent in the sight of Pharaoh and in the sight of his servants, to put a sword in their hand to kill us."

Israel's Deliverance Assured

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

6 1Then the LORD said to Moses, "Now you shall see what I will do to Pharaoh. For with a strong hand he will let them go, and with a strong hand he will drive them out of his land."

2And God spoke to Moses and said to him: "I *am* the LORD. 3I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but *by* My name LORD[a] I was not known to them. 4I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, in which they were strangers. 5And I have also heard the groaning of the children of Israel whom the Egyptians keep in bondage, and I have remembered My covenant. 6Therefore say to the children of Israel: 'I *am* the LORD; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments. 7I will take you as My people, and I will be your God. Then you shall know that I *am* the LORD your God who brings you out from under the burdens of the Egyptians. 8And I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob; and I will give it to you *as* a heritage: I *am* the LORD.' " 9So Moses spoke thus to the children of Israel; but they did not heed Moses, because of anguish of spirit and cruel bondage.

10And the LORD spoke to Moses, saying, 11"Go in, tell Pharaoh king of Egypt to let the children of Israel go out of his land."

12And Moses spoke before the LORD, saying, "The children of Israel have not heeded me. How then shall Pharaoh heed me, for I *am* of uncircumcised lips?"

13Then the LORD spoke to Moses and Aaron, and gave them a command for the children of Israel and for Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

The Family of Moses and Aaron

14These *are* the heads of their fathers' houses: The sons of Reuben, the firstborn of Israel, *were* Hanoch, Pallu, Hezron, and Carmi. These are the families of Reuben. 15And the sons of Simeon *were* Jemuel,[a] Jamin, Ohad, Jachin, Zohar, and Shaul the son of a Canaanite woman. These *are* the families of Simeon. 16These *are* the names of the sons of Levi according to their generations: Gershon, Kohath, and Merari. And the years of the life of Levi *were* one hundred and thirty-seven. 17The sons of Gershon *were* Libni and Shimi according to their families. 18And the sons of Kohath *were* Amram, Izhar, Hebron, and Uzziel. And the years of the life of Kohath *were* one hundred and thirty-three. 19The sons of Merari *were* Mahli and Mushi. These *are* the families of Levi according to their generations.

20Now Amram took for himself Jochebed, his father's sister, as wife; and she bore him Aaron and Moses. And the years of the life of Amram *were* one hundred and thirty-seven. 21The sons of Izhar *were* Korah, Nepheg, and Zichri. 22And the sons of Uzziel *were* Mishael, Elzaphan, and Zithri. 23Aaron took to himself Elisheba, daughter of Amminadab, sister of Nahshon, as wife; and she bore him Nadab, Abihu, Eleazar, and Ithamar. 24And the sons of Korah *were* Assir, Elkanah, and Abiasaph. These are the families of the Korahites. 25Eleazar, Aaron's son, took for himself one of the daughters of Putiel as wife; and she bore him Phinehas. These *are* the heads of the fathers' houses of the Levites according to their families.

26These *are the same* Aaron and Moses to whom the LORD said, "Bring out the children of Israel from the land of Egypt according to their armies." 27These *are* the ones who spoke to Pharaoh king of Egypt, to bring out the children of Israel from Egypt. These *are the same* Moses and Aaron.

Aaron Is Moses' Spokesman

28And it came to pass, on the day the LORD spoke to Moses in the land of Egypt, 29that the LORD spoke to Moses, saying, "I *am* the LORD. Speak to Pharaoh king of Egypt all that I say to you."

30But Moses said before the LORD, "Behold, I *am* of uncircumcised lips, and how shall Pharaoh heed me?"

6:3 [a]Hebrew *YHWH,* traditionally *Jehovah* 6:15 [a]Spelled *Nemuel* in Numbers 26:12

TRANSITION

From Egypt to Midian to Egypt

The life of Moses is viewed by tradition in three periods: early life in Egypt; sojourn in Midian; appearance before Pharaoh in Egypt. The ages recorded for Moses in different biblical passages make each of the three periods to be 40 years long.

The first period, beginning with Moses' birth, ended abruptly when he was forced to flee Egypt. The Book of Exodus defines this time only as "when Moses was grown" (Ex. 2:11). However, Stephen's sermonic survey of Israel's history makes Moses "forty years old" at this time (Acts 7:23).

The second period, during which Moses found refuge in Midian, ended with Moses' return to Egypt, accompanied by Aaron. The Book of Exodus reports Moses to have been 80 years old when he and 83-year-old Aaron first approached Pharaoh (Ex. 7:7). Stephen's sermon agrees, placing the burning bush experience 40 years after Moses fled to Midian.

The last period of Moses' life ends, of course, with his death. That Moses was 80 when he stood before Pharaoh is consistent both with his age of 120 when he died (Deut. 34:7) and with the 40 years of wandering in the wilderness (Num. 14:33–35).

• **Exodus 7:1—12:36**

Exodus

7 **:1** So the LORD said to Moses: "See, I have made you *as* God to Pharaoh, and Aaron your brother shall be your prophet. [2]You shall speak all that I command you. And Aaron your brother shall tell Pharaoh to send the children of Israel out of his land. [3]And I will harden Pharaoh's heart, and multiply My signs and My wonders in the land of Egypt. [4]But Pharaoh will not heed you, so that I may lay My hand on Egypt and bring My armies *and* My people, the children of Israel, out of the land of Egypt by great judgments. [5]And the Egyptians shall know that I *am* the LORD, when I stretch out My hand on Egypt and bring out the children of Israel from among them."

[6]Then Moses and Aaron did *so;* just as the LORD commanded them, so they did. [7]And Moses *was* eighty years old and Aaron eighty-three years old when they spoke to Pharaoh.

Aaron's Miraculous Rod

[8]Then the LORD spoke to Moses and Aaron, saying, [9]"When Pharaoh speaks to you, saying, 'Show a miracle for yourselves,' then you shall say to Aaron, 'Take your rod and cast *it* before Pharaoh, *and* let it become a serpent.' " [10]So Moses and Aaron went in to Pharaoh, and they did so, just as the LORD commanded. And Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent.

[11]But Pharaoh also called the wise men and the sorcerers; so the magicians of Egypt, they also did in like manner with their enchantments. [12]For every man threw down his rod, and they became serpents. But Aaron's rod swallowed up their rods. [13]And Pharaoh's heart grew hard, and he did not heed them, as the LORD had said.

The First Plague: Waters Become Blood

[14]So the LORD said to Moses: "Pharaoh's heart *is* hard; he refuses to let the people go. [15]Go to Pharaoh in the morning, when he goes out to the water, and you shall stand by the river's bank to meet him; and the rod which was turned to a serpent you shall take in your hand. [16]And you shall say to him, 'The LORD God of the Hebrews has sent me to you, saying, "Let My people go, that they may serve Me in the wilderness"; but indeed, until now you would not hear! [17]Thus says the LORD: "By this you shall know that I *am* the LORD. Behold, I will strike the waters which *are* in the river with the rod that *is* in my hand, and they shall be turned to blood. [18]And the fish that *are* in the river shall die, the river shall stink, and the Egyptians will loathe to drink the water of the river." ' "

[19]Then the LORD spoke to Moses, "Say to Aaron, 'Take your rod and stretch out your hand over the waters of Egypt, over their streams, over their rivers, over their ponds, and over all their pools of water, that they may become blood. And there shall be blood throughout all the land of Egypt, both in *buckets of* wood and *pitchers of* stone.' " [20]And Moses and Aaron did so, just as the LORD commanded. So he lifted up the rod and struck the waters that *were* in the river, in the sight of Pharaoh and in the sight of his servants. And all the waters that *were* in the river were turned to blood. [21]The fish that *were* in the river died, the river stank, and the Egyptians could not drink the water of the river. So there was blood throughout all the land of Egypt.

[22]Then the magicians of Egypt did so with their enchantments; and Pharaoh's heart grew hard, and he did not heed them, as the LORD had said. [23]And Pharaoh turned and went into his house. Neither was his heart moved by this. [24]So all the Egyptians dug all around the river for water to drink, because they could not drink the water of the river. [25]And seven days passed after the LORD had struck the river.

The Second Plague: Frogs

8 [1]And the LORD spoke to Moses, "Go to Pharaoh and say to him, 'Thus says the LORD: "Let My people go, that they may serve

Dueling Deities: Magic and Magicians in Egypt (Ex. 7:11)

Throughout the ancient Near East magicians were important members of royal courts. Magic was a means by which power could be transferred from the gods to humans. Magicians were well-educated, literate persons, who had studied the incantations and actions that were needed to cause gods or demons to honor human requests. Their official services were needed for understanding the will of the gods, bringing down curses on treaty-breakers, or creating catastrophes for enemies.

Egypt's magical traditions are the best known to us of all the traditions of the ancient world. This is partly because other civilizations were impressed by the Egyptian traditions, but mostly because a wealth of their magical texts have survived in the desert. The Egyptian magical texts extend in time from the Pyramid Texts (3rd millennium B.C.) to the end of the Roman Empire, and include incantations, amulets, secret signs, certain geometric shapes, acrostic word patterns, and the names of famous persons.

In Exodus, Moses is presented as directing the plagues in the same manner as the Egyptians understood their magic to work. Through the miracles Moses conveyed the power of his God. The Egyptian magicians, however, were engaged in the same enterprise. When they turned rods into snakes, water into blood, or called frogs out of the Nile, they believed it was the power of their gods working through them (Ex. 7:10, 11).

Pharaoh's magicians were unimpressed with Moses and his God as long as they were able to do the same tricks through their magical arts. But when they could not produce gnats, the Egyptians expressed their admiration for Moses with the words "This is the finger of God" (Ex. 8:18, 19), which quotes an actual Egyptian magical phrase. In this way they acknowledged that Moses' God was greater than their gods.

Me. 2But if you refuse to let *them* go, behold, I
will smite all your territory with frogs. 3So the
river shall bring forth frogs abundantly, which
shall go up and come into your house, into your
bedroom, on your bed, into the houses of your
servants, on your people, into your ovens, and
into your kneading bowls. 4And the frogs shall
come up on you, on your people, and on all your
servants." ' "

5Then the LORD spoke to Moses, "Say to
Aaron, 'Stretch out your hand with your rod over
the streams, over the rivers, and over the ponds,
and cause frogs to come up on the land of
Egypt.' " 6So Aaron stretched out his hand over
the waters of Egypt, and the frogs came up and
covered the land of Egypt. 7And the magicians
did so with their enchantments, and brought up
frogs on the land of Egypt.

8Then Pharaoh called for Moses and Aaron,
and said, "Entreat the LORD that He may take
away the frogs from me and from my people; and
I will let the people go, that they may sacrifice to
the LORD."

9And Moses said to Pharaoh, "Accept the
honor of saying when I shall intercede for you,
for your servants, and for your people, to destroy
the frogs from you and your houses, *that* they
may remain in the river only."

10So he said, "Tomorrow." And he said, "*Let
it be* according to your word, that you may know
that *there is* no one like the LORD our God. 11And
the frogs shall depart from you, from your
houses, from your servants, and from your people. They shall remain in the river only."

12Then Moses and Aaron went out from
Pharaoh. And Moses cried out to the LORD concerning the frogs which He had brought against
Pharaoh. 13So the LORD did according to the word
of Moses. And the frogs died out of the houses,
out of the courtyards, and out of the fields.
14They gathered them together in heaps, and the
land stank. 15But when Pharaoh saw that there
was relief, he hardened his heart and did not
heed them, as the LORD had said.

The Third Plague: Lice

16So the LORD said to Moses, "Say to Aaron,
'Stretch out your rod, and strike the dust of the
land, so that it may become lice throughout all
the land of Egypt.' " 17And they did so. For
Aaron stretched out his hand with his rod and
struck the dust of the earth, and it became lice
on man and beast. All the dust of the land became lice throughout all the land of Egypt.

18Now the magicians so worked with their
enchantments to bring forth lice, but they could
not. So there were lice on man and beast. 19Then
the magicians said to Pharaoh, "This *is* the finger
of God." But Pharaoh's heart grew hard, and he
did not heed them, just as the LORD had said.

The Fourth Plague: Flies

20And the LORD said to Moses, "Rise early in
the morning and stand before Pharaoh as he
comes out to the water. Then say to him, 'Thus
says the LORD: "Let My people go, that they may
serve Me. 21Or else, if you will not let My people
go, behold, I will send swarms *of flies* on you
and your servants, on your people and into your
houses. The houses of the Egyptians shall be full
of swarms *of flies,* and also the ground on
which they *stand.* 22And in that day I will set
apart the land of Goshen, in which My people
dwell, that no swarms *of flies* shall be there, in
order that you may know that I *am* the LORD in
the midst of the land. 23I will make a difference[a]

8:23 [a]Literally *set a ransom* (compare Exodus 9:4 and 11:7)

between My people and your people. Tomorrow this sign shall be.'" 24And the LORD did so. Thick swarms *of flies* came into the house of Pharaoh, *into* his servants' houses, and into all the land of Egypt. The land was corrupted because of the swarms *of flies*.

25Then Pharaoh called for Moses and Aaron, and said, "Go, sacrifice to your God in the land."

26And Moses said, "It is not right to do so, for we would be sacrificing the abomination of the Egyptians to the LORD our God. If we sacrifice the abomination of the Egyptians before their eyes, then will they not stone us? 27We will go three days' journey into the wilderness and sacrifice to the LORD our God as He will command us."

28So Pharaoh said, "I will let you go, that you may sacrifice to the LORD your God in the wilderness; only you shall not go very far away. Intercede for me."

29Then Moses said, "Indeed I am going out from you, and I will entreat the LORD, that the swarms *of flies* may depart tomorrow from Pharaoh, from his servants, and from his people. But let Pharaoh not deal deceitfully anymore in not letting the people go to sacrifice to the LORD."

30So Moses went out from Pharaoh and entreated the LORD. 31And the LORD did according to the word of Moses; He removed the swarms *of flies* from Pharaoh, from his servants, and from his people. Not one remained. 32But Pharaoh hardened his heart at this time also; neither would he let the people go.

The Fifth Plague: Livestock Diseased

9 1Then the LORD said to Moses, "Go in to Pharaoh and tell him, 'Thus says the LORD God of the Hebrews: "Let My people go, that they may serve Me. 2For if you refuse to let *them* go, and still hold them, 3behold, the hand of the LORD will be on your cattle in the field, on the horses, on the donkeys, on the camels, on the oxen, and on the sheep—a very severe pestilence. 4And the LORD will make a difference between the livestock of Israel and the livestock of Egypt. So nothing shall die of all *that* belongs to the children of Israel.'" 5Then the LORD appointed a set time, saying, "Tomorrow the LORD will do this thing in the land."

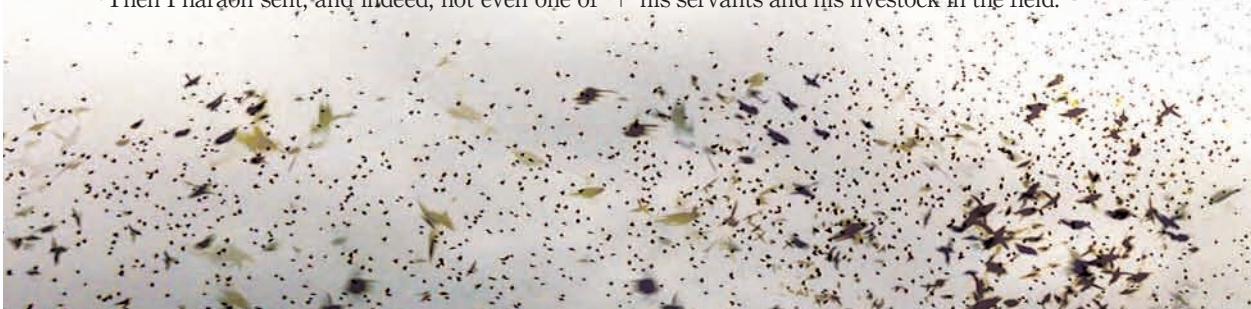
6So the LORD did this thing on the next day, and all the livestock of Egypt died; but of the livestock of the children of Israel, not one died. 7Then Pharaoh sent, and indeed, not even one of the livestock of the Israelites was dead. But the heart of Pharaoh became hard, and he did not let the people go.

The Sixth Plague: Boils

8So the LORD said to Moses and Aaron, "Take for yourselves handfuls of ashes from a furnace, and let Moses scatter it toward the heavens in the sight of Pharaoh. 9And it will become fine dust in all the land of Egypt, and it will cause boils that break out in sores on man and beast throughout all the land of Egypt." 10Then they took ashes from the furnace and stood before Pharaoh, and Moses scattered *them* toward heaven. And *they* caused boils that break out in sores on man and beast. 11And the magicians could not stand before Moses because of the boils, for the boils were on the magicians and on all the Egyptians. 12But the LORD hardened the heart of Pharaoh; and he did not heed them, just as the LORD had spoken to Moses.

The Seventh Plague: Hail

13Then the LORD said to Moses, "Rise early in the morning and stand before Pharaoh, and say to him, 'Thus says the LORD God of the Hebrews: "Let My people go, that they may serve Me, 14for at this time I will send all My plagues to your very heart, and on your servants and on your people, that you may know that *there is* none like Me in all the earth. 15Now if I had stretched out My hand and struck you and your people with pestilence, then you would have been cut off from the earth. 16But indeed for this *purpose* I have raised you up, that I may show My power *in* you, and that My name may be declared in all the earth. 17As yet you exalt yourself against My people in that you will not let them go. 18Behold, tomorrow about this time I will cause very heavy hail to rain down, such as has not been in Egypt since its founding until now. 19Therefore send now *and* gather your livestock and all that you have in the field, for the hail shall come down on every man and every animal which is found in the field and is not brought home; and they shall die.'" 20He who feared the word of the LORD among the servants of Pharaoh made his servants and his livestock flee to the houses. 21But he who did not regard the word of the LORD left his servants and his livestock in the field.



22Then the LORD said to Moses, "Stretch out
your hand toward heaven, that there may be hail
in all the land of Egypt—on man, on beast, and
on every herb of the field, throughout the land of
Egypt." 23And Moses stretched out his rod toward
heaven; and the LORD sent thunder and hail, and
fire darted to the ground. And the LORD rained
hail on the land of Egypt. 24So there was hail, and
fire mingled with the hail, so very heavy that there
was none like it in all the land of Egypt since it
became a nation. 25And the hail struck through-
out the whole land of Egypt, all that *was* in the
field, both man and beast; and the hail struck
every herb of the field and broke every tree of the
field. 26Only in the land of Goshen, where the chil-
dren of Israel *were,* there was no hail.

27And Pharaoh sent and called for Moses and
Aaron, and said to them, "I have sinned this time.
The LORD *is* righteous, and my people and I *are*
wicked. 28Entreat the LORD, that there may be no
more mighty thundering and hail, for *it is* enough.
I will let you go, and you shall stay no longer."

29So Moses said to him, "As soon as I have
gone out of the city, I will spread out my hands to
the LORD; the thunder will cease, and there will be
no more hail, that you may know that the earth *is*
the LORD's. 30But as for you and your servants, I
know that you will not yet fear the LORD God."

31Now the flax and the barley were struck,
for the barley *was* in the head and the flax *was* in
bud. 32But the wheat and the spelt were not
struck, for they *are* late crops.

33So Moses went out of the city from Pharaoh
and spread out his hands to the LORD; then the
thunder and the hail ceased, and the rain was not
poured on the earth. 34And when Pharaoh saw
that the rain, the hail, and the thunder had ceased,
he sinned yet more; and he hardened his heart, he
and his servants. 35So the heart of Pharaoh was
hard; neither would he let the children of Israel
go, as the LORD had spoken by Moses.

The Eighth Plague: Locusts

10 1Now the LORD said to Moses, "Go in to
Pharaoh; for I have hardened his heart
and the hearts of his servants, that I may show
these signs of Mine before him, 2and that you
may tell in the hearing of your son and your
son's son the mighty things I have done in Egypt,
and My signs which I have done among them,
that you may know that I *am* the LORD."

3So Moses and Aaron came in to Pharaoh
and said to him, "Thus says the LORD God of the
Hebrews: 'How long will you refuse to humble
yourself before Me? Let My people go, that they
may serve Me. 4Or else, if you refuse to let My
people go, behold, tomorrow I will bring locusts
into your territory. 5And they shall cover the face
of the earth, so that no one will be able to see the
earth; and they shall eat the residue of what is
left, which remains to you from the hail, and they
shall eat every tree which grows up for you out
of the field. 6They shall fill your houses, the
houses of all your servants, and the houses of all
the Egyptians—which neither your fathers nor
your fathers' fathers have seen, since the day
that they were on the earth to this day.' " And he
turned and went out from Pharaoh.

7Then Pharaoh's servants said to him, "How
long shall this man be a snare to us? Let the men
go, that they may serve the LORD their God. Do
you not yet know that Egypt is destroyed?"

8So Moses and Aaron were brought again to
Pharaoh, and he said to them, "Go, serve the LORD
your God. Who *are* the ones that are going?"

9And Moses said, "We will go with our
young and our old; with our sons and our daugh-
ters, with our flocks and our herds we will go, for
we must hold a feast to the LORD."

10Then he said to them, "The LORD had bet-
ter be with you when I let you and your little
ones go! Beware, for evil is ahead of you. 11Not
so! Go now, you *who are* men, and serve the
LORD, for that is what you desired." And they
were driven out from Pharaoh's presence.

12Then the LORD said to Moses, "Stretch out
your hand over the land of Egypt for the locusts,
that they may come upon the land of Egypt, and
eat every herb of the land—all that the hail has
left." 13So Moses stretched out his rod over the
land of Egypt, and the LORD brought an east
wind on the land all that day and all *that* night.
When it was morning, the east wind brought the
locusts. 14And the locusts went up over all the land
of Egypt and rested on all the territory of Egypt.
They were very severe; previously there had been
no such locusts as they, nor shall there be such af-
ter them. 15For they covered the face of the whole
earth, so that the land was darkened; and they ate
every herb of the land and all the fruit of the
trees which the hail had left. So there remained
nothing green on the trees or on the plants of the
field throughout all the land of Egypt.

16Then Pharaoh called for Moses and Aaron
in haste, and said, "I have sinned against the
LORD your God and against you. 17Now therefore,
please forgive my sin only this once, and entreat

Agriculture & Herding
Flax was grown mainly for its fibers, from which linen is made (Ex. 9:31). Spelt is a food grain similar to wheat, but it can grow in less fertile soil. Wheat and barley both have been grown in Egypt since 5000 B.C., and in Palestine since about 8000 B.C. All Egyptian agriculture depends on the Nile for water.

Where Was the Red Sea? (Ex. 10:19)

The Hebrew slaves escaped Egypt by way of the Red Sea. In antiquity this Red Sea also included the Gulf of Suez and the Gulf of Aqaba, the two gulfs into which it splits. The precise location of the Exodus crossing has been debated by scholars since antiquity without any agreement on a possible site.

The Red Sea is called *Yam Suph* in Hebrew, which is often translated as "sea of reeds." The Sea of Reeds would refer to the marshes where bulrushes or reeds grow plentifully. In a number of Old Testament passages, *Yam Suph* is associated with the Gulf of Aqaba, which marked the southern tip of King Solomon's empire (1 Kin. 9:26; Ex. 23:31). Yet in other passages *Yam Suph* probably refers to the Gulf of Suez, since the narrative indicates a body of water bordering on Egypt (Ex. 10:19; 13:18).

Although traditionally translated as "Red Sea," the Hebrew term *Yam Suph* probably means "Sea of Reeds." In various passages, *Yam Suph* is identified as the sea of the Exodus (Ex. 15:4, 22), where the Israelites crossed over on dry ground, escaping the Egyptians who were drowned. Nevertheless, the geographical location of this sea remains ambiguous, since descriptions of *Yam Suph* reflect the geography of Egypt as the biblical writer knew it. The majority of scholars favor a location somewhere in the eastern Delta region of Egypt, but the true location is still undetermined.

the LORD your God, that He may take away from me this death only." 18So he went out from Pharaoh and entreated the LORD. 19And the LORD turned a very strong west wind, which took the locusts away and blew them into the Red Sea. There remained not one locust in all the territory of Egypt. 20But the LORD hardened Pharaoh's heart, and he did not let the children of Israel go.

The Ninth Plague: Darkness

21Then the LORD said to Moses, "Stretch out your hand toward heaven, that there may be darkness over the land of Egypt, darkness *which* may even be felt." 22So Moses stretched out his hand toward heaven, and there was thick darkness in all the land of Egypt three days. 23They did not see one another; nor did anyone rise from his place for three days. But all the children of Israel had light in their dwellings.

24Then Pharaoh called to Moses and said, "Go, serve the LORD; only let your flocks and your herds be kept back. Let your little ones also go with you."

25But Moses said, "You must also give us sacrifices and burnt offerings, that we may sacrifice to the LORD our God. 26Our livestock also shall go with us; not a hoof shall be left behind. For we must take some of them to serve the LORD our God, and even we do not know with what we must serve the LORD until we arrive there."

27But the LORD hardened Pharaoh's heart, and he would not let them go. 28Then Pharaoh said to him, "Get away from me! Take heed to yourself and see my face no more! For in the day you see my face you shall die!"

29So Moses said, "You have spoken well. I will never see your face again."

Death of the Firstborn Announced

11 1And the LORD said to Moses, "I will bring one more plague on Pharaoh and on Egypt. Afterward he will let you go from here. When he lets *you* go, he will surely drive you out of here altogether. 2Speak now in the hearing of the people, and let every man ask from his neighbor and every woman from her neighbor, articles of silver and articles of gold." 3And the LORD gave the people favor in the sight of the Egyptians. Moreover the man Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people.

4Then Moses said, "Thus says the LORD: 'About midnight I will go out into the midst of Egypt; 5and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the female servant who *is* behind the handmill, and all the firstborn of the animals. 6Then there shall be a great cry throughout all the land of Egypt, such as was not like it *before,* nor shall be like it again. 7But against none of the children of Israel shall a dog move its tongue, against man or beast, that you may know that the LORD does make a difference between the Egyptians and Israel.' 8And all these your servants shall come down to me and

Trade & Economics

Both silver and gold (Ex. 11:2) were used as a way of storing value long before coins were introduced in about 625 B.C. Ancient Egyptian bracelets and other items of gold jewelry were sometimes very thick and heavy. A necklace buried with Psusennes I in about 991 B.C. (and recovered in A.D.1940) weighs more than 42 pounds.

Origins of the Passover Meal (Ex. 12:8)

Certain elements of the Passover ritual can be traced to ceremonies that celebrated the new agricultural year in farming cultures. These elements include a sacrifice to be eaten by the community, the eating of the new crop, bitter herbs, unleavened bread, thanksgiving for not dying during the period between harvests, and, of course, a new start. The Israelites would have known about these celebrations from farming in the Nile Delta.

God revealed through Moses a new meaning for the Israelite meal. Now the feast would symbolize salvation from Egyptian slavery and from death. The angel of death "passed over" the houses of the Israelites when He killed the firstborn of the Egyptians (Ex. 12:12, 13). The meal was to be prepared and eaten in haste, with the people ready to leave at a moment's notice. There was not time for bread to rise or for meat to be cooked slowly, so the lamb was to be roasted quickly over the fire (Ex. 12:8–10).

To this day the Passover Seder is celebrated by all Jewish families throughout the world. It is prepared and eaten according to the rules of Ex. 12. As the meal is eaten, the story of Passover is related—not as something which happened long ago to ancestors, but always as happening now. It is now that God brings every person who partakes of the meal to freedom and to salvation. The feast establishes identity: we are the people of God, because God did these things for us. Anticipating the coming of God's Messiah, Jewish tradition added to the service a place at the table for Elijah should the prophet come "this year" to proclaim the advent of the Messiah.

bow down to me, saying, 'Get out, and all the people who follow you!' After that I will go out." Then he went out from Pharaoh in great anger.

9But the LORD said to Moses, "Pharaoh will not heed you, so that My wonders may be multiplied in the land of Egypt." 10So Moses and Aaron did all these wonders before Pharaoh; and the LORD hardened Pharaoh's heart, and he did not let the children of Israel go out of his land.

The Passover Instituted

12 1Now the LORD spoke to Moses and Aaron in the land of Egypt, saying, 2"This month *shall be* your beginning of months; it *shall be* the first month of the year to you. 3Speak to all the congregation of Israel, saying: 'On the tenth of this month every man shall take for himself a lamb, according to the house of *his* father, a lamb for a household. 4And if the household is too small for the lamb, let him and his neighbor next to his house take *it* according to the number of the persons; according to each man's need you shall make your count for the lamb. 5Your lamb shall be without blemish, a male of the first year. You may take *it* from the sheep or from the goats. 6Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight. 7And they shall take *some* of the blood and put *it* on the two doorposts and on the lintel of the houses where they eat it. 8Then they shall eat the flesh on that night; roasted in fire, with unleavened bread *and* with bitter *herbs* they shall eat it. 9Do not eat it raw, nor boiled at all with water, but roasted in fire—its head with its legs and its entrails. 10You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire. 11And thus you shall eat it: *with* a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It *is* the LORD's Passover.

12'For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD. 13Now the blood shall be a sign for you on the houses where you *are.* And when I see the blood, I will pass over you; and the plague shall not be on you to destroy *you* when I strike the land of Egypt.

14'So this day shall be to you a memorial; and you shall keep it as a feast to the LORD throughout your generations. You shall keep it as a feast by an everlasting ordinance. 15Seven days you shall eat unleavened bread. On the first day you shall remove leaven from your houses. For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel. 16On the first day *there shall be* a holy convocation, and on the seventh day there shall be a holy convocation for you. No manner of work shall be done on them; but *that* which everyone must eat—that only may be prepared by you. 17So you shall observe *the Feast of* Unleavened Bread, for on this same day I will have brought your armies out of the land of Egypt. Therefore you shall observe this day throughout your generations as an everlasting ordinance. 18In the first *month,* on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening. 19For seven days no leaven shall be found in your houses, since whoever eats what is leavened, that same person shall be cut off from the congregation of Israel, whether *he is* a stranger or a native of the land. 20You shall eat nothing leavened; in all your dwellings you shall eat unleavened bread.' "

21Then Moses called for all the elders of Israel and said to them, "Pick out and take lambs for yourselves according to your families, and kill the Passover *lamb.* 22And you shall take a

Egypt and Its Gold (Ex. 12:35, 36)

Gold and silver were considered precious metals from the beginning of history. In Egyptian society, the king or pharaoh (as he was called) had the power to concentrate wealth for himself. According to Egyptian custom, when kings or queens were buried their treasure went with them into the ground. This custom sometimes allows us to see from an Egyptian tomb what kind of wealth the deceased ruler possessed, of which gold was usually included.

Such was the case when archaeologists discovered the tomb of the Egyptian pharaoh Tutankhamun with its treasure intact. The tomb contained all kinds of furniture, clothing, and other articles. The coffin of the king himself was made of solid gold about ⅛ inch thick and was over 6 feet long, weighing 243 pounds (or about 4 talents).

The wealth of Tutankhamun's tomb is indicative of the wealth that the Hebrews must have observed while in Egypt. Tutankhamun became king in 1336 B.C., which places him about a 100 years before or after the Hebrew exodus from Egypt. The date of the Exodus is debated, but scholars locate it at either 1446 B.C. or later around 1275 B.C. When the Hebrews had an opportunity to take something of Egypt with them, Egyptian gold must have been hard to resist (Ex. 12:35, 36).

bunch of hyssop, dip *it* in the blood that *is* in the basin, and strike the lintel and the two doorposts with the blood that *is* in the basin. And none of you shall go out of the door of his house until morning. 23For the LORD will pass through to strike the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and not allow the destroyer to come into your houses to strike *you.* 24And you shall observe this thing as an ordinance for you and your sons forever. 25It will come to pass when you come to the land which the LORD will give you, just as He promised, that you shall keep this service. 26And it shall be, when your children say to you, 'What do you mean by this service?' 27that you shall say, 'It *is* the Passover sacrifice of the LORD, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.' " So the people bowed their heads and worshiped. 28Then the children of Israel went away and did *so;* just as the LORD had commanded Moses and Aaron, so they did.

The Tenth Plague: Death of the Firstborn

29And it came to pass at midnight that the LORD struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who *was* in the dungeon, and all the firstborn of livestock. 30So Pharaoh rose in the night, he, all his servants, and all the Egyptians; and there was a great cry in Egypt, for *there was* not a house where *there was* not one dead.

The Exodus

31Then he called for Moses and Aaron by night, and said, "Rise, go out from among my people, both you and the children of Israel. And go, serve the LORD as you have said. 32Also take your flocks and your herds, as you have said, and be gone; and bless me also."

33And the Egyptians urged the people, that they might send them out of the land in haste. For they said, "We *shall* all *be* dead." 34So the people took their dough before it was leavened, having their kneading bowls bound up in their clothes on their shoulders. 35Now the children of Israel had done according to the word of Moses, and they had asked from the Egyptians articles of silver, articles of gold, and clothing. 36And the LORD had given the people favor in the sight of the Egyptians, so that they granted them *what they requested.* Thus they plundered the Egyptians.

TRANSITION

The Exodus Begun

The actual date of the Exodus has been much debated. The two most frequently proposed possibilities are about 200 years apart: (1) in the 15th century B.C. during the reign of Thutmose III (1479–1425 B.C.) and (2) in the 13th century B.C. under Ramesses II (1279–1213 B.C.). The 15th-century date fits the numbers given in 1 Kin. 6:1 which places the Exodus 480 years before Solomon's temple, which would be about 1446 B.C. A 13th-century date, around 1275 B.C., seems to better fit other evidence (e.g., the building of the city of Raamses mentioned in Ex. 1:11) but requires understanding the 480 years of 1 Kings as a symbolic number.

Both dates place the Exodus in times of clear Egyptian supremacy, however, and this may be the essential point. The fact that the Book of Exodus does not name the Egyptian king—the very fact that so frustrates

historians—is peculiarly appropriate in a book that tells how the ruler of the world's greatest empire is humbled before the mighty arm of Israel's God.

• **Exodus 12:37—18:27**

Exodus

12 :37 Then the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides children. 38A mixed multitude went up with them also, and flocks and herds—a great deal of livestock. 39And they baked unleavened cakes of the dough which they had brought out of Egypt; for it was not leavened, because they were driven out of Egypt and could not wait, nor had they prepared provisions for themselves.

40Now the sojourn of the children of Israel who lived in Egypt[a] *was* four hundred and thirty years. 41And it came to pass at the end of the four hundred and thirty years—on that very same day—it came to pass that all the armies of the LORD went out from the land of Egypt. 42It *is* a night of solemn observance to the LORD for bringing them out of the land of Egypt. This *is* that night of the LORD, a solemn observance for all the children of Israel throughout their generations.

Passover Regulations

43And the LORD said to Moses and Aaron, "This *is* the ordinance of the Passover: No foreigner shall eat it. 44But every man's servant who is bought for money, when you have circumcised him, then he may eat it. 45A sojourner and a hired servant shall not eat it. 46In one house it shall be eaten; you shall not carry any of the flesh outside the house, nor shall you break one of its bones. 47All the congregation of Israel shall keep it. 48And when a stranger dwells with you *and wants* to keep the Passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as a native of the land. For no uncircumcised person shall eat it. 49One law shall be for the native-born and for the stranger who dwells among you."

50Thus all the children of Israel did; as the LORD commanded Moses and Aaron, so they did. 51And it came to pass, on that very same day, that the LORD brought the children of Israel out of the land of Egypt according to their armies.

The Firstborn Consecrated

13 1Then the LORD spoke to Moses, saying, 2"Consecrate to Me all the firstborn, whatever opens the womb among the children of Israel, *both* of man and beast; it is Mine."

The Feast of Unleavened Bread

3And Moses said to the people: "Remember this day in which you went out of Egypt, out of the house of bondage; for by strength of hand the LORD brought you out of this *place.* No leavened bread shall be eaten. 4On this day you are going out, in the month Abib. 5And it shall be, when the LORD brings you into the land of the Canaanites and the Hittites and the Amorites and the Hivites and the Jebusites, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall keep this service in this month. 6Seven days you shall eat unleavened bread, and on the seventh day *there shall be* a feast to the

12:40 [a]Samaritan Pentateuch and Septuagint read *Egypt and Canaan.*

The Route of the Exodus
Two routes have been proposed for the exodus of the Israelites from Egypt. A northern route moves east from Rameses along the northern Sinai coast. The southern route passes Succoth, continuing to the lower region of the Sinai Peninsula.

The Road Through Philistia (Ex. 13:17)

There were three ancient routes between Asia and Egypt. One route went from Elath near Ezion Geber (1 Kin. 9:26) across the Sinai Peninsula to the area of the Suez around the city of On (Heliopolis). Another route stretched from near Beersheba in the Negev to the area of the Suez. The route most commonly used, however, especially by Egyptian armies, was the "way of the land of the Philistines" (Ex. 13:17).

In Egypt this roadway was called the "way of Horus," named for Egypt's earliest state god. The way of Horus was a coastal route that left Egypt from the northeast. It ran along the northern reaches of the Sinai Peninsula, and along the coast of Canaan. If a traveler was going toward Damascus, he would cut inland passing Megiddo and then down the Jezreel Valley to Hazor and from there cross into Transjordan. More northerly destinations would continue along the coast. The route did not actually lie within sight of the Mediterranean Sea, since the land closest to the water was marshy. Instead it lay inland a few miles where the soil was firmer.

The biblical name "way of the land of the Philistines" alludes to the coastal area where the Philistines lived and through which the way of Horus passed. From the point of view of the Israelites, the way of Horus came and went through Philistia and was, thus, the "way of the land of the Philistines." In later times, when the Philistines were not a distinguishable people, this route was known simply as the "way of the sea" (Is. 9:1).

LORD. 7Unleavened bread shall be eaten seven days. And no leavened bread shall be seen among you, nor shall leaven be seen among you in all your quarters. 8And you shall tell your son in that day, saying, '*This is done* because of what the LORD did for me when I came up from Egypt.' 9It shall be as a sign to you on your hand and as a memorial between your eyes, that the LORD's law may be in your mouth; for with a strong hand the LORD has brought you out of Egypt. 10You shall therefore keep this ordinance in its season from year to year.

The Law of the Firstborn

11"And it shall be, when the LORD brings you into the land of the Canaanites, as He swore to you and your fathers, and gives it to you, 12that you shall set apart to the LORD all that open the womb, that is, every firstborn that comes from an animal which you have; the males *shall be* the LORD's. 13But every firstborn of a donkey you shall redeem with a lamb; and if you will not redeem *it,* then you shall break its neck. And all the firstborn of man among your sons you shall redeem. 14So it shall be, when your son asks you in time to come, saying, 'What *is* this?' that you shall say to him, 'By strength of hand the LORD brought us out of Egypt, out of the house of bondage. 15And it came to pass, when Pharaoh was stubborn about letting us go, that the LORD killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of beast. Therefore I sacrifice to the LORD all males that open the womb, but all the firstborn of my sons I redeem.' 16It shall be as a sign on your hand and as frontlets between your eyes, for by strength of hand the LORD brought us out of Egypt."

The Wilderness Way

17Then it came to pass, when Pharaoh had let the people go, that God did not lead them *by* way of the land of the Philistines, although that *was* near; for God said, "Lest perhaps the people change their minds when they see war, and return to Egypt." 18So God led the people around *by* way of the wilderness of the Red Sea. And the children of Israel went up in orderly ranks out of the land of Egypt.

19And Moses took the bones of Joseph with him, for he had placed the children of Israel under solemn oath, saying, "God will surely visit you, and you shall carry up my bones from here with you."[a]

20So they took their journey from Succoth and camped in Etham at the edge of the wilderness. 21And the LORD went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light, so as to go by day and night. 22He did not take away the pillar of cloud by day or the pillar of fire by night *from* before the people.

The Red Sea Crossing

14 1Now the LORD spoke to Moses, saying: 2"Speak to the children of Israel, that they turn and camp before Pi Hahiroth, between Migdol and the sea, opposite Baal Zephon; you shall camp before it by the sea. 3For Pharaoh will say of the children of Israel, 'They *are* bewildered by the land; the wilderness has closed them in.' 4Then I will harden Pharaoh's heart, so that he will pursue them; and I will gain honor

TIME CAPSULE 	1625 to 1600 B.C.
1625	Chariots used by the Hittites
1600	Chariot introduced to the Nile valley
1600	Labyrinthine palace of Knossos, Crete
1600	Minoan palace of Phaistos, Crete
1600–1400	The zenith of the Minoan civilization

13:19 [a]Genesis 50:25

TWO DATES FOR THE EXODUS

Two dating schemes have been proposed for the Exodus from Egypt—an "early" date and a "late" date. The early scheme considers the 480 years of 1 Kin. 6:1 to be a precise note of time; the late scheme considers it to be a symbolic figure, not an actual one.

A 15th–Century Exodus

When: Approximately 1446 B.C.
Ruling Pharaoh: Thutmose III (1479–1425 B.C.)
Reasons: 1 Kin. 6:1 states that the Exodus occurred 480 years before Solomon began building the temple.
Solomon, who reigned from 970 to 930 B.C., began the temple in the 4th year of his reign (about 966 B.C.).
The Exodus would then have occurred 480 years before 966 B.C., placing it in 1446 B.C.

A 13th–Century Exodus

When: Approximately 1275 B.C.
Ruling Pharaoh: Ramesses II (1279–1213 B.C.)
Reasons: Ex. 1:11 states that the Hebrew slaves built the supply cities, Pithom and Raamses.
Egyptian sources suggest that Pharaoh Ramesses renamed the city of Raamses after himself.
The 480 years of 1 Kin. 6:1 is a symbolic number, representing 12 generations of 40 years each.

over Pharaoh and over all his army, that the Egyptians may know that I *am* the LORD." And they did so.

5Now it was told the king of Egypt that the people had fled, and the heart of Pharaoh and his servants was turned against the people; and they said, "Why have we done this, that we have let Israel go from serving us?" 6So he made ready his chariot and took his people with him. 7Also, he took six hundred choice chariots, and all the chariots of Egypt with captains over every one of them. 8And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued the children of Israel; and the children of Israel went out with boldness. 9So the Egyptians pursued them, all the horses *and* chariots of Pharaoh, his horsemen and his army, and overtook them camping by the sea beside Pi Hahiroth, before Baal Zephon.

10And when Pharaoh drew near, the children of Israel lifted their eyes, and behold, the Egyptians marched after them. So they were very afraid, and the children of Israel cried out to the LORD. 11Then they said to Moses, "Because *there were* no graves in Egypt, have you taken us away to die in the wilderness? Why have you so dealt with us, to bring us up out of Egypt? 12*Is* this not the word that we told you in Egypt, saying, 'Let us alone that we may serve the Egyptians'? For *it would have been* better for us to serve the Egyptians than that we should die in the wilderness."

13And Moses said to the people, "Do not be afraid. Stand still, and see the salvation of the LORD, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever. 14The LORD will fight for you, and you shall hold your peace."

15And the LORD said to Moses, "Why do you cry to Me? Tell the children of Israel to go forward. 16But lift up your rod, and stretch out your hand over the sea and divide it. And the children of Israel shall go on dry *ground* through the midst of the sea. 17And I indeed will harden the hearts of the Egyptians, and they shall follow them. So I will gain honor over Pharaoh and over all his army, his chariots, and his horsemen. 18Then the Egyptians shall know that I *am* the LORD, when I have gained honor for Myself over Pharaoh, his chariots, and his horsemen."

19And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud went from before them and stood behind them. 20So it came between the camp of the Egyptians and the camp of Israel. Thus it was a cloud and darkness *to the one,* and it gave light by night *to the other,* so that the one did not come near the other all that night.

21Then Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea into dry *land,* and the waters were divided. 22So

Science & Technology

Egyptian chariots were the finest in the ancient world. They were small and light, carrying a driver and one passenger (Ex. 14:6). The wheels were about 40 inches in diameter and 7 feet apart, for stability. The floor was a half-circle in front and straight in back along the axle. When the floor was made of woven leather, it provided some suspension for the riders.

the children of Israel went into the midst of the sea on the dry *ground,* and the waters *were* a wall to them on their right hand and on their left. 23And the Egyptians pursued and went after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen.

24Now it came to pass, in the morning watch, that the LORD looked down upon the army of the Egyptians through the pillar of fire and cloud, and He troubled the army of the Egyptians. 25And He took off[a] their chariot wheels, so that they drove them with difficulty; and the Egyptians said, "Let us flee from the face of Israel, for the LORD fights for them against the Egyptians."

26Then the LORD said to Moses, "Stretch out your hand over the sea, that the waters may come back upon the Egyptians, on their chariots, and on their horsemen." 27And Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So the LORD overthrew the Egyptians in the midst of the sea. 28Then the waters returned and covered the chariots, the horsemen, *and* all the army of Pharaoh that came into the sea after them. Not so much as one of them remained. 29But the children of Israel had walked on dry *land* in the midst of the sea, and the waters *were* a wall to them on their right hand and on their left.

30So the LORD saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. 31Thus Israel saw the great work which the LORD had done in Egypt; so the people feared the LORD, and believed the LORD and His servant Moses.

14:25 [a]Samaritan Pentateuch, Septuagint, and Syriac read *bound*.

The Song of Moses

15 1Then Moses and the children of Israel sang this song to the LORD, and spoke, saying:

"I will sing to the LORD,
For He has triumphed gloriously!
The horse and its rider
He has thrown into the sea!
2 The LORD *is* my strength and song,
And He has become my salvation;
He *is* my God, and I will praise Him;
My father's God, and I will exalt Him.
3 The LORD *is* a man of war;
The LORD *is* His name.
4 Pharaoh's chariots and his army He has cast into the sea;
His chosen captains also are drowned in the Red Sea.
5 The depths have covered them;
They sank to the bottom like a stone.

6 "Your right hand, O LORD, has become glorious in power;
Your right hand, O LORD, has dashed the enemy in pieces.
7 And in the greatness of Your excellence
You have overthrown those who rose against You;
You sent forth Your wrath;
It consumed them like stubble.
8 And with the blast of Your nostrils
The waters were gathered together;
The floods stood upright like a heap;
The depths congealed in the heart of the sea.

God Among the Warrior Deities (Ex. 15:1–21)

The Song of Moses and Miriam in Ex. 15:1–21 is a victory song like those sung in many cultures in the ancient world. God is praised as a warrior going out to fight for Israel.

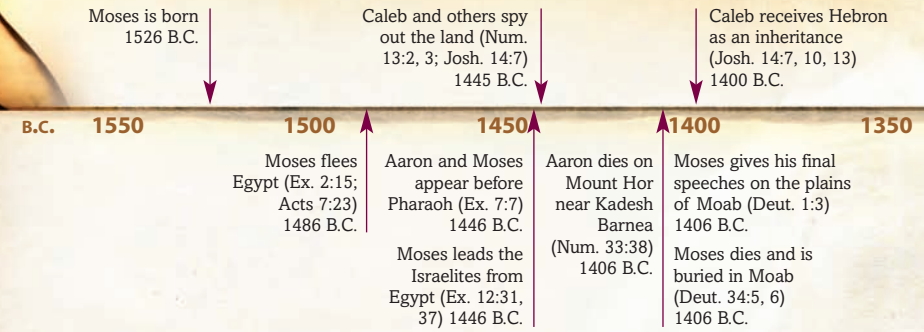
In the faith of the ancient world, armies did not go to battle alone. The deity or deities of the army fought in heaven and on earth against the opposing army and its gods. Nearly every culture had a deity of war. The Canaanite goddess Anath bedecked herself with parts of corpses from slain soldiers. The Mesopotamian goddess Ishtar led armies, along with the patron deities of the warring cities. All gods who were responsible for particular cities were expected to be able to defend their territory.

So Israel's God, bringing His people out of Egypt, is depicted in song as having defeated the army (and thus also the gods) of the Egyptians by Himself. The use of water to destroy enemies is ancient. Songs about the defeat of the Sumerian city of Ur early in the 2nd millennium B.C. tell about floods and roaring rivers sent by the gods to destroy the city. In Israel's song God picks up chariots and riders and throws them into the water like so many toys (Ex. 15:1, 4).

The language, symbols and imagery of Israel's song are those commonly used for war deities in the ancient Near East. Israel's enemies near and far are terrified (Ex. 15:14–16). Terror, or fear, was assumed to be a separate substance which went before the deity, defeating enemies even before the god arrived. The people of the victorious deity are established in their proper place, and the winning god is enthroned as ruler over the vanquished deities (15:16–18).

The peoples around Israel would understand such phrases familiar to ancient civilization. Thus, they would recognize the victory song of Moses and Miriam as praise for the work of a warrior deity who was mightier than any other deity ("Who is like You, O LORD, among the gods?" Ex. 15:11).

MOSES AND THE PROMISED LAND (EARLY EXODUS)



9 The enemy said, 'I will pursue,
I will overtake,
I will divide the spoil;
My desire shall be satisfied on them.
I will draw my sword,
My hand shall destroy them.'
10 You blew with Your wind,
The sea covered them;
They sank like lead in the mighty waters.

11 "Who *is* like You, O LORD, among the gods?
Who *is* like You, glorious in holiness,
Fearful in praises, doing wonders?
12 You stretched out Your right hand;
The earth swallowed them.
13 You in Your mercy have led forth
The people whom You have redeemed;
You have guided *them* in Your strength
To Your holy habitation.

14 "The people will hear *and* be afraid;
Sorrow will take hold of the inhabitants of Philistia.
15 Then the chiefs of Edom will be dismayed;
The mighty men of Moab,
Trembling will take hold of them;
All the inhabitants of Canaan will melt away.
16 Fear and dread will fall on them;
By the greatness of Your arm
They will be *as* still as a stone,
Till Your people pass over, O LORD,
Till the people pass over
Whom You have purchased.
17 You will bring them in and plant them
In the mountain of Your inheritance,
In the place, O LORD, *which* You have made
For Your own dwelling,
The sanctuary, O LORD, *which* Your hands have established.
18 "The LORD shall reign forever and ever."

19 For the horses of Pharaoh went with his chariots and his horsemen into the sea, and the LORD brought back the waters of the sea upon them. But the children of Israel went on dry *land* in the midst of the sea.

The Song of Miriam

20 Then Miriam the prophetess, the sister of Aaron, took the timbrel in her hand; and all the women went out after her with timbrels and with dances. 21 And Miriam answered them:

"Sing to the LORD,
For He has triumphed gloriously!
The horse and its rider
He has thrown into the sea!"

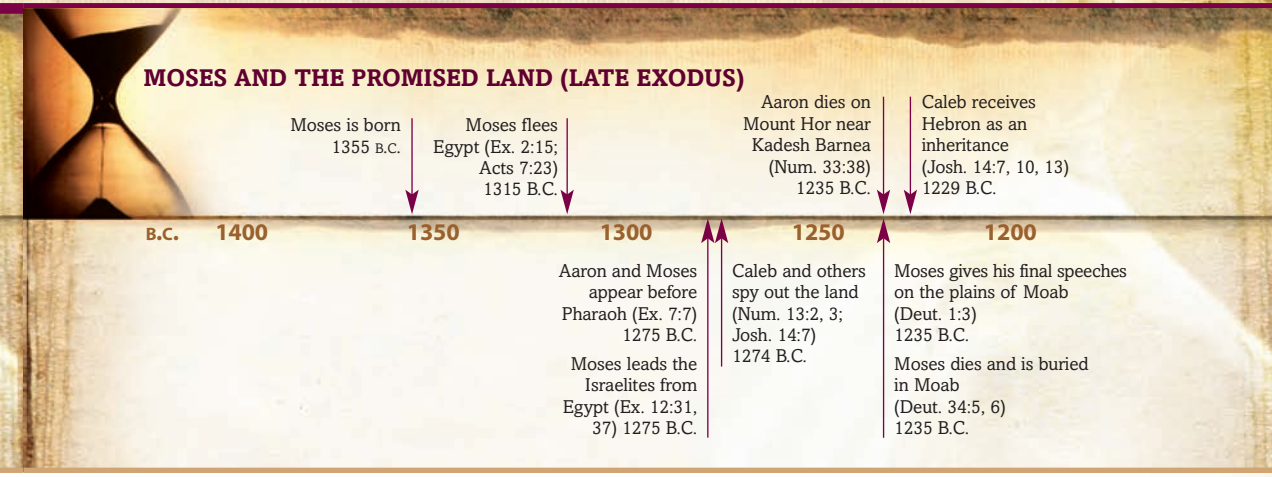
Bitter Waters Made Sweet

22 So Moses brought Israel from the Red Sea; then they went out into the Wilderness of Shur. And they went three days in the wilderness and found no water. 23 Now when they came to Marah, they could not drink the waters of Marah, for they *were* bitter. Therefore the name of it was called Marah.[a] 24 And the people complained against Moses, saying, "What shall we drink?" 25 So he cried out to the LORD, and the LORD showed him a tree. When he cast *it* into the waters, the waters were made sweet.

There He made a statute and an ordinance for them, and there He tested them, 26 and said, "If you diligently heed the voice of the LORD your God and do what is right in His sight, give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have brought on the Egyptians. For I *am* the LORD who heals you."

15:23 [a] Literally *Bitter*

MOSES AND THE PROMISED LAND (LATE EXODUS)



27 Then they came to Elim, where there *were*
twelve wells of water and seventy palm trees; so
they camped there by the waters.

Bread from Heaven

16 1 And they journeyed from Elim, and all
the congregation of the children of Israel
came to the Wilderness of Sin, which is between
Elim and Sinai, on the fifteenth day of the second
month after they departed from the land of Egypt.
2 Then the whole congregation of the children of
Israel complained against Moses and Aaron in
the wilderness. 3 And the children of Israel said to
them, "Oh, that we had died by the hand of the
LORD in the land of Egypt, when we sat by the
pots of meat *and* when we ate bread to the full!
For you have brought us out into this wilderness
to kill this whole assembly with hunger."

4 Then the LORD said to Moses, "Behold, I
will rain bread from heaven for you. And the people
shall go out and gather a certain quota every
day, that I may test them, whether they will walk
in My law or not. 5 And it shall be on the sixth day
that they shall prepare what they bring in, and it
shall be twice as much as they gather daily."

6 Then Moses and Aaron said to all the children
of Israel, "At evening you shall know that
the LORD has brought you out of the land of
Egypt. 7 And in the morning you shall see the
glory of the LORD; for He hears your complaints
against the LORD. But what *are* we, that you complain
against us?" 8 Also Moses said, "*This shall
be seen* when the LORD gives you meat to eat in
the evening, and in the morning bread to the full;
for the LORD hears your complaints which you
make against Him. And what *are* we? Your complaints
are not against us but against the LORD."

9 Then Moses spoke to Aaron, "Say to all the
congregation of the children of Israel, 'Come
near before the LORD, for He has heard your complaints.' " 10 Now it came to pass, as Aaron spoke
to the whole congregation of the children of Israel,
that they looked toward the wilderness, and behold,
the glory of the LORD appeared in the cloud.

11 And the LORD spoke to Moses, saying, 12 "I
have heard the complaints of the children of Israel.
Speak to them, saying, 'At twilight you shall
eat meat, and in the morning you shall be filled
with bread. And you shall know that I *am* the
LORD your God.' "

13 So it was that quails came up at evening
and covered the camp, and in the morning the dew
lay all around the camp. 14 And when the layer of
dew lifted, there, on the surface of the wilderness,
was a small round substance, *as* fine as frost on
the ground. 15 So when the children of Israel saw
it, they said to one another, "What is it?" For they
did not know what it *was.*

And Moses said to them, "This *is* the bread
which the LORD has given you to eat. 16 This is the
thing which the LORD has commanded: 'Let every
man gather it according to each one's need, one
omer for each person, *according to the* number of
persons; let every man take for *those* who *are* in
his tent.' "

The quails that fell upon the Israelite camp were most likely a migrating flock. When the tired birds landed to rest, it was easy for the people to catch them.

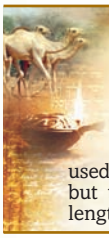
17Then the children of Israel did so and gathered, some more, some less. 18So when they measured *it* by omers, he who gathered much had nothing left over, and he who gathered little had no lack. Every man had gathered according to each one's need. 19And Moses said, "Let no one leave any of it till morning." 20Notwithstanding they did not heed Moses. But some of them left part of it until morning, and it bred worms and stank. And Moses was angry with them. 21So they gathered it every morning, every man according to his need. And when the sun became hot, it melted.

22And so it was, on the sixth day, *that* they gathered twice as much bread, two omers for each one. And all the rulers of the congregation came and told Moses. 23Then he said to them, "This *is what* the LORD has said: 'Tomorrow *is* a Sabbath rest, a holy Sabbath to the LORD. Bake what you will bake *today,* and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.' " 24So they laid it up till morning, as Moses commanded; and it did not stink, nor were there any worms in it. 25Then Moses said, "Eat that today, for today *is* a Sabbath to the LORD; today you will not find it in the field. 26Six days you shall gather it, but on the seventh day, the Sabbath, there will be none."

27Now it happened *that some* of the people went out on the seventh day to gather, but they found none. 28And the LORD said to Moses, "How long do you refuse to keep My commandments and My laws? 29See! For the LORD has given you the Sabbath; therefore He gives you on the sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day." 30So the people rested on the seventh day.

31And the house of Israel called its name Manna.[a] And it *was* like white coriander seed, and the taste of it *was* like wafers *made* with honey.

32Then Moses said, "This *is* the thing which the LORD has commanded: 'Fill an omer with it, to be kept for your generations, that they may see the bread with which I fed you in the wilderness, when I brought you out of the land of Egypt.' " 33And Moses said to Aaron, "Take a pot and put an omer of manna in it, and lay it up before the LORD, to be kept for your generations." 34As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept. 35And the children of Israel ate manna forty years, until they came to an inhabited land; they ate manna until they came to the border of the land of Canaan. 36Now an omer *is* one-tenth of an ephah.



Daily Life & Customs

The 7-day week, with its rhythm of 6 days of work and 1 day of rest (Ex. 16:30), is revealed in Gen. 1 and in Ex. 20. The early Assyrians and the Egyptians divided time into periods of 10 days, while the Sumerians used 7. The recognized number of planets was 7, but this is not necessarily the reason for the length of the week.

Water from the Rock

17 1Then all the congregation of the children of Israel set out on their journey from the Wilderness of Sin, according to the commandment of the LORD, and camped in Rephidim; but *there was* no water for the people to drink. 2Therefore the people contended with Moses, and said, "Give us water, that we may drink."

So Moses said to them, "Why do you contend with me? Why do you tempt the LORD?"

3And the people thirsted there for water, and the people complained against Moses, and said, "Why *is* it you have brought us up out of Egypt, to kill us and our children and our livestock with thirst?"

4So Moses cried out to the LORD, saying, "What shall I do with this people? They are almost ready to stone me!"

5And the LORD said to Moses, "Go on before the people, and take with you some of the elders of Israel. Also take in your hand your rod with which you struck the river, and go. 6Behold, I will stand before you there on the rock in Horeb; and you shall strike the rock, and water will come out of it, that the people may drink."

And Moses did so in the sight of the elders of Israel. 7So he called the name of the place Massah[a] and Meribah,[b] because of the contention of the children of Israel, and because they tempted the LORD, saying, "Is the LORD among us or not?"

Victory over the Amalekites

8Now Amalek came and fought with Israel in Rephidim. 9And Moses said to Joshua, "Choose us some men and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with the rod of God in my hand." 10So Joshua did as Moses said to him, and fought with Amalek. And Moses, Aaron, and Hur went up to the top of the hill. 11And so it was, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. 12But Moses' hands *became* heavy; so they took a stone and put *it* under him, and he sat on it. And Aaron and Hur supported his hands, one on one side, and the other on the other side; and his hands were steady until the going down of the sun. 13So Joshua defeated Amalek and his people with the edge of the sword.

16:31 [a]Literally *What?* (compare Exodus 16:15) 17:7 [a]Literally *Tempted* [b]Literally *Contention*

[14]Then the LORD said to Moses, "Write this *for* a memorial in the book and recount *it* in the hearing of Joshua, that I will utterly blot out the remembrance of Amalek from under heaven." [15]And Moses built an altar and called its name, The-LORD-Is-My-Banner;[a] [16]for he said, "Because the LORD has sworn: the LORD *will have* war with Amalek from generation to generation."

Jethro's Advice

18 [1]And Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses and for Israel His people—that the LORD had brought Israel out of Egypt. [2]Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back, [3]with her two sons, of whom the name of one *was* Gershom (for he said, "I have been a stranger in a foreign land")[a] [4]and the name of the other *was* Eliezer[a] (for *he said,* "The God of my father *was* my help, and delivered me from the sword of Pharaoh"); [5]and Jethro, Moses' father-in-law, came with his sons and his wife to Moses in the wilderness, where he was encamped at the mountain of God. [6]Now he had said to Moses, "I, your father-in-law Jethro, am coming to you with your wife and her two sons with her."

[7]So Moses went out to meet his father-in-law, bowed down, and kissed him. And they asked each other about *their* well- being, and they went into the tent. [8]And Moses told his father-in-law all that the LORD had done to Pharaoh and to the Egyptians for Israel's sake, all the hardship that had come upon them on the way, and *how* the LORD had delivered them. [9]Then Jethro rejoiced for all the good which the LORD had done for Israel, whom He had delivered out of the hand of the Egyptians. [10]And Jethro said, "Blessed *be* the LORD, who has delivered you out of the hand of the Egyptians and out of the hand of Pharaoh, *and* who has delivered the people from under the hand of the Egyptians. [11]Now I know that the LORD *is* greater than all the gods; for in the very thing in which they behaved proudly, *He was* above them." [12]Then Jethro, Moses' father-in-law, took[a] a burnt offering and *other* sacrifices *to offer* to God. And Aaron came with all the elders of Israel to eat bread with Moses' father-in-law before God.

[13]And so it was, on the next day, that Moses sat to judge the people; and the people stood before Moses from morning until evening. [14]So when Moses' father-in-law saw all that he did for the people, he said, "What *is* this thing that you are doing for the people? Why do you alone sit, and all the people stand before you from morning until evening?"

[15]And Moses said to his father-in-law, "Because the people come to me to inquire of God. [16]When they have a difficulty, they come to me, and I judge between one and another; and I make known the statutes of God and His laws."

[17]So Moses' father-in-law said to him, "The thing that you do *is* not good. [18]Both you and these people who *are* with you will surely wear yourselves out. For this thing *is* too much for you; you are not able to perform it by yourself. [19]Listen now to my voice; I will give you counsel, and God will be with you: Stand before God for the people, so that you may bring the difficulties to God. [20]And you shall teach them the statutes and the laws, and show them the way in which they must walk and the work they must do. [21]Moreover you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them *to be* rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. [22]And let them judge the people at all times. Then it will be *that* every great matter they shall bring to you, but every small matter they themselves shall judge. So it will be easier for you, for they will bear *the burden* with you. [23]If you do this thing, and God *so* commands you, then you will be able to endure, and all this people will also go to their place in peace."

[24]So Moses heeded the voice of his father-in-law and did all that he had said. [25]And Moses chose able men out of all Israel, and made them heads over the people: rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. [26]So they judged the people at all times; the hard cases they brought to Moses, but they judged every small case themselves.

[27]Then Moses let his father-in-law depart, and he went his way to his own land.

17:15 [a]Hebrew *YHWH Nissi* 18:3 [a]Compare Exodus 2:22
18:4 [a]Literally *My God Is Help* 18:12 [a]Following Masoretic Text and Septuagint; Syriac, Targum, and Vulgate read *offered.*

Where the Gods Live: Sacred Mountains (Ex. 19:2, 3)

Where heaven and earth met, humans and deities could come together. On the physical landscape of the ancient world, this meant mountains. Since ancient people thought deities actually lived on the peak of a sacred mountain, they built temples or altars on or near the mountain in honor of the gods.

So it was all over the Near East. The Canaanites and Phoenicians believed their gods lived on actual mountains near their cities. At Ugarit, El lived on Mount Zaphon. In Ex. 19:20, Israel's God Yahweh lives on Mount Sinai. Later, the Judeans believed Yahweh took up His residence on Mount Zion in Jerusalem, while the Samaritans said He lived on Mount Gerizim near Samaria. In the flat river valleys of Mesopotamia, worshipers of various deities built their own mountains, called ziggurats. The most famous ziggurat was that of Babylon, Etemenanki.

The appearance of the deity (called "theophany") at the sacred mountain often was accompanied by thunder, lightning, earthquakes, clouds, loud noises, lesser deities, and terror. Many of these characteristics are present in the description of God coming down on Sinai (Ex. 19:16–19).

Usually only priests were willing to risk experiencing such presence of the god. The actual appearance of the deity itself was thought to be dangerous to people who had not properly prepared themselves. The people of Israel were carefully prepared for the visit of God to the mountain (Ex. 19:10–13). Despite preparations, they were too terrified to actually meet God, and so Moses served as intermediary between God and the people (Ex. 19:23–25; 20:18–21).

TRANSITION

At Mount Sinai

The Israelites arrived at Mount Sinai in the 3rd month following their exodus from Egypt (Ex. 19:1). Here they would remain for several months while God's glory rested on the mountain. They completed work on the tabernacle in the 1st month of the 2nd year of the Exodus (Ex. 40:17), thus one year after leaving Egypt (Ex. 12:2, 3).

- **Exodus 19:1—40:38**

Exodus

Israel at the Mountain

19 **:1** In the third month after the children of Israel had gone out of the land of Egypt, on the same day, they came *to* the Wilderness of Sinai. 2For they had departed from Rephidim, had come *to* the Wilderness of Sinai, and camped in the wilderness. So Israel camped there before the mountain.

3And Moses went up to God, and the LORD called to him from the mountain, saying, "Thus you shall say to the house of Jacob, and tell the children of Israel: 4'You have seen what I did to the Egyptians, and *how* I bore you on eagles' wings and brought you to Myself. 5Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth *is* Mine. 6And you shall be to Me a kingdom of priests and a holy nation.' These *are* the words which you shall speak to the children of Israel."

7So Moses came and called for the elders of the people, and laid before them all these words which the LORD commanded him. 8Then all the people answered together and said, "All that the LORD has spoken we will do." So Moses brought back the words of the people to the LORD. 9And the LORD said to Moses, "Behold, I come to you in the thick cloud, that the people may hear when I speak with you, and believe you forever."

So Moses told the words of the people to the LORD.

10Then the LORD said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their clothes. 11And let them be ready for the third day. For on the third day the LORD will come down upon Mount Sinai in the sight of all the people. 12You shall set bounds for the people all around, saying, 'Take heed to yourselves *that* you do *not* go up to the mountain or touch its base. Whoever touches the mountain shall surely be put to death. 13Not a hand shall touch him, but he shall surely be stoned or shot *with an arrow;* whether man or beast, he shall not live.' When the trumpet sounds long, they shall come near the mountain."

14So Moses went down from the mountain to the people and sanctified the people, and they washed their clothes. 15And he said to the people, "Be ready for the third day; do not come near *your* wives."

16Then it came to pass on the third day, in the morning, that there were thunderings and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who *were* in the camp trembled. 17And Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain. 18Now Mount Sinai *was*

Geography & Environment

The Sinai Peninsula is a triangle of land between Egypt and Israel, about 125 miles east to west and 200 miles north to south. The traditional location of Mount Sinai (Ex. 19:18) is toward the south at Jebel Musa, a mountain 7,500 feet in altitude. This tradition is not early. The peninsula as a whole is inhospitable, desert land.

completely in smoke, because the LORD descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain[a] quaked greatly. 19And when the blast of the trumpet sounded long and became louder and louder, Moses spoke, and God answered him by voice. 20Then the LORD came down upon Mount Sinai, on the top of the mountain. And the LORD called Moses to the top of the mountain, and Moses went up.

21And the LORD said to Moses, "Go down and warn the people, lest they break through to gaze at the LORD, and many of them perish. 22Also let the priests who come near the LORD consecrate themselves, lest the LORD break out against them."

23But Moses said to the LORD, "The people cannot come up to Mount Sinai; for You warned us, saying, 'Set bounds around the mountain and consecrate it.' "

24Then the LORD said to him, "Away! Get down and then come up, you and Aaron with you. But do not let the priests and the people break through to come up to the LORD, lest He break out against them." 25So Moses went down to the people and spoke to them.

Religion & Worship
Almost all ancient worshipers had statues of one or more of their gods. The Israelites were the outstanding exception to this rule (Ex. 20:4). When Pompey the Great entered the temple in Jerusalem in 63 B.C., he and his men were deeply impressed that they found no image of God in the sanctuary.

The Ten Commandments

20 1And God spoke all these words, saying:
2"I *am* the LORD your God, who brought you out of the land of Egypt, out of the house of bondage.
3 "You shall have no other gods before Me.
4 "You shall not make for yourself a carved image—any likeness *of anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth; 5you shall not bow down to them nor serve them. For I, the LORD your God, *am* a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth *generations* of those who hate Me, 6but showing mercy to thousands, to those who love Me and keep My commandments.
7 "You shall not take the name of the LORD your God in vain, for the LORD will not hold *him* guiltless who takes His name in vain.
8 "Remember the Sabbath day, to keep it holy. 9Six days you shall labor and do all your work, 10but the seventh day *is* the Sabbath of the LORD your God. *In it* you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who *is* within your gates. 11For *in* six days the LORD made the heavens and the earth, the sea, and all that *is* in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it.
12 "Honor your father and your mother, that your days may be long upon the land which the LORD your God is giving you.
13 "You shall not murder.
14 "You shall not commit adultery.
15 "You shall not steal.
16 "You shall not bear false witness against your neighbor.
17 "You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that *is* your neighbor's."

The People Afraid of God's Presence

18Now all the people witnessed the thunderings, the lightning flashes, the sound of the trumpet, and the mountain smoking; and when the people saw *it,* they trembled and stood afar off. 19Then they said to Moses, "You speak with us, and we will hear; but let not God speak with us, lest we die."

20And Moses said to the people, "Do not fear; for God has come to test you, and that His fear may be before you, so that you may not sin." 21So the people stood afar off, but Moses drew near the thick darkness where God *was.*

The Law of the Altar

22Then the LORD said to Moses, "Thus you shall say to the children of Israel: 'You have seen that I have talked with you from heaven. 23You shall not make *anything to be* with Me—gods of

TIME CAPSULE  1595 B.C.	
1595	Hittite king Mursilis I sacks Aleppo in northern Syria
1595	Mursilis I ends Old Babylonian dynasty of Hammurabi
1595–1000	Middle Babylonian period
1595	Agum II rules Babylon as first king of Kassite dynasty

19:18 [a]Septuagint reads *all the people.*

silver or gods of gold you shall not make for yourselves. 24An altar of earth you shall make for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. In every place where I record My name I will come to you, and I will bless you. 25And if you make Me an altar of stone, you shall not build it of hewn stone; for if you use your tool on it, you have profaned it. 26Nor shall you go up by steps to My altar, that your nakedness may not be exposed on it.'

The Law Concerning Servants

21 1"Now these *are* the judgments which you shall set before them: 2If you buy a Hebrew servant, he shall serve six years; and in the seventh he shall go out free and pay nothing. 3If he comes in by himself, he shall go out by himself; if he *comes in* married, then his wife shall go out with him. 4If his master has given him a wife, and she has borne him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself. 5But if the servant plainly says, 'I love my master, my wife, and my children; I will not go out free,' 6then his master shall bring him to the judges. He shall also bring him to the door, or to the doorpost, and his master shall pierce his ear with an awl; and he shall serve him forever.

7"And if a man sells his daughter to be a female slave, she shall not go out as the male slaves do. 8If she does not please her master, who has betrothed her to himself, then he shall let her be redeemed. He shall have no right to sell her to a foreign people, since he has dealt deceitfully with her. 9And if he has betrothed her to his son, he shall deal with her according to the custom of daughters. 10If he takes another *wife,* he shall not diminish her food, her clothing, and her marriage rights. 11And if he does not do these three for her, then she shall go out free, without *paying* money.

The Law Concerning Violence

12"He who strikes a man so that he dies shall surely be put to death. 13However, if he did not lie in wait, but God delivered *him* into his hand, then I will appoint for you a place where he may flee.

14"But if a man acts with premeditation against his neighbor, to kill him by treachery, you shall take him from My altar, that he may die.

15"And he who strikes his father or his mother shall surely be put to death.

16"He who kidnaps a man and sells him, or if he is found in his hand, shall surely be put to death.

17"And he who curses his father or his mother shall surely be put to death.

18"If men contend with each other, and one strikes the other with a stone or with *his* fist, and he does not die but is confined to *his* bed, 19if he rises again and walks about outside with his staff, then he who struck *him* shall be acquitted. He shall only pay *for* the loss of his time, and shall provide *for him* to be thoroughly healed.

20"And if a man beats his male or female servant with a rod, so that he dies under his hand, he shall surely be punished. 21Notwithstanding, if he remains alive a day or two, he shall not be punished; for he *is* his property.

22"If men fight, and hurt a woman with child, so that she gives birth prematurely, yet no harm follows, he shall surely be punished accordingly as the woman's husband imposes on him; and he shall pay as the judges *determine.* 23But if *any* harm follows, then you shall give life for life, 24eye for eye, tooth for tooth, hand for hand, foot for foot, 25burn for burn, wound for wound, stripe for stripe.

The Ox That Gored (Ex. 21:28–32)

Certain laws found in the Law of Moses concern subject matter that is treated quite similarly in the laws of other ancient Near Eastern cultures. One example is the law dealing with an ox that gores a human causing personal injury or death (Ex. 21:28–32). A "goring-ox" law was not unique to Israel; at least four other ancient Near Eastern traditions had legislation on this issue.

The earliest appearance of ox-goring laws comes from Eshnunna, an early Old Babylonian period site (c. 2017–1793 B.C.) on the Diyala River in Mesopotamia. Such laws are also found in the Code of Hammurabi, a set of legal promulgations from Babylon (c. 1792–1750 B.C.). In these laws, there is no stipulation to stone an ox that gored habitually. The owner, rather, was heavily fined, especially if the ox had not been previously dehorned. In Israel, owners were also fined (21:30–32), but the ox was stoned (21:28).

Other examples of ox-goring legislation show that such laws existed over a long period of time. One letter comes from the Old Babylonian city of Mari on the Syrian side of the Euphrates River. The Mari tablets date from around 1813 to 1760 B.C., and demonstrate that goring-ox laws were actually put into practice in Syro-Mesopotamia during the time of the biblical patriarchs. Another letter from Nuzi in northern Mesopotamia places similar laws a few centuries later (c. 1450–1330 B.C.).

Apparently, Israel shared in a tradition of laws that were common in the ancient Near East. In the case of the goring-ox laws, Israel and the Old Babylonian cultures shared the principle of negligence and liability. Owners who failed to safeguard against potentially dangerous situations were held responsible (21:29).

The Code of Hammurabi (Ex. 22:16, 17)

Babylon's king Hammurabi (1792–1750 B.C.) is best known for his law code. The Code of Hammurabi (as it is called) contains 282 laws and has numerous parallels with Scripture. Few of the laws, however, were ever cited in existing Old Babylonian court cases. At any rate, the collection of laws therein is incomplete and ignores many subjects. Hammurabi did not create these laws; rather, they appear to be a collection of diverse traditions.

The format of the Code of Hammurabi shows a similarity with laws in Exodus, Leviticus, and Deuteronomy. Both the Code of Hammurabi and the Covenant Code, found in Ex. 20:22—23:33, have a series of laws structured in an "if . . . then" format. These laws begin with the word "if," introducing a description of a potentially criminal situation. The format continues with the word "then," offering a description of the penalty. This format or style of law is often called case law since its format describes particular cases or situations.

The "if . . . then" format of the Code of Hammurabi appears frequently in the Covenant Code (with and without the word "then"; Ex. 22:8, 16, 17). The similarities of these two codes (and others) show there was a widespread legal tradition in the 2nd millennium B.C. In fact a number of situations mentioned in the Hammurabi code are virtually duplicated in the Mosaic code, often with different penalties.

The Code of Hammurabi shares parallels with scriptural laws recorded in Exodus, Leviticus, and Deuteronomy.

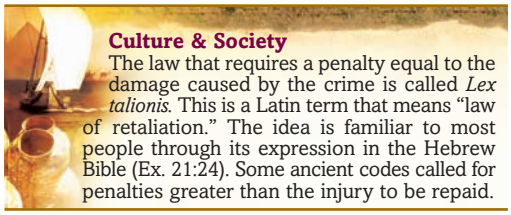
26"If a man strikes the eye of his male or female servant, and destroys it, he shall let him go free for the sake of his eye. 27And if he knocks out the tooth of his male or female servant, he shall let him go free for the sake of his tooth.

Animal Control Laws

28"If an ox gores a man or a woman to death, then the ox shall surely be stoned, and its flesh shall not be eaten; but the owner of the ox *shall be* acquitted. 29But if the ox tended to thrust with its horn in times past, and it has been made known to his owner, and he has not kept it confined, so that it has killed a man or a woman, the ox shall be stoned and its owner also shall be put to death. 30If there is imposed on him a sum of money, then he shall pay to redeem his life, whatever is imposed on him. 31Whether it has gored a son or gored a daughter, according to this judgment it shall be done to him. 32If the ox gores a male or female servant, he shall give to their master thirty shekels of silver, and the ox shall be stoned.

33"And if a man opens a pit, or if a man digs a pit and does not cover it, and an ox or a donkey falls in it, 34the owner of the pit shall make *it* good; he shall give money to their owner, but the dead *animal* shall be his.

35"If one man's ox hurts another's, so that it dies, then they shall sell the live ox and divide the money from it; and the dead *ox* they shall also divide. 36Or if it was known that the ox tended to thrust in time past, and its owner has not kept it confined, he shall surely pay ox for ox, and the dead animal shall be his own.



Culture & Society

The law that requires a penalty equal to the damage caused by the crime is called *Lex talionis.* This is a Latin term that means "law of retaliation." The idea is familiar to most people through its expression in the Hebrew Bible (Ex. 21:24). Some ancient codes called for penalties greater than the injury to be repaid.

Responsibility for Property

22 1"If a man steals an ox or a sheep, and slaughters it or sells it, he shall restore five oxen for an ox and four sheep for a sheep. 2If the thief is found breaking in, and he is struck so that he dies, *there shall be* no guilt for his bloodshed. 3If the sun has risen on him, *there shall be* guilt for his bloodshed. He should make full restitution; if he has nothing, then he shall be sold for his theft. 4If the theft is certainly found alive in his hand, whether it is an ox or donkey or sheep, he shall restore double.

5"If a man causes a field or vineyard to be grazed, and lets loose his animal, and it feeds in another man's field, he shall make restitution from the best of his own field and the best of his own vineyard.

6"If fire breaks out and catches in thorns, so that stacked grain, standing grain, or the field is consumed, he who kindled the fire shall surely make restitution.

7"If a man delivers to his neighbor money or articles to keep, and it is stolen out of the man's house, if the thief is found, he shall pay double. 8If the thief is not found, then the master of the house shall be brought to the judges *to see* whether he has put his hand into his neighbor's goods.

9"For any kind of trespass, *whether it concerns* an ox, a donkey, a sheep, or clothing, *or* for any kind of lost thing which *another* claims to be his, the cause of both parties shall come before

the judges; *and* whomever the judges condemn shall pay double to his neighbor. 10If a man delivers to his neighbor a donkey, an ox, a sheep, or any animal to keep, and it dies, is hurt, or driven away, no one seeing *it,* 11*then* an oath of the LORD shall be between them both, that he has not put his hand into his neighbor's goods; and the owner of it shall accept *that,* and he shall not make *it* good. 12But if, in fact, it is stolen from him, he shall make restitution to the owner of it. 13If it is torn to pieces *by a beast, then* he shall bring it as evidence, *and* he shall not make good what was torn.

14"And if a man borrows *anything* from his neighbor, and it becomes injured or dies, the owner of it not *being* with it, he shall surely make *it* good. 15If its owner *was* with it, he shall not make *it* good; if it *was* hired, it came for its hire.

Moral and Ceremonial Principles

16"If a man entices a virgin who is not betrothed, and lies with her, he shall surely pay the bride-price for her *to be* his wife. 17If her father utterly refuses to give her to him, he shall pay money according to the bride-price of virgins.

18"You shall not permit a sorceress to live.

19"Whoever lies with an animal shall surely be put to death.

20"He who sacrifices to *any* god, except to the LORD only, he shall be utterly destroyed.

21"You shall neither mistreat a stranger nor oppress him, for you were strangers in the land of Egypt.

22"You shall not afflict any widow or fatherless child. 23If you afflict them in any way, *and* they cry at all to Me, I will surely hear their cry; 24and My wrath will become hot, and I will kill you with the sword; your wives shall be widows, and your children fatherless.

25"If you lend money to *any of* My people *who are* poor among you, you shall not be like a moneylender to him; you shall not charge him interest. 26If you ever take your neighbor's garment as a pledge, you shall return it to him before the sun goes down. 27For that *is* his only covering, it *is* his garment for his skin. What will he sleep in? And it will be that when he cries to Me, I will hear, for I *am* gracious.

28"You shall not revile God, nor curse a ruler of your people.

29"You shall not delay *to offer* the first of your ripe produce and your juices. The firstborn of your sons you shall give to Me. 30Likewise you shall do with your oxen *and* your sheep. It shall be with its mother seven days; on the eighth day you shall give it to Me.

31"And you shall be holy men to Me: you shall not eat meat torn *by beasts* in the field; you shall throw it to the dogs.

Justice for All

23 1"You shall not circulate a false report. Do not put your hand with the wicked to be an unrighteous witness. 2You shall not follow a crowd to do evil; nor shall you testify in a dispute so as to turn aside after many to pervert *justice.* 3You shall not show partiality to a poor man in his dispute.

4"If you meet your enemy's ox or his donkey going astray, you shall surely bring it back to him again. 5If you see the donkey of one who hates you lying under its burden, and you would refrain from helping it, you shall surely help him with it.

6"You shall not pervert the judgment of your poor in his dispute. 7Keep yourself far from a false matter; do not kill the innocent and righteous. For I will not justify the wicked. 8And you shall take no bribe, for a bribe blinds the discerning and perverts the words of the righteous.

9"Also you shall not oppress a stranger, for you know the heart of a stranger, because you were strangers in the land of Egypt.

The Law of Sabbaths

10"Six years you shall sow your land and gather in its produce, 11but the seventh *year* you shall let it rest and lie fallow, that the poor of your people may eat; and what they leave, the beasts of the field may eat. In like manner you shall do with your vineyard *and* your olive grove. 12Six days you shall do your work, and on the seventh day you shall rest, that your ox and your donkey may rest, and the son of your female servant and the stranger may be refreshed.

13"And in all that I have said to you, be circumspect and make no mention of the name of other gods, nor let it be heard from your mouth.

Three Annual Feasts

14"Three times you shall keep a feast to Me in the year: 15You shall keep the Feast of Unleavened Bread (you shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month of Abib, for in it you came out of Egypt; none shall appear before Me empty); 16and the Feast of Harvest, the firstfruits of your labors which you have sown in the field; and the Feast of Ingathering at the end of the year, when you have gathered in *the fruit of* your labors from the field.

17"Three times in the year all your males shall appear before the Lord GOD.[a]

23:17 [a]Hebrew *YHWH,* usually translated *LORD*

[18]"You shall not offer the blood of My sacrifice with leavened bread; nor shall the fat of My sacrifice remain until morning. [19]The first of the firstfruits of your land you shall bring into the house of the LORD your God. You shall not boil a young goat in its mother's milk.

The Angel and the Promises

[20]"Behold, I send an Angel before you to keep you in the way and to bring you into the place which I have prepared. [21]Beware of Him and obey His voice; do not provoke Him, for He will not pardon your transgressions; for My name *is* in Him. [22]But if you indeed obey His voice and do all that I speak, then I will be an enemy to your enemies and an adversary to your adversaries. [23]For My Angel will go before you and bring you in to the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites; and I will cut them off. [24]You shall not bow down to their gods, nor serve them, nor do according to their works; but you shall utterly overthrow them and completely break down their *sacred* pillars.

[25]"So you shall serve the LORD your God, and He will bless your bread and your water. And I will take sickness away from the midst of you. [26]No one shall suffer miscarriage or be barren in your land; I will fulfill the number of your days.

[27]"I will send My fear before you, I will cause confusion among all the people to whom you come, and will make all your enemies turn *their* backs to you. [28]And I will send hornets before you, which shall drive out the Hivite, the Canaanite, and the Hittite from before you. [29]I will not drive them out from before you in one year, lest the land become desolate and the beasts of the field become too numerous for you. [30]Little by little I will drive them out from before you, until you have increased, and you inherit the land. [31]And I will set your bounds from the Red Sea to the sea, Philistia, and from the desert to the River.[a] For I will deliver the inhabitants of the land into your hand, and you shall drive them out before you. [32]You shall make no covenant with them, nor with their gods. [33]They shall not dwell in your land, lest they make you sin against Me. For *if* you serve their gods, it will surely be a snare to you."

Israel Affirms the Covenant

24 [1]Now He said to Moses, "Come up to the LORD, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and worship from afar. [2]And Moses alone shall come near the LORD, but they shall not come near; nor shall the people go up with him."

[3]So Moses came and told the people all the words of the LORD and all the judgments. And all the people answered with one voice and said, "All the words which the LORD has said we will do." [4]And Moses wrote all the words of the LORD. And he rose early in the morning, and built an altar at the foot of the mountain, and twelve pillars according to the twelve tribes of Israel. [5]Then he sent young men of the children of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD. [6]And Moses took half the blood and put *it* in basins, and half the blood he sprinkled on the altar. [7]Then he took the Book of the Covenant and read in the hearing of the people. And they said, "All that the LORD has said we will do, and be obedient." [8]And Moses took the blood, sprinkled *it* on the people, and said, "This is the blood of the covenant which the LORD has made with you according to all these words."

On the Mountain with God

[9]Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel, [10]and they saw the God of Israel. And *there was* under His feet as it were a paved work of sapphire stone, and it was like the very heavens in *its* clarity. [11]But on the nobles of the children of Israel He did not lay His hand. So they saw God, and they ate and drank.

[12]Then the LORD said to Moses, "Come up to

23:31 [a]Hebrew *Nahar,* the Euphrates

Me on the mountain and be there; and I will give you tablets of stone, and the law and commandments which I have written, that you may teach them."

13So Moses arose with his assistant Joshua, and Moses went up to the mountain of God. 14And he said to the elders, "Wait here for us until we come back to you. Indeed, Aaron and Hur *are* with you. If any man has a difficulty, let him go to them." 15Then Moses went up into the mountain, and a cloud covered the mountain.

16Now the glory of the LORD rested on Mount Sinai, and the cloud covered it six days. And on the seventh day He called to Moses out of the midst of the cloud. 17The sight of the glory of the LORD *was* like a consuming fire on the top of the mountain in the eyes of the children of Israel. 18So Moses went into the midst of the cloud and went up into the mountain. And Moses was on the mountain forty days and forty nights.

Offerings for the Sanctuary

25 1Then the LORD spoke to Moses, saying: 2"Speak to the children of Israel, that they bring Me an offering. From everyone who gives it willingly with his heart you shall take My offering. 3And this *is* the offering which you shall take from them: gold, silver, and bronze; 4blue, purple, and scarlet *thread,* fine linen, and goats' *hair;* 5ram skins dyed red, badger skins, and acacia wood; 6oil for the light, and spices for the anointing oil and for the sweet incense; 7onyx stones, and stones to be set in the ephod and in the breastplate. 8And let them make Me a sanctuary, that I may dwell among them. 9According to all that I show you, *that is,* the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make *it.*

The Ark of the Testimony

10"And they shall make an ark of acacia wood; two and a half cubits *shall be* its length, a cubit and a half its width, and a cubit and a half its height. 11And you shall overlay it with pure gold, inside and out you shall overlay it, and shall make on it a molding of gold all around. 12You shall cast four rings of gold for it, and put *them* in its four corners; two rings *shall be* on one side, and two rings on the other side. 13And you shall make poles *of* acacia wood, and overlay them with gold. 14You shall put the poles into the rings on the sides of the ark, that the ark may be carried by them. 15The poles shall be in the rings of the ark; they shall not be taken from it. 16And you shall put into the ark the Testimony which I will give you.

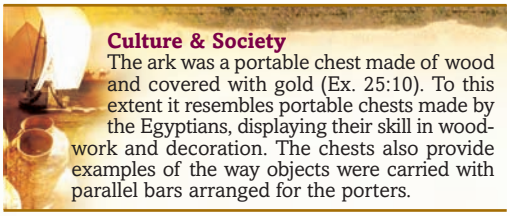
17"You shall make a mercy seat of pure gold; two and a half cubits *shall be* its length and a cubit and a half its width. 18And you shall make two cherubim of gold; of hammered work you shall make them at the two ends of the mercy seat. 19Make one cherub at one end, and the other cherub at the other end; you shall make the cherubim at the two ends of it *of one piece* with the mercy seat. 20And the cherubim shall stretch out *their* wings above, covering the mercy seat with their wings, and they shall face one another; the faces of the cherubim *shall be* toward the mercy seat. 21You shall put the mercy seat on top of the ark, and in the ark you shall put the Testimony that I will give you. 22And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which *are* on the ark of the Testimony, about everything which I will give you in commandment to the children of Israel.

The Table for the Showbread

23"You shall also make a table of acacia wood; two cubits *shall be* its length, a cubit its width, and a cubit and a half its height. 24And you shall overlay it with pure gold, and make a molding of gold all around. 25You shall make for it a frame of a handbreadth all around, and you shall make a gold molding for the frame all around. 26And you shall make for it four rings of gold, and put the rings on the four corners that *are* at its four legs. 27The rings shall be close to the frame, as holders for the poles to bear the table. 28And you shall make the poles of acacia wood, and overlay them with gold, that the table may be carried with them. 29You shall make its dishes, its pans, its pitchers, and its bowls for pouring. You shall make them of pure gold. 30And you shall set the showbread on the table before Me always.

The Gold Lampstand

31"You shall also make a lampstand of pure gold; the lampstand shall be of hammered work. Its shaft, its branches, its bowls, its *ornamental* knobs, and flowers shall be *of one piece.* 32And six branches shall come out of its sides: three branches of the lampstand out of one side, and three branches of the lampstand out of the other side. 33Three bowls *shall be* made like almond *blossoms* on one branch, *with* an *ornamental* knob and a flower, and three bowls made like almond



Culture & Society
The ark was a portable chest made of wood and covered with gold (Ex. 25:10). To this extent it resembles portable chests made by the Egyptians, displaying their skill in woodwork and decoration. The chests also provide examples of the way objects were carried with parallel bars arranged for the porters.

blossoms on the other branch, *with* an *ornamental* knob and a flower—and so for the six branches that come out of the lampstand. 34On the lampstand itself four bowls *shall be* made like almond *blossoms, each with* its *ornamental* knob and flower. 35And *there shall be* a knob under the *first* two branches of the same, a knob under the *second* two branches of the same, and a knob under the *third* two branches of the same, according to the six branches that extend from the lampstand. 36Their knobs and their branches *shall be of one piece;* all of it *shall be* one hammered piece of pure gold. 37You shall make seven lamps for it, and they shall arrange its lamps so that they give light in front of it. 38And its wick-trimmers and their trays *shall be* of pure gold. 39It shall be made of a talent of pure gold, with all these utensils. 40And see to it that you make *them* according to the pattern which was shown you on the mountain.

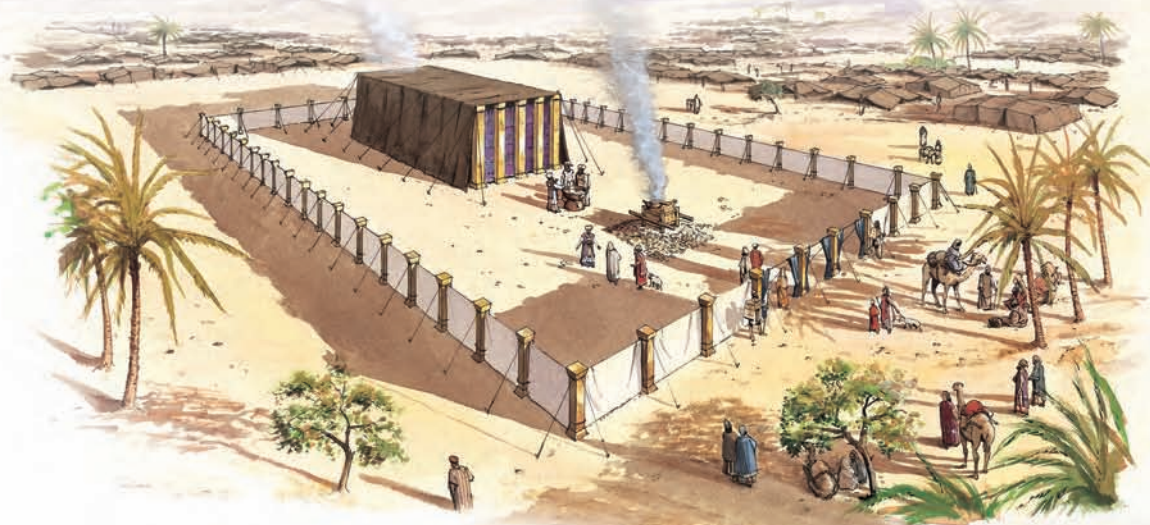
The Tabernacle

26 1"Moreover you shall make the tabernacle *with* ten curtains *of* fine woven linen and blue, purple, and scarlet *thread;* with artistic designs of cherubim you shall weave them. 2The length of each curtain *shall be* twenty-eight cubits, and the width of each curtain four cubits. And every one of the curtains shall have the same measurements. 3Five curtains shall be coupled to one another, and *the other* five curtains *shall be* coupled to one another. 4And you shall make loops of blue *yarn* on the edge of the curtain on the selvedge of *one* set, and likewise you shall do on the outer edge of *the other* curtain of the second set. 5Fifty loops you shall make in the one curtain, and fifty loops you shall make on the edge of the curtain that *is* on the end of the second set, that the loops may be clasped to one another. 6And you shall make fifty clasps of gold, and couple the curtains together with the clasps, so that it may be one tabernacle.

7"You shall also make curtains of goats' *hair,* to be a tent over the tabernacle. You shall make eleven curtains. 8The length of each curtain *shall be* thirty cubits, and the width of each curtain four cubits; and the eleven curtains shall all have the same measurements. 9And you shall couple five curtains by themselves and six curtains by themselves, and you shall double over the sixth curtain at the forefront of the tent. 10You shall make fifty loops on the edge of the curtain that is outermost in *one* set, and fifty loops on the edge of the curtain of the second set. 11And you shall make fifty bronze clasps, put the clasps into the loops, and couple the tent together, that it may be one. 12The remnant that remains of the curtains of the tent, the half curtain that remains, shall hang over the back of the tabernacle. 13And a cubit on one side and a cubit on the other side, of what remains of the length of the curtains of the tent, shall hang over the sides of the tabernacle, on this side and on that side, to cover it.

14"You shall also make a covering of ram skins dyed red for the tent, and a covering of badger skins above that.

15"And for the tabernacle you shall make the boards of acacia wood, standing upright. 16Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the width of each board. 17Two tenons *shall be* in each board for binding one to another. Thus you shall make for all the boards of the tabernacle. 18And you shall make the boards for the tabernacle, twenty boards for the south side. 19You shall make forty sockets of silver under the twenty boards: two sockets under each of the boards for its two tenons. 20And for the second side of the tabernacle, the north side, *there shall be* twenty boards 21and their forty sockets of silver: two sockets under each of the boards. 22For the far side of the tabernacle, westward, you shall make six boards. 23And you shall also make two boards for the two back corners of

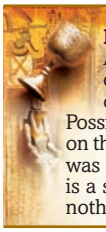


the tabernacle. 24They shall be coupled together
at the bottom and they shall be coupled together at
the top by one ring. Thus it shall be for both of
them. They shall be for the two corners. 25So
there shall be eight boards with their sockets of
silver—sixteen sockets—two sockets under each
of the boards.

26"And you shall make bars of acacia wood:
five for the boards on one side of the tabernacle,
27five bars for the boards on the other side of the
tabernacle, and five bars for the boards of the
side of the tabernacle, for the far side westward.
28The middle bar shall pass through the midst of
the boards from end to end. 29You shall overlay
the boards with gold, make their rings of gold *as*
holders for the bars, and overlay the bars with
gold. 30And you shall raise up the tabernacle according to its pattern which you were shown on
the mountain.

31"You shall make a veil woven of blue, purple, and scarlet *thread,* and fine woven linen. It
shall be woven with an artistic design of cherubim. 32You shall hang it upon the four pillars of
acacia *wood* overlaid with gold. Their hooks *shall*
be gold, upon four sockets of silver. 33And you
shall hang the veil from the clasps. Then you
shall bring the ark of the Testimony in there, behind the veil. The veil shall be a divider for you
between the holy *place* and the Most Holy. 34You
shall put the mercy seat upon the ark of the Testimony in the Most Holy. 35You shall set the table
outside the veil, and the lampstand across from
the table on the side of the tabernacle toward the
south; and you shall put the table on the north side.

36"You shall make a screen for the door of
the tabernacle, *woven of* blue, purple, and scarlet
thread, and fine woven linen, made by a weaver.
37And you shall make for the screen five pillars
of acacia *wood,* and overlay them with gold; their
hooks *shall be* gold, and you shall cast five sockets of bronze for them.



Religion & Worship
Ancient altars from the Middle East were often provided with projections on the four corners, called horns in the Bible (Ex. 27:2). Possibly these horns were used to hold the animal on the altar, as Ps. 118:27 would suggest. The bull was honored in different religions and the horn is a symbol of divine strength. But Exodus says nothing of this.

The Altar of Burnt Offering

27 1"You shall make an altar of acacia wood,
five cubits long and five cubits wide—the
altar shall be square—and its height *shall be*
three cubits. 2You shall make its horns on its four
corners; its horns shall be of one piece with it.
And you shall overlay it with bronze. 3Also you
shall make its pans to receive its ashes, and its
shovels and its basins and its forks and its
firepans; you shall make all its utensils of
bronze. 4You shall make a grate for it, a network
of bronze; and on the network you shall make
four bronze rings at its four corners. 5You shall
put it under the rim of the altar beneath, that the
network may be midway up the altar. 6And you
shall make poles for the altar, poles of acacia
wood, and overlay them with bronze. 7The poles
shall be put in the rings, and the poles shall be on
the two sides of the altar to bear it. 8You shall
make it hollow with boards; as it was shown you
on the mountain, so shall they make *it.*

The Court of the Tabernacle

9"You shall also make the court of the tabernacle. For the south side *there shall be* hangings
for the court *made of* fine woven linen, one hundred cubits long for one side. 10And its twenty
pillars and their twenty sockets *shall be* bronze.
The hooks of the pillars and their bands *shall be*
silver. 11Likewise along the length of the north
side *there shall be* hangings one hundred *cubits*
long, with its twenty pillars and their twenty
sockets of bronze, and the hooks of the pillars
and their bands of silver.

12"And along the width of the court on the
west side *shall be* hangings of fifty cubits, with
their ten pillars and their ten sockets. 13The
width of the court on the east side *shall be* fifty
cubits. 14The hangings on *one* side *of the gate*
shall be fifteen cubits, *with* their three pillars and
their three sockets. 15And on the other side *shall*
be hangings of fifteen *cubits, with* their three pillars and their three sockets.

16"For the gate of the court *there shall be* a
screen twenty cubits long, *woven of* blue, purple,
and scarlet *thread,* and fine woven linen, made
by a weaver. It *shall have* four pillars and four
sockets. 17All the pillars around the court shall
have bands of silver; their hooks *shall be* of silver and their sockets of bronze. 18The length of
the court *shall be* one hundred cubits, the width
fifty throughout, and the height five cubits, *made*
of fine woven linen, and its sockets of bronze.
19All the utensils of the tabernacle for all its service, all its pegs, and all the pegs of the court,
shall be of bronze.

The Care of the Lampstand

20"And you shall command the children of
Israel that they bring you pure oil of pressed
olives for the light, to cause the lamp to burn
continually. 21In the tabernacle of meeting, outside the veil which *is* before the Testimony,
Aaron and his sons shall tend it from evening until morning before the LORD. *It shall be* a statute

forever to their generations on behalf of the children of Israel.

Garments for the Priesthood

28 1"Now take Aaron your brother, and his sons with him, from among the children of Israel, that he may minister to Me as priest, Aaron *and* Aaron's sons: Nadab, Abihu, Eleazar, and Ithamar. 2And you shall make holy garments for Aaron your brother, for glory and for beauty. 3So you shall speak to all *who are* gifted artisans, whom I have filled with the spirit of wisdom, that they may make Aaron's garments, to consecrate him, that he may minister to Me as priest. 4And these *are* the garments which they shall make: a breastplate, an ephod,[a] a robe, a skillfully woven tunic, a turban, and a sash. So they shall make holy garments for Aaron your brother and his sons, that he may minister to Me as priest.

The Ephod

5"They shall take the gold, blue, purple, and scarlet *thread,* and the fine linen, 6and they shall make the ephod of gold, blue, purple, *and* scarlet *thread,* and fine woven linen, artistically worked. 7It shall have two shoulder straps joined at its two edges, and *so* it shall be joined together. 8And the intricately woven band of the ephod, which *is* on it, shall be of the same workmanship, *made of* gold, blue, purple, and scarlet *thread,* and fine woven linen.

9"Then you shall take two onyx stones and engrave on them the names of the sons of Israel: 10six of their names on one stone and six names on the other stone, in order of their birth. 11With the work of an engraver in stone, *like* the engravings of a signet, you shall engrave the two stones with the names of the sons of Israel. You shall set them in settings of gold. 12And you shall put the two stones on the shoulders of the ephod *as* memorial stones for the sons of Israel. So Aaron shall bear their names before the LORD on his two shoulders as a memorial. 13You shall also make settings of gold, 14and you shall make two chains of pure gold like braided cords, and fasten the braided chains to the settings.

The Breastplate

15"You shall make the breastplate of judgment. Artistically woven according to the workmanship of the ephod you shall make it: of gold, blue, purple, and scarlet *thread,* and fine woven linen, you shall make it. 16It shall be doubled into a square: a span *shall be* its length, and a span *shall be* its width. 17And you shall put settings of stones in it, four rows of stones: *The first* row *shall be* a sardius, a topaz, and an emerald; *this shall be* the first row; 18the second row *shall be* a turquoise, a sapphire, and a diamond; 19the third row, a jacinth, an agate, and an amethyst; 20and the fourth row, a beryl, an onyx, and a jasper. They shall be set in gold settings. 21And the stones shall have the names of the sons of Israel, twelve according to their names, *like* the engravings of a signet, each one with its own name; they shall be according to the twelve tribes.

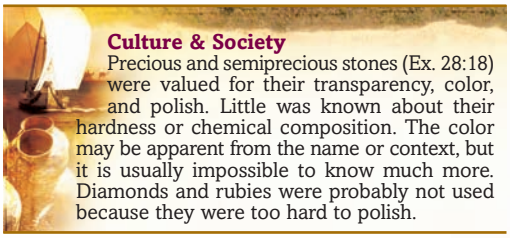
22"You shall make chains for the breastplate at the end, like braided cords of pure gold. 23And you shall make two rings of gold for the breastplate, and put the two rings on the two ends of the breastplate. 24Then you shall put the two braided *chains* of gold in the two rings which are on the ends of the breastplate; 25and the *other* two ends of the two braided *chains* you shall fasten to the two settings, and put them on the shoulder straps of the ephod in the front.

26"You shall make two rings of gold, and put them on the two ends of the breastplate, on the edge of it, which is on the inner side of the ephod. 27And two *other* rings of gold you shall make, and put them on the two shoulder straps, underneath the ephod toward its front, right at the seam above the intricately woven band of the ephod. 28They shall bind the breastplate by means of its rings to the rings of the ephod, using a blue cord, so that it is above the intricately woven band of the ephod, and so that the breastplate does not come loose from the ephod.

29"So Aaron shall bear the names of the sons of Israel on the breastplate of judgment over his heart, when he goes into the holy *place,* as a memorial before the LORD continually. 30And you shall put in the breastplate of judgment the Urim and the Thummim,[a] and they shall be over Aaron's heart when he goes in before the LORD. So Aaron shall bear the judgment of the children of Israel over his heart before the LORD continually.

Other Priestly Garments

31"You shall make the robe of the ephod all of blue. 32There shall be an opening for his head in the middle of it; it shall have a woven binding all around its opening, like the opening in a coat of mail, so that it does not tear. 33And upon its



Culture & Society
Precious and semiprecious stones (Ex. 28:18) were valued for their transparency, color, and polish. Little was known about their hardness or chemical composition. The color may be apparent from the name or context, but it is usually impossible to know much more. Diamonds and rubies were probably not used because they were too hard to polish.

28:4 [a]That is, an ornamented vest 28:30 [a]Literally *the Lights and the Perfections* (compare Leviticus 8:8)

hem you shall make pomegranates of blue, purple, and scarlet, all around its hem, and bells of gold between them all around: 34a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe all around. 35And it shall be upon Aaron when he ministers, and its sound will be heard when he goes into the holy *place* before the LORD and when he comes out, that he may not die.

36"You shall also make a plate of pure gold and engrave on it, *like* the engraving of a signet:

HOLINESS TO THE LORD.

37And you shall put it on a blue cord, that it may be on the turban; it shall be on the front of the turban. 38So it shall be on Aaron's forehead, that Aaron may bear the iniquity of the holy things which the children of Israel hallow in all their holy gifts; and it shall always be on his forehead, that they may be accepted before the LORD.

39"You shall skillfully weave the tunic of fine linen *thread,* you shall make the turban of fine linen, and you shall make the sash of woven work.

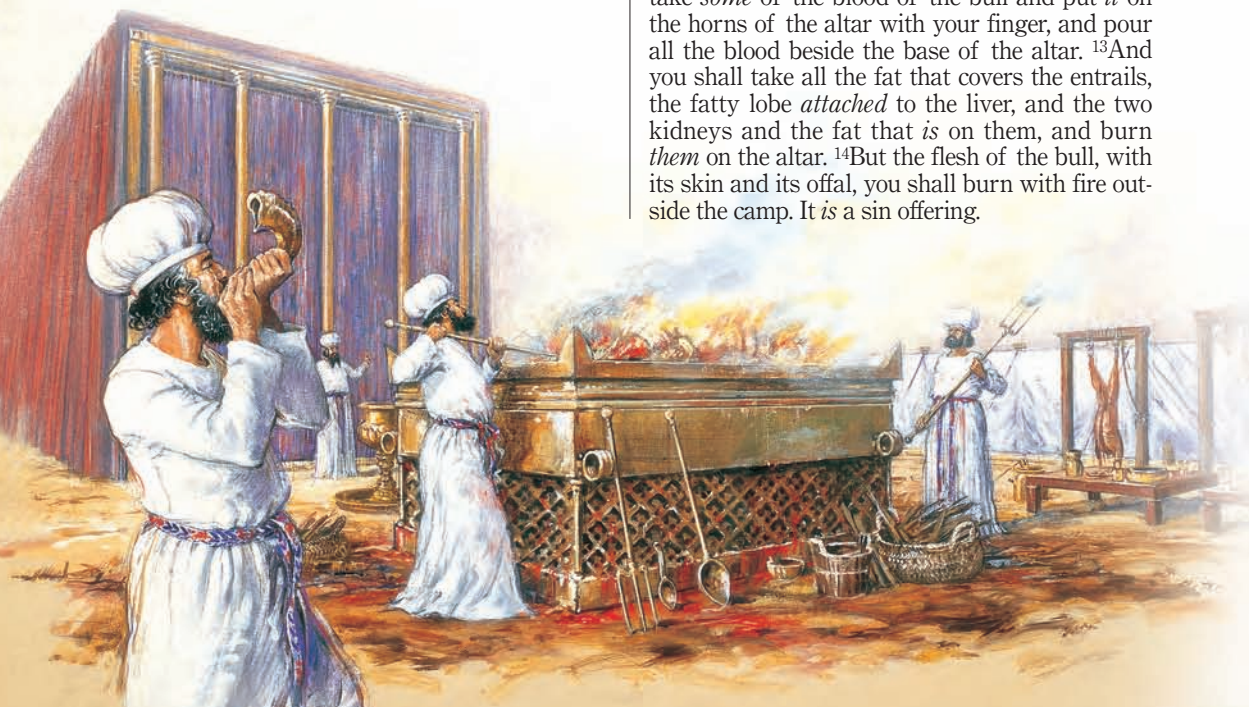
40"For Aaron's sons you shall make tunics, and you shall make sashes for them. And you shall make hats for them, for glory and beauty. 41So you shall put them on Aaron your brother and on his sons with him. You shall anoint them, consecrate them, and sanctify them, that they may minister to Me as priests. 42And you shall make for them linen trousers to cover their nakedness; they shall reach from the waist to the thighs. 43They shall be on Aaron and on his sons when they come into the tabernacle of meeting, or when they come near the altar to minister in the holy *place,* that they do not incur iniquity and die. *It shall be* a statute forever to him and his descendants after him.

Aaron and His Sons Consecrated

29 1"And this is what you shall do to them to hallow them for ministering to Me as priests: Take one young bull and two rams without blemish, 2and unleavened bread, unleavened cakes mixed with oil, and unleavened wafers anointed with oil (you shall make them of wheat flour). 3You shall put them in one basket and bring them in the basket, with the bull and the two rams.

4"And Aaron and his sons you shall bring to the door of the tabernacle of meeting, and you shall wash them with water. 5Then you shall take the garments, put the tunic on Aaron, and the robe of the ephod, the ephod, and the breastplate, and gird him with the intricately woven band of the ephod. 6You shall put the turban on his head, and put the holy crown on the turban. 7And you shall take the anointing oil, pour *it* on his head, and anoint him. 8Then you shall bring his sons and put tunics on them. 9And you shall gird them with sashes, Aaron and his sons, and put the hats on them. The priesthood shall be theirs for a perpetual statute. So you shall consecrate Aaron and his sons.

10"You shall also have the bull brought before the tabernacle of meeting, and Aaron and his sons shall put their hands on the head of the bull. 11Then you shall kill the bull before the LORD, *by* the door of the tabernacle of meeting. 12You shall take *some* of the blood of the bull and put *it* on the horns of the altar with your finger, and pour all the blood beside the base of the altar. 13And you shall take all the fat that covers the entrails, the fatty lobe *attached* to the liver, and the two kidneys and the fat that *is* on them, and burn *them* on the altar. 14But the flesh of the bull, with its skin and its offal, you shall burn with fire outside the camp. It *is* a sin offering.



15"You shall also take one ram, and Aaron
and his sons shall put their hands on the head of
the ram; 16and you shall kill the ram, and you
shall take its blood and sprinkle *it* all around on
the altar. 17Then you shall cut the ram in pieces,
wash its entrails and its legs, and put *them* with
its pieces and with its head. 18And you shall burn
the whole ram on the altar. It *is* a burnt offering
to the LORD; it *is* a sweet aroma, an offering made
by fire to the LORD.

19"You shall also take the other ram, and
Aaron and his sons shall put their hands on the
head of the ram. 20Then you shall kill the ram,
and take some of its blood and put *it* on the tip
of the right ear of Aaron and on the tip of the
right ear of his sons, on the thumb of their right
hand and on the big toe of their right foot, and
sprinkle the blood all around on the altar. 21And
you shall take some of the blood that is on the al-
tar, and some of the anointing oil, and sprinkle *it*
on Aaron and on his garments, on his sons and
on the garments of his sons with him; and he
and his garments shall be hallowed, and his sons
and his sons' garments with him.

22"Also you shall take the fat of the ram, the
fat tail, the fat that covers the entrails, the fatty
lobe *attached to* the liver, the two kidneys and the
fat on them, the right thigh (for it *is* a ram of con-
secration), 23one loaf of bread, one cake *made with*
oil, and one wafer from the basket of the unleav-
ened bread that *is* before the LORD; 24and you shall
put all these in the hands of Aaron and in the
hands of his sons, and you shall wave them *as* a
wave offering before the LORD. 25You shall receive
them back from their hands and burn *them* on the
altar as a burnt offering, as a sweet aroma before
the LORD. It *is* an offering made by fire to the LORD.

26"Then you shall take the breast of the ram
of Aaron's consecration and wave it *as* a wave of-
fering before the LORD; and it shall be your por-
tion. 27And from the ram of the consecration you
shall consecrate the breast of the wave offering
which is waved, and the thigh of the heave offer-
ing which is raised, of *that* which *is* for Aaron
and of *that* which is for his sons. 28It shall be
from the children of Israel *for* Aaron and his
sons by a statute forever. For it is a heave offer-
ing; it shall be a heave offering from the children
of Israel from the sacrifices of their peace offer-
ings, *that is,* their heave offering to the LORD.

29"And the holy garments of Aaron shall be
his sons' after him, to be anointed in them and to
be consecrated in them. 30That son who becomes
priest in his place shall put them on for seven
days, when he enters the tabernacle of meeting
to minister in the holy *place.*

31"And you shall take the ram of the conse-
cration and boil its flesh in the holy place. 32Then
Aaron and his sons shall eat the flesh of the ram,
and the bread that *is* in the basket, *by* the door of
the tabernacle of meeting. 33They shall eat those
things with which the atonement was made, to
consecrate *and* to sanctify them; but an outsider
shall not eat *them,* because they *are* holy. 34And
if any of the flesh of the consecration offerings,
or of the bread, remains until the morning, then
you shall burn the remainder with fire. It shall
not be eaten, because it *is* holy.

35"Thus you shall do to Aaron and his sons,
according to all that I have commanded you.
Seven days you shall consecrate them. 36And you
shall offer a bull every day *as* a sin offering for
atonement. You shall cleanse the altar when you
make atonement for it, and you shall anoint it to
sanctify it. 37Seven days you shall make atone-
ment for the altar and sanctify it. And the altar
shall be most holy. Whatever touches the altar
must be holy.[a]

The Daily Offerings

38"Now this *is* what you shall offer on the al-
tar: two lambs of the first year, day by day con-
tinually. 39One lamb you shall offer in the morn-
ing, and the other lamb you shall offer at twilight.
40With the one lamb shall be one-tenth *of an*
ephah of flour mixed with one-fourth of a hin of
pressed oil, and one-fourth of a hin of wine *as* a
drink offering. 41And the other lamb you shall of-
fer at twilight; and you shall offer with it the
grain offering and the drink offering, as in the
morning, for a sweet aroma, an offering made by
fire to the LORD. 42*This shall be* a continual burnt
offering throughout your generations *at* the door
of the tabernacle of meeting before the LORD,
where I will meet you to speak with you. 43And
there I will meet with the children of Israel, and
the tabernacle shall be sanctified by My glory.
44So I will consecrate the tabernacle of meeting
and the altar. I will also consecrate both Aaron
and his sons to minister to Me as priests. 45I will
dwell among the children of Israel and will be

TIME CAPSULE 	1553 to 1540 B.C.
1553	Kamose wars with Hyksos and reaches Avaris
1550–1069	The New Kingdom in Egypt
1540	Ahmose I expels Hyksos from Egypt
1540	Ahmose I begins 3-year siege of Sharuhen in south Palestine
1540	Thebes becomes the family burying ground of the pharaohs

29:37 [a]Compare Numbers 4:15 and Haggai 2:11–13

their God. 46And they shall know that I *am* the LORD their God, who brought them up out of the land of Egypt, that I may dwell among them. I *am* the LORD their God.

The Altar of Incense

30 1"You shall make an altar to burn incense on; you shall make it of acacia wood. 2A cubit *shall be* its length and a cubit its width—it shall be square—and two cubits *shall be* its height. Its horns *shall be* of one piece with it. 3And you shall overlay its top, its sides all around, and its horns with pure gold; and you shall make for it a molding of gold all around. 4Two gold rings you shall make for it, under the molding on both its sides. You shall place *them* on its two sides, and they will be holders for the poles with which to bear it. 5You shall make the poles of acacia wood, and overlay them with gold. 6And you shall put it before the veil that *is* before the ark of the Testimony, before the mercy seat that *is* over the Testimony, where I will meet with you.

7"Aaron shall burn on it sweet incense every morning; when he tends the lamps, he shall burn incense on it. 8And when Aaron lights the lamps at twilight, he shall burn incense on it, a perpetual incense before the LORD throughout your generations. 9You shall not offer strange incense on it, or a burnt offering, or a grain offering; nor shall you pour a drink offering on it. 10And Aaron shall make atonement upon its horns once a year with the blood of the sin offering of atonement; once a year he shall make atonement upon it throughout your generations. It *is* most holy to the LORD."

The Ransom Money

11Then the LORD spoke to Moses, saying: 12"When you take the census of the children of Israel for their number, then every man shall give a ransom for himself to the LORD, when you number them, that there may be no plague among them when *you* number them. 13This is what everyone among those who are numbered shall give: half a shekel according to the shekel of the sanctuary (a shekel *is* twenty gerahs). The half-shekel *shall be* an offering to the LORD. 14Everyone included among those who are numbered, from twenty years old and above, shall give an offering to the LORD. 15The rich shall not give more and the poor shall not give less than half a shekel, when *you* give an offering to the LORD, to make atonement for yourselves. 16And you shall take the atonement money of the children of Israel, and shall appoint it for the service of the tabernacle of meeting, that it may be a memorial for the children of Israel before the LORD, to make atonement for yourselves."

Trade & Economics
Spices (Ex. 30:34) were an important part of trade and commerce. They were imported from Arabia and from as far away as India, which could be reached from Egypt by sea. Most were plant products, such as gums and resins. Onycha was taken from a mollusk that lives in the Red Sea. Its exotic origin adds to its perceived value.

The Bronze Laver

17Then the LORD spoke to Moses, saying: 18"You shall also make a laver of bronze, with its base also of bronze, for washing. You shall put it between the tabernacle of meeting and the altar. And you shall put water in it, 19for Aaron and his sons shall wash their hands and their feet in water from it. 20When they go into the tabernacle of meeting, or when they come near the altar to minister, to burn an offering made by fire to the LORD, they shall wash with water, lest they die. 21So they shall wash their hands and their feet, lest they die. And it shall be a statute forever to them—to him and his descendants throughout their generations."

The Holy Anointing Oil

22Moreover the LORD spoke to Moses, saying: 23"Also take for yourself quality spices—five hundred *shekels* of liquid myrrh, half as much sweet-smelling cinnamon (two hundred and fifty *shekels*), two hundred and fifty *shekels* of sweet-smelling cane, 24five hundred *shekels* of cassia, according to the shekel of the sanctuary, and a hin of olive oil. 25And you shall make from these a holy anointing oil, an ointment compounded according to the art of the perfumer. It shall be a holy anointing oil. 26With it you shall anoint the tabernacle of meeting and the ark of the Testimony; 27the table and all its utensils, the lampstand and its utensils, and the altar of incense; 28the altar of burnt offering with all its utensils, and the laver and its base. 29You shall consecrate them, that they may be most holy; whatever touches them must be holy.[a] 30And you shall anoint Aaron and his sons, and consecrate them, that *they* may minister to Me as priests.

31"And you shall speak to the children of Israel, saying: 'This shall be a holy anointing oil to Me throughout your generations. 32It shall not be poured on man's flesh; nor shall you make *any other* like it, according to its composition. It *is* holy, *and* it shall be holy to you. 33Whoever compounds *any* like it, or whoever puts *any* of it on an outsider, shall be cut off from his people.' "

30:29 [a]Compare Numbers 4:15 and Haggai 2:11–13

The Incense

34And the LORD said to Moses: "Take sweet
spices, stacte and onycha and galbanum, and
pure frankincense with *these* sweet spices; there
shall be equal amounts of each. 35You shall make
of these an incense, a compound according to the
art of the perfumer, salted, pure, *and* holy. 36And
you shall beat *some* of it very fine, and put some
of it before the Testimony in the tabernacle of
meeting where I will meet with you. It shall be
most holy to you. 37But *as for* the incense which
you shall make, you shall not make any for your-
selves, according to its composition. It shall be to
you holy for the LORD. 38Whoever makes *any* like
it, to smell it, he shall be cut off from his people."

Artisans for Building the Tabernacle

31 1Then the LORD spoke to Moses, saying:
2"See, I have called by name Bezalel the son
of Uri, the son of Hur, of the tribe of Judah. 3And I
have filled him with the Spirit of God, in wisdom,
in understanding, in knowledge, and in all *manner
of* workmanship, 4to design artistic works, to work
in gold, in silver, in bronze, 5in cutting jewels for
setting, in carving wood, and to work in all *man-
ner of* workmanship.

6"And I, indeed I, have appointed with him
Aholiab the son of Ahisamach, of the tribe of
Dan; and I have put wisdom in the hearts of all the
gifted artisans, that they may make all that I have
commanded you: 7the tabernacle of meeting, the
ark of the Testimony and the mercy seat that *is* on
it, and all the furniture of the tabernacle— 8the
table and its utensils, the pure *gold* lampstand
with all its utensils, the altar of incense, 9the altar
of burnt offering with all its utensils, and the laver
and its base— 10the garments of ministry,[a] the
holy garments for Aaron the priest and the gar-
ments of his sons, to minister as priests, 11and the
anointing oil and sweet incense for the holy *place.*
According to all that I have commanded you they
shall do."

The Sabbath Law

12And the LORD spoke to Moses, saying,
13"Speak also to the children of Israel, saying:
'Surely My Sabbaths you shall keep, for it *is* a sign
between Me and you throughout your generations,
that *you* may know that I *am* the LORD who sancti-
fies you. 14You shall keep the Sabbath, therefore,
for *it is* holy to you. Everyone who profanes it shall
surely be put to death; for whoever does *any* work
on it, that person shall be cut off from among his
people. 15Work shall be done for six days, but the
seventh *is* the Sabbath of rest, holy to the LORD.
Whoever does *any* work on the Sabbath day, he
shall surely be put to death. 16Therefore the chil-
dren of Israel shall keep the Sabbath, to observe
the Sabbath throughout their generations *as* a per-
petual covenant. 17It *is* a sign between Me and the
children of Israel forever; for *in* six days the LORD
made the heavens and the earth, and on the sev-
enth day He rested and was refreshed.' "

18And when He had made an end of speak-
ing with him on Mount Sinai, He gave Moses two
tablets of the Testimony, tablets of stone, written
with the finger of God.

The Gold Calf

32 1Now when the people saw that Moses de-
layed coming down from the mountain,
the people gathered together to Aaron, and said
to him, "Come, make us gods that shall go before
us; for *as for* this Moses, the man who brought
us up out of the land of Egypt, we do not know
what has become of him."

2And Aaron said to them, "Break off the
golden earrings which *are* in the ears of your
wives, your sons, and your daughters, and bring
them to me." 3So all the people broke off the
golden earrings which *were* in their ears, and
brought *them* to Aaron. 4And he received *the gold*
from their hand, and he fashioned it with an en-
graving tool, and made a molded calf.

Then they said, "This *is* your god, O Israel,
that brought you out of the land of Egypt!"

5So when Aaron saw *it,* he built an altar be-
fore it. And Aaron made a proclamation and said,
"Tomorrow *is* a feast to the LORD." 6Then they
rose early on the next day, offered burnt offerings,

31:10 [a]Or *woven garments*

Calves, Cows, and Bulls Representing the Divine (Ex. 32:1–4)

The stories of Aaron molding the golden calf (Ex. 32:1–4) and Jeroboam building the golden calves for his new temples at Bethel and Dan (1 Kin. 12:28–31) are similar. Aaron's action, at the insistence of the people, came only 40 days after they received the commandments not to worship other gods nor to make images for worship. In almost no time the Israelites broke the rules given them by God. Similarly, God gave Jeroboam the northern kingdom with the provision that he be faithful to God. Jeroboam immediately broke the same commandments as the Israelites did in the wilderness.

But why make a calf? Cattle were common images for deities in the ancient Near East. In Egypt, Hathor, a very popular goddess, was represented as a cow, as a woman with cow horns or ears or both, and as a human with a cow's head. The usual manner of depicting a male deity in Syria-Palestine was to represent him either as a bull or with some features of a bull—usually horns. In Babylon the bull images of Hadad lined the main processional street.

The golden calf was possibly the representation of a Canaanite deity. Both El or Baal are connected with bulls in the Ugaritic texts. No large images of cattle deities have been recovered from Syria-Palestine, but a number of small bull images from the time of the Israelite occupation of the land demonstrate that larger statues could likely have been realistically fashioned in standing positions. If the golden calf represents a Canaanite god, such worship was a blatant rejection of Israel's God.

There is another possibility. In the ancient Near East, bulls, as well as other animals, were sometimes intended not as an image of the deity itself, but as mounts for the god who was understood to be present. Jeroboam's golden calves could have served the same purpose as the cherubim in the temple at Jerusalem. But even this would have been a rejection of the proper worship of Israel's God.

and brought peace offerings; and the people sat
down to eat and drink, and rose up to play.
7And the LORD said to Moses, "Go, get down!
For your people whom you brought out of the
land of Egypt have corrupted *themselves.* 8They
have turned aside quickly out of the way which I
commanded them. They have made themselves a
molded calf, and worshiped it and sacrificed to it,
and said, 'This *is* your god, O Israel, that brought
you out of the land of Egypt!' " 9And the LORD
said to Moses, "I have seen this people, and in-
deed it *is* a stiff-necked people! 10Now therefore,
let Me alone, that My wrath may burn hot
against them and I may consume them. And I
will make of you a great nation."
11Then Moses pleaded with the LORD his
God, and said: "LORD, why does Your wrath burn
hot against Your people whom You have brought
out of the land of Egypt with great power and
with a mighty hand? 12Why should the Egyp-
tians speak, and say, 'He brought them out to
harm them, to kill them in the mountains, and to
consume them from the face of the earth'? Turn
from Your fierce wrath, and relent from this
harm to Your people. 13Remember Abraham,
Isaac, and Israel, Your servants, to whom You
swore by Your own self, and said to them, 'I will
multiply your descendants as the stars of
heaven; and all this land that I have spoken of I
give to your descendants, and they shall inherit *it*
forever.' "[a] 14So the LORD relented from the harm
which He said He would do to His people.
15And Moses turned and went down from
the mountain, and the two tablets of the Testi-
mony *were* in his hand. The tablets *were* written
on both sides; on the one *side* and on the other
they were written. 16Now the tablets *were* the
work of God, and the writing *was* the writing of
God engraved on the tablets.
17And when Joshua heard the noise of the
people as they shouted, he said to Moses, "*There
is* a noise of war in the camp."
18But he said:

"*It is* not the noise of the shout of victory,
Nor the noise of the cry of defeat,
But the sound of singing I hear."

19So it was, as soon as he came near the
camp, that he saw the calf *and* the dancing. So
Moses' anger became hot, and he cast the tablets
out of his hands and broke them at the foot of
the mountain. 20Then he took the calf which they
had made, burned *it* in the fire, and ground *it* to
powder; and he scattered *it* on the water and
made the children of Israel drink *it.* 21And Moses

32:13 [a]Genesis 13:15 and 22:17

said to Aaron, "What did this people do to you that you have brought *so* great a sin upon them?"

22So Aaron said, "Do not let the anger of my lord become hot. You know the people, that they *are set* on evil. 23For they said to me, 'Make us gods that shall go before us; *as for* this Moses, the man who brought us out of the land of Egypt, we do not know what has become of him.' 24And I said to them, 'Whoever has any gold, let them break *it* off.' So they gave *it* to me, and I cast it into the fire, and this calf came out."

25Now when Moses saw that the people *were* unrestrained (for Aaron had not restrained them, to *their* shame among their enemies), 26then Moses stood in the entrance of the camp, and said, "Whoever *is* on the LORD's side—*come* to me!" And all the sons of Levi gathered themselves together to him. 27And he said to them, "Thus says the LORD God of Israel: 'Let every man put his sword on his side, and go in and out from entrance to entrance throughout the camp, and let every man kill his brother, every man his companion, and every man his neighbor.' " 28So the sons of Levi did according to the word of Moses. And about three thousand men of the people fell that day. 29Then Moses said, "Consecrate yourselves today to the LORD, that He may bestow on you a blessing this day, for every man has opposed his son and his brother."

30Now it came to pass on the next day that Moses said to the people, "You have committed a great sin. So now I will go up to the LORD; perhaps I can make atonement for your sin." 31Then Moses returned to the LORD and said, "Oh, these people have committed a great sin, and have made for themselves a god of gold! 32Yet now, if You will forgive their sin—but if not, I pray, blot me out of Your book which You have written."

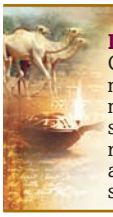
33And the LORD said to Moses, "Whoever has sinned against Me, I will blot him out of My book. 34Now therefore, go, lead the people to *the place* of which I have spoken to you. Behold, My Angel shall go before you. Nevertheless, in the day when I visit for punishment, I will visit punishment upon them for their sin."

35So the LORD plagued the people because of what they did with the calf which Aaron made.

The Command to Leave Sinai

33 1Then the LORD said to Moses, "Depart *and* go up from here, you and the people whom you have brought out of the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, 'To your descendants I will give it.' 2And I will send *My* Angel before you, and I will drive out the Canaanite and the Amorite and the Hittite and the Perizzite and the Hivite and the Jebusite. 3*Go up* to a land flowing with milk and honey; for I will not go up in your midst, lest I consume you on the way, for you *are* a stiff-necked people."

4And when the people heard this bad news, they mourned, and no one put on his ornaments. 5For the LORD had said to Moses, "Say to the children of Israel, 'You *are* a stiff-necked people. I could come up into your midst in one moment and consume you. Now therefore, take off your ornaments, that I may know what to do to you.' " 6So the children of Israel stripped themselves of their ornaments by Mount Horeb.



Daily Life & Customs
Garments and ornaments for the body commonly signify a person's rank and status. It may be that the Israelites were removing such items, or it may be that they were removing whatever items were inappropriate for mourning, whether the items had special value or not (Ex. 33:5).

Moses Meets with the Lord

7Moses took his tent and pitched it outside the camp, far from the camp, and called it the tabernacle of meeting. And it came to pass *that* everyone who sought the LORD went out to the tabernacle of meeting which *was* outside the camp. 8So it was, whenever Moses went out to the tabernacle, *that* all the people rose, and each man stood *at* his tent door and watched Moses until he had gone into the tabernacle. 9And it came to pass, when Moses entered the tabernacle, that the pillar of cloud descended and stood *at* the door of the tabernacle, and *the LORD* talked with Moses. 10All the people saw the pillar of cloud standing *at* the tabernacle door, and all the people rose and worshiped, each man *in* his tent door. 11So the LORD spoke to Moses face to face, as a man speaks to his friend. And he would return to the camp, but his servant Joshua the son of Nun, a young man, did not depart from the tabernacle.

The Promise of God's Presence

12Then Moses said to the LORD, "See, You say to me, 'Bring up this people.' But You have not let me know whom You will send with me. Yet You have said, 'I know you by name, and you have also found grace in My sight.' 13Now therefore, I pray, if I have found grace in Your sight, show me now Your way, that I may know You and that I may find grace in Your sight. And consider that this nation *is* Your people."

14And He said, "My Presence will go *with you,* and I will give you rest."

15Then he said to Him, "If Your Presence does not go *with us,* do not bring us up from here. 16For how then will it be known that Your people and I have found grace in Your sight, except You

Forbidden Religious Objects (Ex. 34:13)

Altars, sacred pillars, and wooden images appear in the Bible as a recurring group of banned religious objects (Ex. 34:13). All three were common in the religious world of Syria-Palestine including Canaan.

Altars were used for making sacrifices to the god of the area. They were constructed where the deity was felt to be present, sometimes along with a temple, a shrine, or an open sanctuary. Many of the numerous ancient altars discovered in Palestine are carefully carved with stone horns on the four top corners. A depression was often carved around the outer top area to catch blood so that it could be ritually sprinkled on the altar itself, a standard sacrificial ritual. Only when devoted to God and restricted to certain locations were altars acceptable for Israel.

Sacred pillars were standing slabs of stone, sometimes carved, which stood in religious centers as representatives of deities. Such cultic items dating from the 3rd millennium B.C. have been recovered from Syria-Palestine. The tops often were shaped into a curve, and sometimes a divine symbol was carved into one of the flat surfaces. They functioned as divine images. Thus, to allow sacred pillars to remain standing would have breached the commandment not to worship other gods (Ex. 20:3).

The Hebrew *Asherim,* translated as "wooden images," were representations of the goddess Asherah. Because of the impermanence of wood and the lack of Old Testament descriptions, the form of the Asherim is uncertain. Some suggest these items were sacred trees or representations of sacred trees. Others suppose they were wooden objects made by humans, possibly poles or images. Since the Asherim stood for the goddess Asherah, it is understandable that the Judahites and Israelites were told to cut down, splinter, and burn them (Deut. 7:5; 12:3).

The many warnings against these forbidden objects suggest the appeal that Canaanite culture had for Judah and Israel. Incorporating indigenous religion into their worship of God posed a constant danger.

go with us? So we shall be separate, Your people and I, from all the people who *are* upon the face of the earth."

17So the LORD said to Moses, "I will also do this thing that you have spoken; for you have found grace in My sight, and I know you by name."

18And he said, "Please, show me Your glory."

19Then He said, "I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion." 20But He said, "You cannot see My face; for no man shall see Me, and live." 21And the LORD said, "Here is a place by Me, and you shall stand on the rock. 22So it shall be, while My glory passes by, that I will put you in the cleft of the rock, and will cover you with My hand while I pass by. 23Then I will take away My hand, and you shall see My back; but My face shall not be seen."

Moses Makes New Tablets

34 1And the LORD said to Moses, "Cut two tablets of stone like the first *ones,* and I will write on *these* tablets the words that were on the first tablets which you broke. 2So be ready in the morning, and come up in the morning to Mount Sinai, and present yourself to Me there on the top of the mountain. 3And no man shall come up with you, and let no man be seen throughout all the mountain; let neither flocks nor herds feed before that mountain."

4So he cut two tablets of stone like the first *ones.* Then Moses rose early in the morning and went up Mount Sinai, as the LORD had commanded him; and he took in his hand the two tablets of stone.

5Now the LORD descended in the cloud and stood with him there, and proclaimed the name of the LORD. 6And the LORD passed before him and proclaimed, "The LORD, the LORD God, merciful and gracious, longsuffering, and abounding in goodness and truth, 7keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing *the guilty,* visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation."

8So Moses made haste and bowed his head toward the earth, and worshiped. 9Then he said, "If now I have found grace in Your sight, O Lord, let my Lord, I pray, go among us, even though we *are* a stiff-necked people; and pardon our iniquity and our sin, and take us as Your inheritance."

The Covenant Renewed

10And He said: "Behold, I make a covenant. Before all your people I will do marvels such as have not been done in all the earth, nor in any nation; and all the people among whom you *are* shall see the work of the LORD. For it *is* an awesome thing that I will do with you. 11Observe what I command you this day. Behold, I am driving out from before you the Amorite and the Canaanite and the Hittite and the Perizzite and the Hivite and the Jebusite. 12Take heed to yourself, lest you make a covenant with the inhabitants of the land where you are going, lest it be a snare in your midst. 13But you shall destroy their altars, break their *sacred* pillars, and cut down their wooden images 14(for you shall worship no other god, for the

LORD, whose name *is* Jealous, *is* a jealous God),
15lest you make a covenant with the inhabitants of
the land, and they play the harlot with their gods
and make sacrifice to their gods, and *one of them*
invites you and you eat of his sacrifice, 16and you
take of his daughters for your sons, and his
daughters play the harlot with their gods and
make your sons play the harlot with their gods.

17"You shall make no molded gods for yourselves.

18"The Feast of Unleavened Bread you shall
keep. Seven days you shall eat unleavened bread,
as I commanded you, in the appointed time of
the month of Abib; for in the month of Abib you
came out from Egypt.

19"All that open the womb *are* Mine, and every
male firstborn among your livestock, *whether* ox
or sheep. 20But the firstborn of a donkey you
shall redeem with a lamb. And if you will not redeem *him,* then you shall break his neck. All the
firstborn of your sons you shall redeem.

"And none shall appear before Me empty-handed.

21"Six days you shall work, but on the seventh day you shall rest; in plowing time and in
harvest you shall rest.

22"And you shall observe the Feast of
Weeks, of the firstfruits of wheat harvest, and
the Feast of Ingathering at the year's end.

23"Three times in the year all your men shall
appear before the Lord, the LORD God of Israel.
24For I will cast out the nations before you and
enlarge your borders; neither will any man covet
your land when you go up to appear before the
LORD your God three times in the year.

25"You shall not offer the blood of My sacrifice with leaven, nor shall the sacrifice of the
Feast of the Passover be left until morning.

26"The first of the firstfruits of your land
you shall bring to the house of the LORD your
God. You shall not boil a young goat in its
mother's milk."

27Then the LORD said to Moses, "Write these
words, for according to the tenor of these words
I have made a covenant with you and with Israel." 28So he was there with the LORD forty days
and forty nights; he neither ate bread nor drank
water. And He wrote on the tablets the words of
the covenant, the Ten Commandments.[a]

The Shining Face of Moses

29Now it was so, when Moses came down
from Mount Sinai (and the two tablets of the Testimony *were* in Moses' hand when he came down
from the mountain), that Moses did not know that
the skin of his face shone while he talked with
Him. 30So when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone,
and they were afraid to come near him. 31Then
Moses called to them, and Aaron and all the rulers
of the congregation returned to him; and Moses
talked with them. 32Afterward all the children of
Israel came near, and he gave them as commandments all that the LORD had spoken with him on
Mount Sinai. 33And when Moses had finished
speaking with them, he put a veil on his face.
34But whenever Moses went in before the LORD to
speak with Him, he would take the veil off until he
came out; and he would come out and speak to the
children of Israel whatever he had been commanded. 35And whenever the children of Israel
saw the face of Moses, that the skin of Moses'
face shone, then Moses would put the veil on his
face again, until he went in to speak with Him.

Sabbath Regulations

35 1Then Moses gathered all the congregation of the children of Israel together, and
said to them, "These *are* the words which the
LORD has commanded *you* to do: 2Work shall be
done for six days, but the seventh day shall be a
holy day for you, a Sabbath of rest to the LORD.
Whoever does any work on it shall be put to
death. 3You shall kindle no fire throughout your
dwellings on the Sabbath day."

Offerings for the Tabernacle

4And Moses spoke to all the congregation of
the children of Israel, saying, "This *is* the thing
which the LORD commanded, saying: 5"Take from
among you an offering to the LORD. Whoever *is*
of a willing heart, let him bring it as an offering to
the LORD: gold, silver, and bronze; 6blue, purple,
and scarlet *thread,* fine linen, and goats' *hair;* 7ram
skins dyed red, badger skins, and acacia wood; 8oil
for the light, and spices for the anointing oil and

34:28 [a]Literally *Ten Words*

for the sweet incense; 9onyx stones, and stones to
be set in the ephod and in the breastplate.

Articles of the Tabernacle

10'All *who are* gifted artisans among you
shall come and make all that the LORD has com-
manded: 11the tabernacle, its tent, its covering, its
clasps, its boards, its bars, its pillars, and its
sockets; 12the ark and its poles, *with* the mercy
seat, and the veil of the covering; 13the table and
its poles, all its utensils, and the showbread;
14also the lampstand for the light, its utensils, its
lamps, and the oil for the light; 15the incense al-
tar, its poles, the anointing oil, the sweet incense,
and the screen for the door at the entrance of the
tabernacle; 16the altar of burnt offering with its
bronze grating, its poles, all its utensils, *and* the
laver and its base; 17the hangings of the court, its
pillars, their sockets, and the screen for the gate
of the court; 18the pegs of the tabernacle, the
pegs of the court, and their cords; 19the garments
of ministry,[a] for ministering in the holy *place*—
the holy garments for Aaron the priest and the
garments of his sons, to minister as priests.' "

The Tabernacle Offerings Presented

20And all the congregation of the children
of Israel departed from the presence of Moses.
21Then everyone came whose heart was stirred,
and everyone whose spirit was willing, *and* they
brought the LORD's offering for the work of the
tabernacle of meeting, for all its service, and for
the holy garments. 22They came, both men and
women, as many as had a willing heart, *and*
brought earrings and nose rings, rings and neck-
laces, all jewelry of gold, that is, every man who
made an offering of gold to the LORD. 23And
every man, with whom was found blue, purple,
and scarlet *thread*, fine linen, goats' *hair,* red
skins of rams, and badger skins, brought *them.*
24Everyone who offered an offering of silver or
bronze brought the LORD's offering. And everyone
with whom was found acacia wood for any work
of the service, brought *it.* 25All the women *who
were* gifted artisans spun yarn with their hands,
and brought what they had spun, of blue, purple,
and scarlet, and fine linen. 26And all the women
whose hearts stirred with wisdom spun yarn of
goats' *hair.* 27The rulers brought onyx stones,
and the stones to be set in the ephod and in the
breastplate, 28and spices and oil for the light, for
the anointing oil, and for the sweet incense. 29The
children of Israel brought a freewill offering to
the LORD, all the men and women whose hearts
were willing to bring *material* for all kinds of
work which the LORD, by the hand of Moses, had
commanded to be done.

The Artisans Called by God

30And Moses said to the children of Israel,
"See, the LORD has called by name Bezalel the
son of Uri, the son of Hur, of the tribe of Judah;
31and He has filled him with the Spirit of God, in
wisdom and understanding, in knowledge and all
manner of workmanship, 32to design artistic
works, to work in gold and silver and bronze, 33in
cutting jewels for setting, in carving wood, and
to work in all manner of artistic workmanship.
34"And He has put in his heart the ability to
teach, *in* him and Aholiab the son of Ahisamach,
of the tribe of Dan. 35He has filled them with
skill to do all manner of work of the engraver
and the designer and the tapestry maker, in blue,
purple, and scarlet *thread,* and fine linen, and of
the weaver—those who do every work and those
who design artistic works.

36 1"And Bezalel and Aholiab, and every gifted
artisan in whom the LORD has put wisdom
and understanding, to know how to do all manner
of work for the service of the sanctuary, shall do
according to all that the LORD has commanded."

The People Give More than Enough

2Then Moses called Bezalel and Aholiab,
and every gifted artisan in whose heart the LORD
had put wisdom, everyone whose heart was
stirred, to come and do the work. 3And they re-
ceived from Moses all the offering which the chil-
dren of Israel had brought for the work of the
service of making the sanctuary. So they contin-
ued bringing to him freewill offerings every
morning. 4Then all the craftsmen who were do-
ing all the work of the sanctuary came, each
from the work he was doing, 5and they spoke to
Moses, saying, "The people bring much more
than enough for the service of the work which
the LORD commanded *us* to do."
6So Moses gave a commandment, and they
caused it to be proclaimed throughout the camp,
saying, "Let neither man nor woman do any
more work for the offering of the sanctuary."

TIME CAPSULE	1525 to 1511 B.C.
1525	Ilim-ilimma I establishes kingdom at Aleppo
1525	Ilim-ilimma's kingdom overthrown, and his son Idrimi flees to Phoenicia
1525–1504	Amenhotep I, pharaoh of Egypt
1518–1480	Idrimi returns victoriously and makes his capital at Alalakh
1511	Idrimi makes treaty with Mitanni in an alliance against the Hittites

35:19 [a]Or *woven garments*

And the people were restrained from bringing,
7for the material they had was sufficient for all
the work to be done—indeed too much.

Building the Tabernacle

8Then all the gifted artisans among them
who worked on the tabernacle made ten curtains
woven of fine linen, and of blue, purple, and scar-
let *thread; with* artistic designs of cherubim they
made them. 9The length of each curtain *was*
twenty-eight cubits, and the width of each curtain
four cubits; the curtains *were* all the same size.
10And he coupled five curtains to one another, and
the other five curtains he coupled to one another.
11He made loops of blue *yarn* on the edge of the
curtain on the selvedge of one set; likewise he did
on the outer edge of *the other* curtain of the sec-
ond set. 12Fifty loops he made on one curtain, and
fifty loops he made on the edge of the curtain on
the end of the second set; the loops held one *cur-
tain* to another. 13And he made fifty clasps of
gold, and coupled the curtains to one another with
the clasps, that it might be one tabernacle.

14He made curtains of goats' *hair* for the tent
over the tabernacle; he made eleven curtains. 15The
length of each curtain *was* thirty cubits, and the
width of each curtain four cubits; the eleven cur-
tains *were* the same size. 16He coupled five curtains
by themselves and six curtains by themselves.
17And he made fifty loops on the edge of the cur-
tain that is outermost in one set, and fifty loops he
made on the edge of the curtain of the second set.
18He also made fifty bronze clasps to couple the
tent together, that it might be one. 19Then he
made a covering for the tent of ram skins dyed
red, and a covering of badger skins above *that.*

20For the tabernacle he made boards of aca-
cia wood, standing upright. 21The length of each
board *was* ten cubits, and the width of each
board a cubit and a half. 22Each board had two
tenons for binding one to another. Thus he made
for all the boards of the tabernacle. 23And he
made boards for the tabernacle, twenty boards
for the south side. 24Forty sockets of silver he
made to go under the twenty boards: two sockets
under each of the boards for its two tenons.
25And for the other side of the tabernacle, the
north side, he made twenty boards 26and their
forty sockets of silver: two sockets under each of
the boards. 27For the west side of the tabernacle
he made six boards. 28He also made two boards
for the two back corners of the tabernacle. 29And
they were coupled at the bottom and coupled to-
gether at the top by one ring. Thus he made both
of them for the two corners. 30So there were eight
boards and their sockets—sixteen sockets of sil-
ver—two sockets under each of the boards.

31And he made bars of acacia wood: five for
the boards on one side of the tabernacle, 32five
bars for the boards on the other side of the taber-
nacle, and five bars for the boards of the taber-
nacle on the far side westward. 33And he made
the middle bar to pass through the boards from
one end to the other. 34He overlaid the boards
with gold, made their rings of gold *to be* holders
for the bars, and overlaid the bars with gold.

35And he made a veil of blue, purple, and
scarlet *thread,* and fine woven linen; it was worked
with an artistic design of cherubim. 36He made
for it four pillars of acacia *wood,* and overlaid
them with gold, with their hooks of gold; and he
cast four sockets of silver for them.

37He also made a screen for the tabernacle
door, of blue, purple, and scarlet *thread,* and fine
woven linen, made by a weaver, 38and its five pil-
lars with their hooks. And he overlaid their capitals
and their rings with gold, but their five sockets
were bronze.

Making the Ark of the Testimony

37 1Then Bezalel made the ark of acacia wood;
two and a half cubits *was* its length, a cu-
bit and a half its width, and a cubit and a half its
height. 2He overlaid it with pure gold inside and
outside, and made a molding of gold all around
it. 3And he cast for it four rings of gold *to be set*
in its four corners: two rings on one side, and two
rings on the other side of it. 4He made poles of

Gifted craftsmen with wisdom and understanding were set apart for the construction of the temple

A Throne for God (Ex. 37:1–9)

The ark of the covenant was an object that reminded the Israelites of the presence of God in their midst. Although some nomadic peoples used small traveling casks for worship, no ancient people had a sacred object that compares to Israel's large box with its heavy adornment and sculptured cherubim on the lid (Ex. 37:1–9).

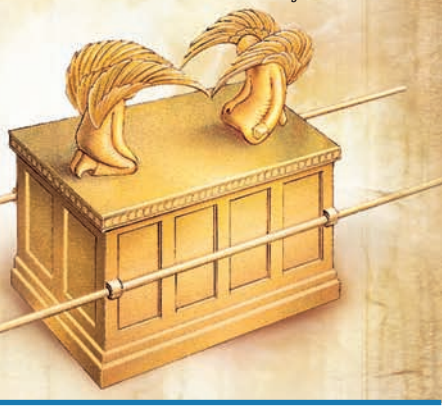
There are various ideas as to what the ark represents, often relating to each other in meaning. It has been described as a container or chest, as a portable throne for Israel's God, or as an extension of God's presence.

The construction of the ark is described in the shape of a chest, measuring 45 inches long by 27 inches wide by 27 inches tall (Ex. 37:1). As such, it served as a container to hold items. Similar to the temple thrones of gods in Egypt and the foundation deposits of temples in Mesopotamia, the ark also bore the words of the deity: the tablets of the Ten Commandments. Other items contained within the ark were Aaron's rod and a jar of manna (Heb. 9:4).

As a portable throne the ark provided the place where God would "sit" in the presence of the Israelites. The cherubim on the ark (Ex. 37:7) were not images of God, but rather divine attendants. They represented the type of throne which seated rulers and deities along the eastern Mediterranean coast as far back as the 2nd millennium B.C. A king sitting upon a cherubim throne is pictured in the sarcophagus of Ahiram, king of Byblos in the 10th century B.C.

Some scholars think that the ark represented the "footstool" of God's throne, rather than the throne itself. King David referred to the ark as a "footstool" (1 Chr. 28:2). The cherubim throne of Ahiram had a box-shaped footstool, and the Canaanite god El also had a footstool.

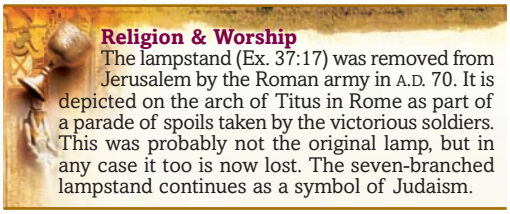
The ark was a symbol of the invisible presence of God. The possession of the ark in battle represented both the presence and the favor of God (1 Sam. 4:3–7). Its capture by the Philistines meant that the favor of God had been lost as well (1 Sam. 4:19–22).



acacia wood, and overlaid them with gold. 5And
he put the poles into the rings at the sides of the
ark, to bear the ark. 6He also made the mercy seat
of pure gold; two and a half cubits *was* its length
and a cubit and a half its width. 7He made two
cherubim of beaten gold; he made them of one
piece at the two ends of the mercy seat: 8one
cherub at one end on this side, and the other
cherub at the *other* end on that side. He made the
cherubim at the two ends *of one piece* with the
mercy seat. 9The cherubim spread out *their*
wings above, *and* covered the mercy seat with
their wings. They faced one another; the faces of
the cherubim were toward the mercy seat.

Making the Table for the Showbread

10He made the table of acacia wood; two cubits *was* its length, a cubit its width, and a cubit
and a half its height. 11And he overlaid it with
pure gold, and made a molding of gold all around
it. 12Also he made a frame of a handbreadth all
around it, and made a molding of gold for the
frame all around it. 13And he cast for it four rings
of gold, and put the rings on the four corners
that *were* at its four legs. 14The rings were close
to the frame, as holders for the poles to bear the
table. 15And he made the poles of acacia wood to
bear the table, and overlaid them with gold. 16He
made of pure gold the utensils which were on the
table: its dishes, its cups, its bowls, and its pitchers for pouring.



Religion & Worship
The lampstand (Ex. 37:17) was removed from Jerusalem by the Roman army in A.D. 70. It is depicted on the arch of Titus in Rome as part of a parade of spoils taken by the victorious soldiers. This was probably not the original lamp, but in any case it too is now lost. The seven-branched lampstand continues as a symbol of Judaism.

Making the Gold Lampstand

17He also made the lampstand of pure gold;
of hammered work he made the lampstand. Its
shaft, its branches, its bowls, its *ornamental*
knobs, and its flowers were of the same piece.
18And six branches came out of its sides: three
branches of the lampstand out of one side, and
three branches of the lampstand out of the other
side. 19There were three bowls made like almond
blossoms on one branch, with an *ornamental*
knob and a flower, and three bowls made like almond *blossoms* on the other branch, with an *ornamental* knob and a flower—and so for the six
branches coming out of the lampstand. 20And on
the lampstand itself *were* four bowls made like
almond *blossoms, each with* its *ornamental* knob
and flower. 21*There was* a knob under the *first*
two branches of the same, a knob under the *second* two branches of the same, and a knob under
the *third* two branches of the same, according to
the six branches extending from it. 22Their knobs
and their branches were of one piece; all of it
was one hammered piece of pure gold. 23And he
made its seven lamps, its wick-trimmers, and its
trays of pure gold. 24Of a talent of pure gold he
made it, with all its utensils.

Making the Altar of Incense

25He made the incense altar of acacia wood.
Its length *was* a cubit and its width a cubit—*it*
was square—and two cubits *was* its height. Its
horns were *of one piece* with it. 26And he over-
laid it with pure gold: its top, its sides all around,
and its horns. He also made for it a molding of
gold all around it. 27He made two rings of gold
for it under its molding, by its two corners on
both sides, as holders for the poles with which to
bear it. 28And he made the poles of acacia wood,
and overlaid them with gold.

Making the Anointing Oil and the Incense

29He also made the holy anointing oil and
the pure incense of sweet spices, according to the
work of the perfumer.

Making the Altar of Burnt Offering

38 1He made the altar of burnt offering of
acacia wood; five cubits *was* its length and
five cubits its width—*it was* square—and its
height *was* three cubits. 2He made its horns on its
four corners; the horns were *of one piece* with it.
And he overlaid it with bronze. 3He made all the
utensils for the altar: the pans, the shovels, the
basins, the forks, and the firepans; all its utensils
he made of bronze. 4And he made a grate of
bronze network for the altar, under its rim, mid-
way from the bottom. 5He cast four rings for the
four corners of the bronze grating, *as* holders for
the poles. 6And he made the poles of acacia
wood, and overlaid them with bronze. 7Then he put
the poles into the rings on the sides of the altar,
with which to bear it. He made the altar hollow
with boards.

Making the Bronze Laver

8He made the laver of bronze and its base of
bronze, from the bronze mirrors of the serving
women who assembled at the door of the taber-
nacle of meeting.

Making the Court of the Tabernacle

9Then he made the court on the south side;
the hangings of the court *were of* fine woven
linen, one hundred cubits long. 10There *were*
twenty pillars for them, with twenty bronze sock-
ets. The hooks of the pillars and their bands
were silver. 11On the north side *the hangings were*
one hundred cubits *long,* with twenty pillars and
their twenty bronze sockets. The hooks of the
pillars and their bands *were* silver. 12And on the
west side *there were* hangings of fifty cubits,
with ten pillars and their ten sockets. The hooks
of the pillars and their bands *were* silver. 13For
the east side *the hangings were* fifty cubits. 14The
hangings of one side *of the gate were* fifteen cu-
bits *long, with* their three pillars and their three
sockets, 15and the same for the other side of the
court gate; on this side and that *were* hangings
of fifteen cubits, *with* their three pillars and their
three sockets. 16All the hangings of the court all
around *were of* fine woven linen. 17The sockets
for the pillars *were* bronze, the hooks of the pil-
lars and their bands *were* silver, and the overlay
of their capitals *was* silver; and all the pillars of
the court had bands of silver. 18The screen for
the gate of the court *was* woven of blue, purple,
and scarlet *thread,* and of fine woven linen. The
length *was* twenty cubits, and the height along
its width *was* five cubits, corresponding to the
hangings of the court. 19And *there were* four pil-
lars *with* their four sockets of bronze; their hooks
were silver, and the overlay of their capitals and
their bands *was* silver. 20All the pegs of the taber-
nacle, and of the court all around, *were* bronze.

Materials of the Tabernacle

21This is the inventory of the tabernacle, the
tabernacle of the Testimony, which was counted
according to the commandment of Moses, for the
service of the Levites, by the hand of Ithamar,
son of Aaron the priest.
22Bezalel the son of Uri, the son of Hur, of
the tribe of Judah, made all that the LORD had
commanded Moses. 23And with him *was* Aholiab
the son of Ahisamach, of the tribe of Dan, an en-
graver and designer, a weaver of blue, purple,
and scarlet *thread,* and of fine linen.
24All the gold that was used in all the work
of the holy *place,* that is, the gold of the offering,
was twenty-nine talents and seven hundred and
thirty shekels, according to the shekel of the
sanctuary. 25And the silver from those who were
numbered of the congregation *was* one hundred
talents and one thousand seven hundred and sev-
enty-five shekels, according to the shekel of the
sanctuary: 26a bekah for each man (*that is,* half a
shekel, according to the shekel of the sanctuary),
for everyone included in the numbering from
twenty years old and above, for six hundred and
three thousand, five hundred and fifty *men.*
27And from the hundred talents of silver were
cast the sockets of the sanctuary and the bases
of the veil: one hundred sockets from the hun-
dred talents, one talent for each socket. 28Then
from the one thousand seven hundred and sev-
enty-five *shekels* he made hooks for the pillars,
overlaid their capitals, and made bands for them.
29The offering of bronze *was* seventy talents
and two thousand four hundred shekels. 30And
with it he made the sockets for the door of the
tabernacle of meeting, the bronze altar, the
bronze grating for it, and all the utensils for the

altar, 31the sockets for the court all around, the
bases for the court gate, all the pegs for the tab-
ernacle, and all the pegs for the court all around.

Making the Garments of the Priesthood

39 1Of the blue, purple, and scarlet *thread*
they made garments of ministry,[a] for min-
istering in the holy *place,* and made the holy gar-
ments for Aaron, as the LORD had commanded
Moses.

Making the Ephod

2He made the ephod of gold, blue, purple,
and scarlet *thread,* and of fine woven linen. 3And
they beat the gold into thin sheets and cut *it into*
threads, to work *it* in *with* the blue, purple, and
scarlet *thread,* and the fine linen, *into* artistic de-
signs. 4They made shoulder straps for it to cou-
ple *it* together; it was coupled together at its two
edges. 5And the intricately woven band of his
ephod that *was* on it *was* of the same workman-
ship, *woven of* gold, blue, purple, and scarlet
thread, and of fine woven linen, as the LORD had
commanded Moses.

6And they set onyx stones, enclosed in set-
tings of gold; they were engraved, as signets are
engraved, with the names of the sons of Israel.
7He put them on the shoulders of the ephod *as*
memorial stones for the sons of Israel, as the
LORD had commanded Moses.

Making the Breastplate

8And he made the breastplate, artistically
woven like the workmanship of the ephod, of
gold, blue, purple, and scarlet *thread,* and of fine
woven linen. 9They made the breastplate square
by doubling it; a span *was* its length and a span
its width when doubled. 10And they set in it four
rows of stones: a row with a sardius, a topaz,
and an emerald was the first row; 11the second
row, a turquoise, a sapphire, and a diamond; 12the
third row, a jacinth, an agate, and an amethyst;
13the fourth row, a beryl, an onyx, and a jasper.
They were enclosed in settings of gold in their
mountings. 14*There were* twelve stones according
to the names of the sons of Israel: according to
their names, *engraved like* a signet, each one with
its own name according to the twelve tribes.
15And they made chains for the breastplate at the
ends, like braided cords of pure gold. 16They also
made two settings of gold and two gold rings,
and put the two rings on the two ends of the
breastplate. 17And they put the two braided
chains of gold in the two rings on the ends of the
breastplate. 18The two ends of the two braided
chains they fastened in the two settings, and put
them on the shoulder straps of the ephod in the
front. 19And they made two rings of gold and put
them on the two ends of the breastplate, on the
edge of it, which *was* on the inward side of the
ephod. 20They made two *other* gold rings and put
them on the two shoulder straps, underneath the
ephod toward its front, right at the seam above
the intricately woven band of the ephod. 21And
they bound the breastplate by means of its rings
to the rings of the ephod with a blue cord, so that
it would be above the intricately woven band of
the ephod, and that the breastplate would not
come loose from the ephod, as the LORD had com-
manded Moses.

Making the Other Priestly Garments

22He made the robe of the ephod of woven
work, all of blue. 23And *there was* an opening in
the middle of the robe, like the opening in a coat
of mail, *with* a woven binding all around the open-
ing, so that it would not tear. 24They made on the
hem of the robe pomegranates of blue, purple,
and scarlet, and of fine woven *linen.* 25And they
made bells of pure gold, and put the bells be-
tween the pomegranates on the hem of the robe
all around between the pomegranates: 26a bell
and a pomegranate, a bell and a pomegranate, all
around the hem of the robe to minister in, as the
LORD had commanded Moses.

27They made tunics, artistically woven of fine
linen, for Aaron and his sons, 28a turban of fine
linen, exquisite hats of fine linen, short trousers
of fine woven linen, 29and a sash of fine woven
linen with blue, purple, and scarlet *thread,* made
by a weaver, as the LORD had commanded Moses.

30Then they made the plate of the holy crown
of pure gold, and wrote on it an inscription *like*
the engraving of a signet:

HOLINESS TO THE LORD.

31And they tied to it a blue cord, to fasten *it* above
on the turban, as the LORD had commanded Moses.

The Work Completed

32Thus all the work of the tabernacle of the
tent of meeting was finished. And the children
of Israel did according to all that the LORD had
commanded Moses; so they did. 33And they
brought the tabernacle to Moses, the tent and all
its furnishings: its clasps, its boards, its bars, its

Science & Technology
Gold is the most malleable and ductile of metals. This means that it can be hammered into very thin sheets (Ex. 39:3), thinner than a piece of paper. Gold can be easily worked into different shapes and does not corrode. These characteristics help account for its value.

39:1 [a]Or *woven garments*

pillars, and its sockets; 34the covering of ram skins dyed red, the covering of badger skins, and the veil of the covering; 35the ark of the Testimony with its poles, and the mercy seat; 36the table, all its utensils, and the showbread; 37the pure *gold* lampstand with its lamps (the lamps set in order), all its utensils, and the oil for light; 38the gold altar, the anointing oil, and the sweet incense; the screen for the tabernacle door; 39the bronze altar, its grate of bronze, its poles, and all its utensils; the laver with its base; 40the hangings of the court, its pillars and its sockets, the screen for the court gate, its cords, and its pegs; all the utensils for the service of the tabernacle, for the tent of meeting; 41and the garments of ministry,[a] to minister in the holy *place:* the holy garments for Aaron the priest, and his sons' garments, to minister as priests.

42According to all that the LORD had commanded Moses, so the children of Israel did all the work. 43Then Moses looked over all the work, and indeed they had done it; as the LORD had commanded, just so they had done it. And Moses blessed them.

The Tabernacle Erected and Arranged

40 1Then the LORD spoke to Moses, saying: 2"On the first day of the first month you shall set up the tabernacle of the tent of meeting. 3You shall put in it the ark of the Testimony, and partition off the ark with the veil. 4You shall bring in the table and arrange the things that are to be set in order on it; and you shall bring in the lampstand and light its lamps. 5You shall also set the altar of gold for the incense before the ark of the Testimony, and put up the screen for the door of the tabernacle. 6Then you shall set the altar of the burnt offering before the door of the tabernacle of the tent of meeting. 7And you shall set the laver between the tabernacle of meeting and the altar, and put water in it. 8You shall set up the court all around, and hang up the screen at the court gate.

9"And you shall take the anointing oil, and anoint the tabernacle and all that *is* in it; and you shall hallow it and all its utensils, and it shall be holy. 10You shall anoint the altar of the burnt offering and all its utensils, and consecrate the altar. The altar shall be most holy. 11And you shall anoint the laver and its base, and consecrate it.

12"Then you shall bring Aaron and his sons to the door of the tabernacle of meeting and wash them with water. 13You shall put the holy garments on Aaron, and anoint him and consecrate him, that he may minister to Me as priest. 14And you shall bring his sons and clothe them with tunics. 15You shall anoint them, as you anointed their father, that they may minister to Me as priests; for their anointing shall surely be an everlasting priesthood throughout their generations."

16Thus Moses did; according to all that the LORD had commanded him, so he did.

17And it came to pass in the first month of the second year, on the first *day* of the month, *that* the tabernacle was raised up. 18So Moses raised up the tabernacle, fastened its sockets, set up its boards, put in its bars, and raised up its pillars. 19And he spread out the tent over the tabernacle and put the covering of the tent on top of it, as the LORD had commanded Moses. 20He took the Testimony and put *it* into the ark, inserted the poles through the rings of the ark, and put the mercy seat on top of the ark. 21And he brought the ark into the tabernacle, hung up the veil of the covering, and partitioned off the ark of the Testimony, as the LORD had commanded Moses.

22He put the table in the tabernacle of meeting, on the north side of the tabernacle, outside the veil; 23and he set the bread in order upon it before the LORD, as the LORD had commanded Moses. 24He put the lampstand in the tabernacle of meeting, across from the table, on the south side of the tabernacle; 25and he lit the lamps before the LORD, as the LORD had commanded Moses. 26He put the gold altar in the tabernacle of meeting in front of the veil; 27and he burned sweet incense on it, as the LORD had commanded Moses. 28He hung up the screen *at* the door of the tabernacle. 29And he put the altar of burnt offering *before* the door of the tabernacle of the tent of meeting, and offered upon it the burnt offering and the grain offering, as the LORD had commanded Moses. 30He set the laver between the tabernacle of meeting and the altar, and put water there for washing; 31and Moses, Aaron, and his sons would wash their hands and their feet *with water* from it. 32Whenever they went into the tabernacle of meeting, and when they came near the altar, they washed, as the LORD had commanded Moses. 33And he raised up the court all around the tabernacle and the altar, and hung up the screen of the court gate. So Moses finished the work.

The Cloud and the Glory

34Then the cloud covered the tabernacle of meeting, and the glory of the LORD filled the

Culture & Society
Ancient treaties from the time of Moses have a recognizable form. Usually there is a provision for keeping the text of the treaty. In this case, the tablets of the law were deposited in the ark of the Testimony (Ex. 40:20), putting them at the center of the priestly rituals. Possibly the two tablets were identical, each a complete text of the law.

39:41 [a]Or *woven garments*

tabernacle. 35And Moses was not able to enter the
tabernacle of meeting, because the cloud rested
above it, and the glory of the LORD filled the tab-
ernacle. 36Whenever the cloud was taken up from
above the tabernacle, the children of Israel would
go onward in all their journeys. 37But if the cloud
was not taken up, then they did not journey till
the day that it was taken up. 38For the cloud of
the LORD *was* above the tabernacle by day, and
fire was over it by night, in the sight of all the
house of Israel, throughout all their journeys.

TRANSITION

The Book of Leviticus

Leviticus continues God's covenant instructions on Mount Sinai, begun in Ex. 20. The name "Leviticus" comes from the many laws and regulations of the book that concern the rights and duties of priests (who were of the tribe of Levi).

Certain clearly defined bodies of laws can be identified in the book. The first seven chapters prescribe the laws of sacrifices; chs. 11—15 distinguish between what is clean and unclean; ch. 16 describes the Day of Atonement; and the various laws of chs. 17—26 are unified by the distinct refrain "You shall be holy, for I the LORD your God am holy" (Lev. 19:2).

The entire Book of Leviticus is set in a relatively brief period of time. Only a month and a half passes between the erection of the tabernacle at Mount Sinai and the Hebrews' departure from Sinai. The tabernacle was finished on the *1st day* of the *1st month* in the 2nd year of the Exodus (Ex. 40:17); the departure was on the *20th day* of the *2nd month* of the same year (Num. 10:11, 12). Depending on whether the Hebrews left Egypt in the 15th or 13th century, the 2nd year of the Exodus would be about 1445 or 1274 B.C. (see "Egypt and the Exodus" at Ex. 1:1).

The content of Leviticus, however, extends beyond this short month and a half in the wilderness. Many of the laws clearly pertain to a time after the Israelites had entered their land, for instance, the laws for planting fields and cleansing houses. Partly for this reason, some suggest that at least the current form of the book was actually composed later than its context would suggest, perhaps from several different law codes. Of course, those who accept the traditional attribution of the first five books of the Bible to Moses disagree and understand these passages simply as laws given for a future time.

The animal sacrifices described so carefully in Leviticus fit properly in the historical context of the book. Animal sacrifice was universal in ancient Near Eastern religion, so Israel's sacrifice of animals is hardly surprising. More striking, though, is the absolute prohibition against the equally common practice of child sacrifice (see Lev. 18:21).

• **Leviticus 1:1—15:33**

Leviticus

The Burnt Offering

1 **:1** Now the LORD called to Moses, and spoke
to him from the tabernacle of meeting, say-
ing, 2"Speak to the children of Israel, and say to
them: 'When any one of you brings an offering to
the LORD, you shall bring your offering of the
livestock—of the herd and of the flock.

3'If his offering *is* a burnt sacrifice of the
herd, let him offer a male without blemish; he shall
offer it of his own free will at the door of the taber-
nacle of meeting before the LORD. 4Then he shall
put his hand on the head of the burnt offering, and
it will be accepted on his behalf to make atone-
ment for him. 5He shall kill the bull before the
LORD; and the priests, Aaron's sons, shall bring the
blood and sprinkle the blood all around on the altar
that *is by* the door of the tabernacle of meeting.
6And he shall skin the burnt offering and cut it into
its pieces. 7The sons of Aaron the priest shall put
fire on the altar, and lay the wood in order on the
fire. 8Then the priests, Aaron's sons, shall lay the
parts, the head, and the fat in order on the wood
that *is* on the fire upon the altar; 9but he shall wash
its entrails and its legs with water. And the priest
shall burn all on the altar as a burnt sacrifice, an
offering made by fire, a sweet aroma to the LORD.

10'If his offering *is* of the flocks—of the
sheep or of the goats—as a burnt sacrifice, he
shall bring a male without blemish. 11He shall kill
it on the north side of the altar before the LORD;
and the priests, Aaron's sons, shall sprinkle its
blood all around on the altar. 12And he shall cut it
into its pieces, with its head and its fat; and the
priest shall lay them in order on the wood that *is*
on the fire upon the altar; 13but he shall wash the
entrails and the legs with water. Then the priest
shall bring *it* all and burn *it* on the altar; it *is* a
burnt sacrifice, an offering made by fire, a sweet
aroma to the LORD.

14'And if the burnt sacrifice of his offering
to the LORD *is* of birds, then he shall bring his of-
fering of turtledoves or young pigeons. 15The
priest shall bring it to the altar, wring off its
head, and burn *it* on the altar; its blood shall be
drained out at the side of the altar. 16And he shall
remove its crop with its feathers and cast it be-
side the altar on the east side, into the place for
ashes. 17Then he shall split it at its wings, *but*
shall not divide *it* completely; and the priest shall
burn it on the altar, on the wood that *is* on the
fire. It *is* a burnt sacrifice, an offering made by
fire, a sweet aroma to the LORD.

The Grain Offering

2 1'When anyone offers a grain offering to the
LORD, his offering shall be *of* fine flour. And

he shall pour oil on it, and put frankincense on it.
2He shall bring it to Aaron's sons, the priests, one
of whom shall take from it his handful of fine
flour and oil with all the frankincense. And the
priest shall burn *it as* a memorial on the altar, an
offering made by fire, a sweet aroma to the LORD.
3The rest of the grain offering *shall be* Aaron's
and his sons'. *It is* most holy of the offerings to
the LORD made by fire.

4'And if you bring as an offering a grain of-
fering baked in the oven, *it shall be* unleavened
cakes of fine flour mixed with oil, or unleavened
wafers anointed with oil. 5But if your offering *is* a
grain offering *baked* in a pan, *it shall be of* fine
flour, unleavened, mixed with oil. 6You shall break
it in pieces and pour oil on it; it *is* a grain offering.

7'If your offering *is* a grain offering *baked* in
a covered pan, it shall be made *of* fine flour with
oil. 8You shall bring the grain offering that is
made of these things to the LORD. And when it is
presented to the priest, he shall bring it to the al-
tar. 9Then the priest shall take from the grain of-
fering a memorial portion, and burn *it* on the al-
tar. *It is* an offering made by fire, a sweet aroma
to the LORD. 10And what is left of the grain offer-
ing *shall be* Aaron's and his sons'. *It is* most holy
of the offerings to the LORD made by fire.

11'No grain offering which you bring to the
LORD shall be made with leaven, for you shall
burn no leaven nor any honey in any offering to
the LORD made by fire. 12As for the offering of
the firstfruits, you shall offer them to the LORD,
but they shall not be burned on the altar for a
sweet aroma. 13And every offering of your grain
offering you shall season with salt; you shall not
allow the salt of the covenant of your God to be
lacking from your grain offering. With all your
offerings you shall offer salt.

14'If you offer a grain offering of your first-
fruits to the LORD, you shall offer for the grain of-
fering of your firstfruits green heads of grain
roasted on the fire, grain beaten from full heads.
15And you shall put oil on it, and lay frankin-
cense on it. It *is* a grain offering. 16Then the priest
shall burn the memorial portion: *part* of its
beaten grain and *part* of its oil, with all the frank-
incense, as an offering made by fire to the LORD.

The Peace Offering

3 1'When his offering *is* a sacrifice of a peace
offering, if he offers *it* of the herd, whether
male or female, he shall offer it without blemish
before the LORD. 2And he shall lay his hand on
the head of his offering, and kill it *at* the door of
the tabernacle of meeting; and Aaron's sons, the
priests, shall sprinkle the blood all around on the
altar. 3Then he shall offer from the sacrifice of
the peace offering an offering made by fire to the
LORD. The fat that covers the entrails and all the
fat that *is* on the entrails, 4the two kidneys and
the fat that *is* on them by the flanks, and the
fatty lobe *attached* to the liver above the kidneys,
he shall remove; 5and Aaron's sons shall burn it
on the altar upon the burnt sacrifice, which *is* on
the wood that *is* on the fire, *as* an offering made
by fire, a sweet aroma to the LORD.

6'If his offering as a sacrifice of a peace of-
fering to the LORD *is* of the flock, *whether* male or
female, he shall offer it without blemish. 7If he of-
fers a lamb as his offering, then he shall offer it
before the LORD. 8And he shall lay his hand on
the head of his offering, and kill it before the ta-
bernacle of meeting; and Aaron's sons shall sprin-
kle its blood all around on the altar.

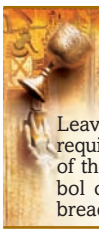
9"Then he shall offer from the sacrifice of the
peace offering, as an offering made by fire to the
LORD, its fat *and* the whole fat tail which he shall
remove close to the backbone. And the fat that
covers the entrails and all the fat that *is* on the
entrails, 10the two kidneys and the fat that *is* on
them by the flanks, and the fatty lobe *attached* to
the liver above the kidneys, he shall remove;
11and the priest shall burn *them* on the altar *as*
food, an offering made by fire to the LORD.

12'And if his offering *is* a goat, then he shall
offer it before the LORD. 13He shall lay his hand on
its head and kill it before the tabernacle of meet-
ing; and the sons of Aaron shall sprinkle its
blood all around on the altar. 14Then he shall offer
from it his offering, as an offering made by fire to
the LORD. The fat that covers the entrails and all
the fat that *is* on the entrails, 15the two kidneys
and the fat that *is* on them by the flanks, and the
fatty lobe *attached* to the liver above the kidneys,
he shall remove; 16and the priest shall burn them
on the altar *as* food, an offering made by fire for
a sweet aroma; all the fat *is* the LORD's.

17'*This shall be* a perpetual statute through-
out your generations in all your dwellings: you
shall eat neither fat nor blood.' "

The Sin Offering

4 1Now the LORD spoke to Moses, saying,
2"Speak to the children of Israel, saying: 'If a
person sins unintentionally against any of the
commandments of the LORD *in anything* which
ought not to be done, and does any of them, 3if



Religion & Worship
Salt has a symbolic meaning in the sacrificial system (Lev. 2:13). It is a common substance and is an essential ingredient in bread. Leaven was not used in sacrifices but salt was required. The Bible does not explain the meaning of these symbols. Leaven is often said to be a symbol of decay, but its normal use is to improve bread, not destroy it.

the anointed priest sins, bringing guilt on the
people, then let him offer to the LORD for his sin
which he has sinned a young bull without blem-
ish as a sin offering. 4He shall bring the bull to
the door of the tabernacle of meeting before the
LORD, lay his hand on the bull's head, and kill the
bull before the LORD. 5Then the anointed priest
shall take some of the bull's blood and bring it to
the tabernacle of meeting. 6The priest shall dip his
finger in the blood and sprinkle some of the blood
seven times before the LORD, in front of the veil of
the sanctuary. 7And the priest shall put some of
the blood on the horns of the altar of sweet in-
cense before the LORD, which is in the tabernacle
of meeting; and he shall pour the remaining blood
of the bull at the base of the altar of the burnt of-
fering, which is at the door of the tabernacle of
meeting. 8He shall take from it all the fat of the
bull as the sin offering. The fat that covers the en-
trails and all the fat which *is* on the entrails, 9the
two kidneys and the fat that *is* on them by the
flanks, and the fatty lobe *attached* to the liver
above the kidneys, he shall remove, 10as it was
taken from the bull of the sacrifice of the peace
offering; and the priest shall burn them on the al-
tar of the burnt offering. 11But the bull's hide and
all its flesh, with its head and legs, its entrails and
offal— 12the whole bull he shall carry outside the
camp to a clean place, where the ashes are poured
out, and burn it on wood with fire; where the
ashes are poured out it shall be burned.

13"Now if the whole congregation of Israel
sins unintentionally, and the thing is hidden from
the eyes of the assembly, and they have done
something against any of the commandments of
the LORD *in anything* which should not be done,
and are guilty; 14when the sin which they have
committed becomes known, then the assembly
shall offer a young bull for the sin, and bring it
before the tabernacle of meeting. 15And the eld-
ers of the congregation shall lay their hands on
the head of the bull before the LORD. Then the
bull shall be killed before the LORD. 16The
anointed priest shall bring some of the bull's
blood to the tabernacle of meeting. 17Then the
priest shall dip his finger in the blood and sprin-
kle *it* seven times before the LORD, in front of the
veil. 18And he shall put *some* of the blood on the
horns of the altar which *is* before the LORD,
which *is* in the tabernacle of meeting; and he
shall pour the remaining blood at the base of the
altar of burnt offering, which is at the door of
the tabernacle of meeting. 19He shall take all the
fat from it and burn *it* on the altar. 20And he shall
do with the bull as he did with the bull as a sin
offering; thus he shall do with it. So the priest
shall make atonement for them, and it shall be
forgiven them. 21Then he shall carry the bull out-
side the camp, and burn it as he burned the first
bull. It *is* a sin offering for the assembly.

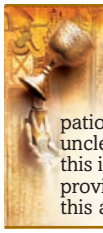
22"When a ruler has sinned, and done *some-
thing* unintentionally *against* any of the com-
mandments of the LORD his God *in anything*
which should not be done, and is guilty, 23or if
his sin which he has committed comes to his
knowledge, he shall bring as his offering a kid of
the goats, a male without blemish. 24And he shall
lay his hand on the head of the goat, and kill it at
the place where they kill the burnt offering be-
fore the LORD. It *is* a sin offering. 25The priest
shall take some of the blood of the sin offering
with his finger, put *it* on the horns of the altar of
burnt offering, and pour its blood at the base of
the altar of burnt offering. 26And he shall burn
all its fat on the altar, like the fat of the sacrifice
of the peace offering. So the priest shall make
atonement for him concerning his sin, and it
shall be forgiven him.

27"If anyone of the common people sins un-
intentionally by doing *something against* any of
the commandments of the LORD *in anything*
which ought not to be done, and is guilty, 28or if
his sin which he has committed comes to his
knowledge, then he shall bring as his offering a
kid of the goats, a female without blemish, for his
sin which he has committed. 29And he shall lay
his hand on the head of the sin offering, and kill
the sin offering at the place of the burnt offering.
30Then the priest shall take *some* of its blood with
his finger, put *it* on the horns of the altar of burnt
offering, and pour all *the remaining* blood at the
base of the altar. 31He shall remove all its fat, as
fat is removed from the sacrifice of the peace of-
fering; and the priest shall burn it on the altar for
a sweet aroma to the LORD. So the priest shall make
atonement for him, and it shall be forgiven him.

32"If he brings a lamb as his sin offering, he
shall bring a female without blemish. 33Then he
shall lay his hand on the head of the sin offering,
and kill it as a sin offering at the place where they

Turtledoves were used as a trespass offering.

kill the burnt offering. 34The priest shall take
some of the blood of the sin offering with his fin-
ger, put *it* on the horns of the altar of burnt offer-
ing, and pour all *the remaining* blood at the base
of the altar. 35He shall remove all its fat, as the fat
of the lamb is removed from the sacrifice of the
peace offering. Then the priest shall burn it on
the altar, according to the offerings made by fire
to the LORD. So the priest shall make atonement
for his sin that he has committed, and it shall be
forgiven him.



Religion & Worship
The uncleanness treated in Leviticus is ritual uncleanness. Being unclean in this sense means to be excluded from normal participation in acts of religion. A person could become unclean by touching a corpse (Lev. 5:2), although this is not an immoral or sinful act. The offerings provided the means for removing uncleanness in this and other cases.

The Trespass Offering

5 1"If a person sins in hearing the utterance of
an oath, and *is* a witness, whether he has seen
or known *of the matter*—if he does not tell *it,* he
bears guilt.
2"Or if a person touches any unclean thing,
whether *it is* the carcass of an unclean beast, or
the carcass of unclean livestock, or the carcass
of unclean creeping things, and he is unaware of
it, he also shall be unclean and guilty. 3Or if he
touches human uncleanness—whatever unclean-
ness with which a man may be defiled, and he is
unaware of it—when he realizes *it,* then he shall
be guilty.
4"Or if a person swears, speaking thought-
lessly with *his* lips to do evil or to do good, what-
ever *it is* that a man may pronounce by an oath,
and he is unaware of it—when he realizes *it,*
then he shall be guilty in any of these *matters.*
5"And it shall be, when he is guilty in any of
these *matters,* that he shall confess that he has
sinned in that *thing;* 6and he shall bring his tres-
pass offering to the LORD for his sin which he has
committed, a female from the flock, a lamb or a
kid of the goats as a sin offering. So the priest
shall make atonement for him concerning his sin.
7"If he is not able to bring a lamb, then he
shall bring to the LORD, for his trespass which he
has committed, two turtledoves or two young pi-
geons: one as a sin offering and the other as a
burnt offering. 8And he shall bring them to the
priest, who shall offer *that* which *is* for the sin of-
fering first, and wring off its head from its neck,
but shall not divide *it* completely. 9Then he shall
sprinkle *some* of the blood of the sin offering on
the side of the altar, and the rest of the blood shall
be drained out at the base of the altar. It *is* a sin
offering. 10And he shall offer the second *as* a burnt
offering according to the prescribed manner. So
the priest shall make atonement on his behalf for
his sin which he has committed, and it shall be
forgiven him.
11"But if he is not able to bring two turtle-
doves or two young pigeons, then he who sinned
shall bring for his offering one-tenth of an ephah
of fine flour as a sin offering. He shall put no oil
on it, nor shall he put frankincense on it, for it *is*
a sin offering. 12Then he shall bring it to the
priest, and the priest shall take his handful of it
as a memorial portion, and burn *it* on the altar
according to the offerings made by fire to the
LORD. It *is* a sin offering. 13The priest shall make
atonement for him, for his sin that he has com-
mitted in any of these matters; and it shall be
forgiven him. *The rest* shall be the priest's as a
grain offering.' "

Offerings with Restitution

14Then the LORD spoke to Moses, saying: 15"If
a person commits a trespass, and sins unin-
tentionally in regard to the holy things of the
LORD, then he shall bring to the LORD as his tres-
pass offering a ram without blemish from the
flocks, with your valuation in shekels of silver ac-
cording to the shekel of the sanctuary, as a tres-
pass offering. 16And he shall make restitution for
the harm that he has done in regard to the holy
thing, and shall add one-fifth to it and give it to
the priest. So the priest shall make atonement for
him with the ram of the trespass offering, and it
shall be forgiven him.
17"If a person sins, and commits any of
these things which are forbidden to be done by
the commandments of the LORD, though he does
not know *it,* yet he is guilty and shall bear his in-
iquity. 18And he shall bring to the priest a ram
without blemish from the flock, with your valua-
tion, as a trespass offering. So the priest shall
make atonement for him regarding his ignorance
in which he erred and did not know *it,* and it
shall be forgiven him. 19It is a trespass offering;
he has certainly trespassed against the LORD."

TIME CAPSULE  1504 to 1500 B.C.	
1504–1492	Thutmose I, pharaoh of Egypt
1500–1200	Late Bronze Age
1500	Memphis again becomes the chosen royal residence for Egypt's pharaoh
1500	The priesthood of Thebes rises to power
1500	Map of Nippur, Iraq, on a clay tablet
1500	The best chariots are made in Egypt

6 [1]And the LORD spoke to Moses, saying: [2]"If a person sins and commits a trespass against the LORD by lying to his neighbor about what was delivered to him for safekeeping, or about a pledge, or about a robbery, or if he has extorted from his neighbor, [3]or if he has found what was lost and lies concerning it, and swears falsely—in any one of these things that a man may do in which he sins: [4]then it shall be, because he has sinned and is guilty, that he shall restore what he has stolen, or the thing which he has extorted, or what was delivered to him for safekeeping, or the lost thing which he found, [5]or all that about which he has sworn falsely. He shall restore its full value, add one-fifth more to it, *and* give it to whomever it belongs, on the day of his trespass offering. [6]And he shall bring his trespass offering to the LORD, a ram without blemish from the flock, with your valuation, as a trespass offering, to the priest. [7]So the priest shall make atonement for him before the LORD, and he shall be forgiven for any one of these things that he may have done in which he trespasses."

The Law of the Burnt Offering

[8]Then the LORD spoke to Moses, saying, [9]"Command Aaron and his sons, saying, 'This *is* the law of the burnt offering: The burnt offering *shall be* on the hearth upon the altar all night until morning, and the fire of the altar shall be kept burning on it. [10]And the priest shall put on his linen garment, and his linen trousers he shall put on his body, and take up the ashes of the burnt offering which the fire has consumed on the altar, and he shall put them beside the altar. [11]Then he shall take off his garments, put on other garments, and carry the ashes outside the camp to a clean place. [12]And the fire on the altar shall be kept burning on it; it shall not be put out. And the priest shall burn wood on it every morning, and lay the burnt offering in order on it; and he shall burn on it the fat of the peace offerings. [13]A fire shall always be burning on the altar; it shall never go out.

The Law of the Grain Offering

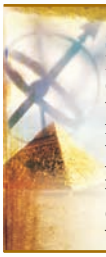
[14]'This *is* the law of the grain offering: The sons of Aaron shall offer it on the altar before the LORD. [15]He shall take from it his handful of the fine flour of the grain offering, with its oil, and all the frankincense which *is* on the grain offering, and shall burn *it* on the altar *for* a sweet aroma, as a memorial to the LORD. [16]And the remainder of it Aaron and his sons shall eat; with unleavened bread it shall be eaten in a holy place; in the court of the tabernacle of meeting they shall eat it. [17]It shall not be baked with leaven. I have given it *as* their portion of My offerings made by fire; it *is* most holy, like the sin offering and the trespass offering. [18]All the males among the children of Aaron may eat it. *It shall be* a statute forever in your generations concerning the offerings made by fire to the LORD. Everyone who touches them must be holy.' "[a]

[19]And the LORD spoke to Moses, saying, [20]"This *is* the offering of Aaron and his sons, which they shall offer to the LORD, *beginning* on the day when he is anointed: one-tenth of an ephah of fine flour as a daily grain offering, half of it in the morning and half of it at night. [21]It shall be made in a pan with oil. *When it is* mixed, you shall bring it in. The baked pieces of the grain offering you shall offer *for* a sweet aroma to the LORD. [22]The priest from among his sons, who is anointed in his place, shall offer it. *It is* a statute forever to the LORD. It shall be wholly burned. [23]For every grain offering for the priest shall be wholly burned. It shall not be eaten."

The Law of the Sin Offering

[24]Also the LORD spoke to Moses, saying, [25]"Speak to Aaron and to his sons, saying, 'This *is* the law of the sin offering: In the place where the burnt offering is killed, the sin offering shall be killed before the LORD. It *is* most holy. [26]The priest who offers it for sin shall eat it. In a holy place it shall be eaten, in the court of the tabernacle of meeting. [27]Everyone who touches its flesh must be holy.[a] And when its blood is sprinkled on any garment, you shall wash that on which it was sprinkled, in a holy place. [28]But the earthen vessel in which it is boiled shall be broken. And if it is boiled in a bronze pot, it shall be both scoured and rinsed in water. [29]All the males among the priests may eat it. It *is* most holy. [30]But no sin offering from which *any* of the blood is brought into the tabernacle of meeting, to make atonement in the holy *place,*[a] shall be eaten. It shall be burned in the fire.

6:18 [a]Compare Numbers 4:15 and Haggai 2:11–13
6:27 [a]Compare Numbers 4:15 and Haggai 2:11–13
6:30 [a]The Most Holy Place when capitalized



Science & Technology
Pottery was a common product of many cultures. The objects made of clay are baked to make them hard and permanent. Quality is determined by the type of clay and by the heat and evenness of firing. The firing process requires experience and skill. Still, the whole process is cheap enough that even in ancient times some pottery vessels were intended to be disposable (Lev. 6:28).

The Law of the Trespass Offering

7 1"Likewise this *is* the law of the trespass offering (it *is* most holy): 2In the place where they kill the burnt offering they shall kill the trespass offering. And its blood he shall sprinkle all around on the altar. 3And he shall offer from it all its fat. The fat tail and the fat that covers the entrails, 4the two kidneys and the fat that *is* on them by the flanks, and the fatty lobe *attached* to the liver above the kidneys, he shall remove; 5and the priest shall burn them on the altar *as* an offering made by fire to the LORD. It *is* a trespass offering. 6Every male among the priests may eat it. It shall be eaten in a holy place. It *is* most holy. 7The trespass offering *is* like the sin offering; *there is* one law for them both: the priest who makes atonement with it shall have *it.* 8And the priest who offers anyone's burnt offering, that priest shall have for himself the skin of the burnt offering which he has offered. 9Also every grain offering that is baked in the oven and all that is prepared in the covered pan, or in a pan, shall be the priest's who offers it. 10Every grain offering, *whether* mixed with oil or dry, shall belong to all the sons of Aaron, to one *as much* as the other.

The Law of Peace Offerings

11"This *is* the law of the sacrifice of peace offerings which he shall offer to the LORD: 12If he offers it for a thanksgiving, then he shall offer, with the sacrifice of thanksgiving, unleavened cakes mixed with oil, unleavened wafers anointed with oil, or cakes of blended flour mixed with oil. 13Besides the cakes, *as* his offering he shall offer leavened bread with the sacrifice of thanksgiving of his peace offering. 14And from it he shall offer one cake from each offering *as* a heave offering to the LORD. It shall belong to the priest who sprinkles the blood of the peace offering.

15"The flesh of the sacrifice of his peace offering for thanksgiving shall be eaten the same day it is offered. He shall not leave any of it until morning. 16But if the sacrifice of his offering *is* a vow or a voluntary offering, it shall be eaten the same day that he offers his sacrifice; but on the next day the remainder of it also may be eaten; 17the remainder of the flesh of the sacrifice on the third day must be burned with fire. 18And if *any* of the flesh of the sacrifice of his peace offering is eaten at all on the third day, it shall not be accepted, nor shall it be imputed to him; it shall be an abomination *to* him who offers it, and the person who eats of it shall bear guilt.

19"The flesh that touches any unclean thing shall not be eaten. It shall be burned with fire. And as for the *clean* flesh, all who are clean may eat of it. 20But the person who eats the flesh of the sacrifice of the peace offering that *belongs* to the LORD, while he is unclean, that person shall be cut off from his people. 21Moreover the person who touches any unclean thing, *such as* human uncleanness, *an* unclean animal, or any abominable unclean thing,[a] and who eats the flesh of the sacrifice of the peace offering that *belongs* to the LORD, that person shall be cut off from his people.' "

Fat and Blood May Not Be Eaten

22And the LORD spoke to Moses, saying, 23"Speak to the children of Israel, saying: 'You shall not eat any fat, of ox or sheep or goat. 24And the fat of an animal that dies *naturally,* and the fat of what is torn by wild beasts, may be used in any other way; but you shall by no means eat it. 25For whoever eats the fat of the animal of which men offer an offering made by fire to the LORD, the person who eats *it* shall be cut off from his people. 26Moreover you shall not eat any blood in any of your dwellings, *whether* of bird or beast. 27Whoever eats any blood, that person shall be cut off from his people.' "

The Portion for Aaron and His Sons

28Then the LORD spoke to Moses, saying, 29"Speak to the children of Israel, saying: 'He who offers the sacrifice of his peace offering to the LORD shall bring his offering to the LORD from the sacrifice of his peace offering. 30His own hands shall bring the offerings made by fire to the LORD. The fat with the breast he shall bring, that the breast may be waved *as* a wave offering before the LORD. 31And the priest shall burn the fat on the altar, but the breast shall be Aaron's and his sons'. 32Also the right thigh you shall give to the priest *as* a heave offering from the sacrifices of your peace offerings. 33He among the sons of Aaron, who offers the blood of the peace offering and the fat, shall have the right thigh for *his* part. 34For the breast of the wave offering and the thigh of the heave offering I have taken from the children of Israel, from the sacrifices of their peace offerings, and I have given

7:21 [a]Following Masoretic Text, Septuagint, and Vulgate; Samaritan Pentateuch, Syriac, and Targum read *swarming thing* (compare 5:2).

them to Aaron the priest and to his sons from the children of Israel by a statute forever.' "

35This *is* the consecrated portion for Aaron and his sons, from the offerings made by fire to the LORD, on the day when *Moses* presented them to minister to the LORD as priests. 36The LORD commanded this to be given to them by the children of Israel, on the day that He anointed them, *by* a statute forever throughout their generations.

37This *is* the law of the burnt offering, the grain offering, the sin offering, the trespass offering, the consecrations, and the sacrifice of the peace offering, 38which the LORD commanded Moses on Mount Sinai, on the day when He commanded the children of Israel to offer their offerings to the LORD in the Wilderness of Sinai.

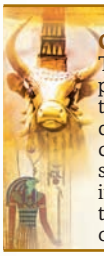
Aaron and His Sons Consecrated

8 1And the LORD spoke to Moses, saying: 2"Take Aaron and his sons with him, and the garments, the anointing oil, a bull as the sin offering, two rams, and a basket of unleavened bread; 3and gather all the congregation together at the door of the tabernacle of meeting."

4So Moses did as the LORD commanded him. And the congregation was gathered together at the door of the tabernacle of meeting. 5And Moses said to the congregation, "This *is* what the LORD commanded to be done."

6Then Moses brought Aaron and his sons and washed them with water. 7And he put the tunic on him, girded him with the sash, clothed him with the robe, and put the ephod on him; and he girded him with the intricately woven band of the ephod, and with it tied *the ephod* on him. 8Then he put the breastplate on him, and he put the Urim and the Thummim[a] in the breastplate. 9And he put the turban on his head. Also on the turban, on its front, he put the golden plate, the holy crown, as the LORD had commanded Moses.

10Also Moses took the anointing oil, and anointed the tabernacle and all that *was* in it, and consecrated them. 11He sprinkled some of it on the altar seven times, anointed the altar and all its utensils, and the laver and its base, to consecrate them. 12And he poured some of the anointing oil on Aaron's head and anointed him, to consecrate him.



Cults & Supernatural

The Urim and Thummim (Lev. 8:8) were apparently some kind of lot that could be used to obtain an answer from God about certain questions (Num. 27:21). In the surrounding cultures, a common method of looking for such answers was to try to read them from the inside parts of a sacrificed animal, especially the liver. The Romans observed the flights of birds.

13Then Moses brought Aaron's sons and put tunics on them, girded them with sashes, and put hats on them, as the LORD had commanded Moses.

14And he brought the bull for the sin offering. Then Aaron and his sons laid their hands on the head of the bull for the sin offering, 15and Moses killed *it.* Then he took the blood, and put *some* on the horns of the altar all around with his finger, and purified the altar. And he poured the blood at the base of the altar, and consecrated it, to make atonement for it. 16Then he took all the fat that *was* on the entrails, the fatty lobe *attached to* the liver, and the two kidneys with their fat, and Moses burned *them* on the altar. 17But the bull, its hide, its flesh, and its offal, he burned with fire outside the camp, as the LORD had commanded Moses.

18Then he brought the ram as the burnt offering. And Aaron and his sons laid their hands on the head of the ram, 19and Moses killed *it.* Then he sprinkled the blood all around on the altar. 20And he cut the ram into pieces; and Moses burned the head, the pieces, and the fat. 21Then he washed the entrails and the legs in water. And Moses burned the whole ram on the altar. It *was* a burnt sacrifice for a sweet aroma, an offering made by fire to the LORD, as the LORD had commanded Moses.

22And he brought the second ram, the ram of consecration. Then Aaron and his sons laid their hands on the head of the ram, 23and Moses killed *it.* Also he took *some* of its blood and put it on the tip of Aaron's right ear, on the thumb of his right hand, and on the big toe of his right foot. 24Then he brought Aaron's sons. And Moses put *some* of the blood on the tips of their right ears, on the thumbs of their right hands, and on the big toes of their right feet. And Moses sprinkled the blood all around on the altar. 25Then he took the fat and the fat tail, all the fat that *was* on the entrails, the fatty lobe *attached to* the liver, the two kidneys and their fat, and the right thigh; 26and from the basket of unleavened bread that was before the LORD he took one unleavened cake, a cake of bread *anointed with* oil, and one wafer, and put *them* on the fat and on the right thigh; 27and he put all *these* in Aaron's hands and in his sons' hands, and waved them *as* a wave offering before the LORD. 28Then Moses took them from their hands and burned *them* on the altar, on the burnt offering. They *were* consecration offerings for a sweet aroma. That *was* an offering made by fire to the LORD. 29And Moses took the breast and waved it *as* a wave offering before the LORD. It was Moses' part of the ram of consecration, as the LORD had commanded Moses.

30Then Moses took some of the anointing oil and some of the blood which *was* on the altar,

8:8 [a]Literally *the Lights and the Perfections* (compare Exodus 28:30)

and sprinkled *it* on Aaron, on his garments, on his sons, and on the garments of his sons with him; and he consecrated Aaron, his garments, his sons, and the garments of his sons with him.

31And Moses said to Aaron and his sons, "Boil the flesh *at* the door of the tabernacle of meeting, and eat it there with the bread that *is* in the basket of consecration offerings, as I commanded, saying, 'Aaron and his sons shall eat it.' 32What remains of the flesh and of the bread you shall burn with fire. 33And you shall not go outside the door of the tabernacle of meeting *for* seven days, until the days of your consecration are ended. For seven days he shall consecrate you. 34As he has done this day, *so* the LORD has commanded to do, to make atonement for you. 35Therefore you shall stay *at* the door of the tabernacle of meeting day and night for seven days, and keep the charge of the LORD, so that you may not die; for so I have been commanded." 36So Aaron and his sons did all the things that the LORD had commanded by the hand of Moses.

The Priestly Ministry Begins

9 1It came to pass on the eighth day that Moses called Aaron and his sons and the elders of Israel. 2And he said to Aaron, "Take for yourself a young bull as a sin offering and a ram as a burnt offering, without blemish, and offer *them* before the LORD. 3And to the children of Israel you shall speak, saying, 'Take a kid of the goats as a sin offering, and a calf and a lamb, *both* of the first year, without blemish, as a burnt offering, 4also a bull and a ram as peace offerings, to sacrifice before the LORD, and a grain offering mixed with oil; for today the LORD will appear to you.' "

5So they brought what Moses commanded before the tabernacle of meeting. And all the congregation drew near and stood before the LORD. 6Then Moses said, "This *is* the thing which the LORD commanded you to do, and the glory of the LORD will appear to you." 7And Moses said to Aaron, "Go to the altar, offer your sin offering and your burnt offering, and make atonement for yourself and for the people. Offer the offering of the people, and make atonement for them, as the LORD commanded."

8Aaron therefore went to the altar and killed the calf of the sin offering, which *was* for himself. 9Then the sons of Aaron brought the blood to him. And he dipped his finger in the blood, put *it* on the horns of the altar, and poured the blood at the base of the altar. 10But the fat, the kidneys, and the fatty lobe from the liver of the sin offering he burned on the altar, as the LORD had commanded Moses. 11The flesh and the hide he burned with fire outside the camp.

12And he killed the burnt offering; and Aaron's sons presented to him the blood, which he sprinkled all around on the altar. 13Then they presented the burnt offering to him, with its pieces and head, and he burned *them* on the altar. 14And he washed the entrails and the legs, and burned *them* with the burnt offering on the altar.

15Then he brought the people's offering, and took the goat, which *was* the sin offering for the people, and killed it and offered it for sin, like the first one. 16And he brought the burnt offering and offered it according to the prescribed manner. 17Then he brought the grain offering, took a handful of it, and burned *it* on the altar, besides the burnt sacrifice of the morning.

18He also killed the bull and the ram *as* sacrifices of peace offerings, which *were* for the people. And Aaron's sons presented to him the blood, which he sprinkled all around on the altar, 19and the fat from the bull and the ram—the fatty tail, what covers *the entrails* and the kidneys, and the fatty lobe *attached to* the liver; 20and they put the fat on the breasts. Then he burned the fat on the altar; 21but the breasts and the right thigh Aaron waved *as* a wave offering before the LORD, as Moses had commanded.

22Then Aaron lifted his hand toward the people, blessed them, and came down from offering the sin offering, the burnt offering, and peace offerings. 23And Moses and Aaron went into the tabernacle of meeting, and came out and blessed the people. Then the glory of the LORD appeared to all the people, 24and fire came out from before the LORD and consumed the burnt offering and the fat on the altar. When all the people saw *it,* they shouted and fell on their faces.

The Profane Fire of Nadab and Abihu

10 1Then Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, and offered profane fire before the LORD, which He had not commanded them. 2So fire went out from the LORD and devoured them, and they died before the LORD.

TIME CAPSULE  1492 to 1479 B.C.	
1492–1479	Thutmose II, pharaoh of Egypt
1486	Moses flees Egypt (based on early Exodus; Ex. 2:15; Acts 7:23)
1479–1425	Thutmose III, pharaoh of Egypt
1479	When Thutmose II dies, Queen Hatshepsut assumes a coregency with the very young Thutmose III
1479–1457	Queen Hatshepsut reigns jointly with Thutmose III

Right or Wrong Ritual: Life or Death (Lev. 10:1–7)

In the modern western world we tend to think of religious rituals as the procedures by which a group of people worship God. It is not a crisis of faith if some part of a ritual is not done exactly right. But in the ancient world the ritual was considered something to be performed correctly. The ritual, properly performed, was proper religion. To make an error in the prescribed forms of the rite was not just a mistake, but an act of impiety.

The priests, who were anointed and set apart to perform the rituals, were expected to live by a more stringent set of rules than were ordinary people. They had to memorize all the liturgy, hymns, and words for every religious service. The ancient world held services for the deities every day of the year, and so specialists were needed among the priesthood who could handle any service. These priests, it was believed, were chosen by the deity being worshiped.

Nadab and Abihu, Aaron's sons, were legitimate priests who chose on their own not to follow the ritual that was sanctioned by God (Lev. 10:1). Their deviation appears minor in the eyes of the modern western world; they simply lit their incense censers with a fire from an unapproved source. But for this breach of worship they were both destroyed by divine fire (10:2).

Israelites and Judahites would have understood these deaths as the proper consequence. A priest was supposed to follow the proper ritual, since the ritual was the way deity was honored and respected (10:3). Nadab's and Abihu's evil was their decision to determine for themselves right and wrong ways to worship. Even mourning for these dead priests was denied, lest it be seen as condoning their sin (10:6, 7).

3And Moses said to Aaron, "This is what the
LORD spoke, saying:

'By those who come near Me
I must be regarded as holy;
And before all the people
I must be glorified.' "

So Aaron held his peace.

4Then Moses called Mishael and Elzaphan,
the sons of Uzziel the uncle of Aaron, and said to
them, "Come near, carry your brethren from be-
fore the sanctuary out of the camp." 5So they
went near and carried them by their tunics out
of the camp, as Moses had said.

6And Moses said to Aaron, and to Eleazar
and Ithamar, his sons, "Do not uncover your
heads nor tear your clothes, lest you die, and
wrath come upon all the people. But let your
brethren, the whole house of Israel, bewail the
burning which the LORD has kindled. 7You shall
not go out from the door of the tabernacle of
meeting, lest you die, for the anointing oil of the
LORD *is* upon you." And they did according to the
word of Moses.

Conduct Prescribed for Priests

8Then the LORD spoke to Aaron, saying: 9"Do
not drink wine or intoxicating drink, you, nor your
sons with you, when you go into the tabernacle of
meeting, lest you die. *It shall be* a statute forever
throughout your generations, 10that you may dis-
tinguish between holy and unholy, and between
unclean and clean, 11and that you may teach the
children of Israel all the statutes which the LORD
has spoken to them by the hand of Moses."

12And Moses spoke to Aaron, and to Eleazar
and Ithamar, his sons who were left: "Take the
grain offering that remains of the offerings made
by fire to the LORD, and eat it without leaven be-
side the altar; for it *is* most holy. 13You shall eat it
in a holy place, because it *is* your due and your
sons' due, of the sacrifices made by fire to the
LORD; for so I have been commanded. 14The
breast of the wave offering and the thigh of the
heave offering you shall eat in a clean place, you,
your sons, and your daughters with you; for *they
are* your due and your sons' due, *which* are given
from the sacrifices of peace offerings of the chil-
dren of Israel. 15The thigh of the heave offering
and the breast of the wave offering they shall
bring with the offerings of fat made by fire, to of-
fer *as* a wave offering before the LORD. And it
shall be yours and your sons' with you, by a
statute forever, as the LORD has commanded."

16Then Moses made careful inquiry about
the goat of the sin offering, and there it was—
burned up. And he was angry with Eleazar and
Ithamar, the sons of Aaron *who were* left, saying,
17"Why have you not eaten the sin offering in a
holy place, since it *is* most holy, and *God* has
given it to you to bear the guilt of the congrega-
tion, to make atonement for them before the
LORD? 18See! Its blood was not brought inside the
holy *place;*[a] indeed you should have eaten it in a
holy *place,* as I commanded."

19And Aaron said to Moses, "Look, this day
they have offered their sin offering and their
burnt offering before the LORD, and such things
have befallen me! *If* I had eaten the sin offering
today, would it have been accepted in the sight of
the LORD?" 20So when Moses heard *that,* he was
content.

10:18 [a]The Most Holy Place when capitalized

Foods Permitted and Forbidden

11 [1]Now the LORD spoke to Moses and Aaron,
saying to them, [2]"Speak to the children of
Israel, saying, 'These *are* the animals which you
may eat among all the animals that *are* on the
earth: [3]Among the animals, whatever divides the
hoof, having cloven hooves *and* chewing the
cud—that you may eat. [4]Nevertheless these you
shall not eat among those that chew the cud or
those that have cloven hooves: the camel, because
it chews the cud but does not have cloven hooves,
is unclean to you; [5]the rock hyrax, because it
chews the cud but does not have cloven hooves,
is unclean to you; [6]the hare, because it chews the
cud but does not have cloven hooves, *is* unclean
to you; [7]and the swine, though it divides the hoof,
having cloven hooves, yet does not chew the cud,
is unclean to you. [8]Their flesh you shall not eat,
and their carcasses you shall not touch. They *are*
unclean to you.

[9]'These you may eat of all that *are* in the
water: whatever in the water has fins and scales,
whether in the seas or in the rivers—that you
may eat. [10]But all in the seas or in the rivers that
do not have fins and scales, all that move in the
water or any living thing which *is* in the water,
they *are* an abomination to you. [11]They shall be
an abomination to you; you shall not eat their
flesh, but you shall regard their carcasses as an
abomination. [12]Whatever in the water does not
have fins or scales—that *shall be* an abomination
to you.

[13]'And these you shall regard as an abomination among the birds; they shall not be eaten, they *are* an abomination: the eagle, the vulture, the buzzard, [14]the kite, and the falcon after its kind; [15]every raven after its kind, [16]the ostrich, the short-eared owl, the sea gull, and the hawk after its kind; [17]the little owl, the fisher owl, and the screech owl; [18]the white owl, the jackdaw, and the carrion vulture; [19]the stork, the heron after its kind, the hoopoe, and the bat.

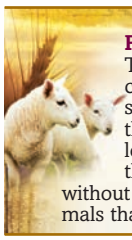
[20]'All flying insects that creep on *all* fours *shall be* an abomination to you. [21]Yet these you may eat of every flying insect that creeps on *all* fours: those which have jointed legs above their feet with which to leap on the earth. [22]These you may eat: the locust after its kind, the destroying locust after its kind, the cricket after its kind, and the grasshopper after its kind. [23]But all *other* flying insects which have four feet *shall be* an abomination to you.


Rock hyrax

Unclean Animals

[24]'By these you shall become unclean; whoever touches the carcass of any of them shall be unclean until evening; [25]whoever carries part of the carcass of any of them shall wash his clothes and be unclean until evening: [26]*The carcass* of any animal which divides the foot, but is not cloven-hoofed or does not chew the cud, *is* unclean to you. Everyone who touches it shall be unclean. [27]And whatever goes on its paws, among all kinds of animals that go on *all* fours, those *are* unclean to you. Whoever touches any such carcass shall be unclean until evening. [28]Whoever carries *any such* carcass shall wash his clothes and be unclean until evening. It *is* unclean to you.

[29]'These also *shall be* unclean to you among the creeping things that creep on the earth: the mole, the mouse, and the large lizard after its kind; [30]the gecko, the monitor lizard, the sand reptile, the sand lizard, and the chameleon. [31]These *are* unclean to you among all that creep. Whoever touches them when they are dead shall be unclean until evening. [32]Anything on which *any* of them falls, when they are dead shall be unclean, whether *it is* any item of wood or clothing or skin or sack, whatever item *it is,* in which *any* work is done, it must be put in water. And it shall be unclean until evening; then it shall be clean. [33]Any earthen vessel into which *any* of them falls you shall break; and whatever *is* in it shall be unclean: [34]in such a vessel, any edible food upon which water falls becomes unclean, and any drink that may be drunk from it becomes unclean. [35]And everything on which *a part* of *any such* carcass falls shall be unclean; *whether it is* an oven or cooking stove, it shall be broken down; *for* they *are* unclean, and shall be unclean to you. [36]Nevertheless a spring or a cistern, *in which there is* plenty of water, shall be clean, but



Plants & Animals
The rationale for the distinctions between clean and unclean animals has been the subject of speculation. One suggestion is that unclean animals include those whose locomotion is improper or irregular, like the bat, which is a mammal that flies. Fish without fins are unclean (Lev. 11:10), as are animals that "creep" on the ground (11:41).

whatever touches any such carcass becomes unclean. 37And if a part of *any such* carcass falls on any planting seed which is to be sown, it *remains* clean. 38But if water is put on the seed, and if *a part* of *any such* carcass falls on it, it *becomes* unclean to you.

39'And if any animal which you may eat dies, he who touches its carcass shall be unclean until evening. 40He who eats of its carcass shall wash his clothes and be unclean until evening. He also who carries its carcass shall wash his clothes and be unclean until evening.

41'And every creeping thing that creeps on the earth *shall be* an abomination. It shall not be eaten. 42Whatever crawls on its belly, whatever goes on *all* fours, or whatever has many feet among all creeping things that creep on the earth—these you shall not eat, for they *are* an abomination. 43You shall not make yourselves abominable with any creeping thing that creeps; nor shall you make yourselves unclean with them, lest you be defiled by them. 44For I *am* the LORD your God. You shall therefore consecrate yourselves, and you shall be holy; for I *am* holy. Neither shall you defile yourselves with any creeping thing that creeps on the earth. 45For I *am* the LORD who brings you up out of the land of Egypt, to be your God. You shall therefore be holy, for I *am* holy.

46'This *is* the law of the animals and the birds and every living creature that moves in the waters, and of every creature that creeps on the earth, 47to distinguish between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten.' "

The Ritual After Childbirth

12 1Then the LORD spoke to Moses, saying, 2"Speak to the children of Israel, saying: 'If a woman has conceived, and borne a male child, then she shall be unclean seven days; as in the days of her customary impurity she shall be unclean. 3And on the eighth day the flesh of his foreskin shall be circumcised. 4She shall then continue in the blood of *her* purification thirty-three days. She shall not touch any hallowed thing, nor come into the sanctuary until the days of her purification are fulfilled.

5'But if she bears a female child, then she shall be unclean two weeks, as in her customary impurity, and she shall continue in the blood of *her* purification sixty-six days.

6'When the days of her purification are fulfilled, whether for a son or a daughter, she shall bring to the priest a lamb of the first year as a burnt offering, and a young pigeon or a turtledove as a sin offering, to the door of the tabernacle of meeting. 7Then he shall offer it before the LORD, and make atonement for her. And she shall be clean from the flow of her blood. This *is* the law for her who has borne a male or a female.

8'And if she is not able to bring a lamb, then she may bring two turtledoves or two young pigeons—one as a burnt offering and the other as a sin offering. So the priest shall make atonement for her, and she will be clean.' "

The Law Concerning Leprosy

13 1And the LORD spoke to Moses and Aaron, saying: 2"When a man has on the skin of his body a swelling, a scab, or a bright spot, and it becomes on the skin of his body *like* a leprous[a] sore, then he shall be brought to Aaron the priest or to one of his sons the priests. 3The priest shall examine the sore on the skin of the body; and if the hair on the sore has turned white, and the sore appears *to be* deeper than the skin of his body, it *is* a leprous sore. Then the priest shall examine him, and pronounce him unclean. 4But if the bright spot *is* white on the skin of his body, and does not appear *to be* deeper than the skin, and its hair has not turned white, then the priest shall isolate *the one who has* the sore seven days. 5And the priest shall examine him on the seventh day; and indeed *if* the sore appears to be as it was, *and* the sore has not spread on the skin, then the priest shall isolate him another seven days. 6Then the priest shall examine him again on the seventh day; and indeed *if* the sore has faded, *and* the sore has not spread on the skin, then the priest shall pronounce him clean; it *is only* a scab, and he shall wash his clothes and be clean. 7But if the scab should at all spread over the skin, after he has been seen by the priest for his cleansing, he shall be seen by the priest again. 8And *if* the priest sees that the scab has indeed spread on the skin, then the priest shall pronounce him unclean. It *is* leprosy.

9"When the leprous sore is on a person, then he shall be brought to the priest. 10And the priest shall examine *him;* and indeed *if* the swelling on the skin *is* white, and it has turned the hair white, and *there is* a spot of raw flesh in the swelling, 11it *is* an old leprosy on the skin of his body. The priest shall pronounce him unclean, and shall not isolate him, for he *is* unclean.

12"And if leprosy breaks out all over the skin, and the leprosy covers all the skin of *the one who has* the sore, from his head to his foot, wherever the priest looks, 13then the priest shall consider; and indeed *if* the leprosy has covered all his body, he shall pronounce *him* clean *who has* the sore. It has all turned white. He *is* clean. 14But when raw flesh appears on him, he shall be

13:2 [a]Hebrew *saraath,* disfiguring skin diseases, including leprosy, and so in verses 2–46 and 14:2–32

unclean. 15And the priest shall examine the raw
flesh and pronounce him to be unclean; *for* the
raw flesh *is* unclean. It *is* leprosy. 16Or if the raw
flesh changes and turns white again, he shall
come to the priest. 17And the priest shall examine
him; and indeed *if* the sore has turned white,
then the priest shall pronounce *him* clean *who*
has the sore. He *is* clean.

18"If the body develops a boil in the skin,
and it is healed, 19and in the place of the boil
there comes a white swelling or a bright spot,
reddish-white, then it shall be shown to the
priest; 20and *if,* when the priest sees it, it indeed
appears deeper than the skin, and its hair has
turned white, the priest shall pronounce him unclean. It *is* a leprous sore which has broken out
of the boil. 21But if the priest examines it, and indeed *there are* no white hairs in it, and it *is* not
deeper than the skin, but has faded, then the
priest shall isolate him seven days; 22and if it
should at all spread over the skin, then the priest
shall pronounce him unclean. It *is* a leprous sore.
23But if the bright spot stays in one place, *and*
has not spread, it *is* the scar of the boil; and the
priest shall pronounce him clean.

24"Or if the body receives a burn on its skin
by fire, and the raw *flesh* of the burn becomes a
bright spot, reddish-white or white, 25then the
priest shall examine it; and indeed *if* the hair of
the bright spot has turned white, and it appears
deeper than the skin, it *is* leprosy broken out in
the burn. Therefore the priest shall pronounce
him unclean. It *is* a leprous sore. 26But if the
priest examines it, and indeed *there are* no white
hairs in the bright spot, and it *is* not deeper than
the skin, but has faded, then the priest shall isolate him seven days. 27And the priest shall examine him on the seventh day. If it has at all spread
over the skin, then the priest shall pronounce him
unclean. It *is* a leprous sore. 28But if the bright
spot stays in one place, *and* has not spread on
the skin, but has faded, it *is* a swelling from the
burn. The priest shall pronounce him clean, for it
is the scar from the burn.

29"If a man or woman has a sore on the head
or the beard, 30then the priest shall examine the
sore; and indeed if it appears deeper than the
skin, *and there is* in it thin yellow hair, then the
priest shall pronounce him unclean. It *is* a scaly
leprosy of the head or beard. 31But if the priest
examines the scaly sore, and indeed it does not
appear deeper than the skin, and *there is* no black
hair in it, then the priest shall isolate *the one who*
has the scale seven days. 32And on the seventh
day the priest shall examine the sore; and indeed
if the scale has not spread, and there is no yellow
hair in it, and the scale does not appear deeper
than the skin, 33he shall shave himself, but the
scale he shall not shave. And the priest shall isolate *the one who has* the scale another seven
days. 34On the seventh day the priest shall examine the scale; and indeed *if* the scale has not
spread over the skin, and does not appear deeper
than the skin, then the priest shall pronounce
him clean. He shall wash his clothes and be
clean. 35But if the scale should at all spread over
the skin after his cleansing, 36then the priest shall
examine him; and indeed *if* the scale has spread
over the skin, the priest need not seek for yellow
hair. He *is* unclean. 37But if the scale appears to
be at a standstill, and there is black hair grown
up in it, the scale has healed. He *is* clean, and the
priest shall pronounce him clean.

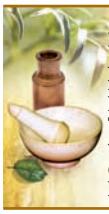
38"If a man or a woman has bright spots on
the skin of the body, *specifically* white bright
spots, 39then the priest shall look; and indeed *if*
the bright spots on the skin of the body *are* dull
white, it *is* a white spot *that* grows on the skin.
He *is* clean.

40"As for the man whose hair has fallen from
his head, he *is* bald, *but* he *is* clean. 41He whose
hair has fallen from his forehead, he *is* bald on
the forehead, *but* he *is* clean. 42And if there is on
the bald head or bald forehead a reddish-white
sore, it *is* leprosy breaking out on his bald head
or his bald forehead. 43Then the priest shall examine it; and indeed *if* the swelling of the sore *is*
reddish-white on his bald head or on his bald
forehead, as the appearance of leprosy on the
skin of the body, 44he is a leprous man. He *is* unclean. The priest shall surely pronounce him unclean; his sore *is* on his head.

45"Now the leper on whom the sore *is,* his
clothes shall be torn and his head bare; and he
shall cover his mustache, and cry, 'Unclean! Unclean!' 46He shall be unclean. All the days he has
the sore he shall be unclean. He *is* unclean, and
he shall dwell alone; his dwelling *shall be* outside
the camp.

The Law Concerning Leprous Garments

47"Also, if a garment has a leprous plague[a]
in it, *whether it is* a woolen garment or a linen
garment, 48whether *it is* in the warp or woof of
linen or wool, whether in leather or in anything



Health & Medicine
Although there was no theory of communicable diseases, the isolation of the leper looks very much like quarantine (Lev. 13:45). The modern disease called leprosy is a particular infection called technically Hansen's disease. Its symptoms are different from the leprosy mentioned in the Bible.

13:47 [a]A mold, fungus, or similar infestation, and so in verses 47–59

made of leather, 49and if the plague is greenish
or reddish in the garment or in the leather,
whether in the warp or in the woof, or in any-
thing made of leather, it *is* a leprous plague and
shall be shown to the priest. 50The priest shall ex-
amine the plague and isolate *that which has* the
plague seven days. 51And he shall examine the
plague on the seventh day. If the plague has
spread in the garment, either in the warp or in
the woof, in the leather *or* in anything made of
leather, the plague *is* an active leprosy. It *is* un-
clean. 52He shall therefore burn that garment in
which is the plague, whether warp or woof, in
wool or in linen, or anything of leather, for it *is*
an active leprosy; *the garment* shall be burned in
the fire.

53"But if the priest examines *it,* and indeed
the plague has not spread in the garment, either
in the warp or in the woof, or in anything made
of leather, 54then the priest shall command that
they wash *the thing* in which *is* the plague; and
he shall isolate it another seven days. 55Then the
priest shall examine the plague after it has been
washed; and indeed *if* the plague has not
changed its color, though the plague has not
spread, it *is* unclean, and you shall burn it in the
fire; it continues eating away, *whether* the dam-
age *is* outside or inside. 56If the priest examines
it, and indeed the plague has faded after washing
it, then he shall tear it out of the garment,
whether out of the warp or out of the woof, or
out of the leather. 57But if it appears again in the
garment, either in the warp or in the woof, or in
anything made of leather, it *is* a spreading
plague; you shall burn with fire that in which is
the plague. 58And if you wash the garment, ei-
ther warp or woof, or whatever is made of
leather, if the plague has disappeared from it,
then it shall be washed a second time, and shall
be clean.

59"This *is* the law of the leprous plague in a
garment of wool or linen, either in the warp or
woof, or in anything made of leather, to pro-
nounce it clean or to pronounce it unclean."

The Ritual for Cleansing Healed Lepers

14 1Then the LORD spoke to Moses, saying,
2"This shall be the law of the leper for the
day of his cleansing: He shall be brought to the
priest. 3And the priest shall go out of the camp,
and the priest shall examine *him;* and indeed, *if*
the leprosy is healed in the leper, 4then the priest
shall command to take for him who is to be
cleansed two living *and* clean birds, cedar wood,
scarlet, and hyssop. 5And the priest shall com-
mand that one of the birds be killed in an
earthen vessel over running water. 6As for the
living bird, he shall take it, the cedar wood and
the scarlet and the hyssop, and dip them and the
living bird in the blood of the bird *that was* killed
over the running water. 7And he shall sprinkle it
seven times on him who is to be cleansed from
the leprosy, and shall pronounce him clean, and
shall let the living bird loose in the open field.
8He who is to be cleansed shall wash his clothes,
shave off all his hair, and wash himself in water,
that he may be clean. After that he shall come
into the camp, and shall stay outside his tent
seven days. 9But on the seventh day he shall
shave all the hair off his head and his beard and
his eyebrows—all his hair he shall shave off. He
shall wash his clothes and wash his body in wa-
ter, and he shall be clean.

10"And on the eighth day he shall take two
male lambs without blemish, one ewe lamb of
the first year without blemish, three-tenths *of an*
ephah of fine flour mixed with oil as a grain of-
fering, and one log of oil. 11Then the priest who
makes *him* clean shall present the man who is to
be made clean, and those things, before the LORD,
at the door of the tabernacle of meeting. 12And
the priest shall take one male lamb and offer it as
a trespass offering, and the log of oil, and wave
them *as* a wave offering before the LORD. 13Then
he shall kill the lamb in the place where he kills
the sin offering and the burnt offering, in a holy
place; for as the sin offering *is* the priest's, so *is*
the trespass offering. It *is* most holy. 14The priest
shall take *some* of the blood of the trespass offer-
ing, and the priest shall put *it* on the tip of the
right ear of him who is to be cleansed, on the
thumb of his right hand, and on the big toe of
his right foot. 15And the priest shall take *some* of
the log of oil, and pour *it* into the palm of his
own left hand. 16Then the priest shall dip his
right finger in the oil that *is* in his left hand, and
shall sprinkle some of the oil with his finger
seven times before the LORD. 17And of the rest of
the oil in his hand, the priest shall put *some* on
the tip of the right ear of him who is to be
cleansed, on the thumb of his right hand, and on
the big toe of his right foot, on the blood of the
trespass offering. 18The rest of the oil that *is* in
the priest's hand he shall put on the head of him
who is to be cleansed. So the priest shall make
atonement for him before the LORD.

19"Then the priest shall offer the sin offering,
and make atonement for him who is to be
cleansed from his uncleanness. Afterward he
shall kill the burnt offering. 20And the priest shall
offer the burnt offering and the grain offering on
the altar. So the priest shall make atonement for
him, and he shall be clean.

21"But if he *is* poor and cannot afford it, then
he shall take one male lamb *as* a trespass offering
to be waved, to make atonement for him, one-tenth

Rituals Against Fungus (Lev. 14:33–53)

Israel's laws included regulations for dealing with a "leprous plague in a house" (Lev. 14:33–53). The Hebrew word translated "leprous plague" (14:33) is generic, pertaining to various infestations. When used to describe the deterioration of garments (Lev. 13:47) and houses, it probably refers to decay caused by fungus, mildew, mold, or dry rot.

In Israel, any house that was discolored with mildew caused by fungus-producing organisms was quarantined (14:36–38). The structure had to be cleansed both physically and ritually. Affected areas of stone were scraped, or replaced and remortared (14:40–42). If efforts were successful, the priest pronounced the house clean and performed a purification ritual (14:48–53).

This Mosaic dictum for quarantining and cleansing infected houses can be compared with two texts from Mesopotamia. One is a quotation from a Babylonian omen series, which prescribes a ritual to the Babylonian gods Ea and Ishum. Another ritual is mentioned in a letter to Esarhaddon, the king of Assyria from 680 to 669 B.C.

The omen reads, "If there is a fungus in a man's house, on the outer north wall, the owner of the house will die and his house will be scattered." In order to avert the evil, the individual is told to gather the fungus (in a particular manner) and burn it with a torch, placing mud and gypsum around it. The person then must recite an incantation to Ea (the god of wisdom) and slaughter a sheep to the god Ishum. Holy water is thrown on the person while another incantation is recited. Thus, the evil of the omen will be thwarted.

A letter to Esarhaddon confirms to the king the existence of a prayer and a ritual for two types of fungus that had appeared on the inner courtyard of the temple of Nabu. The author of the letter states that a technician, meaning a priest, will perform the appropriate ritual several times on the next morning.

of an ephah of fine flour mixed with oil as a
grain offering, a log of oil, 22and two turtledoves
or two young pigeons, such as he is able to afford:
one shall be a sin offering and the other a burnt
offering. 23He shall bring them to the priest on the
eighth day for his cleansing, to the door of the
tabernacle of meeting, before the LORD. 24And the
priest shall take the lamb of the trespass offering
and the log of oil, and the priest shall wave them
as a wave offering before the LORD. 25Then he
shall kill the lamb of the trespass offering, and
the priest shall take *some* of the blood of the tres-
pass offering and put *it* on the tip of the right ear
of him who is to be cleansed, on the thumb of
his right hand, and on the big toe of his right
foot. 26And the priest shall pour some of the oil
into the palm of his own left hand. 27Then the
priest shall sprinkle with his right finger *some* of
the oil that *is* in his left hand seven times before
the LORD. 28And the priest shall put *some* of the
oil that *is* in his hand on the tip of the right ear
of him who is to be cleansed, on the thumb of
the right hand, and on the big toe of his right
foot, on the place of the blood of the trespass of-
fering. 29The rest of the oil that *is* in the priest's
hand he shall put on the head of him who is to
be cleansed, to make atonement for him before
the LORD. 30And he shall offer one of the turtle-
doves or young pigeons, such as he can afford—
31such as he is able to afford, the one *as* a sin of-
fering and the other *as* a burnt offering, with the
grain offering. So the priest shall make atone-
ment for him who is to be cleansed before the
LORD. 32This *is* the law *for one* who had a leprous
sore, who cannot afford the usual cleansing."

14:34 [a]Decomposition by mildew, mold, dry rot, etc., and so in verses 34–53

The Law Concerning Leprous Houses

33And the LORD spoke to Moses and Aaron,
saying: 34"When you have come into the land of
Canaan, which I give you as a possession, and I
put the leprous plague[a] in a house in the land of
your possession, 35and he who owns the house
comes and tells the priest, saying, 'It seems to me
that *there is* some plague in the house,' 36then the
priest shall command that they empty the house,
before the priest goes *into it* to examine the
plague, that all that *is* in the house may not be
made unclean; and afterward the priest shall go
in to examine the house. 37And he shall examine
the plague; and indeed *if* the plague *is* on the
walls of the house with ingrained streaks, green-
ish or reddish, which appear to be deep in the
wall, 38then the priest shall go out of the house,
to the door of the house, and shut up the house
seven days. 39And the priest shall come again on
the seventh day and look; and indeed *if* the
plague has spread on the walls of the house,
40then the priest shall command that they take
away the stones in which *is* the plague, and they
shall cast them into an unclean place outside the
city. 41And he shall cause the house to be scraped
inside, all around, and the dust that they scrape
off they shall pour out in an unclean place out-
side the city. 42Then they shall take other stones
and put *them* in the place of *those* stones, and he
shall take other mortar and plaster the house.

43"Now if the plague comes back and breaks
out in the house, after he has taken away the
stones, after he has scraped the house, and after
it is plastered, 44then the priest shall come and
look; and indeed *if* the plague has spread in the
house, it *is* an active leprosy in the house. It *is* un-
clean. 45And he shall break down the house, its
stones, its timber, and all the plaster of the

house, and he shall carry *them* outside the city to
an unclean place. 46Moreover he who goes into
the house at all while it is shut up shall be un-
clean until evening. 47And he who lies down in
the house shall wash his clothes, and he who eats
in the house shall wash his clothes.

48"But if the priest comes in and examines *it,*
and indeed the plague has not spread in the house
after the house was plastered, then the priest shall
pronounce the house clean, because the plague is
healed. 49And he shall take, to cleanse the house,
two birds, cedar wood, scarlet, and hyssop.
50Then he shall kill one of the birds in an earthen
vessel over running water; 51and he shall take the
cedar wood, the hyssop, the scarlet, and the living
bird, and dip them in the blood of the slain bird
and in the running water, and sprinkle the house
seven times. 52And he shall cleanse the house with
the blood of the bird and the running water and
the living bird, with the cedar wood, the hyssop,
and the scarlet. 53Then he shall let the living bird
loose outside the city in the open field, and make
atonement for the house, and it shall be clean.

54"This *is* the law for any leprous sore and
scale, 55for the leprosy of a garment and of a
house, 56for a swelling and a scab and a bright
spot, 57to teach when *it is* unclean and when *it is*
clean. This *is* the law of leprosy."

The Law Concerning Bodily Discharges

15 1And the LORD spoke to Moses and Aaron,
saying, 2"Speak to the children of Israel,
and say to them: 'When any man has a discharge
from his body, his discharge *is* unclean. 3And
this shall be his uncleanness in regard to his
discharge—whether his body runs with his dis-
charge, or his body is stopped up by his dis-
charge, it *is* his uncleanness. 4Every bed is un-
clean on which he who has the discharge lies,
and everything on which he sits shall be unclean.
5And whoever touches his bed shall wash his
clothes and bathe in water, and be unclean until
evening. 6He who sits on anything on which he
who has the discharge sat shall wash his clothes
and bathe in water, and be unclean until evening.
7And he who touches the body of him who has
the discharge shall wash his clothes and bathe in
water, and be unclean until evening. 8If he who
has the discharge spits on him who is clean, then
he shall wash his clothes and bathe in water, and
be unclean until evening. 9Any saddle on which
he who has the discharge rides shall be unclean.
10Whoever touches anything that was under him
shall be unclean until evening. He who carries
any of those things shall wash his clothes and
bathe in water, and be unclean until evening.
11And whomever the one who has the discharge
touches, and has not rinsed his hands in water,
he shall wash his clothes and bathe in water, and
be unclean until evening. 12The vessel of earth
that he who has the discharge touches shall be
broken, and every vessel of wood shall be rinsed
in water.

13'And when he who has a discharge is
cleansed of his discharge, then he shall count for
himself seven days for his cleansing, wash his
clothes, and bathe his body in running water; then
he shall be clean. 14On the eighth day he shall take
for himself two turtledoves or two young pigeons,
and come before the LORD, to the door of the tab-
ernacle of meeting, and give them to the priest.
15Then the priest shall offer them, the one *as* a sin
offering and the other *as* a burnt offering. So the
priest shall make atonement for him before the
LORD because of his discharge.

16'If any man has an emission of semen, then
he shall wash all his body in water, and be un-
clean until evening. 17And any garment and any
leather on which there is semen, it shall be
washed with water, and be unclean until evening.
18Also, when a woman lies with a man, and *there
is* an emission of semen, they shall bathe in wa-
ter, and be unclean until evening.

19'If a woman has a discharge, *and* the dis-
charge from her body is blood, she shall be set
apart seven days; and whoever touches her shall
be unclean until evening. 20Everything that she
lies on during her impurity shall be unclean; also
everything that she sits on shall be unclean.
21Whoever touches her bed shall wash his clothes
and bathe in water, and be unclean until evening.
22And whoever touches anything that she sat on
shall wash his clothes and bathe in water, and be
unclean until evening. 23If *anything* is on *her* bed
or on anything on which she sits, when he touches
it, he shall be unclean until evening. 24And if any
man lies with her at all, so that her impurity is on
him, he shall be unclean seven days; and every
bed on which he lies shall be unclean.

25'If a woman has a discharge of blood for
many days, other than at the time of her *custom-
ary* impurity, or if it runs beyond her *usual time
of* impurity, all the days of her unclean discharge
shall be as the days of her *customary* impurity.
She *shall be* unclean. 26Every bed on which she
lies all the days of her discharge shall be to her
as the bed of her impurity; and whatever she sits
on shall be unclean, as the uncleanness of her
impurity. 27Whoever touches those things shall
be unclean; he shall wash his clothes and bathe
in water, and be unclean until evening.

28'But if she is cleansed of her discharge,
then she shall count for herself seven days, and
after that she shall be clean. 29And on the eighth
day she shall take for herself two turtledoves or
two young pigeons, and bring them to the priest,

to the door of the tabernacle of meeting. 30Then the priest shall offer the one *as* a sin offering and the other *as* a burnt offering, and the priest shall make atonement for her before the LORD for the discharge of her uncleanness.

31"Thus you shall separate the children of Israel from their uncleanness, lest they die in their uncleanness when they defile My tabernacle that *is* among them. 32This *is* the law for one who has a discharge, and *for him* who emits semen and is unclean thereby, 33and for her who is indisposed because of her *customary* impurity, and for one who has a discharge, either man or woman, and for him who lies with her who is unclean.' "

TRANSITION

The Day of Atonement

A description of the Day of Atonement, the most sacred event in the year, appears in Lev. 16 and also in Lev. 23:26–32. Postbiblical Judaism referred to this annual observance as "the day" or "the great day." In the New Testament Paul calls it "the Fast" (Acts 27:9). It was observed on the 10th day of the 7th month, Tishri, corresponding to October. See "Israel's Feasts" at Lev. 23:1.

• **Leviticus 16:1—22:33**

Leviticus

16 :1 Now the LORD spoke to Moses after the death of the two sons of Aaron, when they offered *profane fire* before the LORD, and died; 2and the LORD said to Moses: "Tell Aaron your brother not to come at *just* any time into the Holy *Place* inside the veil, before the mercy seat which *is* on the ark, lest he die; for I will appear in the cloud above the mercy seat.

3"Thus Aaron shall come into the Holy *Place:* with *the blood of* a young bull as a sin offering, and *of* a ram as a burnt offering. 4He shall put the holy linen tunic and the linen trousers on his body; he shall be girded with a linen sash, and with the linen turban he shall be attired. These *are* holy garments. Therefore he shall wash his body in water, and put them on. 5And he shall take from the congregation of the children of Israel two kids of the goats as a sin offering, and one ram as a burnt offering.

6"Aaron shall offer the bull as a sin offering, which *is* for himself, and make atonement for himself and for his house. 7He shall take the two goats and present them before the LORD *at* the door of the tabernacle of meeting. 8Then Aaron shall cast lots for the two goats: one lot for the

Animals That Carry Away Sin (Lev. 16:7–10)

The Day of Atonement, observed on the 10th day of the 7th month, was the most sacred event in the year (Lev. 16:29, 34). One of the rituals for this annual day of fasting involved the cleansing of the sanctuary with blood. This was the only time in the year when the high priest entered the Most Holy Place to appear before the mercy seat (16:11–17). The other ritual involved the sending away of the scapegoat (16:7–10, 20–22).

In the scapegoat ritual, the scapegoat was sent into the wilderness. First, however, the priest placed his hands on the goat and confessed the sins of his people. The ritual symbolized the "removal" or "taking away" of the people's sin (16:21, 22).

The general form of the scapegoat ritual, as described in Leviticus, is not unique to Israel. Rituals from Anatolia and Mesopotamia attempt to appease an angry deity by using animals to carry away a plague or other evil suffering. A Hittite text from the mid-2nd millennium B.C. outlines what a monarch should do in case there is pestilence in his land caused by fighting in enemy territory.

In the Hittite ritual, the king is required to take an enemy bull (or ewe), "decorate the bull's ears with earrings and (fasten on it) red wool, green wool, black wool, and white wool." The bull is then driven into the enemy country, with the recitation, "Whatever god of the enemy country has caused this pestilence (if it be a male god), I have given thee a lusty, decorated bull with earrings. Be thou content with it. This bull shall take back the pestilence to the enemy country." An identical ceremony is performed with the ewe if the enemy's deity is a female.

In the Israelite ritual two goats were used. One was designated for the Lord and offered as a sin offering (16:9). The other goat, the scapegoat, bore the people's iniquities (16:22). In this ritual Israel released a live animal to carry away impurities, as other cultures did to eliminate sicknesses or sorceries.

LORD and the other lot for the scapegoat. 9And Aaron shall bring the goat on which the LORD's lot fell, and offer it *as* a sin offering. 10But the goat on which the lot fell to be the scapegoat shall be presented alive before the LORD, to make atonement upon it, *and* to let it go as the scapegoat into the wilderness.

11"And Aaron shall bring the bull of the sin offering, which is for himself, and make atonement for himself and for his house, and shall kill the bull as the sin offering which *is* for himself. 12Then he shall take a censer full of burning coals of fire from the altar before the LORD, with his hands full of sweet incense beaten fine, and bring *it* inside the veil. 13And he shall put the incense on the fire before the LORD, that the cloud of incense may cover the mercy seat that *is* on the Testimony, lest he die. 14He shall take some of the blood of the bull and sprinkle *it* with his finger on the mercy seat on the east *side;* and before the mercy seat he shall sprinkle some of the blood with his finger seven times.

15"Then he shall kill the goat of the sin offering, which *is* for the people, bring its blood inside the veil, do with that blood as he did with the blood of the bull, and sprinkle it on the mercy seat and before the mercy seat. 16So he shall make atonement for the Holy *Place,* because of the uncleanness of the children of Israel, and because of their transgressions, for all their sins; and so he shall do for the tabernacle of meeting which remains among them in the midst of their uncleanness. 17There shall be no man in the tabernacle of meeting when he goes in to make atonement in the Holy *Place,* until he comes out, that he may make atonement for himself, for his household, and for all the assembly of Israel. 18And he shall go out to the altar that *is* before the LORD, and make atonement for it, and shall take some of the blood of the bull and some of the blood of the goat, and put it on the horns of the altar all around. 19Then he shall sprinkle some of the blood on it with his finger seven times, cleanse it, and consecrate it from the uncleanness of the children of Israel.

20"And when he has made an end of atoning for the Holy *Place,* the tabernacle of meeting, and the altar, he shall bring the live goat. 21Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat, and shall send *it* away into the wilderness by the hand of a suitable man. 22The goat shall bear on itself all their iniquities to an uninhabited land; and he shall release the goat in the wilderness.

23"Then Aaron shall come into the tabernacle of meeting, shall take off the linen garments which he put on when he went into the Holy *Place,* and shall leave them there. 24And he shall wash his body with water in a holy place, put on his garments, come out and offer his burnt offering and the burnt offering of the people, and make atonement for himself and for the people. 25The fat of the sin offering he shall burn on the altar. 26And he who released the goat as the scapegoat shall wash his clothes and bathe his body in water, and afterward he may come into the camp. 27The bull *for* the sin offering and the goat *for* the sin offering, whose blood was brought in to make atonement in the Holy *Place,* shall be carried outside the camp. And they shall burn in the fire their skins, their flesh, and their offal. 28Then he who burns them shall wash his clothes and bathe his body in water, and afterward he may come into the camp.

29"*This* shall be a statute forever for you: In the seventh month, on the tenth *day* of the month, you shall afflict your souls, and do no work at all, *whether* a native of your own country or a stranger who dwells among you. 30For on that day *the priest* shall make atonement for you, to cleanse you, *that* you may be clean from all your sins before the LORD. 31It *is* a sabbath of solemn rest for you, and you shall afflict your souls. *It is* a statute forever. 32And the priest, who is anointed and consecrated to minister as priest in his father's place, shall make atonement, and put on the linen clothes, the holy garments; 33then he shall make atonement for the Holy Sanctuary,[a] and he shall make atonement for the tabernacle of meeting and for the altar, and he shall make atonement for the priests and for all the people of the assembly. 34This shall be an everlasting statute for you, to make atonement for the children of Israel, for all their sins, once a year." And he did as the LORD commanded Moses.

Beliefs & Ideas

The treatment of the scapegoat illustrates clearly how sins are transferred to the sacrificial animal by the laying on of hands by the priest (Lev. 16:21). The ritual described here is the origin of our idea of a "scapegoat." Sending a live animal away instead of killing it is a unique feature of the Day of Atonement.

The Sanctity of Blood

17 1And the LORD spoke to Moses, saying, 2"Speak to Aaron, to his sons, and to all the children of Israel, and say to them, 'This *is* the thing which the LORD has commanded, saying: 3"Whatever man of the house of Israel who

16:33 [a]That is, the Most Holy Place

kills an ox or lamb or goat in the camp, or who
kills *it* outside the camp, 4and does not bring it to
the door of the tabernacle of meeting to offer an
offering to the LORD before the tabernacle of the
LORD, the guilt of bloodshed shall be imputed to
that man. He has shed blood; and that man shall
be cut off from among his people, 5to the end
that the children of Israel may bring their sacri-
fices which they offer in the open field, that they
may bring them to the LORD at the door of the
tabernacle of meeting, to the priest, and offer
them *as* peace offerings to the LORD. 6And the
priest shall sprinkle the blood on the altar of the
LORD *at* the door of the tabernacle of meeting,
and burn the fat for a sweet aroma to the LORD.
7They shall no more offer their sacrifices to de-
mons, after whom they have played the harlot.
This shall be a statute forever for them through-
out their generations." '

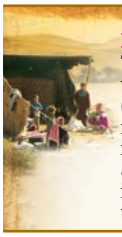
8"Also you shall say to them: 'Whatever man
of the house of Israel, or of the strangers who
dwell among you, who offers a burnt offering or
sacrifice, 9and does not bring it to the door of the
tabernacle of meeting, to offer it to the LORD, that
man shall be cut off from among his people.

10'And whatever man of the house of Israel,
or of the strangers who dwell among you, who
eats any blood, I will set My face against that
person who eats blood, and will cut him off from
among his people. 11For the life of the flesh *is* in
the blood, and I have given it to you upon the al-
tar to make atonement for your souls; for it *is* the
blood *that* makes atonement for the soul.'
12Therefore I said to the children of Israel, 'No
one among you shall eat blood, nor shall any
stranger who dwells among you eat blood.'

13"Whatever man of the children of Israel,
or of the strangers who dwell among you, who
hunts and catches any animal or bird that may
be eaten, he shall pour out its blood and cover it
with dust; 14for *it is* the life of all flesh. Its blood
sustains its life. Therefore I said to the children
of Israel, 'You shall not eat the blood of any
flesh, for the life of all flesh is its blood. Whoever
eats it shall be cut off.'

15"And every person who eats what died *nat-
urally* or what was torn *by beasts, whether he is* a
native of your own country or a stranger, he
shall both wash his clothes and bathe in water,
and be unclean until evening. Then he shall be
clean. 16But if he does not wash *them* or bathe
his body, then he shall bear his guilt."

TIME CAPSULE 	1470 to 1448 B.C.
1470	Massive volcanic eruption on the Aegean island of Thera
1458	Thutmose III defeats coalition of Canaanite cities at Megiddo
1450	The city of Shechem is rebuilt after a century in ruins
1450	Earliest Egyptian shadow clock
1450	Thutmose III offers 27,000 pounds of gold to Amen, at Thebes
1448	Thutmose III campaigns on the Euphrates River against Mitanni



Marriage & Family
The law provides a list of blood relatives with whom sexual intercourse is forbidden (Lev. 18:6). In some ancient societies the ruling class asserted for itself the right to marry sisters or brothers and flaunted this as a mark of nobility. This was the custom in Egypt. Over a period of time the practice is genetically harmful.

Laws of Sexual Morality

18 1Then the LORD spoke to Moses, saying,
2"Speak to the children of Israel, and say
to them: 'I am the LORD your God. 3According to
the doings of the land of Egypt, where you dwelt,
you shall not do; and according to the doings of
the land of Canaan, where I am bringing you,
you shall not do; nor shall you walk in their ordi-
nances. 4You shall observe My judgments and
keep My ordinances, to walk in them: I *am* the
LORD your God. 5You shall therefore keep My
statutes and My judgments, which if a man does,
he shall live by them: I *am* the LORD.

6'None of you shall approach anyone who is
near of kin to him, to uncover his nakedness: I *am*
the LORD. 7The nakedness of your father or the
nakedness of your mother you shall not uncover.
She *is* your mother; you shall not uncover her
nakedness. 8The nakedness of your father's wife
you shall not uncover; it *is* your father's naked-
ness. 9The nakedness of your sister, the daughter
of your father, or the daughter of your mother,
whether born at home or elsewhere, their naked-
ness you shall not uncover. 10The nakedness of
your son's daughter or your daughter's daughter,
their nakedness you shall not uncover; for theirs *is*
your own nakedness. 11The nakedness of your fa-
ther's wife's daughter, begotten by your father—
she *is* your sister—you shall not uncover her
nakedness. 12You shall not uncover the nakedness
of your father's sister; she *is* near of kin to your
father. 13You shall not uncover the nakedness of
your mother's sister, for she *is* near of kin to your
mother. 14You shall not uncover the nakedness of
your father's brother. You shall not approach his
wife; she *is* your aunt. 15You shall not uncover the
nakedness of your daughter-in-law—she *is* your

son's wife—you shall not uncover her nakedness.
16You shall not uncover the nakedness of your
brother's wife; it *is* your brother's nakedness.
17You shall not uncover the nakedness of a
woman and her daughter, nor shall you take her
son's daughter or her daughter's daughter, to uncover her nakedness. They *are* near of kin to her.
It *is* wickedness. 18Nor shall you take a woman as
a rival to her sister, to uncover her nakedness
while the other is alive.

19"Also you shall not approach a woman to
uncover her nakedness as long as she is in her
customary impurity. 20Moreover you shall not lie
carnally with your neighbor's wife, to defile yourself with her. 21And you shall not let any of your
descendants pass through *the fire* to Molech, nor
shall you profane the name of your God: I *am* the
LORD. 22You shall not lie with a male as with a
woman. It *is* an abomination. 23Nor shall you
mate with any animal, to defile yourself with it.
Nor shall any woman stand before an animal to
mate with it. It *is* perversion.

24"Do not defile yourselves with any of these
things; for by all these the nations are defiled,
which I am casting out before you. 25For the land
is defiled; therefore I visit the punishment of its
iniquity upon it, and the land vomits out its inhabitants. 26You shall therefore keep My statutes
and My judgments, and shall not commit *any* of
these abominations, *either* any of your own nation or any stranger who dwells among you 27(for
all these abominations the men of the land have
done, who *were* before you, and thus the land is
defiled), 28lest the land vomit you out also when
you defile it, as it vomited out the nations that
were before you. 29For whoever commits any of
these abominations, the persons who commit
them shall be cut off from among their people.

30"Therefore you shall keep My ordinance, so
that *you* do not commit *any* of these abominable
customs which were committed before you, and
that you do not defile yourselves by them: I *am*
the LORD your God.' "

Moral and Ceremonial Laws

19 1And the LORD spoke to Moses, saying,
2"Speak to all the congregation of the children of Israel, and say to them: 'You shall be
holy, for I the LORD your God *am* holy.

3"Every one of you shall revere his mother
and his father, and keep My Sabbaths: I *am* the
LORD your God.

4"Do not turn to idols, nor make for yourselves molded gods: I *am* the LORD your God.

5"And if you offer a sacrifice of a peace offering to the LORD, you shall offer it of your own
free will. 6It shall be eaten the same day you offer
it, and on the next day. And if any remains until
the third day, it shall be burned in the fire. 7And
if it is eaten at all on the third day, it *is* an abomination. It shall not be accepted. 8Therefore *everyone* who eats it shall bear his iniquity, because he
has profaned the hallowed *offering* of the LORD;
and that person shall be cut off from his people.

9"When you reap the harvest of your land,
you shall not wholly reap the corners of your
field, nor shall you gather the gleanings of your
harvest. 10And you shall not glean your vineyard,
nor shall you gather *every* grape of your vineyard; you shall leave them for the poor and the
stranger: I *am* the LORD your God.

11"You shall not steal, nor deal falsely, nor lie
to one another. 12And you shall not swear by My
name falsely, nor shall you profane the name of
your God: I *am* the LORD.

13"You shall not cheat your neighbor, nor rob
him. The wages of him who is hired shall not remain with you all night until morning. 14You
shall not curse the deaf, nor put a stumbling
block before the blind, but shall fear your God: I
am the LORD.

15"You shall do no injustice in judgment. You
shall not be partial to the poor, nor honor the person of the mighty. In righteousness you shall
judge your neighbor. 16You shall not go about *as*
a talebearer among your people; nor shall you
take a stand against the life of your neighbor: I
am the LORD.

17"You shall not hate your brother in your
heart. You shall surely rebuke your neighbor, and
not bear sin because of him. 18You shall not take
vengeance, nor bear any grudge against the children of your people, but you shall love your
neighbor as yourself: I *am* the LORD.

19"You shall keep My statutes. You shall not
let your livestock breed with another kind. You
shall not sow your field with mixed seed. Nor
shall a garment of mixed linen and wool come
upon you.

20"Whoever lies carnally with a woman who
is betrothed to a man as a concubine, and who
has not at all been redeemed nor given her freedom, for this there shall be scourging; *but* they
shall not be put to death, because she was not
free. 21And he shall bring his trespass offering to
the LORD, to the door of the tabernacle of meeting, a ram as a trespass offering. 22The priest
shall make atonement for him with the ram of
the trespass offering before the LORD for his sin
which he has committed. And the sin which he
has committed shall be forgiven him.

23"When you come into the land, and have
planted all kinds of trees for food, then you shall
count their fruit as uncircumcised. Three years it
shall be as uncircumcised to you. *It* shall not be
eaten. 24But in the fourth year all its fruit shall be

Technical Prophecy Seeks Divine Knowledge (Lev. 19:26)

Ancient people considered it important to know the will of the gods—on demand, if necessary. So there were specialists in the art of determining a deity's will through rituals or through the specialists' deep knowledge of the secret meaning of natural phenomena. Such specialized practices, which included divination and soothsaying, were aimed at foretelling the future and thus can be called "technical prophecy."

Most of what we know about divination and soothsaying comes from Mesopotamia—Babylonia and Assyria. Mesopotamian technical prophecy was carried out by highly educated, trained priests. A number of tablets survive which tell how to read natural events to determine the will of the gods. Wind, water, the blowing of grain, the appearance of animals, the position of the stars and planets, and indeed almost any natural occurrence had its divine meaning.

In a different method, Mesopotamian priests could obtain particular information by performing sacrifices. Archaeologists have found large numbers of clay models of livers taken from sheep sacrificed for the purpose of divination. By reading the bumps on the liver the priests could determine the answers to questions. The answers were then recorded on these clay models.

The peoples around Israel also sought knowledge from the gods. Sacred oracles from Syria-Palestine are found in Greek records such as *De Dea Syria* from the 2nd century A.D. These records indicate that answers to the questions of worshipers came through sounds from the openings of caves or from the flying of gods' statues (which skeptics claimed were rigged with ropes).

The Israelites themselves were forbidden to divine the will of God through these technical methods. They were allowed the oracular items called Urim and Thummim (Deut. 33:8; 1 Sam. 14:41), but Israel's law clearly instructed them not to "practice divination or soothsaying" (Lev. 19:26). For the Israelites the divine will would be disclosed by God through vision, dream, or prophet, and the Israelite worshiper was free to petition God for such revelation.

holy, a praise to the LORD. 25And in the fifth year
you may eat its fruit, that it may yield to you its
increase: I *am* the LORD your God.
26'You shall not eat *anything* with the blood,
nor shall you practice divination or soothsaying.
27You shall not shave around the sides of your
head, nor shall you disfigure the edges of your
beard. 28You shall not make any cuttings in your
flesh for the dead, nor tattoo any marks on you: I
am the LORD.
29'Do not prostitute your daughter, to cause
her to be a harlot, lest the land fall into harlotry,
and the land become full of wickedness.
30'You shall keep My Sabbaths and reverence My sanctuary: I *am* the LORD.
31'Give no regard to mediums and familiar
spirits; do not seek after them, to be defiled by
them: I *am* the LORD your God.
32'You shall rise before the gray headed and
honor the presence of an old man, and fear your
God: I *am* the LORD.
33'And if a stranger dwells with you in your
land, you shall not mistreat him. 34The stranger
who dwells among you shall be to you as one
born among you, and you shall love him as yourself; for you were strangers in the land of Egypt:
I *am* the LORD your God.
35'You shall do no injustice in judgment, in
measurement of length, weight, or volume. 36You
shall have honest scales, honest weights, an honest ephah, and an honest hin: I *am* the LORD your
God, who brought you out of the land of Egypt.
37'Therefore you shall observe all My
statutes and all My judgments, and perform
them: I *am* the LORD.' "

Penalties for Breaking the Law

20 1Then the LORD spoke to Moses, saying,
2"Again, you shall say to the children of
Israel: 'Whoever of the children of Israel, or of
the strangers who dwell in Israel, who gives *any*
of his descendants to Molech, he shall surely be
put to death. The people of the land shall stone
him with stones. 3I will set My face against that
man, and will cut him off from his people, because he has given *some* of his descendants to
Molech, to defile My sanctuary and profane My
holy name. 4And if the people of the land should
in any way hide their eyes from the man, when
he gives *some* of his descendants to Molech, and
they do not kill him, 5then I will set My face
against that man and against his family; and I
will cut him off from his people, and all who
prostitute themselves with him to commit harlotry with Molech.
6'And the person who turns to mediums and
familiar spirits, to prostitute himself with them, I
will set My face against that person and cut him
off from his people. 7Consecrate yourselves therefore, and be holy, for I *am* the LORD your God.
8And you shall keep My statutes, and perform
them: I *am* the LORD who sanctifies you.

Culture & Society
There is undeniable evidence from Carthage in North Africa that the sacrifice of children was carried on there regularly. Sacrifice of adult human beings was the state religion of the Aztecs. It is sometimes said that human sacrifice never really occurred. The Law of Moses shows that it was a temptation at least (Lev. 20:2).

9"For everyone who curses his father or his
mother shall surely be put to death. He has
cursed his father or his mother. His blood *shall be*
upon him.

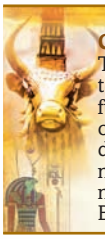
10"The man who commits adultery with *another* man's wife, *he* who commits adultery with
his neighbor's wife, the adulterer and the adulter-
ess, shall surely be put to death. 11The man who
lies with his father's wife has uncovered his fa-
ther's nakedness; both of them shall surely be put
to death. Their blood *shall be* upon them. 12If a
man lies with his daughter-in-law, both of them
shall surely be put to death. They have committed
perversion. Their blood *shall be* upon them. 13If a
man lies with a male as he lies with a woman,
both of them have committed an abomination.
They shall surely be put to death. Their blood
shall be upon them. 14If a man marries a woman
and her mother, it *is* wickedness. They shall be
burned with fire, both he and they, that there
may be no wickedness among you. 15If a man
mates with an animal, he shall surely be put to
death, and you shall kill the animal. 16If a woman
approaches any animal and mates with it, you
shall kill the woman and the animal. They shall
surely be put to death. Their blood *is* upon them.

17"If a man takes his sister, his father's
daughter or his mother's daughter, and sees her
nakedness and she sees his nakedness, it *is* a
wicked thing. And they shall be cut off in the
sight of their people. He has uncovered his sis-
ter's nakedness. He shall bear his guilt. 18If a
man lies with a woman during her sickness and
uncovers her nakedness, he has exposed her flow,
and she has uncovered the flow of her blood.
Both of them shall be cut off from their people.

19"You shall not uncover the nakedness of
your mother's sister nor of your father's sister,
for that would uncover his near of kin. They
shall bear their guilt. 20If a man lies with his un-
cle's wife, he has uncovered his uncle's naked-
ness. They shall bear their sin; they shall die
childless. 21If a man takes his brother's wife, it *is*
an unclean thing. He has uncovered his brother's
nakedness. They shall be childless.

22"You shall therefore keep all My statutes
and all My judgments, and perform them, that
the land where I am bringing you to dwell may
not vomit you out. 23And you shall not walk in
the statutes of the nation which I am casting out
before you; for they commit all these things, and
therefore I abhor them. 24But I have said to you,
"You shall inherit their land, and I will give it to
you to possess, a land flowing with milk and
honey." I *am* the LORD your God, who has sepa-
rated you from the peoples. 25You shall therefore
distinguish between clean animals and unclean,
between unclean birds and clean, and you shall
not make yourselves abominable by beast or by
bird, or by any kind of living thing that creeps on
the ground, which I have separated from you as
unclean. 26And you shall be holy to Me, for I the
LORD *am* holy, and have separated you from the
peoples, that you should be Mine.

27"A man or a woman who is a medium, or
who has familiar spirits, shall surely be put to
death; they shall stone them with stones. Their
blood *shall be* upon them.' "



Cults & Supernatural
The medium or spiritist is someone who pretends to find out things, especially about the future, through contact with dead persons or other kinds of spirits from the realm of the dead (Lev. 20:27). This is a common sort of magic that appears with many variations of method, in ancient and modern times. The Bible subjects it to ridicule and forbids it.

Regulations for Conduct of Priests

21 1And the LORD said to Moses, "Speak to
the priests, the sons of Aaron, and say to
them: 'None shall defile himself for the dead
among his people, 2except for his relatives who
are nearest to him: his mother, his father, his son,
his daughter, and his brother; 3also his virgin sis-
ter who is near to him, who has had no husband,
for her he may defile himself. 4*Otherwise* he shall
not defile himself, *being* a chief man among his
people, to profane himself.

5"They shall not make any bald *place* on their
heads, nor shall they shave the edges of their
beards nor make any cuttings in their flesh. 6They
shall be holy to their God and not profane the
name of their God, for they offer the offerings of
the LORD made by fire, *and* the bread of their God;
therefore they shall be holy. 7They shall not take a
wife *who is* a harlot or a defiled woman, nor shall
they take a woman divorced from her husband; for
the priest[a] is holy to his God. 8Therefore you shall
consecrate him, for he offers the bread of your
God. He shall be holy to you, for I the LORD, who
sanctify you, *am* holy. 9The daughter of any priest,
if she profanes herself by playing the harlot, she
profanes her father. She shall be burned with fire.

10"*He who is* the high priest among his
brethren, on whose head the anointing oil was
poured and who is consecrated to wear the gar-
ments, shall not uncover his head nor tear his
clothes; 11nor shall he go near any dead body, nor
defile himself for his father or his mother; 12nor
shall he go out of the sanctuary, nor profane the
sanctuary of his God; for the consecration of the
anointing oil of his God *is* upon him: I *am* the
LORD. 13And he shall take a wife in her virginity.

21:7 [a]Literally *he*

14A widow or a divorced woman or a defiled
woman *or* a harlot—these he shall not marry; but
he shall take a virgin of his own people as wife.
15Nor shall he profane his posterity among his
people, for I the LORD sanctify him.' "

16And the LORD spoke to Moses, saying,
17"Speak to Aaron, saying: 'No man of your de-
scendants in *succeeding* generations, who has
any defect, may approach to offer the bread of
his God. 18For any man who has a defect shall
not approach: a man blind or lame, who has a
marred *face* or any *limb* too long, 19a man who
has a broken foot or broken hand, 20or is a hunch-
back or a dwarf, or *a man* who has a defect in his
eye, or eczema or scab, or is a eunuch. 21No man
of the descendants of Aaron the priest, who has
a defect, shall come near to offer the offerings
made by fire to the LORD. He has a defect; he
shall not come near to offer the bread of his God.
22He may eat the bread of his God, *both* the most
holy and the holy; 23only he shall not go near the
veil or approach the altar, because he has a de-
fect, lest he profane My sanctuaries; for I the
LORD sanctify them.' "

24And Moses told *it* to Aaron and his sons,
and to all the children of Israel.

22 1Then the LORD spoke to Moses, saying,
2"Speak to Aaron and his sons, that they
separate themselves from the holy things of the
children of Israel, and that they do not profane
My holy name *by* what they dedicate to Me: I *am*
the LORD. 3Say to them: 'Whoever of all your de-
scendants throughout your generations, who
goes near the holy things which the children of
Israel dedicate to the LORD, while he has uncle-
anness upon him, that person shall be cut off from
My presence: I *am* the LORD.

4'Whatever man of the descendants of
Aaron, who *is* a leper or has a discharge, shall
not eat the holy offerings until he is clean. And
whoever touches anything made unclean *by* a
corpse, or a man who has had an emission of se-
men, 5or whoever touches any creeping thing by
which he would be made unclean, or any person
by whom he would become unclean, whatever
his uncleanness may be— 6the person who has
touched any such thing shall be unclean until
evening, and shall not eat the holy *offerings* un-
less he washes his body with water. 7And when
the sun goes down he shall be clean; and after-
ward he may eat the holy *offerings,* because it *is*
his food. 8Whatever dies *naturally* or is torn *by*
beasts he shall not eat, to defile himself with it: I
am the LORD.

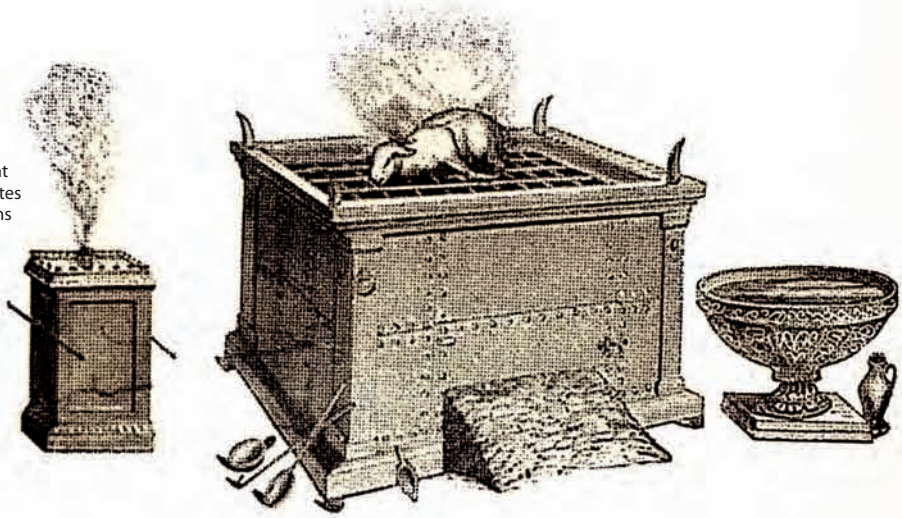
9'They shall therefore keep My ordinance,
lest they bear sin for it and die thereby, if they
profane it: I the LORD sanctify them.

10'No outsider shall eat the holy *offering;* one
who dwells with the priest, or a hired servant,
shall not eat the holy thing. 11But if the priest
buys a person with his money, he may eat it; and
one who is born in his house may eat his food.
12If the priest's daughter is married to an out-
sider, she may not eat of the holy offerings. 13But
if the priest's daughter is a widow or divorced,
and has no child, and has returned to her father's
house as in her youth, she may eat her father's
food; but no outsider shall eat it.

14'And if a man eats the holy *offering* unin-
tentionally, then he shall restore a holy *offering* to
the priest, and add one-fifth to it. 15They shall not
profane the holy *offerings* of the children of Is-
rael, which they offer to the LORD, 16or allow them
to bear the guilt of trespass when they eat their
holy *offerings;* for I the LORD sanctify them.' "

Offerings Accepted and Not Accepted

17And the LORD spoke to Moses, saying,
18"Speak to Aaron and his sons, and to all the chil-
dren of Israel, and say to them: 'Whatever man of



Burnt offerings were brought periodically to God in Old Testament times so that the Israelites could atone for their sins and restore fellowship with God.

the house of Israel, or of the strangers in Israel,
who offers his sacrifice for any of his vows or for
any of his freewill offerings, which they offer to the
LORD as a burnt offering— 19*you shall offer* of your
own free will a male without blemish from the cat-
tle, from the sheep, or from the goats. 20Whatever
has a defect, you shall not offer, for it shall not be
acceptable on your behalf. 21And whoever offers a
sacrifice of a peace offering to the LORD, to fulfill
his vow, or a freewill offering from the cattle or
the sheep, it must be perfect to be accepted; there
shall be no defect in it. 22Those *that are* blind or
broken or maimed, or have an ulcer or eczema or
scabs, you shall not offer to the LORD, nor make an
offering by fire of them on the altar to the LORD.
23Either a bull or a lamb that has any limb too
long or too short you may offer *as* a freewill offer-
ing, but for a vow it shall not be accepted.

24'You shall not offer to the LORD what is
bruised or crushed, or torn or cut; nor shall you
make *any offering of them* in your land. 25Nor
from a foreigner's hand shall you offer any of
these as the bread of your God, because their
corruption *is* in them, *and* defects *are* in them.
They shall not be accepted on your behalf.' "

26And the LORD spoke to Moses, saying:
27"When a bull or a sheep or a goat is born, it
shall be seven days with its mother; and from the
eighth day and thereafter it shall be accepted as
an offering made by fire to the LORD. 28*Whether it
is* a cow or ewe, do not kill both her and her
young on the same day. 29And when you offer a
sacrifice of thanksgiving to the LORD, offer *it* of
your own free will. 30On the same day it shall be
eaten; you shall leave none of it until morning: I
am the LORD.

31"Therefore you shall keep My command-
ments, and perform them: I *am* the LORD. 32You
shall not profane My holy name, but I will be hal-
lowed among the children of Israel. I *am* the LORD
who sanctifies you, 33who brought you out of the
land of Egypt, to be your God: I *am* the LORD."

TRANSITION

Israel's Feasts

In addition to the Sabbath (Lev. 23:3), Lev. 23 describes seven sacred festivals of the Hebrew calendar that were observed before the Babylonian exile. These feasts were occasions for nationwide gatherings which called the people to public worship.

Passover (23:5) and the Feast of Unleavened Bread (23:6–8) occurred in Abib (also called Nisan), the 1st month (March-April) of the sacred year. Combined they were one of Israel's three annual pilgrimage festivals for which every adult male was required to present himself at the tabernacle, and later, the temple. Passover may have been celebrated for one day at the beginning of the week-long Feast of Unleavened Bread, as it is in modern Judaism.

Firstfruits (23:9–21) was celebrated twice during the year as an expression of gratitude to God for His provision in the harvest. The first celebration occurred on the day following the Sabbath at the time of the Feast of Unleavened Bread. This fell during the barley harvest, sometime between the 16th and 22nd days of the 1st month (Abib). The second celebration occurred 50 days later during the Feast of Weeks.

The Feast of Weeks (23:15–22), also known as Harvest (Ex. 23:16), occurred 50 days after the offering of firstfruits at the barley harvest. Held in connection with the wheat harvest, this one-day celebration during the 3rd month (Sivan) involved the firstfruits observation as well as other sacrifices. It was the second festival with required attendance at the temple.

The Feast of Trumpets (23:23–25) was the first of three holy days of the 7th month (Tishri). It was a sacred celebration of the new civil year, calling attention to judgment for sin, and the need for penitence and forgiveness.

The Day of Atonement (23:26–32) was the second holy day of the 7th month. On this day sacrifice was made for the sin of the whole nation; thus, it was a time of true repentance and faith preparing for the Feast of Tabernacles.

The Feast of Tabernacles (23:33–36; or Booths, vv. 39–43), the third holy day of the 7th month, was celebrated at the end of the grape harvest in September-October. Also known as Ingathering (Ex. 23:16), it was a time for great joy when all harvests were completed. It was also the third feast requiring a pilgrimage to Jerusalem.

• **Leviticus 23:1—24:23**

Leviticus

Feasts of the LORD

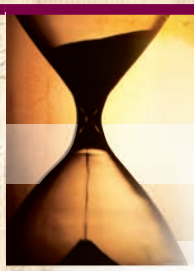
23 :1 And the LORD spoke to Moses, saying,
2"Speak to the children of Israel, and say
to them: 'The feasts of the LORD, which you shall
proclaim *to be* holy convocations, these *are* My
feasts.

The Sabbath

3'Six days shall work be done, but the sev-
enth day *is* a Sabbath of solemn rest, a holy con-
vocation. You shall do no work *on it;* it *is* the Sab-
bath of the LORD in all your dwellings.

The Passover and Unleavened Bread

4'These *are* the feasts of the LORD, holy con-
vocations which you shall proclaim at their ap-
pointed times. 5On the fourteenth *day* of the first
month at twilight *is* the LORD's Passover. 6And on
the fifteenth day of the same month *is* the Feast
of Unleavened Bread to the LORD; seven days



ISRAEL'S ANNUAL FEASTS

Feast	Month of Sacred Year	Day	Corresponding Month
Passover	1 (Abib)	14	Mar.-Apr.
Ex. 12:1–14; Lev. 23:5; Num. 9:1–14; 28:16; Deut. 16:1–7			
*Unleavened Bread	1 (Abib)	15–21	Mar.-Apr.
Ex. 12:15–20; 13:3–10; Lev. 23:6–8; Num. 28:17–25; Deut. 16:3, 4, 8			
Firstfruits	1 (Abib) and 3 (Sivan)	16 6	Mar.-Apr. May-June
Lev. 23:9–14; Num. 28:26			
*Weeks (Harvest or Pentecost)	3 (Sivan)	6 (50 days after barley harvest)	May-June
Ex. 23:16; 34:22; Lev. 23:15–21; Num. 28:26–31; Deut. 16:9–12			
Trumpets Rosh Hashanah	7 (Tishri)	1	Sept.-Oct.
Lev. 23:23–25; Num. 29:1–6			
Day of Atonement Yom Kippur	7 (Tishri)	10	Sept.-Oct.
Lev. 16; 23:26–32; Num. 29:7–11			
*Tabernacles (Booths or Ingathering)	7 (Tishri)	15–22	Sept.-Oct.
Ex. 23:16; 34:22; Lev. 23:33–36, 39–43; Num. 29:12–38; Deut. 16:13–15			

*The three major feasts for which all males of Israel were required to travel to the temple in Jerusalem (Ex. 23:14–19).

you must eat unleavened bread. 7On the first day
you shall have a holy convocation; you shall do
no customary work on it. 8But you shall offer an
offering made by fire to the LORD for seven days.
The seventh day *shall be* a holy convocation; you
shall do no customary work *on it.*' "

The Feast of Firstfruits

9And the LORD spoke to Moses, saying,
10"Speak to the children of Israel, and say to
them: 'When you come into the land which I give
to you, and reap its harvest, then you shall bring
a sheaf of the firstfruits of your harvest to the
priest. 11He shall wave the sheaf before the LORD,
to be accepted on your behalf; on the day after the
Sabbath the priest shall wave it. 12And you shall
offer on that day, when you wave the sheaf, a male
lamb of the first year, without blemish, as a burnt
offering to the LORD. 13Its grain offering *shall be*
two-tenths *of an ephah* of fine flour mixed with
oil, an offering made by fire to the LORD, for a
sweet aroma; and its drink offering *shall be* of
wine, one-fourth of a hin. 14You shall eat neither
bread nor parched grain nor fresh grain until the
same day that you have brought an offering to
your God; *it shall be* a statute forever throughout
your generations in all your dwellings.

The Feast of Weeks

15'And you shall count for yourselves from
the day after the Sabbath, from the day that you
brought the sheaf of the wave offering: seven
Sabbaths shall be completed. 16Count fifty days to
the day after the seventh Sabbath; then you shall
offer a new grain offering to the LORD. 17You shall
bring from your dwellings two wave *loaves* of
two-tenths *of an ephah.* They shall be of fine
flour; they shall be baked with leaven. *They are*
the firstfruits to the LORD. 18And you shall offer
with the bread seven lambs of the first year, with-
out blemish, one young bull, and two rams. They
shall be *as* a burnt offering to the LORD, with their
grain offering and their drink offerings, an offer-
ing made by fire for a sweet aroma to the LORD.
19Then you shall sacrifice one kid of the goats as a
sin offering, and two male lambs of the first year
as a sacrifice of a peace offering. 20The priest shall
wave them with the bread of the firstfruits *as* a
wave offering before the LORD, with the two lambs.
They shall be holy to the LORD for the priest.
21And you shall proclaim on the same day *that* it is
a holy convocation to you. You shall do no custom-
ary work *on it. It shall be* a statute forever in all
your dwellings throughout your generations.

22'When you reap the harvest of your land,
you shall not wholly reap the corners of your
field when you reap, nor shall you gather any
gleaning from your harvest. You shall leave them
for the poor and for the stranger: I *am* the LORD
your God.' "

The Feast of Trumpets

23Then the LORD spoke to Moses, saying,
24"Speak to the children of Israel, saying: 'In the

seventh month, on the first *day* of the month, you shall have a sabbath-*rest,* a memorial of blowing of trumpets, a holy convocation. 25You shall do no customary work *on it;* and you shall offer an offering made by fire to the LORD.' "

The Day of Atonement

26And the LORD spoke to Moses, saying: 27"Also the tenth *day* of this seventh month *shall be* the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to the LORD. 28And you shall do no work on that same day, for it *is* the Day of Atonement, to make atonement for you before the LORD your God. 29For any person who is not afflicted *in soul* on that same day shall be cut off from his people. 30And any person who does any work on that same day, that person I will destroy from among his people. 31You shall do no manner of work; *it shall be* a statute forever throughout your generations in all your dwellings. 32It *shall be* to you a sabbath of *solemn* rest, and you shall afflict your souls; on the ninth *day* of the month at evening, from evening to evening, you shall celebrate your sabbath."

The Feast of Tabernacles

33Then the LORD spoke to Moses, saying, 34"Speak to the children of Israel, saying: 'The fifteenth day of this seventh month *shall be* the Feast of Tabernacles *for* seven days to the LORD. 35On the first day *there shall be* a holy convocation. You shall do no customary work *on it.* 36*For* seven days you shall offer an offering made by fire to the LORD. On the eighth day you shall have a holy convocation, and you shall offer an offering made by fire to the LORD. It *is* a sacred assembly, *and* you shall do no customary work *on it.*

37'These *are* the feasts of the LORD which you shall proclaim *to be* holy convocations, to offer an offering made by fire to the LORD, a burnt offering and a grain offering, a sacrifice and drink offerings, everything on its day— 38besides the Sabbaths of the LORD, besides your gifts, besides all your vows, and besides all your freewill offerings which you give to the LORD.

39'Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the LORD *for* seven days; on the first day *there shall be* a sabbath-*rest,* and on the eighth day a sabbath-*rest.* 40And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before the LORD your God for seven days. 41You shall keep it as a feast to the LORD for seven days in the year. *It shall be* a statute forever in your generations. You shall celebrate it in the seventh month. 42You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths, 43that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I *am* the LORD your God.' "

44So Moses declared to the children of Israel the feasts of the LORD.

Daily Life & Customs
Olives grow on small trees that live for many years. The oil is removed by crushing the fruit. Like honey, olive oil does not spoil in storage. It was commonly used as lamp oil (Lev. 24:2). A wick partly submerged in a small pool of oil burns like the wick of a wax candle. More oil can be added easily without blowing out the flame.

Care of the Tabernacle Lamps

24 1Then the LORD spoke to Moses, saying: 2"Command the children of Israel that they bring to you pure oil of pressed olives for the light, to make the lamps burn continually. 3Outside the veil of the Testimony, in the tabernacle of

The Feast of Weeks occurs during the barley harvest.

Hammurabi's "Eye for an Eye" (Lev. 24:19, 20)

The punishments of Israel's legal system sometimes were based on a system of physical retaliation. The corporal punishments sentenced on the guilty offender were comparable to the injuries which the victim suffered. As the Law of Moses states, "so shall it be done to him" (Lev. 24:19), whether "eye for eye" or "tooth for tooth" (24:20).

Sometimes this law of "eye for eye, tooth for tooth" (Ex. 21:23–25) is considered to be primitive retaliations. It was designed, however, to protect the helpless from unfair reprisal by the powerful. Once a person had been judged guilty, justice was performed with complete impartiality. The rich man did not receive a lesser sentence for the same crime as did the poor man. This principle of physical reprisal may have come to Israel through the Amorites, as is suggested by laws from a prominent Amorite king.

Hammurabi (or Hammurapi) was the sixth king (1792–1750 B.C.) of the 1st Dynasty of Babylon. During his long reign Babylon rose to prominence in southern Mesopotamia. He was part of a group of Amorite rulers, some of whom had taken Babylon before his time. By the end of his reign, Hammurabi was successful in uniting the entire Tigris-Euphrates valley, although much of his empire was lost within a generation after his death.

A collection of laws that were sponsored by this Amorite king, now known as the Code of Hammurabi, reflect the same principle of retaliation found in the Law of Moses. If a citizen injured another citizen's eye or tooth, Hammurabi's code states: "his eye shall be destroyed" or "his tooth shall be knocked out." Such retribution is not found in law codes of the Sumerians and Hittites, nor in the Laws of Eshnunna. Possibly it comes from a time when Amorite tribes populated both Babylonia and Palestine.

meeting, Aaron shall be in charge of it from
evening until morning before the LORD continu-
ally; *it shall be* a statute forever in your genera-
tions. 4He shall be in charge of the lamps on the
pure *gold* lampstand before the LORD continually.

The Bread of the Tabernacle

5"And you shall take fine flour and bake
twelve cakes with it. Two-tenths *of an ephah*
shall be in each cake. 6You shall set them in two
rows, six in a row, on the pure *gold* table before
the LORD. 7And you shall put pure frankincense
on *each* row, that it may be on the bread for a me-
morial, an offering made by fire to the LORD.
8Every Sabbath he shall set it in order before the
LORD continually, *being taken* from the children
of Israel by an everlasting covenant. 9And it
shall be for Aaron and his sons, and they shall
eat it in a holy place; for it *is* most holy to him
from the offerings of the LORD made by fire, by a
perpetual statute."

The Penalty for Blasphemy

10Now the son of an Israelite woman, whose
father *was* an Egyptian, went out among the chil-
dren of Israel; and this Israelite *woman's* son and
a man of Israel fought each other in the camp.
11And the Israelite woman's son blasphemed the
name *of the LORD* and cursed; and so they
brought him to Moses. (His mother's name *was*
Shelomith the daughter of Dibri, of the tribe of
Dan.) 12Then they put him in custody, that the
mind of the LORD might be shown to them.

13And the LORD spoke to Moses, saying,
14"Take outside the camp him who has cursed;
then let all who heard *him* lay their hands on his
head, and let all the congregation stone him.

15"Then you shall speak to the children of
Israel, saying: 'Whoever curses his God shall
bear his sin. 16And whoever blasphemes the
name of the LORD shall surely be put to death.
All the congregation shall certainly stone him,
the stranger as well as him who is born in the
land. When he blasphemes the name *of the*
LORD, he shall be put to death.

17'Whoever kills any man shall surely be put
to death. 18Whoever kills an animal shall make it
good, animal for animal.

19'If a man causes disfigurement of his
neighbor, as he has done, so shall it be done to
him— 20fracture for fracture, eye for eye, tooth for
tooth; as he has caused disfigurement of a man,
so shall it be done to him. 21And whoever kills an
animal shall restore it; but whoever kills a man
shall be put to death. 22You shall have the same
law for the stranger and for one from your own
country; for I *am* the LORD your God.' "

23Then Moses spoke to the children of Israel; and they took outside the camp him who had cursed, and stoned him with stones. So the children of Israel did as the LORD commanded Moses.

TRANSITION

The Sabbath Years and Year of Jubilee

Every 7th year was the Sabbath Year, in which the land was to lie fallow (Lev. 25:4). Among other things this practice would prevent soil depletion and the subsequent impoverishment of the farmer. The Year of Jubilee came every 50th year (Lev. 25:9, 11). Possibly no systematic harvesting of the produce of the fields was permitted during the 7th or Jubilee years. Although people might eat such produce in the fields (25:6, 7, 12), their regular meals were to come from the excess of the previous years (25:21).

• **Leviticus 25:1—27:34**

Protecting the Weak in the Jubilee Year (Lev. 25:8–17)

Every 50th year in Israel was the Year of Jubilee (Lev. 25:11–13). The provisions of this sacred time were intended to maintain economic equality and prevent the concentration of wealth in the hands of a few. In the Jubilee year, if property were not already redeemed, it was to be restored to the original owner (25:25–28). This prevented the creation of great hereditary estates that would have reduced the families of small landholders to the status of serfs.

The concept of the Jubilee year in Lev. 25 bears a general similarity to the suspension of debts, which was a widespread phenomenon in the Old Babylonian period (c. 2017–1595 B.C.). While the Old Babylonian peoples lived a few centuries before Israel inhabited Canaan, they too were concerned about the equitable distribution of land and the resultant wealth.

An Old Babylonian literary text (in the form of a letter) describes the conduct of judges during the suspension of debts on behalf of the sun god Shamash. The judges of two city-states, Babylon and nearby Sippar, met at Sippar to read the lawsuits of Sippar citizens. Also to be read were the sale documents for fields, houses, and orchards, which became invalid during the suspension of debts (the jubilee).

In both cultures there was an awareness that the accumulation of land could result in the oppression of those who were socially and economically weak. In the Old Babylonian letter, an individual who had been subsequently wronged wrote to the officials, asking that "the weak not be handed over to the strong in the presence of my lord, and for the strong not to oppress the weak." Israel's God Yahweh included a command amongst the stipulations of the Jubilee year: "you shall not oppress one another" (25:14, 17).

Leviticus

The Sabbath of the Seventh Year

25 :1 And the LORD spoke to Moses on Mount
Sinai, saying, 2"Speak to the children of Is-
rael, and say to them: 'When you come into the
land which I give you, then the land shall keep a
sabbath to the LORD. 3Six years you shall sow
your field, and six years you shall prune your
vineyard, and gather its fruit; 4but in the seventh
year there shall be a sabbath of solemn rest for
the land, a sabbath to the LORD. You shall neither
sow your field nor prune your vineyard. 5What
grows of its own accord of your harvest you
shall not reap, nor gather the grapes of your un-
tended vine, *for* it is a year of rest for the land.
6And the sabbath *produce* of the land shall be
food for you: for you, your male and female ser-
vants, your hired man, and the stranger who
dwells with you, 7for your livestock and the
beasts that *are* in your land—all its produce
shall be for food.

The Year of Jubilee

8'And you shall count seven sabbaths of
years for yourself, seven times seven years; and
the time of the seven sabbaths of years shall be
to you forty-nine years. 9Then you shall cause the
trumpet of the Jubilee to sound on the tenth *day*
of the seventh month; on the Day of Atonement
you shall make the trumpet to sound throughout
all your land. 10And you shall consecrate the fifti-
eth year, and proclaim liberty throughout *all* the
land to all its inhabitants. It shall be a Jubilee for
you; and each of you shall return to his posses-
sion, and each of you shall return to his family.
11That fiftieth year shall be a Jubilee to you; in it
you shall neither sow nor reap what grows of its
own accord, nor gather *the grapes* of your
untended vine. 12For it *is* the Jubilee; it shall be holy
to you; you shall eat its produce from the field.
13'In this Year of Jubilee, each of you shall
return to his possession. 14And if you sell any-
thing to your neighbor or buy from your neigh-
bor's hand, you shall not oppress one another.
15According to the number of years after the Ju-
bilee you shall buy from your neighbor, and ac-
cording to the number of years of crops he shall
sell to you. 16According to the multitude of years
you shall increase its price, and according to the
fewer number of years you shall diminish its
price; for he sells to you *according* to the number
of the years of the crops. 17Therefore you shall
not oppress one another, but you shall fear your
God; for I *am* the LORD your God.

Provisions for the Seventh Year

18'So you shall observe My statutes and keep
My judgments, and perform them; and you will
dwell in the land in safety. 19Then the land will
yield its fruit, and you will eat your fill, and
dwell there in safety.
20'And if you say, "What shall we eat in the
seventh year, since we shall not sow nor gather
in our produce?" 21Then I will command My
blessing on you in the sixth year, and it will
bring forth produce enough for three years.
22And you shall sow in the eighth year, and eat
old produce until the ninth year; until its produce
comes in, you shall eat *of* the old *harvest.*

Redemption of Property

23'The land shall not be sold permanently, for
the land *is* Mine; for you *are* strangers and sojourn-
ers with Me. 24And in all the land of your posses-
sion you shall grant redemption of the land.
25'If one of your brethren becomes poor,
and has sold *some* of his possession, and if his

redeeming relative comes to redeem it, then he
may redeem what his brother sold. 26Or if the
man has no one to redeem it, but he himself be-
comes able to redeem it, 27then let him count the
years since its sale, and restore the remainder to
the man to whom he sold it, that he may return
to his possession. 28But if he is not able to have *it*
restored to himself, then what was sold shall re-
main in the hand of him who bought it until the
Year of Jubilee; and in the Jubilee it shall be re-
leased, and he shall return to his possession.

29'If a man sells a house in a walled city,
then he may redeem it within a whole year after
it is sold; *within* a full year he may redeem it.
30But if it is not redeemed within the space of a
full year, then the house in the walled city shall
belong permanently to him who bought it,
throughout his generations. It shall not be re-
leased in the Jubilee. 31However the houses of vil-
lages which have no wall around them shall be
counted as the fields of the country. They may
be redeemed, and they shall be released in the Ju-
bilee. 32Nevertheless the cities of the Levites, *and*
the houses in the cities of their possession, the
Levites may redeem at any time. 33And if a man
purchases a house from the Levites, then the
house that was sold in the city of his possession
shall be released in the Jubilee; for the houses in
the cities of the Levites *are* their possession
among the children of Israel. 34But the field of
the common-land of their cities may not be sold,
for it *is* their perpetual possession.

Lending to the Poor

35'If one of your brethren becomes poor, and
falls into poverty among you, then you shall help
him, like a stranger or a sojourner, that he may
live with you. 36Take no usury or interest from
him; but fear your God, that your brother may
live with you. 37You shall not lend him your
money for usury, nor lend him your food at a
profit. 38I *am* the LORD your God, who brought
you out of the land of Egypt, to give you the
land of Canaan *and* to be your God.

The Law Concerning Slavery

39'And if *one of* your brethren *who dwells* by
you becomes poor, and sells himself to you, you
shall not compel him to serve as a slave. 40As a
hired servant *and* a sojourner he shall be with
you, *and* shall serve you until the Year of Jubilee.
41And *then* he shall depart from you—he and his
children with him—and shall return to his own
family. He shall return to the possession of his fa-
thers. 42For they *are* My servants, whom I brought
out of the land of Egypt; they shall not be sold as
slaves. 43You shall not rule over him with rigor,
but you shall fear your God. 44And as for your
male and female slaves whom you may have—
from the nations that are around you, from them
you may buy male and female slaves. 45Moreover
you may buy the children of the strangers who
dwell among you, and their families who are with
you, which they beget in your land; and they shall
become your property. 46And you may take them
as an inheritance for your children after you, to in-
herit *them as* a possession; they shall be your per-
manent slaves. But regarding your brethren, the
children of Israel, you shall not rule over one an-
other with rigor.

47'Now if a sojourner or stranger close to
you becomes rich, and *one of* your brethren *who
dwells* by him becomes poor, and sells himself to
the stranger *or* sojourner close to you, or to a
member of the stranger's family, 48after he is sold
he may be redeemed again. One of his brothers
may redeem him; 49or his uncle or his uncle's son
may redeem him; or *anyone* who is near of kin to
him in his family may redeem him; or if he is
able he may redeem himself. 50Thus he shall
reckon with him who bought him: The price of
his release shall be according to the number of
years, from the year that he was sold to him until
the Year of Jubilee; *it shall be* according to the
time of a hired servant for him. 51If *there are* still
many years *remaining,* according to them he
shall repay the price of his redemption from the
money with which he was bought. 52And if there
remain but a few years until the Year of Jubilee,
then he shall reckon with him, *and* according to
his years he shall repay him the price of his re-
demption. 53He shall be with him as a yearly
hired servant, and he shall not rule with rigor
over him in your sight. 54And if he is not re-
deemed in these *years,* then he shall be released
in the Year of Jubilee—he and his children with
him. 55For the children of Israel *are* servants to
Me; they *are* My servants whom I brought out of
the land of Egypt: I *am* the LORD your God.

TIME CAPSULE 	1446 to 1425 B.C.
1446	Moses leads exodus from Egypt (based on early Exodus)
1446–1406	The 40 years of wilderness wandering (based on early Exodus)
1445	Israelites depart from Mount Sinai (based on early Exodus)
1443	Thutmose III receives tribute from Alalakh
1439	Mitanni recovers all of northern Syria from Egypt
1425–1180	The New Kingdom of the Hittites

Promise of Blessing and Retribution

26 1 "You shall not make idols for yourselves;
neither a carved image nor a *sacred* pillar
shall you rear up for yourselves;
nor shall you set up an engraved stone in
your land, to bow down to it;
for I *am* the LORD your God.
2 You shall keep My Sabbaths and reverence
My sanctuary:
I *am* the LORD.

3 'If you walk in My statutes and keep My
commandments, and perform them,
4 then I will give you rain in its season, the
land shall yield its produce, and the trees
of the field shall yield their fruit.
5 Your threshing shall last till the time of vin-
tage, and the vintage shall last till the
time of sowing;
you shall eat your bread to the full, and
dwell in your land safely.
6 I will give peace in the land, and you shall
lie down, and none will make *you* afraid;
I will rid the land of evil beasts,
and the sword will not go through your
land.
7 You will chase your enemies, and they shall
fall by the sword before you.
8 Five of you shall chase a hundred, and a
hundred of you shall put ten thousand to
flight;
your enemies shall fall by the sword before
you.

9 'For I will look on you favorably and make
you fruitful, multiply you and confirm
My covenant with you.
10 You shall eat the old harvest, and clear out
the old because of the new.
11 I will set My tabernacle among you, and My
soul shall not abhor you.
12 I will walk among you and be your God, and
you shall be My people.
13 I *am* the LORD your God, who brought you
out of the land of Egypt, that *you* should
not be their slaves;
I have broken the bands of your yoke and
made you walk upright.

Plants & Animals
The largest herds of domestic animals were sheep and goats. These could be attacked and killed by wolves and lions (Lev. 26:6), and also by birds of prey. Like the lion, the Syrian bear was dangerous to human beings. It reaches over 500 pounds in weight and would inspire terror in anyone it threatened.

14 'But if you do not obey Me, and do not ob-
serve all these commandments,
15 and if you despise My statutes, or if your
soul abhors My judgments, so that you
do not perform all My commandments,
but break My covenant,
16 I also will do this to you:
I will even appoint terror over you, wasting
disease and fever which shall consume
the eyes and cause sorrow of heart.
And you shall sow your seed in vain, for
your enemies shall eat it.
17 I will set My face against you, and you shall
be defeated by your enemies.
Those who hate you shall reign over you, and
you shall flee when no one pursues you.

18 'And after all this, if you do not obey Me,
then I will punish you seven times more
for your sins.
19 I will break the pride of your power;
I will make your heavens like iron and your
earth like bronze.
20 And your strength shall be spent in vain;
for your land shall not yield its produce, nor
shall the trees of the land yield their
fruit.

21 'Then, if you walk contrary to Me, and are
not willing to obey Me, I will bring on
you seven times more plagues, according
to your sins.
22 I will also send wild beasts among you,
which shall rob you of your children, de-
stroy your livestock, and make you few in
number;
and your highways shall be desolate.

23 'And if by these things you are not reformed
by Me, but walk contrary to Me,
24 then I also will walk contrary to you, and I
will punish you yet seven times for your
sins.
25 And I will bring a sword against you that will
execute the vengeance of the covenant;
when you are gathered together within your
cities I will send pestilence among you;
and you shall be delivered into the hand of
the enemy.
26 When I have cut off your supply of bread,
ten women shall bake your bread in one
oven, and they shall bring back your
bread by weight, and you shall eat and
not be satisfied.

27 'And after all this, if you do not obey Me,
but walk contrary to Me,

28 then I also will walk contrary to you in fury;
and I, even I, will chastise you seven times
for your sins.
29 You shall eat the flesh of your sons, and you
shall eat the flesh of your daughters.
30 I will destroy your high places, cut down
your incense altars, and cast your car-
casses on the lifeless forms of your idols;
and My soul shall abhor you.
31 I will lay your cities waste and bring your
sanctuaries to desolation, and I will not
smell the fragrance of your sweet aromas.
32 I will bring the land to desolation, and your
enemies who dwell in it shall be aston-
ished at it.
33 I will scatter you among the nations and
draw out a sword after you;
your land shall be desolate and your cities
waste.
34 Then the land shall enjoy its sabbaths as
long as it lies desolate and you *are* in
your enemies' land;
then the land shall rest and enjoy its sabbaths.
35 As long as *it* lies desolate it shall rest—
for the time it did not rest on your sabbaths
when you dwelt in it.

36 'And as for those of you who are left, I will
send faintness into their hearts in the
lands of their enemies;
the sound of a shaken leaf shall cause them
to flee;
they shall flee as though fleeing from a
sword, and they shall fall when no one
pursues.
37 They shall stumble over one another, as it
were before a sword, when no one pur-
sues;
and you shall have no *power* to stand before
your enemies.
38 You shall perish among the nations, and the
land of your enemies shall eat you up.
39 And those of you who are left shall waste
away in their iniquity in your enemies'
lands;
also in their fathers' iniquities, which are
with them, they shall waste away.

40 '*But* if they confess their iniquity and the in-
iquity of their fathers, with their unfaith-
fulness in which they were unfaithful to
Me, and that they also have walked con-
trary to Me,
41 and *that* I also have walked contrary to
them and have brought them into the
land of their enemies;
if their uncircumcised hearts are humbled,
and they accept their guilt—
42 then I will remember My covenant with Ja-
cob, and My covenant with Isaac and My
covenant with Abraham I will remember;
I will remember the land.
43 The land also shall be left empty by them,
and will enjoy its sabbaths while it lies
desolate without them;
they will accept their guilt, because they de-
spised My judgments and because their
soul abhorred My statutes.
44 Yet for all that, when they are in the land of
their enemies, I will not cast them away,
nor shall I abhor them, to utterly destroy
them and break My covenant with them;
for I *am* the LORD their God.
45 But for their sake I will remember the
covenant of their ancestors, whom I
brought out of the land of Egypt in the
sight of the nations, that I might be their
God:
I *am* the LORD.' "

46 These *are* the statutes and judgments and laws which the LORD made between Himself and the children of Israel on Mount Sinai by the hand of Moses.

Redeeming Persons and Property Dedicated to God

27 1 Now the LORD spoke to Moses, saying,
2 "Speak to the children of Israel, and say to them: 'When a man consecrates by a vow certain persons to the LORD, according to your valuation, 3 if your valuation is of a male from twenty years old up to sixty years old, then your valuation shall be fifty shekels of silver, according to the shekel of the sanctuary. 4 If it *is* a female, then your valuation shall be thirty shekels; 5 and if from five years old up to twenty years old, then your valuation for a male shall be twenty shekels, and for a female ten shekels; 6 and if from a month old up to five years old, then your valuation for a male shall be five shekels of silver, and for a female your valuation shall be three shekels of silver; 7 and if from sixty years old and above, if *it is* a male, then your valuation shall be fifteen shekels, and for a female ten shekels.

8 'But if he is too poor to pay your valuation, then he shall present himself before the priest, and the priest shall set a value for him; according to the ability of him who vowed, the priest shall value him.

9 'If *it is* an animal that men may bring as an offering to the LORD, all that *anyone* gives to the LORD shall be holy. 10 He shall not substitute it or exchange it, good for bad or bad for good; and if he at all exchanges animal for animal, then both it and the one exchanged for it shall be holy. 11 If

it is an unclean animal which they do not offer as
a sacrifice to the LORD, then he shall present the
animal before the priest; 12and the priest shall set
a value for it, whether it is good or bad; as you, the
priest, value it, so it shall be. 13But if he *wants* at
all *to* redeem it, then he must add one-fifth to
your valuation.

14'And when a man dedicates his house *to be*
holy to the LORD, then the priest shall set a value
for it, whether it is good or bad; as the priest val-
ues it, so it shall stand. 15If he who dedicated it
wants to redeem his house, then he must add
one-fifth of the money of your valuation to it,
and it shall be his.

16'If a man dedicates to the LORD *part* of a
field of his possession, then your valuation shall
be according to the seed for it. A homer of barley
seed *shall be valued* at fifty shekels of silver. 17If
he dedicates his field from the Year of Jubilee, ac-
cording to your valuation it shall stand. 18But if
he dedicates his field after the Jubilee, then the
priest shall reckon to him the money due accord-
ing to the years that remain till the Year of Ju-
bilee, and it shall be deducted from your valua-
tion. 19And if he who dedicates the field ever
wishes to redeem it, then he must add one-fifth
of the money of your valuation to it, and it shall
belong to him. 20But if he does not want to redeem
the field, or if he has sold the field to another
man, it shall not be redeemed anymore; 21but the
field, when it is released in the Jubilee, shall be
holy to the LORD, as a devoted field; it shall be the
possession of the priest.

22'And if a man dedicates to the LORD a field
which he has bought, which is not the field of his
possession, 23then the priest shall reckon to him
the worth of your valuation, up to the Year of Ju-
bilee, and he shall give your valuation on that
day *as* a holy *offering* to the LORD. 24In the Year
of Jubilee the field shall return to him from
whom it was bought, to the one who *owned* the
land as a possession. 25And all your valuations
shall be according to the shekel of the sanctuary:
twenty gerahs to the shekel.

26'But the firstborn of the animals, which
should be the LORD's firstborn, no man shall dedi-
cate; whether *it is* an ox or sheep, it *is* the LORD's.
27And if *it is* an unclean animal, then he shall re-
deem *it* according to your valuation, and shall
add one-fifth to it; or if it is not redeemed, then it
shall be sold according to your valuation.

28'Nevertheless no devoted *offering* that a
man may devote to the LORD of all that he has,
both man and beast, or the field of his possession,
shall be sold or redeemed; every devoted *offering*
is most holy to the LORD. 29No person under the
ban, who may become doomed to destruction
among men, shall be redeemed, *but* shall surely
be put to death. 30And all the tithe of the land,
whether of the seed of the land *or* of the fruit of
the tree, *is* the LORD's. It *is* holy to the LORD. 31If a
man wants at all to redeem *any* of his tithes, he
shall add one-fifth to it. 32And concerning the
tithe of the herd or the flock, of whatever passes
under the rod, the tenth one shall be holy to the
LORD. 33He shall not inquire whether it is good or
bad, nor shall he exchange it; and if he exchanges
it at all, then both it and the one exchanged for it
shall be holy; it shall not be redeemed.' "

34These *are* the commandments which the
LORD commanded Moses for the children of Is-
rael on Mount Sinai.

TRANSITION

The Book of Numbers

In the Hebrew Bible, this book is entitled "In the Wilderness." The name "Numbers" comes from the Greek translation of the Old Testament and refers specifically to the census figures given in two census reports: Num. 1:2–46 and 26:2–51.

The content of the Book of Numbers is diverse, moving back and forth between lists and laws and narratives, making it hard to identify any single outline or structure. The book begins in the same vein as Leviticus, with more divine instructions from Mount Sinai, still stressing priestly matters. These laws conclude in ch. 10, and the Israelites set out for the Promised Land.

Israel needed organization in order to reach that "land flowing with milk and honey," and God instructed Moses to take a census (Num. 1:2) so that the people would be organized both for travel and for warfare. This first census took place in the 2nd month of the 2nd year of the Exodus, either 1445 or 1274 B.C. (see "Egypt and the Exodus" at Ex. 1:1). In that same month and year, Moses and the people departed from Sinai (Num. 10:11–13).

The census numbers are surprisingly large, and interpreters have often been puzzled by them. For instance, how could 603,550 fighting men (Num. 1:45, 46) be intimidated by the tiny nation of Edom (Num. 20:14–21)? To answer such questions, many have noted that the Hebrew word for "thousand" is the same as the word for "clan." Understood that way, the numbers would be considerably lower.

The narratives of Num. 10—25 take up where those of Exodus leave off and in many ways parallel the accounts of Israel's grumbling against God in Ex. 16; 17. Indeed, the people appear even more dissatisfied in Numbers. In the end, God decrees that this complaining generation, including Moses himself, would not enter the Promised Land.

• **Numbers 1:1—8:26**

Numbers

The First Census of Israel

1 :1 Now the LORD spoke to Moses in the Wilderness of Sinai, in the tabernacle of meeting, on the first *day* of the second month, in the second year after they had come out of the land of Egypt, saying: [2]"Take a census of all the congregation of the children of Israel, by their families, by their fathers' houses, according to the number of names, every male individually, [3]from twenty years old and above—all who *are able to* go to war in Israel. You and Aaron shall number them by their armies. [4]And with you there shall be a man from every tribe, each one the head of his father's house.

[5]"These are the names of the men who shall stand with you: from Reuben, Elizur the son of Shedeur; [6]from Simeon, Shelumiel the son of Zurishaddai; [7]from Judah, Nahshon the son of Amminadab; [8]from Issachar, Nethanel the son of Zuar; [9]from Zebulun, Eliab the son of Helon; [10]from the sons of Joseph: from Ephraim, Elishama the son of Ammihud; from Manasseh, Gamaliel the son of Pedahzur; [11]from Benjamin, Abidan the son of Gideoni; [12]from Dan, Ahiezer the son of Ammishaddai; [13]from Asher, Pagiel the son of Ocran; [14]from Gad, Eliasaph the son of Deuel;[a] [15]from Naphtali, Ahira the son of Enan." [16]These *were* chosen from the congregation, leaders of their fathers' tribes, heads of the divisions in Israel.

[17]Then Moses and Aaron took these men who had been mentioned by name, [18]and they assembled all the congregation together on the first *day* of the second month; and they recited their ancestry by families, by their fathers' houses, according to the number of names, from twenty years old and above, each one individually. [19]As the LORD commanded Moses, so he numbered them in the Wilderness of Sinai.

[20]Now the children of Reuben, Israel's oldest son, their genealogies by their families, by their fathers' house, according to the number of names, every male individually, from twenty years old and above, all who *were able to* go to war: [21]those who were numbered of the tribe of Reuben *were* forty-six thousand five hundred.

[22]From the children of Simeon, their genealogies by their families, by their fathers' house, of those who were numbered, according to the number of names, every male individually, from twenty years old and above, all who *were able to* go to war: [23]those who were numbered of the tribe of Simeon *were* fifty-nine thousand three hundred.

[24]From the children of Gad, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war: [25]those who were numbered of the tribe of Gad *were* forty-five thousand six hundred and fifty.

[26]From the children of Judah, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war: [27]those who were numbered of the tribe of Judah *were* seventy-four thousand six hundred.

[28]From the children of Issachar, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war: [29]those who were numbered of the tribe of Issachar *were* fifty-four thousand four hundred.

[30]From the children of Zebulun, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war: [31]those who were numbered of the tribe of Zebulun *were* fifty-seven thousand four hundred.

[32]From the sons of Joseph, the children of Ephraim, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war: [33]those who were numbered of the tribe of Ephraim *were* forty thousand five hundred.

[34]From the children of Manasseh, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war: [35]those who were numbered of the tribe of Manasseh *were* thirty-two thousand two hundred.

[36]From the children of Benjamin, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war: [37]those who were numbered of the tribe of Benjamin *were* thirty-five thousand four hundred.

[38]From the children of Dan, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war: [39]those who were numbered of the tribe of Dan *were* sixty-two thousand seven hundred.

Politics & Government

A census is an official count of a population and is usually understood as an assertion of government power. Frequently its purpose is taxation. In Num. 1:2 it is a means of raising an army. By 1800 B.C. the city of Mari on the Euphrates River had a military census in its archives.

1:14 [a]Spelled *Reuel* in 2:14

40From the children of Asher, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war: 41those who were numbered of the tribe of Asher *were* forty-one thousand five hundred.

42From the children of Naphtali, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war: 43those who were numbered of the tribe of Naphtali *were* fifty-three thousand four hundred.

44These are the ones who were numbered, whom Moses and Aaron numbered, with the leaders of Israel, twelve men, each one representing his father's house. 45So all who were numbered of the children of Israel, by their fathers' houses, from twenty years old and above, all who *were able to* go to war in Israel— 46all who were numbered were six hundred and three thousand five hundred and fifty.

47But the Levites were not numbered among them by their fathers' tribe; 48for the LORD had spoken to Moses, saying: 49"Only the tribe of Levi you shall not number, nor take a census of them among the children of Israel; 50but you shall appoint the Levites over the tabernacle of the Testimony, over all its furnishings, and over all things that belong to it; they shall carry the tabernacle and all its furnishings; they shall attend to it and camp around the tabernacle. 51And when the tabernacle is to go forward, the Levites shall take it down; and when the tabernacle is to be set up, the Levites shall set it up. The outsider who comes near shall be put to death. 52The children of Israel shall pitch their tents, everyone by his own camp, everyone by his own standard, according to their armies; 53but the Levites shall camp around the tabernacle of the Testimony, that there may be no wrath on the congregation of the children of Israel; and the Levites shall keep charge of the tabernacle of the Testimony."

TIME CAPSULE 	1406 to 1405 B.C.
1406	Israelites reach the plains of Moab (based on early Exodus; Num. 22:1)
1406	Aaron dies on Mount Hor (early Exodus; Num. 33:38)
1406	Moses is buried in Moab (early Exodus; Deut. 34:5, 6)
1405	Joshua leads Israelite conquest of Canaan (based on early Exodus)
1405–1403	Pharaoh Amenhotep II leads two campaigns into Canaan, quelling revolts

54Thus the children of Israel did; according to all that the LORD commanded Moses, so they did.

The Tribes and Leaders by Armies

2 1And the LORD spoke to Moses and Aaron, saying: 2"Everyone of the children of Israel shall camp by his own standard, beside the emblems of his father's house; they shall camp some distance from the tabernacle of meeting. 3On the east side, toward the rising of the sun, those of the standard of the forces with Judah shall camp according to their armies; and Nahshon the son of Amminadab *shall be* the leader of the children of Judah." 4And his army was numbered at seventy-four thousand six hundred.

5"Those who camp next to him *shall be* the tribe of Issachar, and Nethanel the son of Zuar *shall be* the leader of the children of Issachar." 6And his army was numbered at fifty-four thousand four hundred.

7"Then *comes* the tribe of Zebulun, and Eliab the son of Helon *shall be* the leader of the children of Zebulun." 8And his army was numbered at fifty-seven thousand four hundred. 9"All who were numbered according to their armies of the forces with Judah, one hundred and eighty-six thousand four hundred—these shall break camp first.

10"On the south side *shall be* the standard of the forces with Reuben according to their armies, and the leader of the children of Reuben *shall be* Elizur the son of Shedeur." 11And his army was numbered at forty-six thousand five hundred.

12"Those who camp next to him *shall be* the tribe of Simeon, and the leader of the children of Simeon *shall be* Shelumiel the son of Zurishaddai." 13And his army was numbered at fifty-nine thousand three hundred.

14"Then *comes* the tribe of Gad, and the leader of the children of Gad *shall be* Eliasaph the son of Reuel."[a] 15And his army was numbered at forty-five thousand six hundred and fifty. 16"All who were numbered according to their armies of the forces with Reuben, one hundred and fifty-one thousand four hundred and fifty—they shall be the second to break camp.

17"And the tabernacle of meeting shall move out with the camp of the Levites in the middle of the camps; as they camp, so they shall move out, everyone in his place, by their standards.

18"On the west side *shall be* the standard of the forces with Ephraim according to their armies, and the leader of the children of Ephraim *shall be* Elishama the son of Ammihud." 19And his army was numbered at forty thousand five hundred.

2:14 [a]Spelled *Deuel* in 1:14 and 7:42

[20]"Next to him *comes* the tribe of Manasseh, and the leader of the children of Manasseh *shall be* Gamaliel the son of Pedahzur." [21]And his army was numbered at thirty-two thousand two hundred.

[22]"Then *comes* the tribe of Benjamin, and the leader of the children of Benjamin *shall be* Abidan the son of Gideoni." [23]And his army was numbered at thirty-five thousand four hundred. [24]"All who were numbered according to their armies of the forces with Ephraim, one hundred and eight thousand one hundred—they shall be the third to break camp.

[25]"The standard of the forces with Dan *shall be* on the north side according to their armies, and the leader of the children of Dan *shall be* Ahiezer the son of Ammishaddai." [26]And his army was numbered at sixty-two thousand seven hundred.

[27]"Those who camp next to him *shall be* the tribe of Asher, and the leader of the children of Asher *shall be* Pagiel the son of Ocran." [28]And his army was numbered at forty-one thousand five hundred.

[29]"Then *comes* the tribe of Naphtali, and the leader of the children of Naphtali *shall be* Ahira the son of Enan." [30]And his army was numbered at fifty-three thousand four hundred. [31]"All who were numbered of the forces with Dan, one hundred and fifty-seven thousand six hundred—they shall break camp last, with their standards."

[32]These *are* the ones who were numbered of the children of Israel by their fathers' houses. All who were numbered according to their armies of the forces *were* six hundred and three thousand five hundred and fifty. [33]But the Levites were not numbered among the children of Israel, just as the LORD commanded Moses.

[34]Thus the children of Israel did according to all that the LORD commanded Moses; so they camped by their standards and so they broke camp, each one by his family, according to their fathers' houses.

The Sons of Aaron

3 [1]Now these *are* the records of Aaron and Moses when the LORD spoke with Moses on Mount Sinai. [2]And these *are* the names of the sons of Aaron: Nadab, the firstborn, and Abihu, Eleazar, and Ithamar. [3]These *are* the names of the sons of Aaron, the anointed priests, whom he consecrated to minister as priests. [4]Nadab and Abihu had died before the LORD when they offered profane fire before the LORD in the Wilderness of Sinai; and they had no children. So Eleazar and Ithamar ministered as priests in the presence of Aaron their father.

The Levites Serve in the Tabernacle

[5]And the LORD spoke to Moses, saying: [6]"Bring the tribe of Levi near, and present them before Aaron the priest, that they may serve him. [7]And they shall attend to his needs and the needs of the whole congregation before the tabernacle of meeting, to do the work of the tabernacle. [8]Also they shall attend to all the furnishings of the tabernacle of meeting, and to the needs of the children of Israel, to do the work of the tabernacle. [9]And you shall give the Levites to Aaron and his sons; they *are* given entirely to him[a] from among the children of Israel. [10]So you shall appoint Aaron and his sons, and they shall attend to their priesthood; but the outsider who comes near shall be put to death."

[11]Then the LORD spoke to Moses, saying: [12]"Now behold, I Myself have taken the Levites from among the children of Israel instead of every firstborn who opens the womb among the children of Israel. Therefore the Levites shall be Mine, [13]because all the firstborn *are* Mine. On the day that I struck all the firstborn in the land of Egypt, I sanctified to Myself all the firstborn in Israel, both man and beast. They shall be Mine: I *am* the LORD."

Census of the Levites Commanded

[14]Then the LORD spoke to Moses in the Wilderness of Sinai, saying: [15]"Number the children of Levi by their fathers' houses, by their families; you shall number every male from a month old and above."

[16]So Moses numbered them according to the word of the LORD, as he was commanded. [17]These were the sons of Levi by their names: Gershon, Kohath, and Merari. [18]And these *are* the names of the sons of Gershon by their families: Libni and Shimei. [19]And the sons of Kohath by their families: Amram, Izehar, Hebron, and Uzziel. [20]And the sons of Merari by their families: Mahli and Mushi. These *are* the families of the Levites by their fathers' houses.

[21]From Gershon *came* the family of the Libnites and the family of the Shimites; these *were* the families of the Gershonites. [22]Those who were numbered, according to the number of all the males from a month old and above—of those who were numbered *there were* seven thousand five hundred. [23]The families of the Gershonites were to camp behind the tabernacle westward. [24]And the leader of the father's house of the Gershonites *was* Eliasaph the son of Lael. [25]The duties of the children of Gershon in the tabernacle of meeting *included* the tabernacle, the tent with its covering, the screen for the door of the tabernacle of meeting, [26]the screen for the door of the court, the hangings of the court which *are*

3:9 [a]Samaritan Pentateuch and Septuagint read *Me.*

around the tabernacle and the altar, and their cords, according to all the work relating to them.

27From Kohath *came* the family of the Amramites, the family of the Izharites, the family of the Hebronites, and the family of the Uzzielites; these *were* the families of the Kohathites. 28According to the number of all the males, from a month old and above, *there were* eight thousand six[a] hundred keeping charge of the sanctuary. 29The families of the children of Kohath were to camp on the south side of the tabernacle. 30And the leader of the fathers' house of the families of the Kohathites *was* Elizaphan the son of Uzziel. 31Their duty *included* the ark, the table, the lampstand, the altars, the utensils of the sanctuary with which they ministered, the screen, and all the work relating to them.

32And Eleazar the son of Aaron the priest *was to be* chief over the leaders of the Levites, *with* oversight of those who kept charge of the sanctuary.

33From Merari *came* the family of the Mahlites and the family of the Mushites; these *were* the families of Merari. 34And those who were numbered, according to the number of all the males from a month old and above, *were* six thousand two hundred. 35The leader of the fathers' house of the families of Merari *was* Zuriel the son of Abihail. These *were* to camp on the north side of the tabernacle. 36And the appointed duty of the children of Merari *included* the boards of the tabernacle, its bars, its pillars, its sockets, its utensils, all the work relating to them, 37and the pillars of the court all around, with their sockets, their pegs, and their cords.

38Moreover those who were to camp before the tabernacle on the east, before the tabernacle of meeting, *were* Moses, Aaron, and his sons, keeping charge of the sanctuary, to meet the needs of the children of Israel; but the outsider who came near was to be put to death. 39All who were numbered of the Levites, whom Moses and Aaron numbered at the commandment of the LORD, by their families, all the males from a month old and above, *were* twenty-two thousand.

Levites Dedicated Instead of the Firstborn

40Then the LORD said to Moses: "Number all the firstborn males of the children of Israel from a month old and above, and take the number of their names. 41And you shall take the Levites for Me—I *am* the LORD—instead of all the firstborn among the children of Israel, and the livestock of the Levites instead of all the firstborn among the livestock of the children of Israel." 42So Moses numbered all the firstborn among the children of Israel, as the LORD commanded him. 43And all the firstborn males, according to the number of names from a month old and above, of those who were numbered of them, were twenty-two thousand two hundred and seventy-three.

44Then the LORD spoke to Moses, saying: 45"Take the Levites instead of all the firstborn among the children of Israel, and the livestock of the Levites instead of their livestock. The Levites shall be Mine: I *am* the LORD. 46And for the redemption of the two hundred and seventy-three of the firstborn of the children of Israel, who are more than the number of the Levites, 47you shall take five shekels for each one individually; you shall take *them* in the currency of the shekel of the sanctuary, the shekel of twenty gerahs. 48And you shall give the money, with which the excess number of them is redeemed, to Aaron and his sons."

49So Moses took the redemption money from those who were over and above those who were redeemed by the Levites. 50From the firstborn of the children of Israel he took the money, one thousand three hundred and sixty-five *shekels,* according to the shekel of the sanctuary. 51And Moses gave their redemption money to Aaron and his sons, according to the word of the LORD, as the LORD commanded Moses.

Duties of the Sons of Kohath

4 1Then the LORD spoke to Moses and Aaron, saying: 2"Take a census of the sons of Kohath from among the children of Levi, by their

3:28 [a]Some manuscripts of the Septuagint read *three.*

Mycenaean vase, 1400-1100 B.C.

families, by their fathers' house, 3from thirty
years old and above, even to fifty years old, all
who enter the service to do the work in the taber-
nacle of meeting.
4"This *is* the service of the sons of Kohath
in the tabernacle of meeting, *relating to* the most
holy things: 5When the camp prepares to jour-
ney, Aaron and his sons shall come, and they
shall take down the covering veil and cover the
ark of the Testimony with it. 6Then they shall
put on it a covering of badger skins, and spread
over *that* a cloth entirely of blue; and they shall
insert its poles.
7"On the table of showbread they shall
spread a blue cloth, and put on it the dishes, the
pans, the bowls, and the pitchers for pouring; and
the showbread[a] shall be on it. 8They shall spread
over them a scarlet cloth, and cover the same with
a covering of badger skins; and they shall insert
its poles. 9And they shall take a blue cloth and
cover the lampstand of the light, with its lamps,
its wick-trimmers, its trays, and all its oil vessels,
with which they service it. 10Then they shall put
it with all its utensils in a covering of badger
skins, and put *it* on a carrying beam.
11"Over the golden altar they shall spread a
blue cloth, and cover it with a covering of badger
skins; and they shall insert its poles. 12Then they
shall take all the utensils of service with which
they minister in the sanctuary, put *them* in a blue
cloth, cover them with a covering of badger
skins, and put *them* on a carrying beam. 13Also
they shall take away the ashes from the altar, and
spread a purple cloth over it. 14They shall put on
it all its implements with which they minister
there—the firepans, the forks, the shovels, the
basins, and all the utensils of the altar—and
they shall spread on it a covering of badger
skins, and insert its poles. 15And when Aaron
and his sons have finished covering the sanctu-
ary and all the furnishings of the sanctuary,
when the camp is set to go, then the sons of Ko-
hath shall come to carry *them;* but they shall not
touch any holy thing, lest they die.
"These *are* the things in the tabernacle of
meeting which the sons of Kohath are to carry.
16"The appointed duty of Eleazar the son of
Aaron the priest *is* the oil for the light, the sweet
incense, the daily grain offering, the anointing
oil, the oversight of all the tabernacle, of all that
is in it, with the sanctuary and its furnishings."
17Then the LORD spoke to Moses and Aaron,
saying: 18"Do not cut off the tribe of the families
of the Kohathites from among the Levites; 19but
do this in regard to them, that they may live and
not die when they approach the most holy things:
Aaron and his sons shall go in and appoint each
of them to his service and his task. 20But they
shall not go in to watch while the holy things are
being covered, lest they die."

Duties of the Sons of Gershon

21Then the LORD spoke to Moses, saying:
22"Also take a census of the sons of Gershon, by
their fathers' house, by their families. 23From thirty
years old and above, even to fifty years old, you
shall number them, all who enter to perform the
service, to do the work in the tabernacle of meet-
ing. 24This *is* the service of the families of the Ger-
shonites, in serving and carrying: 25They shall
carry the curtains of the tabernacle and the taber-
nacle of meeting *with* its covering, the covering of
badger skins that *is* on it, the screen for the door of
the tabernacle of meeting, 26the screen for the door
of the gate of the court, the hangings of the court
which *are* around the tabernacle and altar, and
their cords, all the furnishings for their service and
all that is made for these things: so shall they serve.
27"Aaron and his sons shall assign all the serv-
ice of the sons of the Gershonites, all their tasks
and all their service. And you shall appoint to them
all their tasks as their duty. 28This *is* the service of
the families of the sons of Gershon in the taberna-
cle of meeting. And their duties *shall be* under the
authority[a] of Ithamar the son of Aaron the priest.

Duties of the Sons of Merari

29"*As for* the sons of Merari, you shall num-
ber them by their families and by their fathers'
house. 30From thirty years old and above, even to
fifty years old, you shall number them, everyone
who enters the service to do the work of the ta-
bernacle of meeting. 31And this *is* what they must
carry as all their service for the tabernacle of
meeting: the boards of the tabernacle, its bars,
its pillars, its sockets, 32and the pillars around the
court with their sockets, pegs, and cords, with all
their furnishings and all their service; and you
shall assign *to each man* by name the items he
must carry. 33This *is* the service of the families
of the sons of Merari, as all their service for the
tabernacle of meeting, under the authority[a] of
Ithamar the son of Aaron the priest."

Census of the Levites

34And Moses, Aaron, and the leaders of the
congregation numbered the sons of the Ko-
hathites by their families and by their fathers'
house, 35from thirty years old and above, even to
fifty years old, everyone who entered the service
for work in the tabernacle of meeting; 36and
those who were numbered by their families were
two thousand seven hundred and fifty. 37These

4:7 [a]Literally *the continual bread* 4:28 [a]Literally *hand*
4:33 [a]Literally *hand*

were the ones who were numbered of the families of the Kohathites, all who might serve in the tabernacle of meeting, whom Moses and Aaron numbered according to the commandment of the LORD by the hand of Moses.

38And those who were numbered of the sons of Gershon, by their families and by their fathers' house, 39from thirty years old and above, even to fifty years old, everyone who entered the service for work in the tabernacle of meeting— 40those who were numbered by their families, by their fathers' house, were two thousand six hundred and thirty. 41These *are* the ones who were numbered of the families of the sons of Gershon, of all who might serve in the tabernacle of meeting, whom Moses and Aaron numbered according to the commandment of the LORD.

42Those of the families of the sons of Merari who were numbered, by their families, by their fathers' house, 43from thirty years old and above, even to fifty years old, everyone who entered the service for work in the tabernacle of meeting— 44those who were numbered by their families were three thousand two hundred. 45These *are* the ones who were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses.

46All who were numbered of the Levites, whom Moses, Aaron, and the leaders of Israel numbered, by their families and by their fathers' houses, 47from thirty years old and above, even to fifty years old, everyone who came to do the work of service and the work of bearing burdens in the tabernacle of meeting— 48those who were numbered were eight thousand five hundred and eighty.

49According to the commandment of the LORD they were numbered by the hand of Moses, each according to his service and according to his task; thus were they numbered by him, as the LORD commanded Moses.

Ceremonially Unclean Persons Isolated

5 1And the LORD spoke to Moses, saying: 2"Command the children of Israel that they put out of the camp every leper, everyone who has a discharge, and whoever becomes defiled by a corpse. 3You shall put out both male and female; you shall put them outside the camp, that they may not defile their camps in the midst of which I dwell." 4And the children of Israel did so, and put them outside the camp; as the LORD spoke to Moses, so the children of Israel did.

Confession and Restitution

5Then the LORD spoke to Moses, saying, 6"Speak to the children of Israel: 'When a man or woman commits any sin that men commit in unfaithfulness against the LORD, and that person is guilty, 7then he shall confess the sin which he has committed. He shall make restitution for his trespass in full, plus one-fifth of it, and give *it* to the one he has wronged. 8But if the man has no relative to whom restitution may be made for the wrong, the restitution for the wrong *must go* to the LORD for the priest, in addition to the ram of the atonement with which atonement is made for him. 9Every offering of all the holy things of the children of Israel, which they bring to the priest, shall be his. 10And every man's holy things shall be his; whatever any man gives the priest shall be his.' "

Culture & Society
An ordeal is a way of deciding whether a person is innocent or guilty. Whether the person is harmed or safe under a particular trial is supposed to reveal guilt or innocence. Ordeals were common in the ancient Middle East. The Bible describes only one ordeal (Num. 5:17–28). In it, the punishment as well as the determination of guilt is referred to God (5:21, 22, 27).

Concerning Unfaithful Wives

11And the LORD spoke to Moses, saying, 12"Speak to the children of Israel, and say to them: 'If any man's wife goes astray and behaves unfaithfully toward him, 13and a man lies with her carnally, and it is hidden from the eyes of her husband, and it is concealed that she has defiled herself, and *there was* no witness against her, nor was she caught— 14if the spirit of jealousy comes upon him and he becomes jealous of his wife, who has defiled herself; or if the spirit of jealousy comes upon him and he becomes jealous of his wife, although she has not defiled herself— 15then the man shall bring his wife to the priest. He shall bring the offering required for her, one-tenth of an ephah of barley meal; he shall pour no oil on it and put no frankincense on it, because it *is* a grain offering of jealousy, an offering for remembering, for bringing iniquity to remembrance.

16'And the priest shall bring her near, and set her before the LORD. 17The priest shall take holy water in an earthen vessel, and take some of the dust that is on the floor of the tabernacle and put *it* into the water. 18Then the priest shall stand the woman before the LORD, uncover the woman's head, and put the offering for remembering in her hands, which *is* the grain offering of jealousy. And the priest shall have in his hand the bitter water that brings a curse. 19And the priest shall put her under oath, and say to the woman, "If no man has lain with you, and if you have not gone astray to uncleanness *while* under your husband's

authority, be free from this bitter water that
brings a curse. 20But if you have gone astray
while under your husband's *authority,* and if you
have defiled yourself and some man other than
your husband has lain with you"— 21then the
priest shall put the woman under the oath of the
curse, and he shall say to the woman—"the LORD
make you a curse and an oath among your people, when the LORD makes your thigh rot and
your belly swell; 22and may this water that
causes the curse go into your stomach, and make
your belly swell and *your* thigh rot."

'Then the woman shall say, "Amen, so be it."

23"Then the priest shall write these curses in
a book, and he shall scrape *them* off into the bitter water. 24And he shall make the woman drink
the bitter water that brings a curse, and the water that brings the curse shall enter her *to become*
bitter. 25Then the priest shall take the grain offering of jealousy from the woman's hand, shall
wave the offering before the LORD, and bring it to
the altar; 26and the priest shall take a handful of
the offering, as its memorial portion, burn *it* on
the altar, and afterward make the woman drink
the water. 27When he has made her drink the water, then it shall be, if she has defiled herself and
behaved unfaithfully toward her husband, that
the water that brings a curse will enter her *and*
become bitter, and her belly will swell, her thigh
will rot, and the woman will become a curse
among her people. 28But if the woman has not
defiled herself, and is clean, then she shall be free
and may conceive children.

29"This *is* the law of jealousy, when a wife,
while under her husband's *authority,* goes astray
and defiles herself, 30or when the spirit of jealousy comes upon a man, and he becomes jealous
of his wife; then he shall stand the woman before
the LORD, and the priest shall execute all this law
upon her. 31Then the man shall be free from iniquity, but that woman shall bear her guilt.' "

The Law of the Nazirite

6 1Then the LORD spoke to Moses, saying,
2"Speak to the children of Israel, and say to
them: 'When either a man or woman consecrates
an offering to take the vow of a Nazirite, to separate himself to the LORD, 3he shall separate
himself from wine and *similar* drink; he shall
drink neither vinegar made from wine nor vinegar made from *similar* drink; neither shall he
drink any grape juice, nor eat fresh grapes or
raisins. 4All the days of his separation he shall
eat nothing that is produced by the grapevine,
from seed to skin.

5"All the days of the vow of his separation
no razor shall come upon his head; until the days
are fulfilled for which he separated himself to
the LORD, he shall be holy. *Then* he shall let the
locks of the hair of his head grow. 6All the days
that he separates himself to the LORD he shall
not go near a dead body. 7He shall not make himself unclean even for his father or his mother, for
his brother or his sister, when they die, because
his separation to God *is* on his head. 8All the
days of his separation he shall be holy to the
LORD.

9"And if anyone dies very suddenly beside
him, and he defiles his consecrated head, then he
shall shave his head on the day of his cleansing;
on the seventh day he shall shave it. 10Then on
the eighth day he shall bring two turtledoves or
two young pigeons to the priest, to the door of the
tabernacle of meeting; 11and the priest shall offer
one as a sin offering and *the* other as a burnt offering, and make atonement for him, because he
sinned in regard to the corpse; and he shall sanctify his head that same day. 12He shall consecrate
to the LORD the days of his separation, and bring
a male lamb in its first year as a trespass offering; but the former days shall be lost, because his
separation was defiled.

Once a person decided to make himself "holy to the LORD" (Num. 6:8) for some special service, he then agreed to abstain from wine. This prohibition was so strict that it included grapes, grape juice, and raisins. Perhaps this was to guard the Nazirite from being controlled by any spirit other than God's (Prov. 20:1; Eph. 5:17, 18).

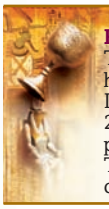
13"Now this *is* the law of the Nazirite: When
the days of his separation are fulfilled, he shall
be brought to the door of the tabernacle of meet-
ing. 14And he shall present his offering to the
LORD: one male lamb in its first year without blem-
ish as a burnt offering, one ewe lamb in its first
year without blemish as a sin offering, one ram
without blemish as a peace offering, 15a basket of
unleavened bread, cakes of fine flour mixed with
oil, unleavened wafers anointed with oil, and
their grain offering with their drink offerings.
16"Then the priest shall bring *them* before the
LORD and offer his sin offering and his burnt offer-
ing; 17and he shall offer the ram as a sacrifice of a
peace offering to the LORD, with the basket of un-
leavened bread; the priest shall also offer its grain
offering and its drink offering. 18Then the Nazirite
shall shave his consecrated head *at* the door of
the tabernacle of meeting, and shall take the hair
from his consecrated head and put *it* on the fire
which is under the sacrifice of the peace offering.
19"And the priest shall take the boiled shoul-
der of the ram, one unleavened cake from the bas-
ket, and one unleavened wafer, and put *them* upon
the hands of the Nazirite after he has shaved his
consecrated *hair,* 20and the priest shall wave
them as a wave offering before the LORD; they *are*
holy for the priest, together with the breast of
the wave offering and the thigh of the heave of-
fering. After that the Nazirite may drink wine.'
21"This is the law of the Nazirite who vows
to the LORD the offering for his separation, and
besides that, whatever else his hand is able to pro-
vide; according to the vow which he takes, so he
must do according to the law of his separation."

The Priestly Blessing

22And the LORD spoke to Moses, saying:
23"Speak to Aaron and his sons, saying, 'This is
the way you shall bless the children of Israel.
Say to them:

24 "The LORD bless you and keep you;
25 The LORD make His face shine upon you,
And be gracious to you;
26 The LORD lift up His countenance upon you,
And give you peace." '

27"So they shall put My name on the chil-
dren of Israel, and I will bless them."



Religion & Worship
This list of the gifts presented to the Lord is highly formal and ceremonial (Num. 7:12). It resembles Egyptian pictures dating from 2650 B.C. that show servant after servant presenting trays of offerings to the temple. The ceremonial repetition produces an effect of order and abundance.

Offerings of the Leaders

7 1Now it came to pass, when Moses had fin-
ished setting up the tabernacle, that he
anointed it and consecrated it and all its furnish-
ings, and the altar and all its utensils; so he
anointed them and consecrated them. 2Then the
leaders of Israel, the heads of their fathers'
houses, who *were* the leaders of the tribes and
over those who were numbered, made an offering.
3And they brought their offering before the LORD,
six covered carts and twelve oxen, a cart for
every two of the leaders, and for each one an ox;
and they presented them before the tabernacle.
4Then the LORD spoke to Moses, saying,
5"Accept *these* from them, that they may be used
in doing the work of the tabernacle of meeting;
and you shall give them to the Levites, *to* every
man according to his service." 6So Moses took the
carts and the oxen, and gave them to the Levites.
7Two carts and four oxen he gave to the sons of
Gershon, according to their service; 8and four
carts and eight oxen he gave to the sons of Mer-
ari, according to their service, under the author-
ity[a] of Ithamar the son of Aaron the priest. 9But
to the sons of Kohath he gave none, because
theirs *was* the service of the holy things, *which*
they carried on their shoulders.
10Now the leaders offered the dedication *of-
fering* for the altar when it was anointed; so the
leaders offered their offering before the altar.
11For the LORD said to Moses, "They shall offer
their offering, one leader each day, for the dedica-
tion of the altar."
12And the one who offered his offering on the
first day *was* Nahshon the son of Amminadab,
from the tribe of Judah. 13His offering *was* one sil-
ver platter, the weight of which *was* one hundred
and thirty *shekels,* and one silver bowl of seventy
shekels, according to the shekel of the sanctuary,
both of them full of fine flour mixed with oil as a
grain offering; 14one gold pan of ten *shekels,* full
of incense; 15one young bull, one ram, and one
male lamb in its first year, as a burnt offering;
16one kid of the goats as a sin offering; 17and for
the sacrifice of peace offerings: two oxen, five
rams, five male goats, and five male lambs in
their first year. This *was* the offering of Nahshon
the son of Amminadab.
18On the second day Nethanel the son of
Zuar, leader of Issachar, presented *an offering.*
19*For* his offering he offered one silver platter, the
weight of which *was* one hundred and thirty
shekels, and one silver bowl of seventy shekels,
according to the shekel of the sanctuary, both of
them full of fine flour mixed with oil as a grain

7:8 [a]Literally *hand*

offering; 20one gold pan of ten *shekels,* full of in-
cense; 21one young bull, one ram, and one male
lamb in its first year, as a burnt offering; 22one
kid of the goats as a sin offering; 23and as the
sacrifice of peace offerings: two oxen, five rams,
five male goats, and five male lambs in their first
year. This *was* the offering of Nethanel the son
of Zuar.

24On the third day Eliab the son of Helon,
leader of the children of Zebulun, *presented an*
offering. 25His offering *was* one silver platter, the
weight of which *was* one hundred and thirty
shekels, and one silver bowl of seventy shekels,
according to the shekel of the sanctuary, both of
them full of fine flour mixed with oil as a grain
offering; 26one gold pan of ten *shekels,* full of in-
cense; 27one young bull, one ram, and one male
lamb in its first year, as a burnt offering; 28one
kid of the goats as a sin offering; 29and for the
sacrifice of peace offerings: two oxen, five rams,
five male goats, and five male lambs in their first
year. This *was* the offering of Eliab the son of
Helon.

30On the fourth day Elizur the son of
Shedeur, leader of the children of Reuben, *pre-*
sented an offering. 31His offering *was* one silver
platter, the weight of which *was* one hundred
and thirty *shekels,* and one silver bowl of seventy
shekels, according to the shekel of the sanctuary,
both of them full of fine flour mixed with oil as a
grain offering; 32one gold pan of ten *shekels,* full
of incense; 33one young bull, one ram, and one
male lamb in its first year, as a burnt offering;
34one kid of the goats as a sin offering; 35and as
the sacrifice of peace offerings: two oxen, five
rams, five male goats, and five male lambs in
their first year. This *was* the offering of Elizur
the son of Shedeur.

36On the fifth day Shelumiel the son of Zur-
ishaddai, leader of the children of Simeon, *pre-*
sented an offering. 37His offering *was* one silver
platter, the weight of which *was* one hundred and
thirty *shekels,* and one silver bowl of seventy
shekels, according to the shekel of the sanctuary,
both of them full of fine flour mixed with oil as a
grain offering; 38one gold pan of ten *shekels,* full
of incense; 39one young bull, one ram, and one
male lamb in its first year, as a burnt offering;
40one kid of the goats as a sin offering; 41and as
the sacrifice of peace offerings: two oxen, five
rams, five male goats, and five male lambs in
their first year. This *was* the offering of Shelu-
miel the son of Zurishaddai.

42On the sixth day Eliasaph the son of
Deuel,[a] leader of the children of Gad, *presented*
an offering. 43His offering *was* one silver platter,
the weight of which *was* one hundred and thirty
shekels, and one silver bowl of seventy shekels,
according to the shekel of the sanctuary, both of
them full of fine flour mixed with oil as a grain
offering; 44one gold pan of ten *shekels,* full of in-
cense; 45one young bull, one ram, and one male
lamb in its first year, as a burnt offering; 46one
kid of the goats as a sin offering; 47and as the
sacrifice of peace offerings: two oxen, five rams,
five male goats, and five male lambs in their first
year. This *was* the offering of Eliasaph the son
of Deuel.

48On the seventh day Elishama the son of
Ammihud, leader of the children of Ephraim,
presented an offering. 49His offering *was* one sil-
ver platter, the weight of which *was* one hundred
and thirty *shekels,* and one silver bowl of seventy
shekels, according to the shekel of the sanctuary,
both of them full of fine flour mixed with oil as a
grain offering; 50one gold pan of ten *shekels,* full
of incense; 51one young bull, one ram, and one
male lamb in its first year, as a burnt offering;
52one kid of the goats as a sin offering; 53and as
the sacrifice of peace offerings: two oxen, five
rams, five male goats, and five male lambs in
their first year. This *was* the offering of Elishama
the son of Ammihud.

54On the eighth day Gamaliel the son of
Pedahzur, leader of the children of Manasseh,
presented an offering. 55His offering *was* one sil-
ver platter, the weight of which *was* one hundred
and thirty *shekels,* and one silver bowl of seventy
shekels, according to the shekel of the sanctuary,
both of them full of fine flour mixed with oil as a
grain offering; 56one gold pan of ten *shekels,* full
of incense; 57one young bull, one ram, and one
male lamb in its first year, as a burnt offering;
58one kid of the goats as a sin offering; 59and as
the sacrifice of peace offerings: two oxen, five
rams, five male goats, and five male lambs in
their first year. This *was* the offering of Gamaliel
the son of Pedahzur.

TIME CAPSULE 	1400 B.C.
1400–1330	Nuzi tablets illuminate patriarchal customs
1400	Population of Egypt is about 4 million
1400	Population of Palestine is about 200,000
1400	Egyptians begin to use chariot wheels with six spokes
1400	King Lab'ayu establishes small empire at Shechem
1400	Mycenaean Greeks invade Crete, destroying the palace at Knossos
1400–1200	Mythological texts from Ugarit

7:42 [a]Spelled *Reuel* in 2:14

60On the ninth day Abidan the son of
Gideoni, leader of the children of Benjamin, *pre-*
sented an offering. 61His offering *was* one silver
platter, the weight of which *was* one hundred
and thirty *shekels,* and one silver bowl of seventy
shekels, according to the shekel of the sanctuary,
both of them full of fine flour mixed with oil as a
grain offering; 62one gold pan of ten *shekels,* full
of incense; 63one young bull, one ram, and one
male lamb in its first year, as a burnt offering;
64one kid of the goats as a sin offering; 65and as
the sacrifice of peace offerings: two oxen, five
rams, five male goats, and five male lambs in
their first year. This *was* the offering of Abidan
the son of Gideoni.

66On the tenth day Ahiezer the son of Am-
mishaddai, leader of the children of Dan, *pre-*
sented an offering. 67His offering *was* one silver
platter, the weight of which *was* one hundred
and thirty *shekels,* and one silver bowl of seventy
shekels, according to the shekel of the sanctuary,
both of them full of fine flour mixed with oil as a
grain offering; 68one gold pan of ten *shekels,* full
of incense; 69one young bull, one ram, and one
male lamb in its first year, as a burnt offering;
70one kid of the goats as a sin offering; 71and as
the sacrifice of peace offerings: two oxen, five
rams, five male goats, and five male lambs in
their first year. This *was* the offering of Ahiezer
the son of Ammishaddai.

72On the eleventh day Pagiel the son of
Ocran, leader of the children of Asher, *presented*
an offering. 73His offering *was* one silver platter,
the weight of which *was* one hundred and thirty
shekels, and one silver bowl of seventy shekels,
according to the shekel of the sanctuary, both of
them full of fine flour mixed with oil as a grain
offering; 74one gold pan of ten *shekels,* full of in-
cense; 75one young bull, one ram, and one male
lamb in its first year, as a burnt offering; 76one kid
of the goats as a sin offering; 77and as the sacri-
fice of peace offerings: two oxen, five rams, five
male goats, and five male lambs in their first year.
This *was* the offering of Pagiel the son of Ocran.

78On the twelfth day Ahira the son of Enan,
leader of the children of Naphtali, *presented an*
offering. 79His offering *was* one silver platter, the
weight of which *was* one hundred and thirty
shekels, and one silver bowl of seventy shekels, ac-
cording to the shekel of the sanctuary, both of
them full of fine flour mixed with oil as a grain of-
fering; 80one gold pan of ten *shekels,* full of in-
cense; 81one young bull, one ram, and one male
lamb in its first year, as a burnt offering; 82one kid
of the goats as a sin offering; 83and as the sacrifice
of peace offerings: two oxen, five rams, five male
goats, and five male lambs in their first year.
This *was* the offering of Ahira the son of Enan.

84This *was* the dedication *offering* for the al-
tar from the leaders of Israel, when it was
anointed: twelve silver platters, twelve silver
bowls, and twelve gold pans. 85Each silver platter
weighed one hundred and thirty *shekels* and each
bowl seventy *shekels.* All the silver of the vessels
weighed two thousand four hundred *shekels,* ac-
cording to the shekel of the sanctuary. 86The
twelve gold pans full of incense *weighed* ten
shekels apiece, according to the shekel of the sanc-
tuary; all the gold of the pans *weighed* one hun-
dred and twenty *shekels.* 87All the oxen for the
burnt offering *were* twelve young bulls, the rams
twelve, the male lambs in their first year twelve,
with their grain offering, and the kids of the goats
as a sin offering twelve. 88And all the oxen for the
sacrifice of peace offerings were twenty-four
bulls, the rams sixty, the male goats sixty, and the
lambs in their first year sixty. This *was* the dedica-
tion *offering* for the altar after it was anointed.

89Now when Moses went into the tabernacle
of meeting to speak with Him, he heard the voice
of One speaking to him from above the mercy
seat that *was* on the ark of the Testimony, from
between the two cherubim; thus He spoke to him.

Arrangement of the Lamps

8 1And the LORD spoke to Moses, saying:
2"Speak to Aaron, and say to him, 'When you
arrange the lamps, the seven lamps shall give
light in front of the lampstand.' " 3And Aaron
did so; he arranged the lamps to face toward the
front of the lampstand, as the LORD commanded
Moses. 4Now this workmanship of the lampstand
was hammered gold; from its shaft to its flowers
it *was* hammered work. According to the pattern
which the LORD had shown Moses, so he made
the lampstand.

Cleansing and Dedication of the Levites

5Then the LORD spoke to Moses, saying:
6"Take the Levites from among the children of
Israel and cleanse them *ceremonially.* 7Thus you
shall do to them to cleanse them: Sprinkle water
of purification on them, and let them shave all
their body, and let them wash their clothes, and *so*
make themselves clean. 8Then let them take a
young bull with its grain offering of fine flour
mixed with oil, and you shall take another young
bull as a sin offering. 9And you shall bring the
Levites before the tabernacle of meeting, and you
shall gather together the whole congregation of
the children of Israel. 10So you shall bring the
Levites before the LORD, and the children of Israel
shall lay their hands on the Levites; 11and Aaron
shall offer the Levites before the LORD *like* a wave
offering from the children of Israel, that they may
perform the work of the LORD. 12Then the Levites

shall lay their hands on the heads of the young bulls, and you shall offer one as a sin offering and the other as a burnt offering to the LORD, to make atonement for the Levites.

13"And you shall stand the Levites before Aaron and his sons, and then offer them *like* a wave offering to the LORD. 14Thus you shall separate the Levites from among the children of Israel, and the Levites shall be Mine. 15After that the Levites shall go in to service the tabernacle of meeting. So you shall cleanse them and offer them *like* a wave offering. 16For they *are* wholly given to Me from among the children of Israel; I have taken them for Myself instead of all who open the womb, the firstborn of all the children of Israel. 17For all the firstborn among the children of Israel *are* Mine, *both* man and beast; on the day that I struck all the firstborn in the land of Egypt I sanctified them to Myself. 18I have taken the Levites instead of all the firstborn of the children of Israel. 19And I have given the Levites as a gift to Aaron and his sons from among the children of Israel, to do the work for the children of Israel in the tabernacle of meeting, and to make atonement for the children of Israel, that there be no plague among the children of Israel when the children of Israel come near the sanctuary."

20Thus Moses and Aaron and all the congregation of the children of Israel did to the Levites; according to all that the LORD commanded Moses concerning the Levites, so the children of Israel did to them. 21And the Levites purified themselves and washed their clothes; then Aaron presented them *like* a wave offering before the LORD, and Aaron made atonement for them to cleanse them. 22After that the Levites went in to do their work in the tabernacle of meeting before Aaron and his sons; as the LORD commanded Moses concerning the Levites, so they did to them.

23Then the LORD spoke to Moses, saying, 24"This *is* what *pertains* to the Levites: From twenty-five years old and above one may enter to perform service in the work of the tabernacle of meeting; 25and at the age of fifty years they must cease performing this work, and shall work no more. 26They may minister with their brethren in the tabernacle of meeting, to attend to needs, but they *themselves* shall do no work. Thus you shall do to the Levites regarding their duties."

TRANSITION

Observing the Rite of the Passover

In the 2nd month of the 2nd year of the Exodus, Moses took the first of two census reports, determining how many men were available for war (Num. 1:1–4). Just one month prior to this census, in the 1st month, the Israelites observed their first Passover since departing Egypt (Num. 9:1–5). Because the Passover was so important to the Israelite community, those who were not able to observe it in the 1st month were permitted to do so in the 2nd month (9:6, 7, 9, 11). Only 6 days after this second observance, Israel departed from Mount Sinai (10:12).

- **Numbers 9:1—12:16**

Numbers

The Second Passover

9 :1 Now the LORD spoke to Moses in the Wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying: 2"Let the children of Israel keep the Passover at its appointed time. 3On the fourteenth day of this month, at twilight, you shall keep it at its appointed time. According to all its rites and ceremonies you shall keep it." 4So Moses told the children of Israel that they should keep the Passover. 5And they kept the Passover on the fourteenth day of the first month, at twilight, in the Wilderness of Sinai; according to all that the LORD commanded Moses, so the children of Israel did.

6Now there were *certain* men who were defiled by a human corpse, so that they could not keep the Passover on that day; and they came before Moses and Aaron that day. 7And those men said to him, "We *became* defiled by a human corpse. Why are we kept from presenting the offering of the LORD at its appointed time among the children of Israel?"

8And Moses said to them, "Stand still, that I may hear what the LORD will command concerning you."

9Then the LORD spoke to Moses, saying, 10"Speak to the children of Israel, saying: 'If anyone of you or your posterity is unclean because of a corpse, or *is* far away on a journey, he may still keep the LORD's Passover. 11On the fourteenth day of the second month, at twilight, they may keep it. They shall eat it with unleavened bread and bitter herbs. 12They shall leave none of it until morning, nor break one of its bones. According to all the ordinances of the Passover they shall keep it. 13But the man who *is* clean and is not on a journey, and ceases to keep the Passover, that same person shall be cut off from among his people, because he did not bring the offering of the LORD at its appointed time; that man shall bear his sin.

14'And if a stranger dwells among you, and would keep the LORD's Passover, he must do so according to the rite of the Passover and according to its ceremony; you shall have one ordinance, both for the stranger and the native of the land.' "

The Cloud and the Fire

15Now on the day that the tabernacle was
raised up, the cloud covered the tabernacle, the
tent of the Testimony; from evening until morning
it was above the tabernacle like the appearance of
fire. 16So it was always: the cloud covered it *by*
day, and the appearance of fire by night. 17When-
ever the cloud was taken up from above the taber-
nacle, after that the children of Israel would jour-
ney; and in the place where the cloud settled, there
the children of Israel would pitch their tents. 18At
the command of the LORD the children of Israel
would journey, and at the command of the LORD
they would camp; as long as the cloud stayed
above the tabernacle they remained encamped.
19Even when the cloud continued long, many days
above the tabernacle, the children of Israel kept
the charge of the LORD and did not journey. 20So it
was, when the cloud was above the tabernacle a
few days: according to the command of the LORD
they would remain encamped, and according to
the command of the LORD they would journey.
21So it was, when the cloud remained only from
evening until morning: when the cloud was taken
up in the morning, then they would journey;
whether by day or by night, whenever the cloud
was taken up, they would journey. 22*Whether it*
was two days, a month, or a year that the cloud re-
mained above the tabernacle, the children of Israel
would remain encamped and not journey; but
when it was taken up, they would journey. 23At
the command of the LORD they remained en-
camped, and at the command of the LORD they
journeyed; they kept the charge of the LORD, at
the command of the LORD by the hand of Moses.

Two Silver Trumpets

10 1And the LORD spoke to Moses, saying:
2"Make two silver trumpets for yourself;
you shall make them of hammered work; you
shall use them for calling the congregation and
for directing the movement of the camps. 3When
they blow both of them, all the congregation
shall gather before you at the door of the taber-
nacle of meeting. 4But if they blow *only* one, then
the leaders, the heads of the divisions of Israel,
shall gather to you. 5When you sound the ad-
vance, the camps that lie on the east side shall
then begin their journey. 6When you sound the
advance the second time, then the camps that lie
on the south side shall begin their journey; they
shall sound the call for them to begin their jour-
neys. 7And when the assembly is to be gathered
together, you shall blow, but not sound the ad-
vance. 8The sons of Aaron, the priests, shall blow
the trumpets; and these shall be to you as an ordi-
nance forever throughout your generations.

9"When you go to war in your land against
the enemy who oppresses you, then you shall
sound an alarm with the trumpets, and you will
be remembered before the LORD your God, and
you will be saved from your enemies. 10Also in
the day of your gladness, in your appointed
feasts, and at the beginning of your months, you
shall blow the trumpets over your burnt offer-
ings and over the sacrifices of your peace offer-
ings; and they shall be a memorial for you before
your God: I *am* the LORD your God."

Arts & Literature
Trumpets are wind instruments that can be made from shells or animal horns (Num. 10:2). They are known from very early times. Two metal trumpets, one made of silver, were buried with the pharaoh Tutankhamun in 1327 B.C. The trumpet seems to be a favorite signaling device for soldiers.

Departure from Sinai

11Now it came to pass on the twentieth *day*
of the second month, in the second year, that the
cloud was taken up from above the tabernacle of
the Testimony. 12And the children of Israel set
out from the Wilderness of Sinai on their jour-
neys; then the cloud settled down in the Wilder-
ness of Paran. 13So they started out for the first
time according to the command of the LORD by
the hand of Moses.

14The standard of the camp of the children of
Judah set out first according to their armies; over
their army was Nahshon the son of Amminadab.

15Over the army of the tribe of the children of Issachar *was* Nethanel the son of Zuar. 16And over the army of the tribe of the children of Zebulun *was* Eliab the son of Helon.

17Then the tabernacle was taken down; and the sons of Gershon and the sons of Merari set out, carrying the tabernacle.

18And the standard of the camp of Reuben set out according to their armies; over their army *was* Elizur the son of Shedeur. 19Over the army of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai. 20And over the army of the tribe of the children of Gad *was* Eliasaph the son of Deuel.

21Then the Kohathites set out, carrying the holy things. (The tabernacle would be prepared for their arrival.)

22And the standard of the camp of the children of Ephraim set out according to their armies; over their army *was* Elishama the son of Ammihud. 23Over the army of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur. 24And over the army of the tribe of the children of Benjamin *was* Abidan the son of Gideoni.

25Then the standard of the camp of the children of Dan (the rear guard of all the camps) set out according to their armies; over their army *was* Ahiezer the son of Ammishaddai. 26Over the army of the tribe of the children of Asher *was* Pagiel the son of Ocran. 27And over the army of the tribe of the children of Naphtali *was* Ahira the son of Enan.

28Thus *was* the order of march of the children of Israel, according to their armies, when they began their journey.

29Now Moses said to Hobab the son of Reuel[a] the Midianite, Moses' father-in-law, "We are setting out for the place of which the LORD said, 'I will give it to you.' Come with us, and we will treat you well; for the LORD has promised good things to Israel."

30And he said to him, "I will not go, but I will depart to my *own* land and to my relatives."

31So *Moses* said, "Please do not leave, inasmuch as you know how we are to camp in the wilderness, and you can be our eyes. 32And it shall be, if you go with us—indeed it shall be—that whatever good the LORD will do to us, the same we will do to you."

33So they departed from the mountain of the LORD on a journey of three days; and the ark of the covenant of the LORD went before them for the three days' journey, to search out a resting place for them. 34And the cloud of the LORD *was* above them by day when they went out from the camp.

35So it was, whenever the ark set out, that Moses said:

"Rise up, O LORD!
Let Your enemies be scattered,
And let those who hate You flee before You."

36And when it rested, he said:

"Return, O LORD,
To the many thousands of Israel."

Politics & Government
The Egyptians were proud of their ability to organize work. As is known from contemporary records, it was a point of pride with them that those who built monumental buildings like pyramids and tombs were well provided for (Num. 11:5). For one thing, it was proof of the general prosperity of the country.

The People Complain

11 1Now *when* the people complained, it displeased the LORD; for the LORD heard *it,* and His anger was aroused. So the fire of the LORD burned among them, and consumed *some* in the outskirts of the camp. 2Then the people cried out to Moses, and when Moses prayed to the LORD, the fire was quenched. 3So he called the name of the place Taberah,[a] because the fire of the LORD had burned among them.

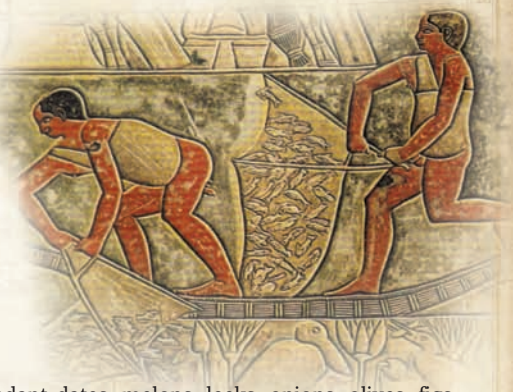
4Now the mixed multitude who were among them yielded to intense craving; so the children of Israel also wept again and said: "Who will give us meat to eat? 5We remember the fish which we ate freely in Egypt, the cucumbers, the melons, the leeks, the onions, and the garlic; 6but now our whole being *is* dried up; *there is* nothing at all except this manna *before* our eyes!"

7Now the manna *was* like coriander seed, and its color like the color of bdellium. 8The people went about and gathered *it,* ground *it* on millstones or beat *it* in the mortar, cooked *it* in pans, and made cakes of it; and its taste was like the taste of pastry prepared with oil. 9And when the dew fell on the camp in the night, the manna fell on it.

10Then Moses heard the people weeping throughout their families, everyone at the door of his tent; and the anger of the LORD was greatly aroused; Moses also was displeased. 11So Moses said to the LORD, "Why have You afflicted Your servant? And why have I not found favor in Your sight, that You have laid the burden of all these people on me? 12Did I conceive all these people? Did I beget them, that You should say to me, 'Carry them in your bosom, as a guardian carries a nursing child,' to the land which You swore to their fathers? 13Where am I to get meat to give to

10:29 [a]Septuagint reads *Raguel* (compare Exodus 2:18).
11:3 [a]Literally *Burning*

Eating the Good Foods of Egypt (Num. 11:5)



The fresh fish eaten by the Israelites while in Egypt was a distant memory by the time they were wandering in the wilderness. They could recall other foods that Egypt had offered: "cucumbers, the melons, the leeks, the onions, and the garlic" (Num. 11:5). Now they were unhappy because they had no meat or the special foods they had enjoyed in Egypt. They complained about the lack of variety in their diet. The manna was rather bland, having the flowerlike odor of coriander seed (Num. 11:6–9).

The delightful foods of Egypt are also mentioned in writings of that country. An Egyptian letter from the end of the New Kingdom period (1550–1069 B.C.) voices a similar bent towards the fruitful bounty at the city of Rameses. The scribe Pai-Bes writes to his master Amen-em-Opet that, upon arriving in Rameses, he found it a beautiful and pleasant district, full of fish in its ponds, grassy meadows, abundant dates, melons, leeks, onions, olives, figs, sweet wine, and many other good foods.

The Israelites had known the city of Rameses. It was one of the store cities they had built while slaves (Ex. 1:11; spelled Raamses). It was also the starting point of their exodus out of Egypt (Ex. 12:37). The ancient Egyptians called the city Per-Rameses-meri-Amon, the name used by the scribe in his letter. The scribe's naming of "melons, leeks, onions," along with several other foods, appears, at the very least, to authenticate the veracity of the Israelites' complaint. Like the scribe, they too had witnessed the abundance of Rameses and Egypt.

all these people? For they weep all over me, saying, 'Give us meat, that we may eat.' 14I am not
able to bear all these people alone, because the
burden *is* too heavy for me. 15If You treat me like
this, please kill me here and now—if I have
found favor in Your sight—and do not let me see
my wretchedness!"

The Seventy Elders

16So the LORD said to Moses: "Gather to Me
seventy men of the elders of Israel, whom you
know to be the elders of the people and officers
over them; bring them to the tabernacle of meeting, that they may stand there with you. 17Then I
will come down and talk with you there. I will
take of the Spirit that *is* upon you and will put
the same upon them; and they shall bear the burden of the people with you, that you may not
bear *it* yourself alone. 18Then you shall say to the
people, 'Consecrate yourselves for tomorrow, and
you shall eat meat; for you have wept in the hearing of the LORD, saying, "Who will give us meat
to eat? For *it was* well with us in Egypt." Therefore the LORD will give you meat, and you shall
eat. 19You shall eat, not one day, nor two days,
nor five days, nor ten days, nor twenty days,
20but *for* a whole month, until it comes out of
your nostrils and becomes loathsome to you, because you have despised the LORD who is among
you, and have wept before Him, saying, "Why
did we ever come up out of Egypt?" ' "

21And Moses said, "The people whom I *am*
among *are* six hundred thousand men on foot;
yet You have said, 'I will give them meat, that
they may eat *for* a whole month.' 22Shall flocks
and herds be slaughtered for them, to provide
enough for them? Or shall all the fish of the sea
be gathered together for them, to provide enough
for them?"

23And the LORD said to Moses, "Has the
LORD's arm been shortened? Now you shall see
whether what I say will happen to you or not."

24So Moses went out and told the people the
words of the LORD, and he gathered the seventy
men of the elders of the people and placed them
around the tabernacle. 25Then the LORD came
down in the cloud, and spoke to him, and took of
the Spirit that *was* upon him, and placed *the same* upon the seventy elders; and it happened,
when the Spirit rested upon them, that they
prophesied, although they never did *so* again.[a]

26But two men had remained in the camp:
the name of one *was* Eldad, and the name of the
other Medad. And the Spirit rested upon them.
Now they *were* among those listed, but who had
not gone out to the tabernacle; yet they prophesied in the camp. 27And a young man ran and
told Moses, and said, "Eldad and Medad are
prophesying in the camp."

28So Joshua the son of Nun, Moses' assistant, *one* of his choice men, answered and said,
"Moses my lord, forbid them!"

29Then Moses said to him, "Are you zealous
for my sake? Oh, that all the LORD's people were
prophets *and* that the LORD would put His Spirit
upon them!" 30And Moses returned to the camp,
he and the elders of Israel.

11:25 [a]Targum and Vulgate read *did not cease.*

The Lord Sends Quail

31Now a wind went out from the Lord, and it
brought quail from the sea and left *them* flutter-
ing near the camp, about a day's journey on this
side and about a day's journey on the other side,
all around the camp, and about two cubits above
the surface of the ground. 32And the people
stayed up all that day, all night, and all the next
day, and gathered the quail (he who gathered
least gathered ten homers); and they spread *them*
out for themselves all around the camp. 33But
while the meat *was* still between their teeth, be-
fore it was chewed, the wrath of the Lord was
aroused against the people, and the Lord struck
the people with a very great plague. 34So he called
the name of that place Kibroth Hattaavah,[a] be-
cause there they buried the people who had
yielded to craving.
35From Kibroth Hattaavah the people moved
to Hazeroth, and camped at Hazeroth.

Dissension of Aaron and Miriam

12 1Then Miriam and Aaron spoke against
Moses because of the Ethiopian woman
whom he had married; for he had married an
Ethiopian woman. 2So they said, "Has the Lord
indeed spoken only through Moses? Has He not
spoken through us also?" And the Lord heard *it.*
3(Now the man Moses *was* very humble, more
than all men who *were* on the face of the earth.)
4Suddenly the Lord said to Moses, Aaron,
and Miriam, "Come out, you three, to the taberna-
cle of meeting!" So the three came out. 5Then the
Lord came down in the pillar of cloud and stood
in the door of the tabernacle, and called Aaron
and Miriam. And they both went forward. 6Then
He said,

"Hear now My words:
If there is a prophet among you,
I, the Lord, make Myself known to him
in a vision;
I speak to him in a dream.
7 Not so with My servant Moses;
He *is* faithful in all My house.
8 I speak with him face to face,
Even plainly, and not in dark sayings;
And he sees the form of the Lord.
Why then were you not afraid
To speak against My servant Moses?"

9So the anger of the Lord was aroused
against them, and He departed. 10And when the
cloud departed from above the tabernacle, sud-
denly Miriam *became* leprous, as *white as* snow.
Then Aaron turned toward Miriam, and there
she was, a leper. 11So Aaron said to Moses, "Oh,
my lord! Please do not lay *this* sin on us, in which
we have done foolishly and in which we have
sinned. 12Please do not let her be as one dead,
whose flesh is half consumed when he comes out
of his mother's womb!"
13So Moses cried out to the Lord, saying,
"Please heal her, O God, I pray!"
14Then the Lord said to Moses, "If her fa-
ther had but spit in her face, would she not be
shamed seven days? Let her be shut out of the
camp seven days, and afterward she may be re-
ceived *again.*" 15So Miriam was shut out of the
camp seven days, and the people did not journey
till Miriam was brought in *again.* 16And after-
ward the people moved from Hazeroth and
camped in the Wilderness of Paran.

11:34 [a]Literally *Graves of Craving*

TRANSITION

Canaan Before the Conquest

From Kadesh Barnea the Israelites made their first attempt to penetrate the land of Canaan (Num. 13:17–20). Before the arrival of the Israelites, Canaan was divided between dozens of small, relatively independent city-states, each with its own king. After the conquests of the Egyptian pharaoh Thutmose I (1504–1492 B.C.), these Canaanite city-states were officially provinces of Egypt, but as letters from Palestine to Pharaoh Akhenaten show, Egyptian control was not always very firm.

Many of the Canaanite peoples were of Amorite descent, like the Israelites themselves, but later migrations had brought other ethnic groups into the land. Thus the Bible's frequent lists of the peoples to be conquered (Hittites, Hivites, Horites, Jebusites, Girgashites, Perizzites, etc., Num. 13:29) reflect a genuine ethnic mix. Nevertheless, the Bible often uses the term "Amorite" (or sometimes "Canaanite") in a general way, to refer to all or any of the peoples, nations, or tribes living in Palestine.

The city-states within Canaan were established and comparatively strong, while those to the east of the Jordan River were newer and weaker. Thus it makes sense that Israel established its control first in the east.

• **Numbers 13:1–33**

Numbers

Spies Sent into Canaan

13 **:1** And the Lord spoke to Moses, saying,
2"Send men to spy out the land of Canaan,
which I am giving to the children of Israel; from
each tribe of their fathers you shall send a man,
every one a leader among them."

Long Gone but Never Forgotten—the Nephilim (Num. 13:33)

When the Israelite scouts encountered the inhabitants of the land of Canaan, they reported that they had come across giants (Num. 13:32, 33). In their Hebrew language they referred to these giants as the Nephilim—the descendants of people who had lived before the Flood of Noah (Gen. 6:4). What frightened the spies was the immense size of their enemies: "Surely these people must descend from the intermarriage of the 'sons of God' and their human wives" (Gen. 6:2). The Israelites had thought the Nephilim existed only during the time before the Flood; they did not expect to find them in their own world.

The mythologies of the ancient Near East described a time, before the great flood, when things were different. In those days divinities and humans mated and produced semidivine, semihuman offspring who possessed superhuman qualities. They were the famous persons of ancient times, of which stories continued to be told (surviving in the mythologies of Egypt and Mesopotamia). These persons were considered to be stronger and larger than the current populace (see Num. 13:31).

Two of the spies, Joshua and Caleb, argued that the Nephilim were not too powerful to fight. Their size and lineage (even if they did come from the ancient deity-humans) were not matters to be taken into consideration since God had already promised the victory to the Israelites no matter what the odds (Num. 14:6–9). The people, unfortunately, voted with the other spies, being afraid to fight powerful and, perhaps, supernatural foes.

3 So Moses sent them from the Wilderness of
Paran according to the command of the LORD, all
of them men who *were* heads of the children of
Israel. 4 Now these *were* their names: from the
tribe of Reuben, Shammua the son of Zaccur;
5 from the tribe of Simeon, Shaphat the son of
Hori; 6 from the tribe of Judah, Caleb the son of
Jephunneh; 7 from the tribe of Issachar, Igal the
son of Joseph; 8 from the tribe of Ephraim,
Hoshea[a] the son of Nun; 9 from the tribe of Benja-
min, Palti the son of Raphu; 10 from the tribe of
Zebulun, Gaddiel the son of Sodi; 11 from the tribe
of Joseph, *that is,* from the tribe of Manasseh,
Gaddi the son of Susi; 12 from the tribe of Dan,
Ammiel the son of Gemalli; 13 from the tribe of
Asher, Sethur the son of Michael; 14 from the tribe
of Naphtali, Nahbi the son of Vophsi; 15 from the
tribe of Gad, Geuel the son of Machi.

16 These *are* the names of the men whom
Moses sent to spy out the land. And Moses called
Hoshea[a] the son of Nun, Joshua.

17 Then Moses sent them to spy out the land
of Canaan, and said to them, "Go up this *way*
into the South, and go up to the mountains, 18 and
see what the land is like: whether the people who
dwell in it *are* strong or weak, few or many;
19 whether the land they dwell in *is* good or bad;
whether the cities they inhabit *are* like camps or
strongholds; 20 whether the land *is* rich or poor;
and whether there are forests there or not. Be of
good courage. And bring some of the fruit of the
land." Now the time *was* the season of the first
ripe grapes.

21 So they went up and spied out the land
from the Wilderness of Zin as far as Rehob, near
the entrance of Hamath. 22 And they went up
through the South and came to Hebron; Ahiman,
Sheshai, and Talmai, the descendants of Anak,
were there. (Now Hebron was built seven years
before Zoan in Egypt.) 23 Then they came to the
Valley of Eshcol, and there cut down a branch
with one cluster of grapes; they carried it be-
tween two of them on a pole. *They* also *brought*
some of the pomegranates and figs. 24 The place
was called the Valley of Eshcol,[a] because of the
cluster which the men of Israel cut down there.
25 And they returned from spying out the land af-
ter forty days.

26 Now they departed and came back to Mo-
ses and Aaron and all the congregation of the
children of Israel in the Wilderness of Paran, at
Kadesh; they brought back word to them and to
all the congregation, and showed them the fruit
of the land. 27 Then they told him, and said: "We
went to the land where you sent us. It truly flows
with milk and honey, and this *is* its fruit. 28 Never-
theless the people who dwell in the land *are*
strong; the cities *are* fortified *and* very large;
moreover we saw the descendants of Anak there.
29 The Amalekites dwell in the land of the South;
the Hittites, the Jebusites, and the Amorites dwell
in the mountains; and the Canaanites dwell by
the sea and along the banks of the Jordan."

30 Then Caleb quieted the people before Mo-
ses, and said, "Let us go up at once and take pos-
session, for we are well able to overcome it."

31 But the men who had gone up with him
said, "We are not able to go up against the peo-
ple, for they *are* stronger than we." 32 And they
gave the children of Israel a bad report of the
land which they had spied out, saying, "The land
through which we have gone as spies *is* a land
that devours its inhabitants, and all the people
whom we saw in it *are* men of *great* stature.
33 There we saw the giants[a] (the descendants of
Anak came from the giants); and we were like
grasshoppers in our own sight, and so we were
in their sight."

13:8 [a]Septuagint and Vulgate read *Oshea.* 13:16 [a]Septuagint and Vulgate read *Oshea.* 13:24 [a]Literally *Cluster*
13:33 [a]Hebrew *nephilim*

TRANSITION

Israel in the Wilderness

The story continues through the Israelites' tragic refusal at Kadesh Barnea to enter the Promised Land and through the consequent 40 years of wandering in the wilderness (Num. 14:33–35). While Numbers describes the Israelites' journey from Sinai to Kadesh Barnea, and then to the plains of Moab, it reports almost nothing about the 40 years of wandering which intervened between their first departure from Kadesh Barnea (Num. 14:25) and their second (Num. 20:22).

These gaps in the historical record arise because Numbers is not intended to be a history of the Hebrew people. It is a record of the faithfulness of God. Despite the failures of everyone, from the least of the people to Moses himself, God is faithful to His original promise to Abraham and his descendants. This does not mean that individuals escape the consequences of their sin, only that God's redemptive purposes in the world cannot be thwarted.

Thus the stagnant 40 years while the people were simply waiting are omitted as insignificant. Only the events occurring at the beginning and the end of the 40 years are mentioned: the Israelites' defeat when they tried to enter the land on their own strength (Num. 14:45), and their request for permission to pass through Edom (Num. 20:14). Between these events are only various laws and a few stories of the disobedience of key leaders.

• **Numbers 14:1—20:13**

Numbers

Israel Refuses to Enter Canaan

14 **:1** So all the congregation lifted up their voices and cried, and the people wept that night. 2And all the children of Israel complained against Moses and Aaron, and the whole congregation said to them, "If only we had died in the land of Egypt! Or if only we had died in this wilderness! 3Why has the LORD brought us to this land to fall by the sword, that our wives and children should become victims? Would it not be better for us to return to Egypt?" 4So they said to one another, "Let us select a leader and return to Egypt."

5Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6But Joshua the son of Nun and Caleb the son of Jephunneh, *who were* among those who had spied out the land, tore their clothes; 7and they spoke to all the congregation of the children of Israel, saying: "The land we passed through to spy out *is* an exceedingly good land. 8If the LORD delights in us, then He will bring us into this land and give it to us, 'a land which flows with milk and honey.'[a] 9Only do not rebel against the LORD, nor fear the people of the land, for they *are* our bread; their protection has departed from them, and the LORD *is* with us. Do not fear them."

10And all the congregation said to stone them with stones. Now the glory of the LORD appeared in the tabernacle of meeting before all the children of Israel.

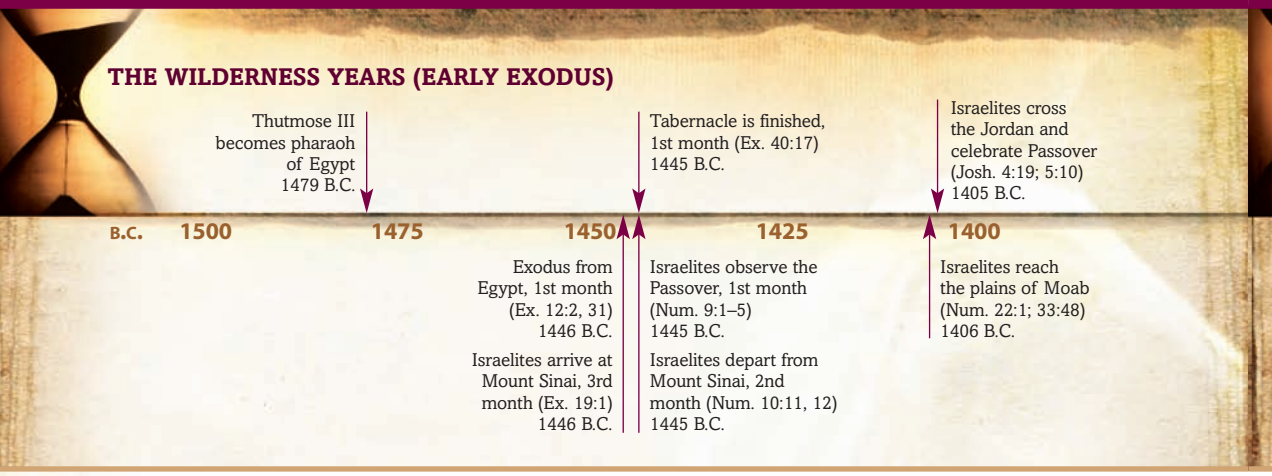
Moses Intercedes for the People

11Then the LORD said to Moses: "How long will these people reject Me? And how long will they not believe Me, with all the signs which I have performed among them? 12I will strike them with the pestilence and disinherit them, and I will make of you a nation greater and mightier than they."

13And Moses said to the LORD: "Then the Egyptians will hear *it,* for by Your might You brought these people up from among them, 14and they will tell *it* to the inhabitants of this land. They have heard that You, LORD, *are* among these people; that You, LORD, are seen face to face and Your cloud stands above them, and You go before them in a pillar of cloud by day and in a pillar of fire by night. 15Now *if* You kill these people as one man, then the nations which have heard of Your fame will speak, saying, 16'Because the LORD was not able to bring this people to the land which He swore to give them, therefore He killed them in the wilderness.' 17And now, I pray, let the power of my Lord be great, just as You have spoken, saying, 18'The LORD is longsuffering and abundant in mercy, forgiving iniquity and transgression; but He by no means clears *the guilty,* visiting the iniquity of the fathers on the children to the third and fourth *generation.*'[a] 19Pardon the iniquity of this people, I pray, according to the greatness of Your mercy, just as You have forgiven this people, from Egypt even until now."

20Then the LORD said: "I have pardoned, according to your word; 21but truly, as I live, all the earth shall be filled with the glory of the LORD— 22because all these men who have seen My glory and the signs which I did in Egypt and in the wilderness, and have put Me to the test now these ten times, and have not heeded My voice, 23they certainly shall not see the land of which I swore to their fathers, nor shall any of those who rejected Me see it. 24But My servant Caleb, because he has a different spirit in him and has followed Me fully, I will bring into the land where

14:8 [a]Exodus 3:8 14:18 [a]Exodus 34:6, 7



he went, and his descendants shall inherit it.
25Now the Amalekites and the Canaanites dwell
in the valley; tomorrow turn and move out into
the wilderness by the Way of the Red Sea."

Death Sentence on the Rebels

26And the LORD spoke to Moses and Aaron,
saying, 27"How long *shall I bear with* this evil con-
gregation who complain against Me? I have heard
the complaints which the children of Israel make
against Me. 28Say to them, 'As I live,' says the
LORD, 'just as you have spoken in My hearing, so I
will do to you: 29The carcasses of you who have
complained against Me shall fall in this wilder-
ness, all of you who were numbered, according to
your entire number, from twenty years old and
above. 30Except for Caleb the son of Jephunneh
and Joshua the son of Nun, you shall by no means
enter the land which I swore I would make you
dwell in. 31But your little ones, whom you said
would be victims, I will bring in, and they shall
know the land which you have despised. 32But *as
for* you, your carcasses shall fall in this wilder-
ness. 33And your sons shall be shepherds in the
wilderness forty years, and bear the brunt of your
infidelity, until your carcasses are consumed in
the wilderness. 34According to the number of the
days in which you spied out the land, forty days,
for each day you shall bear your guilt one year,
namely forty years, and you shall know My rejec-
tion. 35I the LORD have spoken this. I will surely do
so to all this evil congregation who are gathered
together against Me. In this wilderness they shall
be consumed, and there they shall die.' "

36Now the men whom Moses sent to spy out
the land, who returned and made all the congre-
gation complain against him by bringing a bad
report of the land, 37those very men who brought
the evil report about the land, died by the plague
before the LORD. 38But Joshua the son of Nun and
Caleb the son of Jephunneh remained alive, of
the men who went to spy out the land.

A Futile Invasion Attempt

39Then Moses told these words to all the
children of Israel, and the people mourned
greatly. 40And they rose early in the morning and
went up to the top of the mountain, saying, "Here
we are, and we will go up to the place which the
LORD has promised, for we have sinned!"

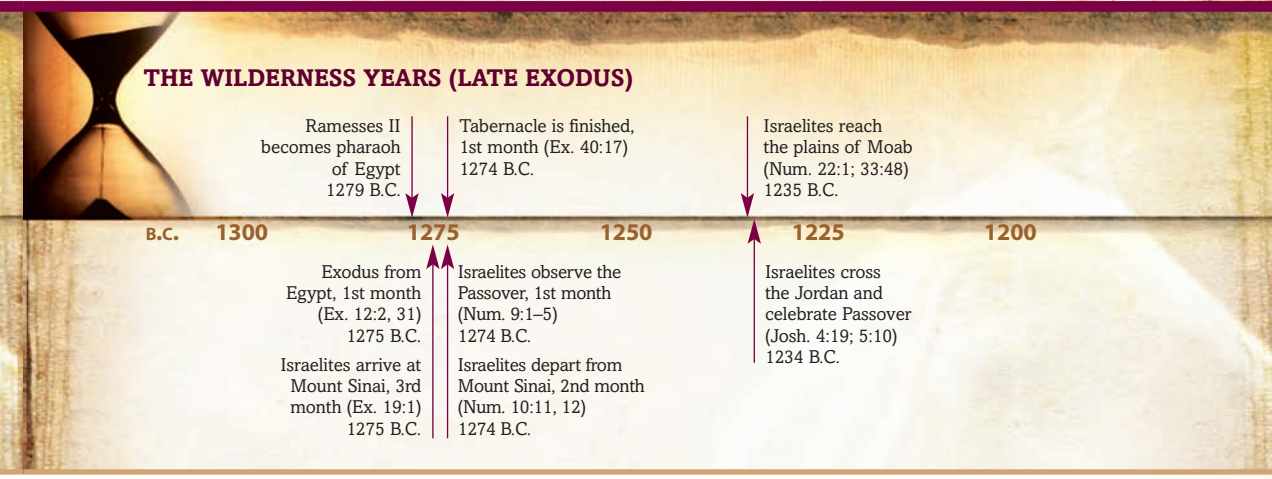
41And Moses said, "Now why do you trans-
gress the command of the LORD? For this will not
succeed. 42Do not go up, lest you be defeated by
your enemies, for the LORD *is* not among you.
43For the Amalekites and the Canaanites *are*
there before you, and you shall fall by the sword;
because you have turned away from the LORD,
the LORD will not be with you."

44But they presumed to go up to the moun-
taintop. Nevertheless, neither the ark of the
covenant of the LORD nor Moses departed from
the camp. 45Then the Amalekites and the
Canaanites who dwelt in that mountain came
down and attacked them, and drove them back
as far as Hormah.

Laws of Grain and Drink Offerings

15 1And the LORD spoke to Moses, saying,
2"Speak to the children of Israel, and say
to them: 'When you have come into the land you
are to inhabit, which I am giving to you, 3and you
make an offering by fire to the LORD, a burnt of-
fering or a sacrifice, to fulfill a vow or as a

Politics & Government
The nation-state is an invention of modern times. By contrast, the peoples mentioned in the Bible are usually tribes or single cities, often of very small size. The Amalekites (Num. 14:25) were nomads or seminomads who lived south and west of Canaan. They were traditionally enemies of the Israelites.



freewill offering or in your appointed feasts, to
make a sweet aroma to the LORD, from the herd
or the flock, 4then he who presents his offering to
the LORD shall bring a grain offering of one-tenth
of an ephah of fine flour mixed with one-fourth
of a hin of oil; 5and one-fourth of a hin of wine
as a drink offering you shall prepare with the
burnt offering or the sacrifice, for each lamb. 6Or
for a ram you shall prepare as a grain offering
two-tenths *of an ephah* of fine flour mixed with
one-third of a hin of oil; 7and as a drink offering
you shall offer one-third of a hin of wine as a
sweet aroma to the LORD. 8And when you prepare
a young bull as a burnt offering, or as a sacrifice
to fulfill a vow, or as a peace offering to the LORD,
9then shall be offered with the young bull a grain
offering of three-tenths *of an ephah* of fine flour
mixed with half a hin of oil; 10and you shall bring
as the drink offering half a hin of wine as an of-
fering made by fire, a sweet aroma to the LORD.

11"Thus it shall be done for each young bull,
for each ram, or for each lamb or young goat.
12According to the number that you prepare, so
you shall do with everyone according to their
number. 13All who are native-born shall do these
things in this manner, in presenting an offering
made by fire, a sweet aroma to the LORD. 14And if
a stranger dwells with you, or whoever *is* among
you throughout your generations, and would
present an offering made by fire, a sweet aroma
to the LORD, just as you do, so shall he do. 15One
ordinance *shall be* for you of the assembly and
for the stranger who dwells *with you,* an ordi-
nance forever throughout your generations; as
you are, so shall the stranger be before the LORD.
16One law and one custom shall be for you and
for the stranger who dwells with you.' "[a]

17Again the LORD spoke to Moses, saying,
18"Speak to the children of Israel, and say to
them: 'When you come into the land to which I
bring you, 19then it will be, when you eat of the
bread of the land, that you shall offer up a heave
offering to the LORD. 20You shall offer up a cake
of the first of your ground meal *as* a heave offer-
ing; as a heave offering of the threshing floor, so
shall you offer it up. 21Of the first of your ground
meal you shall give to the LORD a heave offering
throughout your generations.

Laws Concerning Unintentional Sin

22"If you sin unintentionally, and do not ob-
serve all these commandments which the LORD
has spoken to Moses— 23all that the LORD has
commanded you by the hand of Moses, from the
day the LORD gave commandment and onward
throughout your generations— 24then it will be, if
it is unintentionally committed, without the
knowledge of the congregation, that the whole
congregation shall offer one young bull as a burnt
offering, as a sweet aroma to the LORD, with its
grain offering and its drink offering, according to
the ordinance, and one kid of the goats as a sin
offering. 25So the priest shall make atonement for
the whole congregation of the children of Israel,
and it shall be forgiven them, for it was unin-
tentional; they shall bring their offering, an offer-
ing made by fire to the LORD, and their sin offering
before the LORD, for their unintended sin. 26It shall
be forgiven the whole congregation of the chil-
dren of Israel and the stranger who dwells among
them, because all the people *did it* unintentionally.

27"And if a person sins unintentionally, then he
shall bring a female goat in its first year as a sin of-
fering. 28So the priest shall make atonement for the
person who sins unintentionally, when he sins un-
intentionally before the LORD, to make atonement
for him; and it shall be forgiven him. 29You shall
have one law for him who sins unintentionally, *for*
him who is native-born among the children of Is-
rael and for the stranger who dwells among them.

15:16 [a]Compare Exodus 12:49

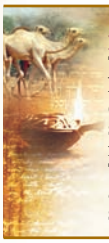
Law Concerning Presumptuous Sin

30 'But the person who does *anything* presumptuously, *whether he is* native-born or a stranger, that one brings reproach on the LORD, and he shall be cut off from among his people. 31 Because he has despised the word of the LORD, and has broken His commandment, that person shall be completely cut off; his guilt *shall be* upon him.' "

Penalty for Violating the Sabbath

32 Now while the children of Israel were in the wilderness, they found a man gathering sticks on the Sabbath day. 33 And those who found him gathering sticks brought him to Moses and Aaron, and to all the congregation. 34 They put him under guard, because it had not been explained what should be done to him.

35 Then the LORD said to Moses, "The man must surely be put to death; all the congregation shall stone him with stones outside the camp." 36 So, as the LORD commanded Moses, all the congregation brought him outside the camp and stoned him with stones, and he died.



Daily Life & Customs
The tassels were made by twisting and knotting the threads of the fabric in the outer garment. This element of the garment, still used today at prayer, was assigned a mnemonic (memory) function (Num. 15:39). The permanence of the Scripture text has assured the permanence of the mnemonic sign as well.

Tassels on Garments

37 Again the LORD spoke to Moses, saying, 38 "Speak to the children of Israel: Tell them to make tassels on the corners of their garments throughout their generations, and to put a blue thread in the tassels of the corners. 39 And you shall have the tassel, that you may look upon it and remember all the commandments of the LORD and do them, and that you *may* not follow the harlotry to which your own heart and your own eyes are inclined, 40 and that you may remember and do all My commandments, and be holy for your God. 41 I *am* the LORD your God, who brought you out of the land of Egypt, to be your God: I *am* the LORD your God."

Rebellion Against Moses and Aaron

16 1 Now Korah the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram the sons of Eliab, and On the son of Peleth, sons of Reuben, took *men;* 2 and they rose up before Moses with some of the children of Israel, two hundred and fifty leaders of the congregation, representatives of the congregation, men of renown. 3 They gathered together against Moses and Aaron, and said to them, "*You take* too much upon yourselves, for all the congregation *is* holy, every one of them, and the LORD *is* among them. Why then do you exalt yourselves above the assembly of the LORD?"

4 So when Moses heard *it,* he fell on his face; 5 and he spoke to Korah and all his company, saying, "Tomorrow morning the LORD will show who *is* His and *who is* holy, and will cause *him* to come near to Him. That one whom He chooses He will cause to come near to Him. 6 Do this: Take censers, Korah and all your company; 7 put fire in them and put incense in them before the LORD tomorrow, and it shall be *that* the man whom the LORD chooses *is* the holy one. *You take* too much upon yourselves, you sons of Levi!"

8 Then Moses said to Korah, "Hear now, you sons of Levi: 9 *Is it* a small thing to you that the God of Israel has separated you from the congregation of Israel, to bring you near to Himself, to do the work of the tabernacle of the LORD, and to stand before the congregation to serve them; 10 and that He has brought you near *to Himself,* you and all your brethren, the sons of Levi, with you? And are you seeking the priesthood also? 11 Therefore you and all your company *are* gathered together against the LORD. And what *is* Aaron that you complain against him?"

12 And Moses sent to call Dathan and Abiram the sons of Eliab, but they said, "We will not come up! 13 *Is it* a small thing that you have brought us up out of a land flowing with milk and honey, to kill us in the wilderness, that you should keep acting like a prince over us? 14 Moreover you have not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards. Will you put out the eyes of these men? We will not come up!"

15 Then Moses was very angry, and said to the LORD, "Do not respect their offering. I have not taken one donkey from them, nor have I hurt one of them."

16 And Moses said to Korah, "Tomorrow, you and all your company be present before the LORD—you and they, as well as Aaron. 17 Let each take his censer and put incense in it, and each of you bring his censer before the LORD, two hundred and fifty censers; both you and Aaron, each *with* his censer." 18 So every man took his censer, put fire in it, laid incense on it, and stood at the door of the tabernacle of meeting with Moses and Aaron. 19 And Korah gathered all the congregation against them at the door of the tabernacle of meeting. Then the glory of the LORD appeared to all the congregation.

20 And the LORD spoke to Moses and Aaron, saying, 21 "Separate yourselves from among this

Sinuhe Visits a Fertile Palestine (Num. 16:12, 13)

The report of the spies to Moses was that the land Palestine "flows with milk and honey" (Num. 13:23, 27). Although the sons of Eliab questioned the truth of this report (Num. 16:12, 13), the fertility of Palestine was known long before the Israelites arrived. A similar description is found in an Egyptian text of the Middle Kingdom which covers events from the reigns of two pharaohs—Amenemhet I (1963–1934 B.C.) and Sesostris I (1943–1898 B.C.). The *Tale of Sinuhe* describes the travels and ordeals in Palestine of an Egyptian official by the name Sinuhe.

Sinuhe, according to the text, was a high official in the court of Pharaoh Amenemhet I. During an unstable period of change in power in Egypt, Sinuhe fled to Palestine. The land of Palestine was then called "Retenu" in Egyptian texts, and was usually thought of as northern Canaan and southern and central Syria. Sinuhe records his many trials and tribulations in the region.

On one occasion, Sinuhe settles with a certain Ammienshi, called the ruler of Upper Retenu. The Egyptian official describes the area as having figs and grapes. "It had more wine than water. Plentiful was its honey, abundant its olives. Every kind of fruit was on its trees. Barley was there, and emmer." Milk was used in "every kind of cooking."

The Egyptian text is the earliest account of conditions in Palestine during the period of the biblical patriarchs. It appears to accord well with descriptions found in the five books of the Pentateuch. Both the *Tale of Sinuhe* and the Pentateuch describe Palestine during this time as fertile but politically unstable and sparsely populated.

congregation, that I may consume them in a moment."

22Then they fell on their faces, and said, "O God, the God of the spirits of all flesh, shall one man sin, and You be angry with all the congregation?"

23So the LORD spoke to Moses, saying, 24"Speak to the congregation, saying, 'Get away from the tents of Korah, Dathan, and Abiram.' "

25Then Moses rose and went to Dathan and Abiram, and the elders of Israel followed him. 26And he spoke to the congregation, saying, "Depart now from the tents of these wicked men! Touch nothing of theirs, lest you be consumed in all their sins." 27So they got away from around the tents of Korah, Dathan, and Abiram; and Dathan and Abiram came out and stood at the door of their tents, with their wives, their sons, and their little children.

28And Moses said: "By this you shall know that the LORD has sent me to do all these works, for *I have* not *done them* of my own will. 29If these men die naturally like all men, or if they are visited by the common fate of all men, *then* the LORD has not sent me. 30But if the LORD creates a new thing, and the earth opens its mouth and swallows them up with all that belongs to them, and they go down alive into the pit, then you will understand that these men have rejected the LORD."

31Now it came to pass, as he finished speaking all these words, that the ground split apart under them, 32and the earth opened its mouth and swallowed them up, with their households and all the men with Korah, with all *their* goods. 33So they and all those with them went down alive into the pit; the earth closed over them, and they perished from among the assembly. 34Then all Israel who *were* around them fled at their cry, for they said, "Lest the earth swallow us up *also!*"

35And a fire came out from the LORD and consumed the two hundred and fifty men who were offering incense.

36Then the LORD spoke to Moses, saying: 37"Tell Eleazar, the son of Aaron the priest, to pick up the censers out of the blaze, for they are holy, and scatter the fire some distance away. 38The censers of these men who sinned against their own souls, let them be made into hammered plates as a covering for the altar. Because they presented them before the LORD, therefore they are holy; and they shall be a sign to the children of Israel." 39So Eleazar the priest took the bronze censers, which those who were burned up had presented, and they were hammered out as a covering on the altar, 40*to be* a memorial to the children of Israel that no outsider, who *is* not a descendant of Aaron, should come near to offer incense before the LORD, that he might not become like Korah and his companions, just as the LORD had said to him through Moses.

Complaints of the People

41On the next day all the congregation of the children of Israel complained against Moses and Aaron, saying, "You have killed the people of the LORD." 42Now it happened, when the congregation had gathered against Moses and Aaron, that they turned toward the tabernacle of meeting; and suddenly the cloud covered it, and the glory of the LORD appeared. 43Then Moses and Aaron came before the tabernacle of meeting.

44And the LORD spoke to Moses, saying, 45"Get away from among this congregation, that I may consume them in a moment."

And they fell on their faces.

46So Moses said to Aaron, "Take a censer and put fire in it from the altar, put incense *on it,* and take it quickly to the congregation and make atonement for them; for wrath has gone out from

the LORD. The plague has begun." 47Then Aaron took *it* as Moses commanded, and ran into the midst of the assembly; and already the plague had begun among the people. So he put in the incense and made atonement for the people. 48And he stood between the dead and the living; so the plague was stopped. 49Now those who died in the plague were fourteen thousand seven hundred, besides those who died in the Korah incident. 50So Aaron returned to Moses at the door of the tabernacle of meeting, for the plague had stopped.

The Budding of Aaron's Rod

17 1And the LORD spoke to Moses, saying: 2"Speak to the children of Israel, and get from them a rod from each father's house, all their leaders according to their fathers' houses—twelve rods. Write each man's name on his rod. 3And you shall write Aaron's name on the rod of Levi. For there shall be one rod for the head of *each* father's house. 4Then you shall place them in the tabernacle of meeting before the Testimony, where I meet with you. 5And it shall be *that* the rod of the man whom I choose will blossom; thus I will rid Myself of the complaints of the children of Israel, which they make against you."

6So Moses spoke to the children of Israel, and each of their leaders gave him a rod apiece, for each leader according to their fathers' houses, twelve rods; and the rod of Aaron *was* among their rods. 7And Moses placed the rods before the LORD in the tabernacle of witness.

8Now it came to pass on the next day that Moses went into the tabernacle of witness, and behold, the rod of Aaron, of the house of Levi, had sprouted and put forth buds, had produced blossoms and yielded ripe almonds. 9Then Moses brought out all the rods from before the LORD to all the children of Israel; and they looked, and each man took his rod.

10And the LORD said to Moses, "Bring Aaron's rod back before the Testimony, to be kept as a sign against the rebels, that you may put their complaints away from Me, lest they die." 11Thus did Moses; just as the LORD had commanded him, so he did.

12So the children of Israel spoke to Moses, saying, "Surely we die, we perish, we all perish! 13Whoever even comes near the tabernacle of the LORD must die. Shall we all utterly die?"

During the wilderness wandering, Aaron's rod was the only staff that produced buds, blossoms, and almonds, indicating God's choice of Aaron and his descendants as priests (Num. 17:1–10).

Duties of Priests and Levites

18 1Then the LORD said to Aaron: "You and your sons and your father's house with you shall bear the iniquity *related to* the sanctuary, and you and your sons with you shall bear the iniquity *associated with* your priesthood. 2Also bring with you your brethren of the tribe of Levi, the tribe of your father, that they may be joined with you and serve you while you and your sons *are* with you before the tabernacle of witness. 3They shall attend to your needs and all the needs of the tabernacle; but they shall not come near the articles of the sanctuary and the altar, lest they die—they and you also. 4They shall be joined with you and attend to the needs of the tabernacle of meeting, for all the work of the tabernacle; but an outsider shall not come near you. 5And you shall attend to the duties of the sanctuary and the duties of the altar, that there *may* be no more wrath on the children of Israel. 6Behold, I Myself have taken your brethren the Levites from among the children of Israel; *they are* a gift to you, given by the LORD, to do the work of the tabernacle of meeting. 7Therefore you and your sons with you shall attend to your priesthood for everything at the altar and behind the veil; and you shall serve. I give your priesthood *to you* as a gift for service, but the outsider who comes near shall be put to death."

TIME CAPSULE	1400 to 1366 B.C.
1400	Oldest discovered water clock, from Egypt
1400	Spectators on a grandstand shown in a mural, Crete
1400–1390	Thutmose IV, pharaoh of Egypt
1390–1352	Amenhotep III, pharaoh of Egypt, rules during period of peace
1366	Hittite king Suppiluliumas invades Syria and captures Alalakh

Offerings for Support of the Priests

8And the LORD spoke to Aaron: "Here, I Myself have also given you charge of My heave offerings, all the holy gifts of the children of Israel; I have given them as a portion to you and your sons, as an ordinance forever. 9This shall be yours of the most holy things *reserved* from the fire: every offering of theirs, every grain offering and every sin offering and every trespass offering which they render to Me, *shall be* most holy for you and your sons. 10In a most holy *place* you shall eat it; every male shall eat it. It shall be holy to you.

11"This also *is* yours: the heave offering of their gift, with all the wave offerings of the children of Israel; I have given them to you, and your sons and daughters with you, as an ordinance forever. Everyone who is clean in your house may eat it.

12"All the best of the oil, all the best of the new wine and the grain, their firstfruits which they offer to the LORD, I have given them to you. 13Whatever first ripe fruit is in their land, which they bring to the LORD, shall be yours. Everyone who is clean in your house may eat it.

14"Every devoted thing in Israel shall be yours.

15"Everything that first opens the womb of all flesh, which they bring to the LORD, whether man or beast, shall be yours; nevertheless the firstborn of man you shall surely redeem, and the firstborn of unclean animals you shall redeem. 16And those redeemed of the devoted things you shall redeem when one month old, according to your valuation, for five shekels of silver, according to the shekel of the sanctuary, which *is* twenty gerahs. 17But the firstborn of a cow, the firstborn of a sheep, or the firstborn of a goat you shall not redeem; they *are* holy. You shall sprinkle their blood on the altar, and burn their fat *as* an offering made by fire for a sweet aroma to the LORD. 18And their flesh shall be yours, just as the wave breast and the right thigh are yours.

19"All the heave offerings of the holy things, which the children of Israel offer to the LORD, I have given to you and your sons and daughters with you as an ordinance forever; it *is* a covenant of salt forever before the LORD with you and your descendants with you."

20Then the LORD said to Aaron: "You shall have no inheritance in their land, nor shall you have any portion among them; I *am* your portion and your inheritance among the children of Israel.

Tithes for Support of the Levites

21"Behold, I have given the children of Levi all the tithes in Israel as an inheritance in return for the work which they perform, the work of the tabernacle of meeting. 22Hereafter the children of Israel shall not come near the tabernacle of meeting, lest they bear sin and die. 23But the Levites shall perform the work of the tabernacle of meeting, and they shall bear their iniquity; *it shall be* a statute forever, throughout your generations, that among the children of Israel they shall have no inheritance. 24For the tithes of the children of Israel, which they offer up *as* a heave offering to the LORD, I have given to the Levites as an inheritance; therefore I have said to them, 'Among the children of Israel they shall have no inheritance.' "

The Tithe of the Levites

25Then the LORD spoke to Moses, saying, 26"Speak thus to the Levites, and say to them: 'When you take from the children of Israel the tithes which I have given you from them as your inheritance, then you shall offer up a heave offering of it to the LORD, a tenth of the tithe. 27And your heave offering shall be reckoned to you as though *it were* the grain of the threshing floor and as the fullness of the winepress. 28Thus you shall also offer a heave offering to the LORD from all your tithes which you receive from the children of Israel, and you shall give the LORD's heave offering from it to Aaron the priest. 29Of all your gifts you shall offer up every heave offering due to the LORD, from all the best of them, the consecrated part of them.' 30Therefore you shall say to them: 'When you have lifted up the best of it, then *the rest* shall be accounted to the Levites as the produce of the threshing floor and as the produce of the winepress. 31You may eat it in any place, you and your households, for it *is* your reward for your work in the tabernacle of meeting. 32And you shall bear no sin because of it, when you have lifted up the best of it. But you shall not profane the holy gifts of the children of Israel, lest you die.' "

Beliefs & Ideas
The animal to be sacrificed is reserved to God from its birth. The specification that it could never have been used by anyone else (Num. 19:2) is a way of emphasizing this consecration (Mark 11:2). Possibly the prohibition of using dressed stones for the Lord's altars has a similar meaning (Ex. 20:25).

Laws of Purification

19 1Now the LORD spoke to Moses and Aaron,
saying, 2"This *is* the ordinance of the law
which the LORD has commanded, saying: 'Speak to
the children of Israel, that they bring you a red
heifer without blemish, in which there *is* no defect
and on which a yoke has never come. 3You shall
give it to Eleazar the priest, that he may take it
outside the camp, and it shall be slaughtered be-
fore him; 4and Eleazar the priest shall take some
of its blood with his finger, and sprinkle some of
its blood seven times directly in front of the taber-
nacle of meeting. 5Then the heifer shall be burned
in his sight: its hide, its flesh, its blood, and its of-
fal shall be burned. 6And the priest shall take ce-
dar wood and hyssop and scarlet, and cast *them*
into the midst of the fire burning the heifer. 7Then
the priest shall wash his clothes, he shall bathe in
water, and afterward he shall come into the camp;
the priest shall be unclean until evening. 8And the
one who burns it shall wash his clothes in water,
bathe in water, and shall be unclean until evening.
9Then a man *who is* clean shall gather up the ashes
of the heifer, and store *them* outside the camp in a
clean place; and they shall be kept for the congre-
gation of the children of Israel for the water of pu-
rification;[a] it *is* for purifying from sin. 10And the
one who gathers the ashes of the heifer shall wash
his clothes, and be unclean until evening. It shall
be a statute forever to the children of Israel and to
the stranger who dwells among them.

11'He who touches the dead body of anyone
shall be unclean seven days. 12He shall purify him-
self with the water on the third day and on the sev-
enth day; *then* he will be clean. But if he does not
purify himself on the third day and on the seventh
day, he will not be clean. 13Whoever touches the
body of anyone who has died, and does not purify
himself, defiles the tabernacle of the LORD. That
person shall be cut off from Israel. He shall be un-
clean, because the water of purification was not
sprinkled on him; his uncleanness *is* still on him.

14'This *is* the law when a man dies in a tent:
All who come into the tent and all who *are* in the
tent shall be unclean seven days; 15and every open
vessel, which has no cover fastened on it, *is* un-
clean. 16Whoever in the open field touches one
who is slain by a sword or who has died, or a bone
of a man, or a grave, shall be unclean seven days.

17'And for an unclean *person* they shall take
some of the ashes of the heifer burnt for purifi-
cation from sin, and running water shall be put
on them in a vessel. 18A clean person shall take
hyssop and dip *it* in the water, sprinkle *it* on the
tent, on all the vessels, on the persons who were
there, or on the one who touched a bone, the
slain, the dead, or a grave. 19The clean *person*
shall sprinkle the unclean on the third day and
on the seventh day; and on the seventh day he
shall purify himself, wash his clothes, and bathe
in water; and at evening he shall be clean.

20'But the man who is unclean and does not
purify himself, that person shall be cut off from
among the assembly, because he has defiled the
sanctuary of the LORD. The water of purification
has not been sprinkled on him; he *is* unclean. 21It
shall be a perpetual statute for them. He who
sprinkles the water of purification shall wash his
clothes; and he who touches the water of purifi-
cation shall be unclean until evening. 22Whatever
the unclean *person* touches shall be unclean; and
the person who touches *it* shall be unclean until
evening.' "

Moses' Error at Kadesh

20 1Then the children of Israel, the whole
congregation, came into the Wilderness of
Zin in the first month, and the people stayed in
Kadesh; and Miriam died there and was buried
there.

2Now there was no water for the congrega-
tion; so they gathered together against Moses
and Aaron. 3And the people contended with Mo-
ses and spoke, saying: "If only we had died when
our brethren died before the LORD! 4Why have
you brought up the assembly of the LORD into
this wilderness, that we and our animals should
die here? 5And why have you made us come up
out of Egypt, to bring us to this evil place? It *is*
not a place of grain or figs or vines or pome-
granates; nor *is* there any water to drink." 6So
Moses and Aaron went from the presence of the
assembly to the door of the tabernacle of meet-
ing, and they fell on their faces. And the glory of
the LORD appeared to them.

7Then the LORD spoke to Moses, saying,
8"Take the rod; you and your brother Aaron
gather the congregation together. Speak to the
rock before their eyes, and it will yield its water;
thus you shall bring water for them out of the
rock, and give drink to the congregation and
their animals." 9So Moses took the rod from be-
fore the LORD as He commanded him.

10And Moses and Aaron gathered the assem-
bly together before the rock; and he said to them,

19:9 [a]Literally *impurity*

"Hear now, you rebels! Must we bring water for
you out of this rock?" 11Then Moses lifted his
hand and struck the rock twice with his rod; and
water came out abundantly, and the congregation
and their animals drank.
12Then the LORD spoke to Moses and Aaron,
"Because you did not believe Me, to hallow Me in
the eyes of the children of Israel, therefore you
shall not bring this assembly into the land which
I have given them."
13This *was* the water of Meribah,[a] because
the children of Israel contended with the LORD,
and He was hallowed among them.

TRANSITION

Moab: On the Doorstep of Canaan

The narrative of Numbers concludes with the Israelites once more at Kadesh Barnea (Num. 20:1, 14). The issue now is whether this new generation would believe after their fathers had not. As they prepare to journey from Kadesh toward the plains of Moab, they are ready to hear once more God's command to enter the land of Canaan.

The account of Aaron's death on Mount Hor (Num. 20:22–29) indicates the 40th year after the Exodus, and thus the last year of the wilderness wandering. In the list of Israel's wilderness journeys in ch. 33, Aaron's death is placed in the 5th month of the 40th year after the Israelites' departure from Egypt (Num. 33:3, 37, 38). Calculating by this tradition of Num. 33, Israel would have reached the plains of Moab either around 1406 B.C. (40 years = 1446–1406) or around 1235 B.C. (40 years = 1275–1235; see "Egypt and the Exodus" at Ex. 1:1).

The plains of Moab are the setting for the Balaam traditions. An Aramaic inscription found in the area east of the Jordan mentions a seer named Balaam. If this is the same Balaam described in Num. 22—24, then he was quite famous, which would explain King Balak's obvious respect for his powers (Num. 22:4–6).

• **Numbers 20:14—36:13**

Numbers

Passage Through Edom Refused

20 **:14** Now Moses sent messengers from
Kadesh to the king of Edom. "Thus says
your brother Israel: 'You know all the hardship
that has befallen us, 15how our fathers went
down to Egypt, and we dwelt in Egypt a long
time, and the Egyptians afflicted us and our fa-
thers. 16When we cried out to the LORD, He heard
our voice and sent the Angel and brought us up
out of Egypt; now here we are in Kadesh, a city
on the edge of your border. 17Please let us pass
through your country. We will not pass through
fields or vineyards, nor will we drink water from
wells; we will go along the King's Highway; we
will not turn aside to the right hand or to the left
until we have passed through your territory.' "
18Then Edom said to him, "You shall not
pass through my *land,* lest I come out against
you with the sword."
19So the children of Israel said to him, "We
will go by the Highway, and if I or my livestock
drink any of your water, then I will pay for it; let
me only pass through on foot, nothing *more.*"
20Then he said, "You shall not pass
through." So Edom came out against them with
many men and with a strong hand. 21Thus Edom
refused to give Israel passage through his terri-
tory; so Israel turned away from him.

Death of Aaron

22Now the children of Israel, the whole con-
gregation, journeyed from Kadesh and came to
Mount Hor. 23And the LORD spoke to Moses and
Aaron in Mount Hor by the border of the land of
Edom, saying: 24"Aaron shall be gathered to his
people, for he shall not enter the land which I
have given to the children of Israel, because you
rebelled against My word at the water of
Meribah. 25Take Aaron and Eleazar his son, and
bring them up to Mount Hor; 26and strip Aaron
of his garments and put them on Eleazar his son;
for Aaron shall be gathered *to his people* and die
there." 27So Moses did just as the LORD com-
manded, and they went up to Mount Hor in the
sight of all the congregation. 28Moses stripped
Aaron of his garments and put them on Eleazar
his son; and Aaron died there on the top of the
mountain. Then Moses and Eleazar came down
from the mountain. 29Now when all the congrega-
tion saw that Aaron was dead, all the house of
Israel mourned for Aaron thirty days.

Canaanites Defeated at Hormah

21 1The king of Arad, the Canaanite, who
dwelt in the South, heard that Israel was
coming on the road to Atharim. Then he fought
against Israel and took *some* of them prisoners.
2So Israel made a vow to the LORD, and said, "If
You will indeed deliver this people into my hand,
then I will utterly destroy their cities." 3And the
LORD listened to the voice of Israel and delivered
up the Canaanites, and they utterly destroyed
them and their cities. So the name of that place
was called Hormah.[a]

The Bronze Serpent

4Then they journeyed from Mount Hor by the
Way of the Red Sea, to go around the land of

20:13 [a]Literally *Contention* 21:3 [a]Literally *Utter Destruction*

A Quick Cure for Snakebite (Num. 21:4–9)

The bronze serpent on a pole that Moses made in the wilderness functioned as a cure for venomous snakebites (Num. 21:4–9). Scholars have suggested three explanations for what appears to be a type of magical medicine. Each of the three may express something about what the people of Israel understand concerning this serpent.

One suggestion is that the image of the fiery serpent was merely an object of sympathetic magic. The bronze serpent, representing the actual snake that bit the victim, was presented as a way of removing the poison from the snakebite. Magic amulets or charms for warding off and then curing illnesses and poisons were used everywhere in the ancient Near East. A number of copper and bronze serpent figures have been recovered, showing that the practice was widespread.

A second possibility is that the object symbolized God's power over the snakes. The bronze serpent would have been a sort of specialized worship item for those with snakebites. The "glance" toward the object would have been a plea or prayer to God for help. The bronze serpent was only an aid to the prayer, while the cure would have come from God.

Yet a third suggestion supposes the bronze serpent to have been an intermediary between God and the people. In the ancient Near East, the highest god of a pantheon could create new deities for specific purposes. The Israelites would have understood the bronze serpent as a lesser divine being created expressly to cure their particular kind of snakebites. Among the mythological texts of Ugarit (13th century B.C.) is the *Legend of Keret.* In this story the god El creates the goddess Shatiqatu solely to cure King Keret from an illness no other deity could handle.

This third understanding possibly explains what happened later as the bronze serpent was incorporated into the Israelite worship of God. It had been created by Moses and had been part of the religious world of Israel and Judah since before the settlement in Canaan. But by the time of Hezekiah (715–686 B.C.) Judahites worshiped it as Nehushtan (2 Kin. 18:4), possibly considering it a minor deity. The people's devotion to the bronze serpent was condemned by Hezekiah, who had it destroyed.

Edom; and the soul of the people became very discouraged on the way. 5And the people spoke against God and against Moses: "Why have you brought us up out of Egypt to die in the wilderness? For *there is* no food and no water, and our soul loathes this worthless bread." 6So the LORD sent fiery serpents among the people, and they bit the people; and many of the people of Israel died.

7Therefore the people came to Moses, and said, "We have sinned, for we have spoken against the LORD and against you; pray to the LORD that He take away the serpents from us." So Moses prayed for the people.

8Then the LORD said to Moses, "Make a fiery *serpent,* and set it on a pole; and it shall be that everyone who is bitten, when he looks at it, shall live." 9So Moses made a bronze serpent, and put it on a pole; and so it was, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived.

Arts & Literature
The Book of the Wars of the Lord (Num. 21:14) has not been preserved, but part of its contents were evidently songs composed in the wilderness. Folk songs and even nursery rhymes can preserve names of places and historical events. Frequently the reference is brief or like a riddle, and the underlying history is then hard to discover.

From Mount Hor to Moab

10Now the children of Israel moved on and camped in Oboth. 11And they journeyed from Oboth and camped at Ije Abarim, in the wilderness which *is* east of Moab, toward the sunrise. 12From there they moved and camped in the Valley of Zered. 13From there they moved and camped on the other side of the Arnon, which *is* in the wilderness that extends from the border of the Amorites; for the Arnon *is* the border of Moab, between Moab and the Amorites. 14Therefore it is said in the Book of the Wars of the LORD:

"Waheb in Suphah,[a]
The brooks of the Arnon,
15 And the slope of the brooks
That reaches to the dwelling of Ar,
And lies on the border of Moab."

21:14 [a]Ancient unknown places; Vulgate reads *What He did in the Red Sea.*

[16]From there *they went* to Beer, which *is* the
well where the LORD said to Moses, "Gather the
people together, and I will give them water."
[17]Then Israel sang this song:

"Spring up, O well!
All of you sing to it—
18 The well the leaders sank,
Dug by the nation's nobles,
By the lawgiver, with their staves."

And from the wilderness *they went* to Mattanah, [19]from Mattanah to Nahaliel, from Nahaliel to Bamoth, [20]and from Bamoth, *in* the valley that *is* in the country of Moab, to the top of Pisgah which looks down on the wasteland.[a]

King Sihon Defeated

[21]Then Israel sent messengers to Sihon king of the Amorites, saying, [22]"Let me pass through your land. We will not turn aside into fields or vineyards; we will not drink water from wells. We will go by the King's Highway until we have passed through your territory." [23]But Sihon would not allow Israel to pass through his territory. So Sihon gathered all his people together and went out against Israel in the wilderness, and he came to Jahaz and fought against Israel. [24]Then Israel defeated him with the edge of the sword, and took possession of his land from the Arnon to the Jabbok, as far as the people of Ammon; for the border of the people of Ammon *was* fortified. [25]So Israel took all these cities, and Israel dwelt in all the cities of the Amorites, in Heshbon and in all its villages. [26]For Heshbon *was* the city of Sihon king of the Amorites, who had fought against the former king of Moab, and had taken all his land from his hand as far as the Arnon. [27]Therefore those who speak in proverbs say:

"Come to Heshbon, let it be built;
Let the city of Sihon be repaired.

28 "For fire went out from Heshbon,
A flame from the city of Sihon;
It consumed Ar of Moab,
The lords of the heights of the Arnon.
29 Woe to you, Moab!
You have perished, O people of Chemosh!
He has given his sons as fugitives,
And his daughters into captivity,
To Sihon king of the Amorites.

30 "But we have shot at them;
Heshbon has perished as far as Dibon.
Then we laid waste as far as Nophah,
Which *reaches* to Medeba."

[31]Thus Israel dwelt in the land of the Amorites. [32]Then Moses sent to spy out Jazer; and they took its villages and drove out the Amorites who *were* there.

King Og Defeated

[33]And they turned and went up by the way to Bashan. So Og king of Bashan went out against them, he and all his people, to battle at Edrei. [34]Then the LORD said to Moses, "Do not fear him, for I have delivered him into your hand, with all his people and his land; and you shall do to him as you did to Sihon king of the Amorites, who dwelt at Heshbon." [35]So they defeated him, his sons, and all his people, until there was no survivor left him; and they took possession of his land.

Balak Sends for Balaam

22 [1]Then the children of Israel moved, and camped in the plains of Moab on the side of the Jordan *across from* Jericho.

[2]Now Balak the son of Zippor saw all that Israel had done to the Amorites. [3]And Moab was exceedingly afraid of the people because they *were* many, and Moab was sick with dread because of the children of Israel. [4]So Moab said to the elders of Midian, "Now this company will lick up everything around us, as an ox licks up the grass of the field." And Balak the son of Zippor *was* king of the Moabites at that time. [5]Then he sent messengers to Balaam the son of Beor at Pethor, which *is* near the River[a] in the land of the sons of his people,[b] to call him, saying: "Look, a people has come from Egypt. See, they cover the face of the earth, and are settling next to me! [6]Therefore please come at once, curse this people for me, for they *are* too mighty for me. Perhaps I shall be able to defeat them and drive them out of the land, for I know that he whom you bless *is* blessed, and he whom you curse is cursed."

[7]So the elders of Moab and the elders of Midian departed with the diviner's fee in their hand, and they came to Balaam and spoke to him the words of Balak. [8]And he said to them, "Lodge here tonight, and I will bring back word to you, as the LORD speaks to me." So the princes of Moab stayed with Balaam.

[9]Then God came to Balaam and said, "Who *are* these men with you?"

[10]So Balaam said to God, "Balak the son of Zippor, king of Moab, has sent to me, *saying,* [11]'Look, a people has come out of Egypt, and they cover the face of the earth. Come now, curse them for me; perhaps I shall be able to overpower them and drive them out.' "

21:20 [a]Hebrew *Jeshimon* 22:5 [a]That is, the Euphrates [b]Or *the people of Amau*

Balaam: Prophet for Hire (Num. 22:5, 6)

Balaam son of Beor is the famous prophet of Num. 22—24 whose services were requested by Balak, king of Moab. The Israelites were crossing through Moab at the time, and Balak was uncomfortable with such a large group of people in his land. So he called on the prophet to curse the Israelites in the name of God.

Normally a ruler would call on his own professional court prophets for such an undertaking. The blessing or cursing of neighboring kingdoms was standard duty for a court prophet. In contrast, prophets-for-hire were generally viewed unfavorably as unscrupulous persons who would say whatever their employer wished to hear. Nevertheless, Balak believed himself to be in sufficient danger to send for a famous and powerful prophet, whose work was known for its potency.

In the biblical traditions of Num. 22—24 Balaam is presented both favorably and unfavorably. Balaam, intending to keep his contract with Balak, attempted to curse the Israelites, but God kept him from doing so, insisting that Balaam bless them instead. In this way Balaam was a true prophet even in spite of himself and so, perhaps, was worthy of his fame. In a separate tradition (Num. 31:8, 16) Balaam is held responsible for the Israelite apostasy at Peor, and reported to have been killed by Israel.

An 8th-century B.C. inscription from Jordan confirms that Balaam was a renowned prophet at the time of Judah's and Israel's monarchies. The text, found at Tell Deir 'Alla, displays a heavenly pantheon, and tells how the prophet Balaam was called by the gods in the night through a vision or dream to witness to the divine will (see Num. 22:20). Thus Balaam's reliability as a prophet was remembered and recorded not only in the Bible, but also by the devotees who inscribed the Tell Deir 'Alla walls.

12And God said to Balaam, "You shall not go
with them; you shall not curse the people, for
they *are* blessed."
13So Balaam rose in the morning and said to
the princes of Balak, "Go back to your land, for
the LORD has refused to give me permission to go
with you."
14And the princes of Moab rose and went to
Balak, and said, "Balaam refuses to come with us."
15Then Balak again sent princes, more nu-
merous and more honorable than they. 16And
they came to Balaam and said to him, "Thus
says Balak the son of Zippor: 'Please let nothing
hinder you from coming to me; 17for I will cer-
tainly honor you greatly, and I will do whatever
you say to me. Therefore please come, curse this
people for me.' "
18Then Balaam answered and said to the ser-
vants of Balak, "Though Balak were to give me
his house full of silver and gold, I could not go
beyond the word of the LORD my God, to do less
or more. 19Now therefore, please, you also stay
here tonight, that I may know what more the
LORD will say to me."
20And God came to Balaam at night and said
to him, "If the men come to call you, rise *and* go
with them; but only the word which I speak to
you—that you shall do." 21So Balaam rose in the
morning, saddled his donkey, and went with the
princes of Moab.

Balaam, the Donkey, and the Angel

22Then God's anger was aroused because he
went, and the Angel of the LORD took His stand
in the way as an adversary against him. And he
was riding on his donkey, and his two servants
were with him. 23Now the donkey saw the Angel
of the LORD standing in the way with His drawn
sword in His hand, and the donkey turned aside
out of the way and went into the field. So Ba-
laam struck the donkey to turn her back onto the
road. 24Then the Angel of the LORD stood in a
narrow path between the vineyards, *with* a wall
on this side and a wall on that side. 25And when
the donkey saw the Angel of the LORD, she
pushed herself against the wall and crushed Ba-
laam's foot against the wall; so he struck her
again. 26Then the Angel of the LORD went fur-
ther, and stood in a narrow place where there *was*
no way to turn either to the right hand or to the
left. 27And when the donkey saw the Angel of
the LORD, she lay down under Balaam; so Ba-
laam's anger was aroused, and he struck the don-
key with his staff.
28Then the LORD opened the mouth of the
donkey, and she said to Balaam, "What have I
done to you, that you have struck me these three
times?"
29And Balaam said to the donkey, "Because
you have abused me. I wish there were a sword in
my hand, for now I would kill you!"
30So the donkey said to Balaam, "*Am* I not
your donkey on which you have ridden, ever
since *I became* yours, to this day? Was I ever dis-
posed to do this to you?"
And he said, "No."
31Then the LORD opened Balaam's eyes, and
he saw the Angel of the LORD standing in the
way with His drawn sword in His hand; and he
bowed his head and fell flat on his face. 32And
the Angel of the LORD said to him, "Why have
you struck your donkey these three times? Be-
hold, I have come out to stand against you, be-
cause *your* way is perverse before Me. 33The don-
key saw Me and turned aside from Me these
three times. If she had not turned aside from Me,
surely I would also have killed you by now, and
let her live."

34And Balaam said to the Angel of the LORD,
"I have sinned, for I did not know You stood in
the way against me. Now therefore, if it dis-
pleases You, I will turn back."
35Then the Angel of the LORD said to Balaam,
"Go with the men, but only the word that I speak
to you, that you shall speak." So Balaam went
with the princes of Balak.
36Now when Balak heard that Balaam was
coming, he went out to meet him at the city of
Moab, which *is* on the border at the Arnon, the
boundary of the territory. 37Then Balak said to
Balaam, "Did I not earnestly send to you, calling
for you? Why did you not come to me? Am I not
able to honor you?"
38And Balaam said to Balak, "Look, I have
come to you! Now, have I any power at all to say
anything? The word that God puts in my mouth,
that I must speak." 39So Balaam went with Balak,
and they came to Kirjath Huzoth. 40Then Balak
offered oxen and sheep, and he sent *some* to Ba-
laam and to the princes who *were* with him.

Balaam's First Prophecy

41So it was, the next day, that Balak took
Balaam and brought him up to the high places of
Baal, that from there he might observe the extent
of the people.
23 1Then Balaam said to Balak, "Build seven
altars for me here, and prepare for me
here seven bulls and seven rams."
2And Balak did just as Balaam had spoken,
and Balak and Balaam offered a bull and a ram
on *each* altar. 3Then Balaam said to Balak,
"Stand by your burnt offering, and I will go; per-
haps the LORD will come to meet me, and what-
ever He shows me I will tell you." So he went to a
desolate height. 4And God met Balaam, and he
said to Him, "I have prepared the seven altars,
and I have offered on *each* altar a bull and a ram."
5Then the LORD put a word in Balaam's
mouth, and said, "Return to Balak, and thus you
shall speak." 6So he returned to him, and there he
was, standing by his burnt offering, he and all
the princes of Moab.
7And he took up his oracle and said:

"Balak the king of Moab has brought me
from Aram,
From the mountains of the east.
'Come, curse Jacob for me,
And come, denounce Israel!'

8 "How shall I curse whom God has not cursed?
And how shall I denounce *whom* the LORD
has not denounced?
9 For from the top of the rocks I see him,
And from the hills I behold him;
There! A people dwelling alone,
Not reckoning itself among the nations.

10 "Who can count the dust[a] of Jacob,
Or number one-fourth of Israel?
Let me die the death of the righteous,
And let my end be like his!"

11Then Balak said to Balaam, "What have
you done to me? I took you to curse my enemies,
and look, you have blessed *them* bountifully!"
12So he answered and said, "Must I not take
heed to speak what the LORD has put in my
mouth?"

Balaam's Second Prophecy

13Then Balak said to him, "Please come with
me to another place from which you may see
them; you shall see only the outer part of them,
and shall not see them all; curse them for me
from there." 14So he brought him to the field of
Zophim, to the top of Pisgah, and built seven al-
tars, and offered a bull and a ram on *each* altar.
15And he said to Balak, "Stand here by your
burnt offering while I meet[a] *the* LORD over there."
16Then the LORD met Balaam, and put a
word in his mouth, and said, "Go back to Balak,
and thus you shall speak." 17So he came to him,
and there he was, standing by his burnt offering,
and the princes of Moab were with him. And
Balak said to him, "What has the LORD spoken?"
18Then he took up his oracle and said:

"Rise up, Balak, and hear!
Listen to me, son of Zippor!

19 "God *is* not a man, that He should lie,
Nor a son of man, that He should repent.
Has He said, and will He not do?
Or has He spoken, and will He not make
it good?
20 Behold, I have received *a command* to
bless;
He has blessed, and I cannot reverse it.

21 "He has not observed iniquity in Jacob,
Nor has He seen wickedness in Israel.
The LORD his God *is* with him,
And the shout of a King *is* among them.
22 God brings them out of Egypt;
He has strength like a wild ox.

23 "For *there is* no sorcery against Jacob,
Nor any divination against Israel.

23:10 [a]Or *dust cloud* 23:15 [a]Following Masoretic Text, Targum, and Vulgate; Syriac reads *call;* Septuagint reads *go and ask God.*

It now must be said of Jacob
And of Israel, 'Oh, what God has done!'
24 Look, a people rises like a lioness,
And lifts itself up like a lion;
It shall not lie down until it devours the prey,
And drinks the blood of the slain."

25 Then Balak said to Balaam, "Neither curse them at all, nor bless them at all!"
26 So Balaam answered and said to Balak, "Did I not tell you, saying, 'All that the LORD speaks, that I must do'?"

Plants & Animals
The conventional assignment of different characteristics to different animals is partly dictated by nature, and partly traditional. For the ancient Near East the strength of the ox was a matter of observation (Num. 23:22). More important, the ox or bull was prominent in religion, as it was in Egypt and in Mycenae.

Balaam's Third Prophecy

27 Then Balak said to Balaam, "Please come, I will take you to another place; perhaps it will please God that you may curse them for me from there." 28 So Balak took Balaam to the top of Peor, that overlooks the wasteland.[a] 29 Then Balaam said to Balak, "Build for me here seven altars, and prepare for me here seven bulls and seven rams." 30 And Balak did as Balaam had said, and offered a bull and a ram on *every* altar.

24 1 Now when Balaam saw that it pleased the LORD to bless Israel, he did not go as at other times, to seek to use sorcery, but he set his face toward the wilderness. 2 And Balaam raised his eyes, and saw Israel encamped according to their tribes; and the Spirit of God came upon him.
3 Then he took up his oracle and said:

"The utterance of Balaam the son of Beor,
The utterance of the man whose eyes are opened,
4 The utterance of him who hears the words of God,
Who sees the vision of the Almighty,
Who falls down, with eyes wide open:

5 "How lovely are your tents, O Jacob!
Your dwellings, O Israel!
6 Like valleys that stretch out,
Like gardens by the riverside,
Like aloes planted by the LORD,
Like cedars beside the waters.
7 He shall pour water from his buckets,
And his seed *shall be* in many waters.
"His king shall be higher than Agag,
And his kingdom shall be exalted.

8 "God brings him out of Egypt;
He has strength like a wild ox;
He shall consume the nations, his enemies;
He shall break their bones
And pierce *them* with his arrows.
9 'He bows down, he lies down as a lion;
And as a lion, who shall rouse him?'[a]

"Blessed *is* he who blesses you,
And cursed *is* he who curses you."

10 Then Balak's anger was aroused against Balaam, and he struck his hands together; and Balak said to Balaam, "I called you to curse my enemies, and look, you have bountifully blessed *them* these three times! 11 Now therefore, flee to your place. I said I would greatly honor you, but in fact, the LORD has kept you back from honor."
12 So Balaam said to Balak, "Did I not also speak to your messengers whom you sent to me, saying, 13 'If Balak were to give me his house full of silver and gold, I could not go beyond the word of the LORD, to do good or bad of my own will. What the LORD says, that I must speak'? 14 And now, indeed, I am going to my people. Come, I will advise you what this people will do to your people in the latter days."

Balaam's Fourth Prophecy

15 So he took up his oracle and said:

"The utterance of Balaam the son of Beor,
And the utterance of the man whose eyes are opened;
16 The utterance of him who hears the words of God,
And has the knowledge of the Most High,
Who sees the vision of the Almighty,
Who falls down, with eyes wide open:

17 "I see Him, but not now;
I behold Him, but not near;
A Star shall come out of Jacob;
A Scepter shall rise out of Israel,
And batter the brow of Moab,
And destroy all the sons of tumult.[a]

18 "And Edom shall be a possession;
Seir also, his enemies, shall be a possession,
While Israel does valiantly.
19 Out of Jacob One shall have dominion,
And destroy the remains of the city."

23:28 [a]Hebrew *Jeshimon* 24:9 [a]Genesis 49:9 24:17 [a]Hebrew *Sheth* (compare Jeremiah 48:45)

Chasing the Gods of Moab (Num. 25:1–9)

The Israelites had no sooner been blessed by the prophet Balaam than they turned to the worship of the god Baal of Peor (Num. 25:1–9). Balaam had attempted to curse them, but God intervened. This was another in a series of events, beginning with the Exodus itself, in which God's salvation was repaid with complaints and apostasy.

What happened at the mountain called Peor in Moab? The Israelite men, being attracted to the Moabite women, accepted an invitation to their religious festivals where Baal of Peor, the god of the mountain, was worshiped. Baal of Peor was a prominent god of the Moabites, as well as of the Midianites and Ammonites.

The Israelites "ate" at the sacrifices (Num. 25:2). Whenever people in the ancient world killed animals for food, the slaughter was done in a ritual of sacrifice. The sacrifice gave honor to the deity to whom the meal was dedicated. Eating the meat served from the sacrifice was considered an act of worship of that deity, even if there were no other rituals or religious actions involved.

The Israelites who joined in the feast not only ate the sacrifice, but also "bowed down" to the Moabite gods (25:2). The men had not just gone along with the women for sexual favors and a free meal; rather they had joined the local cult devoted to the local god. For worshiping gods other than Israel's God, the punishment was death (25:4). Leaving the corpses of the offenders exposed was a practice used also by the Assyrian armies. It both disgraced the dead and served as a warning to others.

20 Then he looked on Amalek, and he took up
his oracle and said:

"Amalek *was* first among the nations,
But *shall be* last until he perishes."

21 Then he looked on the Kenites, and he took
up his oracle and said:

"Firm is your dwelling place,
And your nest is set in the rock;
22 Nevertheless Kain shall be burned.
How long until Asshur carries you
away captive?"

23 Then he took up his oracle and said:

"Alas! Who shall live when God does this?
24 But ships *shall come* from the coasts of
Cyprus,[a]
And they shall afflict Asshur and afflict
Eber,
And so shall *Amalek*,[b] until he perishes."

25 So Balaam rose and departed and returned
to his place; Balak also went his way.

Israel's Harlotry in Moab

25 1 Now Israel remained in Acacia Grove,[a]
and the people began to commit harlotry
with the women of Moab. 2 They invited the people
to the sacrifices of their gods, and the people
ate and bowed down to their gods. 3 So Israel was
joined to Baal of Peor, and the anger of the LORD
was aroused against Israel.

4 Then the LORD said to Moses, "Take all the
leaders of the people and hang the offenders be-
fore the LORD, out in the sun, that the fierce anger
of the LORD may turn away from Israel."

5 So Moses said to the judges of Israel,
"Every one of you kill his men who were joined
to Baal of Peor."

6 And indeed, one of the children of Israel
came and presented to his brethren a Midianite
woman in the sight of Moses and in the sight of
all the congregation of the children of Israel, who
were weeping at the door of the tabernacle of
meeting. 7 Now when Phinehas the son of Eleazar,
the son of Aaron the priest, saw *it,* he rose from
among the congregation and took a javelin in his
hand; 8 and he went after the man of Israel into
the tent and thrust both of them through, the
man of Israel, and the woman through her body.
So the plague was stopped among the children
of Israel. 9 And those who died in the plague were
twenty-four thousand.

10 Then the LORD spoke to Moses, saying:
11 "Phinehas the son of Eleazar, the son of Aaron
the priest, has turned back My wrath from the
children of Israel, because he was zealous with
My zeal among them, so that I did not consume
the children of Israel in My zeal. 12 Therefore say,
'Behold, I give to him My covenant of peace;
13 and it shall be to him and his descendants after
him a covenant of an everlasting priesthood, be-
cause he was zealous for his God, and made
atonement for the children of Israel.' "

14 Now the name of the Israelite who was
killed, who was killed with the Midianite woman,
was Zimri the son of Salu, a leader of a father's
house among the Simeonites. 15 And the name of
the Midianite woman who was killed *was* Cozbi
the daughter of Zur; he *was* head of the people
of a father's house in Midian.

16 Then the LORD spoke to Moses, saying:
17 "Harass the Midianites, and attack them; 18 for
they harassed you with their schemes by which
they seduced you in the matter of Peor and in the
matter of Cozbi, the daughter of a leader of Mid-
ian, their sister, who was killed in the day of the
plague because of Peor."

24:24 [a]Hebrew *Kittim* [b]Literally *he* or *that one*
25:1 [a]Hebrew *Shittim*

The Second Census of Israel

26 1And it came to pass, after the plague, that
the LORD spoke to Moses and Eleazar the
son of Aaron the priest, saying: 2"Take a census
of all the congregation of the children of Israel
from twenty years old and above, by their fa-
thers' houses, all who are able to go to war in Is-
rael." 3So Moses and Eleazar the priest spoke
with them in the plains of Moab by the Jordan,
across from Jericho, saying: 4"*Take a census of*
the people from twenty years old and above, just
as the LORD commanded Moses and the children
of Israel who came out of the land of Egypt."

5Reuben *was* the firstborn of Israel. The
children of Reuben *were: of* Hanoch, the family
of the Hanochites; *of* Pallu, the family of the Pal-
luites; 6*of* Hezron, the family of the Hezronites; *of*
Carmi, the family of the Carmites. 7These *are* the
families of the Reubenites: those who were num-
bered of them were forty-three thousand seven
hundred and thirty. 8And the son of Pallu *was*
Eliab. 9The sons of Eliab *were* Nemuel, Dathan,
and Abiram. These *are* the Dathan and Abiram,
representatives of the congregation, who con-
tended against Moses and Aaron in the company
of Korah, when they contended against the
LORD; 10and the earth opened its mouth and swal-
lowed them up together with Korah when that
company died, when the fire devoured two hun-
dred and fifty men; and they became a sign.
11Nevertheless the children of Korah did not die.

12The sons of Simeon according to their
families *were: of* Nemuel,[a] the family of the Ne-
muelites; *of* Jamin, the family of the Jaminites; *of*
Jachin,[b] the family of the Jachinites; 13*of* Zerah,[a]
the family of the Zarhites; *of* Shaul, the family of
the Shaulites. 14These *are* the families of the
Simeonites: twenty-two thousand two hundred.

15The sons of Gad according to their fami-
lies *were: of* Zephon,[a] the family of the Ze-
phonites; *of* Haggi, the family of the Haggites; *of*
Shuni, the family of the Shunites; 16*of* Ozni,[a] the
family of the Oznites; *of* Eri, the family of the
Erites; 17*of* Arod,[a] the family of the Arodites; *of*
Areli, the family of the Arelites. 18These *are* the
families of the sons of Gad according to those
who were numbered of them: forty thousand five
hundred.

19The sons of Judah *were* Er and Onan; and
Er and Onan died in the land of Canaan. 20And
the sons of Judah according to their families
were: *of* Shelah, the family of the Shelanites; *of*
Perez, the family of the Parzites; *of* Zerah, the
family of the Zarhites. 21And the sons of Perez
were: *of* Hezron, the family of the Hezronites; *of*
Hamul, the family of the Hamulites. 22These *are*
the families of Judah according to those who
were numbered of them: seventy-six thousand
five hundred.

23The sons of Issachar according to their
families *were: of* Tola, the family of the Tolaites;
of Puah,[a] the family of the Punites;[b] 24of Jashub,
the family of the Jashubites; of Shimron, the fam-
ily of the Shimronites. 25These *are* the families of
Issachar according to those who were numbered
of them: sixty-four thousand three hundred.

26The sons of Zebulun according to their
families *were:* of Sered, the family of the
Sardites; of Elon, the family of the Elonites; of
Jahleel, the family of the Jahleelites. 27These *are*
the families of the Zebulunites according to
those who were numbered of them: sixty thou-
sand five hundred.

28The sons of Joseph according to their fam-
ilies, by Manasseh and Ephraim, *were:* 29The
sons of Manasseh: of Machir, the family of the
Machirites; and Machir begot Gilead; of Gilead,
the family of the Gileadites. 30These *are* the sons
of Gilead: *of* Jeezer,[a] the family of the Jeezerites;
of Helek, the family of the Helekites; 31*of* Asriel,
the family of the Asrielites; *of* Shechem, the fam-
ily of the Shechemites; 32*of* Shemida, the family
of the Shemidaites; *of* Hepher, the family of the
Hepherites. 33Now Zelophehad the son of Hepher
had no sons, but daughters; and the names of the
daughters of Zelophehad *were* Mahlah, Noah,
Hoglah, Milcah, and Tirzah. 34These *are* the fami-
lies of Manasseh; and those who were numbered
of them *were* fifty-two thousand seven hundred.

35These *are* the sons of Ephraim according
to their families: of Shuthelah, the family of the
Shuthalhites; of Becher,[a] the family of the
Bachrites; of Tahan, the family of the Tahanites.
36And these *are* the sons of Shuthelah: of Eran,

TIME CAPSULE	 1363 to 1360 B.C.
1363–1328	Ashur-uballit I is first ruler called "king of Assyria"
1360	Fire in the palace at Ugarit destroys the royal archives
1360	Ashur-uballit I writes two letters to Egyptian capital at Amarna
1360–1333	Amarna letters exchanged between Egypt and Canaanite vassal rulers

26:12 [a]Spelled *Jemuel* in Genesis 46:10 and Exodus 6:15 [b]Called *Jarib* in 1 Chronicles 4:24 26:13 [a]Called *Zohar* in Genesis 46:10 26:15 [a]Called *Ziphion* in Genesis 46:16 26:16 [a]Called *Ezbon* in Genesis 46:16 26:17 [a]Spelled *Arodi* in Samaritan Pentateuch, Syriac, and Genesis 46:16 26:23 [a]Hebrew *Puvah* (compare Genesis 46:13 and 1 Chronicles 7:1); Samaritan Pentateuch, Septuagint, Syriac, and Vulgate read *Puah.* [b]Samaritan Pentateuch, Septuagint, Syriac, and Vulgate read *Puaites.* 26:30 [a]Called *Abiezer* in Joshua 17:2 26:35 [a]Called *Bered* in 1 Chronicles 7:20

the family of the Eranites. 37These *are* the families of the sons of Ephraim according to those who were numbered of them: thirty-two thousand five hundred.

These *are* the sons of Joseph according to their families.

38The sons of Benjamin according to their families were: of Bela, the family of the Belaites; of Ashbel, the family of the Ashbelites; of Ahiram, the family of the Ahiramites; 39of Shupham,[a] the family of the Shuphamites; of Hupham,[b] the family of the Huphamites. 40And the sons of Bela were Ard[a] and Naaman: *of Ard,* the family of the Ardites; of Naaman, the family of the Naamites. 41These *are* the sons of Benjamin according to their families; and those who were numbered of them *were* forty-five thousand six hundred.

42These *are* the sons of Dan according to their families: of Shuham,[a] the family of the Shuhamites. These *are* the families of Dan according to their families. 43All the families of the Shuhamites, according to those who were numbered of them, *were* sixty-four thousand four hundred.

44The sons of Asher according to their families *were:* of Jimna, the family of the Jimnites; of Jesui, the family of the Jesuites; of Beriah, the family of the Beriites. 45Of the sons of Beriah: of Heber, the family of the Heberites; of Malchiel, the family of the Malchielites. 46And the name of the daughter of Asher *was* Serah. 47These *are* the families of the sons of Asher according to those who were numbered of them: fifty-three thousand four hundred.

48The sons of Naphtali according to their families *were:* of Jahzeel,[a] the family of the Jahzeelites; of Guni, the family of the Gunites; 49of Jezer, the family of the Jezerites; of Shillem, the family of the Shillemites. 50These *are* the families of Naphtali according to their families; and those who were numbered of them *were* forty-five thousand four hundred.

51These *are* those who were numbered of the children of Israel: six hundred and one thousand seven hundred and thirty.

52Then the LORD spoke to Moses, saying: 53"To these the land shall be divided as an inheritance, according to the number of names. 54To a large *tribe* you shall give a larger inheritance, and to a small *tribe* you shall give a smaller inheritance. Each shall be given its inheritance according to those who were numbered of them. 55But the land shall be divided by lot; they shall inherit according to the names of the tribes of their fathers. 56According to the lot their inheritance shall be divided between the larger and the smaller."

57And these *are* those who were numbered of the Levites according to their families: of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; of Merari, the family of the Merarites. 58These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, and the family of the Korathites. And Kohath begot Amram. 59The name of Amram's wife *was* Jochebed the daughter of Levi, who was born to Levi in Egypt; and to Amram she bore Aaron and Moses and their sister Miriam. 60To Aaron were born Nadab and Abihu, Eleazar and Ithamar. 61And Nadab and Abihu died when they offered profane fire before the LORD.

62Now those who were numbered of them were twenty-three thousand, every male from a month old and above; for they were not numbered among the other children of Israel, because there was no inheritance given to them among the children of Israel.

63These *are* those who were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by the Jordan, *across from* Jericho. 64But among these there was not a man of those who were numbered by Moses and Aaron the priest when they numbered the children of Israel in the Wilderness of Sinai. 65For the LORD had said of them, "They shall surely die in the wilderness." So there was not left a man of them, except Caleb the son of Jephunneh and Joshua the son of Nun.

Culture & Society
The people of Israel are listed tribe by tribe, with the sons and families carefully named (Num. 26:51). In the tribal community, the facts of descent and physical relation have a much greater or a more obvious importance than in industrial societies. The Bible figures lines of descent over hundreds of years.

Inheritance Laws

27 1Then came the daughters of Zelophehad the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, from the families of Manasseh the son of Joseph; and these *were* the names of his daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah. 2And they stood before Moses, before Eleazar the priest, and before the leaders and all the congregation, *by* the doorway of the tabernacle of meeting, saying: 3"Our father died in the wilderness; but he was not in the company of those who gathered together against

26:39 [a]Masoretic Text reads *Shephupham,* spelled *Shephuphan* in 1 Chronicles 8:5. [b]Called *Huppim* in Genesis 46:21
26:40 [a]Called *Addar* in 1 Chronicles 8:3 26:42 [a]Called *Hushim* in Genesis 46:23 26:48 [a]Spelled *Jahziel* in 1 Chronicles 7:13

the LORD, in company with Korah, but he died in
his own sin; and he had no sons. 4Why should the
name of our father be removed from among his
family because he had no son? Give us a possession among our father's brothers."

5So Moses brought their case before the LORD.

6And the LORD spoke to Moses, saying:
7"The daughters of Zelophehad speak *what is*
right; you shall surely give them a possession of
inheritance among their father's brothers, and
cause the inheritance of their father to pass to
them. 8And you shall speak to the children of Israel, saying: 'If a man dies and has no son, then
you shall cause his inheritance to pass to his
daughter. 9If he has no daughter, then you shall
give his inheritance to his brothers. 10If he has no
brothers, then you shall give his inheritance to
his father's brothers. 11And if his father has no
brothers, then you shall give his inheritance to
the relative closest to him in his family, and he
shall possess it.' " And it shall be to the children
of Israel a statute of judgment, just as the LORD
commanded Moses.

Joshua the Next Leader of Israel

12Now the LORD said to Moses: "Go up into
this Mount Abarim, and see the land which I
have given to the children of Israel. 13And when
you have seen it, you also shall be gathered to
your people, as Aaron your brother was gathered. 14For in the Wilderness of Zin, during the
strife of the congregation, you rebelled against
My command to hallow Me at the waters before
their eyes." (These *are* the waters of Meribah, at
Kadesh in the Wilderness of Zin.)

15Then Moses spoke to the LORD, saying:
16"Let the LORD, the God of the spirits of all
flesh, set a man over the congregation, 17who
may go out before them and go in before them,
who may lead them out and bring them in, that
the congregation of the LORD may not be like
sheep which have no shepherd."

18And the LORD said to Moses: "Take Joshua
the son of Nun with you, a man in whom *is* the
Spirit, and lay your hand on him; 19set him before
Eleazar the priest and before all the congregation, and inaugurate him in their sight. 20And
you shall give *some* of your authority to him,
that all the congregation of the children of Israel
may be obedient. 21He shall stand before Eleazar
the priest, who shall inquire before the LORD for
him by the judgment of the Urim. At his word
they shall go out, and at his word they shall
come in, he and all the children of Israel with
him—all the congregation."

22So Moses did as the LORD commanded him.
He took Joshua and set him before Eleazar the
priest and before all the congregation. 23And he
laid his hands on him and inaugurated him, just
as the LORD commanded by the hand of Moses.

Daily Offerings

28 1Now the LORD spoke to Moses, saying,
2"Command the children of Israel, and say
to them, 'My offering, My food for My offerings
made by fire as a sweet aroma to Me, you shall
be careful to offer to Me at their appointed time.'

3"And you shall say to them, 'This *is* the offering made by fire which you shall offer to the
LORD: two male lambs in their first year without
blemish, day by day, as a regular burnt offering.
4The one lamb you shall offer in the morning, the
other lamb you shall offer in the evening, 5and
one-tenth of an ephah of fine flour as a grain offering mixed with one-fourth of a hin of pressed
oil. 6*It is* a regular burnt offering which was ordained at Mount Sinai for a sweet aroma, an offering made by fire to the LORD. 7And its drink offering *shall be* one-fourth of a hin for each lamb; in a
holy *place* you shall pour out the drink to the
LORD as an offering. 8The other lamb you shall offer in the evening; as the morning grain offering
and its drink offering, you shall offer *it* as an offering made by fire, a sweet aroma to the LORD.

Two unblemished male lambs were offered daily—one in the morning, one in the evening—as part of the regular burnt offering to the Lord.

ISRAEL'S SACRED TIMES

Sabbath	Every 7th day was a solemn rest from all work. *Ex. 20:8–11; 31:12–17; Lev. 23:3; Deut. 5:12–15*
Sabbath Year	Every 7th year was designated a "year of release" to allow the land to lie fallow. *Ex. 23:10, 11; Lev. 25:1–7*
Year of Jubilee	The 50th year, which followed seven Sabbath years, was to proclaim liberty to those who were servants because of debt, and to return lands to their former owners. *Lev. 25:8–55; 27:17–24; Ezek. 46:17*
The New Moon	The 1st day of the Hebrew 29 or 30-day month was a day of rest, special sacrifices, and the blowing of trumpets *Num. 28:11–15; Ps. 81:3*
Dedication (Lights or *Hanukkah*)	An 8-day feast in the 9th month (Chislev) commemorating the cleansing of the temple from defilement by Syria, and its rededication. *John 10:22*
Purim (Lots)	A feast on the 14th and 15th of the 12th month (Adar). The name comes from Babylonian *Pur*, meaning "lot." *Esth. 9:18–32*

Sabbath Offerings

9"And on the Sabbath day two lambs in their
first year, without blemish, and two-tenths *of an*
ephah of fine flour as a grain offering, mixed
with oil, with its drink offering— 10*this is* the
burnt offering for every Sabbath, besides the reg-
ular burnt offering with its drink offering.

Monthly Offerings

11"At the beginnings of your months you
shall present a burnt offering to the LORD: two
young bulls, one ram, and seven lambs in their
first year, without blemish; 12three-tenths *of an*
ephah of fine flour as a grain offering, mixed
with oil, for each bull; two-tenths *of an ephah* of
fine flour as a grain offering, mixed with oil, for
the one ram; 13and one-tenth *of an ephah* of fine
flour, mixed with oil, as a grain offering for each
lamb, as a burnt offering of sweet aroma, an of-
fering made by fire to the LORD. 14Their drink of-
fering shall be half a hin of wine for a bull, one-
third of a hin for a ram, and one-fourth of a hin
for a lamb; this *is* the burnt offering for each
month throughout the months of the year. 15Also
one kid of the goats as a sin offering to the LORD
shall be offered, besides the regular burnt offer-
ing and its drink offering.

Offerings at Passover

16"On the fourteenth day of the first month *is*
the Passover of the LORD. 17And on the fifteenth
day of this month *is* the feast; unleavened bread
shall be eaten for seven days. 18On the first day
you shall have a holy convocation. You shall do
no customary work. 19And you shall present an
offering made by fire as a burnt offering to the
LORD: two young bulls, one ram, and seven lambs
in their first year. Be sure they are without blem-
ish. 20Their grain offering shall be of fine flour
mixed with oil: three-tenths *of an ephah* you
shall offer for a bull, and two-tenths for a ram;
21you shall offer one-tenth *of an ephah* for each
of the seven lambs; 22also one goat *as* a sin offer-
ing, to make atonement for you. 23You shall offer
these besides the burnt offering of the morning,
which *is* for a regular burnt offering. 24In this
manner you shall offer the food of the offering
made by fire daily for seven days, as a sweet
aroma to the LORD; it shall be offered besides the
regular burnt offering and its drink offering.
25And on the seventh day you shall have a holy
convocation. You shall do no customary work.

Offerings at the Feast of Weeks

26"Also on the day of the firstfruits, when
you bring a new grain offering to the LORD at
your *Feast of* Weeks, you shall have a holy con-
vocation. You shall do no customary work. 27You
shall present a burnt offering as a sweet aroma to
the LORD: two young bulls, one ram, and seven
lambs in their first year, 28with their grain offer-
ing of fine flour mixed with oil: three-tenths *of*
an ephah for each bull, two-tenths for the one
ram, 29and one-tenth for each of the seven lambs;
30*also* one kid of the goats, to make atonement
for you. 31Be sure they are without blemish. You
shall present *them* with their drink offerings,
besides the regular burnt offering with its grain
offering.

Offerings at the Feast of Trumpets

29 1"And in the seventh month, on the first *day* of the month, you shall have a holy
convocation. You shall do no customary work.
For you it is a day of blowing the trumpets. 2You
shall offer a burnt offering as a sweet aroma to
the LORD: one young bull, one ram, *and* seven
lambs in their first year, without blemish. 3Their
grain offering *shall be* fine flour mixed with oil:
three-tenths *of an ephah* for the bull, two-tenths
for the ram, 4and one-tenth for each of the seven
lambs; 5also one kid of the goats *as* a sin offering,
to make atonement for you; 6besides the burnt of-
fering with its grain offering for the New Moon,
the regular burnt offering with its grain offering,
and their drink offerings, according to their ordi-
nance, as a sweet aroma, an offering made by fire
to the LORD.

Offerings on the Day of Atonement

7"On the tenth *day* of this seventh month you
shall have a holy convocation. You shall afflict
your souls; you shall not do any work. 8You shall
present a burnt offering to the LORD *as* a sweet
aroma: one young bull, one ram, *and* seven lambs
in their first year. Be sure they are without blem-
ish. 9Their grain offering *shall be of* fine flour
mixed with oil: three-tenths *of an ephah* for the
bull, two-tenths for the one ram, 10and one-tenth
for each of the seven lambs; 11also one kid of the
goats *as* a sin offering, besides the sin offering for
atonement, the regular burnt offering with its
grain offering, and their drink offerings.

Offerings at the Feast of Tabernacles

12"On the fifteenth day of the seventh month
you shall have a holy convocation. You shall do
no customary work, and you shall keep a feast to
the LORD seven days. 13You shall present a burnt
offering, an offering made by fire as a sweet
aroma to the LORD: thirteen young bulls, two
rams, *and* fourteen lambs in their first year.
They shall be without blemish. 14Their grain of-
fering *shall be of* fine flour mixed with oil: three-
tenths *of an ephah* for each of the thirteen bulls,
two-tenths for each of the two rams, 15and one-
tenth for each of the fourteen lambs; 16also one
kid of the goats *as* a sin offering, besides the reg-
ular burnt offering, its grain offering, and its
drink offering.

17"On the second day *present* twelve young
bulls, two rams, fourteen lambs in their first year
without blemish, 18and their grain offering and
their drink offerings for the bulls, for the rams,
and for the lambs, by their number, according to
the ordinance; 19also one kid of the goats *as* a sin
offering, besides the regular burnt offering with
its grain offering, and their drink offerings.

20"On the third day *present* eleven bulls, two
rams, fourteen lambs in their first year without
blemish, 21and their grain offering and their
drink offerings for the bulls, for the rams, and for
the lambs, by their number, according to the ordi-
nance; 22also one goat *as* a sin offering, besides
the regular burnt offering, its grain offering, and
its drink offering.

23"On the fourth day *present* ten bulls, two
rams, *and* fourteen lambs in their first year, with-
out blemish, 24and their grain offering and their
drink offerings for the bulls, for the rams, and for
the lambs, by their number, according to the ordi-
nance; 25also one kid of the goats *as* a sin offer-
ing, besides the regular burnt offering, its grain
offering, and its drink offering.

26"On the fifth day *present* nine bulls, two
rams, *and* fourteen lambs in their first year with-
out blemish, 27and their grain offering and their
drink offerings for the bulls, for the rams, and for
the lambs, by their number, according to the ordi-
nance; 28also one goat *as* a sin offering, besides
the regular burnt offering, its grain offering, and
its drink offering.

29"On the sixth day *present* eight bulls, two
rams, *and* fourteen lambs in their first year with-
out blemish, 30and their grain offering and their
drink offerings for the bulls, for the rams, and for
the lambs, by their number, according to the ordi-
nance; 31also one goat *as* a sin offering, besides
the regular burnt offering, its grain offering, and
its drink offering.

32"On the seventh day *present* seven bulls,
two rams, *and* fourteen lambs in their first year
without blemish, 33and their grain offering and
their drink offerings for the bulls, for the rams,
and for the lambs, by their number, according to
the ordinance; 34also one goat *as* a sin offering,
besides the regular burnt offering, its grain offer-
ing, and its drink offering.

35"On the eighth day you shall have a sacred
assembly. You shall do no customary work. 36You
shall present a burnt offering, an offering made
by fire as a sweet aroma to the LORD: one bull,
one ram, seven lambs in their first year without
blemish, 37and their grain offering and their
drink offerings for the bull, for the ram, and for
the lambs, by their number, according to the ordi-
nance; 38also one goat *as* a sin offering, besides
the regular burnt offering, its grain offering, and
its drink offering.

39"These you shall present to the LORD at
your appointed feasts (besides your vowed offer-
ings and your freewill offerings) as your burnt
offerings and your grain offerings, as your drink
offerings and your peace offerings.' "

40So Moses told the children of Israel every-
thing, just as the LORD commanded Moses.

Swearing to the Gods (Num. 30:2)

Emar has recently become a source for the understanding of Middle-Euphrates Syria in the Late Bronze Age (c. 1500–1200 B.C.). The city of Emar (or Imar, as it was apparently known) is indirectly referred to in texts from Ebla in the 3rd millennium B.C. and from Mari in the 18th century B.C. In later centuries (from about 1350 to 1187 B.C.) Emar was a Hittite protectorate, or dependent state.

Over 2,000 cuneiform texts, mostly written in Accadian, have been found at Emar. Many of these texts share distinct literary parallels with the Old Testament, and a number of features in the Emar textual collection appear to have a direct bearing on the understanding of the biblical text. These include the Emar installation festivals, calendar, rites for the dead, and rituals for the prophetic and priestly offices.

One such parallel between Emar and the Bible concerns vows made to the deity. According to Israel's law concerning vows to God, any Israelite who "swears an oath to bind himself by some agreement" (Num. 30:2) must carry out the oath and honor the agreement. At Emar, it seems that people swore by their ancestor's gods in order to protect their property rights. The inheritance clauses of certain texts from Emar show that heirs would swear by the gods of their deceased relative. Both cultures settled legal affairs by swearing to their deities.

The Law Concerning Vows

30 1Then Moses spoke to the heads of the
tribes concerning the children of Israel,
saying, "This *is* the thing which the LORD has
commanded: 2If a man makes a vow to the LORD,
or swears an oath to bind himself by some
agreement, he shall not break his word; he shall
do according to all that proceeds out of his
mouth.

3"Or if a woman makes a vow to the LORD,
and binds *herself* by some agreement while in
her father's house in her youth, 4and her father
hears her vow and the agreement by which she
has bound herself, and her father holds his peace,
then all her vows shall stand, and every agree-
ment with which she has bound herself shall
stand. 5But if her father overrules her on the day
that he hears, then none of her vows nor her
agreements by which she has bound herself
shall stand; and the LORD will release her, be-
cause her father overruled her.

6"If indeed she takes a husband, while
bound by her vows or by a rash utterance from
her lips by which she bound herself, 7and her hus-
band hears *it,* and makes no response to her on
the day that he hears, then her vows shall stand,
and her agreements by which she bound herself
shall stand. 8But if her husband overrules her on
the day that he hears *it,* he shall make void her
vow which she took and what she uttered with
her lips, by which she bound herself, and the
LORD will release her.

9"Also any vow of a widow or a divorced
woman, by which she has bound herself, shall
stand against her.

10"If she vowed in her husband's house, or
bound herself by an agreement with an oath,
11and her husband heard *it,* and made no re-
sponse to her *and* did not overrule her, then all
her vows shall stand, and every agreement by
which she bound herself shall stand. 12But if her
husband truly made them void on the day he
heard *them,* then whatever proceeded from her
lips concerning her vows or concerning the agree-
ment binding her, it shall not stand; her husband
has made them void, and the LORD will release her.
13Every vow and every binding oath to afflict her
soul, her husband may confirm it, or her husband
may make it void. 14Now if her husband makes no
response whatever to her from day to day, then he
confirms all her vows or all the agreements that
bind her; he confirms them, because he made no
response to her on the day that he heard *them.*
15But if he does make them void after he has
heard *them,* then he shall bear her guilt."

16These *are* the statutes which the LORD
commanded Moses, between a man and his wife,
and between a father and his daughter in her
youth in her father's house.

Marriage & Family
In making and paying vows, the father or husband had a kind of veto power over what a wife or daughter could do (Num. 30:16). But when the veto power was not exercised within the time limit, or if it did not apply, a woman could make and pay vows that had the same absolute solemnity as vows made by a male.

Vengeance on the Midianites

31 1And the LORD spoke to Moses, saying:
2"Take vengeance on the Midianites for
the children of Israel. Afterward you shall be
gathered to your people."

3So Moses spoke to the people, saying, "Arm
some of yourselves for war, and let them go
against the Midianites to take vengeance for the
LORD on Midian. 4A thousand from each tribe of
all the tribes of Israel you shall send to the war."

5So there were recruited from the divisions
of Israel one thousand from *each* tribe, twelve
thousand armed for war. 6Then Moses sent them
to the war, one thousand from *each* tribe; he sent
them to the war with Phinehas the son of
Eleazar the priest, with the holy articles and the
signal trumpets in his hand. 7And they warred

against the Midianites, just as the LORD commanded Moses, and they killed all the males. 8They killed the kings of Midian with *the rest of* those who were killed—Evi, Rekem, Zur, Hur, and Reba, the five kings of Midian. Balaam the son of Beor they also killed with the sword.

9And the children of Israel took the women of Midian captive, with their little ones, and took as spoil all their cattle, all their flocks, and all their goods. 10They also burned with fire all the cities where they dwelt, and all their forts. 11And they took all the spoil and all the booty—of man and beast.

Return from the War

12Then they brought the captives, the booty, and the spoil to Moses, to Eleazar the priest, and to the congregation of the children of Israel, to the camp in the plains of Moab by the Jordan, *across from* Jericho. 13And Moses, Eleazar the priest, and all the leaders of the congregation, went to meet them outside the camp. 14But Moses was angry with the officers of the army, *with* the captains over thousands and captains over hundreds, who had come from the battle.

15And Moses said to them: "Have you kept all the women alive? 16Look, these *women* caused the children of Israel, through the counsel of Balaam, to trespass against the LORD in the incident of Peor, and there was a plague among the congregation of the LORD. 17Now therefore, kill every male among the little ones, and kill every woman who has known a man intimately. 18But keep alive for yourselves all the young girls who have not known a man intimately. 19And as for you, remain outside the camp seven days; whoever has killed any person, and whoever has touched any slain, purify yourselves and your captives on the third day and on the seventh day. 20Purify every garment, everything made of leather, everything woven of goats' *hair,* and everything made of wood."

TIME CAPSULE 	1352 to 1350 B.C.
1352–1336	Amenhotep IV, pharaoh of Egypt
1352	Amenhotep IV introduces monotheism to Egypt
1350	A "Lion Gate" at Hattusa, the Hittite capital
1350	A hymn composed to the Egyptian Aten (sun disk)
1350	The story of Adapa known from a tablet found at Asshur and Tell el-Amarna, Egypt
1350	Abdi-Hepa, king of Jerusalem, writes to Pharaoh Amenhotep IV in Egypt

21Then Eleazar the priest said to the men of war who had gone to the battle, "This *is* the ordinance of the law which the LORD commanded Moses: 22Only the gold, the silver, the bronze, the iron, the tin, and the lead, 23everything that can endure fire, you shall put through the fire, and it shall be clean; and it shall be purified with the water of purification. But all that cannot endure fire you shall put through water. 24And you shall wash your clothes on the seventh day and be clean, and afterward you may come into the camp."

Division of the Plunder

25Now the LORD spoke to Moses, saying: 26"Count up the plunder that was taken—of man and beast—you and Eleazar the priest and the chief fathers of the congregation; 27and divide the plunder into two parts, between those who took part in the war, who went out to battle, and all the congregation. 28And levy a tribute for the LORD on the men of war who went out to battle: one of every five hundred of the persons, the cattle, the donkeys, and the sheep; 29take *it* from their half, and give *it* to Eleazar the priest as a heave offering to the LORD. 30And from the children of Israel's half you shall take one of every fifty, drawn from the persons, the cattle, the donkeys, and the sheep, from all the livestock, and give them to the Levites who keep charge of the tabernacle of the LORD." 31So Moses and Eleazar the priest did as the LORD commanded Moses.

32The booty remaining from the plunder, which the men of war had taken, was six hundred and seventy-five thousand sheep, 33seventy-two thousand cattle, 34sixty-one thousand donkeys, 35and thirty-two thousand persons in all, of women who had not known a man intimately. 36And the half, the portion for those who had gone out to war, was in number three hundred and thirty-seven thousand five hundred sheep; 37and the LORD's tribute of the sheep was six hundred and seventy-five. 38The cattle *were* thirty-six thousand, of which the LORD's tribute *was* seventy-two. 39The donkeys *were* thirty thousand five hundred, of which the LORD's tribute *was* sixty-one. 40The persons *were* sixteen thousand, of which the LORD's tribute *was* thirty-two persons. 41So Moses gave the tribute *which was* the LORD's heave offering to Eleazar the priest, as the LORD commanded Moses.

42And from the children of Israel's half, which Moses separated from the men who fought—43now the half belonging to the congregation was three hundred and thirty-seven thousand five hundred sheep, 44thirty-six thousand cattle, 45thirty thousand five hundred donkeys, 46and sixteen thousand persons— 47and from the children of Israel's half Moses took one of every

fifty, drawn from man and beast, and gave them
to the Levites, who kept charge of the tabernacle
of the LORD, as the LORD commanded Moses.
48Then the officers who *were* over thousands
of the army, the captains of thousands and cap-
tains of hundreds, came near to Moses; 49and
they said to Moses, "Your servants have taken a
count of the men of war who *are* under our com-
mand, and not a man of us is missing. 50There-
fore we have brought an offering for the LORD,
what every man found of ornaments of gold:
armlets and bracelets and signet rings and ear-
rings and necklaces, to make atonement for our-
selves before the LORD." 51So Moses and Eleazar
the priest received the gold from them, all the
fashioned ornaments. 52And all the gold of the
offering that they offered to the LORD, from the
captains of thousands and captains of hundreds,
was sixteen thousand seven hundred and fifty
shekels. 53(The men of war had taken spoil, every
man for himself.) 54And Moses and Eleazar the
priest received the gold from the captains of
thousands and of hundreds, and brought it into
the tabernacle of meeting as a memorial for the
children of Israel before the LORD.

The Tribes Settling East of the Jordan

32 1Now the children of Reuben and the chil-
dren of Gad had a very great multitude of
livestock; and when they saw the land of Jazer
and the land of Gilead, that indeed the region
was a place for livestock, 2the children of Gad
and the children of Reuben came and spoke to
Moses, to Eleazar the priest, and to the leaders of
the congregation, saying, 3"Ataroth, Dibon, Jazer,
Nimrah, Heshbon, Elealeh, Shebam, Nebo, and
Beon, 4the country which the LORD defeated be-
fore the congregation of Israel, *is* a land for live-
stock, and your servants have livestock." 5There-
fore they said, "If we have found favor in your
sight, let this land be given to your servants as a
possession. Do not take us over the Jordan."
6And Moses said to the children of Gad and
to the children of Reuben: "Shall your brethren go
to war while you sit here? 7Now why will you dis-
courage the heart of the children of Israel from
going over into the land which the LORD has given
them? 8Thus your fathers did when I sent them
away from Kadesh Barnea to see the land. 9For
when they went up to the Valley of Eshcol and saw
the land, they discouraged the heart of the chil-
dren of Israel, so that they did not go into the land
which the LORD had given them. 10So the LORD's
anger was aroused on that day, and He swore an
oath, saying, 11'Surely none of the men who came
up from Egypt, from twenty years old and above,
shall see the land of which I swore to Abraham,
Isaac, and Jacob, because they have not wholly
followed Me, 12except Caleb the son of Jephunneh,
the Kenizzite, and Joshua the son of Nun, for they
have wholly followed the LORD.' 13So the LORD's
anger was aroused against Israel, and He made
them wander in the wilderness forty years, until
all the generation that had done evil in the sight of
the LORD was gone. 14And look! You have risen in
your fathers' place, a brood of sinful men, to in-
crease still more the fierce anger of the LORD
against Israel. 15For if you turn away from follow-
ing Him, He will once again leave them in the
wilderness, and you will destroy all these people."
16Then they came near to him and said: "We
will build sheepfolds here for our livestock, and
cities for our little ones, 17but we ourselves will be
armed, ready *to go* before the children of Israel
until we have brought them to their place; and our
little ones will dwell in the fortified cities because
of the inhabitants of the land. 18We will not re-
turn to our homes until every one of the children
of Israel has received his inheritance. 19For we
will not inherit with them on the other side of the
Jordan and beyond, because our inheritance has
fallen to us on this eastern side of the Jordan."
20Then Moses said to them: "If you do this
thing, if you arm yourselves before the LORD for
the war, 21and all your armed men cross over the
Jordan before the LORD until He has driven out
His enemies from before Him, 22and the land is
subdued before the LORD, then afterward you may

return and be blameless before the LORD and be-
fore Israel; and this land shall be your possession
before the LORD. 23But if you do not do so, then
take note, you have sinned against the LORD; and
be sure your sin will find you out. 24Build cities
for your little ones and folds for your sheep, and
do what has proceeded out of your mouth."

25And the children of Gad and the children
of Reuben spoke to Moses, saying: "Your ser-
vants will do as my lord commands. 26Our little
ones, our wives, our flocks, and all our livestock
will be there in the cities of Gilead; 27but your ser-
vants will cross over, every man armed for war,
before the LORD to battle, just as my lord says."

28So Moses gave command concerning them
to Eleazar the priest, to Joshua the son of Nun, and
to the chief fathers of the tribes of the children
of Israel. 29And Moses said to them: "If the chil-
dren of Gad and the children of Reuben cross
over the Jordan with you, every man armed for
battle before the LORD, and the land is subdued
before you, then you shall give them the land of
Gilead as a possession. 30But if they do not cross
over armed with you, they shall have possessions
among you in the land of Canaan."

31Then the children of Gad and the children
of Reuben answered, saying: "As the LORD has
said to your servants, so we will do. 32We will
cross over armed before the LORD into the land of
Canaan, but the possession of our inheritance
shall remain with us on this side of the Jordan."

33So Moses gave to the children of Gad, to
the children of Reuben, and to half the tribe of
Manasseh the son of Joseph, the kingdom of Si-
hon king of the Amorites and the kingdom of
Og king of Bashan, the land with its cities within
the borders, the cities of the surrounding coun-
try. 34And the children of Gad built Dibon and
Ataroth and Aroer, 35Atroth and Shophan and
Jazer and Jogbehah, 36Beth Nimrah and Beth Ha-
ran, fortified cities, and folds for sheep. 37And the
children of Reuben built Heshbon and Elealeh
and Kirjathaim, 38Nebo and Baal Meon (*their*
names being changed) and Shibmah; and they
gave *other* names to the cities which they built.

39And the children of Machir the son of
Manasseh went to Gilead and took it, and dispos-
sessed the Amorites who *were* in it. 40So Moses
gave Gilead to Machir the son of Manasseh, and
he dwelt in it. 41Also Jair the son of Manasseh went
and took its small towns, and called them Havoth
Jair.[a] 42Then Nobah went and took Kenath and its
villages, and he called it Nobah, after his own
name.

Israel's Journey from Egypt Reviewed

33 1These *are* the journeys of the children of
Israel, who went out of the land of Egypt
by their armies under the hand of Moses and
Aaron. 2Now Moses wrote down the starting
points of their journeys at the command of the
LORD. And these *are* their journeys according to
their starting points:

3They departed from Rameses in the first
month, on the fifteenth day of the first month; on
the day after the Passover the children of Israel
went out with boldness in the sight of all the
Egyptians. 4For the Egyptians were burying all
their firstborn, whom the LORD had killed among
them. Also on their gods the LORD had executed
judgments.

5Then the children of Israel moved from
Rameses and camped at Succoth. 6They departed
from Succoth and camped at Etham, which *is* on
the edge of the wilderness. 7They moved from
Etham and turned back to Pi Hahiroth, which *is*

32:41 [a]Literally *Towns of Jair*

The Approach to Transjordan
From Kadesh Barnea Moses wanted to go east through Edom and north through Moab toward Canaan. Being refused passage through both territories, he instead went south to Elath, then north and east, bypassing Edom and Moab.

east of Baal Zephon; and they camped near
Migdol. 8They departed from before Hahiroth[a]
and passed through the midst of the sea into the
wilderness, went three days' journey in the
Wilderness of Etham, and camped at Marah.
9They moved from Marah and came to Elim. At
Elim *were* twelve springs of water and seventy
palm trees; so they camped there.

10They moved from Elim and camped by
the Red Sea. 11They moved from the Red Sea
and camped in the Wilderness of Sin. 12They
journeyed from the Wilderness of Sin and camped
at Dophkah. 13They departed from Dophkah and
camped at Alush. 14They moved from Alush and
camped at Rephidim, where there was no water
for the people to drink.

15They departed from Rephidim and camped
in the Wilderness of Sinai. 16They moved from the
Wilderness of Sinai and camped at Kibroth Hat-
taavah. 17They departed from Kibroth Hattaavah
and camped at Hazeroth. 18They departed from
Hazeroth and camped at Rithmah. 19They de-
parted from Rithmah and camped at Rimmon
Perez. 20They departed from Rimmon Perez and
camped at Libnah. 21They moved from Libnah and
camped at Rissah. 22They journeyed from Rissah
and camped at Kehelathah. 23They went from Ke-
helathah and camped at Mount Shepher. 24They
moved from Mount Shepher and camped at
Haradah. 25They moved from Haradah and
camped at Makheloth. 26They moved from Makh-
eloth and camped at Tahath. 27They departed from
Tahath and camped at Terah. 28They moved from
Terah and camped at Mithkah. 29They went from
Mithkah and camped at Hashmonah. 30They de-
parted from Hashmonah and camped at Moseroth.
31They departed from Moseroth and camped at
Bene Jaakan. 32They moved from Bene Jaakan and
camped at Hor Hagidgad. 33They went from Hor
Hagidgad and camped at Jotbathah. 34They moved
from Jotbathah and camped at Abronah. 35They
departed from Abronah and camped at Ezion
Geber. 36They moved from Ezion Geber and
camped in the Wilderness of Zin, which *is* Kadesh.
37They moved from Kadesh and camped at Mount
Hor, on the boundary of the land of Edom.

38Then Aaron the priest went up to Mount
Hor at the command of the LORD, and died there
in the fortieth year after the children of Israel
had come out of the land of Egypt, on the first
day of the fifth month. 39Aaron *was* one hundred
and twenty-three years old when he died on
Mount Hor.

40Now the king of Arad, the Canaanite, who
dwelt in the South in the land of Canaan, heard
of the coming of the children of Israel.

41So they departed from Mount Hor and
camped at Zalmonah. 42They departed from Zal-
monah and camped at Punon. 43They departed
from Punon and camped at Oboth. 44They de-
parted from Oboth and camped at Ije Abarim, at
the border of Moab. 45They departed from Ijim[a]
and camped at Dibon Gad. 46They moved from
Dibon Gad and camped at Almon Diblathaim.
47They moved from Almon Diblathaim and
camped in the mountains of Abarim, before
Nebo. 48They departed from the mountains of
Abarim and camped in the plains of Moab by the
Jordan, *across from* Jericho. 49They camped by
the Jordan, from Beth Jesimoth as far as the Abel
Acacia Grove[a] in the plains of Moab.

Instructions for the Conquest of Canaan

50Now the LORD spoke to Moses in the plains
of Moab by the Jordan, *across from* Jericho, sa-
ying, 51"Speak to the children of Israel, and say to
them: 'When you have crossed the Jordan into the
land of Canaan, 52then you shall drive out all the
inhabitants of the land from before you, destroy
all their engraved stones, destroy all their molded
images, and demolish all their high places; 53you
shall dispossess *the inhabitants of* the land and
dwell in it, for I have given you the land to pos-
sess. 54And you shall divide the land by lot as an
inheritance among your families; to the larger
you shall give a larger inheritance, and to the
smaller you shall give a smaller inheritance; there
everyone's *inheritance* shall be whatever falls to
him by lot. You shall inherit according to the
tribes of your fathers. 55But if you do not drive
out the inhabitants of the land from before you,
then it shall be that those whom you let remain
shall be irritants in your eyes and thorns in your
sides, and they shall harass you in the land
where you dwell. 56Moreover it shall be *that* I will
do to you as I thought to do to them.' "

The Appointed Boundaries of Canaan

34 1Then the LORD spoke to Moses, saying,
2"Command the children of Israel, and say
to them: 'When you come into the land of Canaan,
this *is* the land that shall fall to you as an inheri-
tance—the land of Canaan to its boundaries.
3Your southern border shall be from the Wilder-
ness of Zin along the border of Edom; then your
southern border shall extend eastward to the
end of the Salt Sea; 4your border shall turn from
the southern side of the Ascent of Akrabbim,
continue to Zin, and be on the south of Kadesh
Barnea; then it shall go on to Hazar Addar, and
continue to Azmon; 5the border shall turn from

33:8 [a]Many Hebrew manuscripts, Samaritan Pentateuch, Syriac, Targum, and Vulgate read *from Pi Hahiroth* (compare verse 7).
33:45 [a]Same as *Ije Abarim,* verse 44 33:49 [a]Hebrew *Abel Shittim*

The River of Egypt (Num. 34:1–5)

Numbers 34 describes the boundaries of the Promised Land—Canaan—which the Israelites would inherit. The southern border extended to the "Brook of Egypt" (Num. 34:3, 5), which is also known as "the river of Egypt" (Gen. 15:18). Without thought, one could confuse this "river of Egypt" with the Nile River, since the Nile is, and always has been, the life of Egyptian history and people.

The Nile River is, at times, intended by the biblical writer, but is called simply "the River" (Is. 19:7; Nah. 3:8). The name "Nile" comes from the Greco-Roman period (after 332 B.C.) and was unknown in earlier times. The Egyptians referred to the Nile by a word equivalent to "river," and a Hebrew modification of this Egyptian word appears most often in the Old Testament when the Nile is intended (Gen. 41:1; Ex. 1:22).

The phrases "river of Egypt" and "Brook of Egypt" are referring to the Wadi el-'Arish, a river that flows from the Sinai Peninsula's central high plateau to the low lying Mediterranean coast. Most people in ancient times came and left Egypt by traveling along the northern edge of the Sinai Peninsula. The Wadi el-'Arish intersects the peninsula on its eastern edge and, thus, marked for ancient people the eastern most boundary of Egypt. That is why the phrases "river of Egypt" and "Brook of Egypt" are found where geographic boundaries are described (Gen. 15:18; Num. 34:5).

Azmon to the Brook of Egypt, and it shall end at the Sea.

6'As for the western border, you shall have the Great Sea for a border; this shall be your western border.

7'And this shall be your northern border: From the Great Sea you shall mark out your *border* line to Mount Hor; 8from Mount Hor you shall mark out *your border* to the entrance of Hamath; then the direction of the border shall be toward Zedad; 9the border shall proceed to Ziphron, and it shall end at Hazar Enan. This shall be your northern border.

10'You shall mark out your eastern border from Hazar Enan to Shepham; 11the border shall go down from Shepham to Riblah on the east side of Ain; the border shall go down and reach to the eastern side of the Sea of Chinnereth; 12the border shall go down along the Jordan, and it shall end at the Salt Sea. This shall be your land with its surrounding boundaries.' "

13Then Moses commanded the children of Israel, saying: "This *is* the land which you shall inherit by lot, which the LORD has commanded to give to the nine tribes and to the half-tribe. 14For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance;* and the half-tribe of Manasseh has received its inheritance. 15The two tribes and the half-tribe have received their inheritance on this side of the Jordan, *across from* Jericho eastward, toward the sunrise."

The Leaders Appointed to Divide the Land

16And the LORD spoke to Moses, saying, 17"These *are* the names of the men who shall divide the land among you as an inheritance: Eleazar the priest and Joshua the son of Nun. 18And you shall take one leader of every tribe to divide the land for the inheritance. 19These *are* the names of the men: from the tribe of Judah, Caleb the son of Jephunneh; 20from the tribe of the children of Simeon, Shemuel the son of Ammihud; 21from the tribe of Benjamin, Elidad the son of Chislon; 22a leader from the tribe of the children of Dan, Bukki the son of Jogli; 23from the sons of Joseph: a leader from the tribe of the children of Manasseh, Hanniel the son of Ephod, 24and a leader from the tribe of the children of Ephraim, Kemuel the son of Shiphtan; 25a leader from the tribe of the children of Zebulun, Elizaphan the son of Parnach; 26a leader from the tribe of the children of Issachar, Paltiel the son of Azzan; 27a leader from the tribe of the children of Asher, Ahihud the son of Shelomi; 28and a leader from the tribe of the children of Naphtali, Pedahel the son of Ammihud."

29These *are* the ones the LORD commanded to divide the inheritance among the children of Israel in the land of Canaan.

Cities for the Levites

35 1And the LORD spoke to Moses in the plains of Moab by the Jordan *across from* Jericho, saying: 2"Command the children of Israel that they give the Levites cities to dwell in from the inheritance of their possession, and you shall *also* give the Levites common-land around the cities. 3They shall have the cities to dwell in; and their common-land shall be for their cattle, for their herds, and for all their animals. 4The common-land of the cities which you will give the Levites *shall extend* from the wall of the city outward a thousand cubits all around. 5And you shall measure outside the city on the east side

two thousand cubits, on the south side two thousand cubits, on the west side two thousand cubits, and on the north side two thousand cubits. The city *shall be* in the middle. This shall belong to them as common-land for the cities.

6"Now among the cities which you will give to the Levites *you shall appoint* six cities of refuge, to which a manslayer may flee. And to these you shall add forty-two cities. 7So all the cities you will give to the Levites *shall be* forty-eight; these *you shall give* with their common-land. 8And the cities which you will give *shall be* from the possession of the children of Israel; from the larger *tribe* you shall give many, from the smaller you shall give few. Each shall give some of its cities to the Levites, in proportion to the inheritance that each receives."

Cities of Refuge

9Then the LORD spoke to Moses, saying, 10"Speak to the children of Israel, and say to them: 'When you cross the Jordan into the land of Canaan, 11then you shall appoint cities to be cities of refuge for you, that the manslayer who kills any person accidentally may flee there. 12They shall be cities of refuge for you from the avenger, that the manslayer may not die until he stands before the congregation in judgment. 13And of the cities which you give, you shall have six cities of refuge. 14You shall appoint three cities on this side of the Jordan, and three cities you shall appoint in the land of Canaan, *which* will be cities of refuge. 15These six cities shall be for refuge for the children of Israel, for the stranger, and for the sojourner among them, that anyone who kills a person accidentally may flee there.

16'But if he strikes him with an iron implement, so that he dies, he *is* a murderer; the murderer shall surely be put to death. 17And if he strikes him with a stone in the hand, by which one could die, and he does die, he *is* a murderer; the murderer shall surely be put to death. 18Or *if* he strikes him with a wooden hand weapon, by which one could die, and he does die, he *is* a murderer; the murderer shall surely be put to death. 19The avenger of blood himself shall put the murderer to death; when he meets him, he shall put him to death. 20If he pushes him out of hatred or, while lying in wait, hurls something at him so that he dies, 21or in enmity he strikes him with his hand so that he dies, the one who struck *him* shall surely be put to death. He *is* a murderer. The avenger of blood shall put the murderer to death when he meets him.

22'However, if he pushes him suddenly without enmity, or throws anything at him without lying in wait, 23or uses a stone, by which a man could die, throwing *it* at him without seeing *him,* so that he dies, while he was not his enemy or seeking his harm, 24then the congregation shall judge between the manslayer and the avenger of blood according to these judgments. 25So the congregation shall deliver the manslayer from the hand of the avenger of blood, and the congregation shall return him to the city of refuge where he had fled, and he shall remain there until the death of the high priest who was anointed with the holy oil. 26But if the manslayer at any time goes outside the limits of the city of refuge where he fled, 27and the avenger of blood finds him outside the limits of his city of refuge, and the avenger of blood kills the manslayer, he shall not be guilty of blood, 28because he should have remained in his city of refuge until the death of the high priest. But after the death of the high priest the manslayer may return to the land of his possession.

29'And these *things* shall be a statute of judgment to you throughout your generations in all your dwellings. 30Whoever kills a person, the murderer shall be put to death on the testimony of witnesses; but one witness is not *sufficient* testimony against a person for the death *penalty.* 31Moreover you shall take no ransom for the life of a murderer who *is* guilty of death, but he shall surely be put to death. 32And you shall take no ransom for him who has fled to his city of refuge, that he may return to dwell in the land before the death of the priest. 33So you shall not pollute the land where you *are;* for blood defiles the land, and no atonement can be made for the land, for the blood that is shed on it, except by the blood of him who shed it. 34Therefore do not defile the land which you inhabit, in the midst of which I dwell; for I the LORD dwell among the children of Israel.' "

Politics & Government
The cities of refuge had the basic purpose of preventing private revenge, or vendetta (Num. 35:12). Criminal justice was the prerogative of the state, under the ultimate authority of God, who reserved vengeance for Himself (Deut. 32:35). The cities of refuge show how God delegated the right to punish to the state, and not to private parties.

Marriage of Female Heirs

36 1Now the chief fathers of the families of the children of Gilead the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near and spoke before Moses and before the leaders, the chief fathers of the children of Israel. 2And they said: "The LORD commanded my lord *Moses* to give the land as an inheritance by lot to the children of Israel, and my lord was commanded by the LORD to give the inheritance of our brother Zelophehad to his

daughters. 3Now if they are married to any of
the sons of the *other* tribes of the children of Is-
rael, then their inheritance will be taken from the
inheritance of our fathers, and it will be added to
the inheritance of the tribe into which they
marry; so it will be taken from the lot of our in-
heritance. 4And when the Jubilee of the children
of Israel comes, then their inheritance will be
added to the inheritance of the tribe into which
they marry; so their inheritance will be taken
away from the inheritance of the tribe of our fa-
thers."

5Then Moses commanded the children of Is-
rael according to the word of the LORD, saying:
"What the tribe of the sons of Joseph speaks is
right. 6This *is* what the LORD commands concern-
ing the daughters of Zelophehad, saying, 'Let
them marry whom they think best, but they may
marry only within the family of their father's
tribe.' 7So the inheritance of the children of Israel
shall not change hands from tribe to tribe, for
every one of the children of Israel shall keep the
inheritance of the tribe of his fathers. 8And
every daughter who possesses an inheritance in
any tribe of the children of Israel shall be the
wife of one of the family of her father's tribe, so
that the children of Israel each may possess the
inheritance of his fathers. 9Thus no inheritance
shall change hands from *one* tribe to another, but
every tribe of the children of Israel shall keep its
own inheritance."

10Just as the LORD commanded Moses, so did
the daughters of Zelophehad; 11for Mahlah,
Tirzah, Hoglah, Milcah, and Noah, the daughters
of Zelophehad, were married to the sons of their
father's brothers. 12They were married into the
families of the children of Manasseh the son of
Joseph, and their inheritance remained in the
tribe of their father's family.

13These *are* the commandments and the
judgments which the LORD commanded the chil-
dren of Israel by the hand of Moses in the plains
of Moab by the Jordan, *across from* Jericho.

TRANSITION

The Book of Deuteronomy

Deuteronomy opens where the Book of Numbers closes: the Hebrew people are on the plains of Moab across the Jordan from Jericho (Num. 36:13; Deut. 1:1). The journey from Kadesh Barnea, which is reported to take 11 days (Deut. 1:2), was now over—after 40 years in the wilderness (1:3). Of the whole generation that refused to accept God's promise of the land of Canaan (Num. 14:26–32), only three persons were left: Joshua, Caleb and Moses.

Except for a few introductory and concluding statements referring to Moses in the third person, the Book of Deuteronomy consists of Moses' speeches to the people of Israel on the eve of their crossing the Jordan River to capture the Promised Land. In his first speech (chs. 1—4) he reviews the history of the people's travels from Egypt to their current place on the eastern banks of the Jordan. His second speech (chs. 5—28) summarizes the commandments that God had given on Mount Sinai, including a second presentation of the Ten Commandments in ch. 5. The name "Deuteronomy," which is derived from Latin and means "second law," refers to this speech. The third speech (chs. 29—33) is Moses' farewell and includes exhortations, songs, and blessings.

The structure of the book can be compared to a common ancient Near Eastern treaty format, found especially among the Hittites (see "The Book of Exodus" at Ex. 1:1). Such treaties began with a preamble and historical prologue (in Deuteronomy, the first speech), proceeded to the conditions and stipulations of the agreement (as in Moses' second speech), declared the blessings and curses that would result from obedience or disobedience (Deut. 27; 28), called on heavenly witnesses (31:28), and provided for the care of the treaty document (31:24–29). Again we see God and His representative speaking in language and forms that would have been familiar to the original ancient Israelite audience.

The huge influence of Deuteronomy on the rest of the Old Testament is indisputable. Its highly distinct style appears throughout the historical books and in several of the Prophets, and it was very probably the book discovered in the temple that prompted the reforms of King Josiah (2 Kin. 22). Some scholars accept Moses as the author while others do not (particularly the account of Moses' death in ch. 34). Nevertheless, even those who consider the earlier books of Genesis through Numbers to be carefully edited composites from different sources agree on the fundamental unity of Deuteronomy.

• **Deuteronomy 1:1–4**

Deuteronomy

1 :1 These *are* the words which Moses spoke
to all Israel on this side of the Jordan in the
wilderness, in the plain[a] opposite Suph,[b] between
Paran, Tophel, Laban, Hazeroth, and Dizahab. 2*It*
is eleven days' *journey* from Horeb by way of
Mount Seir to Kadesh Barnea. 3Now it came to
pass in the fortieth year, in the eleventh month,
on the first *day* of the month, *that* Moses spoke
to the children of Israel according to all that the
LORD had given him as commandments to them,
4after he had killed Sihon king of the Amorites,
who dwelt in Heshbon, and Og king of Bashan,
who dwelt at Ashtaroth in[a] Edrei.

1:1 [a]Hebrew *arabah* [b]One manuscript of the Septuagint, also Targum and Vulgate, read *Red Sea.* 1:4 [a]Septuagint, Syriac, and Vulgate read *and* (compare Joshua 12:4).

TRANSITION

God's Mighty Acts

In his first speech (Deut. 1:6—4:43) Moses very carefully prepared his people to obey God and enter the land. He did so by showing what had brought them to this point—both disobedience (1:19–46) and obedience (2:1—3:22). Then he reminded them of the significance of those startling events at Sinai and of God's election of them to be His special people (4:1–43). This historical recital serves as the prologue to God's covenant with His chosen people (see "Covenantal Obedience" at Deut. 4:44).

• **Deuteronomy 1:5—4:43**

Deuteronomy

The Previous Command to Enter Canaan

1:5 On this side of the Jordan in the land of Moab, Moses began to explain this law, saying, 6"The LORD our God spoke to us in Horeb, saying: 'You have dwelt long enough at this mountain. 7Turn and take your journey, and go to the mountains of the Amorites, to all the neighboring *places* in the plain,[a] in the mountains and in the lowland, in the South and on the seacoast, to the land of the Canaanites and to Lebanon, as far as the great river, the River Euphrates. 8See, I have set the land before you; go in and possess the land which the LORD swore to your fathers—to Abraham, Isaac, and Jacob—to give to them and their descendants after them.'

Tribal Leaders Appointed

9"And I spoke to you at that time, saying: 'I alone am not able to bear you. 10The LORD your God has multiplied you, and here you *are* today, as the stars of heaven in multitude. 11May the LORD God of your fathers make you a thousand times more numerous than you are, and bless you as He has promised you! 12How can I alone bear your problems and your burdens and your complaints? 13Choose wise, understanding, and knowledgeable men from among your tribes, and I will make them heads over you.' 14And you answered me and said, 'The thing which you have told *us* to do *is* good.' 15So I took the heads of your tribes, wise and knowledgeable men, and made them heads over you, leaders of thousands, leaders of hundreds, leaders of fifties, leaders of tens, and officers for your tribes.

16"Then I commanded your judges at that time, saying, 'Hear *the cases* between your brethren, and judge righteously between a man and his brother or the stranger who is with him. 17You shall not show partiality in judgment; you shall hear the small as well as the great; you shall not be afraid in any man's presence, for the judgment *is* God's. The case that is too hard for you, bring to me, and I will hear it.' 18And I commanded you at that time all the things which you should do.

Israel's Refusal to Enter the Land

19"So we departed from Horeb, and went through all that great and terrible wilderness which you saw on the way to the mountains of the Amorites, as the LORD our God had commanded us. Then we came to Kadesh Barnea. 20And I said to you, 'You have come to the mountains of the Amorites, which the LORD our God is giving us. 21Look, the LORD your God has set the land before you; go up *and* possess *it,* as the LORD God of your fathers has spoken to you; do not fear or be discouraged.'

22"And every one of you came near to me and said, 'Let us send men before us, and let them search out the land for us, and bring back word to us of the way by which we should go up, and of the cities into which we shall come.'

23"The plan pleased me well; so I took twelve of your men, one man from *each* tribe. 24And they departed and went up into the mountains, and came to the Valley of Eshcol, and spied it out. 25They also took *some* of the fruit of the land in their hands and brought *it* down to us; and they brought back word to us, saying, '*It is* a good land which the LORD our God is giving us.'

26"Nevertheless you would not go up, but rebelled against the command of the LORD your God; 27and you complained in your tents, and said, 'Because the LORD hates us, He has brought us out of the land of Egypt to deliver us into the hand of the Amorites, to destroy us. 28Where can we go up? Our brethren have discouraged our hearts, saying, "The people *are* greater and taller than we; the cities *are* great and fortified up to heaven; moreover we have seen the sons of the Anakim there." '

29"Then I said to you, 'Do not be terrified, or afraid of them. 30The LORD your God, who goes before you, He will fight for you, according to all He did for you in Egypt before your eyes, 31and in the wilderness where you saw how the LORD your God carried you, as a man carries his son, in all the way that you went until you came to this place.' 32Yet, for all that, you did not believe the LORD your God, 33who went in the way before you to search out a place for you to pitch your tents, to show you the way you should go, in the fire by night and in the cloud by day.

The Penalty for Israel's Rebellion

34"And the LORD heard the sound of your words, and was angry, and took an oath, saying,

1:7 [a]Hebrew *arabah*

35"Surely not one of these men of this evil generation shall see that good land of which I swore to
give to your fathers, 36except Caleb the son of Jephunneh; he shall see it, and to him and his children I am giving the land on which he walked,
because he wholly followed the LORD.' 37The LORD was also angry with me for your sakes,
saying, 'Even you shall not go in there. 38Joshua the son of Nun, who stands before you, he shall go in there. Encourage him, for he shall cause Israel to inherit it.

39"Moreover your little ones and your children, who you say will be victims, who today have no knowledge of good and evil, they shall go in there; to them I will give it, and they shall possess it. 40But *as for* you, turn and take your journey into the wilderness by the Way of the Red Sea.'

41"'Then you answered and said to me, 'We have sinned against the LORD; we will go up and fight, just as the LORD our God commanded us.' And when everyone of you had girded on his weapons of war, you were ready to go up into the mountain.

42"And the LORD said to me, 'Tell them, "Do not go up nor fight, for I *am* not among you; lest you be defeated before your enemies."' 43So I spoke to you; yet you would not listen, but rebelled against the command of the LORD, and presumptuously went up into the mountain. 44And the Amorites who dwelt in that mountain came out against you and chased you as bees do, and drove you back from Seir to Hormah. 45Then you returned and wept before the LORD, but the LORD would not listen to your voice nor give ear to you.

46"So you remained in Kadesh many days, according to the days that you spent *there.*

Trade & Economics
Coins were not struck until late in the 7th century B.C. However, it had long been possible to use pieces of gold, silver, or bronze in bartering and exchange (Deut. 2:6). Like the earliest coins, such pieces of metal were not tokens, but were used in consideration of their intrinsic value and exchanged by actual weight.

The Desert Years

2 1"'Then we turned and journeyed into the wilderness of the Way of the Red Sea, as the LORD spoke to me, and we skirted Mount Seir for many days.

2"And the LORD spoke to me, saying: 3'You have skirted this mountain long enough; turn northward. 4And command the people, saying, "You *are about to* pass through the territory of your brethren, the descendants of Esau, who live in Seir; and they will be afraid of you. Therefore watch yourselves carefully. 5Do not meddle with them, for I will not give you *any* of their land, no, not so much as one footstep, because I have given Mount Seir to Esau *as* a possession. 6You shall buy food from them with money, that you may eat; and you shall also buy water from them with money, that you may drink.

7"For the LORD your God has blessed you in all the work of your hand. He knows your trudging through this great wilderness. These forty years the LORD your God *has been* with you; you have lacked nothing."'

8"And when we passed beyond our brethren, the descendants of Esau who dwell in Seir, away from the road of the plain, away from Elath and Ezion Geber, we turned and passed by way of the Wilderness of Moab. 9Then the LORD said to me, 'Do not harass Moab, nor contend with them in battle, for I will not give you *any* of their land *as* a possession, because I have given Ar to the descendants of Lot *as* a possession.'"

10(The Emim had dwelt there in times past, a people as great and numerous and tall as the Anakim. 11They were also regarded as giants,[a] like the Anakim, but the Moabites call them Emim. 12The Horites formerly dwelt in Seir, but the descendants of Esau dispossessed them and destroyed them from before them, and dwelt in their place, just as Israel did to the land of their possession which the LORD gave them.)

13" 'Now rise and cross over the Valley of the Zered.' So we crossed over the Valley of the Zered. 14And the time we took to come from Kadesh Barnea until we crossed over the Valley of the Zered *was* thirty-eight years, until all the generation of the men of war was consumed from the midst of the camp, just as the LORD had sworn to them. 15For indeed the hand of the LORD was against them, to destroy them from the midst of the camp until they were consumed.

16"So it was, when all the men of war had finally perished from among the people, 17that the LORD spoke to me, saying: 18'This day you are to cross over at Ar, the boundary of Moab. 19And *when* you come near the people of Ammon, do not harass them or meddle with them, for I will not give you *any* of the land of the people of Ammon *as* a possession, because I have given it to the descendants of Lot *as* a possession.'"

20(That was also regarded as a land of giants;[a] giants formerly dwelt there. But the Ammonites call them Zamzummim, 21a people as great and numerous and tall as the Anakim. But the LORD destroyed them before them, and they

2:11 [a]Hebrew *rephaim* 2:20 [a]Hebrew *rephaim*

dispossessed them and dwelt in their place, 22just as He had done for the descendants of Esau, who dwelt in Seir, when He destroyed the Horites from before them. They dispossessed them and dwelt in their place, even to this day. 23And the Avim, who dwelt in villages as far as Gaza—the Caphtorim, who came from Caphtor, destroyed them and dwelt in their place.)

24" 'Rise, take your journey, and cross over the River Arnon. Look, I have given into your hand Sihon the Amorite, king of Heshbon, and his land. Begin to possess *it,* and engage him in battle. 25This day I will begin to put the dread and fear of you upon the nations under the whole heaven, who shall hear the report of you, and shall tremble and be in anguish because of you.'

King Sihon Defeated

26"And I sent messengers from the Wilderness of Kedemoth to Sihon king of Heshbon, with words of peace, saying, 27'Let me pass through your land; I will keep strictly to the road, and I will turn neither to the right nor to the left. 28You shall sell me food for money, that I may eat, and give me water for money, that I may drink; only let me pass through on foot, 29just as the descendants of Esau who dwell in Seir and the Moabites who dwell in Ar did for me, until I cross the Jordan to the land which the LORD our God is giving us.'

30"But Sihon king of Heshbon would not let us pass through, for the LORD your God hardened his spirit and made his heart obstinate, that He might deliver him into your hand, as *it is* this day.

31"And the LORD said to me, 'See, I have begun to give Sihon and his land over to you. Begin to possess *it,* that you may inherit his land.' 32Then Sihon and all his people came out against us to fight at Jahaz. 33And the LORD our God delivered him over to us; so we defeated him, his sons, and all his people. 34We took all his cities at that time, and we utterly destroyed the men, women, and little ones of every city; we left none remaining. 35We took only the livestock as plunder for ourselves, with the spoil of the cities which we took. 36From Aroer, which *is* on the bank of the River Arnon, and *from* the city that *is* in the ravine, as far as Gilead, there was not one city too strong for us; the LORD our God delivered all to us. 37Only you did not go near the land of the people of Ammon—anywhere along the River Jabbok, or to the cities of the mountains, or wherever the LORD our God had forbidden us.

King Og Defeated

3 1"Then we turned and went up the road to Bashan; and Og king of Bashan came out against us, he and all his people, to battle at Edrei. 2And the LORD said to me, 'Do not fear him, for I have delivered him and all his people and his land into your hand; you shall do to him as you did to Sihon king of the Amorites, who dwelt at Heshbon.'

3"So the LORD our God also delivered into our hands Og king of Bashan, with all his people, and we attacked him until he had no survivors remaining. 4And we took all his cities at that time; there was not a city which we did not take from them: sixty cities, all the region of Argob, the kingdom of Og in Bashan. 5All these cities *were* fortified with high walls, gates, and bars, besides a great many rural towns. 6And we utterly destroyed them, as we did to Sihon king of Heshbon, utterly destroying the men, women, and children of every city. 7But all the livestock and the spoil of the cities we took as booty for ourselves.

8"And at that time we took the land from the hand of the two kings of the Amorites who *were* on this side of the Jordan, from the River Arnon to Mount Hermon 9(the Sidonians call Hermon Sirion, and the Amorites call it Senir), 10all the cities of the plain, all Gilead, and all Bashan, as far as Salcah and Edrei, cities of the kingdom of Og in Bashan.

11"For only Og king of Bashan remained of the remnant of the giants.[a] Indeed his bedstead *was* an iron bedstead. (*Is* it not in Rabbah of the people of Ammon?) Nine cubits *is* its length and four cubits its width, according to the standard cubit.

The Land East of the Jordan Divided

12"And this land, *which* we possessed at that time, from Aroer, which *is* by the River Arnon, and half the mountains of Gilead and its cities, I gave to the Reubenites and the Gadites. 13The rest of Gilead, and all Bashan, the kingdom of Og, I gave to half the tribe of Manasseh. (All the region of Argob, with all Bashan, was called the land of the giants.[a] 14Jair the son of Manasseh took all the region of Argob, as far as the border of the Geshurites and the Maachathites, and called Bashan after his own name, Havoth Jair,[a] to this day.)

15"Also I gave Gilead to Machir. 16And to the Reubenites and the Gadites I gave from Gilead as far as the River Arnon, the middle of the river as *the* border, as far as the River Jabbok, the border of the people of Ammon; 17the plain also, with the Jordan as *the* border, from Chinnereth as far as the east side of the Sea of the Arabah (the Salt Sea), below the slopes of Pisgah.

18"Then I commanded you at that time, saying: 'The LORD your God has given you this land

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3:11 [a]Hebrew *rephaim* 3:13 [a]Hebrew *rephaim*
3:14 [a]Literally *Towns of Jair*

to possess. All you men of valor shall cross over
armed before your brethren, the children of Is-
rael. 19But your wives, your little ones, and your
livestock (I know that you have much livestock)
shall stay in your cities which I have given you,
20until the LORD has given rest to your brethren
as to you, and they also possess the land which
the LORD your God is giving them beyond the Jor-
dan. Then each of you may return to his posses-
sion which I have given you.'

21"And I commanded Joshua at that time,
saying, 'Your eyes have seen all that the LORD
your God has done to these two kings; so will the
LORD do to all the kingdoms through which you
pass. 22You must not fear them, for the LORD your
God Himself fights for you.'

Moses Forbidden to Enter the Land

23"Then I pleaded with the LORD at that
time, saying: 24'O Lord GOD, You have begun to
show Your servant Your greatness and Your
mighty hand, for what god *is there* in heaven or
on earth who can do *anything* like Your works
and Your mighty *deeds?* 25I pray, let me cross
over and see the good land beyond the Jordan,
those pleasant mountains, and Lebanon.'

26"But the LORD was angry with me on your
account, and would not listen to me. So the LORD
said to me: 'Enough of that! Speak no more to Me
of this matter. 27Go up to the top of Pisgah, and lift
your eyes toward the west, the north, the south,
and the east; behold *it* with your eyes, for you shall
not cross over this Jordan. 28But command Joshua,
and encourage him and strengthen him; for he
shall go over before this people, and he shall
cause them to inherit the land which you will see.'

29"So we stayed in the valley opposite Beth
Peor.

Moses Commands Obedience

4 1"Now, O Israel, listen to the statutes and the
judgments which I teach you to observe, that
you may live, and go in and possess the land
which the LORD God of your fathers is giving
you. 2You shall not add to the word which I com-
mand you, nor take from it, that you may keep
the commandments of the LORD your God which
I command you. 3Your eyes have seen what the
LORD did at Baal Peor; for the LORD your God has
destroyed from among you all the men who fol-
lowed Baal of Peor. 4But you who held fast to the
LORD your God *are* alive today, every one of you.

5"Surely I have taught you statutes and judg-
ments, just as the LORD my God commanded me,
that you should act according *to them* in the land
which you go to possess. 6Therefore be careful to
observe *them;* for this *is* your wisdom and your
understanding in the sight of the peoples who
will hear all these statutes, and say, 'Surely this
great nation *is* a wise and understanding people.'

7"For what great nation *is there* that has God
so near to it, as the LORD our God *is* to us, for
whatever *reason* we may call upon Him? 8And
what great nation *is there* that has *such* statutes
and righteous judgments as are in all this law
which I set before you this day? 9Only take heed
to yourself, and diligently keep yourself, lest you
forget the things your eyes have seen, and lest
they depart from your heart all the days of your
life. And teach them to your children and your
grandchildren, 10*especially concerning* the day you
stood before the LORD your God in Horeb, when
the LORD said to me, 'Gather the people to Me,
and I will let them hear My words, that they may
learn to fear Me all the days they live on the
earth, and *that* they may teach their children.'

11"Then you came near and stood at the foot
of the mountain, and the mountain burned with
fire to the midst of heaven, with darkness, cloud,
and thick darkness. 12And the LORD spoke to you
out of the midst of the fire. You heard the sound
of the words, but saw no form; *you* only *heard* a
voice. 13So He declared to you His covenant
which He commanded you to perform, the Ten
Commandments; and He wrote them on two
tablets of stone. 14And the LORD commanded me
at that time to teach you statutes and judgments,
that you might observe them in the land which
you cross over to possess.

Beware of Idolatry

15"Take careful heed to yourselves, for you
saw no form when the LORD spoke to you at Horeb
out of the midst of the fire, 16lest you act cor-
ruptly and make for yourselves a carved image in
the form of any figure: the likeness of male or fe-
male, 17the likeness of any animal that *is* on the
earth or the likeness of any winged bird that flies
in the air, 18the likeness of anything that creeps on
the ground or the likeness of any fish that *is* in the
water beneath the earth. 19And *take heed,* lest you
lift your eyes to heaven, and *when* you see the sun,
the moon, and the stars, all the host of heaven,
you feel driven to worship them and serve them,
which the LORD your God has given to all the peo-
ples under the whole heaven as a heritage. 20But

Arts & Literature
The art of the ancient Near East was fundamentally at the service of the nobility, who held the powers of religion and of government. For this reason most of the persons depicted are kings or gods (Deut. 4:16). In Egypt, the statues of kings were much bigger than the statues of the gods. The Jews did not make any statues of God.

the LORD has taken you and brought you out of
the iron furnace, out of Egypt, to be His people,
an inheritance, as you are this day. 21Furthermore
the LORD was angry with me for your sakes, and
swore that I would not cross over the Jordan, and
that I would not enter the good land which the
LORD your God is giving you as an inheritance.
22But I must die in this land, I must not cross over
the Jordan; but you shall cross over and possess
that good land. 23Take heed to yourselves, lest you
forget the covenant of the LORD your God which
He made with you, and make for yourselves a
carved image in the form of anything which the
LORD your God has forbidden you. 24For the LORD
your God *is* a consuming fire, a jealous God.

25"When you beget children and grandchil-
dren and have grown old in the land, and act cor-
ruptly and make a carved image in the form of
anything, and do evil in the sight of the LORD
your God to provoke Him to anger, 26I call heaven
and earth to witness against you this day, that
you will soon utterly perish from the land which
you cross over the Jordan to possess; you will not
prolong *your* days in it, but will be utterly de-
stroyed. 27And the LORD will scatter you among
the peoples, and you will be left few in number
among the nations where the LORD will drive you.
28And there you will serve gods, the work of
men's hands, wood and stone, which neither see
nor hear nor eat nor smell. 29But from there you
will seek the LORD your God, and you will find
Him if you seek Him with all your heart and
with all your soul. 30When you are in distress,
and all these things come upon you in the latter
days, when you turn to the LORD your God and
obey His voice 31(for the LORD your God *is* a mer-
ciful God), He will not forsake you nor destroy
you, nor forget the covenant of your fathers
which He swore to them.

32"For ask now concerning the days that are
past, which were before you, since the day that
God created man on the earth, and *ask* from one
end of heaven to the other, whether *any* great
thing like this has happened, or *anything* like it
has been heard. 33Did *any* people *ever* hear the
voice of God speaking out of the midst of the
fire, as you have heard, and live? 34Or did God
ever try to go *and* take for Himself a nation from
the midst of *another* nation, by trials, by signs,
by wonders, by war, by a mighty hand and an
outstretched arm, and by great terrors, according
to all that the LORD your God did for you in Egypt
before your eyes? 35To you it was shown, that you
might know that the LORD Himself *is* God; *there
is* none other besides Him. 36Out of heaven He let
you hear His voice, that He might instruct you; on
earth He showed you His great fire, and you
heard His words out of the midst of the fire.
37And because He loved your fathers, therefore He
chose their descendants after them; and He
brought you out of Egypt with His Presence,
with His mighty power, 38driving out from before
you nations greater and mightier than you, to
bring you in, to give you their land *as* an inheri-
tance, as *it is* this day. 39Therefore know this day,
and consider *it* in your heart, that the LORD Him-
self *is* God in heaven above and on the earth be-
neath; *there is* no other. 40You shall therefore keep
His statutes and His commandments which I
command you today, that it may go well with you
and with your children after you, and that you
may prolong *your* days in the land which the
LORD your God is giving you for all time."

Cities of Refuge East of the Jordan

41Then Moses set apart three cities on this
side of the Jordan, toward the rising of the sun,
42that the manslayer might flee there, who kills
his neighbor unintentionally, without having
hated him in time past, and that by fleeing to one
of these cities he might live: 43Bezer in the
wilderness on the plateau for the Reubenites,
Ramoth in Gilead for the Gadites, and Golan in
Bashan for the Manassites.

TRANSITION

Covenantal Obedience

A brief introduction (Deut. 4:44–49) describes the setting for Moses' second speech, explaining how Israel arrived on the east side of the Jordan. The first section of the speech (chs. 5—11) summarizes the covenant obligations, and explains what the "statutes and judgments" are about and why obedience to them would be crucial for Israel to enjoy the covenant blessings. The second section (12:1—26:19) lists specific requirements, intermingling civil, ceremonial, and moral laws.

In this speech Moses reminds the people of their covenant obligations to be kept when they enter the land. It is plain, especially in chs. 6—11, that his purpose was not primarily informational, but motivational. His concern was to ensure that they would obey what they knew.

• **Deuteronomy 4:44—28:68**

Deuteronomy

Introduction to God's Law

4 **:44** Now this *is* the law which Moses set be-
fore the children of Israel. 45These *are* the
testimonies, the statutes, and the judgments
which Moses spoke to the children of Israel after
they came out of Egypt, 46on this side of the Jor-
dan, in the valley opposite Beth Peor, in the land

How Is an Idol a God? (Deut. 5:8, 9)

The prohibition of Deut. 5:8, 9 reflects a world where bowing down to idols meant worshiping not just images, but deities. Representations of gods in human, animal, or abstract forms were everywhere in the ancient Near East. Scattered from Egypt through Syria-Palestine and throughout Mesopotamia were local temples housing these images.

Beliefs differed as to whether or not gods were really there in the statues. In Egypt the gods were understood to be always in heaven above the human world, yet always in the images as well. The statues were considered to be the body of the god into which the presence of the deity entered. For this reason the body was clothed, bathed, and fed as one would care for a ruler. Since heavenly deities were invisible, the statues were normally kept in the dark, inner room of the temples away from the eyes of the people. Except for feast days when the image was brought out on procession, only the attending priests were allowed into the image's presence.

In Mesopotamia the understanding of images was slightly different. The image was considered only wood, stone, or metal as long as it was being fashioned. However, once it was set up in the temple, a lengthy ritual called "opening the mouth" changed the nature of the image. Through this religious ritual the deity supposedly entered the statue so that the idol became the god and, at that point, could receive praise, bestow blessings, and grant favors. The image was understood to be a gift of the god who dwelt within it. Therefore, any image that was looted in warfare was taken as absolute proof that the favor of the deity had passed to the victors.

In contrast to the Egyptians and Mesopotamians, Israel's worship was to be imageless. The commandment in Deut. 5:8, 9 condemns the fashioning of any image: "any likeness of anything." Moreover, the commandment even forbids making an image of the God of Israel.

of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel defeated after they came out of Egypt. 47And they took possession of his land and the land of Og king of Bashan, two kings of the Amorites, who *were* on this side of the Jordan, toward the rising of the sun, 48from Aroer, which *is* on the bank of the River Arnon, even to Mount Sion[a] (that is, Hermon), 49and all the plain on the east side of the Jordan as far as the Sea of the Arabah, below the slopes of Pisgah.

The Ten Commandments Reviewed

5 1And Moses called all Israel, and said to them: "Hear, O Israel, the statutes and judgments which I speak in your hearing today, that you may learn them and be careful to observe them. 2The LORD our God made a covenant with us in Horeb. 3The LORD did not make this covenant with our fathers, but with us, those who *are* here today, all of us who *are* alive. 4The LORD talked with you face to face on the mountain from the midst of the fire. 5I stood between the LORD and you at that time, to declare to you the word of the LORD; for you were afraid because of the fire, and you did not go up the mountain. *He* said:

6 'I *am* the LORD your God who brought you out of the land of Egypt, out of the house of bondage.

7 'You shall have no other gods before Me.

8 'You shall not make for yourself a carved image—any likeness *of anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth; 9you shall not bow down to them nor serve them. For I, the LORD your God, *am* a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth *generations* of those who hate Me, 10but showing mercy to thousands, to those who love Me and keep My commandments.

11 'You shall not take the name of the LORD your God in vain, for the LORD will not hold *him* guiltless who takes His name in vain.

12 'Observe the Sabbath day, to keep it holy, as the LORD your God commanded you. 13Six days you shall labor and do all your work, 14but the seventh day *is* the Sabbath of the LORD your God. *In it* you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your cattle, nor your stranger who *is* within your gates, that your male servant and your female servant may rest as well as you. 15And remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to keep the Sabbath day.

16 'Honor your father and your mother, as the LORD your God has commanded you, that your days may be long, and that it may be well with you in the land which the LORD your God is giving you.

17 'You shall not murder.

18 'You shall not commit adultery.

19 'You shall not steal.

20 'You shall not bear false witness against your neighbor.

4:48 [a]Syriac reads *Sirion* (compare 3:9).

21 'You shall not covet your neighbor's wife;
and you shall not desire your neighbor's
house, his field, his male servant, his female servant, his ox, his donkey, or anything that *is* your neighbor's.'

22"These words the LORD spoke to all your assembly, in the mountain from the midst of the fire, the cloud, and the thick darkness, with a loud voice; and He added no more. And He wrote them on two tablets of stone and gave them to me.

The People Afraid of God's Presence

23"So it was, when you heard the voice from the midst of the darkness, while the mountain was burning with fire, that you came near to me, all the heads of your tribes and your elders. 24And you said: 'Surely the LORD our God has shown us His glory and His greatness, and we have heard His voice from the midst of the fire. We have seen this day that God speaks with man; yet he *still* lives. 25Now therefore, why should we die? For this great fire will consume us; if we hear the voice of the LORD our God anymore, then we shall die. 26For who *is there* of all flesh who has heard the voice of the living God speaking from the midst of the fire, as we *have,* and lived? 27You go near and hear all that the LORD our God may say, and tell us all that the LORD our God says to you, and we will hear and do *it.*'

28"Then the LORD heard the voice of your words when you spoke to me, and the LORD said to me: 'I have heard the voice of the words of this people which they have spoken to you. They are right *in* all that they have spoken. 29Oh, that they had such a heart in them that they would fear Me and always keep all My commandments, that it might be well with them and with their children forever! 30Go and say to them, "Return to your tents." 31But as for you, stand here by Me, and I will speak to you all the commandments, the statutes, and the judgments which you shall teach them, that they may observe *them* in the land which I am giving them to possess.'

32"Therefore you shall be careful to do as the LORD your God has commanded you; you shall not turn aside to the right hand or to the left. 33You shall walk in all the ways which the LORD your God has commanded you, that you may live and *that it may be* well with you, and *that* you may prolong *your* days in the land which you shall possess.

The Greatest Commandment

6 1"Now this *is* the commandment, *and these are* the statutes and judgments which the LORD your God has commanded to teach you, that you may observe *them* in the land which you are crossing over to possess, 2that you may fear the LORD your God, to keep all His statutes and His commandments which I command you, you and your son and your grandson, all the days of your life, and that your days may be prolonged. 3Therefore hear, O Israel, and be careful to observe *it,* that it may be well with you, and that you may multiply greatly as the LORD God of your fathers has promised you—'a land flowing with milk and honey.'[a]

4"Hear, O Israel: The LORD our God, the LORD *is* one![a] 5You shall love the LORD your God with all your heart, with all your soul, and with all your strength.

6"And these words which I command you today shall be in your heart. 7You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. 8You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. 9You shall write them on the doorposts of your house and on your gates.

Caution Against Disobedience

10"So it shall be, when the LORD your God brings you into the land of which He swore to your fathers, to Abraham, Isaac, and Jacob, to give you large and beautiful cities which you did not build, 11houses full of all good things, which you did not fill, hewn-out wells which you did not dig, vineyards and olive trees which you did not plant—when you have eaten and are full— 12*then* beware, lest you forget the LORD who brought you out of the land of Egypt, from the house of bondage. 13You shall fear the LORD your God and serve Him, and shall take oaths in His name. 14You shall not go after other gods, the gods of the peoples who *are* all around you 15(for the LORD your God *is* a jealous God among you), lest the anger of the LORD your God be aroused against you and destroy you from the face of the earth.

16"You shall not tempt the LORD your God as you tempted *Him* in Massah. 17You shall diligently keep the commandments of the LORD your God, His testimonies, and His statutes which He has commanded you. 18And you shall do *what is* right and good in the sight of the LORD, that it

Beliefs & Ideas
The words beginning "Hear, O Israel" are the basic confession of Jewish faith (Deut. 6:4). They are called the Shema (the Hebrew word meaning "hear"). They have been repeated privately and in public liturgy continuously, from the time that they were first revealed until today. Written on parchment scrolls, they are attached to doorposts in a special container.

6:3 [a]Exodus 3:8 6:4 [a]Or *The LORD is our God, the LORD alone* (that is, the only one)

may be well with you, and that you may go in
and possess the good land of which the LORD
swore to your fathers, 19to cast out all your ene-
mies from before you, as the LORD has spoken.
20"When your son asks you in time to come,
saying, 'What *is the meaning of* the testimonies,
the statutes, and the judgments which the LORD
our God has commanded you?' 21then you shall
say to your son: 'We were slaves of Pharaoh in
Egypt, and the LORD brought us out of Egypt
with a mighty hand; 22and the LORD showed
signs and wonders before our eyes, great and se-
vere, against Egypt, Pharaoh, and all his house-
hold. 23Then He brought us out from there, that
He might bring us in, to give us the land of
which He swore to our fathers. 24And the LORD
commanded us to observe all these statutes, to
fear the LORD our God, for our good always, that
He might preserve us alive, as *it is* this day.
25Then it will be righteousness for us, if we are
careful to observe all these commandments be-
fore the LORD our God, as He has commanded us.'

Geography & Environment
The list of seven nations (Deut. 7:1) is a traditional list of the enemies that Israel encountered in Palestine (Josh. 3:10). The Hittites were from what is today Turkey. The Jebusites dwelt in Jerusalem and were conquered by David. "Canaanite" and "Amorite" are often used loosely to include all or most of the seven peoples.

A Chosen People

7 1"When the LORD your God brings you into
the land which you go to possess, and has
cast out many nations before you, the Hittites
and the Girgashites and the Amorites and the
Canaanites and the Perizzites and the Hivites and
the Jebusites, seven nations greater and mightier
than you, 2and when the LORD your God delivers
them over to you, you shall conquer them *and* ut-
terly destroy them. You shall make no covenant
with them nor show mercy to them. 3Nor shall
you make marriages with them. You shall not
give your daughter to their son, nor take their
daughter for your son. 4For they will turn your
sons away from following Me, to serve other
gods; so the anger of the LORD will be aroused
against you and destroy you suddenly. 5But thus
you shall deal with them: you shall destroy their
altars, and break down their *sacred* pillars, and
cut down their wooden images,[a] and burn their
carved images with fire.
6"For you *are* a holy people to the LORD your
God; the LORD your God has chosen you to be a
people for Himself, a special treasure above all the
peoples on the face of the earth. 7The LORD did
not set His love on you nor choose you because
you were more in number than any other people,
for you were the least of all peoples; 8but because
the LORD loves you, and because He would keep
the oath which He swore to your fathers, the
LORD has brought you out with a mighty hand,
and redeemed you from the house of bondage,
from the hand of Pharaoh king of Egypt.
9"Therefore know that the LORD your God,
He *is* God, the faithful God who keeps covenant
and mercy for a thousand generations with those
who love Him and keep His commandments;
10and He repays those who hate Him to their face,
to destroy them. He will not be slack with him
who hates Him; He will repay him to his face.
11Therefore you shall keep the commandment,
the statutes, and the judgments which I com-
mand you today, to observe them.

Blessings of Obedience

12"Then it shall come to pass, because you
listen to these judgments, and keep and do them,
that the LORD your God will keep with you the
covenant and the mercy which He swore to your
fathers. 13And He will love you and bless you and
multiply you; He will also bless the fruit of your
womb and the fruit of your land, your grain and
your new wine and your oil, the increase of your
cattle and the offspring of your flock, in the land
of which He swore to your fathers to give you.
14You shall be blessed above all peoples; there
shall not be a male or female barren among you
or among your livestock. 15And the LORD will take
away from you all sickness, and will afflict you
with none of the terrible diseases of Egypt which
you have known, but will lay *them* on all those
who hate you. 16Also you shall destroy all the peo-
ples whom the LORD your God delivers over to
you; your eye shall have no pity on them; nor shall
you serve their gods, for that *will be* a snare to you.
17"If you should say in your heart, 'These
nations are greater than I; how can I dispossess
them?'— 18you shall not be afraid of them, *but*
you shall remember well what the LORD your God
did to Pharaoh and to all Egypt: 19the great trials
which your eyes saw, the signs and the wonders,
the mighty hand and the outstretched arm, by
which the LORD your God brought you out. So
shall the LORD your God do to all the peoples of
whom you are afraid. 20Moreover the LORD your
God will send the hornet among them until those
who are left, who hide themselves from you, are
destroyed. 21You shall not be terrified of them;
for the LORD your God, the great and awesome
God, *is* among you. 22And the LORD your God will
drive out those nations before you little by little;
you will be unable to destroy them at once, lest

7:5 [a]Hebrew *Asherim,* Canaanite deities

Pharaoh, King of Egypt (Deut. 7:8)

Although the term "Pharaoh" is well known from Scripture, it was not the most common designation used by Egyptians for their monarch before the New Kingdom period (c. 1550 B.C.). In fact, it was not even used to refer to the Egyptian king until later in Egypt's history.

The Egyptian term for "Pharaoh" means literally the "Great House." Originally, it designated part of the large palatial complex at Memphis, one of the early capitals of Egypt in the 3rd millennium B.C. Soon thereafter, it denoted the Egyptian government itself—the king and his administration—not just the buildings from which they governed.

The process by which the king of Egypt became known as "Pharaoh" was gradual, involving various stages. In the first stage, sometime before Thutmose III became king (1479 B.C.), the title was occasionally applied to Egypt's monarch. A more advanced stage occurred before the end of the New Kingdom period (c. 1069 B.C.) when the use of "Pharaoh" referring to the king moved from everyday speech into the official language of the country. From the time of King Shoshenq I (or Sheshonk, 945–924 B.C.), "Pharaoh" was added to the king's official title.

The biblical writer uses the term as a common way of referring to the Egyptian king. God had delivered His people from bondage under "Pharaoh king of Egypt" (Deut. 7:8). This use reveals a knowledge of Egypt in the late 2nd and early 1st millenniums B.C.

The title "Pharaoh" highlights Israel's climactic experience with Egypt's king. The monarch of Egypt was considered the divine incarnation of Horus (the falcon god), as well as the son of Re (the sun god). Since Pharaoh was considered a god, the contest was between gods: the incarnate god of Egypt against the God of Israel, who spoke through His prophet Moses.

the beasts of the field become *too* numerous for
you. 23But the LORD your God will deliver them
over to you, and will inflict defeat upon them un-
til they are destroyed. 24And He will deliver their
kings into your hand, and you will destroy their
name from under heaven; no one shall be able to
stand against you until you have destroyed them.
25You shall burn the carved images of their gods
with fire; you shall not covet the silver or gold
that is on them, nor take *it* for yourselves, lest
you be snared by it; for it *is* an abomination to
the LORD your God. 26Nor shall you bring an
abomination into your house, lest you be doomed
to destruction like it. You shall utterly detest it
and utterly abhor it, for it *is* an accursed thing.

Remember the LORD Your God

8 1"Every commandment which I command you
today you must be careful to observe, that you
may live and multiply, and go in and possess the
land of which the LORD swore to your fathers.
2And you shall remember that the LORD your God
led you all the way these forty years in the wilder-
ness, to humble you *and* test you, to know what
was in your heart, whether you would keep His
commandments or not. 3So He humbled you, al-
lowed you to hunger, and fed you with manna
which you did not know nor did your fathers
know, that He might make you know that man
shall not live by bread alone; but man lives by
every *word* that proceeds from the mouth of the
LORD. 4Your garments did not wear out on you,
nor did your foot swell these forty years. 5You
should know in your heart that as a man chas-
tens his son, *so* the LORD your God chastens you.
6"Therefore you shall keep the command-
ments of the LORD your God, to walk in His ways
and to fear Him. 7For the LORD your God is bring-
ing you into a good land, a land of brooks of wa-
ter, of fountains and springs, that flow out of val-
leys and hills; 8a land of wheat and barley, of vines
and fig trees and pomegranates, a land of olive
oil and honey; 9a land in which you will eat bread
without scarcity, in which you will lack nothing;
a land whose stones *are* iron and out of whose
hills you can dig copper. 10When you have eaten
and are full, then you shall bless the LORD your
God for the good land which He has given you.
11"Beware that you do not forget the LORD
your God by not keeping His commandments, His
judgments, and His statutes which I command
you today, 12lest—*when* you have eaten and are
full, and have built beautiful houses and dwell *in
them;* 13and *when* your herds and your flocks mul-
tiply, and your silver and your gold are multiplied,
and all that you have is multiplied; 14when your
heart is lifted up, and you forget the LORD your
God who brought you out of the land of Egypt,
from the house of bondage; 15who led you through
that great and terrible wilderness, *in which were*
fiery serpents and scorpions and thirsty land
where there was no water; who brought water for

you out of the flinty rock; 16who fed you in the wilderness with manna, which your fathers did not know, that He might humble you and that He might test you, to do you good in the end— 17then you say in your heart, 'My power and the might of my hand have gained me this wealth.'

18"And you shall remember the LORD your God, for *it is* He who gives you power to get wealth, that He may establish His covenant which He swore to your fathers, as *it is* this day. 19Then it shall be, if you by any means forget the LORD your God, and follow other gods, and serve them and worship them, I testify against you this day that you shall surely perish. 20As the nations which the LORD destroys before you, so you shall perish, because you would not be obedient to the voice of the LORD your God.

Israel's Rebellions Reviewed

9 1"Hear, O Israel: You *are* to cross over the Jordan today, and go in to dispossess nations greater and mightier than yourself, cities great and fortified up to heaven, 2a people great and tall, the descendants of the Anakim, whom you know, and *of whom* you heard *it said,* 'Who can stand before the descendants of Anak?' 3Therefore understand today that the LORD your God *is* He who goes over before you *as* a consuming fire. He will destroy them and bring them down before you; so you shall drive them out and destroy them quickly, as the LORD has said to you.

4"Do not think in your heart, after the LORD your God has cast them out before you, saying, 'Because of my righteousness the LORD has brought me in to possess this land'; but *it is* because of the wickedness of these nations *that* the LORD is driving them out from before you. 5*It is* not because of your righteousness or the uprightness of your heart *that* you go in to possess their land, but because of the wickedness of these nations *that* the LORD your God drives them out from before you, and that He may fulfill the word which the LORD swore to your fathers, to Abraham, Isaac, and Jacob. 6Therefore understand that the LORD your God is not giving you this good land to possess because of your righteousness, for you *are* a stiff-necked people.

7"Remember! Do not forget how you provoked the LORD your God to wrath in the wilderness. From the day that you departed from the land of Egypt until you came to this place, you have been rebellious against the LORD. 8Also in Horeb you provoked the LORD to wrath, so that the LORD was angry *enough* with you to have destroyed you. 9When I went up into the mountain to receive the tablets of stone, the tablets of the covenant which the LORD made with you, then I stayed on the mountain forty days and forty nights. I neither ate bread nor drank water. 10Then the LORD delivered to me two tablets of stone written with the finger of God, and on them *were* all the words which the LORD had spoken to you on the mountain from the midst of the fire in the day of the assembly. 11And it came to pass, at the end of forty days and forty nights, *that* the LORD gave me the two tablets of stone, the tablets of the covenant.

12"Then the LORD said to me, 'Arise, go down quickly from here, for your people whom you brought out of Egypt have acted corruptly; they have quickly turned aside from the way which I commanded them; they have made themselves a molded image.'

13"Furthermore the LORD spoke to me, saying, 'I have seen this people, and indeed they are a stiff-necked people. 14Let Me alone, that I may destroy them and blot out their name from under heaven; and I will make of you a nation mightier and greater than they.'

15"So I turned and came down from the mountain, and the mountain burned with fire; and the two tablets of the covenant *were* in my two hands. 16And I looked, and behold, you had sinned against the LORD your God—had made for yourselves a molded calf! You had turned aside quickly from the way which the LORD had commanded you. 17Then I took the two tablets and threw them out of my two hands and broke them before your eyes. 18And I fell down before the LORD, as at the first, forty days and forty nights; I neither ate bread nor drank water, because of all your sin which you committed in doing wickedly in the sight of the LORD, to provoke Him to anger. 19For I was afraid of the anger and hot displeasure with which the LORD was angry with you, to destroy you. But the LORD listened to me at that time also. 20And the LORD was very angry with Aaron *and* would have destroyed him; so I prayed for Aaron also at the same time. 21Then I took your sin, the calf which you had made, and burned it with fire and crushed it *and* ground *it* very small, until it was as fine as dust; and I threw its dust into the brook that descended from the mountain.

22"Also at Taberah and Massah and Kibroth Hattaavah you provoked the LORD to wrath. 23Likewise, when the LORD sent you from Kadesh Barnea, saying, 'Go up and possess the land which I have given you,' then you rebelled

Daily Life & Customs

Fasting appears in the Bible as a natural expression of feelings of distress, sorrow, and guilt (Deut. 9:18). It does not play a large part in the Law of Moses, where only one mandatory fast is found—on the Day of Atonement (Lev. 16:29–31). The apostle Paul called this day "the Fast" (Acts 27:9).

Annihilation of the Golden Calf (Deut. 9:21)

Moses did not want the people to forget their failure to remain devoted to Yahweh. He recalled for them the calf idol they had made, and that he had destroyed. Moses' actions in the matter possibly seem extreme: "I . . . burned it with fire and crushed it and ground it very small, until it was as fine as dust" (Deut. 9:21). Such actions, however, appear to have a parallel within Canaanite ritual.

Ritual annihilation of an enemy god was evidently common, at least in Canaan. A text from Ugarit (c. 1400–1200 B.C.), belonging to the Baal-Anath cycle of myths, describes a very similar destruction. The goddess Anath burns, grinds, and scatters the god Mot.

The Ugaritic ritual may not be the same ritual that is being described in Deut. 9:21. Nevertheless, the similarities suggest that Moses' annihilation of the idol calf was possibly a symbolic or ritualistic destruction known in Canaanite culture. It was not uncommon for Israelites and others to destroy enemy gods by breaking, burning, crushing, grinding, and scattering them, actions that possibly symbolized the utter defeat of the gods. In addition to Moses, two Judahite kings—Josiah (2 Kin. 23:4, 6, 15) and Asa (2 Chr. 15:16)—performed similar actions.

against the commandment of the LORD your God,
and you did not believe Him nor obey His voice.
24 You have been rebellious against the LORD from
the day that I knew you.

25 "Thus I prostrated myself before the LORD;
forty days and forty nights I kept prostrating
myself, because the LORD had said He would de-
stroy you. 26 Therefore I prayed to the LORD, and
said: 'O Lord GOD, do not destroy Your people
and Your inheritance whom You have redeemed
through Your greatness, whom You have brought
out of Egypt with a mighty hand. 27 Remember
Your servants, Abraham, Isaac, and Jacob; do not
look on the stubbornness of this people, or on
their wickedness or their sin, 28 lest the land from
which You brought us should say, "Because the
LORD was not able to bring them to the land
which He promised them, and because He hated
them, He has brought them out to kill them in the
wilderness." 29 Yet they *are* Your people and Your
inheritance, whom You brought out by Your
mighty power and by Your outstretched arm.'

The Second Pair of Tablets

10 1 "At that time the LORD said to me, 'Hew for
yourself two tablets of stone like the first,
and come up to Me on the mountain and make
yourself an ark of wood. 2 And I will write on the
tablets the words that were on the first tablets,
which you broke; and you shall put them in the ark.'

3 "So I made an ark of acacia wood, hewed
two tablets of stone like the first, and went up
the mountain, having the two tablets in my hand.
4 And He wrote on the tablets according to the
first writing, the Ten Commandments, which the
LORD had spoken to you in the mountain from
the midst of the fire in the day of the assembly;
and the LORD gave them to me. 5 Then I turned
and came down from the mountain, and put the
tablets in the ark which I had made; and there
they are, just as the LORD commanded me."

6 (Now the children of Israel journeyed from
the wells of Bene Jaakan to Moserah, where
Aaron died, and where he was buried; and
Eleazar his son ministered as priest in his stead.
7 From there they journeyed to Gudgodah, and
from Gudgodah to Jotbathah, a land of rivers of
water. 8 At that time the LORD separated the tribe
of Levi to bear the ark of the covenant of the
LORD, to stand before the LORD to minister to Him
and to bless in His name, to this day. 9 Therefore
Levi has no portion nor inheritance with his
brethren; the LORD *is* his inheritance, just as the
LORD your God promised him.)

10 "As at the first time, I stayed in the moun-
tain forty days and forty nights; the LORD also
heard me at that time, *and* the LORD chose not to
destroy you. 11 Then the LORD said to me, 'Arise,
begin *your* journey before the people, that they
may go in and possess the land which I swore to
their fathers to give them.'

The Essence of the Law

12 "And now, Israel, what does the LORD your
God require of you, but to fear the LORD your God,
to walk in all His ways and to love Him, to serve
the LORD your God with all your heart and with
all your soul, 13 *and* to keep the commandments
of the LORD and His statutes which I command
you today for your good? 14 Indeed heaven and
the highest heavens belong to the LORD your
God, *also* the earth with all that *is* in it. 15 The

TIME CAPSULE  1350 to 1345 B.C.	
1350	The Hurrian kingdom of Mitanni falls, and is ruled by Assyrians and Hittites
1350	King Niqmaddu II of Ugarit makes treaty with the king of Amurru
1348	Amenhotep IV changes his name to Akhenaten
1348	Pharaoh Akhenaten founds the city of Akhetaten (el-Amarna) in Egypt
1345	Pharaoh Akhenaten makes his residence in Akhetaten

LAW CODES OF ANCIENT MESOPOTAMIA

The Hebrew laws of the Bible can be compared with several collections of laws (called "law codes") from other peoples of the ancient Near East. Many of the legal stipulations in the books of Exodus, Leviticus, Numbers, and Deuteronomy also appear in these other legal traditions.

Legal Collections in the Bible	Reference
The Ten Commandments	Ex. 20:2–17; Deut. 5:6–21
The Covenant Code	Ex. 20:22—23:33
The Book of the Law	Deut. 12—26
The Holiness Code	Lev. 17—26

Law Codes of Ancient Cultures	Date	Language
Code of Ur-Nammu	c. 2112–2095 B.C.	Sumerian
Code of Lipit-Ishtar	c. 1934–1924 B.C.	Sumerian
Laws of Eshnunna	c. 1900 B.C.	Accadian
Code of Hammurabi	c. 1792–1750 B.C.	Accadian
Hittite laws	c. 1750–1200 B.C.	Hittite
Middle Assyrian laws	c. 1132–1076 B.C.	Accadian

LORD delighted only in your fathers, to love them;
and He chose their descendants after them, you
above all peoples, as *it is* this day. 16Therefore cir-
cumcise the foreskin of your heart, and be stiff-
necked no longer. 17For the LORD your God *is* God
of gods and Lord of lords, the great God, mighty
and awesome, who shows no partiality nor takes
a bribe. 18He administers justice for the fatherless
and the widow, and loves the stranger, giving
him food and clothing. 19Therefore love the stran-
ger, for you were strangers in the land of Egypt.
20You shall fear the LORD your God; you shall
serve Him, and to Him you shall hold fast, and
take oaths in His name. 21He *is* your praise, and
He *is* your God, who has done for you these great
and awesome things which your eyes have seen.
22Your fathers went down to Egypt with seventy
persons, and now the LORD your God has made
you as the stars of heaven in multitude.

Love and Obedience Rewarded

11 1"Therefore you shall love the LORD your
God, and keep His charge, His statutes,
His judgments, and His commandments always.
2Know today that *I do* not *speak* with your chil-
dren, who have not known and who have not
seen the chastening of the LORD your God, His
greatness and His mighty hand and His out-
stretched arm— 3His signs and His acts which
He did in the midst of Egypt, to Pharaoh king of
Egypt, and to all his land; 4what He did to the
army of Egypt, to their horses and their chariots:
how He made the waters of the Red Sea overflow
them as they pursued you, and *how* the LORD has
destroyed them to this day; 5what He did for you
in the wilderness until you came to this place;
6and what He did to Dathan and Abiram the sons
of Eliab, the son of Reuben: how the earth
opened its mouth and swallowed them up, their
households, their tents, and all the substance that
was in their possession, in the midst of all Is-
rael— 7but your eyes have seen every great act
of the LORD which He did.

8"Therefore you shall keep every command-
ment which I command you today, that you may
be strong, and go in and possess the land which
you cross over to possess, 9and that you may pro-
long *your* days in the land which the LORD swore
to give your fathers, to them and their descen-
dants, 'a land flowing with milk and honey.'[a]
10For the land which you go to possess *is* not like
the land of Egypt from which you have come,
where you sowed your seed and watered *it* by
foot, as a vegetable garden; 11but the land which
you cross over to possess *is* a land of hills and
valleys, which drinks water from the rain of
heaven, 12a land for which the LORD your God
cares; the eyes of the LORD your God *are* always
on it, from the beginning of the year to the very
end of the year.

13"And it shall be that if you earnestly obey
My commandments which I command you today,
to love the LORD your God and serve Him with all
your heart and with all your soul, 14then I[a] will
give *you* the rain for your land in its season, the
early rain and the latter rain, that you may
gather in your grain, your new wine, and your
oil. 15And I will send grass in your fields for your
livestock, that you may eat and be filled.' 16Take
heed to yourselves, lest your heart be deceived,
and you turn aside and serve other gods and

11:9 [a]Exodus 3:8 11:14 [a]Following Masoretic Text and Targum; Samaritan Pentateuch, Septuagint, and Vulgate read *He*.

worship them, 17lest the LORD's anger be aroused
against you, and He shut up the heavens so that
there be no rain, and the land yield no produce,
and you perish quickly from the good land which
the LORD is giving you.

18"Therefore you shall lay up these words of
mine in your heart and in your soul, and bind them
as a sign on your hand, and they shall be as
frontlets between your eyes. 19You shall teach them
to your children, speaking of them when you sit in
your house, when you walk by the way, when you
lie down, and when you rise up. 20And you shall
write them on the doorposts of your house and on
your gates, 21that your days and the days of your
children may be multiplied in the land of which
the LORD swore to your fathers to give them, like
the days of the heavens above the earth.

22"For if you carefully keep all these com-
mandments which I command you to do—to love
the LORD your God, to walk in all His ways, and
to hold fast to Him— 23then the LORD will drive
out all these nations from before you, and you
will dispossess greater and mightier nations than
yourselves. 24Every place on which the sole of
your foot treads shall be yours: from the wilder-
ness and Lebanon, from the river, the River Eu-
phrates, even to the Western Sea,[a] shall be your
territory. 25No man shall be able to stand against
you; the LORD your God will put the dread of you
and the fear of you upon all the land where you
tread, just as He has said to you.

26"Behold, I set before you today a blessing
and a curse: 27the blessing, if you obey the com-
mandments of the LORD your God which I com-
mand you today; 28and the curse, if you do not
obey the commandments of the LORD your God,
but turn aside from the way which I command you
today, to go after other gods which you have not
known. 29Now it shall be, when the LORD your God
has brought you into the land which you go to
possess, that you shall put the blessing on Mount
Gerizim and the curse on Mount Ebal. 30*Are* they
not on the other side of the Jordan, toward the
setting sun, in the land of the Canaanites who
dwell in the plain opposite Gilgal, beside the tere-
binth trees of Moreh? 31For you will cross over
the Jordan and go in to possess the land which the
LORD your God is giving you, and you will pos-
sess it and dwell in it. 32And you shall be careful
to observe all the statutes and judgments which I
set before you today.

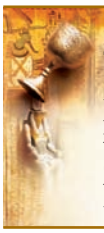
A Prescribed Place of Worship

12 1"These *are* the statutes and judgments
which you shall be careful to observe in the
land which the LORD God of your fathers is giving
you to possess, all the days that you live on the
earth. 2You shall utterly destroy all the places
where the nations which you shall dispossess
served their gods, on the high mountains and on
the hills and under every green tree. 3And you
shall destroy their altars, break their *sacred* pillars,
and burn their wooden images with fire; you shall
cut down the carved images of their gods and de-
stroy their names from that place. 4You shall not
worship the LORD your God *with* such *things*.

5"But you shall seek the place where the LORD
your God chooses, out of all your tribes, to put His
name for His dwelling place; and there you shall
go. 6There you shall take your burnt offerings,
your sacrifices, your tithes, the heave offerings of
your hand, your vowed offerings, your freewill
offerings, and the firstborn of your herds and
flocks. 7And there you shall eat before the LORD
your God, and you shall rejoice in all to which
you have put your hand, you and your households,
in which the LORD your God has blessed you.

8"You shall not at all do as we are doing here
today—every man doing whatever *is* right in his
own eyes— 9for as yet you have not come to the
rest and the inheritance which the LORD your
God is giving you. 10But *when* you cross over the
Jordan and dwell in the land which the LORD
your God is giving you to inherit, and He gives
you rest from all your enemies round about, so
that you dwell in safety, 11then there will be the
place where the LORD your God chooses to make
His name abide. There you shall bring all that I
command you: your burnt offerings, your sacri-
fices, your tithes, the heave offerings of your
hand, and all your choice offerings which you
vow to the LORD. 12And you shall rejoice before
the LORD your God, you and your sons and your
daughters, your male and female servants, and
the Levite who *is* within your gates, since he has
no portion nor inheritance with you. 13Take heed
to yourself that you do not offer your burnt offer-
ings in every place that you see; 14but in the place
which the LORD chooses, in one of your tribes,
there you shall offer your burnt offerings, and
there you shall do all that I command you.

15"However, you may slaughter and eat meat
within all your gates, whatever your heart de-
sires, according to the blessing of the LORD your
God which He has given you; the unclean and the



Religion & Worship
The religion of the Canaanites was centered on shrines located on hilltops scattered throughout the country (Deut. 12:3). The pillars or images were poles of some sort, wood or stone, sometimes decorated with carving, sometimes not (Deut. 16:21). They were not necessarily complete images like the statues of the Greeks and Romans.

11:24 [a]That is, the Mediterranean

clean may eat of it, of the gazelle and the deer alike. 16Only you shall not eat the blood; you shall pour it on the earth like water. 17You may not eat within your gates the tithe of your grain or your new wine or your oil, of the firstborn of your herd or your flock, of any of your offerings which you vow, of your freewill offerings, or of the heave offering of your hand. 18But you must eat them before the LORD your God in the place which the LORD your God chooses, you and your son and your daughter, your male servant and your female servant, and the Levite who *is* within your gates; and you shall rejoice before the LORD your God in all to which you put your hands. 19Take heed to yourself that you do not forsake the Levite as long as you live in your land.

20"When the LORD your God enlarges your border as He has promised you, and you say, 'Let me eat meat,' because you long to eat meat, you may eat as much meat as your heart desires. 21If the place where the LORD your God chooses to put His name is too far from you, then you may slaughter from your herd and from your flock which the LORD has given you, just as I have commanded you, and you may eat within your gates as much as your heart desires. 22Just as the gazelle and the deer are eaten, so you may eat them; the unclean and the clean alike may eat them. 23Only be sure that you do not eat the blood, for the blood *is* the life; you may not eat the life with the meat. 24You shall not eat it; you shall pour it on the earth like water. 25You shall not eat it, that it may go well with you and your children after you, when you do *what is* right in the sight of the LORD. 26Only the holy things which you have, and your vowed offerings, you shall take and go to the place which the LORD chooses. 27And you shall offer your burnt offerings, the meat and the blood, on the altar of the LORD your God; and the blood of your sacrifices shall be poured out on the altar of the LORD your God, and you shall eat the meat.

TIME CAPSULE	1336 to 1300 B.C.
1336–1327	Tutankhamun becomes pharaoh and reverses Akhenaten's reforms
1323–1295	Horemhab, pharaoh of Egypt
1315	Moses flees Egypt (based on late Exodus; Ex. 2:15; Acts 7:23)
1321–1298	Reign of Hittite king Mursilis II described in the "Text of Anittas"
1308–1274	Adad-nirari I of Assyria conducts campaigns against Mitanni
1300	Assyria loses control of Babylonia to the Kassites

28Observe and obey all these words which I command you, that it may go well with you and your children after you forever, when you do *what is* good and right in the sight of the LORD your God.

Beware of False Gods

29"When the LORD your God cuts off from before you the nations which you go to dispossess, and you displace them and dwell in their land, 30take heed to yourself that you are not ensnared to follow them, after they are destroyed from before you, and that you do not inquire after their gods, saying, 'How did these nations serve their gods? I also will do likewise.' 31You shall not worship the LORD your God in that way; for every abomination to the LORD which He hates they have done to their gods; for they burn even their sons and daughters in the fire to their gods.

32"Whatever I command you, be careful to observe it; you shall not add to it nor take away from it.

Punishment of Apostates

13 1"If there arises among you a prophet or a dreamer of dreams, and he gives you a sign or a wonder, 2and the sign or the wonder comes to pass, of which he spoke to you, saying, 'Let us go after other gods'—which you have not known—'and let us serve them,' 3you shall not listen to the words of that prophet or that dreamer of dreams, for the LORD your God is testing you to know whether you love the LORD your God with all your heart and with all your soul. 4You shall walk after the LORD your God and fear Him, and keep His commandments and obey His voice; you shall serve Him and hold fast to Him. 5But that prophet or that dreamer of dreams shall be put to death, because he has spoken in order to turn *you* away from the LORD your God, who brought you out of the land of Egypt and redeemed you from the house of bondage, to entice you from the way in which the LORD your God commanded you to walk. So you shall put away the evil from your midst.

6"If your brother, the son of your mother, your son or your daughter, the wife of your bosom, or your friend who is as your own soul, secretly entices you, saying, 'Let us go and serve other gods,' which you have not known, neither you nor your fathers, 7of the gods of the people which *are* all around you, near to you or far off from you, from *one* end of the earth to the *other* end of the earth, 8you shall not consent to him or listen to him, nor shall your eye pity him, nor shall you spare him or conceal him; 9but you shall surely kill him; your hand shall be first against him to put him to death, and afterward the hand of all the people. 10And you shall stone

him with stones until he dies, because he sought
to entice you away from the LORD your God, who
brought you out of the land of Egypt, from the
house of bondage. 11So all Israel shall hear and
fear, and not again do such wickedness as this
among you.

12"If you hear someone in one of your cities,
which the LORD your God gives you to dwell in,
saying, 13'Corrupt men have gone out from
among you and enticed the inhabitants of their
city, saying, "Let us go and serve other gods" '—
which you have not known— 14then you shall in-
quire, search out, and ask diligently. And *if it is*
indeed true *and* certain *that* such an abomination
was committed among you, 15you shall surely
strike the inhabitants of that city with the edge
of the sword, utterly destroying it, all that is in it
and its livestock—with the edge of the sword.
16And you shall gather all its plunder into the
middle of the street, and completely burn with
fire the city and all its plunder, for the LORD your
God. It shall be a heap forever; it shall not be
built again. 17So none of the accursed things
shall remain in your hand, that the LORD may
turn from the fierceness of His anger and show
you mercy, have compassion on you and multiply
you, just as He swore to your fathers, 18because
you have listened to the voice of the LORD your
God, to keep all His commandments which I
command you today, to do *what is* right in the
eyes of the LORD your God.

Improper Mourning

14 1"You *are* the children of the LORD your
God; you shall not cut yourselves nor
shave the front of your head for the dead. 2For
you *are* a holy people to the LORD your God, and
the LORD has chosen you to be a people for Him-
self, a special treasure above all the peoples who
are on the face of the earth.

Clean and Unclean Meat

3"You shall not eat any detestable thing.
4These *are* the animals which you may eat: the
ox, the sheep, the goat, 5the deer, the gazelle, the
roe deer, the wild goat, the mountain goat,[a]
the antelope, and the mountain sheep. 6And you may
eat every animal with cloven hooves, having the
hoof split into two parts, *and that* chews the cud,
among the animals. 7Nevertheless, of those that
chew the cud or have cloven hooves, you shall
not eat, *such as* these: the camel, the hare, and the
rock hyrax; for they chew the cud but do not
have cloven hooves; they *are* unclean for you.
8Also the swine is unclean for you, because it has
cloven hooves, yet *does* not *chew* the cud; you
shall not eat their flesh or touch their dead car-
casses.

9"These you may eat of all that *are* in the
waters: you may eat all that have fins and scales.
10And whatever does not have fins and scales
you shall not eat; it *is* unclean for you.

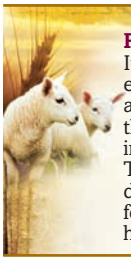
11"All clean birds you may eat. 12But these
you shall not eat: the eagle, the vulture, the buz-
zard, 13the red kite, the falcon, and the kite after
their kinds; 14every raven after its kind; 15the os-
trich, the short-eared owl, the sea gull, and the
hawk after their kinds; 16the little owl, the
screech owl, the white owl, 17the jackdaw, the car-
rion vulture, the fisher owl, 18the stork, the heron
after its kind, and the hoopoe and the bat.

19"Also every creeping thing that flies is un-
clean for you; they shall not be eaten.

20"You may eat all clean birds.

21"You shall not eat anything that dies *of it-
self;* you may give it to the alien who *is* within
your gates, that he may eat it, or you may sell it
to a foreigner; for you *are* a holy people to the
LORD your God.

"You shall not boil a young goat in its
mother's milk.



Plants & Animals
It is difficult to find a single principle that explains the rationale behind the specific assignment of animals to the clean and the unclean groups. The forbidden birds include all the birds of prey (Deut. 14:12). These birds eat food that they find already dead. This was considered objectionable for religion, though not necessarily unhealthy (Deut. 14:21).

Tithing Principles

22"You shall truly tithe all the increase of your
grain that the field produces year by year. 23And
you shall eat before the LORD your God, in the
place where He chooses to make His name abide,
the tithe of your grain and your new wine and
your oil, of the firstborn of your herds and your
flocks, that you may learn to fear the LORD your
God always. 24But if the journey is too long for
you, so that you are not able to carry *the tithe, or* if
the place where the LORD your God chooses to put
His name is too far from you, when the LORD your
God has blessed you, 25then you shall exchange *it*
for money, take the money in your hand, and go to
the place which the LORD your God chooses. 26And
you shall spend that money for whatever your
heart desires: for oxen or sheep, for wine or similar
drink, for whatever your heart desires; you shall
eat there before the LORD your God, and you shall
rejoice, you and your household. 27You shall not
forsake the Levite who *is* within your gates, for he
has no part nor inheritance with you.

14:5 [a]Or *addax*

Taxes in Ugarit (Deut. 14:22–29)

At the site of Tell Ras Shamra, along the Syrian coast, archaeologists discovered the northern Canaanite city of Ugarit. This city was the capital of a 2nd millennium kingdom by the same name. A fertile agricultural countryside and a flourishing port used by seagoing trade ships helped the kingdom of Ugarit become a prosperous commercial center. But the sea was also the city's downfall; Ugarit was destroyed around 1180 B.C. by the raids of the Sea Peoples. The inhabitants abandoned their homes; no village or city ever occupied the area again.

Excavations at the site of Ugarit have uncovered over 1,000 texts in an alphabetic cuneiform script, all of which come from the 14th to 12th centuries B.C. Most of the documents were written in Ugaritic, a language until recently unknown. Like biblical Hebrew, it is a Northwest Semitic language, and thus shares many linguistic characteristics with the written language of the Old Testament.

The Ugaritic texts illuminate many mythical, religious, social, and cultural elements in the Old Testament. In Deut. 14:22–29 the Israelites are required to pay a tithe of their grain produce. Similarly, some Ugaritic texts mention a tax, or tithe, in the form of royal decrees imposed on royal dependents in outlying towns subject to Ugarit. Evidently, these royal dependents were required to perform various duties as well as pay certain taxes to royal authorities. Whether there was a religious significance to this tithe, as there was with the Israelite tithe (Deut. 14:23), is not known with certainty.

28"At the end of *every* third year you shall
bring out the tithe of your produce of that year
and store *it* up within your gates. 29And the
Levite, because he has no portion nor inheritance
with you, and the stranger and the fatherless and
the widow who *are* within your gates, may come
and eat and be satisfied, that the LORD your God
may bless you in all the work of your hand
which you do.

Debts Canceled Every Seven Years

15 1"At the end of *every* seven years you shall
grant a release *of debts.* 2And this *is* the
form of the release: Every creditor who has lent
anything to his neighbor shall release *it;* he shall
not require *it* of his neighbor or his brother, be-
cause it is called the LORD's release. 3Of a foreigner
you may require *it;* but you shall give up your
claim to what is owed by your brother, 4except
when there may be no poor among you; for the
LORD will greatly bless you in the land which the
LORD your God is giving you to possess *as* an in-
heritance— 5only if you carefully obey the voice
of the LORD your God, to observe with care all
these commandments which I command you to-
day. 6For the LORD your God will bless you just as
He promised you; you shall lend to many nations,
but you shall not borrow; you shall reign over
many nations, but they shall not reign over you.

Generosity to the Poor

7"If there is among you a poor man of your
brethren, within any of the gates in your land
which the LORD your God is giving you, you shall
not harden your heart nor shut your hand from
your poor brother, 8but you shall open your hand
wide to him and willingly lend him sufficient for
his need, whatever he needs. 9Beware lest there
be a wicked thought in your heart, saying, 'The
seventh year, the year of release, is at hand,' and
your eye be evil against your poor brother and
you give him nothing, and he cry out to the LORD
against you, and it become sin among you. 10You
shall surely give to him, and your heart should
not be grieved when you give to him, because for
this thing the LORD your God will bless you in all
your works and in all to which you put your
hand. 11For the poor will never cease from the
land; therefore I command you, saying, 'You shall
open your hand wide to your brother, to your
poor and your needy, in your land.'

The Law Concerning Bondservants

12"If your brother, a Hebrew man, or a He-
brew woman, is sold to you and serves you six
years, then in the seventh year you shall let him go
free from you. 13And when you send him away free
from you, you shall not let him go away empty-
handed; 14you shall supply him liberally from your
flock, from your threshing floor, and from your
winepress. *From what* the LORD has blessed you
with, you shall give to him. 15You shall remember
that you were a slave in the land of Egypt, and the
LORD your God redeemed you; therefore I com-
mand you this thing today. 16And if it happens
that he says to you, 'I will not go away from you,'
because he loves you and your house, since he
prospers with you, 17then you shall take an awl
and thrust *it* through his ear to the door, and he
shall be your servant forever. Also to your female
servant you shall do likewise. 18It shall not seem
hard to you when you send him away free from
you; for he has been worth a double hired servant
in serving you six years. Then the LORD your God
will bless you in all that you do.

The Law Concerning Firstborn Animals

19"All the firstborn males that come from your
herd and your flock you shall sanctify to the LORD
your God; you shall do no work with the firstborn
of your herd, nor shear the firstborn of your flock.
20You and your household shall eat *it* before the
LORD your God year by year in the place which
the LORD chooses. 21But if there is a defect in it, *if*

it is lame or blind *or has* any serious defect, you shall not sacrifice it to the LORD your God. 22You may eat it within your gates; the unclean and the clean *person* alike *may eat it,* as *if it were* a gazelle or a deer. 23Only you shall not eat its blood; you shall pour it on the ground like water.

The Passover Reviewed

16 1"Observe the month of Abib, and keep the Passover to the LORD your God, for in the month of Abib the LORD your God brought you out of Egypt by night. 2Therefore you shall sacrifice the Passover to the LORD your God, from the flock and the herd, in the place where the LORD chooses to put His name. 3You shall eat no leavened bread with it; seven days you shall eat unleavened bread with it, *that is,* the bread of affliction (for you came out of the land of Egypt in haste), that you may remember the day in which you came out of the land of Egypt all the days of your life. 4And no leaven shall be seen among you in all your territory for seven days, nor shall *any* of the meat which you sacrifice the first day at twilight remain overnight until morning.

5"You may not sacrifice the Passover within any of your gates which the LORD your God gives you; 6but at the place where the LORD your God chooses to make His name abide, there you shall sacrifice the Passover at twilight, at the going down of the sun, at the time you came out of Egypt. 7And you shall roast and eat *it* in the place which the LORD your God chooses, and in the morning you shall turn and go to your tents. 8Six days you shall eat unleavened bread, and on the seventh day there *shall be* a sacred assembly to the LORD your God. You shall do no work *on it.*

The Feast of Weeks Reviewed

9"You shall count seven weeks for yourself; begin to count the seven weeks from *the time* you begin *to put* the sickle to the grain. 10Then you shall keep the Feast of Weeks to the LORD your God with the tribute of a freewill offering from your hand, which you shall give as the LORD your God blesses you. 11You shall rejoice before the LORD your God, you and your son and your daughter, your male servant and your female servant, the Levite who *is* within your gates, the stranger and the fatherless and the widow who *are* among you, at the place where the LORD your God chooses to make His name abide. 12And you shall remember that you were a slave in Egypt, and you shall be careful to observe these statutes.

The Feast of Tabernacles Reviewed

13"You shall observe the Feast of Tabernacles seven days, when you have gathered from your threshing floor and from your winepress. 14And you shall rejoice in your feast, you and your son and your daughter, your male servant and your female servant and the Levite, the stranger and the fatherless and the widow, who *are* within your gates. 15Seven days you shall keep a sacred feast to the LORD your God in the place which the LORD chooses, because the LORD your God will bless you in all your produce and in all the work of your hands, so that you surely rejoice.

16"Three times a year all your males shall appear before the LORD your God in the place which He chooses: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles; and they shall not appear before the LORD empty-handed. 17Every man *shall give* as he is able, according to the blessing of the LORD your God which He has given you.

Justice Must Be Administered

18"You shall appoint judges and officers in all your gates, which the LORD your God gives you, according to your tribes, and they shall judge the people with just judgment. 19You shall not pervert justice; you shall not show partiality,

Appointing Just Judges (Deut. 16:18–20)

The qualifications for choosing judges and officials were considered a serious matter in ancient cultures. Both Israel and Egypt had stipulations regarding the conduct of judges, emphasizing that a system of justice is only as good as the people who administer it.

Israel's law called for the selection of judges who would judge "with just judgment" (Deut. 16:18). The ideal of a just legal system was supported by prohibitions requiring that Israel's judges not "show partiality" or "take a bribe" (16:19).

The same ideal is evident in Egypt according to the Edict of Horemhab. Pharaoh Horemhab ruled for about 30 years (1323–1295 B.C.) in Egypt's 18th Dynasty, late in the 14th century B.C. For the administration of justice, the monarch looked for "people discreet and of good character, knowing how to judge the inmost thoughts, obedient to the instructions of the palace, and to the laws of the throne hall."

Horemhab claims to have taught these judges "the right course of life by guiding them to the truth." His advice to them was: "Do not associate with other people. Do not take bribes from others, for that will not turn out well." As the pharaoh advised his judges, he was clear in his warning concerning showing partiality: "Behold, (anyone) of you who makes common cause with another shall be for you as one who offends against truth."

These examples from Israel and Egypt demonstrate a common tradition in the ancient Near East about the appropriate administration of justice by legal officials. Bribes and partiality were not to be part of the system.

nor take a bribe, for a bribe blinds the eyes of the
wise and twists the words of the righteous. 20You
shall follow what is altogether just, that you may
live and inherit the land which the LORD your
God is giving you.

21"You shall not plant for yourself any tree,
as a wooden image, near the altar which you
build for yourself to the LORD your God. 22You
shall not set up a *sacred* pillar, which the LORD
your God hates.

17 1"You shall not sacrifice to the LORD your
God a bull or sheep which has any blem-
ish *or* defect, for that *is* an abomination to the
LORD your God.

2"If there is found among you, within any of
your gates which the LORD your God gives you, a
man or a woman who has been wicked in the sight
of the LORD your God, in transgressing His
covenant, 3who has gone and served other gods
and worshiped them, either the sun or moon or
any of the host of heaven, which I have not com-
manded, 4and it is told you, and you hear *of it,*
then you shall inquire diligently. And if *it is* indeed
true *and* certain that such an abomination has
been committed in Israel, 5then you shall bring out
to your gates that man or woman who has commit-
ted that wicked thing, and shall stone to death that
man or woman with stones. 6Whoever is deserving
of death shall be put to death on the testimony of
two or three witnesses; he shall not be put to death
on the testimony of one witness. 7The hands of the
witnesses shall be the first against him to put him
to death, and afterward the hands of all the people.
So you shall put away the evil from among you.

8"If a matter arises which is too hard for you
to judge, between degrees of guilt for bloodshed,
between one judgment or another, or between
one punishment or another, matters of contro-
versy within your gates, then you shall arise and
go up to the place which the LORD your God
chooses. 9And you shall come to the priests, the
Levites, and to the judge *there* in those days, and
inquire *of them;* they shall pronounce upon you
the sentence of judgment. 10You shall do accord-
ing to the sentence which they pronounce upon
you in that place which the LORD chooses. And
you shall be careful to do according to all that
they order you. 11According to the sentence of
the law in which they instruct you, according to
the judgment which they tell you, you shall do;
you shall not turn aside *to* the right hand or *to*
the left from the sentence which they pronounce
upon you. 12Now the man who acts presumptu-
ously and will not heed the priest who stands to
minister there before the LORD your God, or the
judge, that man shall die. So you shall put away
the evil from Israel. 13And all the people shall
hear and fear, and no longer act presumptuously.

Principles Governing Kings

14"When you come to the land which the
LORD your God is giving you, and possess it and
dwell in it, and say, 'I will set a king over me like
all the nations that *are* around me,' 15you shall
surely set a king over you whom the LORD your
God chooses; *one* from among your brethren you
shall set as king over you; you may not set a for-
eigner over you, who *is* not your brother. 16But he
shall not multiply horses for himself, nor cause
the people to return to Egypt to multiply horses,
for the LORD has said to you, 'You shall not return
that way again.' 17Neither shall he multiply wives
for himself, lest his heart turn away; nor shall he
greatly multiply silver and gold for himself.

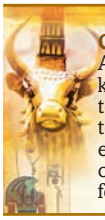
18"Also it shall be, when he sits on the throne
of his kingdom, that he shall write for himself a
copy of this law in a book, from *the one* before
the priests, the Levites. 19And it shall be with him,
and he shall read it all the days of his life, that he
may learn to fear the LORD his God and be careful
to observe all the words of this law and these
statutes, 20that his heart may not be lifted above
his brethren, that he may not turn aside from the
commandment *to* the right hand or *to* the left,
and that he may prolong *his* days in his kingdom,
he and his children in the midst of Israel.

The Portion of the Priests and Levites

18 1"The priests, the Levites—all the tribe of
Levi—shall have no part nor inheritance
with Israel; they shall eat the offerings of the
LORD made by fire, and His portion. 2Therefore
they shall have no inheritance among their
brethren; the LORD is their inheritance, as He said
to them.

3"And this shall be the priest's due from the
people, from those who offer a sacrifice, whether
it is bull or sheep: they shall give to the priest the
shoulder, the cheeks, and the stomach. 4The first-
fruits of your grain and your new wine and your
oil, and the first of the fleece of your sheep, you
shall give him. 5For the LORD your God has chosen
him out of all your tribes to stand to minister in
the name of the LORD, him and his sons forever.

6"So if a Levite comes from any of your
gates, from where he dwells among all Israel, and
comes with all the desire of his mind to the place
which the LORD chooses, 7then he may serve in



Cults & Supernatural
Ancient society was permeated with different kinds of magic (Deut. 18:10). It was practiced to foretell the future, to influence events, and to counter evil, including the magic of an enemy. The one God cannot be controlled or manipulated, and consequently His law forbids any magic, whatever its intent.

Omens, Spells, and Other Abominations (Deut. 18:10, 11)

The Law of Moses banned all forms of foreign practices of divination. The various practices listed in Deut. 18:10, 11 were viewed as a subsidiary of magic. Often employed for divinatory oracles, these methods attempted to learn the will of the gods or to obtain knowledge of the future by other supernatural means. Sometimes the intent was to influence supernatural powers. All such practices were considered abominations of the Canaanite peoples (18:9, 13) and, as such, were forbidden in Israel.

All forms of divination were distinguished from inquiries of Israel's God. The use of the Urim and Thummim, the ephod, lots, and dreams were all legitimate methods of seeking Yahweh's will (1 Sam. 14:41; 23:9–12; 28:6). Divination practices, such as consulting a medium (1 Sam. 28:7–20), however, were illegitimate, even though some were believed to have power. They were not considered to be connected with the gods, but instead were seen as magic or wisdom arts, revealing secrets of God in a perverted way. Thus, the divinator trusted in signs and omens and in human wisdom rather than in God.

An example of pagan divination was teratoscopy, the omen interpretation of birth anomalies. One omen portends: "If an anomalous birth has eight feet and two tails, a prince will seize universal kingship." Moreover, the recorder of this omen mentions a hunter who claimed that when his sow gave birth, the offspring did in fact have eight feet and two tails. Thus, this omen was preserved for posterity. In Israel, the law was clear: "There shall not be found among you . . . one who interprets omens" (18:10).

the name of the LORD his God as all his brethren
the Levites *do,* who stand there before the LORD.
8 They shall have equal portions to eat, besides
what comes from the sale of his inheritance.

Avoid Wicked Customs

9 "When you come into the land which the
LORD your God is giving you, you shall not learn to
follow the abominations of those nations. 10 There
shall not be found among you *anyone* who makes
his son or his daughter pass through the fire, *or*
one who practices witchcraft, *or* a soothsayer, or
one who interprets omens, or a sorcerer, 11 or one
who conjures spells, or a medium, or a spiritist, or
one who calls up the dead. 12 For all who do these
things *are* an abomination to the LORD, and be-
cause of these abominations the LORD your God
drives them out from before you. 13 You shall be
blameless before the LORD your God. 14 For these
nations which you will dispossess listened to
soothsayers and diviners; but as for you, the LORD
your God has not appointed such for you.

A New Prophet Like Moses

15 "The LORD your God will raise up for you a
Prophet like me from your midst, from your
brethren. Him you shall hear, 16 according to all
you desired of the LORD your God in Horeb in the
day of the assembly, saying, 'Let me not hear
again the voice of the LORD my God, nor let me
see this great fire anymore, lest I die.'

17 "And the LORD said to me: 'What they have
spoken is good. 18 I will raise up for them a Prophet
like you from among their brethren, and will put
My words in His mouth, and He shall speak to
them all that I command Him. 19 And it shall be
that whoever will not hear My words, which He
speaks in My name, I will require *it* of him. 20 But
the prophet who presumes to speak a word in My
name, which I have not commanded him to speak,
or who speaks in the name of other gods, that
prophet shall die.' 21 And if you say in your heart,
'How shall we know the word which the LORD
has not spoken?'— 22 when a prophet speaks in
the name of the LORD, if the thing does not hap-
pen or come to pass, that *is* the thing which the
LORD has not spoken; the prophet has spoken it
presumptuously; you shall not be afraid of him.

Three Cities of Refuge

19 1 "When the LORD your God has cut off the
nations whose land the LORD your God is
giving you, and you dispossess them and dwell
in their cities and in their houses, 2 you shall sepa-
rate three cities for yourself in the midst of your
land which the LORD your God is giving you to
possess. 3 You shall prepare roads for yourself,
and divide into three parts the territory of your
land which the LORD your God is giving you to
inherit, that any manslayer may flee there.

4 "And this *is* the case of the manslayer who
flees there, that he may live: Whoever kills his
neighbor unintentionally, not having hated him
in time past— 5 as when *a man* goes to the woods
with his neighbor to cut timber, and his hand
swings a stroke with the ax to cut down the tree,
and the head slips from the handle and strikes
his neighbor so that he dies—he shall flee to one
of these cities and live; 6 lest the avenger of
blood, while his anger is hot, pursue the
manslayer and overtake him, because the way is
long, and kill him, though he *was* not deserving
of death, since he had not hated the victim in
time past. 7 Therefore I command you, saying,
'You shall separate three cities for yourself.'

8 "Now if the LORD your God enlarges your
territory, as He swore to your fathers, and gives
you the land which He promised to give to your
fathers, 9 and if you keep all these command-
ments and do them, which I command you today,
to love the LORD your God and to walk always in
His ways, then you shall add three more cities for

yourself besides these three, [10]lest innocent blood
be shed in the midst of your land which the LORD
your God is giving you *as* an inheritance, and
thus guilt of bloodshed be upon you.
[11]"But if anyone hates his neighbor, lies in
wait for him, rises against him and strikes him
mortally, so that he dies, and he flees to one of
these cities, [12]then the elders of his city shall send
and bring him from there, and deliver him over to
the hand of the avenger of blood, that he may
die. [13]Your eye shall not pity him, but you shall
put away *the guilt of* innocent blood from Israel,
that it may go well with you.

Property Boundaries

[14]"You shall not remove your neighbor's
landmark, which the men of old have set, in your
inheritance which you will inherit in the land
that the LORD your God is giving you to possess.

The Law Concerning Witnesses

[15]"One witness shall not rise against a man
concerning any iniquity or any sin that he com-
mits; by the mouth of two or three witnesses the
matter shall be established. [16]If a false witness
rises against any man to testify against him of
wrongdoing, [17]then both men in the controversy
shall stand before the LORD, before the priests
and the judges who serve in those days. [18]And
the judges shall make careful inquiry, and in-
deed, *if* the witness *is* a false witness, who has
testified falsely against his brother, [19]then you
shall do to him as he thought to have done to his
brother; so you shall put away the evil from
among you. [20]And those who remain shall hear
and fear, and hereafter they shall not again com-
mit such evil among you. [21]Your eye shall not
pity: life *shall be* for life, eye for eye, tooth for
tooth, hand for hand, foot for foot.

Principles Governing Warfare

20 [1]"When you go out to battle against your
enemies, and see horses and chariots *and*
people more numerous than you, do not be afraid
of them; for the LORD your God *is* with you, who
brought you up from the land of Egypt. [2]So it
shall be, when you are on the verge of battle, that
the priest shall approach and speak to the people.
[3]And he shall say to them, 'Hear, O Israel: Today
you are on the verge of battle with your enemies.
Do not let your heart faint, do not be afraid, and
do not tremble or be terrified because of them;
[4]for the LORD your God *is* He who goes with you,
to fight for you against your enemies, to save you.'
[5]"Then the officers shall speak to the people,
saying: 'What man *is there* who has built a new
house and has not dedicated it? Let him go and re-
turn to his house, lest he die in the battle and an-
other man dedicate it. [6]Also what man *is there* who
has planted a vineyard and has not eaten of it? Let
him go and return to his house, lest he die in the
battle and another man eat of it. [7]And what man *is
there* who is betrothed to a woman and has not
married her? Let him go and return to his house,
lest he die in the battle and another man marry her.'
[8]"The officers shall speak further to the peo-
ple, and say, 'What man *is there who is* fearful
and fainthearted? Let him go and return to his
house, lest the heart of his brethren faint[a] like his
heart.' [9]And so it shall be, when the officers have
finished speaking to the people, that they shall
make captains of the armies to lead the people.
[10]"When you go near a city to fight against
it, then proclaim an offer of peace to it. [11]And it
shall be that if they accept your offer of peace,

20:8 [a]Following Masoretic Text and Targum; Samaritan Pentateuch, Septuagint, Syriac, and Vulgate read *lest he make his brother's heart faint*.

Bows were the most characteristic weapons of warfare in the Old Testament period, serving often as the decisive element in a battle.

Chariots served as mobile firing platforms and could bring great firepower quickly to the key point of the battle.

Finding a Dead Body (Deut. 21:1–9)

If a dead person was found in an open field, the Israelite people performed a very specific ritual (Deut. 21:1–9). In the event that an innocent person was murdered and no one was apprehended, the whole nation was held responsible. Therefore a sacrifice had to be made for all the people.

Finding a slain stranger in the open country was not a phenomenon unique to Israel. Hittite laws, compiled in the mid-2nd millennium B.C. in central Anatolia, also dealt with this issue, but with a different response than that of Deut. 21.

One Hittite law reads: "If a man is killed on the field (or) fallow of another man, in case he is a free man, he shall give field (and) fallow, house (and) 1½ lbs. of silver. In case it is a woman, he shall give 3 pounds of silver." Thus, according to Hittite law, the family of a murder victim would be compensated by the property owner of the land where the murder occurred.

Both the Israelites and Hittites had provisions regarding the community nearest to where the body of a slain person was found. In Israel, the leaders were instructed to "measure the distance from the slain man to the surrounding cities" (Deut. 21:2), and the elders of the nearest city were required to perform a ritual, killing a heifer to remove guilt from the community. The Hittites also measured: "a distance of three leagues in one direction and a distance of three leagues in the other direction." The village that fell within the measured area was required to pay compensation.

The Israelite and Hittite laws differ in some aspects. The Hittite text is devoid of the ritual significance found in Deut. 21, and therefore no provisions were made to pacify a deity that may have been offended by the death (presumably a homicide). For her part, Israel made no attempt to compensate the victim's family. Both cultures, however, had a sense of corporate responsibility, requiring certain actions of the nearest community.

and open to you, then all the people *who are*
found in it shall be placed under tribute to you,
and serve you. 12Now if *the city* will not make
peace with you, but war against you, then you
shall besiege it. 13And when the LORD your God
delivers it into your hands, you shall strike every
male in it with the edge of the sword. 14But the
women, the little ones, the livestock, and all that
is in the city, all its spoil, you shall plunder for
yourself; and you shall eat the enemies' plunder
which the LORD your God gives you. 15Thus you
shall do to all the cities *which are* very far from
you, which *are* not of the cities of these nations.
16"But of the cities of these peoples which
the LORD your God gives you *as* an inheritance,
you shall let nothing that breathes remain alive,
17but you shall utterly destroy them: the Hittite
and the Amorite and the Canaanite and the Per-
izzite and the Hivite and the Jebusite, just as the
LORD your God has commanded you, 18lest they
teach you to do according to all their abomina-
tions which they have done for their gods, and
you sin against the LORD your God.
19"When you besiege a city for a long time,
while making war against it to take it, you shall
not destroy its trees by wielding an ax against
them; if you can eat of them, do not cut them
down to use in the siege, for the tree of the field
is man's *food.* 20Only the trees which you know
are not trees for food you may destroy and cut
down, to build siegeworks against the city that
makes war with you, until it is subdued.

The Law Concerning Unsolved Murder

21 1"If *anyone* is found slain, lying in the
field in the land which the LORD your God
is giving you to possess, *and* it is not known who
killed him, 2then your elders and your judges
shall go out and measure *the distance* from the
slain man to the surrounding cities. 3And it shall
be *that* the elders of the city nearest to the slain
man will take a heifer which has not been
worked *and* which has not pulled with a yoke.
4The elders of that city shall bring the heifer
down to a valley with flowing water, which is nei-
ther plowed nor sown, and they shall break the
heifer's neck there in the valley. 5Then the priests,
the sons of Levi, shall come near, for the LORD
your God has chosen them to minister to Him and
to bless in the name of the LORD; by their word
every controversy and every assault shall be *set-
tled.* 6And all the elders of that city nearest to the
slain *man* shall wash their hands over the heifer
whose neck was broken in the valley. 7Then they
shall answer and say, 'Our hands have not shed
this blood, nor have our eyes seen *it.* 8Provide
atonement, O LORD, for Your people Israel, whom
You have redeemed, and do not lay innocent
blood to the charge of Your people Israel.' And
atonement shall be provided on their behalf for
the blood. 9So you shall put away the *guilt of* in-
nocent blood from among you when you do *what
is* right in the sight of the LORD.

Female Captives

10"When you go out to war against your ene-
mies, and the LORD your God delivers them into
your hand, and you take them captive, 11and you
see among the captives a beautiful woman, and
desire her and would take her for your wife,
12then you shall bring her home to your house,
and she shall shave her head and trim her nails.
13She shall put off the clothes of her captivity,
remain in your house, and mourn her father and

her mother a full month; after that you may go in
to her and be her husband, and she shall be your
wife. 14And it shall be, if you have no delight in
her, then you shall set her free, but you certainly
shall not sell her for money; you shall not treat
her brutally, because you have humbled her.

Firstborn Inheritance Rights

15"If a man has two wives, one loved and the
other unloved, and they have borne him children,
both the loved and the unloved, and *if* the first-
born son is of her who is unloved, 16then it shall
be, on the day he bequeaths his possessions to
his sons, *that* he must not bestow firstborn sta-
tus on the son of the loved wife in preference to
the son of the unloved, the *true* firstborn. 17But
he shall acknowledge the son of the unloved wife
as the firstborn by giving him a double portion
of all that he has, for he *is* the beginning of his
strength; the right of the firstborn *is* his.

The Rebellious Son

18"If a man has a stubborn and rebellious
son who will not obey the voice of his father or
the voice of his mother, and *who,* when they have
chastened him, will not heed them, 19then his fa-
ther and his mother shall take hold of him and
bring him out to the elders of his city, to the gate
of his city. 20And they shall say to the elders of
his city, 'This son of ours is stubborn and rebel-
lious; he will not obey our voice; he is a glutton
and a drunkard.' 21Then all the men of his city
shall stone him to death with stones; so you shall
put away the evil from among you, and all Israel
shall hear and fear.

Miscellaneous Laws

22"If a man has committed a sin deserving of
death, and he is put to death, and you hang him
on a tree, 23his body shall not remain overnight
on the tree, but you shall surely bury him that
day, so that you do not defile the land which the
LORD your God is giving you *as* an inheritance;
for he who is hanged *is* accursed of God.

TIME CAPSULE 	1295 to 1275 B.C.
1295–1294	Ramesses I founds Egypt's 19th Dynasty
1294–1279	Seti I, pharaoh of Egypt
1294	Seti I drives Hittites from southern Syria
1279–1213	Ramesses II, pharaoh of Egypt
1279	Ramesses II oversees a great building program in Egypt
1275	Moses leads exodus from Egypt (based on late Exodus)

22 1"You shall not see your brother's ox or his
sheep going astray, and hide yourself
from them; you shall certainly bring them back
to your brother. 2And if your brother *is* not near
you, or if you do not know him, then you shall
bring it to your own house, and it shall remain
with you until your brother seeks it; then you
shall restore it to him. 3You shall do the same
with his donkey, and so shall you do with his gar-
ment; with any lost thing of your brother's,
which he has lost and you have found, you shall
do likewise; you must not hide yourself.

4"You shall not see your brother's donkey or
his ox fall down along the road, and hide your-
self from them; you shall surely help him lift
them up again.

5"A woman shall not wear anything that per-
tains to a man, nor shall a man put on a woman's
garment, for all who do so *are* an abomination to
the LORD your God.

6"If a bird's nest happens to be before you
along the way, in any tree or on the ground, with
young ones or eggs, with the mother sitting on
the young or on the eggs, you shall not take the
mother with the young; 7you shall surely let the
mother go, and take the young for yourself, that
it may be well with you and *that* you may pro-
long *your* days.

8"When you build a new house, then you
shall make a parapet for your roof, that you may
not bring guilt of bloodshed on your household
if anyone falls from it.

9"You shall not sow your vineyard with dif-
ferent kinds of seed, lest the yield of the seed
which you have sown and the fruit of your vine-
yard be defiled.

10"You shall not plow with an ox and a don-
key together.

11"You shall not wear a garment of different
sorts, *such as* wool and linen mixed together.

12"You shall make tassels on the four corners
of the clothing with which you cover *yourself.*

Laws of Sexual Morality

13"If any man takes a wife, and goes in to
her, and detests her, 14and charges her with
shameful conduct, and brings a bad name on her,
and says, 'I took this woman, and when I came to
her I found she *was* not a virgin,' 15then the father
and mother of the young woman shall take and
bring out *the evidence of* the young woman's vir-
ginity to the elders of the city at the gate. 16And
the young woman's father shall say to the elders,
'I gave my daughter to this man as wife, and he
detests her. 17Now he has charged her with
shameful conduct, saying, "I found your daugh-
ter *was* not a virgin," and yet these *are the evi-
dences of* my daughter's virginity.' And they shall

The Slandered Bride from Nippur (Deut. 22:13–19)

Israelite society had laws governing how a husband could treat a new wife. The law of Deut. 22:13–19 prohibits a man from obtaining a divorce merely by questioning her virginity and slandering her name (22:14). A woman so accused was permitted to produce evidence of her fidelity. Should she be vindicated, the husband was fined 100 shekels of silver and forbidden to divorce her for the rest of his life (22:19).

Rejecting a new wife was not unique to Israel. A Sumerian marriage contract from Nippur describes a certain Enlil-issu, a priest of Enlil (the chief deity of the Sumerian pantheon). Enlil-issu took the woman Ama-sukkal as his wife, and the new wife brought 19 shekels of silver to her spouse. The contract stipulates that if Enlil-issu rejects his bride, the 19 shekels must be returned, as well as a half mina of silver (approximately 30 shekels). If the wife rejects her husband, the payment is exactly the same. No reasons are given for the potential separation.

All did not go well. Later on, the couple had their day in court, apparently before the consummation of the marriage. Ama-sukkal was not convicted of speaking against her husband, but Enlil-issu was convicted of slandering and abusing his wife, to which he responded, "You may convict me (even) more than now; (still) I will not marry her. Let them imprison me and (then) I will pay the money (instead)."

There are differences between the Israelite and Sumerian laws. The virginity of the Sumerian bride is not an issue in the Nippur contract, while virginity was the primary issue in the Israelite law. Nevertheless, we see that in both cultures a new bride was protected to some degree from being rejected unjustly, slandered, and consequently divorced.

spread the cloth before the elders of the city.
18Then the elders of that city shall take that man
and punish him; 19and they shall fine him one
hundred *shekels* of silver and give *them* to the fa-
ther of the young woman, because he has
brought a bad name on a virgin of Israel. And
she shall be his wife; he cannot divorce her all his
days.

20"But if the thing is true, *and evidences of*
virginity are not found for the young woman,
21then they shall bring out the young woman to
the door of her father's house, and the men of
her city shall stone her to death with stones, be-
cause she has done a disgraceful thing in Israel,
to play the harlot in her father's house. So you
shall put away the evil from among you.

22"If a man is found lying with a woman mar-
ried to a husband, then both of them shall die—
the man that lay with the woman, and the woman;
so you shall put away the evil from Israel.

23"If a young woman *who is* a virgin is be-
trothed to a husband, and a man finds her in the
city and lies with her, 24then you shall bring them
both out to the gate of that city, and you shall
stone them to death with stones, the young
woman because she did not cry out in the city,
and the man because he humbled his neighbor's
wife; so you shall put away the evil from among
you.

25"But if a man finds a betrothed young
woman in the countryside, and the man forces
her and lies with her, then only the man who lay
with her shall die. 26But you shall do nothing to
the young woman; *there is* in the young woman
no sin *deserving* of death, for just as when a man
rises against his neighbor and kills him, even so
is this matter. 27For he found her in the country-
side, *and* the betrothed young woman cried out,
but *there was* no one to save her.

28"If a man finds a young woman *who is* a
virgin, who is not betrothed, and he seizes her
and lies with her, and they are found out, 29then
the man who lay with her shall give to the young
woman's father fifty *shekels* of silver, and she
shall be his wife because he has humbled her; he
shall not be permitted to divorce her all his days.

30"A man shall not take his father's wife, nor
uncover his father's bed.

Those Excluded from the Congregation

23 1"He who is emasculated by crushing or
mutilation shall not enter the assembly of
the LORD.

2"One of illegitimate birth shall not enter the
assembly of the LORD; even to the tenth genera-
tion none of his *descendants* shall enter the as-
sembly of the LORD.

3"An Ammonite or Moabite shall not enter
the assembly of the LORD; even to the tenth gen-
eration none of his *descendants* shall enter the
assembly of the LORD forever, 4because they did
not meet you with bread and water on the road
when you came out of Egypt, and because they
hired against you Balaam the son of Beor from
Pethor of Mesopotamia,[a] to curse you. 5Neverthe-
less the LORD your God would not listen to Ba-
laam, but the LORD your God turned the curse
into a blessing for you, because the LORD your
God loves you. 6You shall not seek their peace
nor their prosperity all your days forever.

7"You shall not abhor an Edomite, for he *is*
your brother. You shall not abhor an Egyptian,
because you were an alien in his land. 8The chil-
dren of the third generation born to them may
enter the assembly of the LORD.

23:4 [a]Hebrew *Aram Naharaim*

Cleanliness of the Campsite

9"When the army goes out against your enemies, then keep yourself from every wicked thing.
10If there is any man among you who becomes unclean by some occurrence in the night, then he shall go outside the camp; he shall not come inside the camp. 11But it shall be, when evening comes, that he shall wash with water; and when the sun sets, he may come into the camp.

12"Also you shall have a place outside the camp, where you may go out; 13and you shall have an implement among your equipment, and when you sit down outside, you shall dig with it and turn and cover your refuse. 14For the LORD your God walks in the midst of your camp, to deliver you and give your enemies over to you; therefore your camp shall be holy, that He may see no unclean thing among you, and turn away from you.

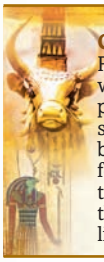
Miscellaneous Laws

15"You shall not give back to his master the slave who has escaped from his master to you. 16He may dwell with you in your midst, in the place which he chooses within one of your gates, where it seems best to him; you shall not oppress him.

17"There shall be no *ritual* harlot[a] of the daughters of Israel, or a perverted[b] one of the sons of Israel. 18You shall not bring the wages of a harlot or the price of a dog to the house of the LORD your God for any vowed offering, for both of these *are* an abomination to the LORD your God.

19"You shall not charge interest to your brother—interest on money *or* food *or* anything that is lent out at interest. 20To a foreigner you may charge interest, but to your brother you shall not charge interest, that the LORD your God may bless you in all to which you set your hand in the land which you are entering to possess.

21"When you make a vow to the LORD your God, you shall not delay to pay it; for the LORD your God will surely require it of you, and it would be sin to you. 22But if you abstain from vowing, it shall not be sin to you. 23That which has gone from your lips you shall keep and perform, for you voluntarily vowed to the LORD your God what you have promised with your mouth.



Cults & Supernatural

Ritual harlots, known as cultic prostitutes, were forbidden in Israel (Deut. 23:17). Sacred prostitution and sexual rituals, practiced in shrines by the Phoenicians, and probably also by the Canaanites, were thought to bring fertility to the land. The connection of prostitutes with religion and ritual is hinted at in the Bible, but no details are explained, and little is really known about it.

24"When you come into your neighbor's vineyard, you may eat your fill of grapes at your pleasure, but you shall not put *any* in your container. 25When you come into your neighbor's standing grain, you may pluck the heads with your hand, but you shall not use a sickle on your neighbor's standing grain.

Law Concerning Divorce

24 1"When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some uncleanness in her, and he writes her a certificate of divorce, puts *it* in her hand, and sends her out of his house, 2when she has departed from his house, and goes and becomes another man's *wife,* 3*if* the latter husband detests her and writes her a certificate of divorce, puts *it* in her hand, and sends her out of his house, or if the latter husband dies who took her as his wife, 4*then* her former husband who divorced her must not take her back to be his wife after she has been defiled; for that *is* an abomination before the LORD, and you shall not bring sin on the land which the LORD your God is giving you *as* an inheritance.

Miscellaneous Laws

5"When a man has taken a new wife, he shall not go out to war or be charged with any business; he shall be free at home one year, and bring happiness to his wife whom he has taken.

6"No man shall take the lower or the upper millstone in pledge, for he takes *one's* living in pledge.

7"If a man is found kidnapping any of his brethren of the children of Israel, and mistreats him or sells him, then that kidnapper shall die; and you shall put away the evil from among you.

8"Take heed in an outbreak of leprosy, that you carefully observe and do according to all that the priests, the Levites, shall teach you; just as I commanded them, *so* you shall be careful to do.
9Remember what the LORD your God did to Miriam on the way when you came out of Egypt!

10"When you lend your brother anything, you shall not go into his house to get his pledge.
11You shall stand outside, and the man to whom you lend shall bring the pledge out to you. 12And if the man *is* poor, you shall not keep his pledge overnight. 13You shall in any case return the pledge to him again when the sun goes down, that he may sleep in his own garment and bless you; and it shall be righteousness to you before the LORD your God.

23:17 [a]Hebrew *qedeshah,* feminine of *qadesh* (see note *b*)
[b]Hebrew *qadesh,* that is, one practicing sodomy and prostitution in religious rituals

Taking Off the Sandals (Deut. 25:5–10)

The countries of the Bible are warm and dry much of the year. Although shoes, covering the entire foot, are sometimes depicted in ancient pictures, sandals were the natural and more common foot covering for that climate. The simple act of removing a sandal carried symbolic meaning for ancient people.

Sandals were such personal items that they symbolically represented their owner in some legal transactions. In one type of business transaction, removal of the sandal confirmed an exchange of buying and selling. Such an exchange could even include the acquisition of a wife (Ruth 4:7–10). Yet a different legal transaction involved the breakdown of family and social obligations. A woman had a right to bear children to her deceased husband. If her brother-in-law refused her that right, she could publicly humiliate him, indicating such by removing his sandal (Deut. 25:7–10).

Sandals were also removed to symbolize the presence of holy ground. Because shoes tread through dust and dirt, they are symbolically dirty to Muslims; thus, they are taken off before entering holy places like mosques. This Muslim custom reflects the attitude that shoes, dirty as they are, should not desecrate holy places. This same attitude appears in the Old Testament. Both Moses before the burning bush (Ex. 3:5) and Joshua before the "Commander of the LORD's army" (Josh. 5:15) were instructed to remove their sandals, for they stood on "holy ground."

14"You shall not oppress a hired servant *who*
is poor and needy, *whether* one of your brethren
or one of the aliens who *is* in your land within
your gates. 15Each day you shall give *him* his
wages, and not let the sun go down on it, for he *is*
poor and has set his heart on it; lest he cry out
against you to the LORD, and it be sin to you.
16"Fathers shall not be put to death for *their*
children, nor shall children be put to death for
their fathers; a person shall be put to death for
his own sin.
17"You shall not pervert justice due the
stranger or the fatherless, nor take a widow's
garment as a pledge. 18But you shall remember
that you were a slave in Egypt, and the LORD
your God redeemed you from there; therefore I
command you to do this thing.
19"When you reap your harvest in your field,
and forget a sheaf in the field, you shall not go
back to get it; it shall be for the stranger, the father-
less, and the widow, that the LORD your God may
bless you in all the work of your hands. 20When
you beat your olive trees, you shall not go over
the boughs again; it shall be for the stranger, the
fatherless, and the widow. 21When you gather the
grapes of your vineyard, you shall not glean *it*
afterward; it shall be for the stranger, the father-
less, and the widow. 22And you shall remember
that you were a slave in the land of Egypt; there-
fore I command you to do this thing.
25 1"If there is a dispute between men, and
they come to court, that *the judges* may
judge them, and they justify the righteous and
condemn the wicked, 2then it shall be, if the
wicked man deserves to be beaten, that the judge
will cause him to lie down and be beaten in his
presence, according to his guilt, with a certain
number of blows. 3Forty blows he may give him
and no more, lest he should exceed this and beat
him with many blows above these, and your
brother be humiliated in your sight.
4"You shall not muzzle an ox while it treads
out *the grain.*

Marriage Duty of the Surviving Brother

5"If brothers dwell together, and one of them
dies and has no son, the widow of the dead man
shall not be *married* to a stranger outside *the fam-
ily;* her husband's brother shall go in to her, take
her as his wife, and perform the duty of a hus-
band's brother to her. 6And it shall be *that* the first-
born son which she bears will succeed to the name
of his dead brother, that his name may not be blot-
ted out of Israel. 7But if the man does not want to
take his brother's wife, then let his brother's wife
go up to the gate to the elders, and say, 'My hus-
band's brother refuses to raise up a name to his
brother in Israel; he will not perform the duty of
my husband's brother.' 8Then the elders of his city
shall call him and speak to him. But *if* he stands
firm and says, 'I do not want to take her,' 9then his
brother's wife shall come to him in the presence of
the elders, remove his sandal from his foot, spit in
his face, and answer and say, 'So shall it be done to
the man who will not build up his brother's house.'

TIME CAPSULE 	1275 to 1273 B.C.
1275–1235	The 40 years of wilderness wandering (based on late Exodus)
1274	Israelites depart from Mount Sinai (based on late Exodus)
1274	Ramesses II fights the Hittites at Kadesh, both sides using chariots
1274	Ramesses II suffers defeat against the Hittites
1273–1076	Middle Assyrian Empire
1273–1244	Shalmaneser I of Assyria boasts of conquering the Hittites, the Arameans, and Mitanni

Middle Assyrian Laws (Deut. 25:11, 12)

A number of the laws in the Pentateuch have literary parallels in the law codes of Mesopotamia. These codes include the Laws of Eshnunna and the Code of Hammurabi. The Middle Assyrian laws, however, are closer in time and subject matter to the biblical laws than are the compilations of Eshnunna and Hammurabi.

The law of Deut. 25:11, 12 addresses the case of a woman who intervenes in a fight between her husband and another man. The punishment—cutting off her hand—seems by modern standards to be both harsh and crude. This biblical law, however, was not out of place in the culture of that ancient time.

One Middle Assyrian law offers a fairly close parallel to the Deuteronomy law: "If a woman injures the testicles of a man in a fight, one of her fingers shall be cut off." The law establishes a more severe penalty if the man's "second testicle becomes affected from the first" or if the woman "injures the second testicle (too)." The Assyrian document is partly broken and unreadable, but possibly indicates that the woman who damages both of a man's testicles would have her eyes put out.

Such punishments are inappropriate in our legal systems today. Nevertheless, we can observe similarities between Israel's laws recorded in the Bible and the laws of other ancient cultures, such as the Sumerians, Babylonians, Assyrians, and Hittites. These parallels illustrate a shared legal tradition that existed throughout the ancient Near East. Apparently, certain social norms were accepted by both Israel and the neighboring peoples.

10And his name shall be called in Israel, 'The house of him who had his sandal removed.'

Miscellaneous Laws

11"If *two* men fight together, and the wife of one draws near to rescue her husband from the hand of the one attacking him, and puts out her hand and seizes him by the genitals, 12then you shall cut off her hand; your eye shall not pity *her.*

13"You shall not have in your bag differing weights, a heavy and a light. 14You shall not have in your house differing measures, a large and a small. 15You shall have a perfect and just weight, a perfect and just measure, that your days may be lengthened in the land which the LORD your God is giving you. 16For all who do such things, all who behave unrighteously, *are* an abomination to the LORD your God.

Destroy the Amalekites

17"Remember what Amalek did to you on the way as you were coming out of Egypt, 18how he met you on the way and attacked your rear ranks, all the stragglers at your rear, when you *were* tired and weary; and he did not fear God. 19Therefore it shall be, when the LORD your God has given you rest from your enemies all around, in the land which the LORD your God is giving you to possess *as* an inheritance, *that* you will blot out the remembrance of Amalek from under heaven. You shall not forget.

Trade & Economics
Without a bureau of standards, uniformity in weights and measures was difficult to achieve (Deut. 25:13). On the local level it was not impossible. Hellenistic cities put up standard measuring tables in public places. One from Thasos is made of stone with two basins cut into it, providing standards of about 8 and 16 quarts.

Offerings of Firstfruits and Tithes

26 1"And it shall be, when you come into the land which the LORD your God is giving you *as* an inheritance, and you possess it and dwell in it, 2that you shall take some of the first of all the produce of the ground, which you shall bring from your land that the LORD your God is giving you, and put *it* in a basket and go to the place where the LORD your God chooses to make His name abide. 3And you shall go to the one who is priest in those days, and say to him, 'I declare today to the LORD your[a] God that I have come to the country which the LORD swore to our fathers to give us.'

4"Then the priest shall take the basket out of your hand and set it down before the altar of the LORD your God. 5And you shall answer and say before the LORD your God: 'My father *was* a Syrian,[a] about to perish, and he went down to Egypt and dwelt there, few in number; and there he became a nation, great, mighty, and populous. 6But the Egyptians mistreated us, afflicted us, and laid hard bondage on us. 7Then we cried out to the LORD God of our fathers, and the LORD heard our voice and looked on our affliction and our labor and our oppression. 8So the LORD brought us out of Egypt with a mighty hand and with an outstretched arm, with great terror and with signs and wonders. 9He has brought us to this place and has given us this land, "a land flowing with milk and honey";[a] 10and now, behold, I have brought the firstfruits of the land which you, O LORD, have given me.'

"Then you shall set it before the LORD your God, and worship before the LORD your God. 11So you shall rejoice in every good *thing* which the LORD your God has given to you and your house,

26:3 [a]Septuagint reads *my.* 26:5 [a]Or *Aramean*
26:9 [a]Exodus 3:8

you and the Levite and the stranger who *is* among you.

12"When you have finished laying aside all the tithe of your increase in the third year—the year of tithing—and have given *it* to the Levite, the stranger, the fatherless, and the widow, so that they may eat within your gates and be filled, 13then you shall say before the LORD your God: 'I have removed the holy *tithe* from *my* house, and also have given them to the Levite, the stranger, the fatherless, and the widow, according to all Your commandments which You have commanded me; I have not transgressed Your commandments, nor have I forgotten *them.* 14I have not eaten any of it when in mourning, nor have I removed *any* of it for an unclean *use,* nor given *any* of it for the dead. I have obeyed the voice of the LORD my God, and have done according to all that You have commanded me. 15Look down from Your holy habitation, from heaven, and bless Your people Israel and the land which You have given us, just as You swore to our fathers, "a land flowing with milk and honey." '[a]

A Special People of God

16"This day the LORD your God commands you to observe these statutes and judgments; therefore you shall be careful to observe them with all your heart and with all your soul. 17Today you have proclaimed the LORD to be your God, and that you will walk in His ways and keep His statutes, His commandments, and His judgments, and that you will obey His voice. 18Also today the LORD has proclaimed you to be His special people, just as He promised you, that *you* should keep all His commandments, 19and that He will set you high above all nations which He has made, in praise, in name, and in honor, and that you may be a holy people to the LORD your God, just as He has spoken."

The Law Inscribed on Stones

27 1Now Moses, with the elders of Israel, commanded the people, saying: "Keep all the commandments which I command you today. 2And it shall be, on the day when you cross over the Jordan to the land which the LORD your God is giving you, that you shall set up for yourselves large stones, and whitewash them with lime. 3You shall write on them all the words of this law, when you have crossed over, that you may enter the land which the LORD your God is giving you, 'a land flowing with milk and honey,'[a] just as the LORD God of your fathers promised you. 4Therefore it shall be, when you have crossed over the Jordan, *that* on Mount Ebal you shall set up these stones, which I command you today, and you shall whitewash them with lime. 5And there you shall build an altar to the LORD your God, an altar of stones; you shall not use an iron *tool* on them. 6You shall build with whole stones the altar of the LORD your God, and offer burnt offerings on it to the LORD your God. 7You shall offer peace offerings, and shall eat there, and rejoice before the LORD your God. 8And you shall write very plainly on the stones all the words of this law."

9Then Moses and the priests, the Levites, spoke to all Israel, saying, "Take heed and listen, O Israel: This day you have become the people of the LORD your God. 10Therefore you shall obey the voice of the LORD your God, and observe His commandments and His statutes which I command you today."

Curses Pronounced from Mount Ebal

11And Moses commanded the people on the same day, saying, 12"These shall stand on Mount Gerizim to bless the people, when you have crossed over the Jordan: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin; 13and these shall stand on Mount Ebal to curse: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali.

14"And the Levites shall speak with a loud voice and say to all the men of Israel: 15'Cursed *is* the one who makes a carved or molded image, an abomination to the LORD, the work of the hands of the craftsman, and sets *it* up in secret.'

"And all the people shall answer and say, 'Amen!'

16'Cursed *is* the one who treats his father or his mother with contempt.'

"And all the people shall say, 'Amen!'

17'Cursed *is* the one who moves his neighbor's landmark.'

"And all the people shall say, 'Amen!'

18'Cursed *is* the one who makes the blind to wander off the road.'

"And all the people shall say, 'Amen!'

19'Cursed *is* the one who perverts the justice due the stranger, the fatherless, and widow.'

"And all the people shall say, 'Amen!'

20'Cursed *is* the one who lies with his father's wife, because he has uncovered his father's bed.'

"And all the people shall say, 'Amen!'

26:15 [a]Exodus 3:8 27:3 [a]Exodus 3:8

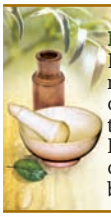
21"Cursed *is* the one who lies with any kind
of animal.'
"And all the people shall say, 'Amen!'
22"Cursed *is* the one who lies with his sister,
the daughter of his father or the daughter of his
mother.'
"And all the people shall say, 'Amen!'
23"Cursed *is* the one who lies with his
mother-in-law.'
"And all the people shall say, 'Amen!'
24"Cursed *is* the one who attacks his neigh-
bor secretly.'
"And all the people shall say, 'Amen!'
25"Cursed *is* the one who takes a bribe to slay
an innocent person.'
"And all the people shall say, 'Amen!'
26"Cursed *is* the one who does not confirm *all*
the words of this law by observing them.'
"And all the people shall say, 'Amen!' "

Blessings on Obedience

28 1"Now it shall come to pass, if you dili-
gently obey the voice of the LORD your
God, to observe carefully all His commandments
which I command you today, that the LORD your
God will set you high above all nations of the
earth. 2And all these blessings shall come upon
you and overtake you, because you obey the
voice of the LORD your God:
3"Blessed *shall* you *be* in the city, and blessed
shall you *be* in the country.
4"Blessed *shall be* the fruit of your body, the
produce of your ground and the increase of your
herds, the increase of your cattle and the off-
spring of your flocks.
5"Blessed *shall be* your basket and your
kneading bowl.
6"Blessed *shall* you *be* when you come in,
and blessed *shall* you *be* when you go out.
7"The LORD will cause your enemies who
rise against you to be defeated before your face;
they shall come out against you one way and flee
before you seven ways.
8"The LORD will command the blessing on
you in your storehouses and in all to which you
set your hand, and He will bless you in the land
which the LORD your God is giving you.
9"The LORD will establish you as a holy peo-
ple to Himself, just as He has sworn to you, if you
keep the commandments of the LORD your God
and walk in His ways. 10Then all peoples of the
earth shall see that you are called by the name of
the LORD, and they shall be afraid of you. 11And
the LORD will grant you plenty of goods, in the
fruit of your body, in the increase of your live-
stock, and in the produce of your ground, in the
land of which the LORD swore to your fathers to
give you. 12The LORD will open to you His good
treasure, the heavens, to give the rain to your land
in its season, and to bless all the work of your
hand. You shall lend to many nations, but you
shall not borrow. 13And the LORD will make you
the head and not the tail; you shall be above only,
and not be beneath, if you heed the command-
ments of the LORD your God, which I command
you today, and are careful to observe *them.* 14So
you shall not turn aside from any of the words
which I command you this day, *to* the right or the
left, to go after other gods to serve them.

Curses on Disobedience

15"But it shall come to pass, if you do not
obey the voice of the LORD your God, to observe
carefully all His commandments and His statutes
which I command you today, that all these curses
will come upon you and overtake you:
16"Cursed *shall* you *be* in the city, and cursed
shall you *be* in the country.
17"Cursed *shall be* your basket and your
kneading bowl.
18"Cursed *shall be* the fruit of your body and
the produce of your land, the increase of your
cattle and the offspring of your flocks.
19"Cursed *shall* you *be* when you come in,
and cursed *shall* you *be* when you go out.
20"The LORD will send on you cursing, confu-
sion, and rebuke in all that you set your hand to
do, until you are destroyed and until you perish
quickly, because of the wickedness of your doings
in which you have forsaken Me. 21The LORD will
make the plague cling to you until He has con-
sumed you from the land which you are going to
possess. 22The LORD will strike you with con-
sumption, with fever, with inflammation, with se-
vere burning fever, with the sword, with scorch-
ing, and with mildew; they shall pursue you until
you perish. 23And your heavens which *are* over
your head shall be bronze, and the earth which is
under you *shall be* iron. 24The LORD will change
the rain of your land to powder and dust; from
the heaven it shall come down on you until you
are destroyed.
25"The LORD will cause you to be defeated
before your enemies; you shall go out one way
against them and flee seven ways before them;
and you shall become troublesome to all the king-
doms of the earth. 26Your carcasses shall be food



Health & Medicine
In modern times the human reaction to trau-
ma and distress has been made the object
of scientific study. It is not a topic for every
time or every situation. In Deut. 28:34 the
Bible shows a seemingly modern awareness
of how the mind is assaulted and damaged
by cruelty, thus "driven mad."

The Curses of Disobedience (Deut. 28:30–34)

The various commandments and statutes established in the Law of Moses were to be obeyed. The solemn message of Deut. 28:15–68 is that disobedience would not be tolerated in Israel. They could enjoy blessings from God, or they could experience curses: their carcasses eaten by birds (28:26); their bodies plagued by incurable diseases (28:27); their wives raped (28:30). The list of miseries goes on throughout Deut. 28.

Curses were a part of covenants in the ancient world, and were intended to enforce the stipulations of the covenant. What jars our modern concepts of God is Israel's belief that it was their deity who would cause these curses if they violated the covenant. Several times in Deuteronomy are the words, "The LORD will . . ." (28:20–22, 24, 25, etc.). Israel was not unique in these beliefs concerning covenant curses. The grave consequences for disobedience are formally similar to the consequences other peoples faced for breaking treaties with their monarchs.

Esarhaddon, king of Assyria (680–669 B.C.), required subject states to accept a treaty of fidelity to both Esarhaddon and his successor(s). *The Vassal Treaties of Esarhaddon* contain in explicit detail the consequences for breaking the oaths, and reflect traditional curses found in Mesopotamian texts for at least 1,000 years before Esarhaddon.

A selection of gods in the Assyrian pantheon were called upon to enact various curses (very similar to Deut. 28) upon a disobedient vassal and his heirs. For example: Nergal would extinguish the life of the vassal, along with bringing carnage and pestilence; Ishtar would break the bow of the vassal in battle; Ninurta would kill the vassal with his bow and feed his carcass to the birds; the god Sin would clothe the vassal with leprosy; and Shamash would cause the individual to walk about in darkness. Last, all of the gods listed on the tablet would work to turn the vassal's soil into iron, and turn the rain in the sky over his land into copper.

for all the birds of the air and the beasts of the
earth, and no one shall frighten *them* away. 27The
LORD will strike you with the boils of Egypt,
with tumors, with the scab, and with the itch,
from which you cannot be healed. 28The LORD
will strike you with madness and blindness and
confusion of heart. 29And you shall grope at
noonday, as a blind man gropes in darkness; you
shall not prosper in your ways; you shall be only
oppressed and plundered continually, and no one
shall save *you.*

30"You shall betroth a wife, but another man
shall lie with her; you shall build a house, but
you shall not dwell in it; you shall plant a vineyard, but shall not gather its grapes. 31Your ox
shall be slaughtered before your eyes, but you
shall not eat of it; your donkey *shall be* violently
taken away from before you, and shall not be restored to you; your sheep *shall be* given to your
enemies, and you shall have no one to rescue
them. 32Your sons and your daughters *shall be*
given to another people, and your eyes shall look
and fail *with longing* for them all day long; and
there shall be no strength in your hand. 33A nation whom you have not known shall eat the fruit
of your land and the produce of your labor, and
you shall be only oppressed and crushed continually. 34So you shall be driven mad because of the
sight which your eyes see. 35The LORD will strike
you in the knees and on the legs with severe boils
which cannot be healed, and from the sole of
your foot to the top of your head.

36"The LORD will bring you and the king
whom you set over you to a nation which neither
you nor your fathers have known, and there you
shall serve other gods—wood and stone. 37And
you shall become an astonishment, a proverb,
and a byword among all nations where the LORD
will drive you.

38"You shall carry much seed out to the field
but gather little in, for the locust shall consume
it. 39You shall plant vineyards and tend *them,* but
you shall neither drink *of* the wine nor gather the
grapes; for the worms shall eat them. 40You shall
have olive trees throughout all your territory, but
you shall not anoint *yourself* with the oil; for your
olives shall drop off. 41You shall beget sons and
daughters, but they shall not be yours; for they
shall go into captivity. 42Locusts shall consume
all your trees and the produce of your land.

43"The alien who *is* among you shall rise
higher and higher above you, and you shall come
down lower and lower. 44He shall lend to you, but
you shall not lend to him; he shall be the head,
and you shall be the tail.

45"Moreover all these curses shall come upon
you and pursue and overtake you, until you are
destroyed, because you did not obey the voice of
the LORD your God, to keep His commandments
and His statutes which He commanded you.
46And they shall be upon you for a sign and a
wonder, and on your descendants forever.

47"Because you did not serve the LORD your
God with joy and gladness of heart, for the abundance of everything, 48therefore you shall serve
your enemies, whom the LORD will send against
you, in hunger, in thirst, in nakedness, and in
need of everything; and He will put a yoke of
iron on your neck until He has destroyed you.
49The LORD will bring a nation against you from
afar, from the end of the earth, *as swift* as the eagle flies, a nation whose language you will not understand, 50a nation of fierce countenance, which
does not respect the elderly nor show favor to the

young. 51And they shall eat the increase of your
livestock and the produce of your land, until you
are destroyed; they shall not leave you grain or
new wine or oil, *or* the increase of your cattle or
the offspring of your flocks, until they have de-
stroyed you.

52"They shall besiege you at all your gates
until your high and fortified walls, in which you
trust, come down throughout all your land; and
they shall besiege you at all your gates through-
out all your land which the LORD your God has
given you. 53You shall eat the fruit of your own
body, the flesh of your sons and your daughters
whom the LORD your God has given you, in the
siege and desperate straits in which your enemy
shall distress you. 54The sensitive and very re-
fined man among you will be hostile toward his
brother, toward the wife of his bosom, and to-
ward the rest of his children whom he leaves be-
hind, 55so that he will not give any of them the
flesh of his children whom he will eat, because he
has nothing left in the siege and desperate straits
in which your enemy shall distress you at all your
gates. 56The tender and delicate woman among
you, who would not venture to set the sole of her
foot on the ground because of her delicateness
and sensitivity, will refuse[a] to the husband of her
bosom, and to her son and her daughter, 57her
placenta which comes out from between her feet
and her children whom she bears; for she will eat
them secretly for lack of everything in the siege
and desperate straits in which your enemy shall
distress you at all your gates.

58"If you do not carefully observe all the
words of this law that are written in this book,
that you may fear this glorious and awesome
name, THE LORD YOUR GOD, 59then the LORD
will bring upon you and your descendants ex-
traordinary plagues—great and prolonged
plagues—and serious and prolonged sicknesses.
60Moreover He will bring back on you all the dis-
eases of Egypt, of which you were afraid, and
they shall cling to you. 61Also every sickness and
every plague, which *is* not written in this Book
of the Law, will the LORD bring upon you until
you are destroyed. 62You shall be left few in num-
ber, whereas you were as the stars of heaven in
multitude, because you would not obey the voice
of the LORD your God. 63And it shall be, *that* just
as the LORD rejoiced over you to do you good and
multiply you, so the LORD will rejoice over you to
destroy you and bring you to nothing; and you
shall be plucked from off the land which you go
to possess.

64"Then the LORD will scatter you among all
peoples, from one end of the earth to the other,
and there you shall serve other gods, which nei-
ther you nor your fathers have known—wood
and stone. 65And among those nations you shall
find no rest, nor shall the sole of your foot have a
resting place; but there the LORD will give you a
trembling heart, failing eyes, and anguish of
soul. 66Your life shall hang in doubt before you;
you shall fear day and night, and have no assur-
ance of life. 67In the morning you shall say, 'Oh,
that it were evening!' And at evening you shall
say, 'Oh, that it were morning!' because of the
fear which terrifies your heart, and because of
the sight which your eyes see.

68"And the LORD will take you back to Egypt
in ships, by the way of which I said to you, 'You
shall never see it again.' And there you shall be
offered for sale to your enemies as male and fe-
male slaves, but no one will buy *you*."

TRANSITION

Moses' Final Words

Moses' final speech (29:1—33:29) contains various materials. In a final charge Moses reviews Israel's recent God-given victories over idolatrous nations (29:1–19) and predicts their future apostasy (29:20–29), but also God's restoration and cleansing (30:1–10). In light of all of this, Moses calls on them to choose life (30:11—31:6). The Song of Moses (ch. 32) and the blessing of Moses (ch. 33) complete this leader's words to his people.

• **Deuteronomy 29:1—33:29**

Deuteronomy

The Covenant Renewed in Moab

29 **:1** These *are* the words of the covenant
which the LORD commanded Moses to
make with the children of Israel in the land of
Moab, besides the covenant which He made with
them in Horeb.

2Now Moses called all Israel and said to them:
"You have seen all that the LORD did before your
eyes in the land of Egypt, to Pharaoh and to all
his servants and to all his land— 3the great trials
which your eyes have seen, the signs, and those
great wonders. 4Yet the LORD has not given you a
heart to perceive and eyes to see and ears to hear,
to this *very* day. 5And I have led you forty years in
the wilderness. Your clothes have not worn out on
you, and your sandals have not worn out on your
feet. 6You have not eaten bread, nor have you
drunk wine or *similar* drink, that you may know
that I *am* the LORD your God. 7And when you
came to this place, Sihon king of Heshbon and
Og king of Bashan came out against us to battle,
and we conquered them. 8We took their land and

28:56 [a]Literally *her eye shall be evil toward*

gave it as an inheritance to the Reubenites, to the Gadites, and to half the tribe of Manasseh. 9Therefore keep the words of this covenant, and do them, that you may prosper in all that you do.

10"All of you stand today before the LORD your God: your leaders and your tribes and your elders and your officers, all the men of Israel, 11your little ones and your wives—also the stranger who *is* in your camp, from the one who cuts your wood to the one who draws your water—12that you may enter into covenant with the LORD your God, and into His oath, which the LORD your God makes with you today, 13that He may establish you today as a people for Himself, and *that* He may be God to you, just as He has spoken to you, and just as He has sworn to your fathers, to Abraham, Isaac, and Jacob.

14"I make this covenant and this oath, not with you alone, 15but with *him* who stands here with us today before the LORD our God, as well as with *him* who *is* not here with us today 16(for you know that we dwelt in the land of Egypt and that we came through the nations which you passed by, 17and you saw their abominations and their idols which *were* among them—wood and stone and silver and gold); 18so that there may not be among you man or woman or family or tribe, whose heart turns away today from the LORD our God, to go *and* serve the gods of these nations, and that there may not be among you a root bearing bitterness or wormwood; 19and so it may not happen, when he hears the words of this curse, that he blesses himself in his heart, saying, 'I shall have peace, even though I follow the dictates[a] of my heart'—as though the drunkard could be included with the sober.

20"The LORD would not spare him; for then the anger of the LORD and His jealousy would burn against that man, and every curse that is written in this book would settle on him, and the LORD would blot out his name from under heaven. 21And the LORD would separate him from all the tribes of Israel for adversity, according to all the curses of the covenant that are written in this Book of the Law, 22so that the coming generation of your children who rise up after you, and the foreigner who comes from a far land, would say, when they see the plagues of that land and the sicknesses which the LORD has laid on it:

23'The whole land *is* brimstone, salt, and burning; it is not sown, nor does it bear, nor does any grass grow there, like the overthrow of Sodom and Gomorrah, Admah, and Zeboiim, which the LORD overthrew in His anger and His wrath.' 24All nations would say, 'Why has the LORD done so to this land? What does the heat of this great anger mean?' 25Then *people* would say: 'Because they have forsaken the covenant of the LORD God of their fathers, which He made with them when He brought them out of the land of Egypt; 26for they went and served other gods and worshiped them, gods that they did not know and that He had not given to them. 27Then the anger of the LORD was aroused against this land, to bring on it every curse that is written in this book. 28And the LORD uprooted them from their land in anger, in wrath, and in great indignation, and cast them into another land, as *it is* this day.'

29"The secret *things belong* to the LORD our God, but those *things which are* revealed *belong* to us and to our children forever, that *we* may do all the words of this law.

The Blessing of Returning to God

30 1"Now it shall come to pass, when all these things come upon you, the blessing and the curse which I have set before you, and you call *them* to mind among all the nations where the LORD your God drives you, 2and you return to the LORD your God and obey His voice, according to all that I command you today, you and your children, with all your heart and with all your soul, 3that the LORD your God will bring you back from captivity, and have compassion on you, and gather you again from all the nations where the LORD your God has scattered you. 4If *any* of you are driven out to the farthest *parts* under heaven, from there the LORD your God will gather you, and from there He will bring you. 5Then the LORD your God will bring you to the land which your fathers possessed, and you shall possess it. He will prosper you and multiply you more than your fathers. 6And the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, that you may live.

Small cosmetics case with two ointment vessels, wood and fayence, New Kingdom of Egypt, 18th dynasty, c. 1400 B.C.

29:19 [a]Or *stubbornness*

Adapa Misses Out on Immortality (Deut. 30:11, 12)

The Accadian myth of Adapa was found on a cuneiform text in the library at Tell el-Amarna, the Egyptian capital during the time of Pharaoh Akhenaten (1352–1336 B.C.). The story was uncovered also in various sites of Mesopotamia, including Asshur and Nineveh. The text relates the various adventures of the hero, Adapa, a priest of Ea at Eridu, a city in southern Mesopotamia.

According to the incomplete account, Adapa's boat sinks because of the divine South Wind as he is procuring food for the shrine at Eridu. He subsequently breaks the wings of the South Wind, causing a dramatic change in the climate, and resulting in a mandatory visit by Adapa to the divine high council, headed by Anu, the king of the gods.

Adapa's god, Ea, counsels him to refuse food or drink from the gods, as mortals often would be given food causing death. He is asked to try to win the favor of Tammuz and Gizzida, the divine gatekeepers. During his audience with Anu, Adapa is unexpectedly offered the bread and water of life. Heeding Ea's counsel, Adapa rejects the food, which amuses Anu. Adapa is then returned to his home. Whether Anu and Ea had conspired to trick Adapa, or whether Ea was ignorant of what Anu would offer the priest is not known, as the text is not complete.

The myth has the purpose of showing why humans had not achieved immortality. In ancient thought there was a distinction between the divine realm and the human realm. In general, humans did not belong in heaven. This belief is reflected in Deut. 30:11, 12 where Moses assures the Israelites that God's commands are not in heaven, lest they need someone to "ascend into heaven" for them to retrieve the commands.

7"Also the LORD your God will put all these
curses on your enemies and on those who hate
you, who persecuted you. 8And you will again
obey the voice of the LORD and do all His com-
mandments which I command you today. 9The
LORD your God will make you abound in all the
work of your hand, in the fruit of your body, in
the increase of your livestock, and in the produce
of your land for good. For the LORD will again re-
joice over you for good as He rejoiced over your
fathers, 10if you obey the voice of the LORD your
God, to keep His commandments and His
statutes which are written in this Book of the
Law, *and* if you turn to the LORD your God with
all your heart and with all your soul.

The Choice of Life or Death

11"For this commandment which I command
you today *is* not *too* mysterious for you, nor *is* it
far off. 12It *is* not in heaven, that you should say,
'Who will ascend into heaven for us and bring it
to us, that we may hear it and do it?' 13Nor *is* it
beyond the sea, that you should say, 'Who will go
over the sea for us and bring it to us, that we
may hear it and do it?' 14But the word *is* very
near you, in your mouth and in your heart, that
you may do it.

15"See, I have set before you today life and
good, death and evil, 16in that I command you to-
day to love the LORD your God, to walk in His
ways, and to keep His commandments, His
statutes, and His judgments, that you may live
and multiply; and the LORD your God will bless
you in the land which you go to possess. 17But if
your heart turns away so that you do not hear,
and are drawn away, and worship other gods and
serve them, 18I announce to you today that you
shall surely perish; you shall not prolong *your*
days in the land which you cross over the Jordan
to go in and possess. 19I call heaven and earth as
witnesses today against you, *that* I have set be-
fore you life and death, blessing and cursing;
therefore choose life, that both you and your de-
scendants may live; 20that you may love the LORD
your God, that you may obey His voice, and that
you may cling to Him, for He *is* your life and the
length of your days; and that you may dwell in
the land which the LORD swore to your fathers, to
Abraham, Isaac, and Jacob, to give them."

Joshua the New Leader of Israel

31 1Then Moses went and spoke these words
to all Israel. 2And he said to them: "I *am*
one hundred and twenty years old today. I can no
longer go out and come in. Also the LORD has
said to me, 'You shall not cross over this Jordan.'
3The LORD your God Himself crosses over before
you; He will destroy these nations from before
you, and you shall dispossess them. Joshua him-
self crosses over before you, just as the LORD has
said. 4And the LORD will do to them as He did to
Sihon and Og, the kings of the Amorites and
their land, when He destroyed them. 5The LORD
will give them over to you, that you may do to
them according to every commandment which I
have commanded you. 6Be strong and of good
courage, do not fear nor be afraid of them; for
the LORD your God, He *is* the One who goes with
you. He will not leave you nor forsake you."

7Then Moses called Joshua and said to him
in the sight of all Israel, "Be strong and of good
courage, for you must go with this people to the
land which the LORD has sworn to their fathers to
give them, and you shall cause them to inherit it.
8And the LORD, He *is* the One who goes before
you. He will be with you, He will not leave you
nor forsake you; do not fear nor be dismayed."

The Law to Be Read Every Seven Years

9So Moses wrote this law and delivered it to
the priests, the sons of Levi, who bore the ark of
the covenant of the LORD, and to all the elders of
Israel. 10And Moses commanded them, saying:
"At the end of *every* seven years, at the ap-
pointed time in the year of release, at the Feast
of Tabernacles, 11when all Israel comes to appear
before the LORD your God in the place which He
chooses, you shall read this law before all Israel
in their hearing. 12Gather the people together,
men and women and little ones, and the stranger
who *is* within your gates, that they may hear and
that they may learn to fear the LORD your God
and carefully observe all the words of this law,
13and *that* their children, who have not known it,
may hear and learn to fear the LORD your God as
long as you live in the land which you cross the
Jordan to possess."

Prediction of Israel's Rebellion

14Then the LORD said to Moses, "Behold, the
days approach when you must die; call Joshua,
and present yourselves in the tabernacle of meet-
ing, that I may inaugurate him."

So Moses and Joshua went and presented
themselves in the tabernacle of meeting. 15Now
the LORD appeared at the tabernacle in a pillar of
cloud, and the pillar of cloud stood above the
door of the tabernacle.

16And the LORD said to Moses: "Behold, you
will rest with your fathers; and this people will
rise and play the harlot with the gods of the for-
eigners of the land, where they go *to be* among
them, and they will forsake Me and break My
covenant which I have made with them. 17Then
My anger shall be aroused against them in that
day, and I will forsake them, and I will hide My
face from them, and they shall be devoured. And
many evils and troubles shall befall them, so that
they will say in that day, 'Have not these evils
come upon us because our God *is* not among us?'
18And I will surely hide My face in that day be-
cause of all the evil which they have done, in
that they have turned to other gods.

19"Now therefore, write down this song for
yourselves, and teach it to the children of Israel;
put it in their mouths, that this song may be a
witness for Me against the children of Israel.
20When I have brought them to the land flowing
with milk and honey, of which I swore to their fa-
thers, and they have eaten and filled themselves
and grown fat, then they will turn to other gods
and serve them; and they will provoke Me and
break My covenant. 21Then it shall be, when
many evils and troubles have come upon them,
that this song will testify against them as a wit-
ness; for it will not be forgotten in the mouths of
their descendants, for I know the inclination of
their behavior today, even before I have brought
them to the land of which I swore *to give them.*"

22Therefore Moses wrote this song the same
day, and taught it to the children of Israel. 23Then
He inaugurated Joshua the son of Nun, and said,
"Be strong and of good courage; for you shall
bring the children of Israel into the land of
which I swore to them, and I will be with you."

24So it was, when Moses had completed writ-
ing the words of this law in a book, when they
were finished, 25that Moses commanded the
Levites, who bore the ark of the covenant of the
LORD, saying: 26"Take this Book of the Law, and
put it beside the ark of the covenant of the LORD
your God, that it may be there as a witness
against you; 27for I know your rebellion and your
stiff neck. *If* today, while I am yet alive with you,
you have been rebellious against the LORD, then
how much more after my death? 28Gather to me
all the elders of your tribes, and your officers,
that I may speak these words in their hearing
and call heaven and earth to witness against
them. 29For I know that after my death you will
become utterly corrupt, and turn aside from the
way which I have commanded you. And evil will
befall you in the latter days, because you will do
evil in the sight of the LORD, to provoke Him to
anger through the work of your hands."

The Song of Moses

30Then Moses spoke in the hearing of all the
assembly of Israel the words of this song until
they were ended:

32 1 "Give ear, O heavens, and I will speak;
And hear, O earth, the words of my mouth.
2 Let my teaching drop as the rain,
My speech distill as the dew,
As raindrops on the tender herb,
And as showers on the grass.
3 For I proclaim the name of the LORD:
Ascribe greatness to our God.
4 *He is* the Rock, His work *is* perfect;
For all His ways *are* justice,
A God of truth and without injustice;
Righteous and upright *is* He.

Arts & Literature
In general, poetry is easier than prose to memorize and to transmit orally—to "put it in their mouths" (Deut. 31:19). This is so because a poem focuses on its own words as well as on what it talks about. Furthermore, the typical formal features of poetry, such as rhyming and balanced lines, make it easier to recite complete sections of a composition.

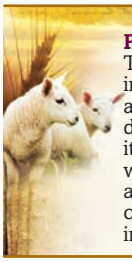
5 "They have corrupted themselves;
They are not His children,
Because of their blemish:
A perverse and crooked generation.
6 Do you thus deal with the LORD,
O foolish and unwise people?
Is He not your Father, *who* bought you?
Has He not made you and established you?

7 "Remember the days of old,
Consider the years of many generations.
Ask your father, and he will show you;
Your elders, and they will tell you:
8 When the Most High divided their inheritance to the nations,
When He separated the sons of Adam,
He set the boundaries of the peoples
According to the number of the children of Israel.
9 For the LORD's portion *is* His people;
Jacob *is* the place of His inheritance.

10 "He found him in a desert land
And in the wasteland, a howling wilderness;
He encircled him, He instructed him,
He kept him as the apple of His eye.
11 As an eagle stirs up its nest,
Hovers over its young,
Spreading out its wings, taking them up,
Carrying them on its wings,
12 *So* the LORD alone led him,
And *there was* no foreign god with him.

13 "He made him ride in the heights of the earth,
That he might eat the produce of the fields;
He made him draw honey from the rock,
And oil from the flinty rock;
14 Curds from the cattle, and milk of the flock,
With fat of lambs;
And rams of the breed of Bashan, and goats,
With the choicest wheat;
And you drank wine, the blood of the grapes.

15 "But Jeshurun grew fat and kicked;
You grew fat, you grew thick,
You are obese!



Plants & Animals
The ideas of strength and protection, both inherent in the image of an eagle's wings, are combined in Deut. 32:11. The eagle displays strength and subtlety in the way it stays aloft in the wind. Secondly, wings were a traditional symbol of protection and refuge. Ancient Egyptian sculptures often have the wings of a falcon protecting a ruler or prince.

Then he forsook God *who* made him,
And scornfully esteemed the Rock of his salvation.
16 They provoked Him to jealousy with foreign *gods;*
With abominations they provoked Him to anger.
17 They sacrificed to demons, not to God,
To gods they did not know,
To new *gods,* new arrivals
That your fathers did not fear.
18 Of the Rock *who* begot you, you are unmindful,
And have forgotten the God who fathered you.

19 "And when the LORD saw *it,* He spurned *them,*
Because of the provocation of His sons and His daughters.
20 And He said: 'I will hide My face from them,
I will see what their end *will be,*
For they *are* a perverse generation,
Children in whom *is* no faith.
21 They have provoked Me to jealousy by *what* is not God;
They have moved Me to anger by their foolish idols.
But I will provoke them to jealousy by *those who are* not a nation;
I will move them to anger by a foolish nation.
22 For a fire is kindled in My anger,
And shall burn to the lowest hell;
It shall consume the earth with her increase,
And set on fire the foundations of the mountains.

23 'I will heap disasters on them;
I will spend My arrows on them.
24 *They shall be* wasted with hunger,
Devoured by pestilence and bitter destruction;
I will also send against them the teeth of beasts,
With the poison of serpents of the dust.
25 The sword shall destroy outside;
There shall be terror within
For the young man and virgin,
The nursing child with the man of gray hairs.
26 I would have said, "I will dash them in pieces,
I will make the memory of them to cease from among men,"
27 Had I not feared the wrath of the enemy,
Lest their adversaries should misunderstand,

Lest they should say, "Our hand *is* high;
And it is not the LORD who has done all this." '

28 "For they *are* a nation void of counsel,
Nor *is there any* understanding in them.
29 Oh, that they were wise, *that* they understood this,
That they would consider their latter end!
30 How could one chase a thousand,
And two put ten thousand to flight,
Unless their Rock had sold them,
And the LORD had surrendered them?
31 For their rock *is* not like our Rock,
Even our enemies themselves *being* judges.
32 For their vine *is* of the vine of Sodom
And of the fields of Gomorrah;
Their grapes *are* grapes of gall,
Their clusters *are* bitter.
33 Their wine *is* the poison of serpents,
And the cruel venom of cobras.

34 '*Is* this not laid up in store with Me,
Sealed up among My treasures?
35 Vengeance is Mine, and recompense;
Their foot shall slip in *due* time;
For the day of their calamity *is* at hand,
And the things to come hasten upon them.'

36 "For the LORD will judge His people
And have compassion on His servants,
When He sees that *their* power is gone,
And *there is* no one *remaining,* bond or free.
37 He will say: 'Where *are* their gods,
The rock in which they sought refuge?
38 Who ate the fat of their sacrifices,
And drank the wine of their drink offering?
Let them rise and help you,
And be your refuge.

39 'Now see that I, *even* I, *am* He,
And *there is* no God besides Me;
I kill and I make alive;
I wound and I heal;
Nor *is there any* who can deliver from My hand.
40 For I raise My hand to heaven,
And say, "*As* I live forever,
41 If I whet My glittering sword,
And My hand takes hold on judgment,
I will render vengeance to My enemies,
And repay those who hate Me.
42 I will make My arrows drunk with blood,
And My sword shall devour flesh,
With the blood of the slain and the captives,
From the heads of the leaders of the enemy." '

43 "Rejoice, O Gentiles, *with* His people;[a]
For He will avenge the blood of His servants,
And render vengeance to His adversaries;
He will provide atonement for His land *and* His people."

44 So Moses came with Joshua[a] the son of Nun and spoke all the words of this song in the hearing of the people. 45 Moses finished speaking all these words to all Israel, 46 and he said to them: "Set your hearts on all the words which I testify among you today, which you shall command your children to be careful to observe—all the words of this law. 47 For it *is* not a futile thing for you, because it *is* your life, and by this word you shall prolong *your* days in the land which you cross over the Jordan to possess."

Moses to Die on Mount Nebo

48 Then the LORD spoke to Moses that very same day, saying: 49 "Go up this mountain of the Abarim, Mount Nebo, which *is* in the land of Moab, across from Jericho; view the land of Canaan, which I give to the children of Israel as a possession; 50 and die on the mountain which you ascend, and be gathered to your people, just as Aaron your brother died on Mount Hor and was gathered to his people; 51 because you trespassed against Me among the children of Israel at the waters of Meribah Kadesh, in the Wilderness of Zin, because you did not hallow Me in the midst of the children of Israel. 52 Yet you shall see the land before *you,* though you shall not go there, into the land which I am giving to the children of Israel."

Moses' Final Blessing on Israel

33 1 Now this *is* the blessing with which Moses the man of God blessed the children of Israel before his death. 2 And he said:

TIME CAPSULE 	1259 to 1250 B.C.
1259	Egyptians and Hittites conclude a peace treaty
1250	Hittite letter mentions the iron blade of a dagger
1250	"Lion Gate" of Mycenae
1250	Sea battle between Cyprus and the Hittites
1250	Letter from King Hattusilis III shows Hittite skills in producing smelted iron

32:43 [a]A Dead Sea Scroll fragment adds *And let all the* gods *(angels) worship Him* (compare Septuagint and Hebrews 1:6).
32:44 [a]Hebrew *Hoshea* (compare Numbers 13:8, 16)

"The LORD came from Sinai,
And dawned on them from Seir;
He shone forth from Mount Paran,
And He came with ten thousands of saints;
From His right hand
Came a fiery law for them.
3 Yes, He loves the people;
All His saints *are* in Your hand;
They sit down at Your feet;
Everyone receives Your words.
4 Moses commanded a law for us,
A heritage of the congregation of Jacob.
5 And He was King in Jeshurun,
When the leaders of the people were gathered,
All the tribes of Israel together.

6 "Let Reuben live, and not die,
Nor let his men be few."

7 And this he said of Judah:

"Hear, LORD, the voice of Judah,
And bring him to his people;
Let his hands be sufficient for him,
And may You be a help against his enemies."

8 And of Levi he said:

"*Let* Your Thummim and Your Urim *be* with Your holy one,
Whom You tested at Massah,
And with whom You contended at the waters of Meribah,
9 Who says of his father and mother,
'I have not seen them';
Nor did he acknowledge his brothers,
Or know his own children;
For they have observed Your word
And kept Your covenant.
10 They shall teach Jacob Your judgments,
And Israel Your law.
They shall put incense before You,
And a whole burnt sacrifice on Your altar.
11 Bless his substance, LORD,
And accept the work of his hands;
Strike the loins of those who rise against him,
And of those who hate him, that they rise not again."

12 Of Benjamin he said:

"The beloved of the LORD shall dwell in safety by Him,
Who shelters him all the day long;
And he shall dwell between His shoulders."

13 And of Joseph he said:

"Blessed of the LORD *is* his land,
With the precious things of heaven, with the dew,
And the deep lying beneath,
14 With the precious fruits of the sun,
With the precious produce of the months,
15 With the best things of the ancient mountains,
With the precious things of the everlasting hills,
16 With the precious things of the earth and its fullness,
And the favor of Him who dwelt in the bush.
Let *the blessing* come 'on the head of Joseph,
And on the crown of the head of him *who was* separate from his brothers.'[a]
17 His glory *is like* a firstborn bull,
And his horns *like* the horns of the wild ox;
Together with them
He shall push the peoples
To the ends of the earth;
They *are* the ten thousands of Ephraim,
And they *are* the thousands of Manasseh."

33:16 [a]Genesis 49:26

Canaan as seen from Mount Nebo

18 And of Zebulun he said:

"Rejoice, Zebulun, in your going out,
And Issachar in your tents!
19 They shall call the peoples *to* the mountain;
There they shall offer sacrifices of
righteousness;
For they shall partake *of* the abundance
of the seas
And *of* treasures hidden in the sand."

20 And of Gad he said:

"Blessed *is* he who enlarges Gad;
He dwells as a lion,
And tears the arm and the crown of his
head.
21 He provided the first *part* for himself,
Because a lawgiver's portion was reserved
there.
He came *with* the heads of the people;
He administered the justice of the LORD,
And His judgments with Israel."

22 And of Dan he said:

"Dan *is* a lion's whelp;
He shall leap from Bashan."

23 And of Naphtali he said:

"O Naphtali, satisfied with favor,
And full of the blessing of the LORD,
Possess the west and the south."

24 And of Asher he said:

"Asher *is* most blessed of sons;
Let him be favored by his brothers,
And let him dip his foot in oil.
25 Your sandals *shall be* iron and bronze;
As your days, *so shall* your strength *be.*

26 "*There is* no one like the God of Jeshurun,
Who rides the heavens to help you,
And in His excellency on the clouds.
27 The eternal God *is your* refuge,
And underneath *are* the everlasting arms;
He will thrust out the enemy from before you,
And will say, 'Destroy!'
28 Then Israel shall dwell in safety,
The fountain of Jacob alone,
In a land of grain and new wine;
His heavens shall also drop dew.
29 Happy *are* you, O Israel!
Who *is* like you, a people saved by the LORD,
The shield of your help
And the sword of your majesty!
Your enemies shall submit to you,
And you shall tread down their high
places."

34:2 [a]That is, the Mediterranean

TRANSITION

The Death of Moses

Though he could not enter, Moses was allowed to see the new land. He had been the great spokesman for God. There would be other prophets in Israel, but no one would ever hold the place of the man who led them out of Egypt to the Promised Land. As a crowning honor, he is called for the first time the name by which he is perhaps best remembered: "Moses the servant of the Lord" (Deut. 34:5).

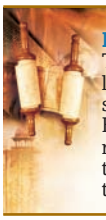
Israel had reached the plains of Moab around either 1406 B.C. or 1235 B.C. (see "Moab: On the Doorstep of Canaan" at Num. 20:14). Moses began his speeches in the 11th month of this 40th year after the Israelites' departure from Egypt (Deut. 1:3; see Num. 33:38). According to the chronological scheme of the Book of Joshua, the Israelites crossed the Jordan and celebrated Passover in the 1st month of the next year (Josh. 4:19; 5:10). Sometime during the intervening two months, Moses died at the age of 120 years (Deut. 34:7).

• **Deuteronomy 34:1–12**

Deuteronomy

Moses Dies on Mount Nebo

34 **:1** Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is across from Jericho. And the LORD showed him all the land of Gilead as far as Dan, 2 all Naphtali and the land of Ephraim and Manasseh, all the land of Judah as far as the Western Sea,[a] 3 the South, and the plain of the Valley of Jericho, the city of palm trees, as far as Zoar. 4 Then the LORD said to him, "This *is* the land of which I swore to give Abraham, Isaac, and Jacob, saying, 'I will give it to your descendants.' I have caused you to see *it* with your eyes, but you shall not cross over there."



Beliefs & Ideas

The gods of Canaan and Mesopotamia, unlike the gods of Egypt, were in constant struggle and change. Over against them the Bible maintains the theme of the incomparability of the Lord (Deut. 33:26), even when the Lord's power is expressed in a conventional symbol, such as riding on the clouds.

5So Moses the servant of the LORD died
there in the land of Moab, according to the word
of the LORD. 6And He buried him in a valley in
the land of Moab, opposite Beth Peor; but no one
knows his grave to this day. 7Moses *was* one hun-
dred and twenty years old when he died. His eyes
were not dim nor his natural vigor diminished.
8And the children of Israel wept for Moses in the
plains of Moab thirty days. So the days of weep-
ing *and* mourning for Moses ended.

9Now Joshua the son of Nun was full of the
spirit of wisdom, for Moses had laid his hands
on him; so the children of Israel heeded him, and
did as the LORD had commanded Moses.

10But since then there has not arisen in Israel
a prophet like Moses, whom the LORD knew face
to face, 11in all the signs and wonders which the
LORD sent him to do in the land of Egypt, before
Pharaoh, before all his servants, and in all his
land, 12and by all that mighty power and all the
great terror which Moses performed in the sight
of all Israel.

TRANSITION

Teach Us to Number Our Days

Many of the psalms begin with a superscription associating that particular psalm with a specific historical person, usually David. Unfortunately the superscriptions do not settle questions of authorship because the terminology used in them is ambiguous. The Hebrew phrase of the superscriptions can be translated in various ways, possibly meaning "of David," "to David,""belonging to David," or "by David." Thus the Hebrew superscriptions do not necessarily refer to authorship, and scholars often differ on the precise dating of certain psalms.

The superscription of Ps. 90 describes this psalm as "A prayer of Moses the man of God." Many scholars consider Ps. 90 to be a late composition that was associated with Moses long after his death. The psalm is placed here after Deuteronomy not to decide the questions of authorship, but rather to allow it to be read in the context of Moses, as intended by the superscription. By reading Ps. 90 shortly after other poetic speeches accredited to Moses (Deut. 32; 33; see 31:30; 32:44; 33:1), we can understand it as a final comment on Moses' life and a prayer for God's help in the coming struggles. See "The Book of Psalms" at Ps. 8.

• **Psalm 90**

PSALM 90

The Eternity of God, and Man's Frailty

A Prayer of Moses the man of God.

Lord, You have been our dwelling place[a] in
all generations.
2 Before the mountains were brought forth,
Or ever You had formed the earth and
the world,
Even from everlasting to everlasting,
You *are* God.

3 You turn man to destruction,
And say, "Return, O children of men."
4 For a thousand years in Your sight
Are like yesterday when it is past,
And *like* a watch in the night.
5 You carry them away *like* a flood;
They are like a sleep.
In the morning they are like grass
which grows up:
6 In the morning it flourishes and
grows up;
In the evening it is cut down and
withers.

7 For we have been consumed by Your
anger,
And by Your wrath we are terrified.
8 You have set our iniquities before You,
Our secret *sins* in the light of Your
countenance.
9 For all our days have passed away in
Your wrath;
We finish our years like a sigh.
10 The days of our lives *are* seventy years;
And if by reason of strength *they are*
eighty years,
Yet their boast *is* only labor and sorrow;
For it is soon cut off, and we fly away.
11 Who knows the power of Your anger?
For as the fear of You, *so is* Your wrath.
12 So teach *us* to number our days,
That we may gain a heart of wisdom.

13 Return, O LORD!
How long?
And have compassion on Your servants.
14 Oh, satisfy us early with Your mercy,
That we may rejoice and be glad all our
days!
15 Make us glad according to the days *in
which* You have afflicted us,
The years *in which* we have seen evil.
16 Let Your work appear to Your servants,
And Your glory to their children.
17 And let the beauty of the LORD our God
be upon us,
And establish the work of our hands
for us;
Yes, establish the work of our hands.

90:1 [a]Septuagint, Targum, and Vulgate read *refuge.*

THE CONQUEST OF CANAAN

Historians disagree as to when the Israelites left Egypt (see "The Exodus Begun" at Ex. 12:37). The same historians disagree as to when Israel arrived in Canaan. Some place the invasion at the end of the 15th century; others at the end of the 13th. Archaeological support has been claimed for both dates, such as evidence that Jericho was destroyed at this or that era. But assigning specific dates to physical remains is difficult, and, ultimately, archaeology has not solved the question.

What can be agreed on, from evidence both within and outside of the Bible, is that the conquest of Palestine was not the unstoppable, crushing tide of invaders that is sometimes pictured. Despite sweeping statements that Joshua conquered "the whole land" (e.g., Josh. 11:16, 23), there are also descriptions of the land that "remains . . . to be possessed" (e.g., Josh. 13:1–6). Some of the Israelite conquests appear to have been by peaceful assimilation of the native peoples into the Israelites' own group, such as happened with the Gibeonites (Josh. 9).

The conquest of Palestine was not the unstoppable, crushing tide of invaders that is sometimes pictured.

The danger of such assimilation is that the Israelites' faith would be mixed with the religious beliefs and practices of Canaan. The Canaanites recognized many deities, two of the more prominent ones being El, the great sky god, and his female consort Asherah. By the time of the conquest, the worship of El had been overshadowed by worship of a warrior storm god, Baal.

Canaanite worship practices included child sacrifice and fertility rites, often involving relations with cult prostitutes. Images of the gods were common in worship, as were the wooden poles or objects called "Asherim" after the goddess Asherah. Much of Israel's religious history dealt with the conflict between worshipers of the one God of the Exodus and worshipers of these Canaanite deities.

TRANSITION

The Book of Joshua

Although the Book of Joshua tells of Israel's conquest of Canaan, it is not a typical war story: little space is given to accounts of actual fighting. Indeed, almost half of the book (chs. 13—21) details how the land would be divided between Israel's twelve tribes. Clearly the focus is God's fulfillment of His promise of land instead of on feats of arms.

God's command that Israel destroy every creature living in the land (Josh. 6:17, 21) poses a difficult ethical issue. This command is moderated somewhat in Josh. 8:2 but is still understandably troubling to many readers. We should not minimize the ethical question, but should understand that the reason given for the command involves the abominable and idolatrous Canaanite lifestyle. God ordains this total destruction so that Israel would not adopt the religious practices of the Canaanites (see Deut. 20:16–18).

The book concludes on the same theme. In a covenant renewal ceremony (chs. 23; 24), Joshua demands that Israel choose whether they will follow God or the gods of Canaan.

• **Joshua 1:1—5:15**

Joshua

God's Commission to Joshua

1 :1 After the death of Moses the servant of the LORD, it came to pass that the LORD spoke to Joshua the son of Nun, Moses' assistant, saying: [2]"Moses My servant is dead. Now therefore, arise, go over this Jordan, you and all this people, to the land which I am giving to them—the children of Israel. [3]Every place that the sole of your foot will tread upon I have given you, as I said to Moses. [4]From the wilderness and this Lebanon as far as the great river, the River Euphrates, all the land of the Hittites, and to the Great Sea toward the going down of the sun, shall be your territory. [5]No man shall *be able to* stand before you all the days of your life; as I was with Moses, *so* I will be with you. I will not leave you nor forsake you. [6]Be strong and of good courage, for to this people you shall divide as an inheritance the land which I swore to their fathers to give them. [7]Only be strong and very courageous, that you may observe to do according to all the law which Moses My servant commanded you; do not turn from it to the right hand or to the left, that you may prosper wherever you go. [8]This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. [9]Have I not commanded you? Be strong and of good courage; do not be afraid, nor be dismayed, for the LORD your God *is* with you wherever you go."

The Order to Cross the Jordan

[10]Then Joshua commanded the officers of the people, saying, [11]"Pass through the camp and command the people, saying, 'Prepare provisions for yourselves, for within three days you will cross over this Jordan, to go in to possess the land which the LORD your God is giving you to possess.' "

12And to the Reubenites, the Gadites, and
half the tribe of Manasseh Joshua spoke, saying,
13"Remember the word which Moses the servant
of the LORD commanded you, saying, 'The LORD
your God is giving you rest and is giving you
this land.' 14Your wives, your little ones, and your
livestock shall remain in the land which Moses
gave you on this side of the Jordan. But you shall
pass before your brethren armed, all your mighty
men of valor, and help them, 15until the LORD has
given your brethren rest, as He *gave* you, and they
also have taken possession of the land which the
LORD your God is giving them. Then you shall re-
turn to the land of your possession and enjoy it,
which Moses the LORD's servant gave you on this
side of the Jordan toward the sunrise."
16So they answered Joshua, saying, "All that
you command us we will do, and wherever you
send us we will go. 17Just as we heeded Moses in
all things, so we will heed you. Only the LORD
your God be with you, as He was with Moses.
18Whoever rebels against your command and
does not heed your words, in all that you com-
mand him, shall be put to death. Only be strong
and of good courage."

Rahab Hides the Spies

2 1Now Joshua the son of Nun sent out two
men from Acacia Grove[a] to spy secretly, say-
ing, "Go, view the land, especially Jericho."
So they went, and came to the house of a
harlot named Rahab, and lodged there. 2And it
was told the king of Jericho, saying, "Behold,
men have come here tonight from the children of
Israel to search out the country."
3So the king of Jericho sent to Rahab, say-
ing, "Bring out the men who have come to you,
who have entered your house, for they have come
to search out all the country."
4Then the woman took the two men and hid
them. So she said, "Yes, the men came to me, but
I did not know where they *were* from. 5And it
happened as the gate was being shut, when it
was dark, that the men went out. Where the men
went I do not know; pursue them quickly, for you
may overtake them." 6(But she had brought them
up to the roof and hidden them with the stalks
of flax, which she had laid in order on the roof.)
7Then the men pursued them by the road to the
Jordan, to the fords. And as soon as those who
pursued them had gone out, they shut the gate.
8Now before they lay down, she came up to
them on the roof, 9and said to the men: "I know
that the LORD has given you the land, that the ter-
ror of you has fallen on us, and that all the inhabi-
tants of the land are fainthearted because of you.
10For we have heard how the LORD dried up the wa-
ter of the Red Sea for you when you came out of
Egypt, and what you did to the two kings of the
Amorites who *were* on the other side of the Jordan,
Sihon and Og, whom you utterly destroyed. 11And
as soon as we heard *these things,* our hearts
melted; neither did there remain any more courage
in anyone because of you, for the LORD your God,
He *is* God in heaven above and on earth beneath.
12Now therefore, I beg you, swear to me by the
LORD, since I have shown you kindness, that you
also will show kindness to my father's house, and
give me a true token, 13and spare my father, my
mother, my brothers, my sisters, and all that they
have, and deliver our lives from death."
14So the men answered her, "Our lives for
yours, if none of you tell this business of ours.
And it shall be, when the LORD has given us the
land, that we will deal kindly and truly with you."
15Then she let them down by a rope through
the window, for her house *was* on the city wall;
she dwelt on the wall. 16And she said to them,
"Get to the mountain, lest the pursuers meet you.
Hide there three days, until the pursuers have re-
turned. Afterward you may go your way."
17So the men said to her: "We *will be* blame-
less of this oath of yours which you have made
us swear, 18unless, *when* we come into the land,
you bind this line of scarlet cord in the window
through which you let us down, and unless you
bring your father, your mother, your brothers, and
all your father's household to your own home.
19So it shall be *that* whoever goes outside the
doors of your house into the street, his blood *shall
be* on his own head, and we *will be* guiltless. And
whoever is with you in the house, his blood *shall
be* on our head if a hand is laid on him. 20And if
you tell this business of ours, then we will be
free from your oath which you made us swear."
21Then she said, "According to your words, so
be it." And she sent them away, and they departed.
And she bound the scarlet cord in the window.
22They departed and went to the mountain,
and stayed there three days until the pursuers re-
turned. The pursuers sought *them* all along the
way, but did not find *them.* 23So the two men re-
turned, descended from the mountain, and crossed
over; and they came to Joshua the son of Nun, and
told him all that had befallen them. 24And they

Architecture & Building
Like medieval castles, some cities of Palestine were surrounded with high, elaborate walls. Rahab's house was part of the wall of Jericho and she had a window facing out (Josh. 2:15). It would have been high enough above ground level to keep anyone from climbing in.

2:1 [a]Hebrew *Shittim*

said to Joshua, "Truly the LORD has delivered all the land into our hands, for indeed all the inhabitants of the country are fainthearted because of us."

Israel Crosses the Jordan

3 [1]Then Joshua rose early in the morning; and they set out from Acacia Grove[a] and came to the Jordan, he and all the children of Israel, and lodged there before they crossed over. [2]So it was, after three days, that the officers went through the camp; [3]and they commanded the people, saying, "When you see the ark of the covenant of the LORD your God, and the priests, the Levites, bearing it, then you shall set out from your place and go after it. [4]Yet there shall be a space between you and it, about two thousand cubits by measure. Do not come near it, that you may know the way by which you must go, for you have not passed *this* way before."

[5]And Joshua said to the people, "Sanctify yourselves, for tomorrow the LORD will do wonders among you." [6]Then Joshua spoke to the priests, saying, "Take up the ark of the covenant and cross over before the people."

So they took up the ark of the covenant and went before the people.

[7]And the LORD said to Joshua, "This day I will begin to exalt you in the sight of all Israel, that they may know that, as I was with Moses, *so* I will be with you. [8]You shall command the priests who bear the ark of the covenant, saying, 'When you have come to the edge of the water of the Jordan, you shall stand in the Jordan.' "

[9]So Joshua said to the children of Israel, "Come here, and hear the words of the LORD your God." [10]And Joshua said, "By this you shall know that the living God *is* among you, and *that* He will without fail drive out from before you the Canaanites and the Hittites and the Hivites and the Perizzites and the Girgashites and the Amorites and the Jebusites: [11]Behold, the ark of the covenant of the Lord of all the earth is crossing over before you into the Jordan. [12]Now therefore, take for yourselves twelve men from the tribes of Israel, one man from every tribe. [13]And it shall come to pass, as soon as the soles of the feet of the priests who bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of the Jordan, *that* the waters of the Jordan shall be cut off, the waters that come down from upstream, and they shall stand as a heap."

[14]So it was, when the people set out from their camp to cross over the Jordan, with the priests bearing the ark of the covenant before the people, [15]and as those who bore the ark came to the Jordan, and the feet of the priests who bore the ark dipped in the edge of the water (for the Jordan overflows all its banks during the whole time of harvest), [16]that the waters which came down from upstream stood *still, and* rose in a heap very far away at Adam, the city that *is* beside Zaretan. So the waters that went down into the Sea of the Arabah, the Salt Sea, failed, *and* were cut off; and the people crossed over opposite Jericho. [17]Then the priests who bore the ark of the covenant of the LORD stood firm on dry ground in the midst of the Jordan; and all Israel crossed over on dry ground, until all the people had crossed completely over the Jordan.

Beliefs & Ideas

The ark of the covenant resembles in some ways furniture found in both ancient Egypt and Palestine. Probably the ark represented the footstool of God's throne. Although by design it was portable (Josh. 3:6), it was not a charm or talisman that could guarantee the favor of God for those who possessed it or took it into battle.

The Memorial Stones

4 [1]And it came to pass, when all the people had completely crossed over the Jordan, that the LORD spoke to Joshua, saying: [2]"Take for yourselves twelve men from the people, one man from every tribe, [3]and command them, saying, 'Take for yourselves twelve stones from here, out of the midst of the Jordan, from the place where the priests' feet stood firm. You shall carry them over with you and leave them in the lodging place where you lodge tonight.' "

[4]Then Joshua called the twelve men whom he had appointed from the children of Israel, one man from every tribe; [5]and Joshua said to them: "Cross over before the ark of the LORD your God into the midst of the Jordan, and each one of you take up a stone on his shoulder, according to the number of the tribes of the children of Israel, [6]that this may be a sign among you when your children ask in time to come, saying, 'What do these stones *mean* to you?' [7]Then you shall answer them that the waters of the Jordan were cut off before the ark of the covenant of the LORD; when it crossed over the Jordan, the waters of the Jordan were cut off. And these stones shall be for a memorial to the children of Israel forever."

[8]And the children of Israel did so, just as Joshua commanded, and took up twelve stones from the midst of the Jordan, as the LORD had spoken to Joshua, according to the number of the tribes of the children of Israel, and carried them over with them to the place where they lodged, and laid them down there. [9]Then Joshua set up twelve stones in the midst of the Jordan, in the place where the feet of the priests who bore the ark of the covenant stood; and they are there to this day.

3:1 [a]Hebrew *Shittim*

Circumcised with Flint Knives (Josh. 5:3)

Long before humans learned how to write or even make cooking vessels from clay, they discovered that flint, a kind of stone, could be split into smaller sharp and, thus, more useable pieces. Often large stones, called cores, were struck with other stones, or sometimes short sticks were placed on the worker's chest and pressed onto the core. Eventually, small pieces were split off of the larger cores.

A variety of tools were created with this method. The most common creation was a long narrow blade used for a knife. Other tools created were scrapers used to remove the flesh from hides, drills for poking holes, and knives. One of the most unusual designs was a special crafted blade that was fitted on a curved wooden base, used as a sickle.

After the smaller pieces were forced from the core, they were sharpened by striking the edges with other flints. Flints can be sharper than scalpels. Modern surgeons have been known to use them in surgery.

In Gilgal, the Israelites' first camp after crossing the Jordan, this age-old tool, the flint knife, was used to perform the sacred ceremony of circumcision (Josh. 4:19; 5:2, 3). Such a tool was commonly available and would have been sharper than any other cutting tool.

10 So the priests who bore the ark stood in
the midst of the Jordan until everything was fin-
ished that the LORD had commanded Joshua to
speak to the people, according to all that Moses
had commanded Joshua; and the people hurried
and crossed over. 11 Then it came to pass, when
all the people had completely crossed over, that
the ark of the LORD and the priests crossed over
in the presence of the people. 12 And the men of
Reuben, the men of Gad, and half the tribe of
Manasseh crossed over armed before the children
of Israel, as Moses had spoken to them. 13 About
forty thousand prepared for war crossed over be-
fore the LORD for battle, to the plains of Jericho.
14 On that day the LORD exalted Joshua in the
sight of all Israel; and they feared him, as they
had feared Moses, all the days of his life.

15 Then the LORD spoke to Joshua, saying,
16 "Command the priests who bear the ark of the
Testimony to come up from the Jordan." 17 Joshua
therefore commanded the priests, saying, "Come
up from the Jordan." 18 And it came to pass, when
the priests who bore the ark of the covenant of
the LORD had come from the midst of the Jordan,
and the soles of the priests' feet touched the dry
land, that the waters of the Jordan returned to
their place and overflowed all its banks as before.

19 Now the people came up from the Jordan
on the tenth *day* of the first month, and they
camped in Gilgal on the east border of Jericho.

Beliefs & Ideas

The symbolism of removing the shoes in a holy place (Josh. 5:15) is followed today in Islamic mosques, where shoes may not be worn. In the 19th century A.D. it was required to be barefoot before the Emperor of Ethiopia. Perhaps shoes seem to represent the uncleanness of the workaday world.

20 And those twelve stones which they took out of
the Jordan, Joshua set up in Gilgal. 21 Then he
spoke to the children of Israel, saying: "When
your children ask their fathers in time to come,
saying, 'What *are* these stones?' 22 then you shall
let your children know, saying, 'Israel crossed
over this Jordan on dry land'; 23 for the LORD your
God dried up the waters of the Jordan before you
until you had crossed over, as the LORD your God
did to the Red Sea, which He dried up before us
until we had crossed over, 24 that all the peoples
of the earth may know the hand of the LORD,
that it *is* mighty, that you may fear the LORD your
God forever."

The Second Generation Circumcised

5 1 So it was, when all the kings of the Amor-
ites who *were* on the west side of the Jordan,
and all the kings of the Canaanites who *were* by
the sea, heard that the LORD had dried up the wa-
ters of the Jordan from before the children of Is-
rael until we[a] had crossed over, that their heart
melted; and there was no spirit in them any
longer because of the children of Israel.

2 At that time the LORD said to Joshua, "Make
flint knives for yourself, and circumcise the sons
of Israel again the second time." 3 So Joshua
made flint knives for himself, and circumcised
the sons of Israel at the hill of the foreskins.[a]
4 And this *is* the reason why Joshua circumcised
them: All the people who came out of Egypt *who
were* males, all the men of war, had died in the
wilderness on the way, after they had come out
of Egypt. 5 For all the people who came out had
been circumcised, but all the people born in the

5:1 [a]Following Kethib; Qere, some Hebrew manuscripts and editions, Septuagint, Syriac, Targum, and Vulgate read *they.*
5:3 [a]Hebrew *Gibeath Haaraloth*

wilderness, on the way as they came out of Egypt, had not been circumcised. 6For the children of Israel walked forty years in the wilderness, till all the people *who were* men of war, who came out of Egypt, were consumed, because they did not obey the voice of the LORD—to whom the LORD swore that He would not show them the land which the LORD had sworn to their fathers that He would give us, "a land flowing with milk and honey."[a] 7Then Joshua circumcised their sons *whom* He raised up in their place; for they were uncircumcised, because they had not been circumcised on the way.

8So it was, when they had finished circumcising all the people, that they stayed in their places in the camp till they were healed. 9Then the LORD said to Joshua, "This day I have rolled away the reproach of Egypt from you." Therefore the name of the place is called Gilgal[a] to this day.

10Now the children of Israel camped in Gilgal, and kept the Passover on the fourteenth day of the month at twilight on the plains of Jericho. 11And they ate of the produce of the land on the day after the Passover, unleavened bread and parched grain, on the very same day. 12Then the manna ceased on the day after they had eaten the produce of the land; and the children of Israel no longer had manna, but they ate the food of the land of Canaan that year.

The Commander of the Army of the LORD

13And it came to pass, when Joshua was by Jericho, that he lifted his eyes and looked, and behold, a Man stood opposite him with His sword drawn in His hand. And Joshua went to Him and said to Him, "*Are* You for us or for our adversaries?"

14So He said, "No, but *as* Commander of the army of the LORD I have now come."

And Joshua fell on his face to the earth and worshiped, and said to Him, "What does my Lord say to His servant?"

15Then the Commander of the LORD's army said to Joshua, "Take your sandal off your foot, for the place where you stand *is* holy." And Joshua did so.

5:6 [a]Exodus 3:8 5:9 [a]Literally *Rolling*

TRANSITION

Conquering the Canaanite Cities

The detailed accounts in chs. 1—5 of the preparation, the Jordan crossing, and the camp at Gilgal show Israel mobilized to enter the land. The crossing of the Jordan and the Passover celebration are dated in the 1st month (Josh. 4:19; 5:10), suggesting that Joshua readied the people in less than two months after Moses' death. The conquest would have begun, then, around either 1405 B.C. or 1234 B.C. (see "The Death of Moses" at Deut. 34:1).

The conquest itself is described in three campaigns or stages: the thrust into central Canaan (Josh. 6:1—8:35), the southern campaign (9:1—10:43), and the northern campaign (11:1–15). The first stage relates the destruction of Jericho and Ai. Stages two and three present the long and complex military campaigns against coalitions of Canaanite cities.

The reader could easily assume that the whole operation took only a short time, whereas the process actually lasted several years. And even then the conquest was not complete (13:1). The campaigns are reported briefly in order to emphasize God's giving, rather than Israel's taking, the land. See "The Early Years of Conquest" at Josh. 14:6.

• **Joshua 6:1—14:5**

When the Heavens Go to War (Josh. 5:13–15)

Joshua met the Commander of God's army, who spoke for God whom He served (Josh. 5:13–15). Being aware that he had, in effect, met God in this divine servant, Joshua's reaction was to bow down and worship the heavenly being. The Commander's instructions for Joshua to remove his sandals reminds us of the same command to Moses at the burning bush (Ex. 3:5).

That heaven should have its own army would not have seemed strange in the ancient world. While there were specific gods and goddesses of warfare, entire armies of gods could be found in the mythology of the ancient Near East, serving the desires of their superior gods. Mesopotamian myths of the 2nd and 1st millenniums B.C. describe heavenly armies waging war against both divine and human enemies. In the Babylonian epic, Enuma Elish, the god Marduk conquers the army of the goddess Tiamat.

Human wars were fought under the direction of the deities of the land over which a king reigned. The ancients believed that wars were not just between human armies, but also between heavenly armies. The patron deities of the rival states had their own armies to back their people.

Joshua believed that he would not be fighting alone. Egyptian letters from the Amarna period (c. 1360–1333 B.C.) reflect the belief that the king of Egypt went to war as part of a divine army. In a similar fashion, Joshua, having been asked by God to take the Promised Land, met his heavenly counterpart. The notification "I have now come" (Josh. 5:14) informed Joshua that the human conquest of the land was only a part of the real action. Crucial events of the battle would take place in heaven.

Joshua

The Destruction of Jericho

6 :1 Now Jericho was securely shut up because of the children of Israel; none went out, and none came in. 2And the LORD said to Joshua: "See! I have given Jericho into your hand, its king, *and* the mighty men of valor. 3You shall march around the city, all *you* men of war; you shall go all around the city once. This you shall do six days. 4And seven priests shall bear seven trumpets of rams' horns before the ark. But the seventh day you shall march around the city seven times, and the priests shall blow the trumpets. 5It shall come to pass, when they make a long *blast* with the ram's horn, *and* when you hear the sound of the trumpet, that all the people shall shout with a great shout; then the wall of the city will fall down flat. And the people shall go up every man straight before him."

6Then Joshua the son of Nun called the priests and said to them, "Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD." 7And he said to the people, "Proceed, and march around the city, and let him who is armed advance before the ark of the LORD."

8So it was, when Joshua had spoken to the people, that the seven priests bearing the seven trumpets of rams' horns before the LORD advanced and blew the trumpets, and the ark of the covenant of the LORD followed them. 9The armed men went before the priests who blew the trumpets, and the rear guard came after the ark, while *the priests* continued blowing the trumpets. 10Now Joshua had commanded the people, saying, "You shall not shout or make any noise with your voice, nor shall a word proceed out of your mouth, until the day I say to you, 'Shout!' Then you shall shout." 11So he had the ark of the LORD circle the city, going around *it* once. Then they came into the camp and lodged in the camp.

12And Joshua rose early in the morning, and the priests took up the ark of the LORD. 13Then seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually and blew with the trumpets. And the armed men went before them. But the rear guard came after the ark of the LORD, while *the priests* continued blowing the trumpets. 14And the second day they marched around the city once and returned to the camp. So they did six days.

15But it came to pass on the seventh day that they rose early, about the dawning of the day, and marched around the city seven times in the same manner. On that day only they marched around the city seven times. 16And the seventh time it happened, when the priests blew the trumpets, that Joshua said to the people: "Shout, for the LORD has given you the city! 17Now the city shall be doomed by the LORD to destruction, it and all who *are* in it. Only Rahab the harlot shall live, she and all who *are* with her in the house, because she hid the messengers that we sent. 18And you, by all means abstain from the accursed things, lest you become accursed when you take of the accursed things, and make the camp of Israel a curse, and trouble it. 19But all the silver and gold, and vessels of bronze and iron, *are* consecrated to the LORD; they shall come into the treasury of the LORD."

20So the people shouted when *the priests* blew the trumpets. And it happened when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat. Then the people went up into the city, every man straight before him, and they took the city. 21And they utterly destroyed all that *was* in the city, both man and woman, young and old, ox and sheep and donkey, with the edge of the sword.

22But Joshua had said to the two men who had spied out the country, "Go into the harlot's house, and from there bring out the woman and all that she has, as you swore to her." 23And the young men who had been spies went in and brought out Rahab, her father, her mother, her brothers, and all that she had. So they brought out all her relatives and left them outside the camp of Israel. 24But they burned the city and all that *was* in it with fire. Only the silver and gold, and the vessels of bronze and iron, they put into the treasury of the house of the LORD. 25And Joshua spared Rahab the harlot, her father's household, and all that she had. So she dwells in Israel to this day, because she hid the messengers whom Joshua sent to spy out Jericho.

26Then Joshua charged *them* at that time, saying, "Cursed *be* the man before the LORD who rises up and builds this city Jericho; he shall lay its foundation with his firstborn, and with his youngest he shall set up its gates."

27So the LORD was with Joshua, and his fame spread throughout all the country.

Beliefs & Ideas

Lev. 27:28, 29 explains that what is "accursed" (Josh. 6:18) has passed out of human hands and into the jurisdiction of God. This "cursing" or "devotion" to God, expressed by the Hebrew word *herem*, is not a practice that can be applied outside the specific references of the Old Testament. It is little known outside these biblical passages.

Defeat at Ai

7 1But the children of Israel committed a trespass regarding the accursed things, for

Accursed and Under the Ban (Josh. 7:1)

All of the inhabitants of Jericho, humans and animals, were killed as a sacrifice to God. They were "doomed by the LORD to destruction" (Josh. 6:17). In addition, all of Jericho's property was placed off limits to the Israelites and destroyed, except for items of iron, bronze, silver and gold, which went into the sacred treasury (6:18, 19). All of these things—people, property, valuables—were considered "accursed." The Hebrew word translated "accursed" referred to things that were completely destroyed or set apart for sacred use.

Accursed things were given to God. Of course, the items were not given to God physically, but rather by being totally destroyed or dedicated to sacred use. They were kept from the Israelites. They were for them "accursed" items. By not taking these items for themselves, the Israelites were acknowledging that such things belonged to God. God was the real conqueror of the city. Jericho was a kind of "tithe," the first city conquered in the Promised Land. Its possessions, therefore, belonged to God.

Achan's sin (Josh. 7:1) was that he took a garment from Jericho, even though he knew that everything in Jericho had been dedicated to God. He thus stole from God. By taking an "accursed" item, he himself became cursed.

This same Hebrew word for "accursed" is translated "the curse" in Is. 43:28. Israel (Jacob) would be given "to the curse." The Israelites had sinned against God, and would now themselves be dedicated to Him through their coming destruction.

Achan the son of Carmi, the son of Zabdi,[a] the
son of Zerah, of the tribe of Judah, took of the
accursed things; so the anger of the LORD burned
against the children of Israel.
2Now Joshua sent men from Jericho to Ai,
which *is* beside Beth Aven, on the east side of
Bethel, and spoke to them, saying, "Go up and
spy out the country." So the men went up and
spied out Ai. 3And they returned to Joshua and
said to him, "Do not let all the people go up, but
let about two or three thousand men go up and
attack Ai. Do not weary all the people there, for
the people of Ai are few." 4So about three thousand men went up there from the people, but
they fled before the men of Ai. 5And the men of
Ai struck down about thirty-six men, for they
chased them *from* before the gate as far as Shebarim, and struck them down on the descent;
therefore the hearts of the people melted and became like water.
6Then Joshua tore his clothes, and fell to the
earth on his face before the ark of the LORD until
evening, he and the elders of Israel; and they put
dust on their heads. 7And Joshua said, "Alas,
Lord GOD, why have You brought this people
over the Jordan at all—to deliver us into the hand
of the Amorites, to destroy us? Oh, that we had
been content, and dwelt on the other side of the
Jordan! 8O Lord, what shall I say when Israel
turns its back before its enemies? 9For the
Canaanites and all the inhabitants of the land
will hear *it,* and surround us, and cut off our
name from the earth. Then what will You do for
Your great name?"

The Sin of Achan

10So the LORD said to Joshua: "Get up! Why do
you lie thus on your face? 11Israel has sinned, and
they have also transgressed My covenant which I
commanded them. For they have even taken some
of the accursed things, and have both stolen and
deceived; and they have also put *it* among their
own stuff. 12Therefore the children of Israel could
not stand before their enemies, *but* turned *their*
backs before their enemies, because they have become doomed to destruction. Neither will I be with
you anymore, unless you destroy the accursed
from among you. 13Get up, sanctify the people, and
say, 'Sanctify yourselves for tomorrow, because
thus says the LORD God of Israel: "*There is* an accursed thing in your midst, O Israel; you cannot
stand before your enemies until you take away the
accursed thing from among you." 14In the morning
therefore you shall be brought according to your
tribes. And it shall be *that* the tribe which the LORD
takes shall come according to families; and the
family which the LORD takes shall come by households; and the household which the LORD takes
shall come man by man. 15Then it shall be *that* he
who is taken with the accursed thing shall be
burned with fire, he and all that he has, because he
has transgressed the covenant of the LORD, and because he has done a disgraceful thing in Israel.' "

7:1 [a]Called *Zimri* in 1 Chronicles 2:6

TIME CAPSULE 	1243 to 1234 B.C.
1243–1207	Tukulti-Ninurta I, king of Assyria
1240	Hittite Empire declines and vanishes by 1180 B.C.
1235	Israelites reach the plains of Moab (based on late Exodus; Num. 22:1)
1235	Aaron dies on Mount Hor (late Exodus; Num. 33:38)
1235	Moses is buried in Moab (late Exodus; Deut. 34:5, 6)
1234	Joshua leads Israelite conquest of Canaan (based on late Exodus)

16So Joshua rose early in the morning and
brought Israel by their tribes, and the tribe of Ju-
dah was taken. 17He brought the clan of Judah,
and he took the family of the Zarhites; and he
brought the family of the Zarhites man by man,
and Zabdi was taken. 18Then he brought his
household man by man, and Achan the son of
Carmi, the son of Zabdi, the son of Zerah, of the
tribe of Judah, was taken.

19Now Joshua said to Achan, "My son, I beg
you, give glory to the LORD God of Israel, and
make confession to Him, and tell me now what
you have done; do not hide *it* from me."

20And Achan answered Joshua and said, "In-
deed I have sinned against the LORD God of Is-
rael, and this is what I have done: 21When I saw
among the spoils a beautiful Babylonian garment,
two hundred shekels of silver, and a wedge of
gold weighing fifty shekels, I coveted them and
took them. And there they are, hidden in the earth
in the midst of my tent, with the silver under it."

22So Joshua sent messengers, and they ran to
the tent; and there it was, hidden in his tent, with
the silver under it. 23And they took them from the
midst of the tent, brought them to Joshua and to
all the children of Israel, and laid them out be-
fore the LORD. 24Then Joshua, and all Israel with
him, took Achan the son of Zerah, the silver, the
garment, the wedge of gold, his sons, his daugh-
ters, his oxen, his donkeys, his sheep, his tent,
and all that he had, and they brought them to the
Valley of Achor. 25And Joshua said, "Why have
you troubled us? The LORD will trouble you this
day." So all Israel stoned him with stones; and
they burned them with fire after they had stoned
them with stones.

26Then they raised over him a great heap of
stones, still there to this day. So the LORD turned
from the fierceness of His anger. Therefore the
name of that place has been called the Valley of
Achor[a] to this day.

The Fall of Ai

8 1Now the LORD said to Joshua: "Do not be
afraid, nor be dismayed; take all the people
of war with you, and arise, go up to Ai. See, I
have given into your hand the king of Ai, his
people, his city, and his land. 2And you shall do
to Ai and its king as you did to Jericho and its
king. Only its spoil and its cattle you shall take
as booty for yourselves. Lay an ambush for the
city behind it."

3So Joshua arose, and all the people of war, to
go up against Ai; and Joshua chose thirty thou-
sand mighty men of valor and sent them away by
night. 4And he commanded them, saying: "Behold,
you shall lie in ambush against the city, behind the
city. Do not go very far from the city, but all of
you be ready. 5Then I and all the people who *are*
with me will approach the city; and it will come
about, when they come out against us as at the
first, that we shall flee before them. 6For they will
come out after us till we have drawn them from
the city, for they will say, '*They are* fleeing before
us as at the first.' Therefore we will flee before
them. 7Then you shall rise from the ambush and
seize the city, for the LORD your God will deliver
it into your hand. 8And it will be, when you have
taken the city, *that* you shall set the city on fire.
According to the commandment of the LORD you
shall do. See, I have commanded you."

9Joshua therefore sent them out; and they
went to lie in ambush, and stayed between Bethel
and Ai, on the west side of Ai; but Joshua lodged
that night among the people. 10Then Joshua rose
up early in the morning and mustered the people,
and went up, he and the elders of Israel, before the
people to Ai. 11And all the people of war who *were*
with him went up and drew near; and they came
before the city and camped on the north side of
Ai. Now a valley *lay* between them and Ai. 12So he
took about five thousand men and set them in am-
bush between Bethel and Ai, on the west side of
the city. 13And when they had set the people, all
the army that *was* on the north of the city, and
its rear guard on the west of the city, Joshua
went that night into the midst of the valley.

14Now it happened, when the king of Ai saw
it, that the men of the city hurried and rose early
and went out against Israel to battle, he and all
his people, at an appointed place before the plain.
But he did not know that *there was* an ambush

7:26 [a]Literally *Trouble*

against him behind the city. 15And Joshua and all
Israel made as if they were beaten before them,
and fled by the way of the wilderness. 16So all
the people who *were* in Ai were called together to
pursue them. And they pursued Joshua and were
drawn away from the city. 17There was not a man
left in Ai or Bethel who did not go out after Israel.
So they left the city open and pursued Israel.

18Then the LORD said to Joshua, "Stretch out
the spear that *is* in your hand toward Ai, for I
will give it into your hand." And Joshua stretched
out the spear that *was* in his hand toward the
city. 19So *those in* ambush arose quickly out of
their place; they ran as soon as he had stretched
out his hand, and they entered the city and took
it, and hurried to set the city on fire. 20And when
the men of Ai looked behind them, they saw, and
behold, the smoke of the city ascended to
heaven. So they had no power to flee this way or
that way, and the people who had fled to the
wilderness turned back on the pursuers.

21Now when Joshua and all Israel saw that the
ambush had taken the city and that the smoke of
the city ascended, they turned back and struck
down the men of Ai. 22Then the others came out of
the city against them; so they were *caught* in the
midst of Israel, some on this side and some on that
side. And they struck them down, so that they let
none of them remain or escape. 23But the king of
Ai they took alive, and brought him to Joshua.

24And it came to pass when Israel had made
an end of slaying all the inhabitants of Ai in the
field, in the wilderness where they pursued them,
and when they all had fallen by the edge of the
sword until they were consumed, that all the Is-
raelites returned to Ai and struck it with the
edge of the sword. 25So it was *that* all who fell
that day, both men and women, *were* twelve thou-
sand—all the people of Ai. 26For Joshua did not
draw back his hand, with which he stretched out
the spear, until he had utterly destroyed all the
inhabitants of Ai. 27Only the livestock and the
spoil of that city Israel took as booty for them-
selves, according to the word of the LORD which
He had commanded Joshua. 28So Joshua burned
Ai and made it a heap forever, a desolation to
this day. 29And the king of Ai he hanged on a
tree until evening. And as soon as the sun was
down, Joshua commanded that they should take
his corpse down from the tree, cast it at the en-
trance of the gate of the city, and raise over it a
great heap of stones *that remains* to this day.

Joshua Renews the Covenant

30Now Joshua built an altar to the LORD God
of Israel in Mount Ebal, 31as Moses the servant of
the LORD had commanded the children of Israel,
as it is written in the Book of the Law of Moses:
"an altar of whole stones over which no man has
wielded an iron *tool*."[a] And they offered on it burnt
offerings to the LORD, and sacrificed peace offer-
ings. 32And there, in the presence of the children
of Israel, he wrote on the stones a copy of the law
of Moses, which he had written. 33Then all Israel,
with their elders and officers and judges, stood on
either side of the ark before the priests, the
Levites, who bore the ark of the covenant of the
LORD, the stranger as well as he who was born
among them. Half of them *were* in front of Mount
Gerizim and half of them in front of Mount Ebal,
as Moses the servant of the LORD had commanded
before, that they should bless the people of Israel.
34And afterward he read all the words of the law,
the blessings and the cursings, according to all
that is written in the Book of the Law. 35There
was not a word of all that Moses had commanded
which Joshua did not read before all the assem-
bly of Israel, with the women, the little ones, and
the strangers who were living among them.

The Treaty with the Gibeonites

9 1And it came to pass when all the kings who
were on this side of the Jordan, in the hills
and in the lowland and in all the coasts of the
Great Sea toward Lebanon—the Hittite, the

The Conquest of Canaan (Central and Southern Campaigns)
From the camp at Gilgal, Joshua launched two campaigns. Jericho fell in the central campaign, which continued with an ambush of Bethel and Ai. Joshua launched the southern campaign against the Amorites assembled near Gibeon, and continued the assault all the way to Debir.

8:31 [a]Deuteronomy 27:5, 6

Gilgal, Place of Covenant (Josh. 9:6)

Gilgal is a special holy place in the biblical stories. It was there that the newly arrived Israelites were circumcised. This act reestablished them as God's chosen people (Josh. 4:19; 5:7) and was supposed to prepare them spiritually for their conquest of Canaan. Gilgal was also where they celebrated their first Passover in the Promised Land (5:10). The "camp at Gilgal" (9:6) served as the Israelites' base of operations during their early military activities (Josh. 10:6, 7, 15, 43).

It is not surprising that Gilgal became a cultic center. At a later time both Samuel and Saul name Gilgal as a place where one went to offer sacrifices (1 Sam. 10:8; 15:21). Understandably, Saul used Gilgal as a place to intensify nationalistic feelings and loyalty (1 Sam. 11:14, 15). It was there that Saul was made king of Israel.

Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite—heard *about it,* 2that they gathered together to fight with Joshua and Israel with one accord.

3But when the inhabitants of Gibeon heard what Joshua had done to Jericho and Ai, 4they worked craftily, and went and pretended to be ambassadors. And they took old sacks on their donkeys, old wineskins torn and mended, 5old and patched sandals on their feet, and old garments on themselves; and all the bread of their provision was dry *and* moldy. 6And they went to Joshua, to the camp at Gilgal, and said to him and to the men of Israel, "We have come from a far country; now therefore, make a covenant with us."

7Then the men of Israel said to the Hivites, "Perhaps you dwell among us; so how can we make a covenant with you?"

8But they said to Joshua, "We *are* your servants."

And Joshua said to them, "Who *are* you, and where do you come from?"

9So they said to him: "From a very far country your servants have come, because of the name of the Lord your God; for we have heard of His fame, and all that He did in Egypt, 10and all that He did to the two kings of the Amorites who *were* beyond the Jordan—to Sihon king of Heshbon, and Og king of Bashan, who was at Ashtaroth. 11Therefore our elders and all the inhabitants of our country spoke to us, saying, 'Take provisions with you for the journey, and go to meet them, and say to them, "We *are* your servants; now therefore, make a covenant with us." ' 12This bread of ours we took hot *for* our provision from our houses on the day we departed to come to you. But now look, it is dry and moldy. 13And these wineskins which we filled *were* new, and see, they are torn; and these our garments and our sandals have become old because of the very long journey."

14Then the men of Israel took some of their provisions; but they did not ask counsel of the Lord. 15So Joshua made peace with them, and made a covenant with them to let them live; and the rulers of the congregation swore to them.

16And it happened at the end of three days, after they had made a covenant with them, that they heard that they *were* their neighbors who dwelt near them. 17Then the children of Israel journeyed and came to their cities on the third day. Now their cities *were* Gibeon, Chephirah, Beeroth, and Kirjath Jearim. 18But the children of Israel did not attack them, because the rulers of the congregation had sworn to them by the Lord God of Israel. And all the congregation complained against the rulers.

19Then all the rulers said to all the congregation, "We have sworn to them by the Lord God of Israel; now therefore, we may not touch them. 20This we will do to them: We will let them live, lest wrath be upon us because of the oath which we swore to them." 21And the rulers said to them, "Let them live, but let them be woodcutters and water carriers for all the congregation, as the rulers had promised them."

22Then Joshua called for them, and he spoke to them, saying, "Why have you deceived us, saying, 'We *are* very far from you,' when you dwell near us? 23Now therefore, you *are* cursed, and none of you shall be freed from being slaves—woodcutters and water carriers for the house of my God."

24So they answered Joshua and said, "Because your servants were clearly told that the Lord your God commanded His servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you; therefore we were very much afraid for our lives because of you, and have done this thing. 25And now, here we are, in your hands; do with us as it seems good and right to do to us." 26So he did to them, and delivered them out of the hand of the children of Israel, so that they did not kill them. 27And that day Joshua made them woodcutters and water carriers for the congregation and for the altar of the Lord, in the place which He would choose, even to this day.

The Sun Stands Still

10 1Now it came to pass when Adoni-Zedek king of Jerusalem heard how Joshua had taken Ai and had utterly destroyed it—as he had done to Jericho and its king, so he had done to Ai and its king—and how the inhabitants of Gibeon had made peace with Israel and were among them, 2that they feared greatly, because Gibeon

When God Listened to a Man (Josh. 10:12, 13)

Joshua's prayer, "Sun, stand still over Gibeon; And Moon, in the Valley of Aijalon" (Josh. 10:12), seems to request that somehow God stop the sun or perform some other miraculous heavenly event to lengthen the day. Joshua did not pray late in the evening: the sun "over Gibeon" would be in the east, while the moon "in the Valley of Aijalon" would be in the west. This positioning of the sun and moon indicates early morning, and for Joshua to utter a request for a longer day at that time of day seems unusual.

Joshua's asking the sun and moon to "stand still" (10:12) is a request typical of celestial omen texts from Mesopotamia. These texts are concerned with the 1st day of the full moon which came at the middle of the month and was observable by the location of the sun and moon in the early morning on opposite horizons. In Mesopotamian omen texts the sun and moon are asked to "wait" on each other, so that they would be on their respective horizons on the 14th day of the month.

When this positioning occurred, it was seen by the Mesopotamians as a sign of good fortune. For them it indicated that their calculations were accurate, that there would be exactly 30 days in the month, and that the days themselves would be full-length. On the other hand, when the sun and moon were on their respective horizons on any other day, it was considered a bad omen.

The position of the sun in the east (Gibeon) and moon in the west (Valley of Aijalon) suggests that this event occurred near the middle of the month. Joshua may be asking God to allow the sun and moon to "stand still" (10:12) or wait for each other so that they would be on their horizons on a day other than the 14th day of the month. That would cause the Canaanites to believe that that day was an evil day for fighting and give the Israelites the upper hand before the battle began. What made this occasion memorable is that "the LORD heeded the voice of a man" (10:14). God listened to Joshua, and the sun and moon were positioned for Israel's advantage—"the LORD fought for Israel."

was a great city, like one of the royal cities, and because it *was* greater than Ai, and all its men *were* mighty. 3Therefore Adoni-Zedek king of Jerusalem sent to Hoham king of Hebron, Piram king of Jarmuth, Japhia king of Lachish, and Debir king of Eglon, saying, 4"Come up to me and help me, that we may attack Gibeon, for it has made peace with Joshua and with the children of Israel." 5Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon, gathered together and went up, they and all their armies, and camped before Gibeon and made war against it.

6And the men of Gibeon sent to Joshua at the camp at Gilgal, saying, "Do not forsake your servants; come up to us quickly, save us and help us, for all the kings of the Amorites who dwell in the mountains have gathered together against us."

7So Joshua ascended from Gilgal, he and all the people of war with him, and all the mighty men of valor. 8And the LORD said to Joshua, "Do not fear them, for I have delivered them into your hand; not a man of them shall stand before you." 9Joshua therefore came upon them suddenly, having marched all night from Gilgal. 10So the LORD routed them before Israel, killed them with a great slaughter at Gibeon, chased them along the road that goes to Beth Horon, and struck them down as far as Azekah and Makkedah. 11And it happened, as they fled before Israel *and* were on the descent of Beth Horon, that the LORD cast down large hailstones from heaven on them as far as Azekah, and they died. *There were* more who died from the hailstones than the children of Israel killed with the sword.

12Then Joshua spoke to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel:

"Sun, stand still over Gibeon;
And Moon, in the Valley of Aijalon."
13 So the sun stood still,
And the moon stopped,
Till the people had revenge
Upon their enemies.

Is this not written in the Book of Jasher? So the sun stood still in the midst of heaven, and did not hasten to go *down* for about a whole day. 14And there has been no day like that, before it or after it, that the LORD heeded the voice of a man; for the LORD fought for Israel.

15Then Joshua returned, and all Israel with him, to the camp at Gilgal.

The Amorite Kings Executed

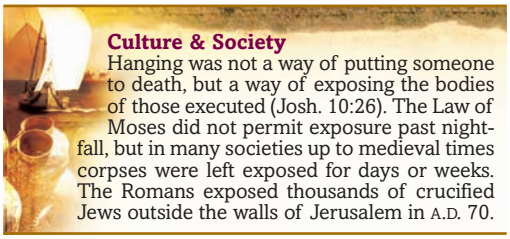
16But these five kings had fled and hidden themselves in a cave at Makkedah. 17And it was told Joshua, saying, "The five kings have been found hidden in the cave at Makkedah."

18So Joshua said, "Roll large stones against
the mouth of the cave, and set men by it to guard
them. 19And do not stay *there* yourselves, *but*
pursue your enemies, and attack their rear *guard.*
Do not allow them to enter their cities, for the
LORD your God has delivered them into your
hand." 20Then it happened, while Joshua and the
children of Israel made an end of slaying them
with a very great slaughter, till they had finished,
that those who escaped entered fortified cities.
21And all the people returned to the camp, to
Joshua at Makkedah, in peace.

No one moved his tongue against any of the
children of Israel.

22Then Joshua said, "Open the mouth of the
cave, and bring out those five kings to me from
the cave." 23And they did so, and brought out
those five kings to him from the cave: the king of
Jerusalem, the king of Hebron, the king of Jar-
muth, the king of Lachish, *and* the king of Eglon.

24So it was, when they brought out those
kings to Joshua, that Joshua called for all the men
of Israel, and said to the captains of the men of
war who went with him, "Come near, put your feet
on the necks of these kings." And they drew near
and put their feet on their necks. 25Then Joshua
said to them, "Do not be afraid, nor be dismayed;
be strong and of good courage, for thus the LORD
will do to all your enemies against whom you
fight." 26And afterward Joshua struck them and
killed them, and hanged them on five trees; and
they were hanging on the trees until evening. 27So
it was at the time of the going down of the sun
that Joshua commanded, and they took them down
from the trees, cast them into the cave where they
had been hidden, and laid large stones against the
cave's mouth, *which remain* until this very day.



Culture & Society
Hanging was not a way of putting someone to death, but a way of exposing the bodies of those executed (Josh. 10:26). The Law of Moses did not permit exposure past nightfall, but in many societies up to medieval times corpses were left exposed for days or weeks. The Romans exposed thousands of crucified Jews outside the walls of Jerusalem in A.D. 70.

Conquest of the Southland

28On that day Joshua took Makkedah, and
struck it and its king with the edge of the sword.
He utterly destroyed them[a]—all the people who
were in it. He let none remain. He also did to the
king of Makkedah as he had done to the king of
Jericho.

29Then Joshua passed from Makkedah, and
all Israel with him, to Libnah; and they fought
against Libnah. 30And the LORD also delivered it
and its king into the hand of Israel; he struck it
and all the people who *were* in it with the edge of
the sword. He let none remain in it, but did to its
king as he had done to the king of Jericho.

31Then Joshua passed from Libnah, and all
Israel with him, to Lachish; and they encamped
against it and fought against it. 32And the LORD
delivered Lachish into the hand of Israel, who
took it on the second day, and struck it and all
the people who *were* in it with the edge of the
sword, according to all that he had done to Lib-
nah. 33Then Horam king of Gezer came up to
help Lachish; and Joshua struck him and his peo-
ple, until he left him none remaining.

34From Lachish Joshua passed to Eglon, and
all Israel with him; and they encamped against it
and fought against it. 35They took it on that day
and struck it with the edge of the sword; all the
people who *were* in it he utterly destroyed that
day, according to all that he had done to Lachish.

36So Joshua went up from Eglon, and all Is-
rael with him, to Hebron; and they fought against
it. 37And they took it and struck it with the edge of
the sword—its king, all its cities, and all the people
who *were* in it; he left none remaining, according
to all that he had done to Eglon, but utterly de-
stroyed it and all the people who *were* in it.

38Then Joshua returned, and all Israel with
him, to Debir; and they fought against it. 39And
he took it and its king and all its cities; they
struck them with the edge of the sword and ut-
terly destroyed all the people who *were* in it. He
left none remaining; as he had done to Hebron, so
he did to Debir and its king, as he had done also
to Libnah and its king.

40So Joshua conquered all the land: the
mountain country and the South[a] and the low-
land and the wilderness slopes, and all their
kings; he left none remaining, but utterly de-
stroyed all that breathed, as the LORD God of Is-
rael had commanded. 41And Joshua conquered
them from Kadesh Barnea as far as Gaza, and all
the country of Goshen, even as far as Gibeon.
42All these kings and their land Joshua took at
one time, because the LORD God of Israel fought
for Israel. 43Then Joshua returned, and all Israel
with him, to the camp at Gilgal.

The Northern Conquest

11 1And it came to pass, when Jabin king of
Hazor heard *these things,* that he sent to
Jobab king of Madon, to the king of Shimron, to
the king of Achshaph, 2and to the kings who
were from the north, in the mountains, in the

10:28 [a]Following Masoretic Text and most authorities; many Hebrew manuscripts, some manuscripts of the Septuagint, and some manuscripts of the Targum read *it.* 10:40 [a]Hebrew *Negev,* and so throughout this book

plain south of Chinneroth, in the lowland, and in
the heights of Dor on the west, 3to the Canaanites
in the east and in the west, the Amorite, the Hit-
tite, the Perizzite, the Jebusite in the mountains,
and the Hivite below Hermon in the land of Miz-
pah. 4So they went out, they and all their armies
with them, *as* many people *as* the sand that *is* on
the seashore in multitude, with very many horses
and chariots. 5And when all these kings had met
together, they came and camped together at the
waters of Merom to fight against Israel.

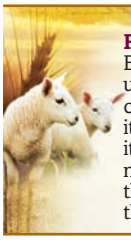
6But the LORD said to Joshua, "Do not be
afraid because of them, for tomorrow about this
time I will deliver all of them slain before Israel.
You shall hamstring their horses and burn their
chariots with fire." 7So Joshua and all the people of
war with him came against them suddenly by the
waters of Merom, and they attacked them. 8And
the LORD delivered them into the hand of Israel,
who defeated them and chased them to Greater
Sidon, to the Brook Misrephoth,[a] and to the Valley
of Mizpah eastward; they attacked them until they
left none of them remaining. 9So Joshua did to
them as the LORD had told him: he hamstrung their
horses and burned their chariots with fire.

10Joshua turned back at that time and took
Hazor, and struck its king with the sword; for Ha-
zor was formerly the head of all those kingdoms.
11And they struck all the people who *were* in it
with the edge of the sword, utterly destroying
them. There was none left breathing. Then he
burned Hazor with fire.

12So all the cities of those kings, and all their
kings, Joshua took and struck with the edge of
the sword. He utterly destroyed them, as Moses
the servant of the LORD had commanded. 13But
as for the cities that stood on their mounds,[a] Is-
rael burned none of them, except Hazor only,
which Joshua burned. 14And all the spoil of these
cities and the livestock, the children of Israel
took as booty for themselves; but they struck
every man with the edge of the sword until they
had destroyed them, and they left none breath-
ing. 15As the LORD had commanded Moses his
servant, so Moses commanded Joshua, and so
Joshua did. He left nothing undone of all that the
LORD had commanded Moses.

11:8 [a]Hebrew *Misrephoth Maim* 11:13 [a]Hebrew *tel,* a heap of successive city ruins 11:16 [a]Hebrew *arabah*

The Conquest of Canaan (Northern Campaign)
A large coalition of kings gathered at the waters of Merom to fight against Joshua. In a surprise attack, Joshua's armies drove the forces back, some toward Tyre and Sidon, others toward Kedesh. Joshua divided his forces, destroying Hazor along the way.



Plants & Animals
Before about 950 B.C. horses were not used for cavalry in battle, but for pulling chariots. To hamstring a horse is to cripple it by cutting the large tendon in the back of its leg (Josh. 11:6). The destroyed equipment of an enemy is an eloquent sign of their defeat, since they no longer control their means of fighting.

Summary of Joshua's Conquests

16Thus Joshua took all this land: the moun-
tain country, all the South, all the land of Goshen,
the lowland, and the Jordan plain[a]—the moun-
tains of Israel and its lowlands, 17from Mount Ha-
lak and the ascent to Seir, even as far as Baal Gad
in the Valley of Lebanon below Mount Hermon.
He captured all their kings, and struck them
down and killed them. 18Joshua made war a long
time with all those kings. 19There was not a city
that made peace with the children of Israel, ex-
cept the Hivites, the inhabitants of Gibeon. All
the others they took in battle. 20For it was of the
LORD to harden their hearts, that they should
come against Israel in battle, that He might ut-
terly destroy them, *and* that they might receive
no mercy, but that He might destroy them, as the
LORD had commanded Moses.

21And at that time Joshua came and cut off
the Anakim from the mountains: from Hebron,
from Debir, from Anab, from all the mountains
of Judah, and from all the mountains of Israel;
Joshua utterly destroyed them with their cities.
22None of the Anakim were left in the land of the
children of Israel; they remained only in Gaza, in
Gath, and in Ashdod.

23So Joshua took the whole land, according
to all that the LORD had said to Moses; and
Joshua gave it as an inheritance to Israel accord-
ing to their divisions by their tribes. Then the
land rested from war.

The Sea Peoples Settle in Philistia (Josh. 13:2, 3)

The Philistines were a people group whose origins are not clearly known. New Kingdom Egyptian sources from the 13th and 12th centuries B.C. mention them as one of the Sea Peoples who unsuccessfully invaded Egypt. The inscriptions of Pharaoh Merenptah (1213–1203 B.C.) report that when the Libyans attacked Egypt, there were "foreigners from the sea" fighting within the ranks of the Libyan armies. Egyptian descriptions of Pharaoh Ramesses' battles against the Sea Peoples list the Philistines among the opponents.

Some scholars believe that the Sea People groups came from the western regions of the Mediterranean and Aegean Seas—from Greece and Crete. Cities, regions and empires fell to these seaborne raiders: Cyprus, north Syria, the Hittite Empire, Ugarit. The Sea Peoples continued down the eastern Mediterranean coastal areas toward Canaan until Egypt's Ramesses III (1184–1153 B.C.) stopped their advance in 1175 B.C.

Ramesses did not win decisively. Later Egyptian sources record the settlement of some of the Sea Peoples in southern Palestine, which was in the Egyptian sphere of influence. The group called "Philistines" organized a confederation of five major cities: Gaza, Ashdod, Ashkelon, Gath, and Ekron. The Sea Peoples' invasion spawned a new culture in Palestine, one that the Israelites would experience as "Gazites, Ashdodites, Ashkelonites, Gittites, Ekronites" (Josh. 13:3).

Pharaoh Merenptah

The Kings Conquered by Moses

12 1These *are* the kings of the land whom the
children of Israel defeated, and whose
land they possessed on the other side of the Jordan toward the rising of the sun, from the River Arnon to Mount Hermon, and all the eastern Jordan plain: 2*One king was* Sihon king of the Amorites, who dwelt in Heshbon *and* ruled half of Gilead, from Aroer, which is on the bank of the River Arnon, from the middle of that river, even as far as the River Jabbok, *which is* the border of the Ammonites, 3and the eastern Jordan plain from the Sea of Chinneroth as far as the Sea of the Arabah (the Salt Sea), the road to Beth Jeshimoth, and southward below the slopes of Pisgah. 4*The other king was* Og king of Bashan and his territory, *who was* of the remnant of the giants, who dwelt at Ashtaroth and at Edrei, 5and reigned over Mount Hermon, over Salcah, over all Bashan, as far as the border of the Geshurites and the Maachathites, and over half of Gilead *to* the border of Sihon king of Heshbon.

6These Moses the servant of the LORD and the children of Israel had conquered; and Moses the servant of the LORD had given it *as* a possession to the Reubenites, the Gadites, and half the tribe of Manasseh.

The Kings Conquered by Joshua

7And these *are* the kings of the country which Joshua and the children of Israel conquered on this side of the Jordan, on the west, from Baal Gad in the Valley of Lebanon as far as Mount Halak and the ascent to Seir, which Joshua gave to the tribes of Israel *as* a possession according to their divisions, 8in the mountain country, in the lowlands, in the *Jordan* plain, in the slopes, in the wilderness, and in the South—the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites: 9the king of Jericho, one; the king of Ai, which *is* beside Bethel, one; 10the king of Jerusalem, one; the king of Hebron, one; 11the king of Jarmuth, one; the king of Lachish, one; 12the king of Eglon, one; the king of Gezer, one; 13the king of Debir, one; the king of Geder, one; 14the king of Hormah, one; the king of Arad, one; 15the king of Libnah, one; the king of Adullam, one; 16the king of Makkedah, one; the king of Bethel, one; 17the king of Tappuah, one; the king of Hepher, one; 18the king of Aphek, one; the king of Lasharon, one; 19the king of Madon, one; the king of Hazor, one; 20the king of Shimron Meron, one; the king of Achshaph, one; 21the king of Taanach, one; the king of Megiddo, one; 22the king of Kedesh, one; the king of Jokneam in Carmel, one; 23the king of Dor in the heights of Dor, one; the king of the people of Gilgal, one; 24the king of Tirzah, one—all the kings, thirty-one.

Remaining Land to Be Conquered

13 1Now Joshua was old, advanced in years.
And the LORD said to him: "You are old, advanced in years, and there remains very much land yet to be possessed. 2This is the land that yet remains: all the territory of the Philistines and all *that of* the Geshurites, 3from Sihor, which *is* east of Egypt, as far as the border of Ekron northward (*which* is counted as Canaanite); the five lords of the Philistines—the Gazites, the Ashdodites, the Ashkelonites, the Gittites, and the Ekronites; also the Avites; 4from the south, all the land of the Canaanites, and Mearah that belongs to the Sidonians as far as Aphek, to the border of the Amorites; 5the land of the Gebalites,[a] and all Lebanon, toward the sunrise,

13:5 [a]Or *Giblites*

from Baal Gad below Mount Hermon as far as
the entrance to Hamath; 6all the inhabitants of
the mountains from Lebanon as far as the Brook
Misrephoth,[a] *and* all the Sidonians—them I will
drive out from before the children of Israel; only
divide it by lot to Israel as an inheritance, as I
have commanded you. 7Now therefore, divide this
land as an inheritance to the nine tribes and half
the tribe of Manasseh."

The Land Divided East of the Jordan

8With the other half-tribe the Reubenites and
the Gadites received their inheritance, which Mo-
ses had given them, beyond the Jordan eastward,
as Moses the servant of the LORD had given
them: 9from Aroer which *is* on the bank of the
River Arnon, and the town that *is* in the midst of
the ravine, and all the plain of Medeba as far as
Dibon; 10all the cities of Sihon king of the Amor-
ites, who reigned in Heshbon, as far as the border
of the children of Ammon; 11Gilead, and the bor-
der of the Geshurites and Maachathites, all
Mount Hermon, and all Bashan as far as Salcah;
12all the kingdom of Og in Bashan, who reigned
in Ashtaroth and Edrei, who remained of the
remnant of the giants; for Moses had defeated
and cast out these.

13Nevertheless the children of Israel did not
drive out the Geshurites or the Maachathites, but
the Geshurites and the Maachathites dwell
among the Israelites until this day.

14Only to the tribe of Levi he had given no
inheritance; the sacrifices of the LORD God of Is-
rael made by fire *are* their inheritance, as He said
to them.

The Land of Reuben

15And Moses had given to the tribe of the
children of Reuben *an inheritance* according to
their families. 16Their territory was from Aroer,
which *is* on the bank of the River Arnon, and the
city that *is* in the midst of the ravine, and all the
plain by Medeba; 17Heshbon and all its cities that
are in the plain: Dibon, Bamoth Baal, Beth Baal
Meon, 18Jahaza, Kedemoth, Mephaath, 19Kir-
jathaim, Sibmah, Zereth Shahar on the mountain
of the valley, 20Beth Peor, the slopes of Pisgah,
and Beth Jeshimoth— 21all the cities of the plain
and all the kingdom of Sihon king of the Amo-
rites, who reigned in Heshbon, whom Moses had
struck with the princes of Midian: Evi, Rekem,
Zur, Hur, and Reba, who *were* princes of Sihon
dwelling in the country. 22The children of Israel
also killed with the sword Balaam the son of Beor,
the soothsayer, among those who were killed by
them. 23And the border of the children of Reuben
was the bank of the Jordan. This *was* the inheri-
tance of the children of Reuben according to
their families, the cities and their villages.

The Land of Gad

24Moses also had given *an inheritance* to the
tribe of Gad, to the children of Gad according to
their families. 25Their territory was Jazer, and all
the cities of Gilead, and half the land of the Am-
monites as far as Aroer, which *is* before Rabbah,
26and from Heshbon to Ramath Mizpah and Be-
tonim, and from Mahanaim to the border of Debir,
27and in the valley Beth Haram, Beth Nimrah, Suc-
coth, and Zaphon, the rest of the kingdom of Si-
hon king of Heshbon, with the Jordan as *its* bor-
der, as far as the edge of the Sea of Chinnereth, on
the other side of the Jordan eastward. 28This *is*
the inheritance of the children of Gad according
to their families, the cities and their villages.

Half the Tribe of Manasseh (East)

29Moses also had given *an inheritance* to half
the tribe of Manasseh; it was for half the tribe of
the children of Manasseh according to their fami-
lies: 30Their territory was from Mahanaim, all
Bashan, all the kingdom of Og king of Bashan,
and all the towns of Jair which are in Bashan,
sixty cities; 31half of Gilead, and Ashtaroth and
Edrei, cities of the kingdom of Og in Bashan,
were for the children of Machir the son of Ma-
nasseh, for half of the children of Machir accord-
ing to their families.

32These *are the areas* which Moses had dis-
tributed as an inheritance in the plains of Moab
on the other side of the Jordan, by Jericho east-
ward. 33But to the tribe of Levi Moses had given
no inheritance; the LORD God of Israel *was* their
inheritance, as He had said to them.

The Land Divided West of the Jordan

14 1These *are the areas* which the children of
Israel inherited in the land of Canaan,
which Eleazar the priest, Joshua the son of Nun,
and the heads of the fathers of the tribes of the
children of Israel distributed as an inheritance to
them. 2Their inheritance *was* by lot, as the LORD
had commanded by the hand of Moses, for the
nine tribes and the half-tribe. 3For Moses had given
the inheritance of the two tribes and the half-tribe
on the other side of the Jordan; but to the Levites
he had given no inheritance among them. 4For the
children of Joseph were two tribes: Manasseh and
Ephraim. And they gave no part to the Levites in
the land, except cities to dwell *in,* with their com-
mon-lands for their livestock and their property.
5As the LORD had commanded Moses, so the chil-
dren of Israel did; and they divided the land.

13:6 [a]Hebrew *Misrephoth Maim*

TRANSITION

The Early Years of Conquest

The tradition in Josh. 14 emphasizes God's blessings to faithful Caleb. He was 40 years old when Moses sent him, along with the others, to spy out the land (Josh. 14:7). That event, recorded in Num. 13:1–6, is located in the 2nd year of the Exodus, either 1445 or 1274 B.C. (see "The Book of Numbers" at Num. 1:1).

Now Caleb had reached the age of 85 (Josh. 14:10). The passing time of 45 years suggests a date of around 1400 or 1229 B.C. This point in the conquest of Canaan was possibly 6 years after Israel's arrival on the plains of Moab in 1406 or 1235 B.C. (see "Moab: On the Doorstep of Canaan" at Num. 20:14).

The listing of Caleb's age is not meant to pinpoint calendar years. Rather, the example of Caleb is important for chs. 13—24 which narrate the distribution of the tribal territories and Joshua's final charge to the tribes. With Caleb we see both faithfulness to God and fulfillment of God's promises. The first inheritance of land would go to one who had been faithful. Furthermore, the granting of that inheritance would fulfill the promise made long before at the beginning of the Exodus (Num. 14:24).

• **Joshua 14:6—24:33**

Joshua

Caleb Inherits Hebron

14 :6 Then the children of Judah came to
Joshua in Gilgal. And Caleb the son of Je-
phunneh the Kenizzite said to him: "You know
the word which the LORD said to Moses the man
of God concerning you and me in Kadesh
Barnea. 7I *was* forty years old when Moses the
servant of the LORD sent me from Kadesh
Barnea to spy out the land, and I brought back
word to him as *it was* in my heart. 8Nevertheless
my brethren who went up with me made the
heart of the people melt, but I wholly followed
the LORD my God. 9So Moses swore on that day,
saying, 'Surely the land where your foot has trod-
den shall be your inheritance and your children's
forever, because you have wholly followed the
LORD my God.' 10And now, behold, the LORD has
kept me alive, as He said, these forty-five years,
ever since the LORD spoke this word to Moses
while Israel wandered in the wilderness; and
now, here I am this day, eighty-five years old.
11As yet I *am as* strong this day as on the day
that Moses sent me; just as my strength *was*
then, so now *is* my strength for war, both for go-
ing out and for coming in. 12Now therefore, give
me this mountain of which the LORD spoke in
that day; for you heard in that day how the
Anakim *were* there, and *that* the cities *were* great
and fortified. It may be that the LORD *will be* with
me, and I shall be able to drive them out as the
LORD said."

13And Joshua blessed him, and gave Hebron
to Caleb the son of Jephunneh as an inheritance.
14Hebron therefore became the inheritance of Ca-
leb the son of Jephunneh the Kenizzite to this
day, because he wholly followed the LORD God of
Israel. 15And the name of Hebron formerly was
Kirjath Arba (*Arba was* the greatest man among
the Anakim).

Then the land had rest from war.

The Land of Judah

15 1So *this* was the lot of the tribe of the chil-
dren of Judah according to their families:

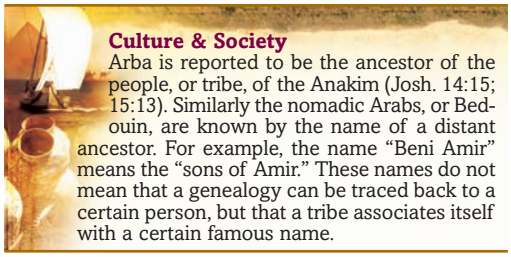
The border of Edom at the Wilderness of
Zin southward *was* the extreme southern bound-
ary. 2And their southern border began at the
shore of the Salt Sea, from the bay that faces
southward. 3Then it went out to the southern
side of the Ascent of Akrabbim, passed along to
Zin, ascended on the south side of Kadesh
Barnea, passed along to Hezron, went up to
Adar, and went around to Karkaa. 4*From there* it
passed toward Azmon and went out to the Brook
of Egypt; and the border ended at the sea. This
shall be your southern border.

5The east border *was* the Salt Sea as far as
the mouth of the Jordan.

The Wilderness of Zin

And the border on the northern quarter *began* at the bay of the sea at the mouth of the Jordan. 6The border went up to Beth Hoglah and passed north of Beth Arabah; and the border went up to the stone of Bohan the son of Reuben. 7Then the border went up toward Debir from the Valley of Achor, and it turned northward toward Gilgal, which *is* before the Ascent of Adummim, which *is* on the south side of the valley. The border continued toward the waters of En Shemesh and ended at En Rogel. 8And the border went up by the Valley of the Son of Hinnom to the southern slope of the Jebusite *city* (which *is* Jerusalem). The border went up to the top of the mountain that *lies* before the Valley of Hinnom westward, which *is* at the end of the Valley of Rephaim[a] northward. 9Then the border went around from the top of the hill to the fountain of the water of Nephtoah, and extended to the cities of Mount Ephron. And the border went around to Baalah (which *is* Kirjath Jearim). 10Then the border turned westward from Baalah to Mount Seir, passed along to the side of Mount Jearim on the north (which *is* Chesalon), went down to Beth Shemesh, and passed on to Timnah. 11And the border went out to the side of Ekron northward. Then the border went around to Shicron, passed along to Mount Baalah, and extended to Jabneel; and the border ended at the sea.

12The west border *was* the coastline of the Great Sea. This *is* the boundary of the children of Judah all around according to their families.



Culture & Society

Arba is reported to be the ancestor of the people, or tribe, of the Anakim (Josh. 14:15; 15:13). Similarly the nomadic Arabs, or Bedouin, are known by the name of a distant ancestor. For example, the name "Beni Amir" means the "sons of Amir." These names do not mean that a genealogy can be traced back to a certain person, but that a tribe associates itself with a certain famous name.

Caleb Occupies Hebron and Debir

13Now to Caleb the son of Jephunneh he gave a share among the children of Judah, according to the commandment of the LORD to Joshua, *namely,* Kirjath Arba, which *is* Hebron (*Arba was* the father of Anak). 14Caleb drove out the three sons of Anak from there: Sheshai, Ahiman, and Talmai, the children of Anak. 15Then he went up from there to the inhabitants of Debir (formerly the name of Debir *was* Kirjath Sepher).

16And Caleb said, "He who attacks Kirjath Sepher and takes it, to him I will give Achsah my daughter as wife." 17So Othniel the son of Kenaz, the brother of Caleb, took it; and he gave him Achsah his daughter as wife. 18Now it was so, when she came *to him,* that she persuaded him to ask her father for a field. So she dismounted from *her* donkey, and Caleb said to her, "What do you wish?" 19She answered, "Give me a blessing; since you have given me land in the South, give me also springs of water." So he gave her the upper springs and the lower springs.

The Cities of Judah

20This *was* the inheritance of the tribe of the children of Judah according to their families:

21The cities at the limits of the tribe of the children of Judah, toward the border of Edom in the South, were Kabzeel, Eder, Jagur, 22Kinah, Dimonah, Adadah, 23Kedesh, Hazor, Ithnan, 24Ziph, Telem, Bealoth, 25Hazor, Hadattah, Kerioth, Hezron (which *is* Hazor), 26Amam, Shema, Moladah, 27Hazar Gaddah, Heshmon, Beth Pelet, 28Hazar Shual, Beersheba, Bizjothjah, 29Baalah, Ijim, Ezem, 30Eltolad, Chesil, Hormah, 31Ziklag, Madmannah, Sansannah, 32Lebaoth, Shilhim, Ain, and Rimmon: all the cities *are* twenty-nine, with their villages.

33In the lowland: Eshtaol, Zorah, Ashnah, 34Zanoah, En Gannim, Tappuah, Enam, 35Jarmuth, Adullam, Socoh, Azekah, 36Sharaim, Adithaim, Gederah, and Gederothaim: fourteen cities with their villages; 37Zenan, Hadashah, Migdal Gad, 38Dilean, Mizpah, Joktheel, 39Lachish, Bozkath, Eglon, 40Cabbon, Lahmas,[a] Kithlish, 41Gederoth, Beth Dagon, Naamah, and Makkedah: sixteen cities with their villages; 42Libnah, Ether, Ashan, 43Jiphtah, Ashnah, Nezib, 44Keilah, Achzib, and Mareshah: nine cities with their villages; 45Ekron, with its towns and villages; 46from Ekron to the sea, all that *lay* near Ashdod, with their villages; 47Ashdod with its towns and villages, Gaza with its towns and villages—as far as the Brook of Egypt and the Great Sea with *its* coastline.

48And in the mountain country: Shamir, Jattir, Sochoh, 49Dannah, Kirjath Sannah (which *is* Debir), 50Anab, Eshtemoh, Anim, 51Goshen, Holon, and Giloh: eleven cities with their villages; 52Arab, Dumah, Eshean, 53Janum, Beth Tappuah, Aphekah, 54Humtah, Kirjath Arba (which *is* Hebron), and Zior: nine cities with their villages; 55Maon, Carmel, Ziph, Juttah, 56Jezreel, Jokdeam, Zanoah, 57Kain, Gibeah, and Timnah: ten cities with their villages; 58Halhul, Beth Zur, Gedor, 59Maarath, Beth Anoth, and Eltekon: six cities with their villages; 60Kirjath Baal (which *is* Kirjath Jearim) and Rabbah: two cities with their villages.

61In the wilderness: Beth Arabah, Middin, Secacah, 62Nibshan, the City of Salt, and En Gedi: six cities with their villages.

15:8 [a]Literally *Giants* 15:40 [a]Or *Lahmam*

Merenptah, the Subduer of Gezer (Josh. 16:10)

Gezer was a major city in central Palestine, strategically located in the hills between the mountains and the coast. As the Israelites made incursions into Canaan, they were unable to occupy Gezer, and it remained a Canaanite-controlled city (Josh. 16:10; Judg. 1:29). The Canaanites of Gezer were not so fortunate in facing the pharaohs of Egypt, though.

In the days before Israel's monarchy, two different pharaohs waged victorious campaigns against Gezer. Thutmose III claims to have captured the city in his first campaign around 1458 B.C. Gezer is one of over 100 city names on Thutmoses' victory list inscribed on the walls of the temple of Amon at Karnak. Yet it was another pharaoh—Merenptah—who became known for his victory over Gezer.

Merenptah (also spelled Merneptah) succeeded the great builder Ramesses II to become the fourth king of Egypt's 19th Dynasty (c. 1213–1203 B.C.). This monarch appears to have kept the borders of the Egyptian empire intact. Early in his reign (1210 B.C.) he subdued the city of Gezer, and obtained the title, "Subduer of Gezer." Merenptah claims credit for Gezer's destruction in the Israel Stele, a victory inscription that also mentions the vanquishing of "Israel."

If there is any connection between the Gezer campaign and the boast against Israel in the stele, it is not known. "Israel" may simply have been loosely included in a list of Palestinian names. There is no evidence that Merenptah actually campaigned against Israel itself.

Although Israel could not conquer Gezer in Joshua's time, the city would later come to the Israelites through yet another Egyptian pharaoh. Some think that Siamun (978–959 B.C.) is the unnamed pharaoh of 1 Kin. 9:16 who captured Gezer and gave it to Israel's king Solomon as a wedding present.

63 As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out; but the Jebusites dwell with the children of Judah at Jerusalem to this day.

Ephraim and West Manasseh

16 1 The lot fell to the children of Joseph from the Jordan, by Jericho, to the waters of Jericho on the east, to the wilderness that goes up from Jericho through the mountains to Bethel, 2 then went out from Bethel to Luz,[a] passed along to the border of the Archites at Ataroth, 3 and went down westward to the boundary of the Japhletites, as far as the boundary of Lower Beth Horon to Gezer; and it ended at the sea.

4 So the children of Joseph, Manasseh and Ephraim, took their inheritance.

The Land of Ephraim

5 The border of the children of Ephraim, according to their families, was *thus:* The border of their inheritance on the east side was Ataroth Addar as far as Upper Beth Horon.

6 And the border went out toward the sea on the north side of Michmethath; then the border went around eastward to Taanath Shiloh, and passed by it on the east of Janohah. 7 Then it went down from Janohah to Ataroth and Naarah,[a] reached to Jericho, and came out at the Jordan.

8 The border went out from Tappuah westward to the Brook Kanah, and it ended at the sea. This *was* the inheritance of the tribe of the children of Ephraim according to their families. 9 The separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.

10 And they did not drive out the Canaanites who dwelt in Gezer; but the Canaanites dwell among the Ephraimites to this day and have become forced laborers.

The Other Half-Tribe of Manasseh (West)

17 1 There was also a lot for the tribe of Manasseh, for he *was* the firstborn of Joseph: *namely* for Machir the firstborn of Manasseh, the father of Gilead, because he was a man of war; therefore he was given Gilead and Bashan. 2 And there was *a lot* for the rest of the children of Manasseh according to their families: for the children of Abiezer,[a] the children of Helek, the children of Asriel, the children of Shechem, the children of Hepher, and the children of Shemida; these *were* the male children of Manasseh the son of Joseph according to their families.

3 But Zelophehad the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but only daughters. And these *are* the names of his daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah. 4 And they came near before Eleazar the priest, before Joshua the son of Nun, and before the rulers, saying, "The LORD commanded Moses to give us an inheritance among our brothers." Therefore, according to the commandment of the LORD, he gave them an inheritance among their father's brothers. 5 Ten shares fell to Manasseh, besides the land of Gilead and Bashan, which *were* on the other side of the Jordan, 6 because the daughters of Manasseh received an inheritance among his sons; and the rest of Manasseh's sons had the land of Gilead.

7 And the territory of Manasseh was from Asher to Michmethath, that *lies* east of Shechem;

16:2 [a]Septuagint reads *Bethel* (that is, Luz). 16:7 [a]Or *Naaran* (compare 1 Chronicles 7:28) 17:2 [a]Called *Jeezer* in Numbers 26:30

and the border went along south to the inhabitants of En Tappuah. 8Manasseh had the land of Tappuah, but Tappuah on the border of Manasseh *belonged* to the children of Ephraim. 9And the border descended to the Brook Kanah, southward to the brook. These cities of Ephraim *are* among the cities of Manasseh. The border of Manasseh *was* on the north side of the brook; and it ended at the sea.

10Southward *it was* Ephraim's, northward *it was* Manasseh's, and the sea was its border. Manasseh's territory was adjoining Asher on the north and Issachar on the east. 11And in Issachar and in Asher, Manasseh had Beth Shean and its towns, Ibleam and its towns, the inhabitants of Dor and its towns, the inhabitants of En Dor and its towns, the inhabitants of Taanach and its towns, and the inhabitants of Megiddo and its towns—three hilly regions. 12Yet the children of Manasseh could not drive out *the inhabitants of* those cities, but the Canaanites were determined to dwell in that land. 13And it happened, when the children of Israel grew strong, that they put the Canaanites to forced labor, but did not utterly drive them out.

More Land for Ephraim and Manasseh

14Then the children of Joseph spoke to Joshua, saying, "Why have you given us *only* one lot and one share to inherit, since we *are* a great people, inasmuch as the LORD has blessed us until now?"

15So Joshua answered them, "If you *are* a great people, *then* go up to the forest *country* and clear a place for yourself there in the land of the Perizzites and the giants, since the mountains of Ephraim are too confined for you."

16But the children of Joseph said, "The mountain country is not enough for us; and all the Canaanites who dwell in the land of the valley have chariots of iron, *both those* who *are* of Beth Shean and its towns and *those* who *are* of the Valley of Jezreel."

17And Joshua spoke to the house of Joseph—to Ephraim and Manasseh—saying, "You *are* a great people and have great power; you shall not have *only* one lot, 18but the mountain country shall be yours. Although it *is* wooded, you shall cut it down, and its farthest extent shall be yours; for you shall drive out the Canaanites, though they have iron chariots *and* are strong."

Science & Technology
The "iron chariots" of Josh. 17:18 is possibly a way of saying "cruel" or "invincible" chariots. A chariot during Joshua's time would not have had much iron in it. Perhaps the word refers to some kind of armor protecting the horse or chariot, or to armor or weapons brandished by the charioteer.

The Remainder of the Land Divided

18 1Now the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of meeting there. And the land was subdued before them. 2But there remained among the children of Israel seven tribes which had not yet received their inheritance.

3Then Joshua said to the children of Israel: "How long will you neglect to go and possess the land which the LORD God of your fathers has given you? 4Pick out from among you three men for *each* tribe, and I will send them; they shall rise and go through the land, survey it according to their inheritance, and come *back* to me. 5And they shall divide it into seven parts. Judah shall remain in their territory on the south, and the house of Joseph shall remain in their territory on the north. 6You shall therefore survey the land in seven parts and bring *the survey* here to me, that I may cast lots for you here before the LORD our God. 7But the Levites have no part among you, for the priesthood of the LORD *is* their inheritance. And Gad, Reuben, and half the tribe of Manasseh have received their inheritance beyond the Jordan on the east, which Moses the servant of the LORD gave them."

8Then the men arose to go away; and Joshua charged those who went to survey the land, saying, "Go, walk through the land, survey it, and come back to me, that I may cast lots for you here before the LORD in Shiloh." 9So the men went, passed through the land, and wrote the survey in a book in seven parts by cities; and they came to Joshua at the camp in Shiloh. 10Then Joshua cast lots for them in Shiloh before the LORD, and there Joshua divided the land to the children of Israel according to their divisions.

The Land of Benjamin

11Now the lot of the tribe of the children of Benjamin came up according to their families, and the territory of their lot came out between the children of Judah and the children of Joseph. 12Their border on the north side began at the Jordan, and the border went up to the side of Jericho on the north, and went up through the mountains westward; it ended at the Wilderness of Beth Aven. 13The border went over from there toward Luz, to the side of Luz (which *is* Bethel) southward; and the border descended to Ataroth Addar, near the hill that *lies* on the south side of Lower Beth Horon.

14Then the border extended around the west side to the south, from the hill that *lies* before

Jebus, City of the Jebusites (Josh. 18:28)

In Josh. 18:21–28 the biblical writer lists the cities that made up the inheritance of the tribe of Benjamin. For one of those cities he adds an identification in parentheses: Jebus (which is Jerusalem). Jebus was the pre-Israelite name for Jerusalem, capital city of Israel. The inhabitants of Jebus, the Jebusites, are listed as one of the Canaanite tribes who dwelt in the region of central Palestine (Ex. 33:2). Some scholars believe that they were a non-Semitic people, possibly related to the Hurrians.

The name "Jebus" is not mentioned in any source outside of the Bible. The city's Hebrew name, Jerusalem, is found in the Egyptian Execration Texts (19th to 18th centuries B.C.) and in the documents from Tell el-Amarna in Egypt (14th to 13th centuries B.C.). Such evidence suggests that the city's name had been Jerusalem for several centuries.

Much remains unknown about Jebus. We do not know whether the Jebusites received their name from the city Jebus, or whether Jebus was named after the Jebusites who dwelt there. When the name was changed to Jebus is not known, nor whether, at some point, the city could have been called by both names. It is possible that David restored the earlier name, Jerusalem, when he became king of Israel and captured the city from the Jebusites (c. 1003 B.C.; 2 Sam. 5:6, 7).

Beth Horon southward; and it ended at Kirjath
Baal (which *is* Kirjath Jearim), a city of the chil-
dren of Judah. This *was* the west side.
15The south side *began* at the end of Kirjath
Jearim, and the border extended on the west and
went out to the spring of the waters of Nephtoah.
16Then the border came down to the end of the
mountain that *lies* before the Valley of the Son of
Hinnom, which *is* in the Valley of the Rephaim[a]
on the north, descended to the Valley of Hinnom,
to the side of the Jebusite *city* on the south, and
descended to En Rogel. 17And it went around
from the north, went out to En Shemesh, and ex-
tended toward Geliloth, which is before the As-
cent of Adummim, and descended to the stone of
Bohan the son of Reuben. 18Then it passed along
toward the north side of Arabah,[a] and went down
to Arabah. 19And the border passed along to the
north side of Beth Hoglah; then the border ended
at the north bay at the Salt Sea, at the south end
of the Jordan. This *was* the southern boundary.
20The Jordan was its border on the east side.
This *was* the inheritance of the children of Ben-
jamin, according to its boundaries all around, ac-
cording to their families.
21Now the cities of the tribe of the children
of Benjamin, according to their families, were
Jericho, Beth Hoglah, Emek Keziz, 22Beth
Arabah, Zemaraim, Bethel, 23Avim, Parah,
Ophrah, 24Chephar Haammoni, Ophni, and Gaba:
twelve cities with their villages; 25Gibeon,
Ramah, Beeroth, 26Mizpah, Chephirah, Mozah,
27Rekem, Irpeel, Taralah, 28Zelah, Eleph, Jebus
(which *is* Jerusalem), Gibeath, *and* Kirjath: four-
teen cities with their villages. This was the inher-
itance of the children of Benjamin according to
their families.

Simeon's Inheritance with Judah

19 1The second lot came out for Simeon, for
the tribe of the children of Simeon accord-
ing to their families. And their inheritance was
within the inheritance of the children of Judah.
2They had in their inheritance Beersheba (Sheba),
Moladah, 3Hazar Shual, Balah, Ezem, 4Eltolad,
Bethul, Hormah, 5Ziklag, Beth Marcaboth, Hazar
Susah, 6Beth Lebaoth, and Sharuhen: thirteen
cities and their villages; 7Ain, Rimmon, Ether, and
Ashan: four cities and their villages; 8and all the
villages that *were* all around these cities as far as
Baalath Beer, Ramah of the South. This *was* the
inheritance of the tribe of the children of Simeon
according to their families.
9The inheritance of the children of Simeon
was included in the share of the children of Ju-
dah, for the share of the children of Judah was
too much for them. Therefore the children of
Simeon had *their* inheritance within the inheri-
tance of that people.

The Land of Zebulun

10The third lot came out for the children of
Zebulun according to their families, and the bor-
der of their inheritance was as far as Sarid.
11Their border went toward the west and to Mar-
alah, went to Dabbasheth, and extended along the
brook that is east of Jokneam. 12Then from Sarid
it went eastward toward the sunrise along the
border of Chisloth Tabor, and went out toward
Daberath, bypassing Japhia. 13And from there it
passed along on the east of Gath Hepher, toward
Eth Kazin, and extended to Rimmon, which bor-
ders on Neah. 14Then the border went around it
on the north side of Hannathon, and it ended in
the Valley of Jiphthah El. 15Included were Kat-
tath, Nahallal, Shimron, Idalah, and Bethlehem:
twelve cities with their villages. 16This *was* the
inheritance of the children of Zebulun according
to their families, these cities with their villages.

The Land of Issachar

17The fourth lot came out to Issachar, for the
children of Issachar according to their families.

18:16 [a]Literally *Giants* 18:18 [a]Or *Beth Arabah* (compare 15:6 and 18:22)

18And their territory went to Jezreel, and *included*
Chesulloth, Shunem, 19Haphraim, Shion, Ana-
harath, 20Rabbith, Kishion, Abez, 21Remeth, En
Gannim, En Haddah, and Beth Pazzez. 22And the
border reached to Tabor, Shahazimah, and Beth
Shemesh; their border ended at the Jordan: sixteen
cities with their villages. 23This *was* the inheritance
of the tribe of the children of Issachar according
to their families, the cities and their villages.

The Land of Asher

24The fifth lot came out for the tribe of the
children of Asher according to their families.
25And their territory included Helkath, Hali,
Beten, Achshaph, 26Alam-melech, Amad, and
Mishal; it reached to Mount Carmel westward,
along *the Brook* Shihor Libnath. 27It turned to-
ward the sunrise to Beth Dagon; and it reached
to Zebulun and to the Valley of Jiphthah El, then
northward beyond Beth Emek and Neiel, bypass-
ing Cabul *which was* on the left, 28including
Ebron,[a] Rehob, Hammon, and Kanah, as far as
Greater Sidon. 29And the border turned to Ramah
and to the fortified city of Tyre; then the border
turned to Hosah, and ended at the sea by the re-
gion of Achzib. 30Also Ummah, Aphek, and Re-
hob *were included:* twenty-two cities with their
villages. 31This *was* the inheritance of the tribe
of the children of Asher according to their fami-
lies, these cities with their villages.

The Land of Naphtali

32The sixth lot came out to the children of
Naphtali, for the children of Naphtali according
to their families. 33And their border began at
Heleph, enclosing the territory from the terebinth
tree in Zaanannim, Adami Nekeb, and Jabneel, as
far as Lakkum; it ended at the Jordan. 34From
Heleph the border extended westward to Aznoth
Tabor, and went out from there toward Hukkok;
it adjoined Zebulun on the south side and Asher
on the west side, and ended at Judah by the Jor-
dan toward the sunrise. 35And the fortified cities
are Ziddim, Zer, Hammath, Rakkath, Chinnereth,
36Adamah, Ramah, Hazor, 37Kedesh, Edrei, En
Hazor, 38Iron, Migdal El, Horem, Beth Anath, and
Beth Shemesh: nineteen cities with their villages.
39This *was* the inheritance of the tribe of the chil-
dren of Naphtali according to their families, the
cities and their villages.

The Land of Dan

40The seventh lot came out for the tribe of
the children of Dan according to their families.
41And the territory of their inheritance was Zo-
rah, Eshtaol, Ir Shemesh, 42Shaalabbin, Aijalon,
Jethlah, 43Elon, Timnah, Ekron, 44Eltekeh, Gib-
bethon, Baalath, 45Jehud, Bene Berak, Gath Rim-
mon, 46Me Jarkon, and Rakkon, with the region
near Joppa. 47And the border of the children of
Dan went beyond these, because the children of
Dan went up to fight against Leshem and took it;
and they struck it with the edge of the sword,
took possession of it, and dwelt in it. They called
Leshem, Dan, after the name of Dan their father.
48This *is* the inheritance of the tribe of the chil-
dren of Dan according to their families, these
cities with their villages.

Joshua's Inheritance

49When they had made an end of dividing
the land as an inheritance according to their bor-
ders, the children of Israel gave an inheritance
among them to Joshua the son of Nun. 50Accord-
ing to the word of the LORD they gave him the
city which he asked for, Timnath Serah in the
mountains of Ephraim; and he built the city and
dwelt in it.

51These *were* the inheritances which Eleazar
the priest, Joshua the son of Nun, and the heads of
the fathers of the tribes of the children of Israel

19:28 [a]Following Masoretic Text, Targum, and Vulgate; a few Hebrew manuscripts read *Abdon* (compare 21:30 and 1 Chronicles 6:74).

Cities of Refuge

The cities of refuge were established at strategic locations to provide a place of sanctuary for those who had killed someone unintentionally. There they remained until either being judged innocent by the congregation or until the death of the current high priest. Only then could they return to their original home without fear of reprisal.

Sumerian Cities of Refuge (Josh. 20:1–9)

When Israel entered Canaan, they appointed six locations to be "cities of refuge" (Josh. 20:2; Num. 35:13, 14). These cities were intended to stop the emergence of blood feuds, since the custom of blood revenge was long-standing (see Gen. 9:6). They were places where someone who had killed another by accident (Josh. 20:3) could go in order to escape the quick revenge of the dead person's family. These cities were not places where justice could be avoided, but places where further bloodshed could be prevented while an investigation took place (20:6).

Other Near Eastern peoples besides Israel provided places of refuge for its fugitives. A Sumerian incantation hymn dedicates a temple to the god Ninurta "on the battlefield by the cities of all the countries." The temple is described as the "house of refuge, wide house of the protective deity." As described in the Sumerian hymn, this house of refuge functioned as a "far-off ship moored in a foreign land" for the person who was confined to it. It was designated for "that person who in his own village, any man could cut him down."

The Sumerian text does not explicitly describe the reasons why the individual would need refuge in the temple of Ninurta. In contrast, the Israelite laws do specify what constituted an unintentional or accidental homicide (Num. 35:22, 23; Deut. 19:4, 5). Both the Sumerians and Israelites believed that their gods offered protection to certain persons. Ninurta is called "the protective deity," and Moses establishes the cities of refuge at the command of Yahweh (Num. 35:9–11). Both cultures knew that a place of refuge was needed to curb uncontrollable blood feuds.

divided as an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of meeting. So they made an end of dividing the country.

The Cities of Refuge

20 [1]The LORD also spoke to Joshua, saying, [2]"Speak to the children of Israel, saying: 'Appoint for yourselves cities of refuge, of which I spoke to you through Moses, [3]that the slayer who kills a person accidentally *or* unintentionally may flee there; and they shall be your refuge from the avenger of blood. [4]And when he flees to one of those cities, and stands at the entrance of the gate of the city, and declares his case in the hearing of the elders of that city, they shall take him into the city as one of them, and give him a place, that he may dwell among them. [5]Then if the avenger of blood pursues him, they shall not deliver the slayer into his hand, because he struck his neighbor unintentionally, but did not hate him beforehand. [6]And he shall dwell in that city until he stands before the congregation for judgment, *and* until the death of the one who is high priest in those days. Then the slayer may return and come to his own city and his own house, to the city from which he fled.' "

[7]So they appointed Kedesh in Galilee, in the mountains of Naphtali, Shechem in the mountains of Ephraim, and Kirjath Arba (which *is* Hebron) in the mountains of Judah. [8]And on the other side of the Jordan, by Jericho eastward, they assigned Bezer in the wilderness on the plain, from the tribe of Reuben, Ramoth in Gilead, from the tribe of Gad, and Golan in Bashan, from the tribe of Manasseh. [9]These were the cities appointed for all the children of Israel and for the stranger who dwelt among them, that whoever killed a person accidentally might flee there, and not die by the hand of the avenger of blood until he stood before the congregation.

Cities of the Levites

21 [1]Then the heads of the fathers' *houses* of the Levites came near to Eleazar the priest, to Joshua the son of Nun, and to the heads of the fathers' *houses* of the tribes of the children of Israel. [2]And they spoke to them at Shiloh in the land of Canaan, saying, "The LORD commanded through Moses to give us cities to dwell in, with their common-lands for our livestock." [3]So the children of Israel gave to the Levites from their inheritance, at the commandment of the LORD, these cities and their common-lands:

[4]Now the lot came out for the families of the Kohathites. And the children of Aaron the priest, *who were* of the Levites, had thirteen cities by lot from the tribe of Judah, from the tribe of Simeon, and from the tribe of Benjamin. [5]The rest of the children of Kohath had ten cities by lot from the families of the tribe of Ephraim, from the tribe of Dan, and from the half-tribe of Manasseh.

[6]And the children of Gershon had thirteen cities by lot from the families of the tribe of Issachar, from the tribe of Asher, from the tribe of Naphtali, and from the half-tribe of Manasseh in Bashan.

[7]The children of Merari according to their families had twelve cities from the tribe of Reuben, from the tribe of Gad, and from the tribe of Zebulun.

[8]And the children of Israel gave these cities with their common-lands by lot to the Levites, as the LORD had commanded by the hand of Moses.

[9]So they gave from the tribe of the children of Judah and from the tribe of the children of Simeon these cities which are designated by name, [10]which were for the children of Aaron, one of the families of the Kohathites, *who were* of the children of Levi; for the lot was theirs first. [11]And they gave them Kirjath Arba (*Arba*

was the father of Anak), which *is* Hebron, in the mountains of Judah, with the common-land surrounding it. 12But the fields of the city and its villages they gave to Caleb the son of Jephunneh as his possession.

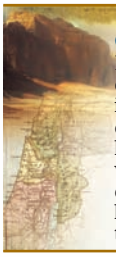
13Thus to the children of Aaron the priest they gave Hebron with its common-land (a city of refuge for the slayer), Libnah with its common-land, 14Jattir with its common-land, Eshtemoa with its common-land, 15Holon with its common-land, Debir with its common-land, 16Ain with its common-land, Juttah with its common-land, and Beth Shemesh with its common-land: nine cities from those two tribes; 17and from the tribe of Benjamin, Gibeon with its common-land, Geba with its common-land, 18Anathoth with its common-land, and Almon with its common-land: four cities. 19All the cities of the children of Aaron, the priests, *were* thirteen cities with their common-lands.

20And the families of the children of Kohath, the Levites, the rest of the children of Kohath, even they had the cities of their lot from the tribe of Ephraim. 21For they gave them Shechem with its common-land in the mountains of Ephraim (a city of refuge for the slayer), Gezer with its common-land, 22Kibzaim with its common-land, and Beth Horon with its common-land: four cities; 23and from the tribe of Dan, Eltekeh with its common-land, Gibbethon with its common-land, 24Aijalon with its common-land, *and* Gath Rimmon with its common-land: four cities; 25and from the half-tribe of Manasseh, Tanach with its common-land and Gath Rimmon with its common-land: two cities. 26All the ten cities with their common-lands were for the rest of the families of the children of Kohath.

27Also to the children of Gershon, of the families of the Levites, from the *other* half-tribe of Manasseh, *they gave* Golan in Bashan with its common-land (a city of refuge for the slayer), and Be Eshterah with its common-land: two cities; 28and from the tribe of Issachar, Kishion with its common-land, Daberath with its common-land, 29Jarmuth with its common-land, *and* En Gannim with its common-land: four cities; 30and from the tribe of Asher, Mishal with its common-land, Abdon with its common-land, 31Helkath with its common-land, and Rehob with its common-land: four cities; 32and from the tribe of Naphtali, Kedesh in Galilee with its common-land (a city of refuge for the slayer), Hammoth Dor with its common-land, and Kartan with its common-land: three cities. 33All the cities of the Gershonites according to their families *were* thirteen cities with their common-lands.

34And to the families of the children of Merari, the rest of the Levites, from the tribe of Zebulun, Jokneam with its common-land, Kartah with its common-land, 35Dimnah with its common-land, *and* Nahalal with its common-land: four cities; 36and from the tribe of Reuben, Bezer with its common-land, Jahaz with its common-land, 37Kedemoth with its common-land, and Mephaath with its common-land: four cities;[a] 38and from the tribe of Gad, Ramoth in Gilead with its common-land (a city of refuge for the slayer), Mahanaim with its common-land, 39Heshbon with its common-land, *and* Jazer with its common-land: four cities in all. 40So all the cities for the children of Merari according to their families, the rest of the families of the Levites, were *by* their lot twelve cities.

41All the cities of the Levites within the possession of the children of Israel *were* forty-eight cities with their common-lands. 42Every one of these cities had its common-land surrounding it; thus *were* all these cities.



Geography & Environment
It is notoriously difficult to estimate the size of ancient populations for the cities inhabited by the Israelites (Josh. 21:43). Archaeological evidence suggests that the population of Palestine in the 14th century B.C. was not greater than 250,000 in all. The site of ancient Jericho is only eight and one-half acres in size, and most cities had fewer than 1,000 inhabitants.

The Promise Fulfilled

43So the LORD gave to Israel all the land of which He had sworn to give to their fathers, and they took possession of it and dwelt in it. 44The LORD gave them rest all around, according to all that He had sworn to their fathers. And not a man of all their enemies stood against them; the LORD delivered all their enemies into their hand. 45Not a word failed of any good thing which the LORD had spoken to the house of Israel. All came to pass.

Eastern Tribes Return to Their Lands

22 1Then Joshua called the Reubenites, the Gadites, and half the tribe of Manasseh, 2and said to them: "You have kept all that Moses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you. 3You have not left your brethren these many days, up to this day, but have kept the charge of the commandment of the LORD your God. 4And now the LORD your God has given rest to your brethren, as He promised them; now therefore,

21:37 [a]Following Septuagint and Vulgate (compare 1 Chronicles 6:78, 79); Masoretic Text, Bomberg, and Targum omit verses 36 and 37.

THE LITERATURE OF UGARIT

Writings of "the Canaanites" (Josh. 24:11) were discovered in Syria at Ras Shamra, known by its ancient name Ugarit. The Canaanite texts include myths, epics, and legends written in a unique alphabetic script, now called Ugaritic.

Ugaritic Legends and Myths

Legend of Keret	Named for its major character, Keret, king of Hubur. Much of this story contains advice from El, the head of the gods, to Keret on where to find a new wife.
Legend of Aqhat	The story of King Aqhat, who is the son of Daniel. The goddess Anath has Aqhat killed in order to obtain his beautiful bow for her arsenal. The father Daniel buries his son and mourns for a 7-year period.
Baal-Anath Cycle	Various episodes describe cosmic battles between the divine forces of barrenness and productivity, sterility and fertility. The victor in these wars is sometimes Baal, sometimes Yam. Baal's consort, the goddess Anath, fights against Yam and Mot.

return and go to your tents *and* to the land of your possession, which Moses the servant of the LORD gave you on the other side of the Jordan. 5But take careful heed to do the commandment and the law which Moses the servant of the LORD commanded you, to love the LORD your God, to walk in all His ways, to keep His commandments, to hold fast to Him, and to serve Him with all your heart and with all your soul." 6So Joshua blessed them and sent them away, and they went to their tents.

7Now to half the tribe of Manasseh Moses had given a possession in Bashan, but to the *other* half of it Joshua gave *a possession* among their brethren on this side of the Jordan, westward. And indeed, when Joshua sent them away to their tents, he blessed them, 8and spoke to them, saying, "Return with much riches to your tents, with very much livestock, with silver, with gold, with bronze, with iron, and with very much clothing. Divide the spoil of your enemies with your brethren."

9So the children of Reuben, the children of Gad, and half the tribe of Manasseh returned, and departed from the children of Israel at Shiloh, which *is* in the land of Canaan, to go to the country of Gilead, to the land of their possession, which they had obtained according to the word of the LORD by the hand of Moses.

TIME CAPSULE	 1213 to 1208 B.C.
1213–1203	Merenptah, pharaoh of Egypt
1211	Merenptah takes inventory of the wealth in Egypt's temples
1210	Merenptah captures the city of Gezer
1208	Libyan tribes and seaborne pirates attack Egypt
1208	Merenptah defeats the Libyans and Sea Peoples
1208	In the Israel Stele, Merenptah mentions Israel as one of his conquests

An Altar by the Jordan

10And when they came to the region of the Jordan which *is* in the land of Canaan, the children of Reuben, the children of Gad, and half the tribe of Manasseh built an altar there by the Jordan—a great, impressive altar. 11Now the children of Israel heard *someone* say, "Behold, the children of Reuben, the children of Gad, and half the tribe of Manasseh have built an altar on the frontier of the land of Canaan, in the region of the Jordan—on the children of Israel's side." 12And when the children of Israel heard *of it,* the whole congregation of the children of Israel gathered together at Shiloh to go to war against them.

13Then the children of Israel sent Phinehas the son of Eleazar the priest to the children of Reuben, to the children of Gad, and to half the tribe of Manasseh, into the land of Gilead, 14and with him ten rulers, one ruler each from the chief house of every tribe of Israel; and each one *was* the head of the house of his father among the divisions[a] of Israel. 15Then they came to the children of Reuben, to the children of Gad, and to half the tribe of Manasseh, to the land of Gilead, and they spoke with them, saying, 16"Thus says the whole congregation of the LORD: 'What treachery *is* this that you have committed against the God of Israel, to turn away this day from following the LORD, in that you have built for yourselves an altar, that you might rebel this day against the LORD? 17*Is* the iniquity of Peor not enough for us, from which we are not cleansed

22:14 [a]Literally *thousands*

till this day, although there was a plague in the congregation of the LORD, 18but that you must turn away this day from following the LORD? And it shall be, if you rebel today against the LORD, that tomorrow He will be angry with the whole congregation of Israel. 19Nevertheless, if the land of your possession *is* unclean, *then* cross over to the land of the possession of the LORD, where the LORD's tabernacle stands, and take possession among us; but do not rebel against the LORD, nor rebel against us, by building yourselves an altar besides the altar of the LORD our God. 20Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? And that man did not perish alone in his iniquity.' "

21Then the children of Reuben, the children of Gad, and half the tribe of Manasseh answered and said to the heads of the divisions[a] of Israel: 22"The LORD God of gods, the LORD God of gods, He knows, and let Israel itself know—if *it is* in rebellion, or if in treachery against the LORD, do not save us this day. 23If we have built ourselves an altar to turn from following the LORD, or if to offer on it burnt offerings or grain offerings, or if to offer peace offerings on it, let the LORD Himself require *an account.* 24But in fact we have done it for fear, for a reason, saying, 'In time to come your descendants may speak to our descendants, saying, "What have you to do with the LORD God of Israel? 25For the LORD has made the Jordan a border between you and us, *you* children of Reuben and children of Gad. You have no part in the LORD." So your descendants would make our descendants cease fearing the LORD.' 26Therefore we said, 'Let us now prepare to build ourselves an altar, not for burnt offering nor for sacrifice, 27but *that* it *may be* a witness between you and us and our generations after us, that we may perform the service of the LORD before Him with our burnt offerings, with our sacrifices, and with our peace offerings; that your descendants may not say to our descendants in time to come, "You have no part in the LORD." '

28Therefore we said that it will be, when they say *this* to us or to our generations in time to come, that we may say, 'Here is the replica of the altar of the LORD which our fathers made, though not for burnt offerings nor for sacrifices; but it *is* a witness between you and us.' 29Far be it from us that we should rebel against the LORD, and turn from following the LORD this day, to build an altar for burnt offerings, for grain offerings, or for sacrifices, besides the altar of the LORD our God which *is* before His tabernacle."

30Now when Phinehas the priest and the rulers of the congregation, the heads of the divisions[a] of Israel who *were* with him, heard the words that the children of Reuben, the children of Gad, and the children of Manasseh spoke, it pleased them. 31Then Phinehas the son of Eleazar the priest said to the children of Reuben, the children of Gad, and the children of Manasseh, "This day we perceive that the LORD *is* among us, because you have not committed this treachery against the LORD. Now you have delivered the children of Israel out of the hand of the LORD."

32And Phinehas the son of Eleazar the priest, and the rulers, returned from the children of Reuben and the children of Gad, from the land of Gilead to the land of Canaan, to the children of Israel, and brought back word to them. 33So the thing pleased the children of Israel, and the children of Israel blessed God; they spoke no more of going against them in battle, to destroy the land where the children of Reuben and Gad dwelt.

34The children of Reuben and the children of Gad[a] called the altar, *Witness,* "For *it is* a witness between us that the LORD *is* God."

Joshua's Farewell Address

23 1Now it came to pass, a long time after the LORD had given rest to Israel from all their enemies round about, that Joshua was old, advanced in age. 2And Joshua called for all Israel, for their elders, for their heads, for their judges, and for their officers, and said to them:

22:21 [a]Literally *thousands* 22:30 [a]Literally *thousands*
22:34 [a]Septuagint adds *and half the tribe of Manasseh.*

The Brothers and the Moon God (Josh. 24:2)

Joshua reminded the people that their ancestors once lived in the region of the Euphrates River, where they "served other gods" (Josh. 24:2). The specific ancestors named are Terah and his two sons, Abraham and Nahor. In this ancestral family we witness a split, with one son continuing in his father's faith, while the other son pursued a new faith.

Terah lived at Ur in southern Mesopotamia. He moved about 600 miles north to Haran in northern Mesopotamia (Gen. 11:31), taking with him his son Abraham, Sarai (Abraham's wife), and Lot (Terah's grandson). Terah's other son, Nahor, is not reported to have made the journey to Haran at this time. Neither did Nahor take his brother Abraham's journey of faith to believe in the God Yahweh.

Who were the "other gods" (Josh. 24:2) that Terah and Nahor worshiped? Since these individuals were associated with the cities of Ur and Haran, it is likely that one of the "other gods" was Sin, the Mesopotamian moon god. Both Ur and Haran were centers for the worship of this lunar deity. The main temples at Haran and at Ur were dedicated to Sin. Living in the religious culture of these cities, Terah's family, being polytheists, were probably moon worshipers.

The brothers Abraham and Nahor took different directions of faith, and their respective decisions influenced their offspring. The participants in property agreements of ancient times often sealed their agreements by invoking the gods of their ancestors. In such an agreement, Laban, the descendant of Nahor, swore by his ancestor's gods, while Jacob swore by Yahweh, the God of his father Isaac and grandfather Abraham (Gen. 31:53).

"I am old, advanced in age. 3You have seen
all that the LORD your God has done to all these
nations because of you, for the LORD your God *is*
He who has fought for you. 4See, I have divided
to you by lot these nations that remain, to be an
inheritance for your tribes, from the Jordan, with
all the nations that I have cut off, as far as the
Great Sea westward. 5And the LORD your God
will expel them from before you and drive them
out of your sight. So you shall possess their land,
as the LORD your God promised you. 6Therefore
be very courageous to keep and to do all that is
written in the Book of the Law of Moses, lest
you turn aside from it to the right hand or to the
left, 7*and* lest you go among these nations, these
who remain among you. You shall not make mention of the name of their gods, nor cause *anyone*
to swear *by them;* you shall not serve them nor
bow down to them, 8but you shall hold fast to the
LORD your God, as you have done to this day.
9For the LORD has driven out from before you
great and strong nations; but *as for* you, no one
has been able to stand against you to this day.
10One man of you shall chase a thousand, for the
LORD your God *is* He who fights for you, as He
promised you. 11Therefore take careful heed to
yourselves, that you love the LORD your God. 12Or
else, if indeed you do go back, and cling to the
remnant of these nations—these that remain
among you—and make marriages with them,
and go in to them and they to you, 13know for
certain that the LORD your God will no longer
drive out these nations from before you. But they
shall be snares and traps to you, and scourges on
your sides and thorns in your eyes, until you perish from this good land which the LORD your God
has given you.

14"Behold, this day I *am* going the way of all
the earth. And you know in all your hearts and in
all your souls that not one thing has failed of all
the good things which the LORD your God spoke
concerning you. All have come to pass for you; not
one word of them has failed. 15Therefore it shall
come to pass, that as all the good things have
come upon you which the LORD your God promised you, so the LORD will bring upon you all
harmful things, until He has destroyed you from
this good land which the LORD your God has given
you. 16When you have transgressed the covenant
of the LORD your God, which He commanded you,
and have gone and served other gods, and bowed
down to them, then the anger of the LORD will
burn against you, and you shall perish quickly
from the good land which He has given you."

The Covenant at Shechem

24 1Then Joshua gathered all the tribes of Israel to Shechem and called for the elders
of Israel, for their heads, for their judges, and for
their officers; and they presented themselves before God. 2And Joshua said to all the people,
"Thus says the LORD God of Israel: 'Your fathers,

The Covenant Renewed at Shechem (Josh. 24:15)

The ancient fortified city of Shechem was the first capital of the northern kingdom of Israel. Its name means "shoulder," probably because the city was built mainly on the slope, or shoulder, of Mount Ebal. Shechem was an important city long before the Israelites occupied Canaan. The city has been destroyed and rebuilt several times through the centuries.

Shechem is first mentioned in connection with Abraham's journey into the land of Canaan. When Abraham eventually came to Shechem, the Lord appeared to him and announced that this was the land He would give to Abraham's descendants. Because of this incident, Shechem is an important place in the religious history of the Hebrew people.

After the Israelites conquered Canaan under the leadership of Joshua, an alter was built at Shechem. Its building was accompanied by a covenant ceremony in obedience to the command of Moses, given earlier in Deuteronomy 27:12–13. Because Shechem was situated between Mount Ebal and Mount Gerizim, this covenant ceremony took on a symbolic meaning. To this day Mount Gerizim is forested, while Mount Ebal is barren. Thus the blessings of faithfully keeping the covenant were proclaimed from Mount Gerizim, while the curses of breaking the covenant were proclaimed from Mount Ebal.

At the close of his life, Joshua gathered the tribes of Israel at Shechem (Josh. 24:1). Here he reviewed God's gracious dealings with Israel and performed a covenant-renewing ceremony on behalf of the nation. He closed his speech with his famous statement, "Choose for yourselves this day whom you will serve . . . but as for me and my house, we will serve the LORD" (Josh. 24:15).

including Terah, the father of Abraham and the
father of Nahor, dwelt on the other side of the
River[a] in old times; and they served other gods.
3Then I took your father Abraham from the other
side of the River, led him throughout all the land
of Canaan, and multiplied his descendants and
gave him Isaac. 4To Isaac I gave Jacob and Esau.
To Esau I gave the mountains of Seir to possess,
but Jacob and his children went down to Egypt.
5Also I sent Moses and Aaron, and I plagued
Egypt, according to what I did among them. Afterward I brought you out.

6"Then I brought your fathers out of Egypt,
and you came to the sea; and the Egyptians pursued your fathers with chariots and horsemen to
the Red Sea. 7So they cried out to the LORD; and
He put darkness between you and the Egyptians,
brought the sea upon them, and covered them.
And your eyes saw what I did in Egypt. Then
you dwelt in the wilderness a long time. 8And I
brought you into the land of the Amorites, who
dwelt on the other side of the Jordan, and they
fought with you. But I gave them into your hand,
that you might possess their land, and I destroyed them from before you. 9Then Balak the
son of Zippor, king of Moab, arose to make war
against Israel, and sent and called Balaam the
son of Beor to curse you. 10But I would not listen
to Balaam; therefore he continued to bless you.
So I delivered you out of his hand. 11Then you
went over the Jordan and came to Jericho. And
the men of Jericho fought against you—*also* the
Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites. But I delivered them into your hand. 12I
sent the hornet before you which drove them out
from before you, *also* the two kings of the Amorites, *but* not with your sword or with your bow.
13I have given you a land for which you did not
labor, and cities which you did not build, and you
dwell in them; you eat of the vineyards and olive
groves which you did not plant.'

14"Now therefore, fear the LORD, serve Him
in sincerity and in truth, and put away the gods
which your fathers served on the other side of
the River and in Egypt. Serve the LORD! 15And if
it seems evil to you to serve the LORD, choose for
yourselves this day whom you will serve,
whether the gods which your fathers served that
were on the other side of the River, or the gods of
the Amorites, in whose land you dwell. But as for
me and my house, we will serve the LORD."

16So the people answered and said: "Far be it
from us that we should forsake the LORD to serve
other gods; 17for the LORD our God *is* He who
brought us and our fathers up out of the land of
Egypt, from the house of bondage, who did
those great signs in our sight, and preserved us
in all the way that we went and among all the
people through whom we passed. 18And the LORD
drove out from before us all the people, including
the Amorites who dwelt in the land. We also will
serve the LORD, for He *is* our God."

19But Joshua said to the people, "You cannot
serve the LORD, for He *is* a holy God. He *is* a jealous

24:2 [a]Hebrew *Nahar,* the Euphrates, and so in verses 3, 14, and 15

Politics & Government
Ancient armies were compared to bees, wasps, and hornets (Josh. 24:12) because they traveled on foot and were dangerous when they were in great numbers, like a swarm of insects. The Greeks often decorated their shields with pictures of animals, and the hornet was used this way.

God; He will not forgive your transgressions nor your sins. [20]If you forsake the LORD and serve foreign gods, then He will turn and do you harm and consume you, after He has done you good."

[21]And the people said to Joshua, "No, but we will serve the LORD!"

[22]So Joshua said to the people, "You *are* witnesses against yourselves that you have chosen the LORD for yourselves, to serve Him."

And they said, "*We are* witnesses!"

[23]"Now therefore," *he said,* "put away the foreign gods which *are* among you, and incline your heart to the LORD God of Israel."

[24]And the people said to Joshua, "The LORD our God we will serve, and His voice we will obey!"

[25]So Joshua made a covenant with the people that day, and made for them a statute and an ordinance in Shechem.

[26]Then Joshua wrote these words in the Book of the Law of God. And he took a large stone, and set it up there under the oak that *was* by the sanctuary of the LORD. [27]And Joshua said to all the people, "Behold, this stone shall be a witness to us, for it has heard all the words of the LORD which He spoke to us. It shall therefore be a witness to you, lest you deny your God." [28]So Joshua let the people depart, each to his own inheritance.

Death of Joshua and Eleazar

[29]Now it came to pass after these things that Joshua the son of Nun, the servant of the LORD, died, *being* one hundred and ten years old. [30]And they buried him within the border of his inheritance at Timnath Serah, which *is* in the mountains of Ephraim, on the north side of Mount Gaash.

[31]Israel served the LORD all the days of Joshua, and all the days of the elders who outlived Joshua, who had known all the works of the LORD which He had done for Israel.

[32]The bones of Joseph, which the children of Israel had brought up out of Egypt, they buried at Shechem, in the plot of ground which Jacob had bought from the sons of Hamor the father of Shechem for one hundred pieces of silver, and which had become an inheritance of the children of Joseph.

[33]And Eleazar the son of Aaron died. They buried him in a hill *belonging to* Phinehas his son, which was given to him in the mountains of Ephraim.

FROM TRIBES TO A NATION

A sweep of events marks Israel's rise from a loose confederation of tribes to a great kingdom. The fragmented tribes became the glory of Solomon.

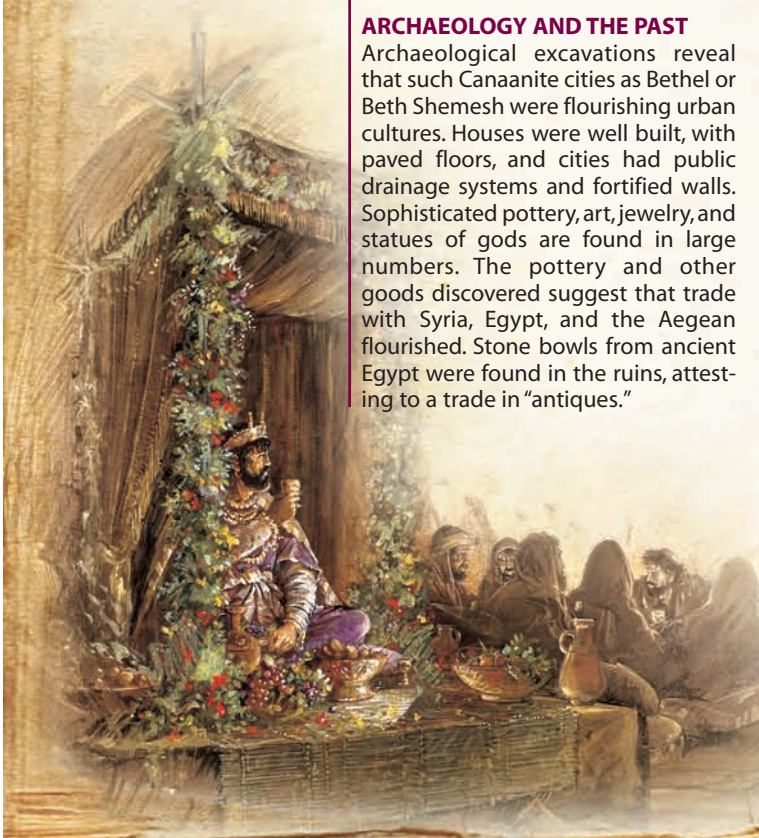
(1200—930 B.C.)

The conquest of Canaan under Joshua is pictured as a united effort by the Israelite people. Yet because of natural boundaries and local concerns, Israel became an increasingly fragmented people. This was a time when international power in the ancient world was at a low ebb. Still Israel was barely surviving against such relatively insignificant peoples as the Moabites, Midianites, and Amalekites. The Israelite tribes were struggling to find a foothold in the new land.

Israel's story makes a transition, however, from the loose-knit group of tribes to a highly organized monarchy. The tribes that were governed by divinely selected judges eventually became a kingdom ruled by a dynasty also chosen under divine guidance. This story is told through a dramatic sweep of events that produced the most powerful empire in the ancient Middle East, in the golden age under the leadership of David and Solomon.

ARCHAEOLOGY AND THE PAST

Archaeological excavations reveal that such Canaanite cities as Bethel or Beth Shemesh were flourishing urban cultures. Houses were well built, with paved floors, and cities had public drainage systems and fortified walls. Sophisticated pottery, art, jewelry, and statues of gods are found in large numbers. The pottery and other goods discovered suggest that trade with Syria, Egypt, and the Aegean flourished. Stone bowls from ancient Egypt were found in the ruins, attesting to a trade in "antiques."



Archaeology offers a different picture of Israelite settlements during this period. Towns appeared in the hill country for the first time, including such places as Shiloh, Mizpah, and Gibeah, among others. The houses were built of stones stacked together, with no attempt to shape the stones to fit, and with no mortar to hold them together. Art and pottery were crude, and there are almost no signs of trade. This picture fits with that in the Book of Judges: the Israelites were poor, oppressed, and threatened by the superior cultures of their new neighbors; they were barely clinging to existence.

The transition from judges to kings can be seen in archaeology. Gibeah, Saul's fortress, has been excavated, revealing a two-story building, well built, with at least one watchtower. A higher quality pottery was found there, and—most important—an iron plowpoint. Israel was beginning to use iron. Yet it was David who "prepared iron in abundance" (1 Chr. 22:3) for the construction of a temple. All the iron fastenings that David stored up made the building of Solomon's temple possible. Iron nails held longer and tighter than those of bronze.

While David began various building projects in Jerusalem (2 Sam. 5:9, 11), very little has been uncovered by archaeologists. Excavations at Jerusalem do show an ingenious water system through which David's soldiers may have climbed to capture the city, when it was known as Jebus (2 Sam. 5:8). The situation changes, however, with David's son Solomon. Several archaeological finds lend support to the biblical picture of Solomon as Israel's first great builder.

Solomon was a trader in chariots and horses, buying chariots in Egypt and selling them farther north and east. Chariot cities built by Solomon include Megiddo, Hazor, and Gezer. All of these cities show evidence of fortifications dating to Solomon's time, particularly the six-chambered gates that were common in Solomon's building enterprises.

Excavations at Ezion Geber, on the Gulf of Aqaba, have uncovered the remains of a metal industry, apparently worked by slaves. Solomon controlled the mines of the Sinai and had a monopoly on the metal industry of his day. It was from these mines, most likely, that the great bronze doors and other metal trappings of the temple came. Ezion Geber was also a seaport, from which Solomon's ships went on trading expeditions to Africa every third year (1 Kin. 10:22). Some archaeological evidence of the spice trade with Arabia suggests that the famous queen of Sheba visited Solomon as much for economic reasons as to hear his wisdom.

Solomon's most significant building project was the temple and royal palace. The plan of Solomon's temple, as described in the Bible, is similar to plans of other temples in Canaan and Phoenicia. In fact, a temple dedicated to Yahweh has been excavated near the city of Arad in the Negev. It was part of a royal fortress from the time of Solomon, and differs from the Jerusalem temple mainly in having a broad room, rather than the long holy place. The 20-year temple-palace enterprise (2 Chr. 8:1) was impressive testimony that Israel had made the transition from tribes to a great nation.

THE PEOPLES AND GROUPS

Much of Israel's history reflects the relative strength and weakness of Egypt and the empires of Mesopotamia. These major empires were weak during the reigns of David and Solomon, allowing both kings to expand their Israelite kingdoms. Yet other peoples interacted with Israel during the settlement and kingdom period.

The Sea Peoples were a great migration of seaborne groups coming out of Greece and the regions around the Aegean Sea. They overran ancient civilizations in Troy, Cyprus, and Asia Minor. They attacked Egypt by both land and sea, and Pharaoh Ramesses III (1184–1153 B.C.), while preventing their advance into Egypt, did allow them to settle in Egyptian strongholds on the Palestine coast. One of the Sea Peoples, the Philistines, controlled much of Palestine, and only under King David were the Israelites able to compete with and ultimately defeat the Philistines.

The Canaanites were a highly cultured people in the land when Israel arrived, with superiority in areas of building, art, trade, and economics. But their most important threat to Israel was in the area of religion. A nomadic people trying to settle in the land must have found it almost impossible not to think the gods of the Canaanites were powerful indeed, giving the Canaanite people such wealth and power. The documents found at Ugarit (Ras Shamra) include many of the myths, rituals, hymns, and prayers of the Canaanites.

The Arameans were the various tribes and kingdoms located in southern Syria, just northeast of Canaan. Cushan-Rishathaim, an unknown king from the early days of the judges (Judg. 3:8, 10), is sometimes identified as an Aramean. More definite references to Arameans (or Syrians), though, come from the time of David. Aram often refers to Aram-Damascus, the state whose capital was Damascus. David eventually conquered an alliance of Arameans from Damascus and from Zobah, an Aramean kingdom north of Damascus ruled by King Hadadezer (2 Sam. 8:3–8). Damascus regained its independence from Israel during Solomon's reign (1 Kin. 11:23–25).

Several nomadic or seminomadic groups raided the settled lands from time to time. The Amalekites are mentioned only in the Bible. The Midianites threatened Israel during the era of the judges and were opposed by Israel's judge Gideon (Judg. 6—8). What made such raids successful was the domestication of the camel, which freed travelers (and raiders) to range farther afield into the deserts. By David's reign these raiding groups were no longer serious threats.

Israel now organized itself into a loose confederation of independent tribes.

THE BIBLICAL LITERATURE

Biblical books which relate Israel's transition to a kingdom include Judges, Ruth, 1 and 2 Samuel, 1 Chronicles, and parts of 1 Kings and 2 Chronicles. These books are a special kind of history: they not only give data about the past, but they try to explain what the data mean and how God was active in the history of the people. Judges is a collection of narratives about tribal heroes and heroines in the period between the death of Joshua and the time of Samuel. Ruth is about a foreign woman through whom God works to bring forth King David. 1 and 2 Samuel report the end of the judges and the rise of the monarchy in Israel. They include the lives of Samuel, Saul, and David.

The histories of Samuel, Kings, and Chronicles report the golden age of monarchy under David and Solomon. Many of Israel's writings were associated with these great kings. Traditionally, more of the Psalms were ascribed to David than to any other person. The glory years of Solomon are reflected in the love songs of the Song of Solomon, in the collections of sayings on the good life in Proverbs, and in the ultimate questions of life and death covered in Ecclesiastes.

A TRIBAL CONFEDERATION IN ISRAEL

Having established at least a foothold in the land of Canaan, Israel now organized itself into a loose confederation of independent tribes. The link connecting these clans was their God. The tribes celebrated common religious festivals at the shrine where the ark of the covenant was kept. The shrine

was movable, but it was most often located at Gilgal and Shiloh.

The tribal confederation had military purposes as well. When an outside people invaded, the clans were to join in a holy war. Some leader would take the initiative and summon the tribes to battle. These leaders, for the most part, we call the judges.

The judges led makeshift armies, but they did not have to face the forces of the major empires. Through most of the period of the judges, Egypt and the countries of Mesopotamia were weak and preoccupied with internal problems. The wars of the Book of Judges are waged against unconquered Canaanites and such small neighboring nations as Edom, Midian, and Ammon.

Toward the end of the Late Bronze Age (1500–1200 B.C.), though, a new group began to arrive in the land of Canaan, evidently from across the Mediterranean. They had war chariots and knew how to use iron, giving them a military advantage over the Israelites, who only had bronze. These seaborne bands, called the Sea Peoples, settled the fertile land along the southern coast. Among these peoples was the group called by the name "Philistines."

The presence of the Philistines helps to explain why the tribe of Dan, to whom Joshua allotted the Philistine coastland, never conquered any of its portion. Despite the uneven efforts of the Danite judge Samson, the tribe of Dan ultimately left the coast and found itself a new homeland far to the north (Judg. 18:1).

TRANSITION

The Book of Judges

The brief introduction of the Book of Judges (Judg. 1:1—2:6) again makes clear that the Israelite invasion of Canaan was incomplete. The major portion of the book (3:7—16:31) focuses on the judges, the men and women by whom God delivered His people from oppressors. Though the judges were usually military leaders, they also exercised administrative duties, and some of them are not reported to have led armies at all (such as the "minor judges"; cf. Judg. 10:1–5; 12:8–15).

By the end of the book, the confederacy appears ready to collapse. The tribes had never been entirely unified either in worship or war. Four of them, Reuben, Gad (Gilead), Dan, and Asher, seem not to have responded to Deborah's summons to assist the other tribes in battle (Judg. 5:16, 17). By the latter stages of the judges' period, the tribes had fallen into idolatry and civil war. The refrain of the final chapters—"In those days there was no king in Israel; everyone did what was right in his own eyes" (17:6; 21:25)—points ahead to 1 Samuel and the beginning of the monarchy.

• **Judges 1:1—3:6**

Judges

The Continuing Conquest of Canaan

1 :1 Now after the death of Joshua it came to pass that the children of Israel asked the LORD, saying, "Who shall be first to go up for us against the Canaanites to fight against them?"

2And the LORD said, "Judah shall go up. Indeed I have delivered the land into his hand."

3So Judah said to Simeon his brother, "Come up with me to my allotted territory, that we may fight against the Canaanites; and I will likewise go with you to your allotted territory." And Simeon went with him. 4Then Judah went up, and the LORD delivered the Canaanites and the Perizzites into their hand; and they killed ten thousand men at Bezek. 5And they found Adoni-Bezek in Bezek, and fought against him; and they defeated the Canaanites and the Perizzites. 6Then Adoni-Bezek fled, and they pursued him and caught him and cut off his thumbs and big toes. 7And Adoni-Bezek said, "Seventy kings with their thumbs and big toes cut off used to gather *scraps* under my table; as I have done, so God has repaid me." Then they brought him to Jerusalem, and there he died.

8Now the children of Judah fought against Jerusalem and took it; they struck it with the edge of the sword and set the city on fire. 9And afterward the children of Judah went down to fight against the Canaanites who dwelt in the mountains, in the South,[a] and in the lowland. 10Then Judah went against the Canaanites who dwelt in Hebron. (Now the name of Hebron *was* formerly Kirjath Arba.) And they killed Sheshai, Ahiman, and Talmai.

11From there they went against the inhabitants of Debir. (The name of Debir *was* formerly Kirjath Sepher.)

12Then Caleb said, "Whoever attacks Kirjath Sepher and takes it, to him I will give my daughter Achsah as wife." 13And Othniel the son of Kenaz, Caleb's younger brother, took it; so he gave him his daughter Achsah as wife. 14Now it happened, when she came *to him,* that she urged him[a] to ask her father for a field. And she dismounted

1:9 [a]Hebrew *Negev,* and so throughout this book
1:14 [a]Septuagint and Vulgate read *he urged her.*

Arad in the Inscriptions (Judg. 1:16)

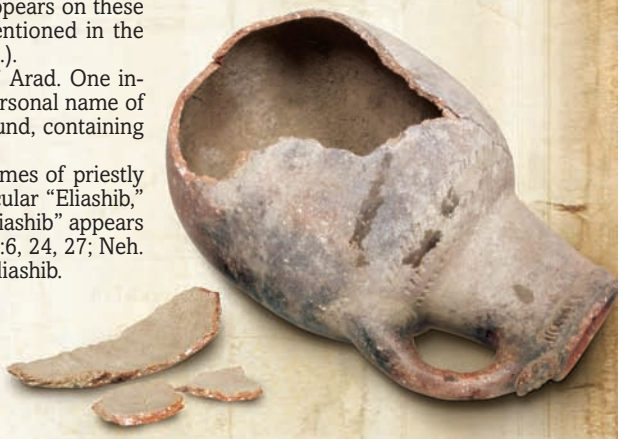
The southern region of Judah, a dry wilderness area, was known as "the Negev" (translated "the South" in Judg. 1:16). Arad was a Canaanite town in the Negev, thus the writer of Judges employs the description "in the South near Arad." The site of Arad was a large fortified town during the Early Bronze Age (c. 3000 B.C.) and showed extensive trade connections with Old Kingdom Egypt. This Arad was destroyed about 2700 B.C.

Another Arad emerged later during the Iron Age (c. 1200–600 B.C.), as is known from various inscriptions. Pieces of broken pottery (called by the Greek name *ostraca*) were used as inexpensive writing material, being inscribed with pen and ink. The name "Arad" appears on these pottery fragments or potsherds, as well as being mentioned in the records of Shishak, the Egyptian pharaoh (945–924 B.C.).

Over 200 ostraca have been found at the site of Arad. One inscription mentions a "House of Yahweh," using the personal name of Israel's God. This shrine or temple has in fact been found, containing a number of stone altars.

The inscriptions also list a number of Hebrew names of priestly families. The most prominent name is that of a particular "Eliashib," who held a leadership position. The common name "Eliashib" appears often in the Old Testament (1 Chr. 3:24; 24:12; Ezra 10:6, 24, 27; Neh. 3:1), although none are the same person as the Arad Eliashib.

Pharaoh Shishak claims to have captured Arad during a raid of Palestine in 925 B.C. An inscription on the walls of the temple of Karnak, listing over 150 towns which Shishak captured, includes the citadel of Arad. Archaeological excavations show that Arad was destroyed by fire during Shishak's time.



from *her* donkey, and Caleb said to her, "What do you wish?" 15So she said to him, "Give me a blessing; since you have given me land in the South, give me also springs of water."

And Caleb gave her the upper springs and the lower springs.

16Now the children of the Kenite, Moses' father-in-law, went up from the City of Palms with the children of Judah into the Wilderness of Judah, which *lies* in the South *near* Arad; and they went and dwelt among the people. 17And Judah went with his brother Simeon, and they attacked the Canaanites who inhabited Zephath, and utterly destroyed it. So the name of the city was called Hormah. 18Also Judah took Gaza with its territory, Ashkelon with its territory, and Ekron with its territory. 19So the Lord was with Judah. And they drove out the mountaineers, but they could not drive out the inhabitants of the lowland, because they had chariots of iron. 20And they gave Hebron to Caleb, as Moses had said. Then he expelled from there the three sons of Anak. 21But the children of Benjamin did not drive out the Jebusites who inhabited Jerusalem; so the Jebusites dwell with the children of Benjamin in Jerusalem to this day.

Science & Technology

Chariots were lightweight vehicles used for carrying warriors into battle, or for supporting a bowman or spearman. The iron chariot (Judg. 1:19) possibly had iron reinforcement of some parts. Chariots were useful only on relatively flat terrain. They had wheels about 3 feet in diameter and 6 feet apart.

22And the house of Joseph also went up against Bethel, and the Lord *was* with them. 23So the house of Joseph sent men to spy out Bethel. -(The name of the city *was* formerly Luz.) 24And when the spies saw a man coming out of the city, they said to him, "Please show us the entrance to the city, and we will show you mercy." 25So he showed them the entrance to the city, and they struck the city with the edge of the sword; but they let the man and all his family go. 26And the man went to the land of the Hittites, built a city, and called its name Luz, which *is* its name to this day.

Incomplete Conquest of the Land

27However, Manasseh did not drive out *the inhabitants of* Beth Shean and its villages, or Taanach and its villages, or the inhabitants of Dor and its villages, or the inhabitants of Ibleam and its villages, or the inhabitants of Megiddo and its villages; for the Canaanites were determined to dwell in that land. 28And it came to pass, when Israel was strong, that they put the Canaanites under tribute, but did not completely drive them out.

29Nor did Ephraim drive out the Canaanites who dwelt in Gezer; so the Canaanites dwelt in Gezer among them.

30Nor did Zebulun drive out the inhabitants of Kitron or the inhabitants of Nahalol; so the Canaanites dwelt among them, and were put under tribute.

31Nor did Asher drive out the inhabitants of Acco or the inhabitants of Sidon, or of Ahlab,

Achzib, Helbah, Aphik, or Rehob. 32So the Asherites dwelt among the Canaanites, the inhabitants of the land; for they did not drive them out.

33Nor did Naphtali drive out the inhabitants of Beth Shemesh or the inhabitants of Beth Anath; but they dwelt among the Canaanites, the inhabitants of the land. Nevertheless the inhabitants of Beth Shemesh and Beth Anath were put under tribute to them.

34And the Amorites forced the children of Dan into the mountains, for they would not allow them to come down to the valley; 35and the Amorites were determined to dwell in Mount Heres, in Aijalon, and in Shaalbim;[a] yet when the strength of the house of Joseph became greater, they were put under tribute.

36Now the boundary of the Amorites *was* from the Ascent of Akrabbim, from Sela, and upward.

Israel's Disobedience

2 1Then the Angel of the LORD came up from Gilgal to Bochim, and said: "I led you up from Egypt and brought you to the land of which I swore to your fathers; and I said, 'I will never break My covenant with you. 2And you shall make no covenant with the inhabitants of this land; you shall tear down their altars.' But you have not obeyed My voice. Why have you done this? 3Therefore I also said, 'I will not drive them out before you; but they shall be *thorns* in your side,[a] and their gods shall be a snare to you.' " 4So it was, when the Angel of the LORD spoke these words to all the children of Israel, that the people lifted up their voices and wept.

5Then they called the name of that place Bochim;[a] and they sacrificed there to the LORD. 6And when Joshua had dismissed the people, the children of Israel went each to his own inheritance to possess the land.

1:35 [a]Spelled *Shaalabbin* in Joshua 19:42 2:3 [a]Septuagint, Targum, and Vulgate read *enemies to you* 2:5 [a]Literally *Weeping* 2:13 [a]Canaanite goddesses

Death of Joshua

7So the people served the LORD all the days of Joshua, and all the days of the elders who outlived Joshua, who had seen all the great works of the LORD which He had done for Israel. 8Now Joshua the son of Nun, the servant of the LORD, died *when he was* one hundred and ten years old. 9And they buried him within the border of his inheritance at Timnath Heres, in the mountains of Ephraim, on the north side of Mount Gaash. 10When all that generation had been gathered to their fathers, another generation arose after them who did not know the LORD nor the work which He had done for Israel.

Israel's Unfaithfulness

11Then the children of Israel did evil in the sight of the LORD, and served the Baals; 12and they forsook the LORD God of their fathers, who had brought them out of the land of Egypt; and they followed other gods from *among* the gods of the people who *were* all around them, and they bowed down to them; and they provoked the LORD to anger. 13They forsook the LORD and served Baal and the Ashtoreths.[a] 14And the anger of the LORD was hot against Israel. So He delivered them into the hands of plunderers who despoiled them; and He sold them into the hands of their enemies all around, so that they could no longer stand before their enemies. 15Wherever they went out, the hand of the LORD was against them for calamity, as the LORD had said, and as the LORD had sworn to them. And they were greatly distressed.

16Nevertheless, the LORD raised up judges who delivered them out of the hand of those who plundered them. 17Yet they would not listen to their judges, but they played the harlot with other gods, and bowed down to them. They turned quickly from the way in which their fathers walked, in obeying the commandments of the LORD; they did not do so. 18And when the LORD raised up judges for them, the LORD was with the judge and delivered them out of the

Ruins of the fortress at Arad

Organizing a Pantheon of Many Gods (Judg. 2:11–13)

When the Israelites "served the Baals" (Judg. 2:11), they were buying into the mythological structure of the universe understood by the local culture. The gods of the religious world of Syria-Palestine were formed into a four-level hierarchy not unlike a small, localized bureaucracy.

The highest authorities of the Canaanite universe were the deities El and Asherah, the parents of all the other gods. They were the actual rulers of the cosmos and the final court of appeal for both gods and humans. As highest rulers, they assigned each of their offspring responsibility for specific tasks in governing the world.

The second level of deities was an especially rowdy group, as the myths recovered from Ugarit demonstrate. These gods were the powers behind the forces of nature, the political fates of cities and empires, and even behind abstractions, such as justice. Very powerful, they ordered the universe, promoted the welfare of their worshipers, and advanced themselves against other deities. Conflicting interests of their divine wills explained for devotees why the world did not always operate as it ought.

A third level of gods served as craftsmen and artisans for the higher deities. As specialists in the professions their expertise was unsurpassed. They might contradict and even argue with higher-level gods when ordered to do things they themselves knew to be folly. While they obeyed orders, they were not averse to mocking their superiors for the inferior knowledge those gods had of the work at hand.

At the bottom level of the divine hierarchy were the messenger deities—the angels. They were the slave labor of the Canaanite heaven. The position of any of the higher deities in the four-level bureaucracy was determined by El and Asherah and could be changed at any time, particularly for misuse of authority.

Israel's temptation to "try out" some of these deities sometimes was too great (Judg. 2:12). Besides Asherah (3:7), they knew of second-level gods and goddesses, such as Baal (3:7) and Anath (3:31). The idol that Hezekiah called Nehushtan (2 Kin. 18:4) represents a healing deity of the third level.

hand of their enemies all the days of the judge; for the LORD was moved to pity by their groaning because of those who oppressed them and harassed them. 19And it came to pass, when the judge was dead, that they reverted and behaved more corruptly than their fathers, by following other gods, to serve them and bow down to them. They did not cease from their own doings nor from their stubborn way.

20Then the anger of the LORD was hot against Israel; and He said, "Because this nation has transgressed My covenant which I commanded their fathers, and has not heeded My voice, 21I also will no longer drive out before them any of the nations which Joshua left when he died, 22so that through them I may test Israel, whether they will keep the ways of the LORD, to walk in them as their fathers kept *them,* or not." 23Therefore the LORD left those nations, without driving them out immediately; nor did He deliver them into the hand of Joshua.

The Nations Remaining in the Land

3 1Now these *are* the nations which the LORD left, that He might test Israel by them, *that is,* all who had not known any of the wars in Canaan 2(*this was* only so that the generations of the children of Israel might be taught to know war, at least those who had not formerly known it), 3*namely,* five lords of the Philistines, all the Canaanites, the Sidonians, and the Hivites who dwelt in Mount Lebanon, from Mount Baal Hermon to the entrance of Hamath. 4And they were *left, that He might* test Israel by them, to know whether they would obey the commandments of the LORD, which He had commanded their fathers by the hand of Moses.

5Thus the children of Israel dwelt among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. 6And they took their daughters to be their wives, and gave their daughters to their sons; and they served their gods.

TRANSITION

How Long Was the Era of the Judges?

After Joshua's death conditions changed quickly for the Israelite tribes. Their experiences are described in Judg. 2:11—3:6 as a recurring cycle of apostasy, oppression, supplication, and deliverance. The collection of stories in 3:7—16:31 reports the exploits of Israel's judges during 7 cycles of oppression and deliverance. Despite many attempts, scholars have not been able to determine the length of time represented in these stories.

The book provides various numbers for the years of the judges' period. Three types of chronological information indicate the number of years (1) that Israel was oppressed (e.g., Judg. 3:8), (2) that Israel had peace following a deliverance (e.g., Judg. 3:11), and (3) that particular individuals served as judge (e.g., Judg. 10:2). When tabulated, the total of these years is 410, but this figure does not necessarily represent the length of this period. Interpreting the numbers is complicated by the possibility of overlapping time periods and of symbolic numbers.

It was common to list periods chronologically which were either contemporaneous

or overlapping. Since most of the judges were confined to particular tribes or regions, it is reasonable to assume considerable overlapping of the periods and events. The report that in one period Israel was oppressed by both Philistia and Ammon (Judg. 10:7) could suggest that Jephthah and Samson may have been living and working at the same time.

Many of the numbers in the Book of Judges may be symbolic, rather than chronological. Twelve judges are mentioned, although a detailed account is given for only six. While there were possibly many more judges than these, the number 12 speaks in symbolic fashion of the whole of an era. The same is true for the 7 cycles of oppression and deliverance, with 7 also depicting a sense of completeness. Also the duration of leadership ascribed to many of the judges is in units or multiples of 40, a number frequently denoting a generation of unspecified length.

An exact, precise dating of the judges' period will remain unknown. No references to contemporary events of this period are available. The figure of 300 years in Judg. 11:26 represents a period from Israel's victory over King Sihon of Heshbon (Num. 21:25, 26) to Jephthah's speech, but is difficult to coordinate with other evidence. All that can be said with certainty is that the period of Israel's judges stretches from the entry into Canaan (around 1406 or 1235 B.C.) until the establishment of the monarchy with Saul (around 1050 or 1020 B.C.).

• **Judges 3:7—21:25**

Judges

Othniel

3 **:7** So the children of Israel did evil in the sight of the LORD. They forgot the LORD their God, and served the Baals and Asherahs.[a] 8Therefore the anger of the LORD was hot against Israel, and He sold them into the hand of Cushan-Rishathaim king of Mesopotamia; and the children of Israel served Cushan-Rishathaim eight years. 9When the children of Israel cried out to the LORD, the LORD raised up a deliverer for the children of Israel, who delivered them: Othniel the son of Kenaz, Caleb's younger brother. 10The Spirit of the LORD came upon him, and he judged Israel. He went out to war, and the LORD delivered Cushan-Rishathaim king of Mesopotamia into his hand; and his hand prevailed over Cushan-Rishathaim. 11So the land had rest for forty years. Then Othniel the son of Kenaz died.

Ehud

12And the children of Israel again did evil in the sight of the LORD. So the LORD strengthened Eglon king of Moab against Israel, because they had done evil in the sight of the LORD. 13Then he gathered to himself the people of Ammon and Amalek, went and defeated Israel, and took possession of the City of Palms. 14So the children of Israel served Eglon king of Moab eighteen years.

15But when the children of Israel cried out to the LORD, the LORD raised up a deliverer for them: Ehud the son of Gera, the Benjamite, a left-handed man. By him the children of Israel sent tribute to Eglon king of Moab. 16Now Ehud made himself a dagger (it was double-edged and a cubit in length) and fastened it under his clothes on his right thigh. 17So he brought the tribute to Eglon king of Moab. (Now Eglon *was* a very fat man.) 18And when he had finished presenting the tribute, he sent away the people who had carried the tribute. 19But he himself turned back from the stone images that *were* at Gilgal, and said, "I have a secret message for you, O king."

He said, "Keep silence!" And all who attended him went out from him.

20So Ehud came to him (now he was sitting upstairs in his cool private chamber). Then Ehud said, "I have a message from God for you." So he arose from *his* seat. 21Then Ehud reached with his left hand, took the dagger from his right thigh, and thrust it into his belly. 22Even the hilt went in after the blade, and the fat closed over the blade, for he did not draw the dagger out of his belly; and his entrails came out. 23Then Ehud went out through the porch and shut the doors of the upper room behind him and locked them.

24When he had gone out, *Eglon's*[a] servants came to look, and *to their* surprise, the doors of the upper room were locked. So they said, "He is probably attending to his needs in the cool chamber." 25So they waited till they were embarrassed, and still he had not opened the doors of the upper room. Therefore they took the key and opened *them.* And there was their master, fallen dead on the floor.

26But Ehud had escaped while they delayed, and passed beyond the stone images and escaped to Seirah. 27And it happened, when he arrived,

TIME CAPSULE	1207 to 1200 B.C.
1207	Assyrian king Tukulti-Ninurta I assassinated in his own palace
1203	After Merenptah's death, Egypt declines into civil wars
1200	Mycenaean civilization of Greece is destroyed, possibly by invading Dorians
1200–800	The Dark Age of Greece
1200–600	Iron Age
1200	Rise of iron technology (carburization)

3:7 [a]Name or symbol for Canaanite goddesses 3:24 [a]Literally *his*

Anath, Goddess of War (Judg. 3:31)

The judge Shamgar was known as "the son of Anath" (Judg. 3:31). Anath was the name of the Syro-Palestinian goddess of war, and it is not certain whether "Anath" in the judge's name refers to a location, a traditional family name, or the goddess herself. Regardless, it is noteworthy that the Bible, in recording the judge's military victory, has kept the goddess's name unchanged.

Anath is well known from the documents discovered at Ugarit. Daughter of the supreme god El, she was indulged by her father to the point of being spoiled. As a goddess Anath was greedy, self-consumed, ruthless, and violent. In a vivid symbol of the mayhem of war, she is described as crushing soldiers like grapes and draping herself with pieces of their corpses while she is in her own home. When she wanted something, she used violent brute force to attain it, without regard for the morality of the action.

Because of the close relationship of Anath with the storm god Baal, she is referred to either as Baal's sister or spouse. As his partner, Anath rescues him from the predicaments into which he rather stupidly entangled himself. In one case the goddess even killed Mot, the god of death, to reclaim Baal from the netherworld. Clearly dangerous to humans and deities, Anath's loyalty to Baal appears to remain constant.

The ruler of any city or nation considered it of great importance to have Anath's protection as the goddess of war. She is described in the Ugaritic texts as nursing the future king of the city in his youth. This was a way of saying that the heir to the throne was brought up properly to defend the area; that is, to be a warrior. The association of her name with Shamgar's may, in fact, have something to do with his status as such a leader and warrior.

that he blew the trumpet in the mountains of Ephraim, and the children of Israel went down with him from the mountains; and he led them. 28Then he said to them, "Follow *me,* for the LORD has delivered your enemies the Moabites into your hand." So they went down after him, seized the fords of the Jordan leading to Moab, and did not allow anyone to cross over. 29And at that time they killed about ten thousand men of Moab, all stout men of valor; not a man escaped. 30So Moab was subdued that day under the hand of Israel. And the land had rest for eighty years.

Shamgar

31After him was Shamgar the son of Anath, who killed six hundred men of the Philistines with an ox goad; and he also delivered Israel.

Deborah

4 1When Ehud was dead, the children of Israel again did evil in the sight of the LORD. 2So the LORD sold them into the hand of Jabin king of Canaan, who reigned in Hazor. The commander of his army *was* Sisera, who dwelt in Harosheth Hagoyim. 3And the children of Israel cried out to the LORD; for Jabin had nine hundred chariots of iron, and for twenty years he had harshly oppressed the children of Israel.

4Now Deborah, a prophetess, the wife of Lapidoth, was judging Israel at that time. 5And she would sit under the palm tree of Deborah between Ramah and Bethel in the mountains of Ephraim. And the children of Israel came up to her for judgment. 6Then she sent and called for Barak the son of Abinoam from Kedesh in Naphtali, and said to him, "Has not the LORD God of Israel commanded, 'Go and deploy *troops* at Mount Tabor; take with you ten thousand men of the sons of Naphtali and of the sons of Zebulun; 7and against you I will deploy Sisera, the commander of Jabin's army, with his chariots and his multitude at the River Kishon; and I will deliver him into your hand'?"

8And Barak said to her, "If you will go with me, then I will go; but if you will not go with me, I will not go!"

9So she said, "I will surely go with you; nevertheless there will be no glory for you in the journey you are taking, for the LORD will sell Sisera into the hand of a woman." Then Deborah arose and went with Barak to Kedesh. 10And Barak called Zebulun and Naphtali to Kedesh; he went up with ten thousand men under his command,[a] and Deborah went up with him.

11Now Heber the Kenite, of the children of Hobab the father-in-law of Moses, had separated himself from the Kenites and pitched his tent near the terebinth tree at Zaanaim, which *is* beside Kedesh.

12And they reported to Sisera that Barak the son of Abinoam had gone up to Mount Tabor. 13So Sisera gathered together all his chariots, nine hundred chariots of iron, and all the people who *were* with him, from Harosheth Hagoyim to the River Kishon.

14Then Deborah said to Barak, "Up! For this *is* the day in which the LORD has delivered Sisera

Science & Technology
The chariot was the main offensive weapon of the armies of that time (Judg. 4:3). It carried a soldier with a bow. As the famous paintings of Tutankhamun illustrate, archers could shoot from a chariot while it was moving at full speed. If they had compound bows, they could shoot beyond the range of ordinary bows.

4:10 [a]Literally *at his feet*

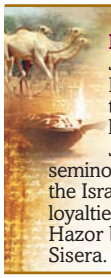
into your hand. Has not the LORD gone out before
you?" So Barak went down from Mount Tabor
with ten thousand men following him. 15And the
LORD routed Sisera and all *his* chariots and all *his*
army with the edge of the sword before Barak;
and Sisera alighted from *his* chariot and fled
away on foot. 16But Barak pursued the chariots
and the army as far as Harosheth Hagoyim, and
all the army of Sisera fell by the edge of the
sword; not a man was left.

17However, Sisera had fled away on foot to
the tent of Jael, the wife of Heber the Kenite; for
there was peace between Jabin king of Hazor and
the house of Heber the Kenite. 18And Jael went
out to meet Sisera, and said to him, "Turn aside,
my lord, turn aside to me; do not fear." And
when he had turned aside with her into the tent,
she covered him with a blanket.

19Then he said to her, "Please give me a little
water to drink, for I am thirsty." So she opened a
jug of milk, gave him a drink, and covered him.
20And he said to her, "Stand at the door of the tent,
and if any man comes and inquires of you, and
says, 'Is there any man here?' you shall say, 'No.' "

21Then Jael, Heber's wife, took a tent peg and
took a hammer in her hand, and went softly to
him and drove the peg into his temple, and it
went down into the ground; for he was fast asleep
and weary. So he died. 22And then, as Barak pur-
sued Sisera, Jael came out to meet him, and said
to him, "Come, I will show you the man whom
you seek." And when he went into her *tent,* there
lay Sisera, dead with the peg in his temple.

23So on that day God subdued Jabin king of
Canaan in the presence of the children of Israel.
24And the hand of the children of Israel grew
stronger and stronger against Jabin king of
Canaan, until they had destroyed Jabin king of
Canaan.



Daily Life & Customs
Jael treated Sisera like a guest (Judg. 4:18). Her tent and her blanket were symbols of the protection he would enjoy through the laws of hospitality. The Kenites, to whom Jael's husband belonged, however, were a seminomadic tribe which was generally favorable to the Israelites (4:17). In a choice between conflicting loyalties, Jael rejected the relations established with Hazor by her husband, and killed Hazor's general Sisera.

The Song of Deborah

5 1Then Deborah and Barak the son of Abi-
noam sang on that day, saying:

2 "When leaders lead in Israel,
When the people willingly offer themselves,
Bless the LORD!

3 "Hear, O kings! Give ear, O princes!
I, *even* I, will sing to the LORD;
I will sing praise to the LORD God of Israel.

4 "LORD, when You went out from Seir,
When You marched from the field of
Edom,
The earth trembled and the heavens
poured,
The clouds also poured water;
5 The mountains gushed before the LORD,
This Sinai, before the LORD God of Israel.

6 "In the days of Shamgar, son of Anath,
In the days of Jael,
The highways were deserted,
And the travelers walked along the byways.
7 Village life ceased, it ceased in Israel,
Until I, Deborah, arose,
Arose a mother in Israel.
8 They chose new gods;
Then *there was* war in the gates;
Not a shield or spear was seen among forty
thousand in Israel.
9 My heart *is* with the rulers of Israel
Who offered themselves willingly with the
people.
Bless the LORD!

10 "Speak, you who ride on white donkeys,
Who sit in judges' attire,
And who walk along the road.
11 Far from the noise of the archers, among
the watering places,
There they shall recount the righteous
acts of the LORD,
The righteous acts *for* His villagers in
Israel;
Then the people of the LORD shall go
down to the gates.

12 "Awake, awake, Deborah!
Awake, awake, sing a song!
Arise, Barak, and lead your captives away,
O son of Abinoam!

THE CYCLES OF THE JUDGES (PART 1)

The history of Israel's judges is told in two parts. An introduction (Judg. 2:11—3:6) describes a recurring cycle of apostasy, oppression, supplication, and deliverance. The numbers given for the years of oppression and deliverance may be symbolic or, if actual, may represent overlapping time periods. Part 1 (Judg. 3:7—10:5) covers seven judges and the king of Shechem.

Events and Judges	Years
Israel serves Cushan-Rishathaim (3:7, 8)	8
Peace follows Othniel's deliverance (3:9–11)	40
Israel serves Eglon (3:12–14)	18
Peace follows Ehud's deliverance (3:15–30)	80
Shamgar delivers Israel from Philistines (3:31)	?
Israel serves Jabin (4:1–3)	20
Peace follows deliverance by Deborah and Barak (4:4—5:31)	40
Israel serves Midian (6:1–6)	7
Peace follows Gideon's deliverance (6:7—8:35)	40
Abimelech, king of Shechem (9:1–57)	3
Tola's career (10:1, 2)	23
Jair's career (10:3–5)	22

13 "Then the survivors came down, the people
against the nobles;
The LORD came down for me against
the mighty.
14 From Ephraim *were* those whose roots
were in Amalek.
After you, Benjamin, with your peoples,
From Machir rulers came down,
And from Zebulun those who bear the
recruiter's staff.
15 And the princes of Issachar[a] *were* with
Deborah;
As Issachar, so *was* Barak
Sent into the valley under his command;[b]
Among the divisions of Reuben
There were great resolves of heart.
16 Why did you sit among the sheepfolds,
To hear the pipings for the flocks?
The divisions of Reuben have great
searchings of heart.
17 Gilead stayed beyond the Jordan,
And why did Dan remain on ships?[a]
Asher continued at the seashore,
And stayed by his inlets.
18 Zebulun *is* a people *who* jeopardized
their lives to the point of death,
Naphtali also, on the heights of the
battlefield.

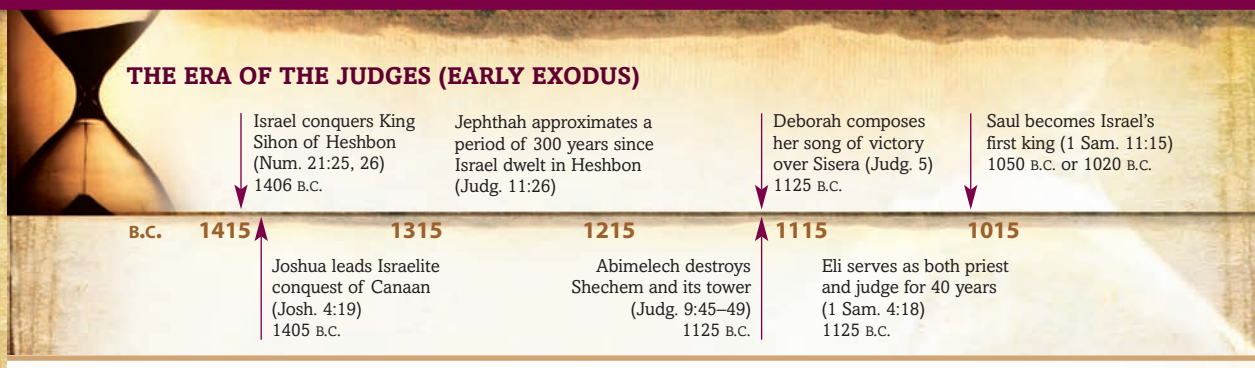
Beliefs & Ideas

Many people considered the stars to rule human affairs, either directly or as signs of divine powers. When the stars had turned against Sisera (Judg. 5:20), it meant that God ruled over all other powers, however they may be conceived. It seems also that God stirred up the Kishon River against Sisera's chariots.

19 "The kings came *and* fought,
Then the kings of Canaan fought
In Taanach, by the waters of Megiddo;
They took no spoils of silver.
20 They fought from the heavens;
The stars from their courses fought
against Sisera.
21 The torrent of Kishon swept them away,
That ancient torrent, the torrent of
Kishon.
O my soul, march on in strength!
22 Then the horses' hooves pounded,
The galloping, galloping of his steeds.
23 'Curse Meroz,' said the angel[a] of the LORD,
'Curse its inhabitants bitterly,
Because they did not come to the help
of the LORD,
To the help of the LORD against the
mighty.'

24 "Most blessed among women is Jael,
The wife of Heber the Kenite;
Blessed is she among women in tents.
25 He asked for water, she gave milk;
She brought out cream in a lordly bowl.
26 She stretched her hand to the tent peg,
Her right hand to the workmen's hammer;
She pounded Sisera, she pierced his head,
She split and struck through his temple.
27 At her feet he sank, he fell, he lay still;
At her feet he sank, he fell;
Where he sank, there he fell dead.

5:15 [a]Following Septuagint, Syriac, Targum, and Vulgate; Masoretic Text reads *And my princes in Issachar.* [b]Literally *at his feet* 5:17 [a]Or *at ease* 5:23 [a]Or *Angel*



28 "The mother of Sisera looked through the window,
And cried out through the lattice,
'Why is his chariot *so* long in coming?
Why tarries the clatter of his chariots?'
29 Her wisest ladies answered her,
Yes, she answered herself,
30 'Are they not finding and dividing the spoil:
To every man a girl *or* two;
For Sisera, plunder of dyed garments,
Plunder of garments embroidered and dyed,
Two pieces of dyed embroidery for the neck of the looter?'

31 "Thus let all Your enemies perish, O LORD!
But *let* those who love Him *be* like the sun
When it comes out in full strength."

So the land had rest for forty years.

Midianites Oppress Israel

6 1Then the children of Israel did evil in the sight of the LORD. So the LORD delivered them into the hand of Midian for seven years, 2and the hand of Midian prevailed against Israel. Because of the Midianites, the children of Israel made for themselves the dens, the caves, and the strongholds which *are* in the mountains. 3So it was, whenever Israel had sown, Midianites would come up; also Amalekites and the people of the East would come up against them. 4Then they would encamp against them and destroy the produce of the earth as far as Gaza, and leave no sustenance for Israel, neither sheep nor ox nor donkey. 5For they would come up with their livestock and their tents, coming in as numerous as locusts; both they and their camels were without number; and they would enter the land to destroy it. 6So Israel was greatly impoverished because of the Midianites, and the children of Israel cried out to the LORD.

6:13 [a]Hebrew *adoni,* used of man used of God

6:15 [a]Hebrew *Adonai,*

7And it came to pass, when the children of Israel cried out to the LORD because of the Midianites, 8that the LORD sent a prophet to the children of Israel, who said to them, "Thus says the LORD God of Israel: 'I brought you up from Egypt and brought you out of the house of bondage; 9and I delivered you out of the hand of the Egyptians and out of the hand of all who oppressed you, and drove them out before you and gave you their land. 10Also I said to you, "I *am* the LORD your God; do not fear the gods of the Amorites, in whose land you dwell." But you have not obeyed My voice.' "

Gideon

11Now the Angel of the LORD came and sat under the terebinth tree which *was* in Ophrah, which *belonged* to Joash the Abiezrite, while his son Gideon threshed wheat in the winepress, in order to hide *it* from the Midianites. 12And the Angel of the LORD appeared to him, and said to him, "The LORD *is* with you, you mighty man of valor!"

13Gideon said to Him, "O my lord,[a] if the LORD is with us, why then has all this happened to us? And where *are* all His miracles which our fathers told us about, saying, 'Did not the LORD bring us up from Egypt?' But now the LORD has forsaken us and delivered us into the hands of the Midianites."

14Then the LORD turned to him and said, "Go in this might of yours, and you shall save Israel from the hand of the Midianites. Have I not sent you?"

15So he said to Him, "O my Lord,[a] how can I save Israel? Indeed my clan *is* the weakest in Manasseh, and I *am* the least in my father's house."

16And the LORD said to him, "Surely I will be with you, and you shall defeat the Midianites as one man."

17Then he said to Him, "If now I have found favor in Your sight, then show me a sign that it is You who talk with me. 18Do not depart from here, I pray, until I come to You and bring out my offering and set *it* before You."

Baal, God of Storms (Judg. 6:25–32)

Of all the deities of Canaan, the Israelites were most drawn to Baal. Gideon's family had been devotees of the god (Judg. 6:25). So, when Gideon turned to worship God as the only God, he broke with the family tradition.

In Hebrew, "Baal" is the title "lord." This title was given to the storm god Hadad, who is widely known from Syria, Mesopotamia, and Egypt through inscriptions dating from the mid-3rd millennium to the last century B.C. Usually Hadad was simply called "Baal" and was understood to be the god of storms.

Since Baal brought rain, he was also credited with bringing the annual crops which were dependent on the rain. The gifts of rain and crops were so important that there were many sites devoted to the worship of Baal, each using the local version of the god's name.

In the Ugaritic myths Baal is portrayed as a mighty, lustful, and ambitious deity, but also as a god with decidedly more muscles than brains. His worshipers clearly enjoyed a good story about Baal charging into a situation through sheer bravado only to discover too late that it was a really dumb thing to do. Baal relied primarily on his sister Anath to rescue him from these difficulties of his own making, though others, such as Kothar-and-Hasis (a skilled artisan deity), Shapshu (the sun goddess), Asherah and El (rulers of the pantheon), helped him as well.

The seriousness with which some Israelites took their devotion to Baal is seen in their desire to kill Gideon for tearing down Baal's altar (Judg. 6:28–30). Joash, however, defends his son Gideon by making the deciding point: However entertaining the stories about Baal may be, if he is a god, he should be able to plead for himself. Thus Gideon is given the nickname "Jerubbaal," meaning "let Baal plead" (6:31, 32).

And He said, "I will wait until you come back."

19 So Gideon went in and prepared a young goat, and unleavened bread from an ephah of flour. The meat he put in a basket, and he put the broth in a pot; and he brought *them* out to Him under the terebinth tree and presented *them*. 20 The Angel of God said to him, "Take the meat and the unleavened bread and lay *them* on this rock, and pour out the broth." And he did so.

21 Then the Angel of the Lord put out the end of the staff that *was* in His hand, and touched the meat and the unleavened bread; and fire rose out of the rock and consumed the meat and the unleavened bread. And the Angel of the Lord departed out of his sight.

22 Now Gideon perceived that He *was* the Angel of the Lord. So Gideon said, "Alas, O Lord God! For I have seen the Angel of the Lord face to face."

23 Then the Lord said to him, "Peace *be* with you; do not fear, you shall not die." 24 So Gideon built an altar there to the Lord, and called it The-Lord-*Is*-Peace.[a] To this day it *is* still in Ophrah of the Abiezrites.

25 Now it came to pass the same night that the Lord said to him, "Take your father's young bull, the second bull of seven years old, and tear down the altar of Baal that your father has, and cut down the wooden image[a] that *is* beside it; 26 and build an altar to the Lord your God on top of this rock in the proper arrangement, and take the second bull and offer a burnt sacrifice with the wood of the image which you shall cut down." 27 So Gideon took ten men from among his servants and did as the Lord had said to him. But because he feared his father's household and the men of the city too much to do *it* by day, he did *it* by night.

Gideon Destroys the Altar of Baal

28 And when the men of the city arose early in the morning, there was the altar of Baal, torn down; and the wooden image that *was* beside it was cut down, and the second bull was being offered on the altar *which had been* built. 29 So they said to one another, "Who has done this thing?" And when they had inquired and asked, they said, "Gideon the son of Joash has done this thing." 30 Then the men of the city said to Joash, "Bring out your son, that he may die, because he has torn down the altar of Baal, and because he has cut down the wooden image that *was* beside it."

31 But Joash said to all who stood against him, "Would you plead for Baal? Would you save him? Let the one who would plead for him be put to death by morning! If he *is* a god, let him plead for himself, because his altar has been torn down!" 32 Therefore on that day he called him Jerubbaal,[a] saying, "Let Baal plead against him, because he has torn down his altar."

33 Then all the Midianites and Amalekites, the people of the East, gathered together; and they crossed over and encamped in the Valley of Jezreel. 34 But the Spirit of the Lord came upon Gideon; then he blew the trumpet, and the Abiezrites gathered behind him. 35 And he sent messengers throughout all Manasseh, who also gathered behind him. He also sent messengers to Asher, Zebulun, and Naphtali; and they came up to meet them.

The Sign of the Fleece

36 So Gideon said to God, "If You will save Israel by my hand as You have said— 37 look, I

6:24 [a]Hebrew *YHWH Shalom* 6:25 [a]Hebrew *Asherah,* a Canaanite goddess 6:32 [a]Literally *Let Baal Plead*

shall put a fleece of wool on the threshing floor;
if there is dew on the fleece only, and *it is* dry on
all the ground, then I shall know that You will
save Israel by my hand, as You have said." 38And
it was so. When he rose early the next morning
and squeezed the fleece together, he wrung the
dew out of the fleece, a bowlful of water. 39Then
Gideon said to God, "Do not be angry with me,
but let me speak just once more: Let me test, I
pray, just once more with the fleece; let it now be
dry only on the fleece, but on all the ground let
there be dew." 40And God did so that night. It
was dry on the fleece only, but there was dew on
all the ground.

Gideon's Valiant Three Hundred

7 1Then Jerubbaal (that *is,* Gideon) and all the
people who *were* with him rose early and en-
camped beside the well of Harod, so that the
camp of the Midianites was on the north side of
them by the hill of Moreh in the valley.

2And the LORD said to Gideon, "The people
who *are* with you *are* too many for Me to give the
Midianites into their hands, lest Israel claim glory
for itself against Me, saying, 'My own hand has
saved me.' 3Now therefore, proclaim in the hear-
ing of the people, saying, 'Whoever *is* fearful and
afraid, let him turn and depart at once from
Mount Gilead.' " And twenty-two thousand of the
people returned, and ten thousand remained.

4But the LORD said to Gideon, "The people
are still *too* many; bring them down to the water,
and I will test them for you there. Then it will be,
that of whom I say to you, 'This one shall go
with you,' the same shall go with you; and of
whomever I say to you, 'This one shall not go
with you,' the same shall not go." 5So he brought
the people down to the water. And the LORD said
to Gideon, "Everyone who laps from the water
with his tongue, as a dog laps, you shall set apart
by himself; likewise everyone who gets down on
his knees to drink." 6And the number of those
who lapped, *putting* their hand to their mouth,
was three hundred men; but all the rest of the
people got down on their knees to drink water.
7Then the LORD said to Gideon, "By the three
hundred men who lapped I will save you, and de-
liver the Midianites into your hand. Let all the
other people go, every man to his place." 8So the
people took provisions and their trumpets in
their hands. And he sent away all *the rest of* Is-
rael, every man to his tent, and retained those
three hundred men. Now the camp of Midian
was below him in the valley.

9It happened on the same night that the
LORD said to him, "Arise, go down against the
camp, for I have delivered it into your hand. 10But
if you are afraid to go down, go down to the camp
with Purah your servant, 11and you shall hear
what they say; and afterward your hands shall be
strengthened to go down against the camp." Then
he went down with Purah his servant to the out-
post of the armed men who *were* in the camp.
12Now the Midianites and Amalekites, all the peo-
ple of the East, were lying in the valley as numer-
ous as locusts; and their camels *were* without
number, as the sand by the seashore in multitude.

13And when Gideon had come, there was a
man telling a dream to his companion. He said, "I
have had a dream: *To my* surprise, a loaf of bar-
ley bread tumbled into the camp of Midian; it
came to a tent and struck it so that it fell and
overturned, and the tent collapsed."

14Then his companion answered and said,
"This *is* nothing else but the sword of Gideon the
son of Joash, a man of Israel! Into his hand God
has delivered Midian and the whole camp."

15And so it was, when Gideon heard the
telling of the dream and its interpretation, that he
worshiped. He returned to the camp of Israel, and
said, "Arise, for the LORD has delivered the camp
of Midian into your hand." 16Then he divided the
three hundred men *into* three companies, and he
put a trumpet into every man's hand, with empty
pitchers, and torches inside the pitchers. 17And he

Gideon's Campaign
The Angel of the Lord appeared to Gideon in Ophrah, instructing him to rally the Israelites against the Midianites. With only 300 men Gideon left Harod and descended upon the sleeping armies just north of Mt. Moreh. He pursued the Midianites through Succoth and Penuel, finally capturing the Midianite kings in Karkor.

said to them, "Look at me and do likewise; watch, and when I come to the edge of the camp you shall do as I do: 18When I blow the trumpet, I and all who *are* with me, then you also blow the trumpets on every side of the whole camp, and say, '*The sword of* the LORD and of Gideon!' "

19So Gideon and the hundred men who *were* with him came to the outpost of the camp at the beginning of the middle watch, just as they had posted the watch; and they blew the trumpets and broke the pitchers that *were* in their hands. 20Then the three companies blew the trumpets and broke the pitchers—they held the torches in their left hands and the trumpets in their right hands for blowing—and they cried, "The sword of the LORD and of Gideon!" 21And every man stood in his place all around the camp; and the whole army ran and cried out and fled. 22When the three hundred blew the trumpets, the LORD set every man's sword against his companion throughout the whole camp; and the army fled to Beth Acacia,[a] toward Zererah, as far as the border of Abel Meholah, by Tabbath.

23And the men of Israel gathered together from Naphtali, Asher, and all Manasseh, and pursued the Midianites.

24Then Gideon sent messengers throughout all the mountains of Ephraim, saying, "Come down against the Midianites, and seize from them the watering places as far as Beth Barah and the Jordan." Then all the men of Ephraim gathered together and seized the watering places as far as Beth Barah and the Jordan. 25And they captured two princes of the Midianites, Oreb and Zeeb. They killed Oreb at the rock of Oreb, and Zeeb they killed at the winepress of Zeeb. They pursued Midian and brought the heads of Oreb and Zeeb to Gideon on the other side of the Jordan.

Gideon Subdues the Midianites

8 1Now the men of Ephraim said to him, "Why have you done this to us by not calling us when you went to fight with the Midianites?" And they reprimanded him sharply.

2So he said to them, "What have I done now in comparison with you? *Is* not the gleaning *of the grapes* of Ephraim better than the vintage of Abiezer? 3God has delivered into your hands the princes of Midian, Oreb and Zeeb. And what was I able to do in comparison with you?" Then their anger toward him subsided when he said that.

4When Gideon came to the Jordan, he and the three hundred men who *were* with him crossed over, exhausted but still in pursuit. 5Then he said to the men of Succoth, "Please give loaves of bread to the people who follow me, for they are exhausted, and I am pursuing Zebah and Zalmunna, kings of Midian."

6And the leaders of Succoth said, "*Are* the hands of Zebah and Zalmunna now in your hand, that we should give bread to your army?"

7So Gideon said, "For this cause, when the LORD has delivered Zebah and Zalmunna into my hand, then I will tear your flesh with the thorns of the wilderness and with briers!" 8Then he went up from there to Penuel and spoke to them in the same way. And the men of Penuel answered him as the men of Succoth had answered. 9So he also spoke to the men of Penuel, saying, "When I come back in peace, I will tear down this tower!"

10Now Zebah and Zalmunna *were* at Karkor, and their armies with them, about fifteen thousand, all who were left of all the army of the people of the East; for one hundred and twenty thousand men who drew the sword had fallen. 11Then Gideon went up by the road of those who dwell in tents on the east of Nobah and Jogbehah; and he attacked the army while the camp felt secure. 12When Zebah and Zalmunna fled, he pursued them; and he took the two kings of Midian, Zebah and Zalmunna, and routed the whole army.

13Then Gideon the son of Joash returned from battle, from the Ascent of Heres. 14And he caught a young man of the men of Succoth and interrogated him; and he wrote down for him the leaders of Succoth and its elders, seventy-seven men. 15Then he came to the men of Succoth and said, "Here are Zebah and Zalmunna, about whom you ridiculed me, saying, '*Are* the hands of Zebah and Zalmunna now in your hand, that we should give bread to your weary men?' " 16And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth. 17Then he tore down the tower of Penuel and killed the men of the city.

18And he said to Zebah and Zalmunna, "What kind of men *were they* whom you killed at Tabor?"

So they answered, "As you *are,* so *were* they; each one resembled the son of a king."

19Then he said, "They *were* my brothers, the sons of my mother. *As* the LORD lives, if you had let them live, I would not kill you." 20And he said to Jether his firstborn, "Rise, kill them!" But the youth would not draw his sword; for he was afraid, because he *was* still a youth.

Culture & Society
Fighting was largely hand to hand in ancient warfare, and a conventional part of battle was the warrior's boast (Judg. 8:9). Boasts and taunts of heroes are common in the *Iliad,* from about 850 B.C. In his Commentaries, Julius Caesar recorded several heroic sayings that affected the course of battle.

7:22 [a]Hebrew *Beth Shittah*

Towers of Safety (Judg. 8:9, 17)

Towers were a standard feature of ancient cities. Often a city wall would be punctuated with regularly placed towers. Such towers were widened spaces in the wall where a larger number of defenders could withstand attackers attempting to gain entry. Towers allowed city residents to watch the other parts of the walls from a slightly forward position. They also provided a somewhat flanking position against attackers trying to scale or undermine the walls.

Towers were also built on hilltops. These served as watchtowers to detect approaching enemies or as signaling places for communication between larger communities.

Families also constructed towers for personal safety and storage of farming implements. Such towers have been found with the full range of household artifacts, symbolizing their domestic usefulness.

Citizens of smaller communities could not afford to build strong walls to protect their villages. They sometimes built one strong, tall building, a tower, to which they could flee in times of distress. Especially for smaller communities, the time investment for building towers was great, which made a tower a valuable prize of the citizenry.

Gideon was so distressed at the lack of support his effort received from the people of Penuel that he punished them by tearing down their tower (Judg. 8:8, 9, 17). They were left vulnerable and stripped of what must have been an object of community pride. Such a punishment would have been long remembered.

21 So Zebah and Zalmunna said, "Rise yourself, and kill us; for as a man *is, so is* his
strength." So Gideon arose and killed Zebah and
Zalmunna, and took the crescent ornaments that
were on their camels' necks.

Gideon's Ephod

22 Then the men of Israel said to Gideon,
"Rule over us, both you and your son, and your
grandson also; for you have delivered us from the
hand of Midian."
23 But Gideon said to them, "I will not rule
over you, nor shall my son rule over you; the
LORD shall rule over you." 24 Then Gideon said to
them, "I would like to make a request of you,
that each of you would give me the earrings
from his plunder." For they had golden earrings,
because they *were* Ishmaelites.
25 So they answered, "We will gladly give
them." And they spread out a garment, and each
man threw into it the earrings from his plunder.
26 Now the weight of the gold earrings that he requested was one thousand seven hundred *shekels*
of gold, besides the crescent ornaments, pendants, and purple robes which *were* on the kings
of Midian, and besides the chains that *were*
around their camels' necks. 27 Then Gideon made
it into an ephod and set it up in his city, Ophrah.
And all Israel played the harlot with it there. It
became a snare to Gideon and to his house.
28 Thus Midian was subdued before the children of Israel, so that they lifted their heads no
more. And the country was quiet for forty years
in the days of Gideon.

Death of Gideon

29 Then Jerubbaal the son of Joash went and
dwelt in his own house. 30 Gideon had seventy
sons who were his own offspring, for he had many
wives. 31 And his concubine who *was* in Shechem
also bore him a son, whose name he called
Abimelech. 32 Now Gideon the son of Joash died
at a good old age, and was buried in the tomb of
Joash his father, in Ophrah of the Abiezrites.
33 So it was, as soon as Gideon was dead, that
the children of Israel again played the harlot with
the Baals, and made Baal-Berith their god. 34 Thus
the children of Israel did not remember the LORD
their God, who had delivered them from the hands
of all their enemies on every side; 35 nor did they
show kindness to the house of Jerubbaal (Gideon)
in accordance with the good he had done for Israel.

Abimelech's Conspiracy

9 1 Then Abimelech the son of Jerubbaal went to
Shechem, to his mother's brothers, and spoke
with them and with all the family of the house of
his mother's father, saying, 2 "Please speak in the
hearing of all the men of Shechem: 'Which is better for you, that all seventy of the sons of Jerubbaal reign over you, or that one reign over you?' Remember that I *am* your own flesh and bone."
3 And his mother's brothers spoke all these
words concerning him in the hearing of all the
men of Shechem; and their heart was inclined to
follow Abimelech, for they said, "He is our
brother." 4 So they gave him seventy *shekels* of silver from the temple of Baal-Berith, with which
Abimelech hired worthless and reckless men; and
they followed him. 5 Then he went to his father's
house at Ophrah and killed his brothers, the seventy sons of Jerubbaal, on one stone. But Jotham
the youngest son of Jerubbaal was left, because
he hid himself. 6 And all the men of Shechem
gathered together, all of Beth Millo, and they
went and made Abimelech king beside the terebinth tree at the pillar that *was* in Shechem.

The Parable of the Trees

7 Now when they told Jotham, he went and
stood on top of Mount Gerizim, and lifted his
voice and cried out. And he said to them:

Shechem in the Amarna Letters (Judg. 9:6–31)

Nearly 400 cuneiform tablets (mostly letters) were found in Egypt at Tell el-Amarna (ancient Akhetaten) in the "office-house of the Pharaoh." These texts, called the Amarna letters, cover about a 30-year period (c. 1360–1333 B.C.) during the reigns of pharaohs Amen-hotep III and Akhenaten. Most of the letters are written in Accadian, an East Semitic tongue that was the international language during this period.

Descriptions of Canaan in the Amarna letters fit well with the biblical portrayal. The land was politically decentralized, divided into separate, politically organized communities settled around larger cities and surrounding villages. The most prominent of these city-states were Gezer, Shechem, and Hazor. Some sites named in the Bible for this period, such as Hebron, Jericho, and Ai, are not mentioned in the Amarna letters. Jerusalem, however, is depicted as a modest city, and relatively unimportant.

The city of Shechem which is described for Abimelech's time (Judg. 9) bears similarity to the Canaanite town described in the Amarna letters. The Shechem of the Amarna letters has city lords and a mayor. Similarly, the city lords of Judg. 9, called the "men of Shechem," exercise the power to make Abimelech king (9:6), then later challenge his rule (9:23). The mayor who administered Shechem's affairs on behalf of King Abimelech was the city magistrate Zebul (9:30, 31).

The Amarna letters provide important information about the social and political world of Palestine during the era of Israel's judges. Often mentioned are the Habiru, roving bands of mercenaries, who are named in the Amarna letters as employed by Shechem. Similarly, a band of Habiru hired by the "men of Shechem" in Judg. 9 are represented as "Gaal and his brothers" (9:26, 41).

"Listen to me, you men of Shechem,
That God may listen to you!

8 "The trees once went forth to anoint a
king over them.
And they said to the olive tree,
'Reign over us!'
9 But the olive tree said to them,
'Should I cease giving my oil,
With which they honor God and men,
And go to sway over trees?'

10 "Then the trees said to the fig tree,
'You come *and* reign over us!'
11 But the fig tree said to them,
'Should I cease my sweetness and my
good fruit,
And go to sway over trees?'
12 "Then the trees said to the vine,
'You come *and* reign over us!'
13 But the vine said to them,
'Should I cease my new wine,
Which cheers *both* God and men,
And go to sway over trees?'

14 "Then all the trees said to the bramble,
'You come *and* reign over us!'
15 And the bramble said to the trees,
'If in truth you anoint me as king
over you,
Then come *and* take shelter in my shade;
But if not, let fire come out of the
bramble
And devour the cedars of Lebanon!'

16"Now therefore, if you have acted in truth and sincerity in making Abimelech king, and if you have dealt well with Jerubbaal and his house, and have done to him as he deserves— 17for my father fought for you, risked his life, and delivered you out of the hand of Midian; 18but you have risen up against my father's house this day, and killed his seventy sons on one stone, and made Abimelech, the son of his female servant, king over the men of Shechem, because he is your brother— 19if then you have acted in truth and sincerity with Jerubbaal and with his house this day, *then* rejoice in Abimelech, and let him also rejoice in you. 20But if not, let fire come from Abimelech and devour the men of Shechem and Beth Millo; and let fire come from the men of Shechem and from Beth Millo and devour Abimelech!" 21And Jotham ran away and fled; and he went to Beer and dwelt there, for fear of Abimelech his brother.

Downfall of Abimelech

22After Abimelech had reigned over Israel three years, 23God sent a spirit of ill will between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech, 24that the crime *done* to the seventy sons of Jerubbaal might be settled and their blood be laid on Abimelech their brother, who killed them, and on the men of Shechem, who aided him in the killing of his brothers. 25And the men of Shechem set men in ambush against him on the tops of the mountains, and they robbed all who passed by them along that way; and it was told Abimelech.

26Now Gaal the son of Ebed came with his brothers and went over to Shechem; and the men of Shechem put their confidence in him. 27So they went out into the fields, and gathered *grapes* from their vineyards and trod *them,* and made merry. And they went into the house of their god, and ate and drank, and cursed Abimelech. 28Then Gaal the son of Ebed said, "Who *is* Abimelech, and who *is* Shechem, that we should serve

The Old-Time Bread Machine (Judg. 9:53)

Before flour was available in stores, individuals produced their own flour. After harvest, the grain was gathered in specially prepared areas for threshing. In this process the seed heads were broken from the stocks. Then the seeds were thrown into the air to allow the remaining bits of stock, which were lighter, to blow away.

The milling process, the final step, was accomplished by grinding the grain between two basalt stones. The bottom millstone most often had an outside edge to keep the flour from falling to the ground. The most common shapes for the "upper millstone" (Judg. 9:53) were either round or loaf-shaped.

Pairs of round millstones were custom fitted to each other. Both stones had a center hole and a protruding "collar" around the hole to keep the millstones aligned. The upper millstone also had one hole drilled on its outer edge. After the grain was placed between the two millstones, a small stick was inserted in the hole of the upper millstone and was used to slowly turn the upper millstone on the lower millstone, crushing the grain in the process.

Loaf-shaped upper millstones, with rounded tops and flat bottoms, were less complex in design but more effective in use. The grain was placed on the flat lower millstone, then, using two hands, the upper millstone was pushed back and forth crushing the grain.

Small basalt bowls and pestles, not unlike those used by pharmacists, were also used for grinding small amounts of grain. Though producing less flour than millstones, they were also less tiring to use, when only small amounts of flour were needed.

Millstones were part of everyday life for people of Old Testament times. Archaeologists find many samples of millstones wherever they dig. Judging from the many broken pieces found, millstones were easily broken and frequently discarded.

Any upper millstone weighed enough to produce a serious injury, if not death, when dropped from a high place. In the case of Abimelech (Judg. 9:53, 54) that is exactly what happened. He died because a household appliance was dropped on his head.

him? *Is he* not the son of Jerubbaal, and *is not* Zebul his officer? Serve the men of Hamor the father of Shechem; but why should we serve him? [29]If only this people were under my authority![a] Then I would remove Abimelech." So he[b] said to Abimelech, "Increase your army and come out!"

[30]When Zebul, the ruler of the city, heard the words of Gaal the son of Ebed, his anger was aroused. [31]And he sent messengers to Abimelech secretly, saying, "Take note! Gaal the son of Ebed and his brothers have come to Shechem; and here they are, fortifying the city against you. [32]Now therefore, get up by night, you and the people who *are* with you, and lie in wait in the field. [33]And it shall be, as soon as the sun is up in the morning, *that* you shall rise early and rush upon the city; and *when* he and the people who are with him come out against you, you may then do to them as you find opportunity."

[34]So Abimelech and all the people who *were* with him rose by night, and lay in wait against Shechem in four companies. [35]When Gaal the son of Ebed went out and stood in the entrance to the city gate, Abimelech and the people who *were* with him rose from lying in wait. [36]And when Gaal saw the people, he said to Zebul, "Look, people are coming down from the tops of the mountains!"

But Zebul said to him, "You see the shadows of the mountains as *if they were* men."

[37]So Gaal spoke again and said, "See, people are coming down from the center of the land, and another company is coming from the Diviners'[a] Terebinth Tree."

[38]Then Zebul said to him, "Where indeed *is* your mouth now, with which you said, 'Who is Abimelech, that we should serve him?' *Are* not these the people whom you despised? Go out, if you will, and fight with them now."

[39]So Gaal went out, leading the men of Shechem, and fought with Abimelech. [40]And Abimelech chased him, and he fled from him; and many fell wounded, to the *very* entrance of the gate. [41]Then Abimelech dwelt at Arumah, and Zebul drove out Gaal and his brothers, so that they would not dwell in Shechem.

[42]And it came about on the next day that the people went out into the field, and they told Abimelech. [43]So he took his people, divided them into three companies, and lay in wait in the field. And he looked, and there were the people, coming out of the city; and he rose against them and attacked them. [44]Then Abimelech and the company that *was* with him rushed forward and stood at the entrance of the gate of the city; and the *other* two companies rushed upon all who *were* in the

9:29 [a]Literally *hand* [b]Following Masoretic Text and Targum; Dead Sea Scrolls read *they;* Septuagint reads *I.* 9:37 [a]Hebrew *Meonenim*

fields and killed them. 45So Abimelech fought against the city all that day; he took the city and killed the people who *were* in it; and he demolished the city and sowed it with salt.

46Now when all the men of the tower of Shechem had heard *that,* they entered the stronghold of the temple of the god Berith. 47And it was told Abimelech that all the men of the tower of Shechem were gathered together. 48Then Abimelech went up to Mount Zalmon, he and all the people who *were* with him. And Abimelech took an ax in his hand and cut down a bough from the trees, and took it and laid *it* on his shoulder; then he said to the people who were with him, "What you have seen me do, make haste *and* do as I *have done.*" 49So each of the people likewise cut down his own bough and followed Abimelech, put *them* against the stronghold, and set the stronghold on fire above them, so that all the people of the tower of Shechem died, about a thousand men and women.

50Then Abimelech went to Thebez, and he encamped against Thebez and took it. 51But there was a strong tower in the city, and all the men and women—all the people of the city—fled there and shut themselves in; then they went up to the top of the tower. 52So Abimelech came as far as the tower and fought against it; and he drew near the door of the tower to burn it with fire. 53But a certain woman dropped an upper millstone on Abimelech's head and crushed his skull. 54Then he called quickly to the young man, his armorbearer, and said to him, "Draw your sword and kill me, lest men say of me, 'A woman killed him.' " So his young man thrust him through, and he died. 55And when the men of Israel saw that Abimelech was dead, they departed, every man to his place.

56Thus God repaid the wickedness of Abimelech, which he had done to his father by killing his seventy brothers. 57And all the evil of the men of Shechem God returned on their own heads, and on them came the curse of Jotham the son of Jerubbaal.

Tola

10 1After Abimelech there arose to save Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in the mountains of Ephraim. 2He judged Israel twenty-three years; and he died and was buried in Shamir.

Jair

3After him arose Jair, a Gileadite; and he judged Israel twenty-two years. 4Now he had thirty sons who rode on thirty donkeys; they also had thirty towns, which are called "Havoth Jair"[a] to this day, which *are* in the land of Gilead. 5And Jair died and was buried in Camon.

Israel Oppressed Again

6Then the children of Israel again did evil in the sight of the LORD, and served the Baals and the Ashtoreths, the gods of Syria, the gods of Sidon, the gods of Moab, the gods of the people of Ammon, and the gods of the Philistines; and they forsook the LORD and did not serve Him. 7So the anger of the LORD was hot against Israel; and He sold them into the hands of the Philistines and into the hands of the people of Ammon. 8From that year they harassed and oppressed the children of Israel for eighteen years—all the children of Israel who *were* on the other side of the Jordan in the land of the Amorites, in Gilead. 9Moreover the people of Ammon crossed over the Jordan to fight against Judah also, against

10:4 [a]Literally *Towns of Jair* (compare Numbers 32:41 and Deuteronomy 3:14)

Worshiping Your Neighbors' Gods (Judg. 10:6–16)

In the laws of Deuteronomy the Israelites were forbidden to worship the gods of the neighboring peoples (Deut. 6:14, 15). Yet as they settled in the new land, they took up the worship of the local deities, such as "the Baals and the Ashtoreths" (Judg. 10:6). The singular names "Baal" and "Ashtoreth" referred to widely revered deities. However, the plural "Baals" would seem to point generally to many various local male deities. Similarly, the plural "Ashtoreths" would signify all the local goddesses.

The popular belief of the ancient Near East was that particular deities owned particular sections of land. When people moved from one area to another, they were expected to worship the gods of their new area. They had to respect the local deity in order to be blessed by that deity.

By worshiping the Baals and Ashtoreths of Canaan, the Israelites were following the normal religious traditions of their day. They would have learned from the indigenous population that these gods were the owners of this land, and needed to be worshiped in order to prosper there. Thus the culture of the time made it difficult for many Israelites to ignore the gods of their new locality.

The Baals and Ashtoreths are only two examples of Israel turning away from God to the local deities. They are reported to have followed after gods from many areas, including Syria, Sidon, Moab, Ammon, and Philistia (Judg. 10:6). When eventually they cried, "we have . . . forsaken our God" (10:10), possibly they realized that they were His people no matter where they existed, and their obedience was to be toward Him alone. They must "put away the foreign gods" (10:16).

THE CYCLES OF THE JUDGES (PART 2)

Part 2 of the history of Israel's judges (Judg. 10:17—15:20) covers five more judges. The introduction (Judg. 10:6–16) depicts the Israelites as more and more undiscriminating in their worship of pagan gods.

Events and Judges	Years
Israel serves Ammon and Philistia (10:6–16)	18
Jephthah's career (10:17—12:7)	6
Ibzan's career (12:8–10)	7
Elon's career (12:11, 12)	10
Abdon's career (12:13–15)	8
Israel serves Philistia (13:1)	40
Samson's career (13:2—15:20)	20

Benjamin, and against the house of Ephraim, so that Israel was severely distressed.

10And the children of Israel cried out to the LORD, saying, "We have sinned against You, because we have both forsaken our God and served the Baals!"

11So the LORD said to the children of Israel, "*Did I* not *deliver you* from the Egyptians and from the Amorites and from the people of Ammon and from the Philistines? 12Also the Sidonians and Amalekites and Maonites[a] oppressed you; and you cried out to Me, and I delivered you from their hand. 13Yet you have forsaken Me and served other gods. Therefore I will deliver you no more. 14Go and cry out to the gods which you have chosen; let them deliver you in your time of distress."

15And the children of Israel said to the LORD, "We have sinned! Do to us whatever seems best to You; only deliver us this day, we pray." 16So they put away the foreign gods from among them and served the LORD. And His soul could no longer endure the misery of Israel.

17Then the people of Ammon gathered together and encamped in Gilead. And the children of Israel assembled together and encamped in Mizpah. 18And the people, the leaders of Gilead, said to one another, "Who *is* the man who will begin the fight against the people of Ammon? He shall be head over all the inhabitants of Gilead."

Jephthah

11 1Now Jephthah the Gileadite was a mighty man of valor, but he *was* the son of a harlot; and Gilead begot Jephthah. 2Gilead's wife bore sons; and when his wife's sons grew up, they drove Jephthah out, and said to him, "You shall have no inheritance in our father's house, for you *are* the son of another woman." 3Then Jephthah fled from his brothers and dwelt in the land of Tob; and worthless men banded together with Jephthah and went out *raiding* with him.

4It came to pass after a time that the people of Ammon made war against Israel. 5And so it was, when the people of Ammon made war against Israel, that the elders of Gilead went to get Jephthah from the land of Tob. 6Then they said to Jephthah, "Come and be our commander, that we may fight against the people of Ammon."

7So Jephthah said to the elders of Gilead, "Did you not hate me, and expel me from my father's house? Why have you come to me now when you are in distress?"

8And the elders of Gilead said to Jephthah, "That is why we have turned again to you now, that you may go with us and fight against the people of Ammon, and be our head over all the inhabitants of Gilead."

9So Jephthah said to the elders of Gilead, "If you take me back home to fight against the people of Ammon, and the LORD delivers them to me, shall I be your head?"

10And the elders of Gilead said to Jephthah, "The LORD will be a witness between us, if we do not do according to your words." 11Then Jephthah went with the elders of Gilead, and the people made him head and commander over them; and Jephthah spoke all his words before the LORD in Mizpah.

TIME CAPSULE	1200 to 1186 B.C.
1200	Copper mining and smelting in Austria
1200	Fall of Troy to the Greeks
1200	Civil struggles in Egypt end with accession of Seti II
1188–1186	Queen Tewosret rules Egypt
1186	A court official, Chancellor Baye, struggles for power in Egypt

10:12 [a]Some Septuagint manuscripts read *Midianites.*

Gods' Lands, Gods' Peoples (Judg. 11:24)

People of ancient cultures believed that the gods owned territory and could give it to whomever they wished. The gods also took care of particular peoples. When any ruler went out to battle, he proclaimed that he was fighting alongside his god or gods. The outcome of the battle was in the hands of the gods who were leading the kings. These two notions—gods giving lands and gods protecting their people—collide when two deities, Chemosh and Yahweh, are thought to possess the same land (Judg. 11:24).

Jephthah explained to the king of Ammon how Israel came to control the land which it was then inhabiting. The long explanation (Judg. 11:14–28) describes the entrance of Israel into the Promised Land. Jephthah's theological language was familiar throughout the ancient Near East. The God of Israel actually took the land from other gods and gave it to Israel.

Chemosh was the national god of Moab (Num. 21:22), but apparently was worshiped also by the Ammonites. The disagreement between Jephthah and the Ammonite king centered on what territory Chemosh had given the Ammonites (Judg. 11:24). The Ammonites claimed that they should have the land held by Israel, but Jephthah argues that both nations had received their lands from their gods and should accept what the gods had given them. The land really belonged to the gods, and not to the people who lived there.

The issue of land ownership, according to Jephthah, was already decided and the outcome of any battle was already decided. Israel had not broken faith with either Yahweh or the Ammonites. The land that Israel possessed was given to them by Yahweh, not to the Ammonites by Chemosh.

12 Now Jephthah sent messengers to the king
of the people of Ammon, saying, "What do you
have against me, that you have come to fight
against me in my land?"
13 And the king of the people of Ammon an-
swered the messengers of Jephthah, "Because Is-
rael took away my land when they came up out
of Egypt, from the Arnon as far as the Jabbok,
and to the Jordan. Now therefore, restore those
lands peaceably."
14 So Jephthah again sent messengers to the
king of the people of Ammon, 15 and said to him,
"Thus says Jephthah: 'Israel did not take away
the land of Moab, nor the land of the people of
Ammon; 16 for when Israel came up from Egypt,
they walked through the wilderness as far as the
Red Sea and came to Kadesh. 17 Then Israel sent
messengers to the king of Edom, saying, "Please
let me pass through your land." But the king of
Edom would not heed. And in like manner they
sent to the king of Moab, but he would not *con-
sent.* So Israel remained in Kadesh. 18 And they
went along through the wilderness and bypassed
the land of Edom and the land of Moab, came to
the east side of the land of Moab, and encamped
on the other side of the Arnon. But they did not
enter the border of Moab, for the Arnon *was* the
border of Moab. 19 Then Israel sent messengers to
Sihon king of the Amorites, king of Heshbon;
and Israel said to him, "Please let us pass
through your land into our place." 20 But Sihon
did not trust Israel to pass through his territory.
So Sihon gathered all his people together, en-
camped in Jahaz, and fought against Israel.
21 And the Lord God of Israel delivered Sihon
and all his people into the hand of Israel, and
they defeated them. Thus Israel gained posses-
sion of all the land of the Amorites, who inhab-
ited that country. 22 They took possession of all
the territory of the Amorites, from the Arnon to
the Jabbok and from the wilderness to the Jor-
dan.
23 'And now the Lord God of Israel has dis-
possessed the Amorites from before His people Is-
rael; should you then possess it? 24 Will you not
possess whatever Chemosh your god gives you to
possess? So whatever the Lord our God takes pos-
session of before us, we will possess. 25 And now,
are you any better than Balak the son of Zippor,
king of Moab? Did he ever strive against Israel?
Did he ever fight against them? 26 While Israel
dwelt in Heshbon and its villages, in Aroer and its
villages, and in all the cities along the banks of
the Arnon, for three hundred years, why did you
not recover *them* within that time? 27 Therefore I
have not sinned against you, but you wronged me
by fighting against me. May the Lord, the Judge,
render judgment this day between the children of
Israel and the people of Ammon.' " 28 However, the
king of the people of Ammon did not heed the
words which Jephthah sent him.

Jephthah's Vow and Victory

29 Then the Spirit of the Lord came upon
Jephthah, and he passed through Gilead and
Manasseh, and passed through Mizpah of
Gilead; and from Mizpah of Gilead he advanced
toward the people of Ammon. 30 And Jephthah
made a vow to the Lord, and said, "If You will
indeed deliver the people of Ammon into my
hands, 31 then it will be that whatever comes out

Religion & Worship
Human sacrifice is associated with the outcome of war in Greek literature, as it was with Jephthah (Judg. 11:30, 31). Agamemnon sacrificed his daughter in order to raise the wind for his ships. Greek literature also associates wandering in the mountains (Judg. 11:37) with the religious cult of the Bacchae, in the play of that name.

of the doors of my house to meet me, when I return in peace from the people of Ammon, shall surely be the LORD's, and I will offer it up as a burnt offering."

32So Jephthah advanced toward the people of Ammon to fight against them, and the LORD delivered them into his hands. 33And he defeated them from Aroer as far as Minnith—twenty cities—and to Abel Keramim,[a] with a very great slaughter. Thus the people of Ammon were subdued before the children of Israel.

Jephthah's Daughter

34When Jephthah came to his house at Mizpah, there was his daughter, coming out to meet him with timbrels and dancing; and she *was his* only child. Besides her he had neither son nor daughter. 35And it came to pass, when he saw her, that he tore his clothes, and said, "Alas, my daughter! You have brought me very low! You are among those who trouble me! For I have given my word to the LORD, and I cannot go back on it."

36So she said to him, "My father, *if* you have given your word to the LORD, do to me according to what has gone out of your mouth, because the LORD has avenged you of your enemies, the people of Ammon." 37Then she said to her father, "Let this thing be done for me: let me alone for two months, that I may go and wander on the mountains and bewail my virginity, my friends and I."

38So he said, "Go." And he sent her away *for* two months; and she went with her friends, and bewailed her virginity on the mountains. 39And it was so at the end of two months that she returned to her father, and he carried out his vow with her which he had vowed. She knew no man.

And it became a custom in Israel 40*that* the daughters of Israel went four days each year to lament the daughter of Jephthah the Gileadite.

11:33 [a]Literally *Plain of Vineyards*

Jephthah's Conflict with Ephraim

12 1Then the men of Ephraim gathered together, crossed over toward Zaphon, and said to Jephthah, "Why did you cross over to fight against the people of Ammon, and did not call us to go with you? We will burn your house down on you with fire!"

2And Jephthah said to them, "My people and I were in a great struggle with the people of Ammon; and when I called you, you did not deliver me out of their hands. 3So when I saw that you would not deliver *me,* I took my life in my hands and crossed over against the people of Ammon; and the LORD delivered them into my hand. Why then have you come up to me this day to fight against me?" 4Now Jephthah gathered together all the men of Gilead and fought against Ephraim. And the men of Gilead defeated Ephraim, because they said, "You Gileadites *are* fugitives of Ephraim among the Ephraimites *and* among the Manassites." 5The Gileadites seized the fords of the Jordan before the Ephraimites *arrived.* And when *any* Ephraimite who escaped said, "Let me cross over," the men of Gilead would say to him, "*Are* you an Ephraimite?" If he said, "No," 6then they would say to him, "Then say, 'Shibboleth'!" And he would say, "Sibboleth," for he could not pronounce *it* right. Then they would take him and kill him at the fords of the Jordan. There fell at that time forty-two thousand Ephraimites.

7And Jephthah judged Israel six years. Then Jephthah the Gileadite died and was buried among the cities of Gilead.

Ibzan, Elon, and Abdon

8After him, Ibzan of Bethlehem judged Israel. 9He had thirty sons. And he gave away thirty daughters in marriage, and brought in thirty daughters from elsewhere for his sons. He judged Israel seven years. 10Then Ibzan died and was buried at Bethlehem.

Israel's Southern Drawl (Judg. 12:6)

Jephthah the Gileadite was the successful leader who enabled the Israelites east of the Jordan to defeat the antagonistic Ammonites (Judg. 11:4–33). As a result of Jephthah's activities, however, the tribe of Ephraim, which occupied the west side of the Jordan rift, and the Gileadites, who lived on the other side, came to war (12:1–4). In this war the pronunciation of one word could keep a man alive.

The word "Shibboleth" offers a rare opportunity to witness the sectional tensions that existed among the Israelites. The Old Testament accounts about a lineage that descended from one father can give the impression that the Israelites were afterwards a uniform nation. Jephthah, however, knew that there were distinct differences among the Israelite tribes. The most important, for this battle account, is that they were often so isolated from each other that at least one of the tribes developed its own Hebrew dialect.

It seems that the members of the central hill country tribe of Ephraim could not make a "sh" sound and, instead, pronounced an "s." Their attempts to say "Shibboleth" inevitably sounded as "Sibboleth" (12:6). Their effort, as they approached Jephthah's men, to hide themselves by claiming to be part of his troops failed. The impostors were exposed by their language.

This small glimpse into the everyday life of the Israelites shows us that some of them "talked funny." We can only wonder what other geographical differences may have existed among them.

11After him, Elon the Zebulunite judged Israel. He judged Israel ten years. 12And Elon the Zebulunite died and was buried at Aijalon in the country of Zebulun.

13After him, Abdon the son of Hillel the Pirathonite judged Israel. 14He had forty sons and thirty grandsons, who rode on seventy young donkeys. He judged Israel eight years. 15Then Abdon the son of Hillel the Pirathonite died and was buried in Pirathon in the land of Ephraim, in the mountains of the Amalekites.

The Birth of Samson

13 1Again the children of Israel did evil in the sight of the LORD, and the LORD delivered them into the hand of the Philistines for forty years.

2Now there was a certain man from Zorah, of the family of the Danites, whose name *was* Manoah; and his wife *was* barren and had no children. 3And the Angel of the LORD appeared to the woman and said to her, "Indeed now, you are barren and have borne no children, but you shall conceive and bear a son. 4Now therefore, please be careful not to drink wine or *similar* drink, and not to eat anything unclean. 5For behold, you shall conceive and bear a son. And no razor shall come upon his head, for the child shall be a Nazirite to God from the womb; and he shall begin to deliver Israel out of the hand of the Philistines."

6So the woman came and told her husband, saying, "A Man of God came to me, and His countenance *was* like the countenance of the Angel of God, very awesome; but I did not ask Him where He *was* from, and He did not tell me His name. 7And He said to me, 'Behold, you shall conceive and bear a son. Now drink no wine or *similar* drink, nor eat anything unclean, for the child shall be a Nazirite to God from the womb to the day of his death.' "

8Then Manoah prayed to the LORD, and said, "O my Lord, please let the Man of God whom You sent come to us again and teach us what we shall do for the child who will be born."

9And God listened to the voice of Manoah, and the Angel of God came to the woman again as she was sitting in the field; but Manoah her husband *was* not with her. 10Then the woman ran in haste and told her husband, and said to him, "Look, the Man who came to me the *other* day has just now appeared to me!"

11So Manoah arose and followed his wife. When he came to the Man, he said to Him, "Are You the Man who spoke to this woman?"

And He said, "I *am.*"

12Manoah said, "Now let Your words come *to pass!* What will be the boy's rule of life, and his work?"

13So the Angel of the LORD said to Manoah, "Of all that I said to the woman let her be careful. 14She may not eat anything that comes from the vine, nor may she drink wine or *similar* drink, nor eat anything unclean. All that I commanded her let her observe."

15Then Manoah said to the Angel of the LORD, "Please let us detain You, and we will prepare a young goat for You."

16And the Angel of the LORD said to Manoah, "Though you detain Me, I will not eat your food. But if you offer a burnt offering, you must offer it to the LORD." (For Manoah did not know He *was* the Angel of the LORD.)

17Then Manoah said to the Angel of the LORD, "What *is* Your name, that when Your words come *to pass* we may honor You?"

18And the Angel of the LORD said to him, "Why do you ask My name, seeing it *is* wonderful?"

19So Manoah took the young goat with the grain offering, and offered it upon the rock to the LORD. And He did a wondrous thing while Manoah and his wife looked on— 20it happened as the flame went up toward heaven from the altar—the Angel of the LORD ascended in the flame of the altar! When Manoah and his wife saw *this,* they fell on their faces to the ground. 21When the Angel of the LORD appeared no more to Manoah and his wife, then Manoah knew that He *was* the Angel of the LORD.

22And Manoah said to his wife, "We shall surely die, because we have seen God!"

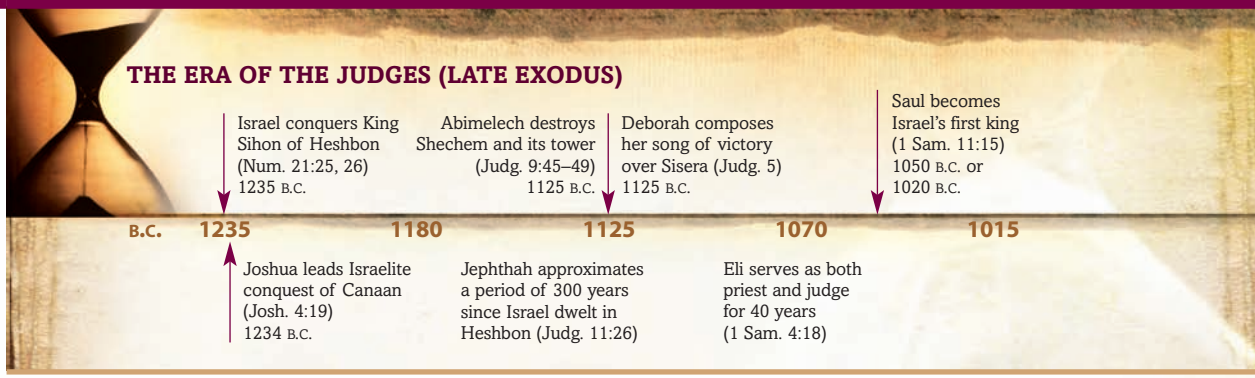
23But his wife said to him, "If the LORD had desired to kill us, He would not have accepted a burnt offering and a grain offering from our hands, nor would He have shown us all these *things,* nor would He have told us *such things* as these at this time."

24So the woman bore a son and called his name Samson; and the child grew, and the LORD blessed him. 25And the Spirit of the LORD began to move upon him at Mahaneh Dan[a] between Zorah and Eshtaol.

Beliefs & Ideas

The name of a person was considered as a key to their favor or influence. Often its meaning or possible associations expressed an essential truth about the person. Revealing a name meant offering a degree of intimacy. The name of a divine power gives a human being a way of calling on that power (Judg. 13:18).

13:25 [a]Literally *Camp of Dan* (compare 18:12)



Samson's Philistine Wife

14 [1]Now Samson went down to Timnah, and saw a woman in Timnah of the daughters of the Philistines. [2]So he went up and told his father and mother, saying, "I have seen a woman in Timnah of the daughters of the Philistines; now therefore, get her for me as a wife."

[3]Then his father and mother said to him, "*Is there* no woman among the daughters of your brethren, or among all my people, that you must go and get a wife from the uncircumcised Philistines?"

And Samson said to his father, "Get her for me, for she pleases me well."

[4]But his father and mother did not know that it was of the LORD—that He was seeking an occasion to move against the Philistines. For at that time the Philistines had dominion over Israel.

[5]So Samson went down to Timnah with his father and mother, and came to the vineyards of Timnah.

Now *to his* surprise, a young lion *came* roaring against him. [6]And the Spirit of the LORD came mightily upon him, and he tore the lion apart as one would have torn apart a young goat, though *he had* nothing in his hand. But he did not tell his father or his mother what he had done.

[7]Then he went down and talked with the woman; and she pleased Samson well. [8]After some time, when he returned to get her, he turned aside to see the carcass of the lion. And behold, a swarm of bees and honey *were* in the carcass of the lion. [9]He took some of it in his hands and went along, eating. When he came to his father and mother, he gave *some* to them, and they also ate. But he did not tell them that he had taken the honey out of the carcass of the lion.

[10]So his father went down to the woman. And Samson gave a feast there, for young men used to do so. [11]And it happened, when they saw him, that they brought thirty companions to be with him.

[12]Then Samson said to them, "Let me pose a riddle to you. If you can correctly solve and explain it to me within the seven days of the feast, then I will give you thirty linen garments and thirty changes of clothing. [13]But if you cannot explain *it* to me, then you shall give me thirty linen garments and thirty changes of clothing."

And they said to him, "Pose your riddle, that we may hear it."

[14]So he said to them:

"Out of the eater came something to eat,
And out of the strong came something
sweet."

Now for three days they could not explain the riddle.

[15]But it came to pass on the seventh[a] day that they said to Samson's wife, "Entice your husband, that he may explain the riddle to us, or else we will burn you and your father's house with fire. Have you invited us in order to take what is ours? *Is that* not *so?*"

[16]Then Samson's wife wept on him, and said, "You only hate me! You do not love me! You have posed a riddle to the sons of my people, but you have not explained *it* to me."

And he said to her, "Look, I have not explained *it* to my father or my mother; so should I explain *it* to you?" [17]Now she had wept on him the seven days while their feast lasted. And it happened on the seventh day that he told her, because she pressed him so much. Then she explained the riddle to the sons of her people. [18]So the men of the city said to him on the seventh day before the sun went down:

Arts & Literature
Traditionally riddles were important tests of someone's wisdom, insight, and skill. In some cases a riddle was offered as a test whose outcome was of far-reaching importance, if not life and death. Though Samson was marrying a Philistine woman, relations between Israelites and Philistines were strained. The Philistines were serious about finding the answer to Samson's riddle (Judg. 14:14).

14:15 [a]Following Masoretic Text, Targum, and Vulgate; Septuagint and Syriac read *fourth.*

"What *is* sweeter than honey?
And what *is* stronger than a lion?"

And he said to them:

"If you had not plowed with my heifer,
You would not have solved my riddle!"

19Then the Spirit of the LORD came upon him mightily, and he went down to Ashkelon and killed thirty of their men, took their apparel, and gave the changes *of clothing* to those who had explained the riddle. So his anger was aroused, and he went back up to his father's house. 20And Samson's wife was *given* to his companion, who had been his best man.

Samson Defeats the Philistines

15 1After a while, in the time of wheat harvest, it happened that Samson visited his wife with a young goat. And he said, "Let me go in to my wife, into *her* room." But her father would not permit him to go in.

2Her father said, "I really thought that you thoroughly hated her; therefore I gave her to your companion. *Is* not her younger sister better than she? Please, take her instead."

3And Samson said to them, "This time I shall be blameless regarding the Philistines if I harm them!" 4Then Samson went and caught three hundred foxes; and he took torches, turned *the foxes* tail to tail, and put a torch between each pair of tails. 5When he had set the torches on fire, he let *the foxes* go into the standing grain of the Philistines, and burned up both the shocks and the standing grain, as well as the vineyards *and* olive groves.

6Then the Philistines said, "Who has done this?"

And they answered, "Samson, the son-in-law of the Timnite, because he has taken his wife and given her to his companion." So the Philistines came up and burned her and her father with fire.

7Samson said to them, "Since you would do a thing like this, I will surely take revenge on you, and after that I will cease." 8So he attacked them hip and thigh with a great slaughter; then he went down and dwelt in the cleft of the rock of Etam.

9Now the Philistines went up, encamped in Judah, and deployed themselves against Lehi.

Geography & Environment
The names of places are interpreted so as to call to mind a significant incident that happened at that place. Sometimes the name is linked in a straightforward way to the event, as Samson chose the name "Ramath Lehi," meaning "jawbone height," to mark his victory with a jawbone (Judg. 15:17). Other times, the link is like a pun, making use of a fortuitous similarity of sound.

10And the men of Judah said, "Why have you come up against us?"

So they answered, "We have come up to arrest Samson, to do to him as he has done to us."

11Then three thousand men of Judah went down to the cleft of the rock of Etam, and said to Samson, "Do you not know that the Philistines rule over us? What *is* this you have done to us?"

And he said to them, "As they did to me, so I have done to them."

12But they said to him, "We have come down to arrest you, that we may deliver you into the hand of the Philistines."

Then Samson said to them, "Swear to me that you will not kill me yourselves."

13So they spoke to him, saying, "No, but we will tie you securely and deliver you into their hand; but we will surely not kill you." And they bound him with two new ropes and brought him up from the rock.

14When he came to Lehi, the Philistines came shouting against him. Then the Spirit of the LORD came mightily upon him; and the ropes that *were* on his arms became like flax that is burned with fire, and his bonds broke loose from his hands. 15He found a fresh jawbone of a donkey, reached out his hand and took it, and killed a thousand men with it. 16Then Samson said:

"With the jawbone of a donkey,
Heaps upon heaps,
With the jawbone of a donkey
I have slain a thousand men!"

17And so it was, when he had finished speaking, that he threw the jawbone from his hand, and called that place Ramath Lehi.[a]

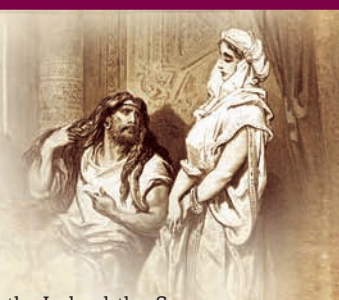
18Then he became very thirsty; so he cried out to the LORD and said, "You have given this great deliverance by the hand of Your servant; and now shall I die of thirst and fall into the hand of the uncircumcised?" 19So God split the hollow place that *is* in Lehi,[a] and water came out, and he drank; and his spirit returned, and he revived. Therefore he called its name En Hakkore,[b] which is in Lehi to this day. 20And he judged Israel twenty years in the days of the Philistines.

Samson and Delilah

16 1Now Samson went to Gaza and saw a harlot there, and went in to her. 2*When* the Gazites *were told,* "Samson has come here!" they surrounded *the place* and lay in wait for him all night at the gate of the city. They were quiet all night, saying, "In the morning, when it is daylight,

15:17 [a]Literally *Jawbone Height* (compare verse 14) 15:19 [a]Literally *Jawbone* [b]Literally *Spring of the Caller*

Samson the Nazirite (Judg. 16:17)



Besides his extraordinary physical strength and his spectacular wildness of character, Samson had one other unique distinction: he was a Nazirite (Judg. 16:17). The word "Nazirite" means one who is consecrated (or separated or devoted) to something. More specifically, a Nazirite was one who had taken a vow "to the Lord" (Num. 6:2).

The peculiarities of the Nazirite vow were defined by very clear parameters. Nazirites were to avoid any produce from grapevines: juice, fresh grapes and raisins (Num. 6:3, 4). In addition, they were not to cut their hair (Num. 6:5) or come in contact with a dead body, even if it was a close relative (Num. 6:6, 7).

The Nazirite vow was considered very solemn, not something to be taken lightly. Indeed the Samson stories open with an angel telling Samson's mother that her child would be a Nazirite from his birth and instructing her on the details of the Nazirite lifestyle (Judg. 13:3–5). Even Samson's mother was to keep herself from grapevine produce and food considered unclean (13:13, 14).

While Samson is the only Old Testament person specifically identified as a Nazirite, it is likely that many prophets were also Nazirites. The prophet Amos mentions prophets and Nazirites together (Amos 2:11, 12), and Samuel is an example of someone who was both. His mother Hannah made a vow that Samuel's hair would never be cut (1 Sam. 1:11). The Septuagint (the Greek translation of the Old Testament) adds to 1 Sam. 1:11 that Samuel would also abstain from grape juice. While not specifically said to be a Nazirite, it seems likely that, since Samuel followed the Nazirite rules, he was a Nazirite.

we will kill him." 3And Samson lay *low* till midnight; then he arose at midnight, took hold of the doors of the gate of the city and the two gateposts, pulled them up, bar and all, put *them* on his shoulders, and carried them to the top of the hill that faces Hebron.

4Afterward it happened that he loved a woman in the Valley of Sorek, whose name *was* Delilah. 5And the lords of the Philistines came up to her and said to her, "Entice him, and find out where his great strength *lies,* and by what *means* we may overpower him, that we may bind him to afflict him; and every one of us will give you eleven hundred *pieces* of silver."

6So Delilah said to Samson, "Please tell me where your great strength *lies,* and with what you may be bound to afflict you."

7And Samson said to her, "If they bind me with seven fresh bowstrings, not yet dried, then I shall become weak, and be like any *other* man."

8So the lords of the Philistines brought up to her seven fresh bowstrings, not yet dried, and she bound him with them. 9Now *men were* lying in wait, staying with her in the room. And she said to him, "The Philistines *are* upon you, Samson!" But he broke the bowstrings as a strand of yarn breaks when it touches fire. So the secret of his strength was not known.

10Then Delilah said to Samson, "Look, you have mocked me and told me lies. Now, please tell me what you may be bound with."

11So he said to her, "If they bind me securely with new ropes that have never been used, then I shall become weak, and be like any *other* man."

12Therefore Delilah took new ropes and bound him with them, and said to him, "The Philistines *are* upon you, Samson!" And *men were* lying in wait, staying in the room. But he broke them off his arms like a thread.

13Delilah said to Samson, "Until now you have mocked me and told me lies. Tell me what you may be bound with."

And he said to her, "If you weave the seven locks of my head into the web of the loom"—

14So she wove *it* tightly with the batten of the loom, and said to him, "The Philistines *are* upon you, Samson!" But he awoke from his sleep, and pulled out the batten and the web from the loom.

15Then she said to him, "How can you say, 'I love you,' when your heart *is* not with me? You have mocked me these three times, and have not told me where your great strength *lies.*" 16And it came to pass, when she pestered him daily with her words and pressed him, *so* that his soul was vexed to death, 17that he told her all his heart, and said to her, "No razor has ever come upon my head, for I *have been* a Nazirite to God from my mother's womb. If I am shaven, then my strength will leave me, and I shall become weak, and be like any *other* man."

18When Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, "Come up once more, for he has told me all his heart." So the lords of the Philistines came up to her and brought the money in their hand. 19Then she lulled him to sleep on her knees, and called for a man and had him shave off the seven locks of his head. Then she began to torment him,[a] and his strength left him. 20And she said, "The Philistines *are* upon you, Samson!" So he awoke from his sleep, and said, "I will go out as before, at other times, and shake myself free!" But he did not know that the Lord had departed from him.

16:19 [a]Following Masoretic Text, Targum, and Vulgate; Septuagint reads *he began to be weak.*

21Then the Philistines took him and put out
his eyes, and brought him down to Gaza. They
bound him with bronze fetters, and he became a
grinder in the prison. 22However, the hair of his
head began to grow again after it had been
shaven.

Samson Dies with the Philistines

23Now the lords of the Philistines gathered
together to offer a great sacrifice to Dagon their
god, and to rejoice. And they said:

"Our god has delivered into our hands
Samson our enemy!"

24When the people saw him, they praised their
god; for they said:

"Our god has delivered into our hands our
enemy,
The destroyer of our land,
And the one who multiplied our dead."

25So it happened, when their hearts were merry,
that they said, "Call for Samson, that he may per-
form for us." So they called for Samson from the
prison, and he performed for them. And they sta-
tioned him between the pillars. 26Then Samson
said to the lad who held him by the hand, "Let me
feel the pillars which support the temple, so that I
can lean on them." 27Now the temple was full of
men and women. All the lords of the Philistines
were there—about three thousand men and women
on the roof watching while Samson performed.

28Then Samson called to the LORD, saying, "O
Lord GOD, remember me, I pray! Strengthen me, I
pray, just this once, O God, that I may with one
blow take vengeance on the Philistines for my two
eyes!" 29And Samson took hold of the two middle
pillars which supported the temple, and he braced
himself against them, one on his right and the
other on his left. 30Then Samson said, "Let me die
with the Philistines!" And he pushed with *all his*
might, and the temple fell on the lords and all the
people who *were* in it. So the dead that he killed at
his death were more than he had killed in his life.

31And his brothers and all his father's house-
hold came down and took him, and brought *him*
up and buried him between Zorah and Eshtaol in
the tomb of his father Manoah. He had judged Is-
rael twenty years.

Religion & Worship
Like Micah (Judg. 17:5), the Romans had the custom of displaying small images of their gods in their homes. They had them in private shrines, something like a window frame set into a wall, with a roof and columns. Such shrines and idols have been recovered undisturbed in Herculaneum and Pompeii, towns buried by a volcano in A.D. 79.

Micah's Idolatry

17 1Now there was a man from the moun-
tains of Ephraim, whose name *was* Micah.
2And he said to his mother, "The eleven hundred
shekels of silver that were taken from you, and
on which you put a curse, even saying it in my
ears—here *is* the silver with me; I took it."

And his mother said, "*May you be* blessed
by the LORD, my son!" 3So when he had returned
the eleven hundred *shekels* of silver to his
mother, his mother said, "I had wholly dedicated
the silver from my hand to the LORD for my son,
to make a carved image and a molded image;
now therefore, I will return it to you." 4Thus he
returned the silver to his mother. Then his
mother took two hundred *shekels* of silver and
gave them to the silversmith, and he made it into
a carved image and a molded image; and they
were in the house of Micah.

5The man Micah had a shrine, and made an
ephod and household idols;[a] and he consecrated
one of his sons, who became his priest. 6In those
days *there was* no king in Israel; everyone did
what was right in his own eyes.

7Now there was a young man from Bethle-
hem in Judah, of the family of Judah; he *was* a
Levite, and was staying there. 8The man de-
parted from the city of Bethlehem in Judah to
stay wherever he could find *a place*. Then he

17:5 [a]Hebrew *teraphim*

The Household Gods of Nuzi (Judg. 17:5; 18:14, 20)

Nuzi was an administrative center in the ancient land of Arraphe. It became prominent in the latter half of the 2nd millennium B.C. as part of the Hurrian kingdom of Mitanni. Over 3,500 cuneiform texts have been discovered at the site. These texts, written in a Hurrian style of Accadian, illuminate many social, legal, and religious customs of northern Mesopotamia around the 15th century B.C.

Many of these customs find parallels in the Old Testament. Servants were adopted by childless couples at Nuzi. As in the case of Abram's adopted servant Eliezer (Gen. 15:2, 3), the adopted servant at Nuzi became an heir to the foster parents' estate. Another Nuzi custom allows for a childless wife to furnish her husband with a handmaid as a concubine. As with Sarai and Hagar (Gen. 16:1, 2), the wife was entitled to treat the concubine's offspring as her own. A natural son born after a child by a handmaiden nevertheless became the primary heir, as it was with Ishmael and Isaac (Gen. 21:9–14).

The Nuzi texts reveal that household gods, called teraphim (Hos. 3:4), were a significant part of family life. Possession of these small household deities implied headship of the family. In the traditional line of inheritance, the eldest son normally received the family gods, as well as the largest share of the family property. Property inheritance possibly explains Rachel's stealing of her father Laban's household gods (Gen. 31:19).

The household gods of the Ephramite Micah also resemble those of Nuzi. Archaeological evidence from Nuzi suggests that houses had their own shrines, as did Micah (Judg. 17:5). A Nuzi court case concerns the loss of the family gods to someone outside of the family. Micah experienced the same misfortune (Judg. 18:14–17).

came to the mountains of Ephraim, to the house
of Micah, as he journeyed. 9And Micah said to
him, "Where do you come from?"

So he said to him, "I *am* a Levite from Beth-
lehem in Judah, and I am on my way to find *a*
place to stay."

10Micah said to him, "Dwell with me, and be
a father and a priest to me, and I will give you
ten *shekels* of silver per year, a suit of clothes,
and your sustenance." So the Levite went in.
11Then the Levite was content to dwell with the
man; and the young man became like one of his
sons to him. 12So Micah consecrated the Levite,
and the young man became his priest, and lived
in the house of Micah. 13Then Micah said, "Now I
know that the LORD will be good to me, since I
have a Levite as priest!"

The Danites Adopt Micah's Idolatry

18 1In those days *there was* no king in Israel.
And in those days the tribe of the Danites
was seeking an inheritance for itself to dwell in;
for until that day *their* inheritance among the
tribes of Israel had not fallen to them. 2So the
children of Dan sent five men of their family
from their territory, men of valor from Zorah and
Eshtaol, to spy out the land and search it. They
said to them, "Go, search the land." So they went
to the mountains of Ephraim, to the house of
Micah, and lodged there. 3While they *were* at the
house of Micah, they recognized the voice of the
young Levite. They turned aside and said to him,
"Who brought you here? What are you doing in
this *place?* What do you have here?"

4He said to them, "Thus and so Micah did
for me. He has hired me, and I have become his
priest."

5So they said to him, "Please inquire of God,
that we may know whether the journey on which
we go will be prosperous."

6And the priest said to them, "Go in peace.
The presence of the LORD *be* with you on your
way."

7So the five men departed and went to Laish.
They saw the people who *were* there, how they
dwelt safely, in the manner of the Sidonians,
quiet and secure. *There were* no rulers in the
land who might put *them* to shame for anything.
They *were* far from the Sidonians, and they had
no ties with anyone.[a]

8Then *the spies* came back to their brethren
at Zorah and Eshtaol, and their brethren said to
them, "What *is* your *report?*"

9So they said, "Arise, let us go up against
them. For we have seen the land, and indeed it *is*
very good. *Would* you *do* nothing? Do not hesi-
tate to go, *and* enter to possess the land. 10When
you go, you will come to a secure people and a
large land. For God has given it into your hands,
a place where *there is* no lack of anything that *is*
on the earth."

11And six hundred men of the family of the
Danites went from there, from Zorah and Esh-
taol, armed with weapons of war. 12Then they
went up and encamped in Kirjath Jearim in Ju-
dah. (Therefore they call that place Mahaneh
Dan[a] to this day. There *it is,* west of Kirjath
Jearim.) 13And they passed from there to the
mountains of Ephraim, and came to the house of
Micah.

14Then the five men who had gone to spy
out the country of Laish answered and said to
their brethren, "Do you know that there are in
these houses an ephod, household idols, a carved
image, and a molded image? Now therefore, con-
sider what you should do." 15So they turned aside
there, and came to the house of the young Levite

18:7 [a]Following Masoretic Text, Targum, and Vulgate; Septuagint reads *with Syria.* 18:12 [a]Literally *Camp of Dan*

man—to the house of Micah—and greeted him.
16The six hundred men armed with their
weapons of war, who *were* of the children of
Dan, stood by the entrance of the gate. 17Then
the five men who had gone to spy out the land
went up. Entering there, they took the carved im-
age, the ephod, the household idols, and the
molded image. The priest stood at the entrance
of the gate with the six hundred men *who were*
armed with weapons of war.

18When these went into Micah's house and
took the carved image, the ephod, the household
idols, and the molded image, the priest said to
them, "What are you doing?"

19And they said to him, "Be quiet, put your
hand over your mouth, and come with us; be a fa-
ther and a priest to us. *Is it* better for you to be a
priest to the household of one man, or that you
be a priest to a tribe and a family in Israel?" 20So
the priest's heart was glad; and he took the
ephod, the household idols, and the carved im-
age, and took his place among the people.

21Then they turned and departed, and put
the little ones, the livestock, and the goods in
front of them. 22When they were a good way
from the house of Micah, the men who *were* in
the houses near Micah's house gathered together
and overtook the children of Dan. 23And they
called out to the children of Dan. So they turned
around and said to Micah, "What ails you, that
you have gathered such a company?"

24So he said, "You have taken away my gods
which I made, and the priest, and you have gone
away. Now what more do I have? How can you
say to me, 'What ails you?' "

25And the children of Dan said to him, "Do
not let your voice be heard among us, lest angry
men fall upon you, and you lose your life, with
the lives of your household!" 26Then the children
of Dan went their way. And when Micah saw
that they *were* too strong for him, he turned and
went back to his house.

Danites Settle in Laish

27So they took *the things* Micah had made,
and the priest who had belonged to him, and
went to Laish, to a people quiet and secure; and
they struck them with the edge of the sword and
burned the city with fire. 28*There was* no deliv-
erer, because it *was* far from Sidon, and they had
no ties with anyone. It was in the valley that be-
longs to Beth Rehob. So they rebuilt the city and
dwelt there. 29And they called the name of the
city Dan, after the name of Dan their father, who
was born to Israel. However, the name of the city
formerly *was* Laish.

30Then the children of Dan set up for them-
selves the carved image; and Jonathan the son of
Gershom, the son of Manasseh,[a] and his sons
were priests to the tribe of Dan until the day of
the captivity of the land. 31So they set up for
themselves Micah's carved image which he
made, all the time that the house of God was in
Shiloh.

The Levite's Concubine

19 1And it came to pass in those days, when
there was no king in Israel, that there was
a certain Levite staying in the remote mountains
of Ephraim. He took for himself a concubine
from Bethlehem in Judah. 2But his concubine
played the harlot against him, and went away
from him to her father's house at Bethlehem in
Judah, and was there four whole months. 3Then
her husband arose and went after her, to speak
kindly to her *and* bring her back, having his ser-
vant and a couple of donkeys with him. So she
brought him into her father's house; and when
the father of the young woman saw him, he was
glad to meet him. 4Now his father-in-law, the
young woman's father, detained him; and he
stayed with him three days. So they ate and
drank and lodged there.

5Then it came to pass on the fourth day that
they arose early in the morning, and he stood to
depart; but the young woman's father said to his
son-in-law, "Refresh your heart with a morsel of
bread, and afterward go your way."

6So they sat down, and the two of them ate
and drank together. Then the young woman's fa-
ther said to the man, "Please be content to stay
all night, and let your heart be merry." 7And
when the man stood to depart, his father-in-law
urged him; so he lodged there again. 8Then he
arose early in the morning on the fifth day to de-
part, but the young woman's father said, "Please
refresh your heart." So they delayed until after-
noon; and both of them ate.

9And when the man stood to depart—he
and his concubine and his servant—his father-in-
law, the young woman's father, said to him,
"Look, the day is now drawing toward evening;
please spend the night. See, the day is coming to
an end; lodge here, that your heart may be merry.
Tomorrow go your way early, so that you may
get home."

10However, the man was not willing to spend
that night; so he rose and departed, and came op-
posite Jebus (that *is,* Jerusalem). With him were
the two saddled donkeys; his concubine *was* also
with him. 11They *were* near Jebus, and the day
was far spent; and the servant said to his master,
"Come, please, and let us turn aside into this city
of the Jebusites and lodge in it."

18:30 [a]Septuagint and Vulgate read *Moses.*

They Washed Their Feet (Judg. 19:21)

Footwashing was an expression of hospitality extended to guests of ancient Near Eastern homes. People traveling dusty roads needed to wash their feet for comfort and cleanliness. Guests were often offered water and vessels for washing their own feet. Such hospitality is described in Judg. 19:17–21 when a traveler and his two servants lodge with an old man in Gibeah. Footwashing could also be performed by a servant (Luke 7:44).

Customs varied. The earliest practice was to pour water over the guest's feet, while later practice used a basin. A portable footbath found at Samaria had a raised area in the middle to support the foot. In the town of Tell Beit Mirsim, identified with Debir (Josh. 10:38), archaeologists discovered built-in washing basins in rooms surrounding the court by one gate. The basins suggested that these rooms were part of the city's guesthouse.

12 But his master said to him, "We will not
turn aside here into a city of foreigners, who *are*
not of the children of Israel; we will go on to
Gibeah." 13 So he said to his servant, "Come, let us
draw near to one of these places, and spend the
night in Gibeah or in Ramah." 14 And they passed
by and went their way; and the sun went down
on them near Gibeah, which belongs to Benja-
min. 15 They turned aside there to go in to lodge
in Gibeah. And when he went in, he sat down in
the open square of the city, for no one would take
them into *his* house to spend the night.

16 Just then an old man came in from his
work in the field at evening, who also *was* from
the mountains of Ephraim; he was staying in
Gibeah, whereas the men of the place *were* Ben-
jamites. 17 And when he raised his eyes, he saw
the traveler in the open square of the city; and
the old man said, "Where are you going, and
where do you come from?"

18 So he said to him, "We *are* passing from
Bethlehem in Judah toward the remote moun-
tains of Ephraim; I *am* from there. I went to
Bethlehem in Judah; *now* I am going to the house
of the LORD. But there *is* no one who will take me
into his house, 19 although we have both straw
and fodder for our donkeys, and bread and wine
for myself, for your female servant, and for the
young man *who is* with your servant; *there is* no
lack of anything."

20 And the old man said, "Peace *be* with you!
However, *let* all your needs *be* my responsibility;
only do not spend the night in the open square."
21 So he brought him into his house, and gave fod-
der to the donkeys. And they washed their feet,
and ate and drank.

19:22 [a]Literally *sons of Belial* 19:24 [a]Literally *his*
19:29 [a]Literally *with her bones*

Gibeah's Crime

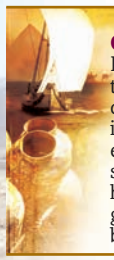
22 As they were enjoying themselves, sud-
denly certain men of the city, perverted men,[a]
surrounded the house *and* beat on the door. They
spoke to the master of the house, the old man,
saying, "Bring out the man who came to your
house, that we may know him *carnally!*"

23 But the man, the master of the house, went
out to them and said to them, "No, my brethren! I
beg you, do not act *so* wickedly! Seeing this man
has come into my house, do not commit this out-
rage. 24 Look, *here is* my virgin daughter and *the
man's*[a] concubine; let me bring them out now.
Humble them, and do with them as you please;
but to this man do not do such a vile thing!"
25 But the men would not heed him. So the man
took his concubine and brought *her* out to them.
And they knew her and abused her all night until
morning; and when the day began to break, they
let her go.

26 Then the woman came as the day was
dawning, and fell down at the door of the man's
house where her master *was,* till it was light.

27 When her master arose in the morning,
and opened the doors of the house and went out
to go his way, there was his concubine, fallen *at*
the door of the house with her hands on the
threshold. 28 And he said to her, "Get up and let us
be going." But there was no answer. So the man
lifted her onto the donkey; and the man got up
and went to his place.

29 When he entered his house he took a knife,
laid hold of his concubine, and divided her into
twelve pieces, limb by limb,[a] and sent her
throughout all the territory of Israel. 30 And so it
was that all who saw it said, "No such deed has



Culture & Society

In the traditional culture of the bedouin, or the nomadic Arabs, the "Law of the Tent" occupies a special place. Anyone who physically enters the tent of another person enjoys sanctuary there, and the owner will suffer extreme shame if any harm comes to his guest. The threatened sexual abuse of a guest by the citizens of Gibeah would have been an "outrage" (Judg. 19:22, 23).

been done or seen from the day that the children of Israel came up from the land of Egypt until this day. Consider it, confer, and speak up!"

Israel's War with the Benjamites

20 [1]So all the children of Israel came out, from Dan to Beersheba, as well as from the land of Gilead, and the congregation gathered together as one man before the LORD at Mizpah. [2]And the leaders of all the people, all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand foot soldiers who drew the sword. [3](Now the children of Benjamin heard that the children of Israel had gone up to Mizpah.)

Then the children of Israel said, "Tell *us,* how did this wicked deed happen?"

[4]So the Levite, the husband of the woman who was murdered, answered and said, "My concubine and I went into Gibeah, which belongs to Benjamin, to spend the night. [5]And the men of Gibeah rose against me, and surrounded the house at night because of me. They intended to kill me, but instead they ravished my concubine so that she died. [6]So I took hold of my concubine, cut her in pieces, and sent her throughout all the territory of the inheritance of Israel, because they committed lewdness and outrage in Israel. [7]Look! All of you *are* children of Israel; give your advice and counsel here and now!"

[8]So all the people arose as one man, saying, "None *of us* will go to his tent, nor will any turn back to his house; [9]but now this *is* the thing which we will do to Gibeah: *We will go up* against it by lot. [10]We will take ten men out of *every* hundred throughout all the tribes of Israel, a hundred out of *every* thousand, and a thousand out of *every* ten thousand, to make provisions for the people, that when they come to Gibeah in Benjamin, they may repay all the vileness that they have done in Israel." [11]So all the men of Israel were gathered against the city, united together as one man.

[12]Then the tribes of Israel sent men through all the tribe of Benjamin, saying, "What *is* this wickedness that has occurred among you? [13]Now therefore, deliver up the men, the perverted men[a] who *are* in Gibeah, that we may put them to death and remove the evil from Israel!" But the children of Benjamin would not listen to the voice of their brethren, the children of Israel. [14]Instead, the children of Benjamin gathered together from their cities to Gibeah, to go to battle against the children of Israel. [15]And from their cities at that time the children of Benjamin numbered twenty-six thousand men who drew the sword, besides the inhabitants of Gibeah, who numbered seven hundred select men. [16]Among all this people *were* seven hundred select men *who were* left-handed; every one could sling a stone at a hair's *breadth* and not miss. [17]Now besides Benjamin, the men of Israel numbered four hundred thousand men who drew the sword; all of these *were* men of war.

[18]Then the children of Israel arose and went up to the house of God[a] to inquire of God. They said, "Which of us shall go up first to battle against the children of Benjamin?"

The LORD said, "Judah first!"

[19]So the children of Israel rose in the morning and encamped against Gibeah. [20]And the men of Israel went out to battle against Benjamin, and the men of Israel put themselves in battle array to fight against them at Gibeah. [21]Then the children of Benjamin came out of Gibeah, and on that day cut down to the ground twenty-two thousand men of the Israelites. [22]And the people, that is, the men of Israel, encouraged themselves and again formed the battle line at the place where they had put themselves in array on the first day. [23]Then the children of Israel went up and wept before the LORD until evening, and asked counsel of the LORD, saying, "Shall I again draw near for battle against the children of my brother Benjamin?"

And the LORD said, "Go up against him."

[24]So the children of Israel approached the children of Benjamin on the second day. [25]And Benjamin went out against them from Gibeah on the second day, and cut down to the ground eighteen thousand more of the children of Israel; all these drew the sword.

[26]Then all the children of Israel, that is, all the people, went up and came to the house of God[a] and wept. They sat there before the LORD and fasted that day until evening; and they offered burnt offerings and peace offerings before the LORD. [27]So the children of Israel inquired of the LORD (the ark of the covenant of God *was* there in those days, [28]and Phinehas the son of Eleazar, the son of Aaron, stood before it in those

TIME CAPSULE 	1185 to 1180 B.C.
1185	Setnakht ends another civil war in Egypt and founds 20th Dynasty
1184–1153	Ramesses III, pharaoh of Egypt
1180	Hattusa, the Hittite capital, is destroyed
1180	End of the New Kingdom of the Hittites
1180	Ugarit is destroyed

20:13 [a]Literally *sons of Belial* 20:18 [a]Or *Bethel*
20:26 [a]Or *Bethel*

days), saying, "Shall I yet again go out to battle against the children of my brother Benjamin, or shall I cease?"

And the LORD said, "Go up, for tomorrow I will deliver them into your hand."

29Then Israel set men in ambush all around Gibeah. 30And the children of Israel went up against the children of Benjamin on the third day, and put themselves in battle array against Gibeah as at the other times. 31So the children of Benjamin went out against the people, *and* were drawn away from the city. They began to strike down *and* kill some of the people, as at the other times, in the highways (one of which goes up to Bethel and the other to Gibeah) and in the field, about thirty men of Israel. 32And the children of Benjamin said, "They *are* defeated before us, as at first."

But the children of Israel said, "Let us flee and draw them away from the city to the highways." 33So all the men of Israel rose from their place and put themselves in battle array at Baal Tamar. Then Israel's men in ambush burst forth from their position in the plain of Geba. 34And ten thousand select men from all Israel came against Gibeah, and the battle was fierce. But *the Benjamites*[a] did not know that disaster *was* upon them. 35The LORD defeated Benjamin before Israel. And the children of Israel destroyed that day twenty-five thousand one hundred Benjamites; all these drew the sword.

36So the children of Benjamin saw that they were defeated. The men of Israel had given ground to the Benjamites, because they relied on the men in ambush whom they had set against Gibeah. 37And the men in ambush quickly rushed upon Gibeah; the men in ambush spread out and struck the whole city with the edge of the sword. 38Now the appointed signal between the men of Israel and the men in ambush was that they would make a great cloud of smoke rise up from the city, 39whereupon the men of Israel would turn in battle. Now Benjamin had begun to strike *and* kill about thirty of the men of Israel. For they said, "Surely they are defeated before us, as *in* the first battle." 40But when the cloud began to rise from the city in a column of smoke, the Benjamites looked behind them, and there was the whole city going up *in smoke* to heaven. 41And when the men of Israel turned back, the men of Benjamin panicked, for they saw that disaster had come upon them. 42Therefore they turned *their backs* before the men of Israel in the direction of the wilderness; but the battle overtook them, and whoever *came* out of the cities they destroyed in their midst. 43They surrounded the Benjamites, chased them, *and* easily trampled them down as far as the front of Gibeah toward the east. 44And eighteen thousand men of Benjamin fell; all these *were* men of valor. 45Then they[a] turned and fled toward the wilderness to the rock of Rimmon; and they cut down five thousand of them on the highways. Then they pursued them relentlessly up to Gidom, and killed two thousand of them. 46So all who fell of Benjamin that day were twenty-five thousand men who drew the sword; all these *were* men of valor.

47But six hundred men turned and fled toward the wilderness to the rock of Rimmon, and they stayed at the rock of Rimmon for four months. 48And the men of Israel turned back against the children of Benjamin, and struck them down with the edge of the sword—from *every* city, men and beasts, all who were found. They also set fire to all the cities they came to.

Wives Provided for the Benjamites

21 1Now the men of Israel had sworn an oath at Mizpah, saying, "None of us shall give his daughter to Benjamin as a wife." 2Then the people came to the house of God,[a] and remained there before God till evening. They lifted up their voices and wept bitterly, 3and said, "O LORD God of Israel, why has this come to pass in Israel, that today there should be one tribe *missing* in Israel?"

4So it was, on the next morning, that the people rose early and built an altar there, and offered burnt offerings and peace offerings. 5The children of Israel said, "Who *is there* among all the tribes of Israel who did not come up with the assembly to the LORD?" For they had made a great oath concerning anyone who had not come up to the LORD at Mizpah, saying, "He shall surely be put to death." 6And the children of Israel grieved for Benjamin their brother, and said, "One tribe is cut off from Israel today. 7What shall we do for wives for those who remain, seeing we have sworn by the LORD that we will not give them our daughters as wives?"

8And they said, "What one *is there* from the tribes of Israel who did not come up to Mizpah to the LORD?" And, in fact, no one had come to the camp from Jabesh Gilead to the assembly. 9For when the people were counted, indeed, not one of the inhabitants of Jabesh Gilead *was* there. 10So the congregation sent out there twelve thousand of their most valiant men, and commanded them, saying, "Go and strike the inhabitants of Jabesh Gilead with the edge of the sword, including the women and children. 11And this *is* the thing that you shall do: You shall

20:34 [a]Literally *they* 20:45 [a]Septuagint reads *the rest.*
21:2 [a]Or *Bethel*

The Israel Stele of Merenptah (Judg. 21:25)

The Israel Stele was a monument set up by Pharaoh Merenptah of Egypt in the 5th year of his reign (c. 1208 B.C.), commemorating his victories in Palestine. The monument describes a clash between Egyptians and some Israelites, which is the first known mention of Israel from a source outside of the Bible.

Israel is depicted on the monument as "laid waste, his seed is not." The entirety of Palestine is described as conquered and controlled by the Egyptian monarch. Some scholars think that the name "Israel," as it appears in the stele, constitutes a people group, not a land. They suggest that Israel was not yet settled in Palestine, but rather, would have just left Egypt.

The text of the stele is not easily understood, so it is impossible to determine how long Israel had been in the land at the time Merenptah campaigned in Palestine. The Israel Stele does offer evidence that Israel was recognized as a people in Palestine around 1208 B.C. That the Egyptians did not know Israel as a nation or land fits with the description found in the Book of Judges: "In those days there was no king in Israel" (Judg. 21:25).

utterly destroy every male, and every woman
who has known a man intimately." 12So they
found among the inhabitants of Jabesh Gilead
four hundred young virgins who had not known
a man intimately; and they brought them to the
camp at Shiloh, which is in the land of Canaan.
13Then the whole congregation sent *word* to
the children of Benjamin who *were* at the rock of
Rimmon, and announced peace to them. 14So
Benjamin came back at that time, and they gave
them the women whom they had saved alive of
the women of Jabesh Gilead; and yet they had
not found enough for them.
15And the people grieved for Benjamin, because the LORD had made a void in the tribes of
Israel.
16Then the elders of the congregation said,
"What shall we do for wives for those who remain, since the women of Benjamin have been
destroyed?" 17And they said, "*There must be* an
inheritance for the survivors of Benjamin, that a
tribe may not be destroyed from Israel. 18However, we cannot give them wives from our daughters, for the children of Israel have sworn an
oath, saying, 'Cursed *be* the one who gives a wife
to Benjamin.' " 19Then they said, "In fact, *there is*
a yearly feast of the LORD in Shiloh, which *is*
north of Bethel, on the east side of the highway
that goes up from Bethel to Shechem, and south
of Lebonah."
20Therefore they instructed the children of
Benjamin, saying, "Go, lie in wait in the vineyards, 21and watch; and just when the daughters
of Shiloh come out to perform their dances, then
come out from the vineyards, and every man
catch a wife for himself from the daughters of
Shiloh; then go to the land of Benjamin. 22Then it
shall be, when their fathers or their brothers
come to us to complain, that we will say to them,
'Be kind to them for our sakes, because we did
not take a wife for any of them in the war; for *it*
is not *as though* you have given the *women* to
them at this time, making yourselves guilty of
your oath.' "
23And the children of Benjamin did so; they
took enough wives for their number from those
who danced, whom they caught. Then they went
and returned to their inheritance, and they rebuilt the cities and dwelt in them. 24So the children of Israel departed from there at that time,
every man to his tribe and family; they went out
from there, every man to his inheritance.
25In those days *there was* no king in Israel;
everyone did *what was* right in his own eyes.

TRANSITION

The Book of Ruth

The Book of Judges, like many histories, presents only the wars and battles of its time. The Book of Ruth deals with what average people were doing between those wars. It describes a stable society, governed by wise elders, in which the laws of the covenant are respected and kept. For instance, the law demanded that if a man died before his wife had borne him children, his nearest male relative should marry the widow and raise up an heir to the one who had died (Deut. 25:5–10). Under this law Ruth eventually marries Boaz.

The book also pictures more peaceful relations with Israel's neighbors than does Judges. Naomi moves back and forth between Israel and Moab, and her sons take Moabite wives. This intermarriage alone is surprising, but even more startling is that the mixed marriage of Ruth and Boaz is blessed by God and produces Israel's greatest king, King David (Ruth 4:18–22).

• **Ruth 1:1—4:12**

Ruth

Elimelech's Family Goes to Moab

1 :1 Now it came to pass, in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem, Judah, went to dwell in the country of Moab, he and his wife and his two sons. [2]The name of the man *was* Elimelech, the name of his wife *was* Naomi, and the names of his two sons *were* Mahlon and Chilion—Ephrathites of Bethlehem, Judah. And they went to the country of Moab and remained there. [3]Then Elimelech, Naomi's husband, died; and she was left, and her two sons. [4]Now they took wives of the women of Moab: the name of the one *was* Orpah, and the name of the other Ruth. And they dwelt there about ten years. [5]Then both Mahlon and Chilion also died; so the woman survived her two sons and her husband.

Naomi Returns with Ruth

[6]Then she arose with her daughters-in-law that she might return from the country of Moab, for she had heard in the country of Moab that the LORD had visited His people by giving them bread. [7]Therefore she went out from the place where she was, and her two daughters-in-law with her; and they went on the way to return to the land of Judah. [8]And Naomi said to her two daughters-in-law, "Go, return each to her mother's house. The LORD deal kindly with you, as you have dealt with the dead and with me. [9]The LORD grant that you may find rest, each in the house of her husband."

So she kissed them, and they lifted up their voices and wept. [10]And they said to her, "Surely we will return with you to your people."

[11]But Naomi said, "Turn back, my daughters; why will you go with me? *Are* there still sons in my womb, that they may be your husbands? [12]Turn back, my daughters, go—for I am too old to have a husband. If I should say I have hope, *if* I should have a husband tonight and should also bear sons, [13]would you wait for them till they were grown? Would you restrain yourselves from having husbands? No, my daughters; for it grieves me very much for your sakes that the hand of the LORD has gone out against me!"

[14]Then they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth clung to her.

[15]And she said, "Look, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law."

[16]But Ruth said:

"Entreat me not to leave you,
Or to turn back from following after you;
For wherever you go, I will go;
And wherever you lodge, I will lodge;
Your people *shall be* my people,
And your God, my God.
17 Where you die, I will die,
And there will I be buried.
The LORD do so to me, and more also,
If *anything but* death parts you and me."

[18]When she saw that she was determined to go with her, she stopped speaking to her.

[19]Now the two of them went until they came to Bethlehem. And it happened, when they had come to Bethlehem, that all the city was excited because of them; and the women said, "*Is* this Naomi?"

[20]But she said to them, "Do not call me Naomi;[a] call me Mara,[b] for the Almighty has dealt very bitterly with me. [21]I went out full, and the LORD has brought me home again empty. Why do you call me Naomi, since the LORD has testified against me, and the Almighty has afflicted me?"

[22]So Naomi returned, and Ruth the Moabitess her daughter-in-law with her, who returned from the country of Moab. Now they came to Bethlehem at the beginning of barley harvest.

Ruth Meets Boaz

2 [1]There was a relative of Naomi's husband, a man of great wealth, of the family of Elimelech. His name *was* Boaz. [2]So Ruth the Moabitess said to Naomi, "Please let me go to the field, and glean heads of grain after *him* in whose sight I may find favor."

And she said to her, "Go, my daughter."

[3]Then she left, and went and gleaned in the field after the reapers. And she happened to come to the part of the field *belonging* to Boaz, who *was* of the family of Elimelech.

[4]Now behold, Boaz came from Bethlehem, and said to the reapers, "The LORD *be* with you!"

And they answered him, "The LORD bless you!"

[5]Then Boaz said to his servant who was in charge of the reapers, "Whose young woman *is* this?"

[6]So the servant who was in charge of the reapers answered and said, "It *is* the young Moabite woman who came back with Naomi from the country of Moab. [7]And she said, 'Please let me glean and gather after the reapers among the sheaves.' So she came and has continued from morning until now, though she rested a little in the house."

1:20 [a]Literally *Pleasant* [b]Literally *Bitter*

Naomi's Close Relative (Ruth 2:20)

Naomi recognizes God's kindness in the person of Boaz, who is one of her "close relatives" (Ruth 2:20). The Hebrew word *goel,* translated "close relative," means "to redeem." Such relatives were redeemers because they had a legal obligation under the Law of Moses to redeem or buy back the property of destitute relatives from foreclosure (Lev. 25:25).

The close relative could redeem various types of obligations through a monetary payment. Individuals could reclaim their land or house. An indentured servant could be redeemed from servitude. A religious offering could be reclaimed. Yet some redemptions were not made with a sum of money. The closest male relative of a murdered Israelite was a "blood redeemer." This "avenger of blood" (2 Sam. 14:11) was required to avenge the blood of the dead kinsman with the life of the murderer.

The closest adult male relative of a deceased person was required to assure the economic welfare of the deceased's kin. In this case, the legal custom of the close relative was very similar to another legal custom—the levirate marriage. The close relative was to continue the name of his deceased male relative by legally acquiring the dead man's wife (Deut. 25:5, 6). The children of the new union then inherited the property of the deceased—the former husband.

Naomi hoped that Boaz would accept his dual responsibility as her close relative. One responsibility was to redeem Naomi's land, which she had sold in her destitute condition (Ruth 4:3, 4). Yet a second responsibility was to marry Naomi's daughter-in-law Ruth, continuing the name of Ruth's dead husband (4:5).

8 Then Boaz said to Ruth, "You will listen,
my daughter, will you not? Do not go to glean in
another field, nor go from here, but stay close by
my young women. 9 *Let* your eyes *be* on the field
which they reap, and go after them. Have I not
commanded the young men not to touch you?
And when you are thirsty, go to the vessels and
drink from what the young men have drawn."
10 So she fell on her face, bowed down to the
ground, and said to him, "Why have I found fa-
vor in your eyes, that you should take notice of
me, since I *am* a foreigner?"
11 And Boaz answered and said to her, "It has
been fully reported to me, all that you have done
for your mother-in-law since the death of your
husband, and *how* you have left your father and
your mother and the land of your birth, and have
come to a people whom you did not know before.
12 The LORD repay your work, and a full reward
be given you by the LORD God of Israel, under
whose wings you have come for refuge."
13 Then she said, "Let me find favor in your
sight, my lord; for you have comforted me, and
have spoken kindly to your maidservant, though
I am not like one of your maidservants."
14 Now Boaz said to her at mealtime, "Come
here, and eat of the bread, and dip your piece of
bread in the vinegar." So she sat beside the
reapers, and he passed parched *grain* to her; and
she ate and was satisfied, and kept some back.
15 And when she rose up to glean, Boaz com-
manded his young men, saying, "Let her glean
even among the sheaves, and do not reproach
her. 16 Also let *grain* from the bundles fall pur-
posely for her; leave *it* that she may glean, and
do not rebuke her."
17 So she gleaned in the field until evening,
and beat out what she had gleaned, and it was
about an ephah of barley. 18 Then she took *it* up
and went into the city, and her mother-in-law saw
what she had gleaned. So she brought out and
gave to her what she had kept back after she had
been satisfied.
19 And her mother-in-law said to her, "Where
have you gleaned today? And where did you
work? Blessed be the one who took notice of
you."

So she told her mother-in-law with whom
she had worked, and said, "The man's name with
whom I worked today *is* Boaz."
20 Then Naomi said to her daughter-in-law,
"Blessed *be* he of the LORD, who has not forsaken
His kindness to the living and the dead!" And
Naomi said to her, "This man *is* a relation of
ours, one of our close relatives."
21 Ruth the Moabitess said, "He also said to
me, 'You shall stay close by my young men until
they have finished all my harvest.' "
22 And Naomi said to Ruth her daughter-in-
law, "*It is* good, my daughter, that you go out
with his young women, and that people do not
meet you in any other field." 23 So she stayed close
by the young women of Boaz, to glean until the

end of barley harvest and wheat harvest; and
she dwelt with her mother-in-law.

Ruth's Redemption Assured

3 [1]Then Naomi her mother-in-law said to her,
"My daughter, shall I not seek security for
you, that it may be well with you? [2]Now Boaz,
whose young women you were with, *is he* not our
relative? In fact, he is winnowing barley tonight
at the threshing floor. [3]Therefore wash yourself
and anoint yourself, put on your *best* garment
and go down to the threshing floor; *but* do not
make yourself known to the man until he has
finished eating and drinking. [4]Then it shall be,
when he lies down, that you shall notice the place
where he lies; and you shall go in, uncover his
feet, and lie down; and he will tell you what you
should do."

[5]And she said to her, "All that you say to me
I will do."

[6]So she went down to the threshing floor
and did according to all that her mother-in-law
instructed her. [7]And after Boaz had eaten and
drunk, and his heart was cheerful, he went to lie
down at the end of the heap of grain; and she
came softly, uncovered his feet, and lay down.

[8]Now it happened at midnight that the man
was startled, and turned himself; and there, a
woman was lying at his feet. [9]And he said, "Who
are you?"

So she answered, "I *am* Ruth, your maidser-
vant. Take your maidservant under your wing,[a]
for you are a close relative."

[10]Then he said, "Blessed *are* you of the
LORD, my daughter! For you have shown more
kindness at the end than at the beginning, in that
you did not go after young men, whether poor or
rich. [11]And now, my daughter, do not fear. I will
do for you all that you request, for all the people
of my town know that you *are* a virtuous
woman. [12]Now it is true that I *am* a close relative;
however, there is a relative closer than I. [13]Stay
this night, and in the morning it shall be *that* if
he will perform the duty of a close relative for
you—good; let him do it. But if he does not want
to perform the duty for you, then I will perform
the duty for you, *as* the LORD lives! Lie down un-
til morning."

[14]So she lay at his feet until morning, and
she arose before one could recognize another.
Then he said, "Do not let it be known that the
woman came to the threshing floor." [15]Also he
said, "Bring the shawl that *is* on you and hold it."
And when she held it, he measured six *ephahs* of
barley, and laid *it* on her. Then she[a] went into the
city.

[16]When she came to her mother-in-law, she
said, "*Is* that you, my daughter?"

Then she told her all that the man had done
for her. [17]And she said, "These six *ephahs* of bar-
ley he gave me; for he said to me, 'Do not go
empty-handed to your mother-in-law.' "

[18]Then she said, "Sit still, my daughter, until
you know how the matter will turn out; for the
man will not rest until he has concluded the mat-
ter this day."

Boaz Redeems Ruth

4 [1]Now Boaz went up to the gate and sat down
there; and behold, the close relative of whom
Boaz had spoken came by. So Boaz said, "Come
aside, friend,[a] sit down here." So he came aside
and sat down. [2]And he took ten men of the elders
of the city, and said, "Sit down here." So they sat
down. [3]Then he said to the close relative, "Naomi,
who has come back from the country of Moab,
sold the piece of land which *belonged* to our
brother Elimelech. [4]And I thought to inform you,
saying, 'Buy *it* back in the presence of the inhabi-
tants and the elders of my people. If you will re-
deem *it,* redeem *it;* but if you[a] will not redeem *it,*
then tell me, that I may know; for *there is* no one
but you to redeem *it,* and I *am* next after you.' "

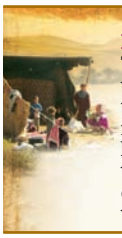
And he said, "I will redeem *it.*"

[5]Then Boaz said, "On the day you buy the
field from the hand of Naomi, you must also buy
it from Ruth the Moabitess, the wife of the dead,
to perpetuate[a] the name of the dead through his
inheritance."

[6]And the close relative said, "I cannot re-
deem *it* for myself, lest I ruin my own inheri-
tance. You redeem my right of redemption for
yourself, for I cannot redeem *it.*"

[7]Now this *was the custom* in former times in
Israel concerning redeeming and exchanging, to
confirm anything: one man took off his sandal
and gave *it* to the other, and this *was* a confirma-
tion in Israel.

[8]Therefore the close relative said to Boaz,
"Buy *it* for yourself." So he took off his sandal.



Marriage & Family
The "duty of a close relative" (Ruth 3:13) was a legal provision aimed at preserving the name and family line of the deceased relative. If a husband died without children, his brother had the duty of marrying the widow and raising a family for him. The custom illustrates how central genealogy was in that culture.

3:9 [a]Or *Spread the corner of your garment over your maidservant* 3:15 [a]Many Hebrew manuscripts, Syriac, and Vulgate read *she;* Masoretic Text, Septuagint, and Targum read *he.* 4:1 [a]Hebrew *peloni almoni;* literally *so and so* 4:4 [a]Following many Hebrew manuscripts, Septuagint, Syriac, Targum, and Vulgate; Masoretic Text reads *he.* 4:5 [a]Literally *raise up*

Levirate Marriage and Sandal Ceremony (Ruth 4:1–10)

Levir is the Latin word for "brother-in-law." The levirate marriage is described in the legal text of Deut. 25:5–10. If a man died without leaving a male heir, his widow was to marry within the husband's family. Moreover, the husband's brother (i.e., the widow's brother-in-law) was required to perform the duty of the levir, that is, marry the woman and produce a son.

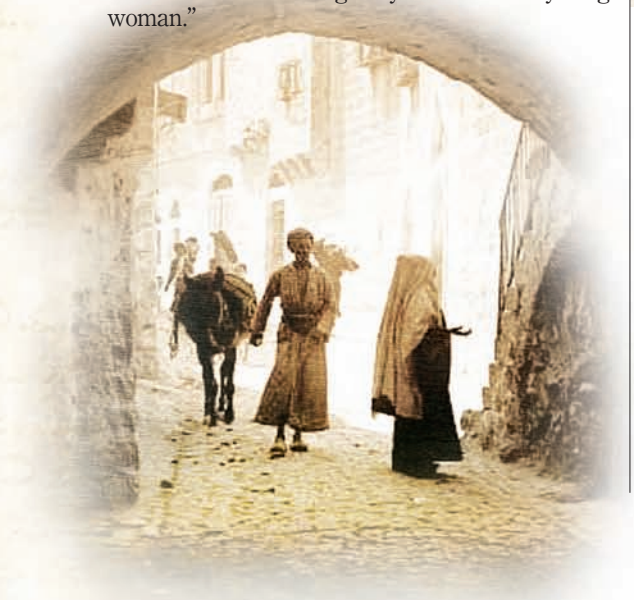
Preserving the family line was important in Israel. The levirate marriage was linked to laws of inheritance, so any offspring from the husband's brother were considered children of the deceased. The firstborn son would take the name of the dead former husband.

If the brother-in-law refused to perform the levir's duty, the woman was to perform the ceremony of the removal of his sandal (Deut. 25:8–10). A woman had a right to bear children to her deceased husband. If her brother-in-law refused her that right, she could publicly humiliate him. She was then allowed to marry outside of the family.

The primary purpose of the levirate marriage law was to protect the widow and help compensate the deceased husband's family for their personal loss. In Naomi's case, since she was beyond childbearing age, the levirate marriage would be to her widowed daughter-in-law Ruth. Naomi's closest relative was not willing to assume this obligation (Ruth 4:6). Perhaps he considered that if he had a son by Ruth who became his only surviving heir, all of his property would belong to the family of Elimelech, Naomi's deceased husband.

In the sandal ceremony of Ruth 4:6–8 there seems to be no disdain for the relative who declined to perform the duty of the levir. The significance of taking off the sandal seems to imply the passing of one's legal rights to another. Boaz thus gained the right to clear the property against any future claims, and to marry Ruth (4:9, 10).

9And Boaz said to the elders and all the people,
"You *are* witnesses this day that I have bought
all that was Elimelech's, and all that *was* Chil-
ion's and Mahlon's, from the hand of Naomi.
10Moreover, Ruth the Moabitess, the widow of
Mahlon, I have acquired as my wife, to perpetu-
ate the name of the dead through his inheritance,
that the name of the dead may not be cut off
from among his brethren and from his position at
the gate.[a] You *are* witnesses this day."
11And all the people who *were* at the gate,
and the elders, said, "*We are* witnesses. The LORD
make the woman who is coming to your house
like Rachel and Leah, the two who built the
house of Israel; and may you prosper in
Ephrathah and be famous in Bethlehem. 12May
your house be like the house of Perez, whom
Tamar bore to Judah, because of the offspring
which the LORD will give you from this young
woman."



TRANSITION

From Turbulence to Rest

The story of Ruth takes place in the latter part of the judges' period ("in the days when the judges ruled," Ruth 1:1). Its rural setting and wholesome yet believable characters provide stark contrast to the violence and chaos of those days when "there was no king in Israel" (Judg. 21:25).

The genealogy at the end of the book (Ruth 4:18–22) reveals that the characters of this story are none other than the great-grandparents of King David. This story of faithfulness and family solidarity not only contrasts to the turbulence of the judges' period, but points forward to the reign of David (1010–970 B.C.)—to a time when Israel would have "rest on every side" (1 Kin. 5:4).

• **Ruth 4:13–22**

Ruth

Descendants of Boaz and Ruth

4 **:13** So Boaz took Ruth and she became his
wife; and when he went in to her, the LORD
gave her conception, and she bore a son. 14Then
the women said to Naomi, "Blessed *be* the LORD,
who has not left you this day without a close rel-
ative; and may his name be famous in Israel!
15And may he be to you a restorer of life and a
nourisher of your old age; for your daughter-in-
law, who loves you, who is better to you than
seven sons, has borne him." 16Then Naomi took
the child and laid him on her bosom, and became
a nurse to him. 17Also the neighbor women gave
him a name, saying, "There is a son born to

4:10 [a]Probably his civic office

Naomi." And they called his name Obed. He *is* the father of Jesse, the father of David.

18Now this *is* the genealogy of Perez: Perez begot Hezron; 19Hezron begot Ram, and Ram begot Amminadab; 20Amminadab begot Nahshon, and Nahshon begot Salmon;[a] 21Salmon begot Boaz, and Boaz begot Obed; 22Obed begot Jesse, and Jesse begot David.

TRANSITION

The Books of 1 and 2 Samuel

The books of Judges and Ruth point toward the beginning of an Israelite monarchy; in the books of Samuel the monarchy takes shape. In general terms, 1 Samuel tells of the beginning of the kingdom to the end of the reign of the first king, Saul. Then 2 Samuel is devoted to the career of David, Israel's second, and greatest, king.

But 1 Samuel begins not with a king, but with the imposing figure of Samuel. Samuel is priest and prophet and judge, indeed everything except king. It is from Samuel that the people seek a king. It is Samuel whom God sends to anoint first Saul, then David. It is Samuel who announces God's rejection of Saul (ch. 15), and when Saul's kingdom totters, it is from Samuel's ghost that Saul seeks advice (ch. 28).

The books of Samuel never identify an author, and may have been constructed from several different sources. For instance, the history from 2 Sam. 9 to 1 Kin. 2 gives such intimate detail of the inner workings of David's court that many have called it an independent eyewitness account. If so, it has been connected with other, more general, historical sources to form the present books.

• **1 Samuel 1:1—6:21**

1 Samuel

The Family of Elkanah

1 **:1** Now there was a certain man of Ramathaim Zophim, of the mountains of Ephraim, and his name *was* Elkanah the son of Jeroham, the son of Elihu,[a] the son of Tohu,[b] the son of Zuph, an Ephraimite. 2And he had two wives: the name of one *was* Hannah, and the name of the other Peninnah. Peninnah had children, but Hannah had no children. 3This man went up from his city yearly to worship and sacrifice to the LORD of hosts in Shiloh. Also the two sons of Eli, Hophni and Phinehas, the priests of the LORD, *were* there. 4And whenever the time came for Elkanah to make an offering, he would give portions to Peninnah his wife and to all her sons and daughters. 5But to Hannah he would give a double portion, for he loved Hannah, although the LORD had closed her womb. 6And her rival also provoked her severely, to make her miserable, because the LORD had closed her womb. 7So it was, year by year, when she went up to the house of the LORD, that she provoked her; therefore she wept and did not eat.

Hannah's Vow

8Then Elkanah her husband said to her, "Hannah, why do you weep? Why do you not eat? And why is your heart grieved? *Am* I not better to you than ten sons?"

9So Hannah arose after they had finished eating and drinking in Shiloh. Now Eli the priest was sitting on the seat by the doorpost of the tabernacle[a] of the LORD. 10And she *was* in bitterness of soul, and prayed to the LORD and wept in anguish. 11Then she made a vow and said, "O LORD of hosts, if You will indeed look on the affliction of Your maidservant and remember me, and not forget Your maidservant, but will give Your maidservant a male child, then I will give him to the LORD all the days of his life, and no razor shall come upon his head."

12And it happened, as she continued praying before the LORD, that Eli watched her mouth. 13Now Hannah spoke in her heart; only her lips moved, but her voice was not heard. Therefore Eli thought she was drunk. 14So Eli said to her, "How long will you be drunk? Put your wine away from you!"

15But Hannah answered and said, "No, my lord, I *am* a woman of sorrowful spirit. I have drunk neither wine nor intoxicating drink, but have poured out my soul before the LORD. 16Do not consider your maidservant a wicked woman,[a] for out of the abundance of my complaint and grief I have spoken until now."

17Then Eli answered and said, "Go in peace, and the God of Israel grant your petition which you have asked of Him."

18And she said, "Let your maidservant find favor in your sight." So the woman went her way and ate, and her face was no longer *sad*.

Marriage & Family

Polygamy has flourished where women have occupied a low station in society. Israelites, such as Elkanah (1 Sam. 1:2), who had several wives were following the culture of that time. The rivalry of the wives was related to their desire for children, and was marked by jealousy, struggle, taunts, and scheming (1:6). Historically, the church has consistently opposed polygamy and seldom made even temporary concessions to it.

4:20 [a]Hebrew *Salmah* **1 Sam.** 1:1 [a]Spelled *Eliel* in 1 Chronicles 6:34 [b]Spelled *Toah* in 1 Chronicles 6:34
1:9 [a]Hebrew *heykal,* palace or temple 1:16 [a]Literally *daughter of Belial*

Ritual for an Audience with God (1 Sam. 1:8–18)

In the ancient Near East people believed that the gods would appear to you if you went to a sacred site. Worshipers followed a ritual that included a sacrifice, a meal dedicated to the god, and a prayer of petition, then spent the night in the holy place. Often the deity appeared to the worshiper in a dream (see 1 Kin. 3:5), but sometimes through the priests or a direct vision.

According to a text from about 2150 B.C., Gudea, king of Lagash, slept at the site of a proposed shrine. Gudea asked permission of the god Ningirsu to build a temple for the deity at that site. Ningirsu appeared to Gudea in a dream, giving him not only permission to build, but also the plans for the building itself. Other examples of this kind of prayer are found in Mesopotamia, Asia Minor, Egypt, Phoenicia, and the Greco-Roman world (including the epics of Homer).

Each year Elkanah and his wife Hannah visited the holy place at Shiloh (1 Sam. 1:3, 7). Hannah came to the sanctuary of Yahweh at Shiloh, where her husband Elkanah made a sacrifice for her (1:4, 5). After eating what was possibly a meal dedicated to Yahweh, Hannah made her prayer of petition (1:9–11). She was answered by Eli, God's priest, in God's name, and her request was granted in the birth of Samuel (1:20).

Samuel Is Born and Dedicated

19 Then they rose early in the morning and
worshiped before the LORD, and returned and
came to their house at Ramah. And Elkanah
knew Hannah his wife, and the LORD remem-
bered her. 20 So it came to pass in the process of
time that Hannah conceived and bore a son, and
called his name Samuel,[a] *saying,* "Because I have
asked for him from the LORD."

21 Now the man Elkanah and all his house
went up to offer to the LORD the yearly sacrifice
and his vow. 22 But Hannah did not go up, for she
said to her husband, "*Not* until the child is
weaned; then I will take him, that he may appear
before the LORD and remain there forever."

23 So Elkanah her husband said to her, "Do
what seems best to you; wait until you have
weaned him. Only let the LORD establish His[a]
word." Then the woman stayed and nursed her
son until she had weaned him.

24 Now when she had weaned him, she took
him up with her, with three bulls,[a] one ephah of
flour, and a skin of wine, and brought him to the
house of the LORD in Shiloh. And the child *was*
young. 25 Then they slaughtered a bull, and
brought the child to Eli. 26 And she said, "O my
lord! As your soul lives, my lord, I *am* the woman
who stood by you here, praying to the LORD.
27 For this child I prayed, and the LORD has
granted me my petition which I asked of Him.
28 Therefore I also have lent him to the LORD; as
long as he lives he shall be lent to the LORD." So
they worshiped the LORD there.

Hannah's Prayer

2 1 And Hannah prayed and said:

"My heart rejoices in the LORD;
My horn[a] is exalted in the LORD.
I smile at my enemies,
Because I rejoice in Your salvation.

2 "No one is holy like the LORD,
For *there is* none besides You,
Nor *is there* any rock like our God.

3 "Talk no more so very proudly;
Let no arrogance come from your mouth,
For the LORD *is* the God of knowledge;
And by Him actions are weighed.

4 "The bows of the mighty men *are* broken,
And those who stumbled are girded with
strength.
5 *Those who were* full have hired themselves
out for bread,
And the hungry have ceased *to hunger.*
Even the barren has borne seven,
And she who has many children has
become feeble.

6 "The LORD kills and makes alive;
He brings down to the grave and
brings up.
7 The LORD makes poor and makes rich;
He brings low and lifts up.
8 He raises the poor from the dust
And lifts the beggar from the ash heap,
To set *them* among princes
And make them inherit the throne of
glory.

"For the pillars of the earth *are* the LORD's,
And He has set the world upon them.
9 He will guard the feet of His saints,
But the wicked shall be silent in darkness.

"For by strength no man shall prevail.
10 The adversaries of the LORD shall be
broken in pieces;
From heaven He will thunder against them.
The LORD will judge the ends of the earth.

"He will give strength to His king,
And exalt the horn of His anointed."

1:20 [a]Literally *Heard by God* 1:23 [a]Following Masoretic Text, Targum, and Vulgate; Dead Sea Scrolls, Septuagint, and Syriac read *your.* 1:24 [a]Dead Sea Scrolls, Septuagint, and Syriac read *a three-year-old bull.* 2:1 [a]That is, strength

11Then Elkanah went to his house at Ramah. But
the child ministered to the LORD before Eli the
priest.

The Wicked Sons of Eli

12Now the sons of Eli *were* corrupt;[a] they did
not know the LORD. 13And the priests' custom with
the people *was that* when any man offered a sacri-
fice, the priest's servant would come with a three-
pronged fleshhook in his hand while the meat was
boiling. 14Then he would thrust *it* into the pan, or
kettle, or caldron, or pot; and the priest would take
for himself all that the fleshhook brought up. So
they did in Shiloh to all the Israelites who came
there. 15Also, before they burned the fat, the priest's
servant would come and say to the man who sacri-
ficed, "Give meat for roasting to the priest, for he
will not take boiled meat from you, but raw."

16And *if* the man said to him, "They should
really burn the fat first; *then* you may take *as
much* as your heart desires," he would then an-
swer him, "*No,* but you must give *it* now; and if
not, I will take *it* by force."

17Therefore the sin of the young men was
very great before the LORD, for men abhorred the
offering of the LORD.

Samuel's Childhood Ministry

18But Samuel ministered before the LORD,
even as a child, wearing a linen ephod. 19More-
over his mother used to make him a little robe,
and bring *it* to him year by year when she came
up with her husband to offer the yearly sacrifice.
20And Eli would bless Elkanah and his wife, and
say, "The LORD give you descendants from this
woman for the loan that was given to the LORD."
Then they would go to their own home.

21And the LORD visited Hannah, so that she
conceived and bore three sons and two daughters.
Meanwhile the child Samuel grew before the LORD.

Prophecy Against Eli's Household

22Now Eli was very old; and he heard every-
thing his sons did to all Israel,[a] and how they lay
with the women who assembled at the door of
the tabernacle of meeting. 23So he said to them,
"Why do you do such things? For I hear of your
evil dealings from all the people. 24No, my sons!
For *it is* not a good report that I hear. You make
the LORD's people transgress. 25If one man sins
against another, God will judge him. But if a
man sins against the LORD, who will intercede for
him?" Nevertheless they did not heed the voice of
their father, because the LORD desired to kill them.

26And the child Samuel grew in stature, and
in favor both with the LORD and men.

27Then a man of God came to Eli and said to
him, "Thus says the LORD: 'Did I not clearly re-
veal Myself to the house of your father when
they were in Egypt in Pharaoh's house? 28Did I
not choose him out of all the tribes of Israel *to be*
My priest, to offer upon My altar, to burn incense,
and to wear an ephod before Me? And did I not
give to the house of your father all the offerings
of the children of Israel made by fire? 29Why do
you kick at My sacrifice and My offering which I
have commanded *in My* dwelling place, and
honor your sons more than Me, to make your-
selves fat with the best of all the offerings of Is-
rael My people?' 30Therefore the LORD God of Is-
rael says: 'I said indeed *that* your house and the
house of your father would walk before Me for-
ever.' But now the LORD says: 'Far be it from Me;
for those who honor Me I will honor, and those
who despise Me shall be lightly esteemed. 31Be-
hold, the days are coming that I will cut off your
arm and the arm of your father's house, so that
there will not be an old man in your house. 32And
you will see an enemy *in My* dwelling place, *de-
spite* all the good which God does for Israel. And
there shall not be an old man in your house for-
ever. 33But any of your men *whom* I do not cut off
from My altar shall consume your eyes and
grieve your heart. And all the descendants of
your house shall die in the flower of their age.
34Now this *shall be* a sign to you that will come
upon your two sons, on Hophni and Phinehas: in
one day they shall die, both of them. 35Then I will
raise up for Myself a faithful priest *who* shall do
according to what *is* in My heart and in My mind.
I will build him a sure house, and he shall walk
before My anointed forever. 36And it shall come to
pass that everyone who is left in your house will
come *and* bow down to him for a piece of silver
and a morsel of bread, and say, "Please, put me in
one of the priestly positions, that I may eat a
piece of bread." ' "

TIME CAPSULE 	1178 to 1169 B.C.
1178	Ramesses III defends Egypt against Libyan invasion
1175	Sea battle between Ramesses III and the Sea Peoples
1175	The Philistines settle on southern coast of Palestine
1172	Ramesses III repels another Libyan invasion of Egypt
1169	Wall carving from funerary temple near Thebes shows sea battle of Ramesses III

2:12 [a]Literally *sons of Belial* 2:22 [a]Following Masoretic Text, Targum, and Vulgate; Dead Sea Scrolls and Septuagint omit the rest of this verse.

Samuel's First Prophecy

3 [1]Now the boy Samuel ministered to the LORD before Eli. And the word of the LORD was rare in those days; *there was* no widespread revelation. [2]And it came to pass at that time, while Eli *was* lying down in his place, and when his eyes had begun to grow so dim that he could not see, [3]and before the lamp of God went out in the tabernacle[a] of the LORD where the ark of God *was,* and while Samuel was lying down, [4]that the LORD called Samuel. And he answered, "Here I am!" [5]So he ran to Eli and said, "Here I am, for you called me."

And he said, "I did not call; lie down again." And he went and lay down.

[6]Then the LORD called yet again, "Samuel!"

So Samuel arose and went to Eli, and said, "Here I am, for you called me." He answered, "I did not call, my son; lie down again." [7](Now Samuel did not yet know the LORD, nor was the word of the LORD yet revealed to him.)

[8]And the LORD called Samuel again the third time. So he arose and went to Eli, and said, "Here I am, for you did call me."

Then Eli perceived that the LORD had called the boy. [9]Therefore Eli said to Samuel, "Go, lie down; and it shall be, if He calls you, that you must say, 'Speak, LORD, for Your servant hears.' " So Samuel went and lay down in his place.

[10]Now the LORD came and stood and called as at other times, "Samuel! Samuel!"

And Samuel answered, "Speak, for Your servant hears."

[11]Then the LORD said to Samuel: "Behold, I will do something in Israel at which both ears of everyone who hears it will tingle. [12]In that day I will perform against Eli all that I have spoken concerning his house, from beginning to end. [13]For I have told him that I will judge his house forever for the iniquity which he knows, because his sons made themselves vile, and he did not restrain them. [14]And therefore I have sworn to the house of Eli that the iniquity of Eli's house shall not be atoned for by sacrifice or offering forever."

[15]So Samuel lay down until morning,[a] and opened the doors of the house of the LORD. And Samuel was afraid to tell Eli the vision. [16]Then Eli called Samuel and said, "Samuel, my son!"

He answered, "Here I am."

Culture & Society
The reply "Here I am!" (1 Sam. 3:4) is the reply a servant would give to an employer, like a soldier coming to attention and returning a salute. Samuel's attitude and immediate response to the voice of God is first his response to Eli. Moments later the young Samuel responded to God with the same willingness to serve (3:10).

[17]And he said, "What *is* the word that *the* LORD spoke to you? Please do not hide *it* from me. God do so to you, and more also, if you hide anything from me of all the things that He said to you." [18]Then Samuel told him everything, and hid nothing from him. And he said, "It *is* the LORD. Let Him do what seems good to Him."

[19]So Samuel grew, and the LORD was with him and let none of his words fall to the ground. [20]And all Israel from Dan to Beersheba knew that Samuel *had been* established as a prophet of the LORD. [21]Then the LORD appeared again in Shiloh. For the LORD revealed Himself to Samuel in Shiloh by the word of the LORD.

4 [1]And the word of Samuel came to all Israel.[a]

The Ark of God Captured

Now Israel went out to battle against the Philistines, and encamped beside Ebenezer; and the Philistines encamped in Aphek. [2]Then the Philistines put themselves in battle array against Israel. And when they joined battle, Israel was defeated by the Philistines, who killed about four thousand men of the army in the field. [3]And when the people had come into the camp, the elders of Israel said, "Why has the LORD defeated us today before the Philistines? Let us bring the ark of the covenant of the LORD from Shiloh to us, that when it comes among us it may save us from the hand of our enemies." [4]So the people sent to Shiloh, that they might bring from there the ark of the covenant of the LORD of hosts, who dwells *between* the cherubim. And the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.

[5]And when the ark of the covenant of the LORD came into the camp, all Israel shouted so loudly that the earth shook. [6]Now when the Philistines heard the noise of the shout, they said, "What *does* the sound of this great shout in the camp of the Hebrews *mean?*" Then they understood that the ark of the LORD had come into the camp. [7]So the Philistines were afraid, for they said, "God has come into the camp!" And they said, "Woe to us! For such a thing has never happened before. [8]Woe to us! Who will deliver us from the hand of these mighty gods? These *are* the gods who struck the Egyptians with all the plagues in the wilderness. [9]Be strong and conduct yourselves like men, you Philistines, that you do not become servants of the Hebrews, as

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3:3 [a]Hebrew *heykal,* palace or temple 3:15 [a]Following Masoretic Text, Targum, and Vulgate; Septuagint adds *and he arose in the morning.* 4:1 [a]Following Masoretic Text and Targum; Septuagint and Vulgate add *And it came to pass in those days that the Philistines gathered themselves together to fight;* Septuagint adds further *against Israel.*

they have been to you. Conduct yourselves like men, and fight!"

10So the Philistines fought, and Israel was defeated, and every man fled to his tent. There was a very great slaughter, and there fell of Israel thirty thousand foot soldiers. 11Also the ark of God was captured; and the two sons of Eli, Hophni and Phinehas, died.

Death of Eli

12Then a man of Benjamin ran from the battle line the same day, and came to Shiloh with his clothes torn and dirt on his head. 13Now when he came, there was Eli, sitting on a seat by the wayside watching,[a] for his heart trembled for the ark of God. And when the man came into the city and told *it,* all the city cried out. 14When Eli heard the noise of the outcry, he said, "What *does* the sound of this tumult *mean?*" And the man came quickly and told Eli. 15Eli was ninety-eight years old, and his eyes were so dim that he could not see.

16Then the man said to Eli, "I *am* he who came from the battle. And I fled today from the battle line."

And he said, "What happened, my son?"

17So the messenger answered and said, "Israel has fled before the Philistines, and there has been a great slaughter among the people. Also your two sons, Hophni and Phinehas, are dead; and the ark of God has been captured."

18Then it happened, when he made mention of the ark of God, that Eli fell off the seat backward by the side of the gate; and his neck was broken and he died, for the man was old and heavy. And he had judged Israel forty years.

Ichabod

19Now his daughter-in-law, Phinehas' wife, was with child, *due* to be delivered; and when she heard the news that the ark of God was captured, and that her father-in-law and her husband were dead, she bowed herself and gave birth, for her labor pains came upon her. 20And about the time of her death the women who stood by her said to her, "Do not fear, for you have borne a son." But she did not answer, nor did she regard *it.* 21Then she named the child Ichabod,[a] saying, "The glory has departed from Israel!" because the ark of God had been captured and because of her father-in-law and her husband. 22And she said, "The glory has departed from Israel, for the ark of God has been captured."

4:13 [a]Following Masoretic Text and Vulgate; Septuagint reads *beside the gate watching the road.* 4:21 [a]Literally *Inglorious*
5:2 [a]A Philistine idol 5:4 [a]Following Septuagint, Syriac, Targum, and Vulgate; Masoretic Text reads *Dagon.*

Beliefs & Ideas

In Hebrew the name "Ichabod" means "inglorious," reflecting the departure of God's glory from Israel (1 Sam. 4:21). In the Old Testament, the glory of God is the radiance perceived when He is present, and is often associated with the ark of the covenant. In general, the glory of God is the appearance of what makes Him unique and admirable, especially His power and mercy.

The Philistines and the Ark

5 1Then the Philistines took the ark of God and brought it from Ebenezer to Ashdod. 2When the Philistines took the ark of God, they brought it into the house of Dagon[a] and set it by Dagon. 3And when the people of Ashdod arose early in the morning, there was Dagon, fallen on its face to the earth before the ark of the LORD. So they took Dagon and set it in its place again. 4And when they arose early the next morning, there was Dagon, fallen on its face to the ground before the ark of the LORD. The head of Dagon and both the palms of its hands *were* broken off on the threshold; only Dagon's torso[a] was left of it. 5Therefore neither the priests of Dagon nor any who come into Dagon's house tread on the threshold of Dagon in Ashdod to this day.

The Ministry of Samuel

At Shiloh God called Samuel to be His servant and prophet. Samuel called on Israel to put away their Baals and Ashtoreths, and to face judgment at Mizpah. Following Saul's defeat of the Ammonites, the people gathered at Gilgal where Samuel renewed the kingdom covenant with Israel and established Saul as king.

Dagon Breaks Before God (1 Sam. 5:1–5)

The Philistine community at Ashdod adopted one of the most widely worshiped gods arising from the middle Euphrates region. Dagon was known as a deity at two of the Philistine's five principal cities: Gaza (Judg. 16:21, 23) and Ashdod (1 Sam. 5:1–5). Dagon's temple at Ashdod still existed as late as the Hellenistic period (2nd century B.C.), when the city was known as Azotus (1 Macc. 10:83, 84).

The worship of Dagon is first recorded in the records of Sargon of Accad (c. 2350 B.C.), long before the time of the Philistines. The central temple of the cult was situated at Terqa, located just below the junction of the Habor and Euphrates rivers. Dagon was the patron deity of the territory governed from this city.

A lack of narrative materials makes it difficult to describe Dagon. The most reasonable theory—that he is the deity of grain—was suggested by Philo of Byblos, a 2nd-century A.D. Greek historian. The Hebrew noun *dagan* simply means "grain," and the central place of grain in the diet of all the cultures of the area might explain the popularity of the deity. A less likely, yet popular, theory connects Dagon to fish (Hebrew *dag* means "fish").

The Mari tablets (c. 1813–1760 B.C.) describe the activities of Dagon. As a ruling god, he led his people in warfare, provided for the fertility of the land and populace, protected the territory from human and divine encroachment, and took special care of the royal family. More interestingly, Dagon kept contact with his people by means of prophetic communication. Professional and nonprofessional prophets would report the will of the deity through those whom the god seized for such communication.

By Samuel's time the cult of Dagon had spread throughout Mesopotamia, Syria, and Palestine. Following ancient practice, a victorious Philistine city would bring booty taken from Israel's deity and place it before the image of their own deity. The breaking of Dagon's image in the presence of the ark of God (1 Sam. 5:3, 4) demonstrated the power Israel's God had over the Philistines' Dagon.

6 But the hand of the LORD was heavy on the
people of Ashdod, and He ravaged them and
struck them with tumors,[a] *both* Ashdod and its
territory. 7 And when the men of Ashdod saw
how *it was,* they said, "The ark of the God of Is-
rael must not remain with us, for His hand is
harsh toward us and Dagon our god." 8 Therefore
they sent and gathered to themselves all the
lords of the Philistines, and said, "What shall we
do with the ark of the God of Israel?"

And they answered, "Let the ark of the God
of Israel be carried away to Gath." So they carried
the ark of the God of Israel away. 9 So it was, after
they had carried it away, that the hand of the
LORD was against the city with a very great de-
struction; and He struck the men of the city, both
small and great, and tumors broke out on them.

10 Therefore they sent the ark of God to
Ekron. So it was, as the ark of God came to
Ekron, that the Ekronites cried out, saying,
"They have brought the ark of the God of Israel
to us, to kill us and our people!" 11 So they sent
and gathered together all the lords of the
Philistines, and said, "Send away the ark of the
God of Israel, and let it go back to its own place,
so that it does not kill us and our people." For
there was a deadly destruction throughout all the
city; the hand of God was very heavy there.
12 And the men who did not die were stricken
with the tumors, and the cry of the city went up
to heaven.

The Ark Returned to Israel

6 1 Now the ark of the LORD was in the country
of the Philistines seven months. 2 And the
Philistines called for the priests and the diviners,
saying, "What shall we do with the ark of the
LORD? Tell us how we should send it to its place."

3 So they said, "If you send away the ark of
the God of Israel, do not send it empty; but by all
means return *it* to Him *with* a trespass offering.
Then you will be healed, and it will be known to
you why His hand is not removed from you."

4 Then they said, "What *is* the trespass offer-
ing which we shall return to Him?"

They answered, "Five golden tumors and
five golden rats, *according to* the number of the
lords of the Philistines. For the same plague *was*
on all of you and on your lords. 5 Therefore you
shall make images of your tumors and images of
your rats that ravage the land, and you shall give
glory to the God of Israel; perhaps He will
lighten His hand from you, from your gods, and
from your land. 6 Why then do you harden your
hearts as the Egyptians and Pharaoh hardened
their hearts? When He did mighty things among
them, did they not let the people go, that they
might depart? 7 Now therefore, make a new cart,
take two milk cows which have never been
yoked, and hitch the cows to the cart; and take
their calves home, away from them. 8 Then take
the ark of the LORD and set it on the cart; and put
the articles of gold which you are returning to
Him *as* a trespass offering in a chest by its side.
Then send it away, and let it go. 9 And watch: if it
goes up the road to its own territory, to Beth
Shemesh, *then* He has done us this great evil. But
if not, then we shall know that *it is* not His hand
that struck us—it happened to us by chance."

5:6 [a]Probably bubonic plague. Septuagint and Vulgate add here *And in the midst of their land rats sprang up, and there was a great death panic in the city.*

[10]Then the men did so; they took two milk
cows and hitched them to the cart, and shut up
their calves at home. [11]And they set the ark of
the LORD on the cart, and the chest with the gold
rats and the images of their tumors. [12]Then the
cows headed straight for the road to Beth
Shemesh, *and* went along the highway, lowing as
they went, and did not turn aside to the right
hand or the left. And the lords of the Philistines
went after them to the border of Beth Shemesh.
[13]Now *the people of* Beth Shemesh *were* reap-
ing their wheat harvest in the valley; and they
lifted their eyes and saw the ark, and rejoiced to
see *it.* [14]Then the cart came into the field of Joshua
of Beth Shemesh, and stood there; a large stone
was there. So they split the wood of the cart and
offered the cows as a burnt offering to the LORD.
[15]The Levites took down the ark of the LORD and
the chest that *was* with it, in which *were* the arti-
cles of gold, and put *them* on the large stone. Then
the men of Beth Shemesh offered burnt offerings
and made sacrifices the same day to the LORD. [16]So
when the five lords of the Philistines had seen *it,*
they returned to Ekron the same day.
[17]These *are* the golden tumors which the
Philistines returned *as* a trespass offering to the
LORD: one for Ashdod, one for Gaza, one for
Ashkelon, one for Gath, one for Ekron; [18]and the
golden rats, *according to* the number of all the
cities of the Philistines *belonging* to the five lords,
both fortified cities and country villages, even as
far as the large *stone of* Abel on which they set
the ark of the LORD, *which stone remains* to this
day in the field of Joshua of Beth Shemesh.

6:19 [a]Or *He struck seventy men of the people and fifty oxen of a man*

[19]Then He struck the men of Beth Shemesh,
because they had looked into the ark of the LORD.
He struck fifty thousand and seventy men[a] of the
people, and the people lamented because the LORD
had struck the people with a great slaughter.

The Ark at Kirjath Jearim

[20]And the men of Beth Shemesh said, "Who
is able to stand before this holy LORD God? And to
whom shall it go up from us?" [21]So they sent mes-
sengers to the inhabitants of Kirjath Jearim, say-
ing, "The Philistines have brought back the ark of
the LORD; come down *and* take it up with you."

TRANSITION

Samuel's Public Ministry

After the ark was returned from Philistine territory, it was taken to Kirjath Jearim (1 Sam. 7:1, 2). There it would remain for 20 years while Israel lamented under Philistine control (7:2). After these years, Samuel would begin what is recorded in 7:3–17 as his first public ministry.

The chronological comment of 7:2 is one of a few such statements in 1 and 2 Samuel (see 1 Sam. 6:1; 2 Sam. 2:10, 11; 5:4, 5). Unfortunately, none of them allows us to establish dates for any of the primary events of this period. We do know that Samuel was an old man at the time he presented Saul as king in 1050 or 1020 B.C. (1 Sam. 8:1, 5; 10:24; see "When Did Saul Become King?" at 1 Sam. 13:1).

• **1 Samuel 7:1–17**

1 Samuel

7 **:1** Then the men of Kirjath Jearim came and
took the ark of the LORD, and brought it into

Testing the Presence of God (1 Sam. 6:1–9)

The Philistine reaction to the capture of the ark of God shows much about the theology of that ancient time. People believed that the deities behind the armies were the real military forces in a battle; the defeat of an enemy's army was also the defeat of the enemy's god. Because the Philistines had defeated the Israelite armies, they believed that their god Dagon was stronger than Yahweh, God of Israel. So they placed Yahweh's ark in Dagon's temple (1 Sam. 5:2).

The result was a plague (5:6) and a big embarrassment (5:4). The Philistines in Ashdod, Gath, and Ekron were defeated by Israel's God without the aid of human armies (5:6–10). Another ancient thought was that good or bad fortune could result from a sacred object. At first the Philistines believed that the plague was caused by the ark itself (5:10, 11). Though not certain that Israel's God was really behind these events, they decided to return the ark to the Israelites.

Before sending the ark out, the Philistines checked with their priests and diviners (6:2), a standard practice in the ancient Near East. Before any activity, official or mundane, worshipers inquired of the gods whether the action would be a good thing. The unexpected answer: send back the ark, along with gold images of tumors and rats, all in honor of Yahweh, God of Israel. Seeking cures, petitioners used models of disease as offerings to deities of healing. The objects served as a form of imitative magic, while the gold was a gift to the god.

Still not certain that Israel's God was really behind their problems, the Philistines set up a test. They yoked cows having calves (and untrained as draft animals) to the ark. If the cows turned back to their calves, as would be natural, so that the ark went nowhere, the Philistines would know the ark was no god, but just a gold-plated wooden box (6:9). The cows, of course, went where God directed them, and the Philistines witnessed a God who was more powerful than they (6:16).

the house of Abinadab on the hill, and consecrated Eleazar his son to keep the ark of the LORD.

Samuel Judges Israel

2 So it was that the ark remained in Kirjath
Jearim a long time; it was there twenty years. And
all the house of Israel lamented after the LORD.
3 Then Samuel spoke to all the house of Israel, saying, "If you return to the LORD with all your hearts, *then* put away the foreign gods and the Ashtoreths[a] from among you, and prepare your hearts for the LORD, and serve Him only; and He will deliver you from the hand of the Philistines." 4 So the children of Israel put away the Baals and the Ashtoreths,[a] and served the LORD only.
5 And Samuel said, "Gather all Israel to Mizpah, and I will pray to the LORD for you." 6 So they gathered together at Mizpah, drew water, and poured *it* out before the LORD. And they fasted that day, and said there, "We have sinned against the LORD." And Samuel judged the children of Israel at Mizpah.
7 Now when the Philistines heard that the children of Israel had gathered together at Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard *of it,* they were afraid of the Philistines. 8 So the children of Israel said to Samuel, "Do not cease to cry out to the LORD our God for us, that He may save us from the hand of the Philistines."
9 And Samuel took a suckling lamb and offered *it as* a whole burnt offering to the LORD. Then Samuel cried out to the LORD for Israel, and the LORD answered him. 10 Now as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel. But the LORD thundered with a loud thunder upon the Philistines that day, and so confused them that they were overcome before Israel. 11 And the men of Israel went out of Mizpah and pursued the Philistines, and drove them back as far as below Beth Car.
12 Then Samuel took a stone and set *it* up between Mizpah and Shen, and called its name Ebenezer,[a] saying, "Thus far the LORD has helped us."
13 So the Philistines were subdued, and they did not come anymore into the territory of Israel. And the hand of the LORD was against the Philistines all the days of Samuel. 14 Then the cities which the Philistines had taken from Israel were restored to Israel, from Ekron to Gath; and Israel recovered its territory from the hands of the Philistines. Also there was peace between Israel and the Amorites.
15 And Samuel judged Israel all the days of his life. 16 He went from year to year on a circuit to Bethel, Gilgal, and Mizpah, and judged Israel in all those places. 17 But he always returned to Ramah, for his home *was* there. There he judged Israel, and there he built an altar to the LORD.

7:3 [a]Canaanite goddesses 7:4 [a]Canaanite goddesses
7:12 [a]Literally *Stone of Help*

THE UNITED MONARCHY IN ISRAEL

In the larger scope of ancient Near Eastern history, no time was more propitious for Israel to establish a monarchy. No great empire existed that might challenge a new kingdom. Assyria, the dominant power in Mesopotamia, was going through a temporary, but lengthy, period of weakness. Egypt's powerful New Kingdom (1550–1069 B.C.) was ending, and Egypt would never again be as strong.

Israel's major rivals during the united monarchy were the smaller kingdoms around Palestine. Of these, the Philistines on the coastal plain remained the greatest threat. Indeed, it was the Philistine threat that led the people to call for a king, and their first king, Saul, died fighting the Philistines. Not until Saul's successor, David, was this enemy finally subdued (2 Sam. 5:25).

David's rise to power as king attained high points in two events. First was his capture of the Jebusite city, Jerusalem (2 Sam. 5:6, 7). The city was well suited to be the capital of David's united nation. Second was his defeat of the Philistines, which enabled him to extend his rule across the Jordan River into Edom, Moab, and Ammon, and north into Syria (2 Sam. 8).

By the reign of Solomon, David's son and successor, Israel's borders had expanded to their greatest extent ever. Solomon consolidated his father's modest empire. By means of diplomatic ties, especially with the merchant city of Tyre to the north, Solomon became very successful in international trade. Within Israel, he constructed a new kind of state. The loose confederacy of independent tribes was replaced by a highly organized central bureaucracy, including military conscription and forced labor. Even Israel's worship center changed, from a movable tent shrine to a permanent temple, with the king himself performing some sacred functions. Israel received what they had asked for in 1 Sam. 8:5: a king "like all the nations."

> *Israel received what they had asked for: a king "like all the nations."*

Is Beauty Judged by the Nose? (1 Sam. 8:13)

Samuel warned the people that a future king would take their daughters "to be perfumers, cooks, and bakers" (1 Sam. 8:13). Actually, perfumers were highly prized professionals, including priests among their ranks (1 Chr. 9:30). They are mentioned in the literatures of Ebla, Egypt, Mesopotamia, and Ugarit.

Due to the dry dusty atmosphere of the Near East, it is not surprising that a regular coating of moisturizing perfumed oils was applied to the body, including the hair. In such treatments, not only was the body covered with a fragrant potion, but more often the oily perfume served as a cosmetic. It was probably in this sphere that Esther received a six-month treatment of myrrh (perhaps, as a sunblock or skin softener) and "perfumes" (Esth. 2:12).

Among the perfumes available in Bible times were calamus, cassia, cinnamon, bdellium, frankincense, galbanum, myrrh, nard, and saffron. Many of these items were imported from distant lands, like Arabia, Nepal, Sri Lanka, India, and Somaliland. They were transported by caravans on overland routes, like the traders who bought Joseph while traveling from Gilead on their way to Egypt (Gen. 37:25). Perfumes probably also were transported by ship.

Among the specific uses of perfumes were preparations for the dead. When King Asa died (869 B.C.), he was laid in a bed in his tomb that was "filled with spices and various ingredients prepared in a mixture of ointments" (2 Chr. 16:14).

The medicinal use of perfumes and oils required specialists who knew not only how and when to apply these remedies, but also what to apply. This made professional perfumers an important part of ancient societies. Feeling good certainly does "delight" one's heart (Prov. 27:9).

TRANSITION

Israel Asks for a King

Samuel's sons, as Eli's before him (1 Sam. 2:12–17), were not worthy of their father. In his old age Samuel had appointed his sons as judges, but nothing about their judging could be characterized as just (1 Sam. 8:1–3). The combination of Samuel's advancing age and his sons' corruption caused the people to seek a new type of leadership.

The people did not blame Samuel for his sons' ways. Nevertheless, they were ready to replace their corrupt judges with a king, following the pattern of other nations (8:4, 5). Samuel cautioned them about seeking a king. The picture he gave them was typical of Near Eastern kings: oppressive, greedy, and self-serving (8:10–18).

• 1 Samuel 8:1–22

1 Samuel

8:1 Now it came to pass when Samuel was
old that he made his sons judges over Israel.
2The name of his firstborn was Joel, and the
name of his second, Abijah; *they were* judges in
Beersheba. 3But his sons did not walk in his
ways; they turned aside after dishonest gain,
took bribes, and perverted justice.

4Then all the elders of Israel gathered to-
gether and came to Samuel at Ramah, 5and said
to him, "Look, you are old, and your sons do not
walk in your ways. Now make us a king to judge
us like all the nations."

6But the thing displeased Samuel when they
said, "Give us a king to judge us." So Samuel
prayed to the LORD. 7And the LORD said to Samuel,
"Heed the voice of the people in all that they say to
you; for they have not rejected you, but they have
rejected Me, that I should not reign over them. 8Ac-
cording to all the works which they have done
since the day that I brought them up out of Egypt,
even to this day—with which they have forsaken
Me and served other gods—so they are doing to
you also. 9Now therefore, heed their voice. However,
you shall solemnly forewarn them, and show them
the behavior of the king who will reign over them."

10So Samuel told all the words of the LORD to
the people who asked him for a king. 11And he
said, "This will be the behavior of the king who
will reign over you: He will take your sons and
appoint *them* for his own chariots and *to be* his
horsemen, and *some* will run before his chariots.
12He will appoint captains over his thousands and
captains over his fifties, *will set some* to plow his
ground and reap his harvest, and *some* to make
his weapons of war and equipment for his chari-
ots. 13He will take your daughters *to be* per-
fumers, cooks, and bakers. 14And he will take the
best of your fields, your vineyards, and your
olive groves, and give *them* to his servants. 15He
will take a tenth of your grain and your vintage,
and give it to his officers and servants. 16And he
will take your male servants, your female ser-
vants, your finest young men,[a] and your donkeys,
and put *them* to his work. 17He will take a tenth of
your sheep. And you will be his servants. 18And
you will cry out in that day because of your king
whom you have chosen for yourselves, and the
LORD will not hear you in that day."

19Nevertheless the people refused to obey
the voice of Samuel; and they said, "No, but we
will have a king over us, 20that we also may be
like all the nations, and that our king may judge
us and go out before us and fight our battles."

8:16 [a]Septuagint reads *cattle*.

21And Samuel heard all the words of the
people, and he repeated them in the hearing of
the LORD. 22So the LORD said to Samuel, "Heed
their voice, and make them a king."
And Samuel said to the men of Israel,
"Every man go to his city."

TRANSITION

Prophetic Account: Saul and David

The Bible contains two separate histories of the Israelite monarchy. The first is found in the books of Samuel and Kings, and the second in the books of Chronicles. Although the account in Chronicles is based on the earlier history of Samuel and Kings, and often quotes directly from it, the two accounts tell the history from very different perspectives.

These two differing views of Israel's history could be described as the "prophetic view" in Samuel/Kings and the "priestly view" in Chronicles. Whereas Samuel and Kings are especially interested in prophets and prophecy, Chronicles is much more concerned with the temple and its priests. Because of such clear differences, the two accounts will be presented separately in alternating presentations, labeled "Prophetic" (Samuel/Kings) and "Priestly" (Chronicles).

The prophetic account begins with the prophet Samuel's meeting with Saul, the man from the tribe of Benjamin who would become the first king. At that time, the Philistines along the Mediterranean seacoast dominated the scene, but Saul was well suited to command Israel. He proved this by leading a military campaign against Ammon (1 Sam. 11). In this battle, Saul behaves like one of the judges of earlier years and is consequently accepted by both northern and southern Israel.

The account of Saul's career is woven together with the rise to power of Israel's next king, David. Saul's last years were clouded by periods of depression and gloom. By the time the young David entered Saul's court with his soothing music (1 Sam. 16:19–23), he had already been anointed Saul's successor (16:1, 13).

• **1 Samuel 9:1—12:25**

1 Samuel

Saul Chosen to Be King

9 **:1** There was a man of Benjamin whose name
was Kish the son of Abiel, the son of Zeror,
the son of Bechorath, the son of Aphiah, a Ben-
jamite, a mighty man of power. 2And he had a
choice and handsome son whose name *was* Saul.
There was not a more handsome person than he
among the children of Israel. From his shoulders
upward *he was* taller than any of the people.
3Now the donkeys of Kish, Saul's father, were
lost. And Kish said to his son Saul, "Please take
one of the servants with you, and arise, go and
look for the donkeys." 4So he passed through the
mountains of Ephraim and through the land of
Shalisha, but they did not find *them.* Then they
passed through the land of Shaalim, and *they
were* not *there.* Then he passed through the land of
the Benjamites, but they did not find *them.*
5When they had come to the land of Zuph,
Saul said to his servant who *was* with him,
"Come, let us return, lest my father cease *caring*
about the donkeys and become worried about us."
6And he said to him, "Look now, *there is* in
this city a man of God, and *he is* an honorable
man; all that he says surely comes to pass. So let
us go there; perhaps he can show us the way that
we should go."
7Then Saul said to his servant, "But look, *if*
we go, what shall we bring the man? For the bread
in our vessels is all gone, and *there is* no present to
bring to the man of God. What do we have?"
8And the servant answered Saul again and
said, "Look, I have here at hand one-fourth of a
shekel of silver. I will give *that* to the man of
God, to tell us our way." 9(Formerly in Israel,
when a man went to inquire of God, he spoke
thus: "Come, let us go to the seer"; for *he who is*
now *called* a prophet was formerly called a seer.)
10Then Saul said to his servant, "Well said;
come, let us go." So they went to the city where
the man of God *was.*
11As they went up the hill to the city, they
met some young women going out to draw water,
and said to them, "Is the seer here?"
12And they answered them and said, "Yes,
there he is, just ahead of you. Hurry now; for to-
day he came to this city, because there is a sacri-
fice of the people today on the high place. 13As
soon as you come into the city, you will surely
find him before he goes up to the high place to
eat. For the people will not eat until he comes, be-
cause he must bless the sacrifice; afterward those
who are invited will eat. Now therefore, go up,
for about this time you will find him." 14So they
went up to the city. As they were coming into the
city, there was Samuel, coming out toward them
on his way up to the high place.
15Now the LORD had told Samuel in his ear
the day before Saul came, saying, 16"Tomorrow
about this time I will send you a man from the
land of Benjamin, and you shall anoint him com-
mander over My people Israel, that he may save
My people from the hand of the Philistines; for I
have looked upon My people, because their cry
has come to Me."
17So when Samuel saw Saul, the LORD said
to him, "There he is, the man of whom I spoke to
you. This one shall reign over My people."
18Then Saul drew near to Samuel in the gate, and
said, "Please tell me, where *is* the seer's house?"

The Evil High Places (1 Sam. 9:12)

High places were a regular part of religious life in Canaanite society. The Israelites were also attracted to these facilities, making them a common feature in their cities, both in Israel (2 Kin. 17:9) and in Judah (2 Kin. 23:5, 8).

The fullest description of a high place is of one near a city in the region of Zuph (1 Sam. 9:5). At this high place there was a hall large enough to hold at least 30 people (9:22), which was used, at least sometimes, as a place for eating (9:13). A cook was stationed there, which means the high place probably also had some type of kitchen and, presumably, storage rooms (9:23, 24). An altar was also present, allowing Samuel to attend a sacrifice at this high place (9:12).

Because of the word "high," many have assumed that high places were necessarily built on isolated hills or mountaintops. Such is suggested by comments that worshipers "go up to" or "come down from" the high place (1 Sam. 9:13, 25). Nevertheless, high places were probably just as often built within the walls of cities. The location of high places is said to be "in the cities" (2 Kin. 23:5) or "at the gates" of a city (2 Kin. 23:8). That cities most often were built on hilltops could mean that the highest point of a city may have been reserved for a high place.

On the other hand, archaeologists have discovered figurines and other cult objects in and around raised platforms, not so prominently located within cities. Small rooms and cooking areas have been found associated with these raised platforms, which possibly were the "high places" of Old Testament cities, even though not located on hilltops.

Worship in high places was later condemned. Hezekiah is reported to have been a good king partly because, among other things, he "removed the high places" (2 Kin. 18:4). The details of what transpired at these sites is now lost. What is clear is that high places became centers for the worship of foreign gods, where the Israelites engaged in evil practices (Jer. 19:4, 5).

19 Samuel answered Saul and said, "I *am* the
seer. Go up before me to the high place, for you
shall eat with me today; and tomorrow I will let
you go and will tell you all that *is* in your heart.
20 But as for your donkeys that were lost three
days ago, do not be anxious about them, for they
have been found. And on whom *is* all the desire
of Israel? *Is it* not on you and on all your father's
house?"
21 And Saul answered and said, "*Am* I not a
Benjamite, of the smallest of the tribes of Israel,
and my family the least of all the families of the
tribe[a] of Benjamin? Why then do you speak like
this to me?"
22 Now Samuel took Saul and his servant and
brought them into the hall, and had them sit in
the place of honor among those who were invited; there *were* about thirty persons. 23 And
Samuel said to the cook, "Bring the portion
which I gave you, of which I said to you, 'Set it
apart.' " 24 So the cook took up the thigh with its
upper part and set *it* before Saul. And *Samuel*
said, "Here it is, what was kept back. *It* was set
apart for you. Eat; for until this time it has been
kept for you, since I said I invited the people." So
Saul ate with Samuel that day.
25 When they had come down from the high
place into the city, *Samuel* spoke with Saul on the
top of the house.[a] 26 They arose early; and it was
about the dawning of the day that Samuel called
to Saul on the top of the house, saying, "Get up,
that I may send you on your way." And Saul
arose, and both of them went outside, he and
Samuel.

Saul Anointed King

27 As they were going down to the outskirts
of the city, Samuel said to Saul, "Tell the servant
to go on ahead of us." And he went on. "But you
stand here awhile, that I may announce to you
the word of God."

10 1 Then Samuel took a flask of oil and
poured *it* on his head, and kissed him and
said: "*Is it* not because the LORD has anointed you
commander over His inheritance?[a] 2 When you
have departed from me today, you will find two
men by Rachel's tomb in the territory of Benjamin at Zelzah; and they will say to you, 'The donkeys which you went to look for have been found.
And now your father has ceased caring about the
donkeys and is worrying about you, saying,
"What shall I do about my son?" ' 3 Then you shall
go on forward from there and come to the terebinth tree of Tabor. There three men going up to
God at Bethel will meet you, one carrying three
young goats, another carrying three loaves of
bread, and another carrying a skin of wine. 4 And
they will greet you and give you two *loaves* of
bread, which you shall receive from their hands.
5 After that you shall come to the hill of God
where the Philistine garrison *is*. And it will happen, when you have come there to the city, that
you will meet a group of prophets coming down
from the high place with a stringed instrument, a

9:21 [a]Literally *tribes* 9:25 [a]Following Masoretic Text and Targum; Septuagint omits *He spoke with Saul on the top of the house;* Septuagint and Vulgate add *And he prepared a bed for Saul on the top of the house, and he slept*. 10:1 [a]Following Masoretic Text, Targum, and Vulgate; Septuagint reads *His people Israel; and you shall rule the people of the Lord;* Septuagint and Vulgate add *And you shall deliver His people from the hands of their enemies all around them. And this shall be a sign to you, that God has anointed you to be a prince*.

Where Was Rachel's Tomb? (1 Sam. 10:2)

Where was Rachel buried—near Bethlehem or farther north near Ramah? The answer to that question is not easily answered, but the confusion is easy to explain.

Jacob's wife Rachel was the mother of four sons, Joseph and Benjamin, her own children, and Dan and Naphtali, born to Rachel through her servant Bilhah (Gen. 35:24, 25). In giving birth to Benjamin she died.

According to Genesis, her death and burial occurred just north of Bethlehem, which is identified with the older settlement of Ephrath (Gen. 35:19, 20; 48:7). Yet in 1 Samuel the tomb of Rachel is located north of Jerusalem in the "territory of Benjamin" (1 Sam. 10:2), probably somewhere between Gibeah and Ramah. The confusion about where Rachel was buried very likely has something to do with intertribal rivalry.

In the days of the Israelite monarchy, the main rivals for the throne pitted the tribes of Judah and Benjamin against each other. David was from the tribe of Judah, which is the primary reason that his first capital was in Hebron, a Judahite city (2 Sam. 2:1, 11). Saul was from the tribe of Benjamin, so his headquarters were located in Benjamite territory, in the city known as "Gibeah of Benjamin" (1 Sam. 13:2) and as "Gibeah of Saul" (1 Sam. 15:34).

The anomaly concerning Rachel's tomb was that the mother of the Benjamites was buried in the heart of Judahite territory, Benjamin's major rival. Of course, Rachel's burial occurred long before the land was divided among the tribes. It seems logical that after the Benjamites possessed their own territory, they either reinterred their mother (if her burial site was still known), or created a new memorial place, within the territory of Benjamin. They were certainly not likely to admit that their mother was buried in Judah near Bethlehem. Whether physically or not, her burial spot was moved to Benjamin.

tambourine, a flute, and a harp before them; and
they will be prophesying. 6Then the Spirit of the
LORD will come upon you, and you will prophesy
with them and be turned into another man. 7And
let it be, when these signs come to you, *that* you
do as the occasion demands; for God *is* with you.
8You shall go down before me to Gilgal; and
surely I will come down to you to offer burnt offerings *and* make sacrifices of peace offerings.
Seven days you shall wait, till I come to you and
show you what you should do."

9So it was, when he had turned his back to go
from Samuel, that God gave him another heart;
and all those signs came to pass that day. 10When
they came there to the hill, there was a group of
prophets to meet him; then the Spirit of God came
upon him, and he prophesied among them. 11And
it happened, when all who knew him formerly
saw that he indeed prophesied among the
prophets, that the people said to one another,
"What *is* this *that* has come upon the son of Kish?
Is Saul also among the prophets?" 12Then a man
from there answered and said, "But who *is* their
father?" Therefore it became a proverb: "*Is* Saul
also among the prophets?" 13And when he had
finished prophesying, he went to the high place.

14Then Saul's uncle said to him and his servant, "Where did you go?"

Culture & Society

The prophets appear as religious ecstatics, living in groups or bands (1 Sam. 10:5). "Prophesying" in this context was a recognizable kind of abnormal behavior, like a trance. In Greek tradition also, the oracles of the gods were not delivered in a normal way. According to Heraclitus, the oracles were ambiguous, like riddles.

So he said, "To look for the donkeys. When
we saw that *they were* nowhere *to be found,* we
went to Samuel."

15And Saul's uncle said, "Tell me, please,
what Samuel said to you."

16So Saul said to his uncle, "He told us
plainly that the donkeys had been found." But
about the matter of the kingdom, he did not tell
him what Samuel had said.

Saul Proclaimed King

17Then Samuel called the people together to
the LORD at Mizpah, 18and said to the children of
Israel, "Thus says the LORD God of Israel: 'I
brought up Israel out of Egypt, and delivered
you from the hand of the Egyptians *and* from
the hand of all kingdoms and from those who
oppressed you.' 19But you have today rejected
your God, who Himself saved you from all your
adversities and your tribulations; and you have
said to Him, 'No, set a king over us!' Now therefore, present yourselves before the LORD by your
tribes and by your clans."[a]

20And when Samuel had caused all the
tribes of Israel to come near, the tribe of Benjamin was chosen. 21When he had caused the tribe
of Benjamin to come near by their families, the
family of Matri was chosen. And Saul the son of
Kish was chosen. But when they sought him, he
could not be found. 22Therefore they inquired of
the LORD further, "Has the man come here yet?"

And the LORD answered, "There he is, hidden among the equipment."

23So they ran and brought him from there;
and when he stood among the people, he was
taller than any of the people from his shoulders

10:19 [a]Literally *thousands*

upward. 24And Samuel said to all the people, "Do you see him whom the LORD has chosen, that *there is* no one like him among all the people?"

So all the people shouted and said, "Long live the king!"

25Then Samuel explained to the people the behavior of royalty, and wrote *it* in a book and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house. 26And Saul also went home to Gibeah; and valiant *men* went with him, whose hearts God had touched. 27But some rebels said, "How can this man save us?" So they despised him, and brought him no presents. But he held his peace.

Saul Saves Jabesh Gilead

11 1Then Nahash the Ammonite came up and encamped against Jabesh Gilead; and all the men of Jabesh said to Nahash, "Make a covenant with us, and we will serve you."

2And Nahash the Ammonite answered them, "On this *condition* I will make *a covenant* with you, that I may put out all your right eyes, and bring reproach on all Israel."

3Then the elders of Jabesh said to him, "Hold off for seven days, that we may send messengers to all the territory of Israel. And then, if *there is* no one to save us, we will come out to you."

4So the messengers came to Gibeah of Saul and told the news in the hearing of the people. And all the people lifted up their voices and wept. 5Now there was Saul, coming behind the herd from the field; and Saul said, "What *troubles* the people, that they weep?" And they told him the words of the men of Jabesh. 6Then the Spirit of God came upon Saul when he heard this news, and his anger was greatly aroused. 7So he took a yoke of oxen and cut them in pieces, and sent *them* throughout all the territory of Israel by the hands of messengers, saying, "Whoever does not go out with Saul and Samuel to battle, so it shall be done to his oxen."

And the fear of the LORD fell on the people, and they came out with one consent. 8When he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand. 9And they said to the messengers who came, "Thus you shall say to the men of Jabesh Gilead: 'Tomorrow, by *the time* the sun is hot, you shall have help.' " Then the messengers came and reported *it* to the men of Jabesh, and they were glad. 10Therefore the men of Jabesh said, "Tomorrow we will come out to you, and you may do with us whatever seems good to you."

11So it was, on the next day, that Saul put the people in three companies; and they came into the midst of the camp in the morning watch, and killed Ammonites until the heat of the day. And it happened that those who survived were scattered, so that no two of them were left together.

12Then the people said to Samuel, "Who *is* he who said, 'Shall Saul reign over us?' Bring the men, that we may put them to death."

13But Saul said, "Not a man shall be put to death this day, for today the LORD has accomplished salvation in Israel."

14Then Samuel said to the people, "Come, let us go to Gilgal and renew the kingdom there." 15So all the people went to Gilgal, and there they made Saul king before the LORD in Gilgal. There they made sacrifices of peace offerings before the LORD, and there Saul and all the men of Israel rejoiced greatly.

SAUL THE KING? (1 SAM. 11:14, 15)

Gilgal held special significance for the relationship between Israel and her God Yahweh. It was there that the Israelites renewed their covenant with Yahweh before entering the Promised Land (Josh. 5:10). It was also at Gilgal that Saul was made king (1 Sam. 11:15). Yet despite the coronation ritual and celebration, a question hung over the new king: What kind of kingdom did he really have?

His standing army was relatively small and divided into two units, both of which were stationed within Benjamin, Saul's own tribal territory (1 Sam. 13:2). Even though Saul's soldiers are described as "men of Israel" (13:2), one wonders if most of them were not from his own tribe of Benjamin.

Before his coronation, Saul acted like a judge, calling together troops for a specific need (1 Sam. 11:7). Even though Samuel had already proclaimed Saul's kingship, the king-to-be met with opposition and rejection (10:24–27).

It appears that Saul's kingdom was an act of desperation on the part of the Israelites. The Ammonites were moving in on the tribes of Reuben and Gad (11:1–3), while the Philistines were controlling the heartland of Israel (13:3). The Israelites were ill prepared for war, lacking swords and spears, as well as a way to sharpen them, if they had them (13:19–22).

Saul's reign was one of defense and struggle. He is pictured as spending much of his time chasing David. The Bible says nothing about any building activities. Saul spent all of his time building a kingdom, with no time to build a palace. While there was great rejoicing in Gilgal at Saul's coronation (11:15), such things as palaces and royal cities would have to wait until the reign of his successor David.

SAUL OF ISRAEL AGAINST THE PHILISTINES

Saul wars with the Philistines throughout his reign (1 Sam. 13:1–3; 31:1–3)

Pharaoh Ramesses III stops the advance of the Sea Peoples 1175 B.C.

Large, prosperous Philistine settlement at Ashdod 1050 B.C.

David rules as king of Judah at Hebron (2 Sam. 2:4) 1010 B.C.

B.C. 1200 1150 1100 1050 1000

One of the Sea Peoples, the Philistines, settles on southern coast of Palestine 1175 B.C.

Saul's coronation, accepting the 40-year reign of Paul's sermon (Acts 13:21) 1050 B.C.

Saul's coronation, estimating a reign of 10 years (1 Sam. 11:15) 1020 B.C

Samuel's Address at Saul's Coronation

12 1Now Samuel said to all Israel: "Indeed I have heeded your voice in all that you said to me, and have made a king over you. 2And now here is the king, walking before you; and I am old and grayheaded, and look, my sons *are* with you. I have walked before you from my childhood to this day. 3Here I am. Witness against me before the LORD and before His anointed: Whose ox have I taken, or whose donkey have I taken, or whom have I cheated? Whom have I oppressed, or from whose hand have I received *any* bribe with which to blind my eyes? I will restore *it* to you."

4And they said, "You have not cheated us or oppressed us, nor have you taken anything from any man's hand."

5Then he said to them, "The LORD *is* witness against you, and His anointed *is* witness this day, that you have not found anything in my hand."

And they answered, "*He is* witness."

6Then Samuel said to the people, "*It is* the LORD who raised up Moses and Aaron, and who brought your fathers up from the land of Egypt. 7Now therefore, stand still, that I may reason with you before the LORD concerning all the righteous acts of the LORD which He did to you and your fathers: 8When Jacob had gone into Egypt,[a] and your fathers cried out to the LORD, then the LORD sent Moses and Aaron, who brought your fathers out of Egypt and made them dwell in this place. 9And when they forgot the LORD their God, He sold them into the hand of Sisera, commander of the army of Hazor, into the hand of the Philistines, and into the hand of the king of Moab; and they fought against them. 10Then they cried out to the LORD, and said, 'We have sinned, because we have forsaken the LORD and served the Baals and Ashtoreths;[a] but now deliver us from the hand of our enemies, and we will serve You.' 11And the LORD sent Jerubbaal,[a] Bedan,[b] Jephthah, and Samuel,[c] and delivered you out of the hand of your enemies on every side; and you dwelt in safety. 12And when you saw that Nahash king of the Ammonites came against you, you said to me, 'No, but a king shall reign over us,' when the LORD your God *was* your king.

13"Now therefore, here is the king whom you have chosen *and* whom you have desired. And take note, the LORD has set a king over you. 14If you fear the LORD and serve Him and obey His voice, and do not rebel against the commandment of the LORD, then both you and the king who reigns over you will continue following the LORD your God. 15However, if you do not obey the voice of the LORD, but rebel against the commandment of the LORD, then the hand of the LORD will be against you, as *it was* against your fathers.

16"Now therefore, stand and see this great thing which the LORD will do before your eyes: 17*Is* today not the wheat harvest? I will call to the LORD, and He will send thunder and rain, that you may perceive and see that your wickedness *is* great, which you have done in the sight of the LORD, in asking a king for yourselves."

18So Samuel called to the LORD, and the LORD sent thunder and rain that day; and all the people greatly feared the LORD and Samuel.

19And all the people said to Samuel, "Pray for your servants to the LORD your God, that we may not die; for we have added to all our sins the evil of asking a king for ourselves."

20Then Samuel said to the people, "Do not fear. You have done all this wickedness; yet do not turn aside from following the LORD, but serve the LORD with all your heart. 21And do not turn aside; for *then you would go* after empty things which cannot profit or deliver, for they *are* nothing. 22For the LORD will not forsake His people, for His great name's sake, because it has pleased the LORD to make you His people. 23Moreover, as for me, far be it from me that I should sin against the LORD in ceasing to pray for you; but I will teach you the good and the right way. 24Only fear

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12:8 [a]Following Masoretic Text, Targum, and Vulgate; Septuagint adds *and the Egyptians afflicted them*. 12:10 [a]Canaanite goddesses 12:11 [a]Syriac reads *Deborah;* Targum reads *Gideon*. [b]Septuagint and Syriac read *Barak;* Targum reads *Simson*. [c]Syriac reads *Simson*.

the LORD, and serve Him in truth with all your heart; for consider what great things He has done for you. 25But if you still do wickedly, you shall be swept away, both you and your king."

TRANSITION

When Did Saul Become King?

The Hebrew text of 1 Sam. 13:1 is in disarray. It says that Saul was a year old when he began to reign and reigned for two years. The translators of the NKJV have made a plausible surmise at what the original may have been in 13:1. Unfortunately, we do not know how old Saul was when he began to reign, nor in what year he became king.

In Antioch Paul preached a sermon in which he appealed to Israel's history. He comments that Saul was king "for forty years" (Acts 13:21), a number mentioned also by the Jewish historian Josephus. Some accept this number as the length of Saul's reign and, counting backward 40 years from the supposed date when David became king (1010 B.C.), place Saul's coronation in 1050 B.C.

Other scholars understand the 40 years of Acts 13:21 to be a symbolic round number representing one generation. Rather than 40 years, they suggest a much shorter reign. To allow time for the several military campaigns waged by Saul, a reign of at least 10 years is supposed, and Saul's coronation is arbitrarily placed at about 1020 B.C.

The incompleteness of the Hebrew text in 1 Sam. 13:1 leaves us without exact information. What we can say is that Saul possibly became king sometime between 1050 and 1020 B.C.

• 1 Samuel 13:1—16:23

1 Samuel

Saul's Unlawful Sacrifice

13 **:1** Saul reigned one year; and when he had reigned two years over Israel,[a] 2Saul chose for himself three thousand *men* of Israel. Two thousand were with Saul in Michmash and in the mountains of Bethel, and a thousand were with Jonathan in Gibeah of Benjamin. The rest of the people he sent away, every man to his tent.

3And Jonathan attacked the garrison of the Philistines that *was* in Geba, and the Philistines heard *of it.* Then Saul blew the trumpet throughout all the land, saying, "Let the Hebrews hear!"

4Now all Israel heard it said *that* Saul had attacked a garrison of the Philistines, and *that* Israel had also become an abomination to the Philistines. And the people were called together to Saul at Gilgal.

5Then the Philistines gathered together to fight with Israel, thirty[a] thousand chariots and six thousand horsemen, and people as the sand which *is* on the seashore in multitude. And they came up and encamped in Michmash, to the east of Beth Aven. 6When the men of Israel saw that they were in danger (for the people were distressed), then the people hid in caves, in thickets, in rocks, in holes, and in pits. 7And *some of* the Hebrews crossed over the Jordan to the land of Gad and Gilead.

As for Saul, he *was* still in Gilgal, and all the people followed him trembling. 8Then he waited seven days, according to the time set by Samuel. But Samuel did not come to Gilgal; and the people were scattered from him. 9So Saul said, "Bring a burnt offering and peace offerings here to me." And he offered the burnt offering. 10Now it happened, as soon as he had finished presenting the burnt offering, that Samuel came; and Saul went out to meet him, that he might greet him.

11And Samuel said, "What have you done?"

Saul said, "When I saw that the people were scattered from me, and *that* you did not come within the days appointed, and *that* the Philistines gathered together at Michmash, 12then I said, 'The Philistines will now come down on me at Gilgal, and I have not made supplication to the LORD.' Therefore I felt compelled, and offered a burnt offering."

13And Samuel said to Saul, "You have done foolishly. You have not kept the commandment of the LORD your God, which He commanded you. For now the LORD would have established your kingdom over Israel forever. 14But now your kingdom shall not continue. The LORD has sought for Himself a man after His own heart, and the LORD has commanded him *to be* commander over His people, because you have not kept what the LORD commanded you."

15Then Samuel arose and went up from Gilgal to Gibeah of Benjamin.[a] And Saul numbered the people present with him, about six hundred men.

No Weapons for the Army

16Saul, Jonathan his son, and the people present with them remained in Gibeah of Benjamin. But the Philistines encamped in Michmash. 17Then raiders came out of the camp of the Philistines in three companies. One company turned onto the road to Ophrah, to the land of Shual, 18another company turned to the road *to*

13:1 [a]The Hebrew is difficult (compare 2 Samuel 5:4; 2 Kings 14:2; see also 2 Samuel 2:10; Acts 13:21). 13:5 [a]Following Masoretic Text, Septuagint, Targum, and Vulgate; Syriac and some manuscripts of the Septuagint read *three.* 13:15 [a]Following Masoretic Text and Targum; Septuagint and Vulgate add *And the rest of the people went up after Saul to meet the people who fought against them, going from Gilgal to Gibeah in the hill of Benjamin.*

From Copper to Bronze to Iron (1 Sam. 13:19–22)

The first metals used by humans were gold, silver, and copper. Gold and silver were too soft to be used for tools or weapons. Copper in its native form is also soft, although it was hammered into a harder form. However, sometime around 3500 B.C. ancient metalworkers discovered that copper hardened when alloyed with tin to produce bronze, or with zinc to produce brass.

The harder bronze was not only a better metal for producing tools, but also resulted in more effective weapons. During the Early Bronze Age, from about 2300 B.C., bronze swords and ax heads were produced by bronzeworkers with increasing skill. Bronze instruments of warfare, such as the spear (2 Sam. 21:16), the bow (2 Sam. 22:35), and shield (2 Chr. 12:10), were still in use at the time of Israel's monarchy.

The next advance in metal technology came with the discovery of smelting to separate iron from its oxides. The ironworking process, which required fuel and heat, was slow to develop. Before 1200 B.C. iron was used mostly for jewelry and ceremonial weapons; however, there are a few examples of military use. An Accadian text from Nuzi in northern Mesopotamia, dating from about the 15th century B.C., gives evidence of a coat of scale armor, using iron scales, made for a horse. When the Israelites first arrived in Canaan, they were faced with the superiority of their opponents' iron-reinforced chariots (Judg. 1:19; 4:3).

Ironworking demanded the skill of a blacksmith. A letter of the Hittite king Hattusilis III, dating around 1250 B.C., shows that the Hittites had developed skills in the production of smelted iron. When Saul became Israel's king (1050 or 1020 B.C.), Philistine ironsmiths were able to control the actual working of iron in Canaan. They would sharpen the Hebrews' iron tools, but would not teach them to "make swords or spears" of iron (1 Sam. 13:19, 22).

Beth Horon, and another company turned *to* the
road of the border that overlooks the Valley of
Zeboim toward the wilderness.
19Now there was no blacksmith to be found
throughout all the land of Israel, for the
Philistines said, "Lest the Hebrews make swords
or spears." 20But all the Israelites would go down
to the Philistines to sharpen each man's plow-
share, his mattock, his ax, and his sickle; 21and
the charge for a sharpening was a pim[a] for the
plowshares, the mattocks, the forks, and the axes,
and to set the points of the goads. 22So it came
about, on the day of battle, that there was neither
sword nor spear found in the hand of any of the
people who *were* with Saul and Jonathan. But
they were found with Saul and Jonathan his son.
23And the garrison of the Philistines went
out to the pass of Michmash.

Jonathan Defeats the Philistines

14 1Now it happened one day that Jonathan
the son of Saul said to the young man
who bore his armor, "Come, let us go over to the
Philistines' garrison that *is* on the other side."
But he did not tell his father. 2And Saul was sit-
ting in the outskirts of Gibeah under a pome-
granate tree which *is* in Migron. The people who
were with him *were* about six hundred men. 3Ahi-
jah the son of Ahitub, Ichabod's brother, the son
of Phinehas, the son of Eli, the LORD's priest in
Shiloh, was wearing an ephod. But the people
did not know that Jonathan had gone.
4Between the passes, by which Jonathan
sought to go over to the Philistines' garrison,
there was a sharp rock on one side and a sharp
rock on the other side. And the name of one *was*
Bozez, and the name of the other Seneh. 5The
front of one faced northward opposite Mich-
mash, and the other southward opposite Gibeah.
6Then Jonathan said to the young man who
bore his armor, "Come, let us go over to the garri-
son of these uncircumcised; it may be that the
LORD will work for us. For nothing restrains the
LORD from saving by many or by few."
7So his armorbearer said to him, "Do all that
is in your heart. Go then; here I am with you, ac-
cording to your heart."
8Then Jonathan said, "Very well, let us cross
over to *these* men, and we will show ourselves to
them. 9If they say thus to us, 'Wait until we come
to you,' then we will stand still in our place and not
go up to them. 10But if they say thus, 'Come up to

Science & Technology

Although the word "iron" does not occur in 1 Sam. 13:19–22, the Philistines are represented as having a certain skill that the Hebrews lacked. The technology of bronze was by this time centuries old. Approximately 50 percent of weapons recovered by archaeologists from the era of David and Solomon are iron and 50 percent bronze. A hundred years earlier, 80 percent were bronze.

13:21 [a]About two-thirds shekel weight

us,' then we will go up. For the LORD has delivered them into our hand, and this *will be* a sign to us."

11So both of them showed themselves to the garrison of the Philistines. And the Philistines said, "Look, the Hebrews are coming out of the holes where they have hidden." 12Then the men of the garrison called to Jonathan and his armorbearer, and said, "Come up to us, and we will show you something."

Jonathan said to his armorbearer, "Come up after me, for the LORD has delivered them into the hand of Israel." 13And Jonathan climbed up on his hands and knees with his armorbearer after him; and they fell before Jonathan. And as he came after him, his armorbearer killed them. 14That first slaughter which Jonathan and his armorbearer made was about twenty men within about half an acre of land.[a]

15And there was trembling in the camp, in the field, and among all the people. The garrison and the raiders also trembled; and the earth quaked, so that it was a very great trembling. 16Now the watchmen of Saul in Gibeah of Benjamin looked, and *there* was the multitude, melting away; and they went here and there. 17Then Saul said to the people who *were* with him, "Now call the roll and see who has gone from us." And when they had called the roll, surprisingly, Jonathan and his armorbearer *were* not *there.* 18And Saul said to Ahijah, "Bring the ark[a] of God here" (for at that time the ark[b] of God was with the children of Israel). 19Now it happened, while Saul talked to the priest, that the noise which *was* in the camp of the Philistines continued to increase; so Saul said to the priest, "Withdraw your hand." 20Then Saul and all the people who *were* with him assembled, and they went to the battle; and indeed every man's sword was against his neighbor, *and there was* very great confusion. 21Moreover the Hebrews *who* were with the Philistines before that time, who went up with them into the camp *from the* surrounding *country,* they also joined the Israelites who *were* with Saul and Jonathan. 22Likewise all the men of Israel who had hidden in the mountains of Ephraim, *when* they heard that the Philistines fled, they also followed hard after them in the battle. 23So the LORD saved Israel that day, and the battle shifted to Beth Aven.

Saul's Rash Oath

24And the men of Israel were distressed that day, for Saul had placed the people under oath, saying, "Cursed *is* the man who eats *any* food until evening, before I have taken vengeance on my enemies." So none of the people tasted food. 25Now all *the people* of the land came to a forest; and there was honey on the ground. 26And when the people had come into the woods, there was the honey, dripping; but no one put his hand to his mouth, for the people feared the oath. 27But Jonathan had not heard his father charge the people with the oath; therefore he stretched out the end of the rod that *was* in his hand and dipped it in a honeycomb, and put his hand to his mouth; and his countenance brightened. 28Then one of the people said, "Your father strictly charged the people with an oath, saying, 'Cursed *is* the man who eats food this day.' " And the people were faint.

29But Jonathan said, "My father has troubled the land. Look now, how my countenance has brightened because I tasted a little of this honey. 30How much better if the people had eaten freely today of the spoil of their enemies which they found! For now would there not have been a much greater slaughter among the Philistines?"

31Now they had driven back the Philistines that day from Michmash to Aijalon. So the people were very faint. 32And the people rushed on the spoil, and took sheep, oxen, and calves, and slaughtered *them* on the ground; and the people ate *them* with the blood. 33Then they told Saul, saying, "Look, the people are sinning against the LORD by eating with the blood!"

So he said, "You have dealt treacherously; roll a large stone to me this day." 34Then Saul said, "Disperse yourselves among the people, and say to them, 'Bring me here every man's ox and every man's sheep, slaughter *them* here, and eat; and do not sin against the LORD by eating with the blood.' " So every one of the people brought his ox with him that night, and slaughtered *it* there. 35Then Saul built an altar to the LORD. This was the first altar that he built to the LORD.

36Now Saul said, "Let us go down after the Philistines by night, and plunder them until the morning light; and let us not leave a man of them."

And they said, "Do whatever seems good to you."

Then the priest said, "Let us draw near to God here."

37So Saul asked counsel of God, "Shall I go down after the Philistines? Will You deliver them into the hand of Israel?" But He did not answer him that day. 38And Saul said, "Come over here, all you chiefs of the people, and know and see what this sin was today. 39For *as* the LORD lives, who saves Israel, though it be in Jonathan my son, he shall surely die." But not a man among all the people answered him. 40Then he said to all Israel, "You be on one side, and my son Jonathan and I will be on the other side."

14:14 [a]Literally *half the area plowed by a yoke* (of oxen in a day)
14:18 [a]Following Masoretic Text, Targum, and Vulgate; Septuagint reads *ephod.* [b]Following Masoretic Text, Targum, and Vulgate; Septuagint reads *ephod.*

And the people said to Saul, "Do what seems good to you."

41Therefore Saul said to the LORD God of Israel, "Give a perfect *lot.*"[a] So Saul and Jonathan were taken, but the people escaped. 42And Saul said, "Cast *lots* between my son Jonathan and me." So Jonathan was taken. 43Then Saul said to Jonathan, "Tell me what you have done."

And Jonathan told him, and said, "I only tasted a little honey with the end of the rod that *was* in my hand. So now I must die!"

44Saul answered, "God do so and more also; for you shall surely die, Jonathan."

45But the people said to Saul, "Shall Jonathan die, who has accomplished this great deliverance in Israel? Certainly not! *As* the LORD lives, not one hair of his head shall fall to the ground, for he has worked with God this day." So the people rescued Jonathan, and he did not die.

46Then Saul returned from pursuing the Philistines, and the Philistines went to their own place.

Saul's Continuing Wars

47So Saul established his sovereignty over Israel, and fought against all his enemies on every side, against Moab, against the people of Ammon, against Edom, against the kings of Zobah, and against the Philistines. Wherever he turned, he harassed *them.*[a] 48And he gathered an army and attacked the Amalekites, and delivered Israel from the hands of those who plundered them.

49The sons of Saul were Jonathan, Jishui,[a] and Malchishua. And the names of his two daughters *were these:* the name of the firstborn Merab, and the name of the younger Michal. 50The name of Saul's wife *was* Ahinoam the daughter of Ahimaaz. And the name of the commander of his army *was* Abner the son of Ner, Saul's uncle. 51Kish *was* the father of Saul, and Ner the father of Abner *was* the son of Abiel.

52Now there was fierce war with the Philistines all the days of Saul. And when Saul saw any strong man or any valiant man, he took him for himself.

Saul Spares King Agag

15 1Samuel also said to Saul, "The LORD sent me to anoint you king over His people, over Israel. Now therefore, heed the voice of the words of the LORD. 2Thus says the LORD of hosts: 'I will punish Amalek *for* what he did to Israel, how he ambushed him on the way when he came up from Egypt. 3Now go and attack Amalek, and utterly destroy all that they have, and do not spare them. But kill both man and woman, infant and nursing child, ox and sheep, camel and donkey.' "

4So Saul gathered the people together and numbered them in Telaim, two hundred thousand foot soldiers and ten thousand men of Judah. 5And Saul came to a city of Amalek, and lay in wait in the valley.

6Then Saul said to the Kenites, "Go, depart, get down from among the Amalekites, lest I destroy you with them. For you showed kindness to all the children of Israel when they came up out of Egypt." So the Kenites departed from among the Amalekites. 7And Saul attacked the Amalekites, from Havilah all the way to Shur, which is east of Egypt. 8He also took Agag king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. 9But Saul and the people spared Agag and the best of the sheep, the oxen, the fatlings, the lambs, and all *that was* good, and were unwilling to utterly destroy them. But everything despised and worthless, that they utterly destroyed.

Religion & Worship
Samuel repeats God's demand that Amalek be destroyed (1 Sam. 15:3). The term for this decree in Hebrew is *herem,* meaning "devoted" or "banned." As a religious demand, it is absolute, although in fact the inhabitants of Canaan were not at any time entirely exterminated (Deut. 7:22; Judg. 1:27–36). Throughout history, many wars have had an obvious religious component.

Saul Rejected as King

10Now the word of the LORD came to Samuel, saying, 11"I greatly regret that I have set up Saul *as* king, for he has turned back from following Me, and has not performed My commandments." And it grieved Samuel, and he cried out to the LORD all night. 12So when Samuel rose early in the morning to meet Saul, it was told Samuel, saying, "Saul went to Carmel, and indeed, he set up a monument for himself; and he has gone on around, passed by, and gone down to Gilgal." 13Then Samuel went to Saul, and Saul said to him, "Blessed *are* you of the LORD! I have performed the commandment of the LORD."

14But Samuel said, "What then *is* this bleating of the sheep in my ears, and the lowing of the oxen which I hear?"

15And Saul said, "They have brought them from the Amalekites; for the people spared the best of the sheep and the oxen, to sacrifice to the LORD your God; and the rest we have utterly destroyed."

14:41 [a]Following Masoretic Text and Targum; Septuagint and Vulgate read *Why do You not answer Your servant today? If the injustice is with me or Jonathan my son, O LORD God of Israel, give proof; and if You say it is with Your people Israel, give holiness.* 14:47 [a]Septuagint and Vulgate read *prospered.*
14:49 [a]Called *Abinadab* in 1 Chronicles 8:33 and 9:39

16Then Samuel said to Saul, "Be quiet! And I
will tell you what the LORD said to me last night."
And he said to him, "Speak on."
17So Samuel said, "When you *were* little in
your own eyes, *were* you not head of the tribes of
Israel? And did not the LORD anoint you king over
Israel? 18Now the LORD sent you on a mission, and
said, 'Go, and utterly destroy the sinners, the
Amalekites, and fight against them until they are
consumed.' 19Why then did you not obey the voice
of the LORD? Why did you swoop down on the
spoil, and do evil in the sight of the LORD?"
20And Saul said to Samuel, "But I have
obeyed the voice of the LORD, and gone on the
mission on which the LORD sent me, and brought
back Agag king of Amalek; I have utterly destroyed the Amalekites. 21But the people took of
the plunder, sheep and oxen, the best of the
things which should have been utterly destroyed,
to sacrifice to the LORD your God in Gilgal."
22So Samuel said:

"Has the LORD *as great* delight in burnt
offerings and sacrifices,
As in obeying the voice of the LORD?
Behold, to obey is better than sacrifice,
And to heed than the fat of rams.
23 For rebellion *is as* the sin of witchcraft,
And stubbornness *is as* iniquity and idolatry.
Because you have rejected the word of the
LORD,
He also has rejected you from *being* king."

24Then Saul said to Samuel, "I have sinned,
for I have transgressed the commandment of the
LORD and your words, because I feared the people and obeyed their voice. 25Now therefore,
please pardon my sin, and return with me, that I
may worship the LORD."
26But Samuel said to Saul, "I will not return
with you, for you have rejected the word of the
LORD, and the LORD has rejected you from being
king over Israel."
27And as Samuel turned around to go away,
Saul seized the edge of his robe, and it tore. 28So
Samuel said to him, "The LORD has torn the kingdom of Israel from you today, and has given it to
a neighbor of yours, *who is* better than you.
29And also the Strength of Israel will not lie nor
relent. For He *is* not a man, that He should relent."
30Then he said, "I have sinned; *yet* honor me
now, please, before the elders of my people and
before Israel, and return with me, that I may
worship the LORD your God." 31So Samuel turned
back after Saul, and Saul worshiped the LORD.

32Then Samuel said, "Bring Agag king of
the Amalekites here to me." So Agag came to
him cautiously.
And Agag said, "Surely the bitterness of
death is past."
33But Samuel said, "As your sword has made
women childless, so shall your mother be childless among women." And Samuel hacked Agag
in pieces before the LORD in Gilgal.
34Then Samuel went to Ramah, and Saul
went up to his house at Gibeah of Saul. 35And
Samuel went no more to see Saul until the day of
his death. Nevertheless Samuel mourned for
Saul, and the LORD regretted that He had made
Saul king over Israel.

David Anointed King

16 1Now the LORD said to Samuel, "How long
will you mourn for Saul, seeing I have rejected him from reigning over Israel? Fill your
horn with oil, and go; I am sending you to Jesse
the Bethlehemite. For I have provided Myself a
king among his sons."
2And Samuel said, "How can I go? If Saul
hears *it,* he will kill me."
But the LORD said, "Take a heifer with you,
and say, 'I have come to sacrifice to the LORD.'
3Then invite Jesse to the sacrifice, and I will
show you what you shall do; you shall anoint for
Me the one I name to you."
4So Samuel did what the LORD said, and went
to Bethlehem. And the elders of the town trembled
at his coming, and said, "Do you come peaceably?"
5And he said, "Peaceably; I have come to sacrifice to the LORD. Sanctify yourselves, and come
with me to the sacrifice." Then he consecrated Jesse
and his sons, and invited them to the sacrifice.
6So it was, when they came, that he looked
at Eliab and said, "Surely the LORD's anointed *is*
before Him!"
7But the LORD said to Samuel, "Do not look
at his appearance or at his physical stature, because I have refused him. For *the LORD does* not
see as man sees;[a] for man looks at the outward
appearance, but the LORD looks at the heart."

TIME CAPSULE 	1169 to 1130 B.C.
1169	Sea Peoples depicted in horse-drawn carts
1157	Elamites capture Babylonia and destroy the Kassite dynasty
1133–1116	Nebuchadnezzar I rules 2nd Isin dynasty of Babylon
1130	Egyptians lose control of southern Canaan
1130	Final destruction of Mycenae

16:7 [a]Septuagint reads *For God does not see as man sees;* Targum reads *It is not by the appearance of a man;* Vulgate reads *Nor do I judge according to the looks of a man.*

8So Jesse called Abinadab, and made him
pass before Samuel. And he said, "Neither has
the LORD chosen this one." 9Then Jesse made
Shammah pass by. And he said, "Neither has the
LORD chosen this one." 10Thus Jesse made seven
of his sons pass before Samuel. And Samuel said
to Jesse, "The LORD has not chosen these." 11And
Samuel said to Jesse, "Are all the young men
here?" Then he said, "There remains yet the
youngest, and there he is, keeping the sheep."

And Samuel said to Jesse, "Send and bring
him. For we will not sit down[a] till he comes here."
12So he sent and brought him in. Now he *was*
ruddy, with bright eyes, and good-looking. And
the LORD said, "Arise, anoint him; for this *is* the
one!" 13Then Samuel took the horn of oil and
anointed him in the midst of his brothers; and the
Spirit of the LORD came upon David from that day
forward. So Samuel arose and went to Ramah.

A Distressing Spirit Troubles Saul

14But the Spirit of the LORD departed from
Saul, and a distressing spirit from the LORD trou-
bled him. 15And Saul's servants said to him,
"Surely, a distressing spirit from God is troubling
you. 16Let our master now command your ser-
vants, *who are* before you, to seek out a man *who
is* a skillful player on the harp. And it shall be
that he will play it with his hand when the dis-
tressing spirit from God is upon you, and you
shall be well."

17So Saul said to his servants, "Provide me now
a man who can play well, and bring *him* to me."
18Then one of the servants answered and
said, "Look, I have seen a son of Jesse the Bethle-
hemite, *who is* skillful in playing, a mighty man
of valor, a man of war, prudent in speech, and a
handsome person; and the LORD *is* with him."

19Therefore Saul sent messengers to Jesse,
and said, "Send me your son David, who *is* with
the sheep." 20And Jesse took a donkey *loaded
with* bread, a skin of wine, and a young goat, and
sent *them* by his son David to Saul. 21So David
came to Saul and stood before him. And he loved
him greatly, and he became his armorbearer.
22Then Saul sent to Jesse, saying, "Please let David
stand before me, for he has found favor in my
sight." 23And so it was, whenever the spirit from
God was upon Saul, that David would take a
harp and play *it* with his hand. Then Saul would
become refreshed and well, and the distressing
spirit would depart from him.

TRANSITION

The Shepherd's Psalm

Few of the psalms give any information about their historical context. Indeed, this is intentional: the psalms were designed for worship and were written to reflect the many different needs of many worshipers who would use them. The origination of the psalms in worship makes it difficult to place them in chronological order.

Although we cannot know exactly when Ps. 23 was composed, it is particularly appropriate to be read after 1 Sam. 16:14–23. With such a psalm the shepherd David might sing to his troubled, unstable king.

• **Psalm 23**

PSALM 23

The LORD the Shepherd of His People

A Psalm of David.

The LORD *is* my shepherd;
I shall not want.
2 He makes me to lie down in green pastures;
He leads me beside the still waters.
3 He restores my soul;
He leads me in the paths of righteousness
For His name's sake.

4 Yea, though I walk through the valley of
the shadow of death,
I will fear no evil;
For You *are* with me;
Your rod and Your staff, they comfort me.

5 You prepare a table before me in the
presence of my enemies;
You anoint my head with oil;
My cup runs over.
6 Surely goodness and mercy shall follow me
All the days of my life;
And I will dwell[a] in the house of the LORD
Forever.

16:11 [a]Following Septuagint and Vulgate; Masoretic Text reads *turn around;* Targum and Syriac read *turn away*.
Ps. 23:6 [a]Following Septuagint, Syriac, Targum, and Vulgate; Masoretic Text reads *return*.

TRANSITION

David in Saul's Court

David's arrival in Saul's court as musician and armorbearer (1 Sam. 16:14–23) is followed immediately by a second arrival, this time as the boy slayer of the Philistine giant (1 Sam. 17). Though some details of these two accounts are puzzling, such as why Saul does not seem to recognize his own armorbearer (1 Sam. 17:55), the "two arrivals" are appropriate to David's character. He will always be remembered as both a great warrior, the lion of Judah, and as the sweet singer of Israel, the man after God's own heart.

Saul's and David's victories over the Philistines gave heart to Israel, but the Philistines continued pressing inland. Saul would spend the rest of his life at war with them. That strain, along with his jealousy of David's popularity, helped to overset an already troubled mind.

• 1 Samuel 17:1—19:17

1 Samuel

David and Goliath

17 **:1** Now the Philistines gathered their armies together to battle, and were gathered at Sochoh, which *belongs* to Judah; they encamped between Sochoh and Azekah, in Ephes Dammim. 2And Saul and the men of Israel were gathered together, and they encamped in the Valley of Elah, and drew up in battle array against the Philistines. 3The Philistines stood on a mountain on one side, and Israel stood on a mountain on the other side, with a valley between them.

4And a champion went out from the camp of the Philistines, named Goliath, from Gath, whose height *was* six cubits and a span. 5*He had* a bronze helmet on his head, and he *was* armed with a coat of mail, and the weight of the coat *was* five thousand shekels of bronze. 6And *he had* bronze armor on his legs and a bronze javelin between his shoulders. 7Now the staff of his spear *was* like a weaver's beam, and his iron spearhead *weighed* six hundred shekels; and a shield-bearer went before him. 8Then he stood and cried out to the armies of Israel, and said to them, "Why have you come out to line up for battle? *Am* I not a Philistine, and you the servants of Saul? Choose a man for yourselves, and let him come down to me. 9If he is able to fight with me and kill me, then we will be your servants. But if I prevail against him and kill him, then you shall be our servants and serve us." 10And the Philistine said, "I defy the armies of Israel this day; give me a man, that we may fight together." 11When Saul and all Israel heard these words of the Philistine, they were dismayed and greatly afraid.

12Now David *was* the son of that Ephrathite of Bethlehem Judah, whose name *was* Jesse, and who had eight sons. And the man was old, advanced *in years,* in the days of Saul. 13The three oldest sons of Jesse had gone to follow Saul to the battle. The names of his three sons who went to the battle *were* Eliab the firstborn, next to him Abinadab, and the third Shammah. 14David *was* the youngest. And the three oldest followed Saul. 15But David occasionally went and returned from Saul to feed his father's sheep at Bethlehem.

16And the Philistine drew near and presented himself forty days, morning and evening.

17Then Jesse said to his son David, "Take now for your brothers an ephah of this dried *grain* and these ten loaves, and run to your brothers at the camp. 18And carry these ten cheeses to the captain of *their* thousand, and see how your brothers fare, and bring back news of them." 19Now Saul and they and all the men of Israel *were* in the Valley of Elah, fighting with the Philistines.

20So David rose early in the morning, left the sheep with a keeper, and took *the things* and went as Jesse had commanded him. And he came to the camp as the army was going out to the

How Big Is a Giant? (1 Sam. 17:4)

The height reported for the Philistine Goliath, "six cubits and a span" (1 Sam. 17:4), indicates a very big man: approximately 9 feet, 9 inches tall. If such a height seems tall now, it was much taller in ancient times. Biblical people averaged about 5 feet in height, judging from skeletons uncovered by archaeologists.

Other Old Testament sources offer a different measurement for Goliath's height. Some manuscripts of the Septuagint (the Greek Old Testament) and one of the Samuel manuscripts from the Dead Sea Scrolls read "*four* cubits and a span" in 1 Sam. 17:4. This height—about 6 feet, 9 inches—would still make Goliath a giant for David's time. It is difficult to know what caused the differing numbers of six cubits (9 feet) and four cubits (6 feet).

Some scholars have noticed a possible explanation in the Hebrew text. The Hebrew words for "six hundred" (17:7), a few lines below the "six cubits" line, look very similar to the Hebrew words for "six cubits." They suppose that the eye of an early copyist accidentally caught sight of "six hundred," and the similarity of those words in Hebrew caused him to write "six" instead of "four" with "cubits." In this way, "six cubits" may have replaced "four cubits," making Goliath appear to be 9 feet, 9 inches tall, when he was still a giant at 6 feet, 6 inches.

It cannot be known which of these manuscripts preserves the original number. Nevertheless, the youth David (1 Sam. 17:33) faced an opponent who, at either height, was truly a giant among warriors of his day.

Is the Armor Too Big, or the Crown? (1 Sam. 17:38–40)

There was more to Saul's offer of the royal armor and sword to David than meets the eye (1 Sam. 17:38, 39). Positions of authority in the ancient world were marked by formal insignia, or by special clothing. Even more important, the ruler's weapon, usually a sword, was seen as a gift of the deities and a mark of their favor toward the bearer as the legitimate ruler.

So when Saul offered David his armor, he would have been understood by Israelite culture as offering David his own position as king of Israel. The transfer of clothing signified a transfer of status. Elsewhere in the Bible, Elijah called Elisha to replace him as God's primary prophet simply by throwing his mantle upon his successor (1 Kin. 19:19).

Saul's sword was the mark of his position as defender of Israel; when the sword was given to David, Saul's kingship went with it. But David could not wear the armor or the sword; he was not ready to rule, even though he already had the favor of God and the courage to defend Israel. By returning the military gear, David showed that he did not intend to replace Saul as king. He held to this position firmly, even later avoiding confrontation with Saul (1 Sam. 24:6, 7).

Eventually, however, David would be king. When Saul's son Jonathan covenanted with David, the transfer of clothing and armor was repeated, but with a different result (1 Sam. 18:1–4).

fight and shouting for the battle. 21For Israel and
the Philistines had drawn up in battle array,
army against army. 22And David left his supplies
in the hand of the supply keeper, ran to the
army, and came and greeted his brothers. 23Then
as he talked with them, there was the champion,
the Philistine of Gath, Goliath by name, coming
up from the armies of the Philistines; and he
spoke according to the same words. So David
heard *them.* 24And all the men of Israel, when
they saw the man, fled from him and were dread-
fully afraid. 25So the men of Israel said, "Have
you seen this man who has come up? Surely he
has come up to defy Israel; and it shall be *that* the
man who kills him the king will enrich with great
riches, will give him his daughter, and give his
father's house exemption *from taxes* in Israel."

26Then David spoke to the men who stood
by him, saying, "What shall be done for the man
who kills this Philistine and takes away the re-
proach from Israel? For who *is* this uncircum-
cised Philistine, that he should defy the armies of
the living God?"

27And the people answered him in this man-
ner, saying, "So shall it be done for the man who
kills him."

28Now Eliab his oldest brother heard when
he spoke to the men; and Eliab's anger was
aroused against David, and he said, "Why did
you come down here? And with whom have you
left those few sheep in the wilderness? I know
your pride and the insolence of your heart, for
you have come down to see the battle."

29And David said, "What have I done now?
Is there not a cause?" 30Then he turned from him
toward another and said the same thing; and
these people answered him as the first ones *did.*

31Now when the words which David spoke
were heard, they reported *them* to Saul; and he
sent for him. 32Then David said to Saul, "Let no
man's heart fail because of him; your servant
will go and fight with this Philistine."

33And Saul said to David, "You are not able to
go against this Philistine to fight with him; for you
are a youth, and he a man of war from his youth."

34But David said to Saul, "Your servant used
to keep his father's sheep, and when a lion or a
bear came and took a lamb out of the flock, 35I
went out after it and struck it, and delivered *the
lamb* from its mouth; and when it arose against
me, I caught *it* by its beard, and struck and killed
it. 36Your servant has killed both lion and bear;
and this uncircumcised Philistine will be like one
of them, seeing he has defied the armies of the
living God." 37Moreover David said, "The LORD,
who delivered me from the paw of the lion and
from the paw of the bear, He will deliver me from
the hand of this Philistine."

And Saul said to David, "Go, and the LORD
be with you!"

38So Saul clothed David with his armor, and
he put a bronze helmet on his head; he also
clothed him with a coat of mail. 39David fastened
his sword to his armor and tried to walk, for he
had not tested *them.* And David said to Saul, "I
cannot walk with these, for I have not tested
them." So David took them off.

40Then he took his staff in his hand; and he
chose for himself five smooth stones from the
brook, and put them in a shepherd's bag, in a
pouch which he had, and his sling was in his
hand. And he drew near to the Philistine. 41So the

Science & Technology

The description of Goliath's spear emphasizes his skill as a warrior (1 Sam. 17:7). In Homer, the "huge and heavy" spear of the heroic warrior is the proverbial indicator of strength on the battlefield. Hector's spear was 17 feet long. Soldiers of the Roman Empire used a throwing spear that came in light and heavy versions. The heavy version reportedly had a diameter of 3 inches.

Philistine came, and began drawing near to David, and the man who bore the shield *went* before him. 42And when the Philistine looked about and saw David, he disdained him; for he was *only* a youth, ruddy and good-looking. 43So the Philistine said to David, "*Am* I a dog, that you come to me with sticks?" And the Philistine cursed David by his gods. 44And the Philistine said to David, "Come to me, and I will give your flesh to the birds of the air and the beasts of the field!"

45Then David said to the Philistine, "You come to me with a sword, with a spear, and with a javelin. But I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have defied. 46This day the LORD will deliver you into my hand, and I will strike you and take your head from you. And this day I will give the carcasses of the camp of the Philistines to the birds of the air and the wild beasts of the earth, that all the earth may know that there is a God in Israel. 47Then all this assembly shall know that the LORD does not save with sword and spear; for the battle *is* the LORD's, and He will give you into our hands."

48So it was, when the Philistine arose and came and drew near to meet David, that David hurried and ran toward the army to meet the Philistine. 49Then David put his hand in his bag and took out a stone; and he slung *it* and struck the Philistine in his forehead, so that the stone sank into his forehead, and he fell on his face to the earth. 50So David prevailed over the Philistine with a sling and a stone, and struck the Philistine and killed him. But *there was* no sword in the hand of David. 51Therefore David ran and stood over the Philistine, took his sword and drew it out of its sheath and killed him, and cut off his head with it.

And when the Philistines saw that their champion was dead, they fled. 52Now the men of Israel and Judah arose and shouted, and pursued the Philistines as far as the entrance of the valley[a] and to the gates of Ekron. And the wounded of the Philistines fell along the road to Shaaraim, even as far as Gath and Ekron. 53Then the children of Israel returned from chasing the Philistines, and they plundered their tents. 54And David took the head of the Philistine and brought it to Jerusalem, but he put his armor in his tent.

55When Saul saw David going out against the Philistine, he said to Abner, the commander of the army, "Abner, whose son *is* this youth?"

And Abner said, "As your soul lives, O king, I do not know."

56So the king said, "Inquire whose son this young man *is*."

57Then, as David returned from the slaughter of the Philistine, Abner took him and brought him before Saul with the head of the Philistine in his hand. 58And Saul said to him, "Whose son *are* you, young man?"

So David answered, "*I am* the son of your servant Jesse the Bethlehemite."

Saul Resents David

18 1Now when he had finished speaking to Saul, the soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul. 2Saul took him that day, and would not let him go home to his father's house anymore. 3Then Jonathan and David made a covenant, because he loved him as his own soul. 4And Jonathan took off the robe that *was* on him and gave it to David, with his armor, even to his sword and his bow and his belt.

5So David went out wherever Saul sent him, *and* behaved wisely. And Saul set him over the men of war, and he was accepted in the sight of all the people and also in the sight of Saul's servants. 6Now it had happened as they were coming

17:52 [a]Following Masoretic Text, Syriac, Targum, and Vulgate; Septuagint reads *Gath*.

Jonathan Transfers Claim to the Throne (1 Sam. 18:1–4)

After he killed Goliath, David became a member of Saul's court. Jonathan, Saul's son and heir, took an immediate liking to David and saw this new friend as an equal. This, as it turns out, was central to the rise of David to the throne.

When Saul had offered David his armor and sword (1 Sam. 17:38, 39), David returned them. Now Jonathan handed over to David his robe and his military gear, including his sword and bow (1 Sam. 18:4). As with Saul's offer, Jonathan's offer entailed more than the clothes.

With David's acceptance of the sword of Jonathan, David became who Jonathan was. David was now the heir apparent to the throne of Israel. Jonathan was already an acknowledged military leader by this time; David is described as still a young man (17:58). But in this action the already established heir, Jonathan, acknowledged that God's decision had been made: David was to rule rather than himself, and he was willing to step aside.

Both Saul and Jonathan knew what had happened with this transfer of royal insignia (1 Sam. 20:30, 31). Saul began sending out David to battles he had previously fought himself or had sent Jonathan to fight (18:5). After this time, in another indication of David's new status, Saul began to refer to David as "my son" (1 Sam. 24:16; 26:21).

home, when David was returning from the slaughter of the Philistine, that the women had come out of all the cities of Israel, singing and dancing, to meet King Saul, with tambourines, with joy, and with musical instruments. 7So the women sang as they danced, and said:

"Saul has slain his thousands,
And David his ten thousands."

8Then Saul was very angry, and the saying displeased him; and he said, "They have ascribed to David ten thousands, and to me they have ascribed *only* thousands. Now *what* more can he have but the kingdom?" 9So Saul eyed David from that day forward.

10And it happened on the next day that the distressing spirit from God came upon Saul, and he prophesied inside the house. So David played *music* with his hand, as at other times; but *there was* a spear in Saul's hand. 11And Saul cast the spear, for he said, "I will pin David to the wall!" But David escaped his presence twice.

12Now Saul was afraid of David, because the Lord was with him, but had departed from Saul. 13Therefore Saul removed him from his presence, and made him his captain over a thousand; and he went out and came in before the people. 14And David behaved wisely in all his ways, and the Lord *was* with him. 15Therefore, when Saul saw that he behaved very wisely, he was afraid of him. 16But all Israel and Judah loved David, because he went out and came in before them.

Marriage & Family
The dowry or bride-price is a feature of traditional cultures. Sometimes the bride is accompanied by a gift from her father, and other times the prospective husband must give a gift to the father. Instead of a dowry, Saul requests that David present to him the tokens of a victory against their national enemy, the Philistines (1 Sam. 18:25).

David Marries Michal

17Then Saul said to David, "Here is my older daughter Merab; I will give her to you as a wife. Only be valiant for me, and fight the Lord's battles." For Saul thought, "Let my hand not be against him, but let the hand of the Philistines be against him."

18So David said to Saul, "Who *am* I, and what *is* my life *or* my father's family in Israel, that I should be son-in-law to the king?" 19But it happened at the time when Merab, Saul's daughter, should have been given to David, that she was given to Adriel the Meholathite as a wife.

20Now Michal, Saul's daughter, loved David. And they told Saul, and the thing pleased him. 21So Saul said, "I will give her to him, that she may be a snare to him, and that the hand of the Philistines may be against him." Therefore Saul said to David a second time, "You shall be my son-in-law today."

22And Saul commanded his servants, "Communicate with David secretly, and say, 'Look, the king has delight in you, and all his servants love you. Now therefore, become the king's son-in-law.' "

23So Saul's servants spoke those words in the hearing of David. And David said, "Does it seem to you *a* light *thing* to be a king's son-in-law, seeing I *am* a poor and lightly esteemed man?" 24And the servants of Saul told him, saying, "In this manner David spoke."

25Then Saul said, "Thus you shall say to David: 'The king does not desire any dowry but one hundred foreskins of the Philistines, to take vengeance on the king's enemies.' " But Saul thought to make David fall by the hand of the Philistines. 26So when his servants told David these words, it pleased David well to become the king's son-in-law. Now the days had not expired; 27therefore David arose and went, he and his men, and killed two hundred men of the Philistines. And David brought their foreskins, and they gave them in

full count to the king, that he might become the king's son-in-law. Then Saul gave him Michal his daughter as a wife.

28Thus Saul saw and knew that the LORD *was* with David, and *that* Michal, Saul's daughter, loved him; 29and Saul was still more afraid of David. So Saul became David's enemy continually. 30Then the princes of the Philistines went out *to war.* And so it was, whenever they went out, *that* David behaved more wisely than all the servants of Saul, so that his name became highly esteemed.

Saul Persecutes David

19 1Now Saul spoke to Jonathan his son and to all his servants, that they should kill David; but Jonathan, Saul's son, delighted greatly in David. 2So Jonathan told David, saying, "My father Saul seeks to kill you. Therefore please be on your guard until morning, and stay in a secret *place* and hide. 3And I will go out and stand beside my father in the field where you *are,* and I will speak with my father about you. Then what I observe, I will tell you."

4Thus Jonathan spoke well of David to Saul his father, and said to him, "Let not the king sin against his servant, against David, because he has not sinned against you, and because his works *have been* very good toward you. 5For he took his life in his hands and killed the Philistine, and the LORD brought about a great deliverance for all Israel. You saw *it* and rejoiced. Why then will you sin against innocent blood, to kill David without a cause?"

6So Saul heeded the voice of Jonathan, and Saul swore, "*As* the LORD lives, he shall not be killed." 7Then Jonathan called David, and Jonathan told him all these things. So Jonathan brought David to Saul, and he was in his presence as in times past.

8And there was war again; and David went out and fought with the Philistines, and struck them with a mighty blow, and they fled from him.

9Now the distressing spirit from the LORD came upon Saul as he sat in his house with his spear in his hand. And David was playing *music* with *his* hand. 10Then Saul sought to pin David to the wall with the spear, but he slipped away from Saul's presence; and he drove the spear into the wall. So David fled and escaped that night.

11Saul also sent messengers to David's house to watch him and to kill him in the morning. And Michal, David's wife, told him, saying, "If you do not save your life tonight, tomorrow you will be killed." 12So Michal let David down through a window. And he went and fled and escaped. 13And Michal took an image and laid *it* in the bed, put a cover of goats' *hair* for his head, and covered *it* with clothes. 14So when Saul sent messengers to take David, she said, "He *is* sick."

15Then Saul sent the messengers *back* to see David, saying, "Bring him up to me in the bed, that I may kill him." 16And when the messengers had come in, there was the image in the bed, with a cover of goats' *hair* for his head. 17Then Saul said to Michal, "Why have you deceived me like this, and sent my enemy away, so that he has escaped?"

And Michal answered Saul, "He said to me, 'Let me go! Why should I kill you?' "

TRANSITION

Protection in the Night

While the language of the psalms themselves does not describe specific historical events, a few psalms have superscriptions that assign them to a particular historical context. These superscriptions are clearly separate from the actual psalm, and many scholars believe that they were added long after the original compositions.

Whether they were original to the psalms or were added later, the superscriptions do associate some psalms with specific events. They may indicate how certain psalms were understood or used by Israelites in worship and devotion. For that reason, psalms have been placed so as to preserve the associations of the superscriptions. Thus Ps. 59 was associated with Saul's attempt to capture David at his own house (1 Sam. 19:15).

• **Psalm 59**

PSALM 59

The Assured Judgment of the Wicked

To the Chief Musician. Set to "Do Not Destroy."[a] A Michtam of David when Saul sent men, and they watched the house in order to kill him.

Deliver me from my enemies, O my God;
Defend me from those who rise up against me.
2 Deliver me from the workers of iniquity,
And save me from bloodthirsty men.

3 For look, they lie in wait for my life;
The mighty gather against me,
Not *for* my transgression nor *for* my sin, O LORD.
4 They run and prepare themselves through no fault *of mine.*

Awake to help me, and behold!
5 You therefore, O LORD God of hosts, the God of Israel,

59:title [a]Hebrew *Al Tashcheth*

Awake to punish all the nations;
Do not be merciful to any wicked
transgressors. Selah

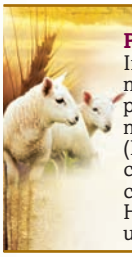
6 At evening they return,
They growl like a dog,
And go all around the city.
7 Indeed, they belch with their mouth;
Swords *are* in their lips;
For *they say,* "Who hears?"

8 But You, O LORD, shall laugh at them;
You shall have all the nations in derision.
9 I will wait for You, O You his Strength;[a]
For God *is* my defense.
10 My God of mercy[a] shall come to meet me;
God shall let me see *my desire* on my
enemies.

11 Do not slay them, lest my people forget;
Scatter them by Your power,
And bring them down,
O Lord our shield.
12 *For* the sin of their mouth *and* the words
of their lips,
Let them even be taken in their pride,
And for the cursing and lying *which* they
speak.
13 Consume *them* in wrath, consume *them,*
That they *may* not *be;*
And let them know that God rules in Jacob
To the ends of the earth. Selah

14 And at evening they return,
They growl like a dog,
And go all around the city.
15 They wander up and down for food,
And howl[a] if they are not satisfied.

16 But I will sing of Your power;
Yes, I will sing aloud of Your mercy in the
morning;
For You have been my defense
And refuge in the day of my trouble.
17 To You, O my Strength, I will sing praises;
For God *is* my defense,
My God of mercy.



Plants & Animals
In the ancient Near East most dogs were not pets but wild dogs. They made their presence known at night, when there was no traffic or crowds to keep them away (Ps. 59:14). Since they ate whatever they could find, their diet was unclean and could even include dead bodies or blood. Having paws, they were considered unclean for food or sacrifice (Lev. 11:27).

TRANSITION

David Flees from Saul

As David's popularity grows, even within Saul's inner circle, so does Saul's jealousy. The break is inevitable; David flees. Although he is a fugitive, he somehow keeps his influential supporters, among whom are Samuel (1 Sam. 19:18), Jonathan (Saul's son and heir, 20:1–42), and the priest Ahimelech (21:1–9).

Ahimelech's son, Abiathar, became one of David's primary supporters. Many years later the Gospel of Mark would refer to the event described in 1 Sam. 21, but instead of mentioning Ahimelech, it would use the better known name of the son, Abiathar (Mark 2:23–28).

• **1 Samuel 19:18—21:15**

1 Samuel

19 **:18** So David fled and escaped, and went to Samuel at Ramah, and told him all that Saul had done to him. And he and Samuel went and stayed in Naioth. 19 Now it was told Saul, saying, "Take note, David *is* at Naioth in Ramah!" 20 Then Saul sent messengers to take David. And when they saw the group of prophets prophesying, and Samuel standing *as* leader over them, the Spirit of God came upon the messengers of Saul, and they also prophesied. 21 And when Saul was told, he sent other messengers, and they prophesied likewise. Then Saul sent messengers again the third time, and they prophesied also. 22 Then he also went to Ramah, and came to the great well that *is* at Sechu. So he asked, and said, "Where *are* Samuel and David?"

And *someone* said, "Indeed *they are* at Naioth in Ramah." 23 So he went there to Naioth in Ramah. Then the Spirit of God was upon him also, and he went on and prophesied until he came to Naioth in Ramah. 24 And he also stripped off his clothes and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Therefore they say, "*Is* Saul also among the prophets?"[a]

Jonathan's Loyalty to David

20 1 Then David fled from Naioth in Ramah, and went and said to Jonathan, "What have I done? What *is* my iniquity, and what *is* my sin before your father, that he seeks my life?"

2 So Jonathan said to him, "By no means! You shall not die! Indeed, my father will do nothing

59:9 [a]Following Masoretic Text and Syriac; some Hebrew manuscripts, Septuagint, Targum, and Vulgate read *my Strength.* 59:10 [a]Following Qere; some Hebrew manuscripts, Septuagint, and Vulgate read *My God, His mercy;* Kethib, some Hebrew manuscripts and Targum read *O God, my mercy;* Syriac reads *O God, Your mercy.* 59:15 [a]Following Septuagint and Vulgate; Masoretic Text, Syriac, and Targum read *spend the night.*
1 Sam. 19:24 [a]Compare 1 Samuel 10:12

Months of the Yearly Calendar (1 Sam. 20:5–24)

In Israel, the New Moon was an important festival. So important that Israelites expected this festival to continue in the new earth where all people will enjoy companionship with Yahweh (Is. 66:23).

The "New Moon" festival resulted from the practice of beginning a new month based on a new moon, the sighting of the first visible crescent of the moon. Virtually every society in the Near East marked their months by the new moon, Egypt being an exception. Since the actual amount of time occurring between new moons is more than 29 days, but less than 30 days, some months contained 29 days, and others 30. The time was determined by visual observation.

Most nations kept track of their years following an agricultural agenda with spring serving as the beginning of the year. The problem was that one year (12 months) of 29- or 30-day months quickly leads to a New Year's day out-of-sync with spring (12 months x 29½ days = 354 days in a year). Thus, in Babylon, on an irregular basis a king would add a 13th month to the year to adjust the New Year's day to the beginning of the spring season. By about 500 B.C. the Babylonians had worked out a regular 19-year cycle to regulate this correspondence.

How the problem was handled in Israel is not known. What is known is that very early in Israel's history, the New Moon day had become a monthly religious festival (1 Sam. 20:5, 18, 24). The importance of this day is suggested by its description as a "solemn feast day" (Ps. 81:3), and the claim that the New Moon festival was a "statute for Israel" (81:4). No wonder the prophet Amos complained about those who waited anxiously for the New Moon day to pass, so they could return to their regular business (Amos 8:5).

either great or small without first telling me. And why should my father hide this thing from me? It *is* not *so!*"

3Then David took an oath again, and said, "Your father certainly knows that I have found favor in your eyes, and he has said, 'Do not let Jonathan know this, lest he be grieved.' But truly, *as* the LORD lives and *as* your soul lives, *there is* but a step between me and death."

4So Jonathan said to David, "Whatever you yourself desire, I will do *it* for you."

5And David said to Jonathan, "Indeed tomorrow *is* the New Moon, and I should not fail to sit with the king to eat. But let me go, that I may hide in the field until the third *day* at evening. 6If your father misses me at all, then say, 'David earnestly asked *permission* of me that he might run over to Bethlehem, his city, for *there is* a yearly sacrifice there for all the family.' 7If he says thus: '*It is* well,' your servant will be safe. But if he is very angry, be sure that evil is determined by him. 8Therefore you shall deal kindly with your servant, for you have brought your servant into a covenant of the LORD with you. Nevertheless, if there is iniquity in me, kill me yourself, for why should you bring me to your father?"

9But Jonathan said, "Far be it from you! For if I knew certainly that evil was determined by my father to come upon you, then would I not tell you?"

10Then David said to Jonathan, "Who will tell me, or what *if* your father answers you roughly?"

11And Jonathan said to David, "Come, let us go out into the field." So both of them went out into the field. 12Then Jonathan said to David: "The LORD God of Israel *is witness!* When I have sounded out my father sometime tomorrow, *or* the third *day,* and indeed *there is* good toward David, and I do not send to you and tell you, 13may the LORD do so and much more to Jonathan. But if it pleases my father *to do* you evil, then I will report it to you and send you away, that you may go in safety. And the LORD be with you as He has been with my father. 14And you shall not only show me the kindness of the LORD while I still live, that I may not die; 15but you shall not cut off your kindness from my house forever, no, not when the LORD has cut off every one of the enemies of David from the face of the earth." 16So Jonathan made *a covenant* with the house of David, *saying,* "Let the LORD require *it* at the hand of David's enemies."

17Now Jonathan again caused David to vow, because he loved him; for he loved him as he loved his own soul. 18Then Jonathan said to David, "Tomorrow *is* the New Moon; and you will be missed, because your seat will be empty. 19And *when* you have stayed three days, go down quickly and come to the place where you hid on the day of the deed; and remain by the stone Ezel. 20Then I will shoot three arrows to the side, as though I shot at a target; 21and there I will send a lad, *saying,* 'Go, find the arrows.' If I expressly say to the lad, 'Look, the arrows *are* on this side of you; get them and come'—then, as the LORD lives, *there is* safety for you and no

TIME CAPSULE 	1125 to 1120 B.C.
1125	Deborah composes her song of victory over Sisera (Judg. 5)
1125	Archaeological remains at Shechem show Abimelech's destruction of the city and its tower (Judg. 9:45–49)
1120	Nebuchadnezzar I conquers Elam and returns statue of Marduk
1120	Babylonian temple of Esagil renovated and Marduk proclaimed king of the gods

harm. 22But if I say thus to the young man,
'Look, the arrows *are* beyond you'—go your way,
for the LORD has sent you away. 23And as for the
matter which you and I have spoken of, indeed
the LORD *be* between you and me forever."

24Then David hid in the field. And when the
New Moon had come, the king sat down to eat
the feast. 25Now the king sat on his seat, as at
other times, on a seat by the wall. And Jonathan
arose,[a] and Abner sat by Saul's side, but David's
place was empty. 26Nevertheless Saul did not say
anything that day, for he thought, "Something
has happened to him; he *is* unclean, surely he *is*
unclean." 27And it happened the next day, the
second *day* of the month, that David's place was
empty. And Saul said to Jonathan his son, "Why
has the son of Jesse not come to eat, either yesterday or today?"

28So Jonathan answered Saul, "David
earnestly asked *permission* of me *to go* to Bethlehem. 29And he said, 'Please let me go, for our
family has a sacrifice in the city, and my brother
has commanded me *to be there.* And now, if I
have found favor in your eyes, please let me get
away and see my brothers.' Therefore he has not
come to the king's table."

30Then Saul's anger was aroused against
Jonathan, and he said to him, "You son of a perverse, rebellious *woman!* Do I not know that you
have chosen the son of Jesse to your own shame
and to the shame of your mother's nakedness?
31For as long as the son of Jesse lives on the
earth, you shall not be established, nor your
kingdom. Now therefore, send and bring him to
me, for he shall surely die."

32And Jonathan answered Saul his father,
and said to him, "Why should he be killed? What
has he done?" 33Then Saul cast a spear at him to
kill him, by which Jonathan knew that it was determined by his father to kill David.

34So Jonathan arose from the table in fierce
anger, and ate no food the second day of the
month, for he was grieved for David, because his
father had treated him shamefully.

35And so it was, in the morning, that Jonathan went out into the field at the time appointed
with David, and a little lad *was* with him. 36Then
he said to his lad, "Now run, find the arrows
which I shoot." As the lad ran, he shot an arrow
beyond him. 37When the lad had come to the place
where the arrow was which Jonathan had shot,
Jonathan cried out after the lad and said, "*Is* not
the arrow beyond you?" 38And Jonathan cried out
after the lad, "Make haste, hurry, do not delay!" So
Jonathan's lad gathered up the arrows and came
back to his master. 39But the lad did not know
anything. Only Jonathan and David knew of the
matter. 40Then Jonathan gave his weapons to his
lad, and said to him, "Go, carry *them* to the city."

41As soon as the lad had gone, David arose
from *a place* toward the south, fell on his face to
the ground, and bowed down three times. And
they kissed one another; and they wept together,
but David more so. 42Then Jonathan said to David, "Go in peace, since we have both sworn in
the name of the LORD, saying, 'May the LORD be
between you and me, and between your descendants and my descendants, forever.' " So he arose
and departed, and Jonathan went into the city.

David and the Holy Bread

21 1Now David came to Nob, to Ahimelech
the priest. And Ahimelech was afraid
when he met David, and said to him, "Why *are*
you alone, and no one is with you?"

2So David said to Ahimelech the priest, "The
king has ordered me on some business, and said
to me, 'Do not let anyone know anything about
the business on which I send you, or what I have
commanded you.' And I have directed *my* young
men to such and such a place. 3Now therefore,

20:25 [a]Following Masoretic Text, Syriac, Targum, and Vulgate; Septuagint reads *he sat across from Jonathan.*

The Valley of Elah

what have you on hand? Give *me* five *loaves of* bread in my hand, or whatever can be found."

4And the priest answered David and said, "*There is* no common bread on hand; but there is holy bread, if the young men have at least kept themselves from women."

5Then David answered the priest, and said to him, "Truly, women *have been* kept from us about three days since I came out. And the vessels of the young men are holy, and *the bread is* in effect common, even though it was consecrated in the vessel this day."

6So the priest gave him holy *bread;* for there was no bread there but the showbread which had been taken from before the LORD, in order to put hot bread *in its place* on the day when it was taken away.

7Now a certain man of the servants of Saul *was* there that day, detained before the LORD. And his name *was* Doeg, an Edomite, the chief of the herdsmen who *belonged* to Saul.

8And David said to Ahimelech, "Is there not here on hand a spear or a sword? For I have brought neither my sword nor my weapons with me, because the king's business required haste."

9So the priest said, "The sword of Goliath the Philistine, whom you killed in the Valley of Elah, there it is, wrapped in a cloth behind the ephod. If you will take that, take *it.* For *there is* no other except that one here."

And David said, "*There is* none like it; give it to me."

David Flees to Gath

10Then David arose and fled that day from before Saul, and went to Achish the king of Gath. 11And the servants of Achish said to him, "*Is* this not David the king of the land? Did they not sing of him to one another in dances, saying:

'Saul has slain his thousands,
And David his ten thousands'?"[a]

12Now David took these words to heart, and was very much afraid of Achish the king of Gath. 13So he changed his behavior before them, pretended madness in their hands, scratched on the doors of the gate, and let his saliva fall down on his beard. 14Then Achish said to his servants, "Look, you see the man is insane. Why have you brought him to me? 15Have I need of madmen, that you have brought this *fellow* to play the madman in my presence? Shall this *fellow* come into my house?"

21:11 [a]Compare 1 Samuel 18:7

Ps. 56:title [a]Hebrew *Jonath Elem Rechokim*

TRANSITION

Among the Philistines at Gath

Two psalms have superscriptions that associate them with David's sojourn at Gath. The superscription to Ps. 56 remembers the time when the Philistines captured David. The superscription to Ps. 34 even mentions David's pretended madness before the Philistine king.

The name of the Philistine king in Ps. 34 is Abimelech. In 1 Sam. 21:10–15 where this incident is reported, the king's name is given as Achish. Possibly "Abimelech" was a title or throne name used for all kings of the Philistine regions. The city of Gerar, which was a Philistine city after about 1200 B.C., shows a King Abimelech in the patriarchal stories of Abraham (Gen. 20:2) and of his son Isaac (Gen. 26:1, where Abimelech is even called "king of the Philistines"). The name "Abimelech" is translated "my father, the king" or "father of the king," an appropriate meaning for a throne name.

• **Psalms 56; 34**

PSALM 56

Prayer for Relief from Tormentors

To the Chief Musician. Set to "The Silent Dove in Distant Lands."[a] A Michtam of David when the Philistines captured him in Gath.

Be merciful to me, O God, for man would swallow me up;
Fighting all day he oppresses me.
2 My enemies would hound *me* all day,
For *there are* many who fight against me, O Most High.

3 Whenever I am afraid,
I will trust in You.
4 In God (I will praise His word),
In God I have put my trust;
I will not fear.
What can flesh do to me?

5 All day they twist my words;
All their thoughts *are* against me for evil.
6 They gather together,
They hide, they mark my steps,
When they lie in wait for my life.
7 Shall they escape by iniquity?
In anger cast down the peoples, O God!

8 You number my wanderings;
Put my tears into Your bottle;
Are they not in Your book?
9 When I cry out *to You,*
Then my enemies will turn back;
This I know, because God *is* for me.

Angel: Messenger and Presence of God (Ps. 34:7)

Angels do the will of God. Both the Hebrew and Greek words for "angel" mean "messenger." In the ancient Near East the divine realm was viewed in terms of the structure of human society, and angels were the lowest level of society—the slave messengers. These lowest denizens of heaven did only what they were commanded to do by their superiors.

While other ancient Near Eastern cultures believed in pantheons of gods, the official religion of Israel accepted no other divine beings than God, save the angels. The gods of the pantheons could disagree with and disobey the authoritative deities of their own divine hierarchy. The psalmists, though, knew of no disagreement in heaven, since God is in control of all divine beings (Ps. 89:6, 7). The angels do the work of heaven in harmony with the will of God.

In narratives of the Bible and of the texts from Ugarit (1400–1200 B.C.), divine messengers carry messages in the form of living letters. The messengers repeat word for word what they are told to report to other gods or to humans. In this way the message given by an angel in the name of another deity was indeed the very words of the deity who sent the messenger.

An angel of any given deity was so closely associated with the god as to represent the actual presence of the god. Thus, as Moses experienced at the burning bush (Ex. 3:2–4), to speak with an angel was actually to speak with the deity. The Bible presents a similar situation with the activity of angels. Since the messenger could do only as ordered by God, whatever an angel did in the name of God was done by God. So in Israel's psalms, it is God who protects the faithful, even though the actual divine being standing guard is God's angel (Ps. 34:7).

10 In God (I will praise *His* word),
In the LORD (I will praise *His* word),
11 In God I have put my trust;
I will not be afraid.
What can man do to me?

12 Vows *made* to You *are binding* upon me,
O God;
I will render praises to You,
13 For You have delivered my soul from death.
Have You not *kept* my feet from falling,
That I may walk before God
In the light of the living?

PSALM 34

The Happiness of Those Who Trust in God

A Psalm of David when he pretended madness before Abimelech, who drove him away, and he departed.

I will bless the LORD at all times;
His praise *shall* continually *be* in my mouth.
2 My soul shall make its boast in the LORD;
The humble shall hear *of it* and be glad.
3 Oh, magnify the LORD with me,
And let us exalt His name together.

4 I sought the LORD, and He heard me,
And delivered me from all my fears.
5 They looked to Him and were radiant,
And their faces were not ashamed.
6 This poor man cried out, and the LORD
heard *him,*
And saved him out of all his troubles.
7 The angel[a] of the LORD encamps all around
those who fear Him,
And delivers them.

8 Oh, taste and see that the LORD *is* good;
Blessed *is* the man *who* trusts in Him!

9 Oh, fear the LORD, you His saints!
There is no want to those who fear Him.
10 The young lions lack and suffer hunger;
But those who seek the LORD shall not lack
any good *thing.*

11 Come, you children, listen to me;
I will teach you the fear of the LORD.
12 Who *is* the man *who* desires life,
And loves *many* days, that he may see good?
13 Keep your tongue from evil,
And your lips from speaking deceit.
14 Depart from evil and do good;
Seek peace and pursue it.

15 The eyes of the LORD *are* on the righteous,
And His ears *are open* to their cry.
16 The face of the LORD *is* against those
who do evil,
To cut off the remembrance of them
from the earth.

17 *The righteous* cry out, and the LORD hears,
And delivers them out of all their troubles.
18 The LORD *is* near to those who have a
broken heart,
And saves such as have a contrite spirit.

19 Many *are* the afflictions of the righteous,
But the LORD delivers him out of them all.
20 He guards all his bones;
Not one of them is broken.
21 Evil shall slay the wicked,
And those who hate the righteous shall be
condemned.
22 The LORD redeems the soul of His servants,
And none of those who trust in Him shall
be condemned.

34:7 [a]Or *Angel*

TRANSITION

Murder in the Holy Place

Saul's pursuit of David intensified, now involving actual murder. The time of Israel's tribal confederation, just before Saul was crowned king, was not very unified, but what unity there was came from Israel's common worship at the shrine where the ark of the covenant was kept. Reverence for the shrine continued, even after the confederation ended, and no sane Israelite would have dreamed of attacking that holy place or its priests. But Saul by this time could hardly be called sane.

• **1 Samuel 22:1–23**

1 Samuel

David's Four Hundred Men

22 **:1** David therefore departed from there
and escaped to the cave of Adullam. So
when his brothers and all his father's house heard
it, they went down there to him. 2And everyone
who was in distress, everyone who *was* in debt,
and everyone *who was* discontented gathered to
him. So he became captain over them. And there
were about four hundred men with him.

3Then David went from there to Mizpah of
Moab; and he said to the king of Moab, "Please
let my father and mother come here with you, till
I know what God will do for me." 4So he brought
them before the king of Moab, and they dwelt
with him all the time that David was in the
stronghold.

5Now the prophet Gad said to David, "Do
not stay in the stronghold; depart, and go to the
land of Judah." So David departed and went into
the forest of Hereth.

Saul Murders the Priests

6When Saul heard that David and the men
who *were* with him had been discovered—now
Saul was staying in Gibeah under a tamarisk
tree in Ramah, with his spear in his hand, and all
his servants standing about him— 7then Saul
said to his servants who stood about him, "Hear
now, you Benjamites! Will the son of Jesse give
every one of you fields and vineyards, *and* make
you all captains of thousands and captains of
hundreds? 8All of you have conspired against me,
and *there is* no one who reveals to me that my son
has made a covenant with the son of Jesse; and
there is not one of you who is sorry for me or re-
veals to me that my son has stirred up my ser-
vant against me, to lie in wait, as *it is* this day."

9Then answered Doeg the Edomite, who
was set over the servants of Saul, and said, "I
saw the son of Jesse going to Nob, to Ahimelech
the son of Ahitub. 10And he inquired of the LORD
for him, gave him provisions, and gave him the
sword of Goliath the Philistine."

11So the king sent to call Ahimelech the
priest, the son of Ahitub, and all his father's
house, the priests who *were* in Nob. And they all
came to the king. 12And Saul said, "Hear now, son
of Ahitub!"

He answered, "Here I am, my lord."

13Then Saul said to him, "Why have you
conspired against me, you and the son of Jesse,
in that you have given him bread and a sword,
and have inquired of God for him, that he should
rise against me, to lie in wait, as it is this day?"

14So Ahimelech answered the king and said,
"And who among all your servants *is as* faithful
as David, who is the king's son-in-law, who goes
at your bidding, and is honorable in your house?
15Did I then begin to inquire of God for him? Far
be it from me! Let not the king impute anything
to his servant, *or* to any in the house of my fa-
ther. For your servant knew nothing of all this,
little or much."

16And the king said, "You shall surely die,
Ahimelech, you and all your father's house!"
17Then the king said to the guards who stood
about him, "Turn and kill the priests of the LORD,
because their hand also *is* with David, and be-
cause they knew when he fled and did not tell it
to me." But the servants of the king would not
lift their hands to strike the priests of the LORD.
18And the king said to Doeg, "You turn and kill
the priests!" So Doeg the Edomite turned and
struck the priests, and killed on that day eighty-
five men who wore a linen ephod. 19Also Nob, the
city of the priests, he struck with the edge of the
sword, both men and women, children and nurs-
ing infants, oxen and donkeys and sheep—with
the edge of the sword.

20Now one of the sons of Ahimelech the son
of Ahitub, named Abiathar, escaped and fled af-
ter David. 21And Abiathar told David that Saul
had killed the LORD's priests. 22So David said to
Abiathar, "I knew that day, when Doeg the
Edomite *was* there, that he would surely tell Saul.
I have caused *the death* of all the persons of
your father's house. 23Stay with me; do not fear.
For he who seeks my life seeks your life, but
with me you *shall be* safe."

Politics & Government

The administrative center was not a physical location, like a building, but the physical presence of the ruler, in this case, Saul (1 Sam. 22:6). With a spear as the symbol of his authority and his retainers surrounding him, Saul could establish a ruling center under a tamarisk tree. Deborah held court under a palm tree (Judg. 4:5).

TRANSITION

Doeg, the Evildoer

An important player in the massacre of the priests was Saul's servant Doeg. He was the one who informed Saul about the priest Ahimelech's dealings with David (1 Sam. 22:9, 10). When Saul's own guards refused to strike the Lord's priests, the Edomite Doeg did not hesitate to carry out the evil deed, killing 85 priests, as well as people in the city of Nob (22:18, 19).

It is not surprising that Israel would reflect upon this tragedy in a psalm. The superscription of Ps. 52 associates this psalm's thoughts on evil and wickedness with the evildoer Doeg.

• **Psalm 52**

PSALM 52

The End of the Wicked and the Peace of the Godly

To the Chief Musician. A Contemplation[a] of David when Doeg the Edomite went and told Saul, and said to him, "David has gone to the house of Ahimelech."

Why do you boast in evil, O mighty man?
The goodness of God *endures* continually.
2 Your tongue devises destruction,
Like a sharp razor, working deceitfully.
3 You love evil more than good,
Lying rather than speaking
righteousness. Selah
4 You love all devouring words,
You deceitful tongue.

5 God shall likewise destroy you forever;
He shall take you away, and pluck you
out of *your* dwelling place,
And uproot you from the land of the
living. Selah
6 The righteous also shall see and fear,
And shall laugh at him, *saying,*
7 "Here is the man *who* did not make God his
strength,
But trusted in the abundance of his riches,
And strengthened himself in his wickedness."

8 But I *am* like a green olive tree in the house
of God;
I trust in the mercy of God forever and ever.
9 I will praise You forever,
Because You have done *it;*
And in the presence of Your saints
I will wait on Your name, for *it is* good.

TRANSITION

Seeking God's Guidance

In the ancient Near East, there were many ways of asking advice from the gods. Before battles, kings would consult with soothsayers and diviners to ensure divine favor. Mosaic law prohibited such divination (see Lev. 19:26), but even in Israel there were means of seeking a word from God. One of these evidently was the ephod that Abiathar the priest had brought to David's camp (1 Sam. 23:9–12).

In Exodus, the ephod refers to the linen apron worn by the high priest (Ex. 39:2–7). With Abiathar's ephod David would ask a yes-no question, and by some means that is not clear the ephod would reveal God's answer. The means is not important, in the end. The essential point is that David inquired of God, and God answered. Saul, by contrast, sought information from spies. When Saul did at last inquire of God, God would no longer answer (1 Sam. 28:6).

• **Samuel 23:1–29**

1 Samuel

David Saves the City of Keilah

23 :1 Then they told David, saying, "Look, the Philistines are fighting against Keilah, and they are robbing the threshing floors."

2 Therefore David inquired of the LORD, saying, "Shall I go and attack these Philistines?"

And the LORD said to David, "Go and attack the Philistines, and save Keilah."

3 But David's men said to him, "Look, we are afraid here in Judah. How much more then if we go to Keilah against the armies of the Philistines?"
4 Then David inquired of the LORD once again.

And the LORD answered him and said, "Arise, go down to Keilah. For I will deliver the Philistines into your hand." 5 And David and his men went to Keilah and fought with the Philistines, struck them with a mighty blow, and took away their livestock. So David saved the inhabitants of Keilah.

6 Now it happened, when Abiathar the son of Ahimelech fled to David at Keilah, *that* he went down *with* an ephod in his hand.

7 And Saul was told that David had gone to Keilah. So Saul said, "God has delivered him into my hand, for he has shut himself in by entering a town that has gates and bars." 8 Then Saul called all the people together for war, to go down to Keilah to besiege David and his men.

9 When David knew that Saul plotted evil against him, he said to Abiathar the priest, "Bring the ephod here." 10 Then David said, "O LORD God of Israel, Your servant has certainly heard that Saul seeks to come to Keilah to destroy the city for my sake. 11 Will the men of Keilah deliver me into his hand? Will Saul come down, as Your servant has heard? O LORD God of Israel, I pray, tell Your servant."

52:title [a] Hebrew *Maschil*

And the LORD said, "He will come down."
12Then David said, "Will the men of Keilah
deliver me and my men into the hand of Saul?"
And the LORD said, "They will deliver *you.*"
13So David and his men, about six hundred,
arose and departed from Keilah and went wher-
ever they could go. Then it was told Saul that Da-
vid had escaped from Keilah; so he halted the ex-
pedition.

David in Wilderness Strongholds

14And David stayed in strongholds in the
wilderness, and remained in the mountains in the
Wilderness of Ziph. Saul sought him every day,
but God did not deliver him into his hand. 15So
David saw that Saul had come out to seek his
life. And David *was* in the Wilderness of Ziph in
a forest.[a] 16Then Jonathan, Saul's son, arose and
went to David in the woods and strengthened his
hand in God. 17And he said to him, "Do not fear,
for the hand of Saul my father shall not find you.
You shall be king over Israel, and I shall be next
to you. Even my father Saul knows that." 18So the
two of them made a covenant before the LORD.
And David stayed in the woods, and Jonathan
went to his own house.
19Then the Ziphites came up to Saul at
Gibeah, saying, "Is David not hiding with us in
strongholds in the woods, in the hill of Hachilah,
which *is* on the south of Jeshimon? 20Now there-
fore, O king, come down according to all the de-
sire of your soul to come down; and our part
shall be to deliver him into the king's hand."
21And Saul said, "Blessed *are* you of the
LORD, for you have compassion on me. 22Please
go and find out for sure, and see the place where
his hideout is, *and* who has seen him there. For I
am told he is very crafty. 23See therefore, and
take knowledge of all the lurking places where
he hides; and come back to me with certainty,
and I will go with you. And it shall be, if he is in
the land, that I will search for him throughout all
the clans[a] of Judah."
24So they arose and went to Ziph before
Saul. But David and his men *were* in the Wilder-
ness of Maon, in the plain on the south of Jeshi-
mon. 25When Saul and his men went to seek *him,*
they told David. Therefore he went down to the
rock, and stayed in the Wilderness of Maon. And
when Saul heard *that,* he pursued David in the
Wilderness of Maon. 26Then Saul went on one
side of the mountain, and David and his men on
the other side of the mountain. So David made
haste to get away from Saul, for Saul and his men
were encircling David and his men to take them.
27But a messenger came to Saul, saying,
"Hurry and come, for the Philistines have in-
vaded the land!" 28Therefore Saul returned from
pursuing David, and went against the Philistines;
so they called that place the Rock of Escape.[a]
29Then David went up from there and dwelt in
strongholds at En Gedi.

23:15 [a]Or *in Horesh* 23:23 [a]Literally *thousands*
23:28 [a]Hebrew *Sela Hammahlekoth*

TRANSITION

David in the Wilderness

The "wilderness of Judah," mentioned in the superscription of Ps. 63, is the arid, rocky region along the western shore of the Dead Sea, southeast of Jerusalem. On the western edge of this wilderness area are the towns Ziph, Maon, and Carmel (not to be confused with Mount Carmel on the Mediterranean Sea). The town of En Gedi, sitting on the shore of the Dead Sea, is an oasis of the area.

Most of these places are mentioned in the account of David's flight from Saul (1 Sam. 23:13–29). The rugged terrain of the wilderness made it difficult for Saul to track David. Such terrain is reflected in the language of the psalmist who seeks God "in a dry and thirsty land" (Ps. 63:1).

• **Psalm 63**

PSALM 63

Joy in the Fellowship of God

A Psalm of David when he was in the wilderness of Judah.

O God, You *are* my God;
Early will I seek You;
My soul thirsts for You;
My flesh longs for You
In a dry and thirsty land
Where there is no water.
2 So I have looked for You in the sanctuary,
To see Your power and Your glory.

3 Because Your lovingkindness *is* better
than life,
My lips shall praise You.
4 Thus I will bless You while I live;
I will lift up my hands in Your name.
5 My soul shall be satisfied as with marrow
and fatness,
And my mouth shall praise *You* with
joyful lips.

6 When I remember You on my bed,
I meditate on You in the *night* watches.
7 Because You have been my help,
Therefore in the shadow of Your wings
I will rejoice.

8 My soul follows close behind You;
Your right hand upholds me.

9 But those *who* seek my life, to destroy *it,*
Shall go into the lower parts of the earth.
10 They shall fall by the sword;
They shall be a portion for jackals.

11 But the king shall rejoice in God;
Everyone who swears by Him shall glory;
But the mouth of those who speak lies
shall be stopped.

TRANSITION

Hiding in the Caves

David is not the only illustrious refugee who has found haven among the caves and crags of the Judean wilderness. In later years such people as Herod the Great and the Jewish zealots who rebelled against the Roman Empire would hide there also. The many caves were particularly useful hiding places—the Dead Sea Scrolls lay undiscovered in some of these caves for hundreds of years.

David clearly made the most of the cave environment while avoiding Saul's pursuit. The superscriptions of two psalms—Ps. 57 and Ps. 142—associate these psalms' laments with the stressful circumstances surrounding David's days of hiding.

- **1 Samuel 24:1–22**
- **Psalms 57; 142**

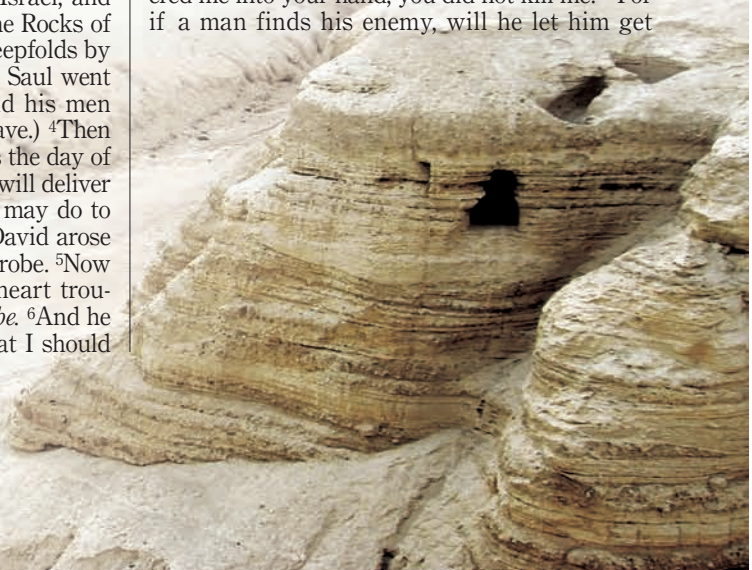
1 Samuel 24:1–22

David Spares Saul

24 :1 Now it happened, when Saul had returned from following the Philistines, that it was told him, saying, "Take note! David *is* in the Wilderness of En Gedi." 2Then Saul took three thousand chosen men from all Israel, and went to seek David and his men on the Rocks of the Wild Goats. 3So he came to the sheepfolds by the road, where there *was* a cave; and Saul went in to attend to his needs. (David and his men were staying in the recesses of the cave.) 4Then the men of David said to him, "This is the day of which the LORD said to you, 'Behold, I will deliver your enemy into your hand, that you may do to him as it seems good to you.' " And David arose and secretly cut off a corner of Saul's robe. 5Now it happened afterward that David's heart troubled him because he had cut Saul's *robe.* 6And he said to his men, "The LORD forbid that I should do this thing to my master, the LORD's anointed, to stretch out my hand against him, seeing he *is* the anointed of the LORD." 7So David restrained his servants with *these* words, and did not allow them to rise against Saul. And Saul got up from the cave and went on *his* way.

8David also arose afterward, went out of the cave, and called out to Saul, saying, "My lord the king!" And when Saul looked behind him, David stooped with his face to the earth, and bowed down. 9And David said to Saul: "Why do you listen to the words of men who say, 'Indeed David seeks your harm'? 10Look, this day your eyes have seen that the LORD delivered you today into my hand in the cave, and *someone* urged *me* to kill you. But *my eye* spared you, and I said, 'I will not stretch out my hand against my lord, for he *is* the LORD's anointed.' 11Moreover, my father, see! Yes, see the corner of your robe in my hand! For in that I cut off the corner of your robe, and did not kill you, know and see that *there is* neither evil nor rebellion in my hand, and I have not sinned against you. Yet you hunt my life to take it. 12Let the LORD judge between you and me, and let the LORD avenge me on you. But my hand shall not be against you. 13As the proverb of the ancients says, 'Wickedness proceeds from the wicked.' But my hand shall not be against you. 14After whom has the king of Israel come out? Whom do you pursue? A dead dog? A flea? 15Therefore let the LORD be judge, and judge between you and me, and see and plead my case, and deliver me out of your hand."

16So it was, when David had finished speaking these words to Saul, that Saul said, "*Is* this your voice, my son David?" And Saul lifted up his voice and wept. 17Then he said to David: "You *are* more righteous than I; for you have rewarded me with good, whereas I have rewarded you with evil. 18And you have shown this day how you have dealt well with me; for when the LORD delivered me into your hand, you did not kill me. 19For if a man finds his enemy, will he let him get



Many caves were particularly useful hiding places—the Dead Sea Scrolls lay undiscovered in the Qumran caves for hundreds of years.

away safely? Therefore may the LORD reward you
with good for what you have done to me this day.
20 And now I know indeed that you shall surely
be king, and that the kingdom of Israel shall be
established in your hand. 21 Therefore swear now
to me by the LORD that you will not cut off my
descendants after me, and that you will not de-
stroy my name from my father's house."
22 So David swore to Saul. And Saul went
home, but David and his men went up to the
stronghold.

PSALM 57

Prayer for Safety from Enemies

To the Chief Musician. Set to "Do Not Destroy."[a] A Michtam of David when he fled from Saul into the cave.

Be merciful to me, O God, be merciful to me!
For my soul trusts in You;
And in the shadow of Your wings I will
make my refuge,
Until *these* calamities have passed by.

2 I will cry out to God Most High,
To God who performs *all things* for me.
3 He shall send from heaven and save me;
He reproaches the one who would
swallow me up. Selah
God shall send forth His mercy and His
truth.

4 My soul *is* among lions;
I lie *among* the sons of men
Who are set on fire,
Whose teeth *are* spears and arrows,
And their tongue a sharp sword.
5 Be exalted, O God, above the heavens;
Let Your glory *be* above all the earth.

6 They have prepared a net for my steps;
My soul is bowed down;
They have dug a pit before me;
Into the midst of it they *themselves*
have fallen. Selah

7 My heart is steadfast, O God, my heart
is steadfast;
I will sing and give praise.
8 Awake, my glory!
Awake, lute and harp!
I will awaken the dawn.

9 I will praise You, O Lord, among the peoples;
I will sing to You among the nations.

10 For Your mercy reaches unto the heavens,
And Your truth unto the clouds.

11 Be exalted, O God, above the heavens;
Let Your glory *be* above all the earth.

PSALM 142

A Plea for Relief from Persecutors

A Contemplation[a] of David. A Prayer when he was in the cave.

I cry out to the LORD with my voice;
With my voice to the LORD I make my
supplication.
2 I pour out my complaint before Him;
I declare before Him my trouble.

3 When my spirit was overwhelmed
within me,
Then You knew my path.
In the way in which I walk
They have secretly set a snare for me.
4 Look on *my* right hand and see,
For *there is* no one who acknowledges
me;
Refuge has failed me;
No one cares for my soul.

5 I cried out to You, O LORD:
I said, "You *are* my refuge,
My portion in the land of the living.
6 Attend to my cry,
For I am brought very low;
Deliver me from my persecutors,
For they are stronger than I.
7 Bring my soul out of prison,
That I may praise Your name;
The righteous shall surround me,
For You shall deal bountifully with me."

57:title [a]Hebrew *Al Tashcheth* 142:title [a]Hebrew *Maschil*

TRANSITION

What's in a Name?

Names in the Old Testament are often significant clues to interpretation. Hebrew names had meaning. For instance, according to a popular interpretation given in 1 Sam. 1:20, the name "Samuel" came from the Hebrew word meaning "to ask." Hannah named her son Samuel because she had "asked for him from the LORD."

In 1 Sam. 25 the wordplay is more obvious. The name "Nabal," in popular interpretation, meant literally "fool" or "folly" (1 Sam. 25:25). Nabal lives up to his name. Having refused to give David's men provisions, he ends up providing David with his own wife.

• **1 Samuel 25:1–44**

1 Samuel

Death of Samuel

25 :1 Then Samuel died; and the Israelites gathered together and lamented for him, and buried him at his home in Ramah. And David arose and went down to the Wilderness of Paran.[a]

David and the Wife of Nabal

2Now *there was* a man in Maon whose business *was* in Carmel, and the man *was* very rich. He had three thousand sheep and a thousand goats. And he was shearing his sheep in Carmel. 3The name of the man *was* Nabal, and the name of his wife Abigail. And *she was* a woman of good understanding and beautiful appearance; but the man *was* harsh and evil in *his* doings. He *was of the house of* Caleb.

4When David heard in the wilderness that Nabal was shearing his sheep, 5David sent ten young men; and David said to the young men, "Go up to Carmel, go to Nabal, and greet him in my name. 6And thus you shall say to him who lives *in prosperity:* 'Peace *be* to you, peace to your house, and peace to all that you have! 7Now I have heard that you have shearers. Your shepherds were with us, and we did not hurt them, nor was there anything missing from them all the while they were in Carmel. 8Ask your young men, and they will tell you. Therefore let *my* young men find favor in your eyes, for we come on a feast day. Please give whatever comes to your hand to your servants and to your son David.' "

9So when David's young men came, they spoke to Nabal according to all these words in the name of David, and waited.

10Then Nabal answered David's servants, and said, "Who *is* David, and who *is* the son of Jesse? There are many servants nowadays who break away each one from his master. 11Shall I then take my bread and my water and my meat that I have killed for my shearers, and give *it* to men when I do not know where they *are* from?"

12So David's young men turned on their heels and went back; and they came and told him all these words. 13Then David said to his men, "Every man gird on his sword." So every man girded on his sword, and David also girded on his sword. And about four hundred men went with David, and two hundred stayed with the supplies.

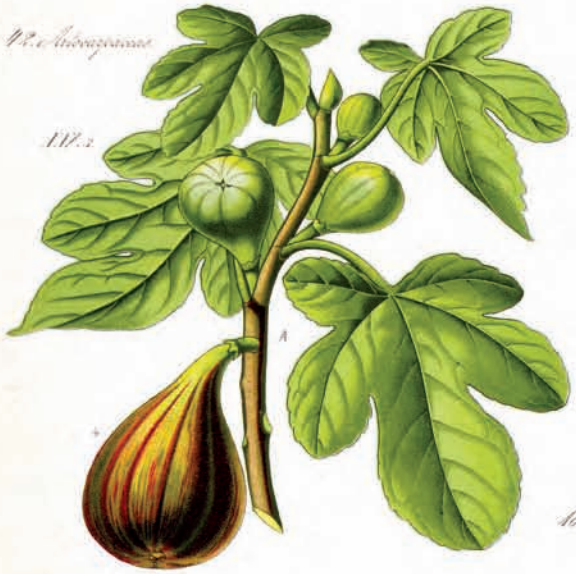
14Now one of the young men told Abigail, Nabal's wife, saying, "Look, David sent messengers from the wilderness to greet our master; and he reviled them. 15But the men *were* very good to us, and we were not hurt, nor did we miss anything as long as we accompanied them, when we were in the fields. 16They were a wall to us both by night and day, all the time we were with them keeping the sheep. 17Now therefore, know and consider what you will do, for harm is determined against our master and against all his household. For he *is such* a scoundrel[a] that *one* cannot speak to him."

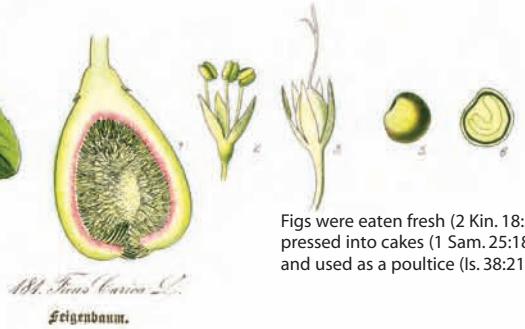
18Then Abigail made haste and took two hundred *loaves* of bread, two skins of wine, five sheep already dressed, five seahs of roasted *grain,* one hundred clusters of raisins, and two hundred cakes of figs, and loaded *them* on donkeys. 19And she said to her servants, "Go on before me; see, I am coming after you." But she did not tell her husband Nabal.

20So it was, *as* she rode on the donkey, that she went down under cover of the hill; and there were David and his men, coming down toward her, and she met them. 21Now David had said, "Surely in vain I have protected all that this *fellow* has in the wilderness, so that nothing was missed of all that *belongs* to him. And he has repaid me evil for good. 22May God do so, and more also, to the enemies of David, if I leave one male of all who *belong* to him by morning light."

23Now when Abigail saw David, she dismounted quickly from the donkey, fell on her face before David, and bowed down to the ground. 24So

25:1 [a]Following Masoretic Text, Syriac, Targum, and Vulgate; Septuagint reads *Maon.* 25:17 [a]Literally *son of Belial*





Figs were eaten fresh (2 Kin. 18:31), pressed into cakes (1 Sam. 25:18), and used as a poultice (Is. 38:21).

From the Pocket of a Sling (1 Sam. 25:29)

The most common image of a sling is that of the slingshot, a weapon built from a Y-shaped piece of wood. That is not what David used in his confrontation with Goliath (1 Sam. 17:40), nor what Abigail means by "the pocket of a sling" (1 Sam. 25:29).

The type of sling that David used was made from either leather or goat's hair. This sling had two long, thin straps with a pouch or pocket in the middle. The stone would be placed in the pocket after which the two straps were held in the same hand and swung around in the air to gain velocity while the slinger took aim.

At the ready, the slinger released one strap from his hand, sending the stone flying with great speed toward the target. Some slings had a small loop on one of the straps that could be placed around a finger to reduce the chance of accidental release of the entire sling. Abigail's well-chosen words, declaring that God would "sling out" David's enemies as from a sling's pocket (25:29), would communicate clearly to a king who had been a slinger himself.

she fell at his feet and said: "On me, my lord, *on* me *let* this iniquity *be!* And please let your maidservant speak in your ears, and hear the words of your maidservant. 25Please, let not my lord regard this scoundrel Nabal. For as his name *is,* so *is* he: Nabal[a] *is* his name, and folly *is* with him! But I, your maidservant, did not see the young men of my lord whom you sent. 26Now therefore, my lord, *as* the LORD lives and *as* your soul lives, since the LORD has held you back from coming to bloodshed and from avenging yourself with your own hand, now then, let your enemies and those who seek harm for my lord be as Nabal. 27And now this present which your maidservant has brought to my lord, let it be given to the young men who follow my lord. 28Please forgive the trespass of your maidservant. For the LORD will certainly make for my lord an enduring house, because my lord fights the battles of the LORD, and evil is not found in you throughout your days. 29Yet a man has risen to pursue you and seek your life, but the life of my lord shall be bound in the bundle of the living with the LORD your God; and the lives of your enemies He shall sling out, *as from* the pocket of a sling. 30And it shall come to pass, when the LORD has done for my lord according to all the good that He has spoken concerning you, and has appointed you ruler over Israel, 31that this will be no grief to you, nor offense of heart to my lord, either that you have shed blood without cause, or that my lord has avenged himself. But when the LORD has dealt well with my lord, then remember your maidservant."

32Then David said to Abigail: "Blessed *is* the LORD God of Israel, who sent you this day to meet me! 33And blessed *is* your advice and blessed *are* you, because you have kept me this day from coming to bloodshed and from avenging myself with my own hand. 34For indeed, *as* the LORD God of Israel lives, who has kept me back from hurting you, unless you had hurried and come to meet me, surely by morning light no males would have been left to Nabal!" 35So David received from her hand what she had brought him, and said to her, "Go up in peace to your house. See, I have heeded your voice and respected your person."

36Now Abigail went to Nabal, and there he was, holding a feast in his house, like the feast of a king. And Nabal's heart *was* merry within him, for he *was* very drunk; therefore she told him nothing, little or much, until morning light. 37So it was, in the morning, when the wine had gone from Nabal, and his wife had told him these things, that his heart died within him, and he became *like* a stone. 38Then it happened, *after* about ten days, that the LORD struck Nabal, and he died.

39So when David heard that Nabal was dead, he said, "Blessed *be* the LORD, who has pleaded the cause of my reproach from the hand of Nabal, and has kept His servant from evil! For the LORD has returned the wickedness of Nabal on his own head."

And David sent and proposed to Abigail, to take her as his wife. 40When the servants of David had come to Abigail at Carmel, they spoke to her saying, "David sent us to you, to ask you to become his wife."

41Then she arose, bowed her face to the earth, and said, "Here is your maidservant, a servant to wash the feet of the servants of my lord." 42So Abigail rose in haste and rode on a donkey, attended by five of her maidens; and she followed the messengers of David, and became his wife. 43David also took Ahinoam of Jezreel, and so both of them were his wives.

44But Saul had given Michal his daughter, David's wife, to Palti[a] the son of Laish, who *was* from Gallim.

Food & Drink

Raisins and fig cakes are made by drying fruit, with the result being a concentration of sugar. This is naturally attractive to the taste, and it acts as a preservative. The absence of processed sugars made dried fruits more desirable (1 Sam. 25:18). Honey is another source of sugar and it too is prominent in the Bible as a symbol of prosperity.

25:25 [a]Literally *Fool* 25:44 [a]Spelled *Paltiel* in 2 Samuel 3:15

TRANSITION

Saul's Last Days

Saul was clearly aware that David would succeed him as king. This fear he had revealed early on to his son Jonathan (1 Sam. 20:30, 31). Later, in a unique encounter with the man who would become his successor, Saul extracted a promise that his family be spared the usual fate of the families of displaced dynasties (24:20, 21). David's inevitable kingship did mean that no reconciliation would be possible between Saul and David.

The last chapters of 1 Samuel (26:1—30:31) record David's activities during Saul's last years. When it became clear that Saul's hatred would not allow David to participate in the life of his people, David contemplated going over to the Philistines, a step he finally accepted (27:1–4). David would spend much of his exile among the Philistines at the town of Ziklag.

Saul received information on David's movements from informers, more than once from the residents of Ziph in the Judean wilderness (1 Sam. 23:19; 26:1). Saul did not receive any message from God, however. Faced with this silence, he resorted to necromancy, the summoning of the spirits of the dead (28:7–20). Though common in the ancient Near East, the practice was prohibited in Israel (see Lev. 19:31; 20:27).

In his efforts to escape Saul's grasp, David often hid in the deserted region east of Ziph, known as the Wilderness of Ziph (1 Sam. 23:14; 26:2). The people of Ziph remained loyal to Saul, and their messages to Gibeah telling him of David's whereabouts are remembered in the superscription of Ps. 54.

- **Psalm 54**
- **1 Samuel 26:1—30:31**

PSALM 54

Answered Prayer for Deliverance from Adversaries

To the Chief Musician. With stringed instruments.[a] *A Contemplation*[b] *of David when the Ziphites went and said to Saul, "Is David not hiding with us?"*

Save me, O God, by Your name,
And vindicate me by Your strength.
2 Hear my prayer, O God;
Give ear to the words of my mouth.
3 For strangers have risen up against me,
And oppressors have sought after my life;
They have not set God before them. Selah

4 Behold, God *is* my helper;
The Lord *is* with those who uphold my life.
5 He will repay my enemies for their evil.
Cut them off in Your truth.
6 I will freely sacrifice to You;
I will praise Your name, O LORD, for *it is* good.
7 For He has delivered me out of all trouble;
And my eye has seen *its desire* upon my enemies.

1 Samuel 26:1—30:31

David Spares Saul a Second Time

26:1 Now the Ziphites came to Saul at Gibeah, saying, "Is David not hiding in the hill of Hachilah, opposite Jeshimon?" 2Then Saul arose and went down to the Wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the Wilderness of Ziph. 3And Saul encamped in the hill of Hachilah, which *is* opposite Jeshimon, by the road. But David stayed in the wilderness, and he saw that Saul came after him into the wilderness. 4David therefore sent out spies, and understood that Saul had indeed come.

5So David arose and came to the place where Saul had encamped. And David saw the place where Saul lay, and Abner the son of Ner, the commander of his army. Now Saul lay within the camp, with the people encamped all around him. 6Then David answered, and said to Ahimelech the Hittite and to Abishai the son of Zeruiah, brother of Joab, saying, "Who will go down with me to Saul in the camp?"

And Abishai said, "I will go down with you."

7So David and Abishai came to the people by night; and there Saul lay sleeping within the camp, with his spear stuck in the ground by his head. And Abner and the people lay all around him. 8Then Abishai said to David, "God has delivered your enemy into your hand this day. Now therefore, please, let me strike him at once with the spear, right to the earth; and I will not *have to strike* him a second time!"

9But David said to Abishai, "Do not destroy him; for who can stretch out his hand against the LORD's anointed, and be guiltless?" 10David said furthermore, "*As* the LORD lives, the LORD shall strike him, or his day shall come to die, or he shall go out to battle and perish. 11The LORD forbid that I should stretch out my hand against the LORD's anointed. But please, take now the spear and the jug of water that *are* by his head, and let us go." 12So David took the spear and the jug of water *by* Saul's head, and they got away; and no man saw or knew *it* or awoke. For they *were* all asleep, because a deep sleep from the LORD had fallen on them.

13Now David went over to the other side, and stood on the top of a hill afar off, a great distance

54:title [a]Hebrew *neginoth* [b]Hebrew *Maschil*

Royal Cities of the Philistine Lords (1 Sam. 27:5)

The activities of the Philistines, as they settled in Canaan by the middle of the 12th century B.C., were centered on five cities: Ashdod, Ashkelon, Ekron, Gath, and Gaza (Josh. 13:3; 1 Sam. 6:17). These cities are all located in the southern coastal plain. It is natural that this region was selected by the Philistines, since they were part of a larger group of peoples called the Sea Peoples, all of whom came from coastal areas.

The fighting between the Philistines and the Israelites was in many ways a geographical struggle. The Philistines resided in the coastal plain, while the Israelites were the people of the central hill country. The Philistine encroachment into the hill country was so forceful that Israel was provoked into a change of leadership from the religious leader Samuel to the political and military leader Saul (1 Sam. 9:16).

While only five cities are specifically designated as Philistine, each of these royal cities oversaw the activities of nearby smaller towns or villages. Ziklag, which was given to David by the Philistine king Achish, was probably a vassal town to the Philistine royal city of Gath (1 Sam. 27:5, 6). In this way the sphere of the Philistine cities was much wider than might be supposed. Five Philistine lords ruled over the many country villages affiliated with the five royal cities (1 Sam. 8:18).

Philistine pottery appears in Canaan about the middle of the 12th century B.C. While centered in the coastal area, some pottery has also been found in the Shephelah (the foothills of the hill country) and even in the hill country. This should not be surprising, since Philistine military outposts spread to the very hometowns of both Saul and David (1 Sam. 14:1; 2 Sam. 23:14). The five Philistine cities sought to add subservient cities to their realm, but Saul, David, and their kinsmen, ardent opponents, stood in the way.

being between them. 14And David called out to the people and to Abner the son of Ner, saying, "Do you not answer, Abner?"

Then Abner answered and said, "Who *are* you, calling out to the king?"

15So David said to Abner, "*Are* you not a man? And who *is* like you in Israel? Why then have you not guarded your lord the king? For one of the people came in to destroy your lord the king. 16This thing that you have done *is* not good. *As* the LORD lives, you deserve to die, because you have not guarded your master, the LORD's anointed. And now see where the king's spear *is,* and the jug of water that *was* by his head."

17Then Saul knew David's voice, and said, "*Is* that your voice, my son David?"

David said, "*It is* my voice, my lord, O king." 18And he said, "Why does my lord thus pursue his servant? For what have I done, or what evil *is* in my hand? 19Now therefore, please, let my lord the king hear the words of his servant: If the LORD has stirred you up against me, let Him accept an offering. But if *it is* the children of men, *may* they *be* cursed before the LORD, for they have driven me out this day from sharing in the inheritance of the LORD, saying, 'Go, serve other gods.' 20So now, do not let my blood fall to the earth before the face of the LORD. For the king of Israel has come out to seek a flea, as when one hunts a partridge in the mountains."

21Then Saul said, "I have sinned. Return, my son David. For I will harm you no more, because my life was precious in your eyes this day. Indeed I have played the fool and erred exceedingly."

22And David answered and said, "Here is the king's spear. Let one of the young men come over and get it. 23May the LORD repay every man *for* his righteousness and his faithfulness; for the LORD delivered you into *my* hand today, but I would not stretch out my hand against the LORD's anointed. 24And indeed, as your life was valued much this day in my eyes, so let my life be valued much in the eyes of the LORD, and let Him deliver me out of all tribulation."

25Then Saul said to David, "*May* you *be* blessed, my son David! You shall both do great things and also still prevail."

So David went on his way, and Saul returned to his place.

David Allied with the Philistines

27 1And David said in his heart, "Now I shall perish someday by the hand of Saul. *There is* nothing better for me than that I should speedily escape to the land of the Philistines; and Saul will despair of me, to seek me anymore in any part of Israel. So I shall escape out of his hand." 2Then David arose and went over with the six hundred men who *were* with him to Achish the son of Maoch, king of Gath. 3So David dwelt with Achish at Gath, he and his men, each man with his household, *and* David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's widow. 4And it was told Saul that David had fled to Gath; so he sought him no more.

5Then David said to Achish, "If I have now found favor in your eyes, let them give me a place in some town in the country, that I may dwell there. For why should your servant dwell in the royal city with you?" 6So Achish gave him Ziklag that day. Therefore Ziklag has belonged to the kings of Judah to this day. 7Now the time that David dwelt in the country of the Philistines was one full year and four months.

8And David and his men went up and raided the Geshurites, the Girzites,[a] and the Amalekites.

27:8 [a]Or *Gezrites*

A Guide for Divine Wisdom (1 Sam. 28:6)

In a revelation to Moses at Mount Sinai, God not only established Israel's priesthood, but also provided a means for direct communication between the priesthood and Himself. The vehicle for this communication was located on the "breastplate of judgment" (Ex. 28:29, 30), a decorative, square, linen piece that hung across the high priest's chest. It was attached to the priest's gown by two gold chains that were connected at the shoulders. On this breastplate were twelve stones inscribed with the names of the twelve Israelite tribes (Ex. 28:17–21). The most remarkable feature of the breastplate, however, was the two additional stones called the Urim and Thummim.

The Urim and Thummim were used to ask God specific questions. A leader with a question would go to the high priest, who would "inquire before the Lord" (Num. 27:21) for the questioner. Questions were formed so that a yes or no answer could be given (1 Sam. 23:9–12). Presumably, the appropriate stone glowed. In the stories of David, the Urim and Thummim stones are often indicated by the calling for "the ephod," the high priest's garment to which they were attached (1 Sam. 30:7, 8).

Saul's diminished relationship with his God is starkly underlined by his failure to receive a divine answer "either by dreams or by Urim or by the prophets" (1 Sam. 28:6, 15). The picture is of a desperate Saul being ignored by his deity. Eventually, Saul turned to witchcraft for guidance (1 Sam. 28:7).

Obtaining answers from God via the Urim and Thummim seems to have ceased or at least become out of vogue after the time of David. From Solomon's reign until the Jews' return from Babylon, the Urim and Thummim are mentioned only by the governor of Judah (Ezra 2:63; Neh. 7:65). Whether they actually were used even at that time is questionable. The governor may have referred to the Urim and Thummim as a way of stalling would-be priests who lacked evidence of the proper priestly genealogy (Ezra 2:62).

For those nations were the inhabitants of the land
from of old, as you go to Shur, even as far as the
land of Egypt. 9Whenever David attacked the
land, he left neither man nor woman alive, but
took away the sheep, the oxen, the donkeys, the
camels, and the apparel, and returned and came
to Achish. 10Then Achish would say, "Where
have you made a raid today?" And David would
say, "Against the southern *area* of Judah, or
against the southern *area* of the Jerahmeelites, or
against the southern *area* of the Kenites." 11David
would save neither man nor woman alive, to
bring *news* to Gath, saying, "Lest they should in-
form on us, saying, 'Thus David did.' " And thus
was his behavior all the time he dwelt in the coun-
try of the Philistines. 12So Achish believed David,
saying, "He has made his people Israel utterly ab-
hor him; therefore he will be my servant forever."

28 1Now it happened in those days that the
Philistines gathered their armies together
for war, to fight with Israel. And Achish said to
David, "You assuredly know that you will go out
with me to battle, you and your men."

2So David said to Achish, "Surely you know
what your servant can do."

And Achish said to David, "Therefore I will
make you one of my chief guardians forever."

Cults & Supernatural
The popular view was that the dead went to Sheol or the underworld, a dark place from which one could not return. It was not considered impossible to have contact with the dead, but it was forbidden in the Law of Moses. When Saul attempted to make contact with the dead Samuel, he violated the order of nature as God has planned it (1 Sam. 28:8–14).

Saul Consults a Medium

3Now Samuel had died, and all Israel had
lamented for him and buried him in Ramah, in
his own city. And Saul had put the mediums and
the spiritists out of the land.

4Then the Philistines gathered together, and
came and encamped at Shunem. So Saul gath-
ered all Israel together, and they encamped at
Gilboa. 5When Saul saw the army of the Philis-
tines, he was afraid, and his heart trembled
greatly. 6And when Saul inquired of the Lord,
the Lord did not answer him, either by dreams
or by Urim or by the prophets.

7Then Saul said to his servants, "Find me a
woman who is a medium, that I may go to her
and inquire of her."

And his servants said to him, "In fact, *there
is* a woman who is a medium at En Dor."

8So Saul disguised himself and put on other
clothes, and he went, and two men with him; and
they came to the woman by night. And he said,
"Please conduct a séance for me, and bring up
for me the one I shall name to you."

9Then the woman said to him, "Look, you
know what Saul has done, how he has cut off the
mediums and the spiritists from the land. Why then
do you lay a snare for my life, to cause me to die?"

10And Saul swore to her by the Lord, saying,
"*As* the Lord lives, no punishment shall come
upon you for this thing."

11Then the woman said, "Whom shall I
bring up for you?"

And he said, "Bring up Samuel for me."

12When the woman saw Samuel, she cried
out with a loud voice. And the woman spoke to
Saul, saying, "Why have you deceived me? For
you *are* Saul!"

13And the king said to her, "Do not be afraid.
What did you see?"
And the woman said to Saul, "I saw a spirit[a]
ascending out of the earth."
14So he said to her, "What *is* his form?"
And she said, "An old man is coming up,
and he *is* covered with a mantle." And Saul per-
ceived that it *was* Samuel, and he stooped with
his face to the ground and bowed down.
15Now Samuel said to Saul, "Why have you
disturbed me by bringing me up?"
And Saul answered, "I am deeply distressed;
for the Philistines make war against me, and God
has departed from me and does not answer me
anymore, neither by prophets nor by dreams.
Therefore I have called you, that you may reveal
to me what I should do."
16Then Samuel said: "So why do you ask me,
seeing the LORD has departed from you and has
become your enemy? 17And the LORD has done
for Himself[a] as He spoke by me. For the LORD has
torn the kingdom out of your hand and given it
to your neighbor, David. 18Because you did not
obey the voice of the LORD nor execute His fierce
wrath upon Amalek, therefore the LORD has done
this thing to you this day. 19Moreover the LORD
will also deliver Israel with you into the hand of
the Philistines. And tomorrow you and your sons
will be with me. The LORD will also deliver the
army of Israel into the hand of the Philistines."
20Immediately Saul fell full length on the
ground, and was dreadfully afraid because of the
words of Samuel. And there was no strength in
him, for he had eaten no food all day or all night.
21And the woman came to Saul and saw that
he was severely troubled, and said to him, "Look,
your maidservant has obeyed your voice, and I
have put my life in my hands and heeded the
words which you spoke to me. 22Now therefore,
please, heed also the voice of your maidservant,
and let me set a piece of bread before you; and
eat, that you may have strength when you go on
your way."
23But he refused and said, "I will not eat."
So his servants, together with the woman,
urged him; and he heeded their voice. Then he
arose from the ground and sat on the bed. 24Now
the woman had a fatted calf in the house, and
she hastened to kill it. And she took flour and
kneaded *it,* and baked unleavened bread from it.
25So she brought *it* before Saul and his servants,
and they ate. Then they rose and went away that
night.

28:13 [a]Hebrew *elohim* 28:17 [a]Or *him,* that is, David
29:5 [a]Compare 1 Samuel 18:7 29:10 [a]Following Masoretic Text, Targum, and Vulgate; Septuagint adds *and go to the place which I have selected for you there; and set no bothersome word in your heart, for you are good before me. And rise on your way.*

The Philistines Reject David

29 1Then the Philistines gathered together all
their armies at Aphek, and the Israelites
encamped by a fountain which *is* in Jezreel. 2And
the lords of the Philistines passed in review by
hundreds and by thousands, but David and his
men passed in review at the rear with Achish.
3Then the princes of the Philistines said, "What
are these Hebrews *doing here?*"
And Achish said to the princes of the
Philistines, "*Is* this not David, the servant of Saul
king of Israel, who has been with me these days,
or these years? And to this day I have found no
fault in him since he defected *to me.*"
4But the princes of the Philistines were an-
gry with him; so the princes of the Philistines
said to him, "Make this fellow return, that he
may go back to the place which you have ap-
pointed for him, and do not let him go down with
us to battle, lest in the battle he become our ad-
versary. For with what could he reconcile himself
to his master, if not with the heads of these men?
5*Is* this not David, of whom they sang to one an-
other in dances, saying:

'Saul has slain his thousands,
And David his ten thousands'?"[a]

6Then Achish called David and said to him,
"Surely, *as* the LORD lives, you have been upright,
and your going out and your coming in with me in
the army *is* good in my sight. For to this day I have
not found evil in you since the day of your coming
to me. Nevertheless the lords do not favor you.
7Therefore return now, and go in peace, that you
may not displease the lords of the Philistines."
8So David said to Achish, "But what have I
done? And to this day what have you found in
your servant as long as I have been with you,
that I may not go and fight against the enemies
of my lord the king?"
9Then Achish answered and said to David,
"I know that you *are* as good in my sight as an
angel of God; nevertheless the princes of the
Philistines have said, 'He shall not go up with us
to the battle.' 10Now therefore, rise early in the
morning with your master's servants who have
come with you.[a] And as soon as you are up early
in the morning and have light, depart."
11So David and his men rose early to depart
in the morning, to return to the land of the
Philistines. And the Philistines went up to Jezreel.

David's Conflict with the Amalekites

30 1Now it happened, when David and his
men came to Ziklag, on the third day, that
the Amalekites had invaded the South and Zik-
lag, attacked Ziklag and burned it with fire, 2and

Bedouins and Their Camels (1 Sam. 30:1–18)

The bedouins were pastoral nomads in western Asia in the 1st millennium B.C., who specialized in camel breeding. The camel was first domesticated in east and south Arabia in the 3rd millennium B.C. By the end of the Late Bronze Age (c. 1200 B.C.), the animal was used for transport and food in Syro-Palestine.

The first literary evidence of bedouin tribes comes from Assyrian royal inscriptions and reliefs (9th to 7th centuries B.C.). These tribes are described as large and combative, but subject to the Assyrian state. A thousand Arab bedouins were conscripted to fight along with Assyria at the battle of Qarqar against the Syro-Palestinian coalition (853 B.C.). The Assyrian king Tiglath-Pileser III (744–727 B.C.) was given 10,000 camels as tribute from the bedouins.

The first bedouin political state emerged in the 7th century B.C. According to Assyrian annals, it was a tribal confederacy centered in northern Arabia, led by the tribe of Qedar. These camel-breeding tribes are associated with the Ishmaelites, who were descended from Ishmael, the first son of Abraham (Gen. 16:15).

The camel allowed the pastoral nomads to travel greater distances, giving them the ability to penetrate the desert, away from politically organized communities. The Amalekites, whose attributes are similar in nature to the bedouin, seem to have traversed a large geographical region from the western Sinai to Arabia (1 Sam. 15:7). Their seasonal migrations as camel herders brought them into contact with other peoples, contact that sometimes became raiding opportunities. Some of the Amalekites who raided David's Ziklag were able to escape by fleeing on their camels (1 Sam. 30:1, 16, 17).

had taken captive the women and those who *were* there, from small to great; they did not kill anyone, but carried *them* away and went their way.
3 So David and his men came to the city, and there it was, burned with fire; and their wives, their sons, and their daughters had been taken captive.
4 Then David and the people who *were* with him lifted up their voices and wept, until they had no more power to weep. 5 And David's two wives, Ahinoam the Jezreelitess, and Abigail the widow of Nabal the Carmelite, had been taken captive.
6 Now David was greatly distressed, for the people spoke of stoning him, because the soul of all the people was grieved, every man for his sons and his daughters. But David strengthened himself in the LORD his God.

7 Then David said to Abiathar the priest, Ahimelech's son, "Please bring the ephod here to me." And Abiathar brought the ephod to David.
8 So David inquired of the LORD, saying, "Shall I pursue this troop? Shall I overtake them?"

And He answered him, "Pursue, for you shall surely overtake *them* and without fail recover *all*."

9 So David went, he and the six hundred men who *were* with him, and came to the Brook Besor, where those stayed who were left behind. 10 But David pursued, he and four hundred men; for two hundred stayed *behind,* who were so weary that they could not cross the Brook Besor.

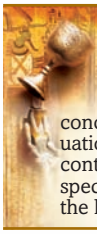
11 Then they found an Egyptian in the field, and brought him to David; and they gave him bread and he ate, and they let him drink water.
12 And they gave him a piece of a cake of figs and two clusters of raisins. So when he had eaten, his strength came back to him; for he had eaten no bread nor drunk water for three days and three nights. 13 Then David said to him, "To whom do you *belong,* and where *are* you from?"

And he said, "I *am* a young man from Egypt, servant of an Amalekite; and my master left me behind, because three days ago I fell sick.
14 We made an invasion of the southern *area* of the Cherethites, in the *territory* which *belongs* to Judah, and of the southern *area* of Caleb; and we burned Ziklag with fire."

15 And David said to him, "Can you take me down to this troop?"

So he said, "Swear to me by God that you will neither kill me nor deliver me into the hands of my master, and I will take you down to this troop."

16 And when he had brought him down, there they were, spread out over all the land, eating and drinking and dancing, because of all the great spoil which they had taken from the land of the Philistines and from the land of Judah.
17 Then David attacked them from twilight until



Religion & Worship
The ephod was a kind of garment worn by the high priest (1 Sam. 30:7). Its function was to permit a questioner to inquire of God concerning what actions to take in particular situations. Attached to the ephod was a breastplate containing the Urim and Thummim. These were special objects, accessible to the high priest and the king, used to convey God's answer.

the evening of the next day. Not a man of them escaped, except four hundred young men who rode on camels and fled. 18So David recovered all that the Amalekites had carried away, and David rescued his two wives. 19And nothing of theirs was lacking, either small or great, sons or daughters, spoil or anything which they had taken from them; David recovered all. 20Then David took all the flocks and herds they had driven before those *other* livestock, and said, "This *is* David's spoil."

21Now David came to the two hundred men who had been so weary that they could not follow David, whom they also had made to stay at the Brook Besor. So they went out to meet David and to meet the people who *were* with him. And when David came near the people, he greeted them. 22Then all the wicked and worthless men[a] of those who went with David answered and said, "Because they did not go with us, we will not give them *any* of the spoil that we have recovered, except for every man's wife and children, that they may lead *them* away and depart."

23But David said, "My brethren, you shall not do so with what the LORD has given us, who has preserved us and delivered into our hand the troop that came against us. 24For who will heed you in this matter? But as his part *is* who goes down to the battle, so *shall* his part *be* who stays by the supplies; they shall share alike." 25So it was, from that day forward; he made it a statute and an ordinance for Israel to this day.

26Now when David came to Ziklag, he sent *some* of the spoil to the elders of Judah, to his friends, saying, "Here is a present for you from the spoil of the enemies of the LORD"— 27to *those* who *were* in Bethel, *those* who *were* in Ramoth of the South, *those* who *were* in Jattir, 28*those* who *were* in Aroer, *those* who *were* in Siphmoth, *those* who *were* in Eshtemoa, 29*those* who *were* in Rachal, *those* who *were* in the cities of the Jerahmeelites, *those* who *were* in the cities of the Kenites, 30*those* who *were* in Hormah, *those* who *were* in Chorashan,[a] *those* who *were* in Athach, 31*those* who *were* in Hebron, and to all the places where David himself and his men were accustomed to rove.

30:22 [a]Literally *men of Belial* 30:30 [a]Or *Borashan*

Culture & Society

A standard feature of ancient warfare was to make a display of the fallen enemy. A suit of armor taken on the field of battle would be set up as a kind of sculptural monument. Still more terrible was to leave the enemy unburied. The people of Jabesh Gilead were brave because they performed a sacred duty in the face of great danger (1 Sam. 31:8–13).

TRANSITION

Israel's First King Is Dead

The final chapter of 1 Samuel depicts the sad end to a life of progressive alienation from God. Saul's rebellion was his own, but his defeat included other people as well. A last grim service (31:11–13) for the fallen king and his sons was performed in memory of Saul's deliverance of Jabesh Gilead many years before (see 1 Sam. 11). Israel's first king was dead, clearing the way for David's accession in about 1010 B.C.

The story of Saul's death continues from 1 Samuel to 2 Samuel without interruption. Modern sensitivities are repulsed at David's actions in 2 Sam. 1:1–16. Nonetheless, there is every reason to believe he was acting in integrity. Believing the Amalekite's report that he had killed Saul, David, far from rewarding the man, executed him for his wanton act (1:14–16). David himself had twice refused to kill Saul. He refused to allow his men to kill the king. Even if it would give him the throne, David would not approve the murder of his predecessor.

- **1 Samuel 31:1–13**
- **2 Samuel 1:1–27**

1 Samuel 31:1–13

The Tragic End of Saul and His Sons

31 **:1** Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell slain on Mount Gilboa. 2Then the Philistines followed hard after Saul and his sons. And the Philistines killed Jonathan, Abinadab, and Malchishua, Saul's sons. 3The battle became fierce against Saul. The archers hit him, and he was severely wounded by the archers.

4Then Saul said to his armorbearer, "Draw your sword, and thrust me through with it, lest these uncircumcised men come and thrust me through and abuse me."

But his armorbearer would not, for he was greatly afraid. Therefore Saul took a sword and fell on it. 5And when his armorbearer saw that Saul was dead, he also fell on his sword, and died with him. 6So Saul, his three sons, his armorbearer, and all his men died together that same day.

7And when the men of Israel who *were* on the other side of the valley, and *those* who *were* on the other side of the Jordan, saw that the men of Israel had fled and that Saul and his sons were dead, they forsook the cities and fled; and the Philistines came and dwelt in them. 8So it happened the next day, when the Philistines came to strip the slain, that they found Saul and his three sons fallen on Mount Gilboa. 9And they cut off his head and stripped off his armor, and sent *word* throughout the land of the Philistines, to proclaim *it in* the temple of their idols and

among the people. 10Then they put his armor in
the temple of the Ashtoreths, and they fastened
his body to the wall of Beth Shan.[a]
11Now when the inhabitants of Jabesh
Gilead heard what the Philistines had done to
Saul, 12all the valiant men arose and traveled all
night, and took the body of Saul and the bodies
of his sons from the wall of Beth Shan; and they
came to Jabesh and burned them there. 13Then
they took their bones and buried *them* under the
tamarisk tree at Jabesh, and fasted seven days.

2 Samuel 1:1–27

The Report of Saul's Death

1 :1 Now it came to pass after the death of
Saul, when David had returned from the
slaughter of the Amalekites, and David had
stayed two days in Ziklag, 2on the third day, be-
hold, it happened that a man came from Saul's
camp with his clothes torn and dust on his head.
So it was, when he came to David, that he fell to
the ground and prostrated himself.
3And David said to him, "Where have you
come from?"
So he said to him, "I have escaped from the
camp of Israel."
4Then David said to him, "How did the mat-
ter go? Please tell me."
And he answered, "The people have fled
from the battle, many of the people are fallen
and dead, and Saul and Jonathan his son are
dead also."
5So David said to the young man who told
him, "How do you know that Saul and Jonathan
his son are dead?"
6Then the young man who told him said,
"As I happened by chance *to be* on Mount Gilboa,
there was Saul, leaning on his spear; and indeed
the chariots and horsemen followed hard after
him. 7Now when he looked behind him, he saw
me and called to me. And I answered, 'Here I am.'
8And he said to me, 'Who *are* you?' So I answered
him, 'I *am* an Amalekite.' 9He said to me again,
'Please stand over me and kill me, for anguish
has come upon me, but my life still *remains* in
me.' 10So I stood over him and killed him, because
I was sure that he could not live after he had
fallen. And I took the crown that *was* on his head
and the bracelet that *was* on his arm, and have
brought them here to my lord."
11Therefore David took hold of his own
clothes and tore them, and *so did* all the men who
were with him. 12And they mourned and wept and
fasted until evening for Saul and for Jonathan his
son, for the people of the LORD and for the house
of Israel, because they had fallen by the sword.
13Then David said to the young man who
told him, "Where *are* you from?"
And he answered, "I *am* the son of an alien,
an Amalekite."
14So David said to him, "How was it you
were not afraid to put forth your hand to destroy
the LORD's anointed?" 15Then David called one of
the young men and said, "Go near, *and* execute
him!" And he struck him so that he died. 16So Da-
vid said to him, "Your blood *is* on your own head,
for your own mouth has testified against you,
saying, 'I have killed the LORD's anointed.' "

The Song of the Bow

17Then David lamented with this lamentation
over Saul and over Jonathan his son, 18and he told
them to teach the children of Judah *the Song of*
the Bow; indeed *it is* written in the Book of Jasher:

19 "The beauty of Israel is slain on your high
places!
How the mighty have fallen!
20 Tell *it* not in Gath,
Proclaim *it* not in the streets of Ashkelon—
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised
triumph.

21 "O mountains of Gilboa,
Let there be no dew nor rain upon you,
Nor fields of offerings.
For the shield of the mighty is cast away
there!
The shield of Saul, not anointed with oil.
22 From the blood of the slain,
From the fat of the mighty,
The bow of Jonathan did not turn back,
And the sword of Saul did not return empty.

23 "Saul and Jonathan *were* beloved and
pleasant in their lives,
And in their death they were not divided;
They were swifter than eagles,
They were stronger than lions.

24 "O daughters of Israel, weep over Saul,
Who clothed you in scarlet, with luxury;
Who put ornaments of gold on your apparel.

25 "How the mighty have fallen in the midst
of the battle!
Jonathan *was* slain in your high places.
26 I am distressed for you, my brother Jonathan;
You have been very pleasant to me;
Your love to me was wonderful,
Surpassing the love of women.

27 "How the mighty have fallen,
And the weapons of war perished!"

31:10 [a]Spelled *Beth Shean* in Joshua 17:11 and elsewhere

TRANSITION

Deliverance from Saul

The superscription to Ps. 18 is not very specific. It associates the psalm with a time when David celebrated deliverance, especially deliverance from Saul. Since no reconciliation with Saul took place before he died, it makes some sense to read this psalm in the context of Saul's death.

This psalm also appears, with only minor changes, in 2 Sam. 22. There, although 2 Sam. 22:1 still notes David's deliverance from Saul, the song refers to a wider range of enemies.

• **Psalm 18**

PSALM 18

God the Sovereign Savior

To the Chief Musician. A Psalm of David the servant of the LORD, *who spoke to the* LORD *the words of this song on the day that the* LORD *delivered him from the hand of all his enemies and from the hand of Saul. And he said:*

I will love You, O LORD, my strength.
2 The LORD is my rock and my fortress and my deliverer;
My God, my strength, in whom I will trust;
My shield and the horn of my salvation, my stronghold.
3 I will call upon the LORD, *who is worthy* to be praised;
So shall I be saved from my enemies.

4 The pangs of death surrounded me,
And the floods of ungodliness made me afraid.
5 The sorrows of Sheol surrounded me;
The snares of death confronted me.
6 In my distress I called upon the LORD,
And cried out to my God;
He heard my voice from His temple,
And my cry came before Him, *even* to His ears.

7 Then the earth shook and trembled;
The foundations of the hills also quaked and were shaken,
Because He was angry.
8 Smoke went up from His nostrils,
And devouring fire from His mouth;
Coals were kindled by it.
9 He bowed the heavens also, and came down
With darkness under His feet.
10 And He rode upon a cherub, and flew;
He flew upon the wings of the wind.
11 He made darkness His secret place;
His canopy around Him *was* dark waters
And thick clouds of the skies.
12 From the brightness before Him,
His thick clouds passed with hailstones and coals of fire.

13 The LORD thundered from heaven,
And the Most High uttered His voice,
Hailstones and coals of fire.[a]
14 He sent out His arrows and scattered the foe,
Lightnings in abundance, and He vanquished them.
15 Then the channels of the sea were seen,
The foundations of the world were uncovered
At Your rebuke, O LORD,
At the blast of the breath of Your nostrils.

16 He sent from above, He took me;
He drew me out of many waters.
17 He delivered me from my strong enemy,
From those who hated me,
For they were too strong for me.
18 They confronted me in the day of my calamity,
But the LORD was my support.
19 He also brought me out into a broad place;
He delivered me because He delighted in me.

20 The LORD rewarded me according to my righteousness;
According to the cleanness of my hands
He has recompensed me.
21 For I have kept the ways of the LORD,
And have not wickedly departed from my God.
22 For all His judgments *were* before me,
And I did not put away His statutes from me.
23 I was also blameless before Him,
And I kept myself from my iniquity.
24 Therefore the LORD has recompensed me according to my righteousness,
According to the cleanness of my hands in His sight.

18:13 [a]Following Masoretic Text, Targum, and Vulgate; a few Hebrew manuscripts and Septuagint omit *Hailstones and coals of fire*.

Beliefs & Ideas

God's appearance at Mount Sinai when Moses received the law was marked by thunder, lightning, earthquake, and smoke. The phenomena of earthquake, volcano, and thunderstorm came together (Ex. 19:16–19). The Canaanites regarded their god Baal as the ruler of storms, and in Greek literature Zeus is called the "cloud gatherer." The display of natural power was considered a sign of divine power (Ps. 18:7).

25 With the merciful You will show Yourself merciful;
With a blameless man You will show Yourself blameless;
26 With the pure You will show Yourself pure;
And with the devious You will show Yourself shrewd.
27 For You will save the humble people,
But will bring down haughty looks.

28 For You will light my lamp;
The LORD my God will enlighten my darkness.
29 For by You I can run against a troop,
By my God I can leap over a wall.
30 *As for* God, His way *is* perfect;
The word of the LORD is proven;
He *is* a shield to all who trust in Him.

31 For who *is* God, except the LORD?
And who *is* a rock, except our God?
32 *It is* God who arms me with strength,
And makes my way perfect.
33 He makes my feet like the *feet of* deer,
And sets me on my high places.
34 He teaches my hands to make war,
So that my arms can bend a bow of bronze.

35 You have also given me the shield of Your salvation;
Your right hand has held me up,
Your gentleness has made me great.
36 You enlarged my path under me,
So my feet did not slip.

37 I have pursued my enemies and overtaken them;
Neither did I turn back again till they were destroyed.
38 I have wounded them,
So that they could not rise;
They have fallen under my feet.
39 For You have armed me with strength for the battle;
You have subdued under me those who rose up against me.
40 You have also given me the necks of my enemies,
So that I destroyed those who hated me.
41 They cried out, but *there was* none to save;
Even to the LORD, but He did not answer them.
42 Then I beat them as fine as the dust before the wind;
I cast them out like dirt in the streets.

43 You have delivered me from the strivings of the people;
You have made me the head of the nations;
A people I have not known shall serve me.
44 As soon as they hear of me they obey me;
The foreigners submit to me.
45 The foreigners fade away,
And come frightened from their hideouts.

46 The LORD lives!
Blessed *be* my Rock!
Let the God of my salvation be exalted.
47 *It is* God who avenges me,
And subdues the peoples under me;
48 He delivers me from my enemies.
You also lift me up above those who rise against me;
You have delivered me from the violent man.
49 Therefore I will give thanks to You, O LORD, among the Gentiles,
And sing praises to Your name.

50 Great deliverance He gives to His king,
And shows mercy to His anointed,
To David and his descendants forevermore.

TRANSITION

Who Will Succeed Saul as King?

Most ancient Near Eastern kingdoms had established dynasties in which successive rulers came from the same family. The practice of dynastic succession meant that when a king died, his eldest son normally reigned in his place. The exceptions were those rather frequent cases when a powerful general seized control for himself.

But dynastic succession was foreign to Israel. During the earlier tribal confederacy, the judges had been inspired specifically for times of crisis, and their inspiration was not transferred to their sons. When Gideon was asked to reign, he refused, saying, "I will not rule over you, nor shall my son rule over you; the LORD shall rule over you" (Judg. 8:23).

When Israel's first king died, the question of succession became crucial. Some favored a dynastic succession, placing Saul's son Ishbosheth on the throne (2 Sam. 2:8–10). Others, perhaps remembering the pattern of the judges, preferred to crown the man who had shown himself most able, David (2 Sam. 2:10, 11).

In addition, both Ishbosheth and David had ambitious generals. Abner, who was commander of Saul's army, as well as a cousin of Saul, naturally supported Ishbosheth to succeed his father as king. In the same way, Joab, commander of David's army and the son of David's sister Zeruiah, was a powerful element in David's campaign for the throne. In the ensuing years of civil war, the plots and maneuverings of these generals became extremely significant.

Equally significant are the brief lists in 2 Sam. 3:2–5 and 5:13–16 of the sons born to David. The question of royal succession would apply to the next generation as well. David's first and third sons, Amnon and Absalom (3:2, 3), would prove themselves unworthy of the throne and be eliminated (2 Sam. 13—18). Two other sons, Adonijah (3:4) and Solomon (5:14), would later challenge each other for their father's throne (1 Kin. 1; 2).

• 2 Samuel 2:1—4:12

2 Samuel

David Anointed King of Judah

2 :1 It happened after this that David inquired of the LORD, saying, "Shall I go up to any of the cities of Judah?"

And the LORD said to him, "Go up."

David said, "Where shall I go up?"

And He said, "To Hebron."

2 So David went up there, and his two wives also, Ahinoam the Jezreelitess, and Abigail the widow of Nabal the Carmelite. 3 And David brought up the men who *were* with him, every man with his household. So they dwelt in the cities of Hebron.

4 Then the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, "The men of Jabesh Gilead *were the ones* who buried Saul." 5 So David sent messengers to the men of Jabesh Gilead, and said to them, "You *are* blessed of the LORD, for you have shown this kindness to your lord, to Saul, and have buried him. 6 And now may the LORD show kindness and truth to you. I also will repay you this kindness, because you have done this thing. 7 Now therefore, let your hands be strengthened, and be valiant; for your master Saul is dead, and also the house of Judah has anointed me king over them."

Ishbosheth Made King of Israel

8 But Abner the son of Ner, commander of Saul's army, took Ishbosheth[a] the son of Saul and brought him over to Mahanaim; 9 and he made him king over Gilead, over the Ashurites, over Jezreel, over Ephraim, over Benjamin, and over all Israel. 10 Ishbosheth, Saul's son, *was* forty years old when he began to reign over Israel, and he reigned two years. Only the house of Judah followed David. 11 And the time that David was king in Hebron over the house of Judah was seven years and six months.

Israel and Judah at War

12 Now Abner the son of Ner, and the servants of Ishbosheth the son of Saul, went out from Mahanaim to Gibeon. 13 And Joab the son of Zeruiah, and the servants of David, went out and met them by the pool of Gibeon. So they sat down, one on one side of the pool and the other on the other side of the pool. 14 Then Abner said to Joab, "Let the young men now arise and compete before us."

And Joab said, "Let them arise."

15 So they arose and went over by number, twelve from Benjamin, *followers* of Ishbosheth the son of Saul, and twelve from the servants of David. 16 And each one grasped his opponent by the head and *thrust* his sword in his opponent's side; so they fell down together. Therefore that

Culture & Society
In the hand-to-hand combat of the nomad, the final stage was to seize the opponent and deliver the fatal blow (2 Sam. 2:16). The fighting match between Saul's and David's warriors illustrates a particular technique of fighting. The contest displays a social idea of combat in which the number of contestants is fixed and the fighting is by arrangement (2:14, 15).

2:8 [a]Called *Esh-Baal* in 1 Chronicles 8:33 and 9:39

The Sort-of Wife (2 Sam. 3:7)

The word "concubine" is difficult to define for people of western culture since there is no analogous relationship in Western European society. In the ancient Near East a concubine was a woman who had legal status within a family and who shared the sexual attentions of the husband, while having somewhat lesser authority than a wife. The presence of concubines in a household was openly acknowledged without any pejorative implication (2 Sam. 19:5). In other words, they were accepted like other family members. The sons of a concubine were treated as heirs, though with, perhaps, somewhat lesser status (Gen. 25:6).

For one to take another man's concubine was seen as usurping the husband's authority. This was especially true of a king's concubines. To gain possession of a king's harem was to gain title to the king's throne. After David became king, he took possession of Saul's concubines (2 Sam. 12:8). When Absalom usurped his father David's rule of Jerusalem, one of his first acts to publicly claim royal authority was to establish sexual relations with David's concubines (2 Sam. 16:21, 22).

After Saul died, his son Ishbosheth struggled to secure his position as Saul's successor. There were battles between Ishbosheth's Israel and David's Judah (2 Sam. 3:6). In light of Ishbosheth's shaky kingship, it is quite natural that he would be alarmed at the possibility of anyone, especially the army commander Abner, having relations with Saul's concubine, Rizpah (3:7).

place was called the Field of Sharp Swords,[a] which *is* in Gibeon. 17So there was a very fierce battle that day, and Abner and the men of Israel were beaten before the servants of David.

18Now the three sons of Zeruiah were there: Joab and Abishai and Asahel. And Asahel *was* as fleet of foot as a wild gazelle. 19So Asahel pursued Abner, and in going he did not turn to the right hand or to the left from following Abner.

20Then Abner looked behind him and said, "*Are* you Asahel?"

He answered, "I *am.*"

21And Abner said to him, "Turn aside to your right hand or to your left, and lay hold on one of the young men and take his armor for yourself." But Asahel would not turn aside from following him. 22So Abner said again to Asahel, "Turn aside from following me. Why should I strike you to the ground? How then could I face your brother Joab?" 23However, he refused to turn aside. Therefore Abner struck him in the stomach with the blunt end of the spear, so that the spear came out of his back; and he fell down there and died on the spot. So it was *that* as many as came to the place where Asahel fell down and died, stood still.

24Joab and Abishai also pursued Abner. And the sun was going down when they came to the hill of Ammah, which *is* before Giah by the road to the Wilderness of Gibeon. 25Now the children of Benjamin gathered together behind Abner and became a unit, and took their stand on top of a hill. 26Then Abner called to Joab and said, "Shall the sword devour forever? Do you not know that it will be bitter in the latter end? How long will it be then until you tell the people to return from pursuing their brethren?"

27And Joab said, "*As* God lives, unless you had spoken, surely then by morning all the people would have given up pursuing their brethren." 28So Joab blew a trumpet; and all the people stood still and did not pursue Israel anymore, nor did they fight anymore. 29Then Abner and his men went on all that night through the plain, crossed over the Jordan, and went through all Bithron; and they came to Mahanaim.

30So Joab returned from pursuing Abner. And when he had gathered all the people together, there were missing of David's servants nineteen men and Asahel. 31But the servants of David had struck down, of Benjamin and Abner's men, three hundred and sixty men who died. 32Then they took up Asahel and buried him in his father's tomb, which *was in* Bethlehem. And Joab and his men went all night, and they came to Hebron at daybreak.

3 1Now there was a long war between the house of Saul and the house of David. But David grew stronger and stronger, and the house of Saul grew weaker and weaker.

Sons of David

2Sons were born to David in Hebron: His firstborn was Amnon by Ahinoam the Jezreelitess; 3his second, Chileab, by Abigail the widow of Nabal the Carmelite; the third, Absalom the son of Maacah, the daughter of Talmai, king of Geshur; 4the fourth, Adonijah the son of Haggith; the fifth, Shephatiah the son of Abital; 5and the sixth, Ithream, by David's wife Eglah. These were born to David in Hebron.

Abner Joins Forces with David

6Now it was so, while there was war between the house of Saul and the house of David, that Abner was strengthening *his hold* on the house of Saul.

7And Saul had a concubine, whose name *was* Rizpah, the daughter of Aiah. So *Ishbosheth* said to Abner, "Why have you gone in to my father's concubine?"

2:16 [a]Hebrew *Helkath Hazzurim*

[8]Then Abner became very angry at the words of Ishbosheth, and said, "*Am* I a dog's head that belongs to Judah? Today I show loyalty to the house of Saul your father, to his brothers, and to his friends, and have not delivered you into the hand of David; and you charge me today with a fault concerning this woman? [9]May God do so to Abner, and more also, if I do not do for David as the LORD has sworn to him— [10]to transfer the kingdom from the house of Saul, and set up the throne of David over Israel and over Judah, from Dan to Beersheba." [11]And he could not answer Abner another word, because he feared him.

[12]Then Abner sent messengers on his behalf to David, saying, "Whose *is* the land?" saying *also,* "Make your covenant with me, and indeed my hand *shall be* with you to bring all Israel to you."

[13]And *David* said, "Good, I will make a covenant with you. But one thing I require of you: you shall not see my face unless you first bring Michal, Saul's daughter, when you come to see my face." [14]So David sent messengers to Ishbosheth, Saul's son, saying, "Give *me* my wife Michal, whom I betrothed to myself for a hundred foreskins of the Philistines." [15]And Ishbosheth sent and took her from *her* husband, from Paltiel[a] the son of Laish. [16]Then her husband went along with her to Bahurim, weeping behind her. So Abner said to him, "Go, return!" And he returned.

[17]Now Abner had communicated with the elders of Israel, saying, "In time past you were seeking for David *to be* king over you. [18]Now then, do *it!* For the LORD has spoken of David, saying, 'By the hand of My servant David, I[a] will save My people Israel from the hand of the Philistines and the hand of all their enemies.' " [19]And Abner also spoke in the hearing of Benjamin. Then Abner also went to speak in the hearing of David in Hebron all that seemed good to Israel and the whole house of Benjamin.

[20]So Abner and twenty men with him came to David at Hebron. And David made a feast for Abner and the men who *were* with him. [21]Then Abner said to David, "I will arise and go, and gather all Israel to my lord the king, that they may make a covenant with you, and that you may reign over all that your heart desires." So David sent Abner away, and he went in peace.

Joab Murders Abner

[22]At that moment the servants of David and Joab came from a raid and brought much spoil with them. But Abner *was* not with David in Hebron, for he had sent him away, and he had gone in peace. [23]When Joab and all the troops that *were* with him had come, they told Joab, saying, "Abner the son of Ner came to the king, and he sent him away, and he has gone in peace." [24]Then Joab came to the king and said, "What have you done? Look, Abner came to you; why *is* it *that* you sent him away, and he has already gone? [25]Surely you realize that Abner the son of Ner came to deceive you, to know your going out and your coming in, and to know all that you are doing."

[26]And when Joab had gone from David's presence, he sent messengers after Abner, who brought him back from the well of Sirah. But David did not know *it.* [27]Now when Abner had returned to Hebron, Joab took him aside in the gate to speak with him privately, and there stabbed him in the stomach, so that he died for the blood of Asahel his brother.

[28]Afterward, when David heard *it,* he said, "My kingdom and I *are* guiltless before the LORD forever of the blood of Abner the son of Ner. [29]Let it rest on the head of Joab and on all his father's house; and let there never fail to be in the house of Joab one who has a discharge or is a leper, who leans on a staff or falls by the sword, or who lacks bread." [30]So Joab and Abishai his brother killed Abner, because he had killed their brother Asahel at Gibeon in the battle.

David's Mourning for Abner

[31]Then David said to Joab and to all the people who were with him, "Tear your clothes, gird yourselves with sackcloth, and mourn for Abner." And King David followed the coffin. [32]So they buried Abner in Hebron; and the king lifted up his voice and wept at the grave of Abner, and all the people wept. [33]And the king sang *a lament* over Abner and said:

"Should Abner die as a fool dies?
34 Your hands were not bound
Nor your feet put into fetters;
As a man falls before wicked men,
so you fell."

Then all the people wept over him again.

[35]And when all the people came to persuade David to eat food while it was still day, David

Culture & Society
Before the monarchy there was a longstanding custom of blood revenge. The "blood avenger" would avenge the death of a relative by killing the relative's slayer (Josh. 20:3). Blood vengeance was not allowed, however, for persons killed in battle (2 Sam. 2:21–23). Joab ignores this exception and avenges his younger brother Asahel's death by killing Abner (2 Sam. 3:27).

3:15 [a]Spelled *Palti* in 1 Samuel 25:44 3:18 [a]Following many Hebrew manuscripts, Septuagint, Syriac, and Targum; Masoretic Text reads *he*.

took an oath, saying, "God do so to me, and more
also, if I taste bread or anything else till the sun
goes down!" 36Now all the people took note *of it,*
and it pleased them, since whatever the king did
pleased all the people. 37For all the people and all
Israel understood that day that it had not been
the king's *intent* to kill Abner the son of Ner.
38Then the king said to his servants, "Do you not
know that a prince and a great man has fallen
this day in Israel? 39And I *am* weak today,
though anointed king; and these men, the sons of
Zeruiah, *are* too harsh for me. The LORD shall re-
pay the evildoer according to his wickedness."

Ishbosheth Is Murdered

4 1When Saul's son[a] heard that Abner had died
in Hebron, he lost heart, and all Israel was
troubled. 2Now Saul's son *had* two men *who were*
captains of troops. The name of one *was* Baanah
and the name of the other Rechab, the sons of
Rimmon the Beerothite, of the children of Benja-
min. (For Beeroth also was *part* of Benjamin, 3be-
cause the Beerothites fled to Gittaim and have
been sojourners there until this day.)

4Jonathan, Saul's son, had a son *who was*
lame in *his* feet. He was five years old when the
news about Saul and Jonathan came from Jezreel;
and his nurse took him up and fled. And it hap-
pened, as she made haste to flee, that he fell and
became lame. His name *was* Mephibosheth.[a]

5Then the sons of Rimmon the Beerothite,
Rechab and Baanah, set out and came at about
the heat of the day to the house of Ishbosheth,
who was lying on his bed at noon. 6And they
came there, all the way into the house, *as though*
to get wheat, and they stabbed him in the stom-
ach. Then Rechab and Baanah his brother es-
caped. 7For when they came into the house, he
was lying on his bed in his bedroom; then they
struck him and killed him, beheaded him and
took his head, and were all night escaping
through the plain. 8And they brought the head of
Ishbosheth to David at Hebron, and said to the
king, "Here is the head of Ishbosheth, the son of
Saul your enemy, who sought your life; and the
LORD has avenged my lord the king this day of
Saul and his descendants."

9But David answered Rechab and Baanah
his brother, the sons of Rimmon the Beerothite,
and said to them, "*As* the LORD lives, who has re-
deemed my life from all adversity, 10when some-
one told me, saying, 'Look, Saul is dead,' thinking
to have brought good news, I arrested him and
had him executed in Ziklag—the one who
thought I would give him a reward for *his* news.
11How much more, when wicked men have killed
a righteous person in his own house on his bed?
Therefore, shall I not now require his blood at
your hand and remove you from the earth?" 12So
David commanded his young men, and they exe-
cuted them, cut off their hands and feet, and
hanged *them* by the pool in Hebron. But they
took the head of Ishbosheth and buried *it* in the
tomb of Abner in Hebron.

TRANSITION

When Did David Become King?

The exact dates of David's kingship are unknown. In fact, exact dates for Israel's first three kings—Saul, David, Solomon—are not known (see "When Did Saul Become King?" at 1 Sam. 13:1). The text of 2 Samuel records that David reigned first over Judah for 7½ years at Hebron, then over Israel and Judah for 33 years at Jerusalem. These figures are rounded to a total reign of 40 years (2 Sam. 5:4, 5). However, an absolute date for when David began to rule is lacking.

David's reign could be estimated backward from his son Solomon, but Solomon's dates too are uncertain. Like Saul and David, Solomon also is reported to have reigned 40 years (1 Kin. 11:42). However, the 40-year figure given for Saul, David, and Solomon could be a symbolic round number representing the length of a generation. In addition, we are not sure how long Solomon ruled as a coregent with his father (1 Kin. 1:32–35; 2:1, 10).

If we accept that any dates for David are only approximate, his reign can be figured by starting from Solomon's son Rehoboam. The beginning of Rehoboam's rule over Judah can be placed at 930 B.C. Counting backward 40 years would date Solomon's reign from 970 to 930 B.C. Backing up another 40 years would place the beginning of David's rule in Judah at about 1010 B.C. and in Jerusalem at about 1003 B.C.

• **2 Samuel 5:1—7:29**

2 Samuel

David Reigns over All Israel

5 **:1** Then all the tribes of Israel came to David
at Hebron and spoke, saying, "Indeed we *are*
your bone and your flesh. 2Also, in time past,
when Saul was king over us, you were the one
who led Israel out and brought them in; and the
LORD said to you, 'You shall shepherd My people
Israel, and be ruler over Israel.' " 3Therefore all the
elders of Israel came to the king at Hebron, and
King David made a covenant with them at Hebron
before the LORD. And they anointed David king
over Israel. 4David *was* thirty years old when he
began to reign, *and* he reigned forty years. 5In

4:1 [a]That is, Ishbosheth
4:4 [a]Called *Merib-Baal* in 1 Chronicles 8:34 and 9:40

Up the Jebusite Water Shaft (2 Sam. 5:8)

The City of David was built on a hill over the Gihon spring, the main water source for the Jerusalem area (2 Chr. 32:30). Before David conquered the city, a people called the Jebusites lived there and dug a shaft down to the spring, which flowed from the mountain's base.

This water shaft was the key to the long-lived freedom of the Jebusites (Josh. 15:63). It gave the city's inhabitants access to water, even when enemies surrounded them. That plus the steep mountain on which the city was built made the city nearly impossible to conquer.

The digging of the Jebusite shaft was no easy task. In fact, the Jebusites actually first dug a tunnel that after some time had to be abandoned. Their second attempt produced two descending steps and one horizontal step before finally reaching water level. Once there, the Jebusites tunneled an additional 65 feet to the mouth of the spring.

David discovered the Jebusite shaft and realized that it was the easiest and least-expected way for his soldiers to enter Jerusalem. By climbing up the shaft (the same shaft still visible to visitors today), David and his men conquered the Jebusites and gained a new capital city (2 Sam. 5:8, 9).

Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah.

The Conquest of Jerusalem

6 And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, who spoke to David, saying, "You shall not come in here; but the blind and the lame will repel you," thinking, "David cannot come in here." 7 Nevertheless David took the stronghold of Zion (that *is,* the City of David).

8 Now David said on that day, "Whoever climbs up by way of the water shaft and defeats the Jebusites (the lame and the blind, *who are* hated by David's soul), *he shall be chief and captain.*"[a] Therefore they say, "The blind and the lame shall not come into the house."

9 Then David dwelt in the stronghold, and called it the City of David. And David built all around from the Millo[a] and inward. 10 So David went on and became great, and the LORD God of hosts *was* with him.

11 Then Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters and masons. And they built David a house. 12 So David knew that the LORD had established him as king over Israel, and that He had exalted His kingdom for the sake of His people Israel.

13 And David took more concubines and wives from Jerusalem, after he had come from Hebron. Also more sons and daughters were born to David. 14 Now these *are* the names of those who were born to him in Jerusalem: Shammua,[a] Shobab, Nathan, Solomon, 15 Ibhar, Elishua,[a] Nepheg, Japhia, 16 Elishama, Eliada, and Eliphelet.

5:8 [a]Compare 1 Chronicles 11:6 5:9 [a]Literally *The Landfill* 5:14 [a]Spelled *Shimea* in 1 Chronicles 3:5 5:15 [a]Spelled *Elishama* in 1 Chronicles 3:6 5:20 [a]Literally *Master of Breakthroughs* 5:25 [a]Following Masoretic Text, Targum, and Vulgate; Septuagint reads *Gibeon.* 6:2 [a]Septuagint, Targum, and Vulgate omit *by the Name;* many Hebrew manuscripts and Syriac read *there.* 6:3 [a]Septuagint adds *with the ark.*

The Philistines Defeated

17 Now when the Philistines heard that they had anointed David king over Israel, all the Philistines went up to search for David. And David heard *of it* and went down to the stronghold. 18 The Philistines also went and deployed themselves in the Valley of Rephaim. 19 So David inquired of the LORD, saying, "Shall I go up against the Philistines? Will You deliver them into my hand?"

And the LORD said to David, "Go up, for I will doubtless deliver the Philistines into your hand."

20 So David went to Baal Perazim, and David defeated them there; and he said, "The LORD has broken through my enemies before me, like a breakthrough of water." Therefore he called the name of that place Baal Perazim.[a] 21 And they left their images there, and David and his men carried them away.

22 Then the Philistines went up once again and deployed themselves in the Valley of Rephaim. 23 Therefore David inquired of the LORD, and He said, "You shall not go up; circle around behind them, and come upon them in front of the mulberry trees. 24 And it shall be, when you hear the sound of marching in the tops of the mulberry trees, then you shall advance quickly. For then the LORD will go out before you to strike the camp of the Philistines." 25 And David did so, as the LORD commanded him; and he drove back the Philistines from Geba[a] as far as Gezer.

The Ark Brought to Jerusalem

6 1 Again David gathered all *the* choice *men* of Israel, thirty thousand. 2 And David arose and went with all the people who *were* with him from Baale Judah to bring up from there the ark of God, whose name is called by the Name,[a] the LORD of Hosts, who dwells *between* the cherubim. 3 So they set the ark of God on a new cart, and brought it out of the house of Abinadab, which *was* on the hill; and Uzzah and Ahio, the sons of Abinadab, drove the new cart.[a] 4 And

THE FIRST KINGS OF ISRAEL

Ishbosheth is assassinated (2 Sam. 4:5–8) 1003 B.C.

David is anointed king of all Israel (2 Sam. 5:3) 1003 B.C.

Rehoboam succeeds his father Solomon as Israel's king 930 B.C.

B.C. 1030 1005 980 955 930

Saul's death (if Ishbosheth did not immediately rule) 1010 B.C.

David is anointed king of Judah at Hebron (2 Sam. 2:4) 1010 B.C.

David's reign reported to be 40 years (1 Kin. 2:11) 1010 B.C.

Saul's death (if Ishbosheth immediately succeeded Saul) 1005 B.C.

Ishbosheth, Saul's son, becomes king of Israel (2 Sam. 2:10) 1005 B.C.

Solomon succeeds his father David as Israel's king (1 Kin. 2:12) 970 B.C.

Solomon's reign reported to be 40 years (1 Kin. 11:42) 970 B.C.

they brought it out of the house of Abinadab, which *was* on the hill, accompanying the ark of God; and Ahio went before the ark. 5Then David and all the house of Israel played *music* before the LORD on all kinds of *instruments of* fir wood, on harps, on stringed instruments, on tambourines, on sistrums, and on cymbals.

6And when they came to Nachon's threshing floor, Uzzah put out *his* hand to the ark of God and took hold of it, for the oxen stumbled. 7Then the anger of the LORD was aroused against Uzzah, and God struck him there for *his* error; and he died there by the ark of God. 8And David became angry because of the LORD's outbreak against Uzzah; and he called the name of the place Perez Uzzah[a] to this day.

9David was afraid of the LORD that day; and he said, "How can the ark of the LORD come to me?" 10So David would not move the ark of the LORD with him into the City of David; but David took it aside into the house of Obed-Edom the Gittite. 11The ark of the LORD remained in the house of Obed-Edom the Gittite three months. And the LORD blessed Obed-Edom and all his household.

12Now it was told King David, saying, "The LORD has blessed the house of Obed-Edom and all that *belongs* to him, because of the ark of God." So David went and brought up the ark of God from the house of Obed-Edom to the City of David with gladness. 13And so it was, when those bearing the ark of the LORD had gone six paces, that he sacrificed oxen and fatted sheep. 14Then David danced before the LORD with all *his* might; and David *was* wearing a linen ephod. 15So David and all the house of Israel brought up the ark of the LORD with shouting and with the sound of the trumpet.

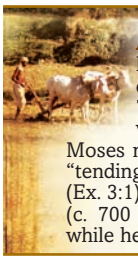
16Now as the ark of the LORD came into the City of David, Michal, Saul's daughter, looked through a window and saw King David leaping and whirling before the LORD; and she despised him in her heart. 17So they brought the ark of the LORD, and set it in its place in the midst of the tabernacle that David had erected for it. Then David offered burnt offerings and peace offerings before the LORD. 18And when David had finished offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts. 19Then he distributed among all the people, among the whole multitude of Israel, both the women and the men, to everyone a loaf of bread, a piece *of meat,* and a cake of raisins. So all the people departed, everyone to his house.

20Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, "How glorious was the king of Israel today, uncovering himself today in the eyes of the maids of his servants, as one of the base fellows shamelessly uncovers himself!"

21So David said to Michal, "*It was* before the LORD, who chose me instead of your father and all his house, to appoint me ruler over the people of the LORD, over Israel. Therefore I will play *music* before the LORD. 22And I will be even more undignified than this, and will be humble in my own sight. But as for the maidservants of whom you have spoken, by them I will be held in honor."

23Therefore Michal the daughter of Saul had no children to the day of her death.

6:8 [a]Literally *Outburst Against Uzzah*



Agriculture & Herding
David is one of several shepherds who eventually became great leaders (2 Sam. 7:8). Amos was called to be a prophet while he was tending sheep (Amos 7:14). Moses noticed the burning bush when he was "tending the flock of Jethro his father-in-law" (Ex. 3:1). One of Greece's earliest poets, Hesiod (c. 700 B.C.) received his call to write poetry while he was a shepherd on Mount Helicon.

God's Covenant with David

7 [1]Now it came to pass when the king was dwelling in his house, and the LORD had given him rest from all his enemies all around, [2]that the king said to Nathan the prophet, "See now, I dwell in a house of cedar, but the ark of God dwells inside tent curtains."

[3]Then Nathan said to the king, "Go, do all that *is* in your heart, for the LORD *is* with you."

[4]But it happened that night that the word of the LORD came to Nathan, saying, [5]"Go and tell My servant David, 'Thus says the LORD: "Would you build a house for Me to dwell in? [6]For I have not dwelt in a house since the time that I brought the children of Israel up from Egypt, even to this day, but have moved about in a tent and in a tabernacle. [7]Wherever I have moved about with all the children of Israel, have I ever spoken a word to anyone from the tribes of Israel, whom I commanded to shepherd My people Israel, saying, 'Why have you not built Me a house of cedar?' " ' [8]Now therefore, thus shall you say to My servant David, 'Thus says the LORD of hosts: "I took you from the sheepfold, from following the sheep, to be ruler over My people, over Israel. [9]And I have been with you wherever you have gone, and have cut off all your enemies from before you, and have made you a great name, like the name of the great men who *are* on the earth. [10]Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own and move no more; nor shall the sons of wickedness oppress them anymore, as previously, [11]since the time that I commanded judges *to be* over My people Israel, and have caused you to rest from all your enemies. Also the LORD tells you that He will make you a house.[a]

[12]"When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. [13]He shall build a house for My name, and I will establish the throne of his kingdom forever. [14]I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men. [15]But My mercy shall not depart from him, as I took *it* from Saul, whom I removed from before you. [16]And your house and your kingdom shall be established forever before you.[a] Your throne shall be established forever." ' "

[17]According to all these words and according to all this vision, so Nathan spoke to David.

David's Thanksgiving to God

[18]Then King David went in and sat before the LORD; and he said: "Who *am* I, O Lord GOD? And what is my house, that You have brought me this far? [19]And yet this was a small thing in Your sight, O Lord GOD; and You have also spoken of Your servant's house for a great while to come. *Is* this the manner of man, O Lord GOD? [20]Now what more can David say to You? For You, Lord GOD, know Your servant. [21]For Your word's sake, and according to Your own heart, You have done all these great things, to make Your servant know *them.* [22]Therefore You are great, O Lord GOD.[a] For *there is* none like You, nor *is there any* God besides You, according to all that we have heard with our ears. [23]And who *is* like Your people, like Israel, the one nation on the earth whom God went to redeem for Himself as a people, to make for Himself a name—and to do for Yourself great and awesome deeds for Your land—before Your people whom You redeemed for Yourself from Egypt, the nations, and their gods? [24]For You have made Your people Israel Your very own people forever; and You, LORD, have become their God.

[25]"Now, O LORD God, the word which You have spoken concerning Your servant and concerning his house, establish *it* forever and do as You have said. [26]So let Your name be magnified forever, saying, 'The LORD of hosts *is* the God over Israel.' And let the house of Your servant David be established before You. [27]For You, O LORD of hosts, God of Israel, have revealed *this* to Your servant, saying, 'I will build you a house.' Therefore Your servant has found it in his heart to pray this prayer to You.

[28]"And now, O Lord GOD, You are God, and Your words are true, and You have promised this goodness to Your servant. [29]Now therefore, let it please You to bless the house of Your servant, that it may continue before You forever; for You, O Lord GOD, have spoken *it,* and with Your blessing let the house of Your servant be blessed forever."

7:11 [a]That is, a royal dynasty 7:16 [a]Septuagint reads *Me.*
7:22 [a]Targum and Syriac read *O LORD God.*

TRANSITION

The Books of Chronicles

While Chronicles has a different emphasis than Samuel and Kings, the Chronicler is able to use a good deal of those earlier books. In fact, Chronicles often quotes the other histories, especially Kings. But Chronicles also extends farther in time. Whereas Kings ends during the Babylonian exile, Chronicles concludes with the Persian king Cyrus's proclamation that allowed the exiled Jews to return to Jerusalem. See "Prophetic Account: Saul and David" at 1 Sam. 9:1.

Although the books of Chronicles are especially concerned with the monarchy, they begin much earlier, with Adam. In the historical shorthand of genealogies of 1 Chr. 1—9, the Chronicler covers the time span between Adam and King Saul (and a good deal beyond Saul). These genealogical lists

actually go as far as the postexilic period and provide an important backdrop for that era (see "Priestly Genealogies" at 1 Chr. 1:1).

The final genealogy (1 Chr. 9:35–44), however, covers Saul's family and introduces the narrative of his tragic death in 1 Chr. 10. Within the list are what was probably the original names of Saul's son (Esh-Baal, 9:39) and grandson (Merib-Baal, 9:40). The prophetic story of Saul's family in 2 Samuel consistently spells these names as Ishbosheth (2 Sam. 2:8) and Mephibosheth (2 Sam. 4:4). The author of Samuel replaced the name of the Canaanite god Baal with *bosheth,* the Hebrew word for "shame."

• **1 Chronicles 9:35–44**

1 Chronicles

The Family of King Saul

9 **:35** Jeiel the father of Gibeon, whose wife's name *was* Maacah, dwelt at Gibeon. 36His firstborn son *was* Abdon, then Zur, Kish, Baal, Ner, Nadab, 37Gedor, Ahio, Zechariah,[a] and Mikloth. 38And Mikloth begot Shimeam.[a] They also dwelt alongside their relatives in Jerusalem, with their brethren. 39Ner begot Kish, Kish begot Saul, and Saul begot Jonathan, Malchishua, Abinadab, and Esh-Baal. 40The son of Jonathan *was* Merib-Baal, and Merib-Baal begot Micah. 41The sons of Micah *were* Pithon, Melech, Tahrea,[a] and Ahaz.[b] 42And Ahaz begot Jarah;[a] Jarah begot Alemeth, Azmaveth, and Zimri; and Zimri begot Moza; 43Moza begot Binea, Rephaiah[a] his son, Eleasah his son, and Azel his son.

44And Azel had six sons whose names *were* these: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan; these *were* the sons of Azel.

TRANSITION

Priestly Account: Saul and David

The books of Chronicles cover the same historical time period as the books of Samuel and Kings, but they do so very differently. The author of Chronicles, often called "the Chronicler," wrote at a later time and with a different purpose, and thus omitted episodes that would detract from that purpose. Saul is allotted very little space, and the Chronicler consistently ignores the civil war between the houses of Saul and David. Only Saul's ignominious end is recorded (1 Chr. 10) as background to David's rise to the throne.

The Chronicler is mainly interested in Davidic kingship, Jerusalem, and the temple. In Chronicles, David is above all the devout founder of the Jerusalem temple. Perhaps for this reason, he is consistently presented in a positive light. In telling David's story, the Chronicler emphasizes the king's concern for the ark of the covenant and for his capital at Jerusalem (1 Chr. 13; 15). Both the ark and the capital are prerequisites for the temple.

• **1 Chronicles 10:1—11:47**

1 Chronicles

Tragic End of Saul and His Sons

10 **:1** Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell slain on Mount Gilboa. 2Then the Philistines followed hard after Saul and his sons. And the Philistines killed Jonathan, Abinadab, and Malchishua, Saul's sons. 3The battle became fierce against Saul. The archers hit him, and he was wounded by the archers. 4Then Saul said to his armorbearer, "Draw your sword, and thrust me through with it, lest these uncircumcised men come and abuse me." But his armorbearer would not, for he was greatly afraid. Therefore Saul took a sword and fell on it. 5And when his armorbearer saw that Saul was dead, he also fell on his sword and died. 6So Saul and his three sons died, and all his house died together. 7And when all the men of Israel who *were* in the valley saw that they had fled and that Saul and his sons were dead, they forsook their cities and fled; then the Philistines came and dwelt in them.

8So it happened the next day, when the Philistines came to strip the slain, that they found Saul and his sons fallen on Mount Gilboa. 9And they stripped him and took his head and his armor, and sent word *throughout* the land of the Philistines to proclaim the news *in the temple* of their idols and among the people. 10Then they put his armor in the temple of their gods, and fastened his head in the temple of Dagon.

11And when all Jabesh Gilead heard all that the Philistines had done to Saul, 12all the valiant men arose and took the body of Saul and the bodies of his sons; and they brought them to Jabesh, and buried their bones under the tamarisk tree at Jabesh, and fasted seven days.

13So Saul died for his unfaithfulness which he had committed against the LORD, because he did not keep the word of the LORD, and also because he consulted a medium for guidance. 14But *he* did not inquire of the LORD; therefore He killed him, and turned the kingdom over to David the son of Jesse.

David Made King over All Israel

11 1Then all Israel came together to David at Hebron, saying, "Indeed we *are* your bone and your flesh. 2Also, in time past, even when Saul was king, you *were* the one who led Israel out and brought them in; and the LORD your God

9:37 [a]Called *Zecher* in 8:31 9:38 [a]Spelled *Shimeah* in 8:32 9:41 [a]Spelled *Tarea* in 8:35 [b]Following Arabic, Syriac, Targum, and Vulgate (compare 8:35); Masoretic Text and Septuagint omit *and Ahaz.* 9:42 [a]Spelled *Jehoaddah* in 8:36 9:43 [a]Spelled *Raphah* in 8:37

What Was the Millo? (1 Chr. 11:8)

David's building of the Millo was considered by the biblical writers to be one of this king's major accomplishments. Likewise his son Solomon was known for significant building activities, including the temple, Solomon's palace, the wall of Jerusalem, the rebuilding of the cities of Hazor, Megiddo, and Gezer, as well as the Millo (1 Kin. 9:15). The building of the Millo was certainly seen as a major building feat. Unfortunately, the biblical writers never describe what the Millo was.

The Millo is first associated with David; therefore, we can assume that the Millo was located in the City of David (1 Chr. 11:8). The later account of the Millo's rebuilding by King Hezekiah (715–686 B.C.) specifies this location (2 Chr. 32:5). Whatever the Millo was, it appears to have been a major construction project.

Archaeological excavations in the City of David discovered terraces built on its steep eastern slope. These terraces served as retaining walls for the buildings constructed above. This innovative support structure was probably what Jerusalemites knew as "the Millo."

A fortification or citadel near Jerusalem, the Millo may have been a solid tower full of earth or a bastion strengthening a weak point in the wall.

said to you, 'You shall shepherd My people Israel, and be ruler over My people Israel.' "
3Therefore all the elders of Israel came to the
king at Hebron, and David made a covenant with
them at Hebron before the LORD. And they
anointed David king over Israel, according to the
word of the LORD by Samuel.

The City of David

4And David and all Israel went to Jerusalem,
which is Jebus, where the Jebusites *were,* the in-
habitants of the land. 5But the inhabitants of Je-
bus said to David, "You shall not come in here!"
Nevertheless David took the stronghold of Zion
(that is, the City of David). 6Now David said,
"Whoever attacks the Jebusites first shall be
chief and captain." And Joab the son of Zeruiah
went up first, and became chief. 7Then David
dwelt in the stronghold; therefore they called it
the City of David. 8And he built the city around
it, from the Millo[a] to the surrounding area. Joab
repaired the rest of the city. 9So David went on
and became great, and the LORD of hosts *was*
with him.

The Mighty Men of David

10Now these *were* the heads of the mighty
men whom David had, who strengthened them-
selves with him in his kingdom, with all Israel, to
make him king, according to the word of the
LORD concerning Israel.
11And this *is* the number of the mighty men
whom David had: Jashobeam the son of a
Hachmonite, chief of the captains;[a] he had lifted
up his spear against three hundred, killed *by him*
at one time.
12After him *was* Eleazar the son of Dodo, the
Ahohite, who *was one* of the three mighty men.
13He was with David at Pasdammim. Now there
the Philistines were gathered for battle, and there
was a piece of ground full of barley. So the peo-
ple fled from the Philistines. 14But they stationed
themselves in the middle of *that* field, defended
it, and killed the Philistines. So the LORD brought
about a great victory.
15Now three of the thirty chief men went
down to the rock to David, into the cave of Adul-
lam; and the army of the Philistines encamped in
the Valley of Rephaim. 16David *was* then in the
stronghold, and the garrison of the Philistines
was then in Bethlehem. 17And David said with
longing, "Oh, that someone would give me a
drink of water from the well of Bethlehem,
which is by the gate!" 18So the three broke
through the camp of the Philistines, drew water
from the well of Bethlehem that *was* by the gate,
and took *it* and brought *it* to David. Nevertheless
David would not drink it, but poured it out to the

11:8 [a]Literally *The Landfill* 11:11 [a]Following Qere; Kethib, Septuagint, and Vulgate read *the thirty* (compare 2 Samuel 23:8).

Arts & Literature

In the ancient world, the proper disposition of the bodies of the dead was of extreme importance (1 Chr. 10:11, 12). In the Greek tragedy *Antigone,* the lead character, Antigone, decides against the law of the state that she must provide a decent burial for her brother. She makes this choice of divine law over human law, even though she knows that the penalty for doing what is right is death.

LORD. 19And he said, "Far be it from me, O my God, that I should do this! Shall I drink the blood of these men *who have put* their lives *in jeopardy?* For at the risk of their lives they brought it." Therefore he would not drink it. These things were done by the three mighty men.

20Abishai the brother of Joab was chief of *another* three.[a] He had lifted up his spear against three hundred *men,* killed *them,* and won a name among *these* three. 21Of the three he was more honored than the other two men. Therefore he became their captain. However he did not attain to the *first* three.

22Benaiah was the son of Jehoiada, the son of a valiant man from Kabzeel, who had done many deeds. He had killed two lion-like heroes of Moab. He also had gone down and killed a lion in the midst of a pit on a snowy day. 23And he killed an Egyptian, a man of *great* height, five cubits tall. In the Egyptian's hand *there was* a spear like a weaver's beam; and he went down to him with a staff, wrested the spear out of the Egyptian's hand, and killed him with his own spear. 24These *things* Benaiah the son of Jehoiada did, and won a name among three mighty men. 25Indeed he was more honored than the thirty, but he did not attain to the *first* three. And David appointed him over his guard.

26Also the mighty warriors *were* Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem, 27Shammoth the Harorite,[a] Helez the Pelonite,[b] 28Ira the son of Ikkesh the Tekoite, Abiezer the Anathothite, 29Sibbechai the Hushathite, Ilai the Ahohite, 30Maharai the Netophathite, Heled[a] the son of Baanah the Netophathite, 31Ithai[a] the son of Ribai of Gibeah, of the sons of Benjamin, Benaiah the Pirathonite, 32Hurai[a] of the brooks of Gaash, Abiel[b] the Arbathite, 33Azmaveth the Baharumite,[a] Eliahba the Shaalbonite, 34the sons of Hashem the Gizonite, Jonathan the son of Shageh the Hararite, 35Ahiam the son of Sacar the Hararite, Eliphal the son of Ur, 36Hepher the Mecherathite, Ahijah the Pelonite, 37Hezro the Carmelite, Naarai the son of Ezbai, 38Joel the brother of Nathan, Mibhar the son of Hagri, 39Zelek the Ammonite, Naharai the Berothite[a] (the armorbearer of Joab the son of Zeruiah), 40Ira the Ithrite, Gareb the Ithrite, 41Uriah the Hittite, Zabad the son of Ahlai, 42Adina the son of Shiza the Reubenite (a chief of the Reubenites) and thirty with him, 43Hanan the son of Maachah, Joshaphat the Mithnite, 44Uzzia the Ashterathite, Shama and Jeiel the sons of Hotham the Aroerite, 45Jediael the son of Shimri, and Joha his brother, the Tizite, 46Eliel the Mahavite, Jeribai and Joshaviah the sons of Elnaam, Ithmah the Moabite, 47Eliel, Obed, and Jaasiel the Mezobaite.

TRANSITION

David the Fugitive

Chronicles makes no mention of Saul's opposition to David's rise to kingship (see "Priestly Account: Saul and David" at 1 Chr. 10:1). But in 1 Chr. 12, in material not found in the prophetic account, the Chronicler does describe the days before David was king when he was pursued by Saul in the wilderness. During this time David had established his stronghold and military headquarters at Ziklag in the extreme south of Judah (12:1, 8, 16).

The Chronicler's account emphasizes the support that gathered around David. Even some of Saul's own kinsmen from the tribe of Benjamin came to David's aid (12:2). Even men from two of the northern tribes, Gad (12:8–15) and Manasseh (12:19–22), came. This description of David's fugitive days shows that the support he had then had culminated in the joy and celebration now surrounding his coronation as king of all Israel. All the mighty warriors and all Israelites now came to Hebron "to turn over the kingdom of Saul" to David (12:23–40).

• **1 Chronicles 12:1—15:29**

1 Chronicles

The Growth of David's Army

12 **:1** Now these *were* the men who came to David at Ziklag while he was still a fugitive from Saul the son of Kish; and they *were* among the mighty men, helpers in the war, 2armed with bows, using both the right hand and the left in *hurling* stones and *shooting* arrows with the bow. *They were* of Benjamin, Saul's brethren.

3The chief *was* Ahiezer, then Joash, the sons of Shemaah the Gibeathite; Jeziel and Pelet the sons of Azmaveth; Berachah, and Jehu the Anathothite; 4Ishmaiah the Gibeonite, a mighty man among the thirty, and over the thirty; Jeremiah, Jahaziel, Johanan, and Jozabad the Gederathite; 5Eluzai, Jerimoth, Bealiah, Shemariah, and Shephatiah the Haruphite; 6Elkanah, Jisshiah, Azarel, Joezer, and Jashobeam, the Korahites; 7and Joelah and Zebadiah the sons of Jeroham of Gedor.

8*Some* Gadites joined David at the stronghold in the wilderness, mighty men of valor, men trained for battle, who could handle shield and spear, whose faces *were like* the faces of lions,

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11:20 [a]Following Masoretic Text, Septuagint, and Vulgate; Syriac reads *thirty.* 11:27 [a]Spelled *Harodite* in 2 Samuel 23:25 [b]Called *Paltite* in 2 Samuel 23:26 11:30 [a]Spelled *Heleb* in 2 Samuel 23:29 and *Heldai* in 1 Chronicles 27:15 11:31 [a]Spelled *Ittai* in 2 Samuel 23:29 11:32 [a]Spelled *Hiddai* in 2 Samuel 23:30 [b]Spelled *Abi-Albon* in 2 Samuel 23:31 11:33 [a]Spelled *Barhumite* in 2 Samuel 23:31 11:39 [a]Spelled *Beerothite* in 2 Samuel 23:37

and *were* as swift as gazelles on the mountains:
9Ezer the first, Obadiah the second, Eliab the
third, 10Mishmannah the fourth, Jeremiah the
fifth, 11Attai the sixth, Eliel the seventh, 12Jo-
hanan the eighth, Elzabad the ninth, 13Jeremiah
the tenth, and Machbanai the eleventh. 14These
were from the sons of Gad, captains of the army;
the least was over a hundred, and the greatest
was over a thousand. 15These *are* the ones who
crossed the Jordan in the first month, when it had
overflowed all its banks; and they put to flight all
those in the valleys, to the east and to the west.

16Then some of the sons of Benjamin and
Judah came to David at the stronghold. 17And
David went out to meet them, and answered and
said to them, "If you have come peaceably to me
to help me, my heart will be united with you; but
if to betray me to my enemies, since *there is* no
wrong in my hands, may the God of our fathers
look and bring judgment." 18Then the Spirit came
upon Amasai, chief of the captains, *and he said:*

"*We are* yours, O David;
We *are* on your side, O son of Jesse!
Peace, peace to you,
And peace to your helpers!
For your God helps you."

So David received them, and made them captains
of the troop.

19And *some* from Manasseh defected to Da-
vid when he was going with the Philistines to
battle against Saul; but they did not help them,
for the lords of the Philistines sent him away by
agreement, saying, "He may defect to his master
Saul *and endanger* our heads." 20When he went
to Ziklag, those of Manasseh who defected to
him were Adnah, Jozabad, Jediael, Michael, Joz-
abad, Elihu, and Zillethai, captains of the thou-
sands who *were* from Manasseh. 21And they
helped David against the bands *of raiders,* for
they *were* all mighty men of valor, and they were
captains in the army. 22For at *that* time they came
to David day by day to help him, until *it was* a
great army, like the army of God.

David's Army at Hebron

23Now these *were* the numbers of the divi-
sions *that were* equipped for war, *and* came to
David at Hebron to turn *over* the kingdom of
Saul to him, according to the word of the LORD:
24of the sons of Judah bearing shield and spear,
six thousand eight hundred armed for war; 25of
the sons of Simeon, mighty men of valor fit for
war, seven thousand one hundred; 26of the sons
of Levi four thousand six hundred; 27Jehoiada,
the leader of the Aaronites, and with him three
thousand seven hundred; 28Zadok, a young man,
a valiant warrior, and from his father's house
twenty-two captains; 29of the sons of Benjamin,
relatives of Saul, three thousand (until then the
greatest part of them had remained loyal to the
house of Saul); 30of the sons of Ephraim twenty
thousand eight hundred, mighty men of valor,
famous men throughout their father's house; 31of
the half-tribe of Manasseh eighteen thousand,
who were designated by name to come and make
David king; 32of the sons of Issachar who had
understanding of the times, to know what Israel
ought to do, their chiefs were two hundred; and
all their brethren were at their command; 33of Ze-
bulun there were fifty thousand who went out to
battle, expert in war with all weapons of war,
stouthearted men who could keep ranks; 34of
Naphtali one thousand captains, and with them
thirty-seven thousand with shield and spear; 35of
the Danites who could keep battle formation,
twenty-eight thousand six hundred; 36of Asher,
those who could go out to war, able to keep battle
formation, forty thousand; 37of the Reubenites
and the Gadites and the half-tribe of Manasseh,
from the other side of the Jordan, one hundred
and twenty thousand armed for battle with every
kind of weapon of war.

38All these men of war, who could keep
ranks, came to Hebron with a loyal heart, to
make David king over all Israel; and all the rest
of Israel *were* of one mind to make David king.
39And they were there with David three days, eat-
ing and drinking, for their brethren had prepared
for them. 40Moreover those who were near to
them, from as far away as Issachar and Zebulun
and Naphtali, were bringing food on donkeys
and camels, on mules and oxen—provisions of
flour and cakes of figs and cakes of raisins, wine
and oil and oxen and sheep abundantly, for *there
was* joy in Israel.

The Ark Brought from Kirjath Jearim

13 1Then David consulted with the captains
of thousands and hundreds, *and* with
every leader. 2And David said to all the assembly

TIME CAPSULE  1100 to 1076 B.C.	
1100	Wen-amon sails on official mission to Byblos to purchase lumber
1098	Rebellion in Upper Egypt against the high priest of Amon
1086	Ussher's date for the birth of David
1076	Assyria's power declines after death of Tiglath-Pileser I
1076	Wen-amon reports that high priest of Amon controls southern Egypt

Pelesets, Philistines, and Palestine (1 Chr. 14:8)

The name "Sea Peoples" was coined by the Egyptians to denote groups of people that migrated to Canaan beginning at the end of the 13th century B.C. They came to the Near East in two major waves, traveling along the coast via Asia Minor and Canaan before reaching Egypt.

At the mortuary temple of Ramesses III, Medinet Habu, graphic pictures of the Sea Peoples were incised in the temple walls. These pictures provide an Egyptian view of what the Sea Peoples looked like, the kind of ships they used, their weapons, and how they dressed. The text that goes with the pictures even records the names of the individual subgroups. Although most of the names are unfamiliar, like the Denyen, Thekel, Shekelesh, Sherden, and Weshesh, one group—the Pelesets—are known in the Bible as "the Philistines" (1 Chr. 14:8).

Ramesses III also described how the Sea Peoples devastated the nations that were in their path. Nations like the Hittites and major cities like Ugarit collapsed after the Sea Peoples passed their way. The Sea Peoples' manner of travel was by ship and on foot. Those who sailed along the coast were supported by those who followed along coastal roads. Some of the Sea Peoples seem to have settled newly conquered territory as others pressed on toward Egypt.

According to Ramesses III, in Egypt they met their match. He stopped their advance, then settled them on the coast of Canaan. Why the Sea Peoples began their epic migration is not known. It has been suggested that famine in their homelands or the force of other peoples made them begin their trek. Whatever the cause, one of their groups, the Pelesets (Philistines), so dominated the history of the coastal regions of Canaan that their name became the name of the region—Palestine.

of Israel, "If *it seems* good to you, and if it is of
the LORD our God, let us send out to our brethren
everywhere *who are* left in all the land of Israel,
and with them to the priests and Levites *who are*
in their cities *and* their common-lands, that they
may gather together to us; 3and let us bring the
ark of our God back to us, for we have not in-
quired at it since the days of Saul." 4Then all the
assembly said that they would do so, for the
thing was right in the eyes of all the people.

5So David gathered all Israel together, from
Shihor in Egypt to as far as the entrance of
Hamath, to bring the ark of God from Kirjath
Jearim. 6And David and all Israel went up to
Baalah,[a] to Kirjath Jearim, which belonged to Ju-
dah, to bring up from there the ark of God the
LORD, who dwells *between* the cherubim, where
His name is proclaimed. 7So they carried the ark
of God on a new cart from the house of Abi-
nadab, and Uzza and Ahio drove the cart. 8Then
David and all Israel played *music* before God
with all *their* might, with singing, on harps, on
stringed instruments, on tambourines, on cym-
bals, and with trumpets.

9And when they came to Chidon's[a] threshing
floor, Uzza put out his hand to hold the ark, for the
oxen stumbled. 10Then the anger of the LORD was
aroused against Uzza, and He struck him because
he put his hand to the ark; and he died there be-
fore God. 11And David became angry because of
the LORD's outbreak against Uzza; therefore that
place is called Perez Uzza[a] to this day. 12David
was afraid of God that day, saying, "How can I
bring the ark of God to me?"

13So David would not move the ark with him
into the City of David, but took it aside into the
house of Obed-Edom the Gittite. 14The ark of
God remained with the family of Obed-Edom in
his house three months. And the LORD blessed
the house of Obed-Edom and all that he had.

Arts & Literature
The ancient world had wind, percussion, and stringed instruments. The main instruments of the Israelites seem to have been small harps and percussion instruments, not including drums (1 Chr. 13:8). The percussion instruments include the metal rattle called a sistrum that was a favorite in Egypt. The titles of the psalms probably include some names of musical tunes.

David Established at Jerusalem

14 1Now Hiram king of Tyre sent messen-
gers to David, and cedar trees, with ma-
sons and carpenters, to build him a house. 2So
David knew that the LORD had established him
as king over Israel, for his kingdom was highly
exalted for the sake of His people Israel.

3Then David took more wives in Jerusalem,
and David begot more sons and daughters. 4And
these are the names of his children whom he had
in Jerusalem: Shammua,[a] Shobab, Nathan, Sol-
omon, 5Ibhar, Elishua,[a] Elpelet,[b] 6Nogah, Ne-
pheg, Japhia, 7Elishama, Beeliada,[a] and Eliphelet.

The Philistines Defeated

8Now when the Philistines heard that David
had been anointed king over all Israel, all the
Philistines went up to search for David. And Da-
vid heard *of it* and went out against them. 9Then
the Philistines went and made a raid on the Val-
ley of Rephaim. 10And David inquired of God,

13:6 [a]Called *Baale Judah* in 2 Samuel 6:2 13:9 [a]Called *Nachon* in 2 Samuel 6:6 13:11 [a]Literally *Outburst Against Uzza*
14:4 [a]Spelled *Shimea* in 3:5 14:5 [a]Spelled *Elishama* in 3:6 [b]Spelled *Eliphelet* in 3:6 14:7 [a]Spelled *Eliada* in 3:8

saying, "Shall I go up against the Philistines? Will You deliver them into my hand?"

The LORD said to him, "Go up, for I will deliver them into your hand."

11So they went up to Baal Perazim, and David defeated them there. Then David said, "God has broken through my enemies by my hand like a breakthrough of water." Therefore they called the name of that place Baal Perazim.[a] 12And when they left their gods there, David gave a commandment, and they were burned with fire.

13Then the Philistines once again made a raid on the valley. 14Therefore David inquired again of God, and God said to him, "You shall not go up after them; circle around them, and come upon them in front of the mulberry trees. 15And it shall be, when you hear a sound of marching in the tops of the mulberry trees, then you shall go out to battle, for God has gone out before you to strike the camp of the Philistines." 16So David did as God commanded him, and they drove back the army of the Philistines from Gibeon as far as Gezer. 17Then the fame of David went out into all lands, and the LORD brought the fear of him upon all nations.

The Ark Brought to Jerusalem

15 1*David* built houses for himself in the City of David; and he prepared a place for the ark of God, and pitched a tent for it. 2Then David said, "No one may carry the ark of God but the Levites, for the LORD has chosen them to carry the ark of God and to minister before Him forever." 3And David gathered all Israel together at Jerusalem, to bring up the ark of the LORD to its place, which he had prepared for it. 4Then David assembled the children of Aaron and the Levites: 5of the sons of Kohath, Uriel the chief, and one hundred and twenty of his brethren; 6of the sons of Merari, Asaiah the chief, and two hundred and twenty of his brethren; 7of the sons of Gershom, Joel the chief, and one hundred and thirty of his brethren; 8of the sons of Elizaphan, Shemaiah the chief, and two hundred of his brethren; 9of the sons of Hebron, Eliel the chief, and eighty of his brethren; 10of the sons of Uzziel, Amminadab the chief, and one hundred and twelve of his brethren.

11And David called for Zadok and Abiathar the priests, and for the Levites: for Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab. 12He said to them, "You *are* the heads of the fathers' *houses* of the Levites; sanctify yourselves, you and your brethren, that you may bring up the ark of the LORD God of Israel to *the place* I have prepared for it. 13For because you *did* not *do it* the first *time,* the LORD our God broke out against us, because we did not consult Him about the proper order."

14So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel. 15And the children of the Levites bore the ark of God on their shoulders, by its poles, as Moses had commanded according to the word of the LORD.

16Then David spoke to the leaders of the Levites to appoint their brethren *to be* the singers accompanied by instruments of music, stringed instruments, harps, and cymbals, by raising the voice with resounding joy. 17So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of their brethren, the sons of Merari, Ethan the son of Kushaiah; 18and with them their brethren of the second *rank:* Zechariah, Ben,[a] Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Elipheleh, Mikneiah, Obed-Edom, and Jeiel, the gatekeepers; 19the singers, Heman, Asaph, and Ethan, *were* to sound the cymbals of bronze; 20Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah, with strings according to Alamoth; 21Mattithiah, Elipheleh, Mikneiah, Obed-Edom, Jeiel, and Azaziah, to direct with harps on the Sheminith; 22Chenaniah, leader of the Levites, was instructor *in charge of* the music, because he *was* skillful; 23Berechiah and Elkanah *were* doorkeepers for the ark; 24Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer, the priests, were to blow the trumpets before the ark of God; and Obed-Edom and Jehiah, doorkeepers for the ark.

25So David, the elders of Israel, and the captains over thousands went to bring up the ark of the covenant of the LORD from the house of Obed-Edom with joy. 26And so it was, when God helped the Levites who bore the ark of the covenant of the LORD, that they offered seven bulls and seven rams. 27David was clothed with a robe of fine linen, as were all the Levites who bore the ark, the singers, and Chenaniah the music master *with* the singers. David also wore a linen ephod. 28Thus all Israel brought up the ark of the covenant of the LORD with shouting and with the sound of the horn, with trumpets and with cymbals, making music with stringed instruments and harps.

Politics & Government
David was clothed in a robe of fine linen as he danced to music during the procession of the ark into Jerusalem (1 Chr. 15:27–29). The reaction of Michal (2 Sam. 6:20) may suggest that he discarded the robe during the dancing. By participating in the dance and procession, David possibly demonstrated to the people his authority to rule before Yahweh his God.

14:11 [a]Literally *Master of Breakthroughs* 15:18 [a]Following Masoretic Text and Vulgate; Septuagint omits *Ben.*

29 And it happened, *as* the ark of the covenant of the LORD came to the City of David, that Michal, Saul's daughter, looked through a window and saw King David whirling and playing music; and she despised him in her heart.

TRANSITION

The Book of Psalms

The psalms, almost without exception, are difficult to tie to a specific historical context. They are the worship songs of Israel and are intended to apply to the needs of all worshipers across time. Some psalms do have historical superscriptions that make it possible to associate them with specific events, but these make up only about ten percent of all the psalms.

The rest of the psalms must follow some other criteria by which to read them within the history of Israel. One criterion is to place the psalms ascribed to David (or Solomon or Moses) during the life of that person (see "Teach Us to Number Our Days" at Ps. 90). A second criterion is to place psalms according to their type.

While there are various classifications of psalm types, two prominent types are hymns and laments. Hymns are songs of praise to God, and laments are appeals for God's help in times of trouble. In the Bible, the psalms are arranged in five distinct books (perhaps to parallel the five books of the Pentateuch). In general, the movement through the five books progresses from lament (in the early books) to praise (in the fifth book).

There was joy and shouting and music as David and Israel moved the ark to Jerusalem (1 Chr. 15:25–28). Such a setting favors the reading of psalms that are hymns of praise, and which are ascribed to David. Several psalms (Ps. 8; 19; 29; 32; 65; 68; 103; 108; 138) are appropriate for the context of David's joyous entry into Jerusalem before the ark. A psalm of thanksgiving, such as Ps. 32, expresses gratitude to God for deliverance. The joy that accompanies God's deliverance could also reflect the joy of the ark event.

• **Psalms 8; 19; 29; 32; 65; 68; 103; 108; 138**

PSALM 8

The Glory of the LORD in Creation

To the Chief Musician. On the instrument of Gath.[a] *A Psalm of David.*

O LORD, our Lord,
How excellent *is* Your name in all the earth,
Who have set Your glory above the heavens!

2 Out of the mouth of babes and nursing infants
You have ordained strength,
Because of Your enemies,
That You may silence the enemy and the avenger.

3 When I consider Your heavens, the work of Your fingers,
The moon and the stars, which You have ordained,
4 What is man that You are mindful of him,
And the son of man that You visit him?
5 For You have made him a little lower than the angels,[a]
And You have crowned him with glory and honor.

6 You have made him to have dominion over the works of Your hands;
You have put all *things* under his feet,
7 All sheep and oxen—
Even the beasts of the field,
8 The birds of the air,
And the fish of the sea
That pass through the paths of the seas.

9 O LORD, our Lord,
How excellent *is* Your name in all the earth!

Religion & Worship

The sun illustrates God's energy and power, and it is linked with a bridegroom as representing natural life in its bloom (Ps. 19:4, 5). Some ancient peoples worshiped the sun. The Egyptian pharaoh Akhenaten (1352–1336 B.C.) tried to make the sun god the only deity in Egypt's state religion, but his successors reversed his innovation as soon as he died.

PSALM 19

The Perfect Revelation of the LORD

To the Chief Musician. A Psalm of David.

The heavens declare the glory of God;
And the firmament shows His handiwork.
2 Day unto day utters speech,
And night unto night reveals knowledge.
3 *There is* no speech nor language
Where their voice is not heard.
4 Their line[a] has gone out through all the earth,
And their words to the end of the world.

In them He has set a tabernacle for the sun,
5 Which *is* like a bridegroom coming out of his chamber,

8:title [a]Hebrew *Al Gittith* 8:5 [a]Hebrew *Elohim, God;* Septuagint, Syriac, Targum, and Jewish tradition translate as *angels.* 19:4 [a]Septuagint, Syriac, and Vulgate read *sound;* Targum reads *business.*

Storm God Imagery (Ps. 29:3–9)

Hymns offering praise for deities in the ancient Near East often used common language, even though the hymns praised different gods. For example, Ps. 29 glorifies Yahweh as a storm god, using language very similar to the descriptions in the Ugaritic texts of the Canaanite and Phoenician god Baal.

Phrases like "voice of the LORD" (or "voice of Yahweh"; 29:5) and "voice of Baal" are common Semitic language. They refer to thunder as the sound of a god's speech, whether that deity was a storm god or not. The thunder or voice announced both the power and the presence of the deity. All of nature and of humanity was affected by the sound and reverberation of the approaching god.

Place names in Ps. 29 describe a geography north of Israel. "Lebanon and Sirion" (29:6) are mountain ranges of Phoenicia. The "many waters" (29:3) appear to picture the Mediterranean Sea. The Wilderness of Kadesh (29:8) possibly refers to the Kadesh on the Orontes River in Syria. A hymn composed for a Phoenician deity, such as Baal, would most likely refer to these same places. Possibly Ps. 29 adapts Phoenician language, describing a storm passing eastward from the waters of the Mediterranean, across Lebanon, and over the land through the wilderness.

And rejoices like a strong man to run its race.
6 Its rising *is* from one end of heaven,
And its circuit to the other end;
And there is nothing hidden from its heat.

7 The law of the LORD *is* perfect, converting the soul;
The testimony of the LORD *is* sure, making wise the simple;
8 The statutes of the LORD *are* right, rejoicing the heart;
The commandment of the LORD *is* pure, enlightening the eyes;
9 The fear of the LORD *is* clean, enduring forever;
The judgments of the LORD *are* true *and* righteous altogether.
10 More to be desired *are they* than gold,
Yea, than much fine gold;
Sweeter also than honey and the honeycomb.
11 Moreover by them Your servant is warned,
And in keeping them *there is* great reward.

12 Who can understand *his* errors?
Cleanse me from secret *faults.*
13 Keep back Your servant also from presumptuous *sins;*
Let them not have dominion over me.
Then I shall be blameless,
And I shall be innocent of great transgression.

14 Let the words of my mouth and the meditation of my heart
Be acceptable in Your sight,
O LORD, my strength and my Redeemer.

PSALM 29

Praise to God in His Holiness and Majesty

A Psalm of David.

Give unto the LORD, O you mighty ones,
Give unto the LORD glory and strength.
2 Give unto the LORD the glory due to His name;
Worship the LORD in the beauty of holiness.

3 The voice of the LORD *is* over the waters;
The God of glory thunders;
The LORD *is* over many waters.
4 The voice of the LORD *is* powerful;
The voice of the LORD *is* full of majesty.

5 The voice of the LORD breaks the cedars,
Yes, the LORD splinters the cedars of Lebanon.
6 He makes them also skip like a calf,
Lebanon and Sirion like a young wild ox.
7 The voice of the LORD divides the flames of fire.

8 The voice of the LORD shakes the wilderness;
The LORD shakes the Wilderness of Kadesh.
9 The voice of the LORD makes the deer give birth,
And strips the forests bare;
And in His temple everyone says, "Glory!"

10 The LORD sat *enthroned* at the Flood,
And the LORD sits as King forever.
11 The LORD will give strength to His people;
The LORD will bless His people with peace.

King of the Universe (Ps. 29:10, 11)

The last two verses of Ps. 29 are a classic ending for hymns in the ancient world. They define Yahweh as the God who rules above all other gods. Cultures that believed in pantheons of many gods commonly honored one deity as the ruler of all the others. While the official religion of Israel considered Yahweh to be the only God, hymns could reflect Yahweh's power over the gods of popular religion.

The heavenly throne room is pictured much like the throne room of a human ruler. The king sat upon a throne raised above all others in the reception hall. Similarly, the psalmist describes Yahweh as King, sitting above "the Flood" forever (29:10). For ancient people the Flood meant the waters of chaos which still surround the created order. The waters of chaos were terrifying; they were the waters unleashed in the Flood. But as long as God reigns, He keeps them in check.

The power which is described in Ps. 29 as belonging to Yahweh is also given to God's people (29:11). Just as rulers empower people who live under their rule, so the Israelites, God's chosen people, are promised the strength of Yahweh. The psalm ends with a sense of order, kept for the benefit of Israel.

PSALM 32

The Joy of Forgiveness

A Psalm of David. A Contemplation.[a]

Blessed *is he whose* transgression *is* forgiven,
Whose sin *is* covered.
2 Blessed *is* the man to whom the LORD does
not impute iniquity,
And in whose spirit *there is* no deceit.

3 When I kept silent, my bones grew old
Through my groaning all the day long.
4 For day and night Your hand was heavy
upon me;
My vitality was turned into the drought
of summer. Selah
5 I acknowledged my sin to You,
And my iniquity I have not hidden.
I said, "I will confess my transgressions
to the LORD,"
And You forgave the iniquity of my
sin. Selah

6 For this cause everyone who is godly
shall pray to You
In a time when You may be found;
Surely in a flood of great waters
They shall not come near him.
7 You *are* my hiding place;
You shall preserve me from trouble;
You shall surround me with songs of
deliverance. Selah

8 I will instruct you and teach you in the
way you should go;
I will guide you with My eye.
9 Do not be like the horse *or* like the mule,
Which have no understanding,
Which must be harnessed with bit and bridle,
Else they will not come near you.

10 Many sorrows *shall be* to the wicked;
But he who trusts in the LORD, mercy shall
surround him.
11 Be glad in the LORD and rejoice, you
righteous;
And shout for joy, all *you* upright in heart!

PSALM 65

Praise to God for His Salvation and Providence

To the Chief Musician. A Psalm of David. A Song.

Praise is awaiting You, O God, in Zion;
And to You the vow shall be performed.
2 O You who hear prayer,
To You all flesh will come.
3 Iniquities prevail against me;
As for our transgressions,
You will provide atonement for them.

4 Blessed *is the man* You choose,
And cause to approach *You,*
That he may dwell in Your courts.
We shall be satisfied with the goodness
of Your house,
Of Your holy temple.

5 *By* awesome deeds in righteousness You
will answer us,
O God of our salvation,
You who are the confidence of all the
ends of the earth,
And of the far-off seas;
6 Who established the mountains by His
strength,
Being clothed with power;
7 You who still the noise of the seas,
The noise of their waves,
And the tumult of the peoples.
8 They also who dwell in the farthest parts
are afraid of Your signs;
You make the outgoings of the morning
and evening rejoice.

32:title [a]Hebrew *Maschil*

9 You visit the earth and water it,
You greatly enrich it;
The river of God is full of water;
You provide their grain,
For so You have prepared it.
10 You water its ridges abundantly,
You settle its furrows;
You make it soft with showers,
You bless its growth.

11 You crown the year with Your goodness,
And Your paths drip *with* abundance.
12 They drop *on* the pastures of the wilderness,
And the little hills rejoice on every side.
13 The pastures are clothed with flocks;
The valleys also are covered with grain;
They shout for joy, they also sing.

Geography & Environment
The seasons of Palestine are more accurately called wet and dry than winter and summer. There are two rainy seasons each year. However, the variation of rain from year to year is great, and the population was continually reminded of their dependence on the heavens (Ps. 65:9). With no refrigeration and little distant transportation of food, the products of the earth and the cycles of gardening were known to everyone.

PSALM 68

The Glory of God in His Goodness to Israel

To the Chief Musician. A Psalm of David. A Song.

Let God arise,
Let His enemies be scattered;
Let those also who hate Him flee before Him.
2 As smoke is driven away,
So drive *them* away;
As wax melts before the fire,
So let the wicked perish at the presence of God.
3 But let the righteous be glad;
Let them rejoice before God;
Yes, let them rejoice exceedingly.

4 Sing to God, sing praises to His name;
Extol Him who rides on the clouds,[a]
By His name YAH,
And rejoice before Him.

5 A father of the fatherless, a defender of widows,
Is God in His holy habitation.

68:4 [a]Masoretic Text reads *deserts;* Targum reads *heavens* (compare verse 34 and Isaiah 19:1).

6 God sets the solitary in families;
He brings out those who are bound into prosperity;
But the rebellious dwell in a dry *land.*

7 O God, when You went out before Your people,
When You marched through the wilderness, Selah
8 The earth shook;
The heavens also dropped *rain* at the presence of God;
Sinai itself *was moved* at the presence of God, the God of Israel.
9 You, O God, sent a plentiful rain,
Whereby You confirmed Your inheritance,
When it was weary.
10 Your congregation dwelt in it;
You, O God, provided from Your goodness for the poor.

11 The Lord gave the word;
Great *was* the company of those who proclaimed *it:*
12 "Kings of armies flee, they flee,
And she who remains at home divides the spoil.
13 Though you lie down among the sheepfolds,
You will be like the wings of a dove covered with silver,
And her feathers with yellow gold."
14 When the Almighty scattered kings in it,
It was *white* as snow in Zalmon.

15 A mountain of God *is* the mountain of Bashan;
A mountain *of many* peaks *is* the mountain of Bashan.
16 Why do you fume with envy, you mountains of *many* peaks?
This is the mountain *which* God desires to dwell in;
Yes, the LORD will dwell *in it* forever.

17 The chariots of God *are* twenty thousand,
Even thousands of thousands;
The Lord is among them *as in* Sinai, in the Holy *Place.*

Geography & Environment
Zalmon is evidently a mountain in Bashan, but is not positively identified (Ps. 68:14). Bashan was east of the Sea of Galilee and reached as far as Mount Hermon, the highest mountain in Palestine. Usually there is snow on Mount Hermon, and its beauty is proverbial. The very striking poetic imagery of Ps. 68 sometimes presents difficulties for interpretation.

KINGDOMS OF SYRIA AND PALESTINE

Syria refers to the region north of Palestine, which was associated with the city-state of Damascus. In ancient times Syria was known as Aram. Since Syria and Palestine rarely knew political unity, various kingdoms inhabited these regions.

Kingdom	Approximate Period	Important Rulers
Ebla	2400–2250 B.C.	Igris-Halam, Irkab-Damu
Alalakh	1800–1400 B.C.	Yamhad, Yarim-Lim, Idrimi
Ugarit	1400–1180 B.C.	Niqmaddu II
Sea Peoples	1200–1050 B.C..	Seafaring peoples including the Philistines
Aram-Damascus	1050–732 B.C.	Rezon, Hadad-ezer (Ben-Hadad), Hazael
Phoenicia	1050–340 B.C.	Hiram I, Ethbaal I
United Israel	1050 (or 1020)–930 B.C.	Saul, David, Solomon
Israel	930–722 B.C.	Jeroboam I, Ahab, Jehu
Judah	930–586 B.C.	Rehoboam, Hezekiah, Josiah

18 You have ascended on high,
You have led captivity captive;
You have received gifts among men,
Even *from* the rebellious,
That the LORD God might dwell *there.*

19 Blessed *be* the Lord,
Who daily loads us *with benefits,*
The God of our salvation! Selah
20 Our God *is* the God of salvation;
And to GOD the Lord *belong* escapes from death.

21 But God will wound the head of His enemies,
The hairy scalp of the one who still goes on in his trespasses.
22 The Lord said, "I will bring back from Bashan,
I will bring *them* back from the depths of the sea,
23 That your foot may crush *them*[a] in blood,
And the tongues of your dogs *may have* their portion from *your* enemies."

24 They have seen Your procession, O God,
The procession of my God, my King, into the sanctuary.
25 The singers went before, the players on instruments *followed* after;
Among *them were* the maidens playing timbrels.
26 Bless God in the congregations,
The Lord, from the fountain of Israel.
27 There *is* little Benjamin, their leader,
The princes of Judah *and* their company,
The princes of Zebulun *and* the princes of Naphtali.

28 Your God has commanded[a] your strength;
Strengthen, O God, what You have done for us.
29 Because of Your temple at Jerusalem,
Kings will bring presents to You.
30 Rebuke the beasts of the reeds,
The herd of bulls with the calves of the peoples,
Till everyone submits himself with pieces of silver.
Scatter the peoples *who* delight in war.
31 Envoys will come out of Egypt;
Ethiopia will quickly stretch out her hands to God.

32 Sing to God, you kingdoms of the earth;
Oh, sing praises to the Lord, Selah
33 To Him who rides on the heaven of heavens, *which were* of old!
Indeed, He sends out His voice, a mighty voice.
34 Ascribe strength to God;
His excellence *is* over Israel,
And His strength *is* in the clouds.
35 O God, *You are* more awesome than Your holy places.
The God of Israel *is* He who gives strength and power to *His* people.

Blessed *be* God!

68:23 [a]Septuagint, Syriac, Targum, and Vulgate read *you may dip your foot.* 68:28 [a]Septuagint, Syriac, Targum, and Vulgate read *Command, O God.*

PSALM 103

Praise for the Lord's Mercies

A Psalm *of David.*

Bless the Lord, O my soul;
And all that is within me, *bless* His holy name!
2 Bless the Lord, O my soul,
And forget not all His benefits:
3 Who forgives all your iniquities,
Who heals all your diseases,
4 Who redeems your life from destruction,
Who crowns you with lovingkindness and tender mercies,
5 Who satisfies your mouth with good *things,*
So that your youth is renewed like the eagle's.

6 The Lord executes righteousness
And justice for all who are oppressed.
7 He made known His ways to Moses,
His acts to the children of Israel.
8 The Lord *is* merciful and gracious,
Slow to anger, and abounding in mercy.
9 He will not always strive *with us,*
Nor will He keep *His anger* forever.
10 He has not dealt with us according to our sins,
Nor punished us according to our iniquities.

11 For as the heavens are high above the earth,
So great is His mercy toward those who fear Him;
12 As far as the east is from the west,
So far has He removed our transgressions from us.
13 As a father pities *his* children,
So the Lord pities those who fear Him.

14 For He knows our frame;
He remembers that we *are* dust.

15 *As for* man, his days *are* like grass;
As a flower of the field, so he flourishes.
16 For the wind passes over it, and it is gone,
And its place remembers it no more.[a]
17 But the mercy of the Lord *is* from everlasting to everlasting
On those who fear Him,
And His righteousness to children's children,
18 To such as keep His covenant,
And to those who remember His commandments to do them.

19 The Lord has established His throne in heaven,
And His kingdom rules over all.

20 Bless the Lord, you His angels,
Who excel in strength, who do His word,
Heeding the voice of His word.
21 Bless the Lord, all *you* His hosts,
You ministers of His, who do His pleasure.
22 Bless the Lord, all His works,
In all places of His dominion.

Bless the Lord, O my soul!

PSALM 108

Assurance of God's Victory over Enemies

A Song. A Psalm of David.

O God, my heart is steadfast;
I will sing and give praise, even with my glory.
2 Awake, lute and harp!
I will awaken the dawn.

103:16 [a]Compare Job 7:10

When God Is Angry (Ps. 103:8, 9)

Stilling the gods' anger is a common theme in ancient Near Eastern literature. An Accadian epic text from at least the 8th century B.C. in Mesopotamia is *The Epic of Erra,* a narrative poem about the chief deity Marduk; his protagonist, the god Erra; and Erra's advisor, the god Ishum. The anger displayed by Erra can be contrasted with the anger that characterizes Yahweh in the Old Testament.

At one point in the Accadian poem, Erra becomes enraged and decides to ravage countries and their populations. Ishum pacifies him and a remnant escapes. Erra recognizes his blunder in attacking the divine leadership of Marduk and his subjects—humankind. Thus, Erra praises Ishum for his rational calm in the face of Erra's great rage.

Although this text shares a common literary theme with the Bible, the incipient polytheism of the text betrays a marked difference from the monotheism of Israel. The anger of various ancient Near Eastern deities had to be restrained, usually by other deities who intervened on behalf of humans. In contrast, Israel understood that there were no other gods who could intervene when Yahweh was angry. Yet Yahweh restrains His own anger. The psalmist declares that Yahweh is "slow to anger" and will not "keep His anger forever" (Ps. 103:8, 9).

Ancient Near Eastern gods often became angry for petty reasons. The god Erra makes mistakes and allows his anger to get the best of him. The God of Israel neither makes a mistake nor becomes so infuriated that He loses control. Anger is not a basic part of Yahweh's personality; rather, He is "merciful and gracious" (Ps. 103:8).

3 I will praise You, O LORD, among the peoples,
And I will sing praises to You among the nations.
4 For Your mercy *is* great above the heavens,
And Your truth *reaches* to the clouds.

5 Be exalted, O God, above the heavens,
And Your glory above all the earth;
6 That Your beloved may be delivered,
Save *with* Your right hand, and hear me.

7 God has spoken in His holiness:
"I will rejoice;
I will divide Shechem
And measure out the Valley of Succoth.
8 Gilead *is* Mine; Manasseh *is* Mine;
Ephraim also *is* the helmet for My head;
Judah *is* My lawgiver.
9 Moab *is* My washpot;
Over Edom I will cast My shoe;
Over Philistia I will triumph."

10 Who will bring me *into* the strong city?
Who will lead me to Edom?
11 *Is it* not *You,* O God, *who* cast us off?
And *You,* O God, *who* did not go out with our armies?
12 Give us help from trouble,
For the help of man is useless.
13 Through God we will do valiantly,
For *it is* He *who* shall tread down our enemies.[a]

PSALM 138

The LORD's Goodness to the Faithful

A Psalm *of David.*

I will praise You with my whole heart;
Before the gods I will sing praises to You.
2 I will worship toward Your holy temple,
And praise Your name
For Your lovingkindness and Your truth;
For You have magnified Your word above all Your name.
3 In the day when I cried out, You answered me,
And made me bold *with* strength in my soul.

4 All the kings of the earth shall praise You, O LORD,
When they hear the words of Your mouth.
5 Yes, they shall sing of the ways of the LORD,
For great *is* the glory of the LORD.
6 Though the LORD *is* on high,
Yet He regards the lowly;
But the proud He knows from afar.
7 Though I walk in the midst of trouble, You will revive me;
You will stretch out Your hand
Against the wrath of my enemies,
And Your right hand will save me.
8 The LORD will perfect *that which* concerns me;
Your mercy, O LORD, *endures* forever;
Do not forsake the works of Your hands.

TRANSITION

Music in the Temple

One aspect of the Chronicler's emphasis on the temple is his interest in the different priestly duties, particularly in the musical service. In the genealogical introduction to 1 Chronicles (1 Chr. 1:1—9:34), more space is given to the Levitical musicians than to some entire tribes (see 6:31–48 and "Priestly Genealogies" at 1 Chr. 1:1).

The prophetic account in 2 Sam. 6:12–19 mentions the sound of music when the ark was brought to Jerusalem. The Chronicler, however, provides much more detail about that music and stresses the role of the Levites in this event. There were Levites carrying the ark, as well as singing and playing instruments (1 Chr. 15:2, 15, 16, 28). Once the ark was in Jerusalem, David began to organize the service of the Jerusalem sanctuary. One of his first actions was to appoint the Levitical musicians and their three leaders: Asaph, Heman, and Jeduthun (1 Chr. 16:37, 41, 42; see 2 Chr. 5:12).

• **1 Chronicles 16:1–43**

1 Chronicles

The Ark Placed in the Tabernacle

16 **:1** So they brought the ark of God, and set it in the midst of the tabernacle that David had erected for it. Then they offered burnt offerings and peace offerings before God. 2And when David had finished offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD. 3Then he distributed to everyone of Israel, both man and woman, to everyone a loaf of bread, a piece *of meat,* and a cake of raisins.

4And he appointed some of the Levites to minister before the ark of the LORD, to commemorate, to thank, and to praise the LORD God of Israel: 5Asaph the chief, and next to him Zechariah, *then* Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, and Obed-Edom: Jeiel with stringed instruments and harps, but Asaph made music with cymbals; 6Benaiah and Jahaziel the priests

108:13 [a]Compare verses 6–13 with 60:5–12

regularly *blew* the trumpets before the ark of the covenant of God.

David's Song of Thanksgiving

7 On that day David first delivered *this psalm* into the hand of Asaph and his brethren, to thank the LORD:

8 Oh, give thanks to the LORD!
Call upon His name;
Make known His deeds among the peoples!
9 Sing to Him, sing psalms to Him;
Talk of all His wondrous works!
10 Glory in His holy name;
Let the hearts of those rejoice who seek the LORD!
11 Seek the LORD and His strength;
Seek His face evermore!
12 Remember His marvelous works which He has done,
His wonders, and the judgments of His mouth,
13 O seed of Israel His servant,
You children of Jacob, His chosen ones!

14 He *is* the LORD our God;
His judgments *are* in all the earth.
15 Remember His covenant forever,
The word which He commanded, for a thousand generations,
16 *The* covenant which He made with Abraham,
And His oath to Isaac,
17 And confirmed it to Jacob for a statute,
To Israel *for* an everlasting covenant,
18 Saying, "To you I will give the land of Canaan
As the allotment of your inheritance,"
19 When you were few in number,
Indeed very few, and strangers in it.

20 When they went from one nation to another,
And from *one* kingdom to another people,
21 He permitted no man to do them wrong;
Yes, He rebuked kings for their sakes,
22 *Saying,* "Do not touch My anointed ones,
And do My prophets no harm."[a]

23 Sing to the LORD, all the earth;
Proclaim the good news of His salvation from day to day.
24 Declare His glory among the nations,
His wonders among all peoples.

25 For the LORD *is* great and greatly to be praised;
He *is* also to be feared above all gods.
26 For all the gods of the peoples *are* idols,
But the LORD made the heavens.
27 Honor and majesty *are* before Him;
Strength and gladness are in His place.

28 Give to the LORD, O families of the peoples,
Give to the LORD glory and strength.
29 Give to the LORD the glory *due* His name;
Bring an offering, and come before Him.
Oh, worship the LORD in the beauty of holiness!
30 Tremble before Him, all the earth.
The world also is firmly established,
It shall not be moved.

31 Let the heavens rejoice, and let the earth be glad;
And let them say among the nations, "The LORD reigns."
32 Let the sea roar, and all its fullness;
Let the field rejoice, and all that *is* in it.
33 Then the trees of the woods shall rejoice before the LORD,
For He is coming to judge the earth.[a]

34 Oh, give thanks to the LORD, for *He is* good!
For His mercy *endures* forever.[a]
35 And say, "Save us, O God of our salvation;
Gather us together, and deliver us from the Gentiles,
To give thanks to Your holy name,
To triumph in Your praise."

36 Blessed *be* the LORD God of Israel
From everlasting to everlasting![a]

And all the people said, "Amen!" and praised the LORD.

16:22 [a]Compare verses 8–22 with Psalm 105:1–15
16:33 [a]Compare verses 23–33 with Psalm 96:1–13
16:34 [a]Compare verse 34 with Psalm 106:1 16:36 [a]Compare verses 35, 36 with Psalm 106:47, 48

There Are gods and Then There Is God (Ps. 96:5)

Hymns of praise in the ancient Near East often declared the god being praised to be superior to all other gods. The Bible occasionally uses that kind of language, but more often goes beyond it and says that Yahweh is the only God.

One way of dismissing other gods was to say they were only statues. The supposed "gods of the peoples" are nothing more than the inanimate idols themselves (Ps. 96:5). Yahweh is declared the true deity because only He created the world—"the LORD made the heavens" (96:5). All other gods are impotent and unworthy of adoration; they should be ignored. People who could mistake stone, metal, or wood for a real god are foolish.

A second way of dismissing other gods was to leave open the possibility they existed, yet maintain that they had no serious power and therefore were not to be taken seriously. The prophet Jeremiah, for example, says that other gods did not create the world and will therefore cease to exist (Jer. 10:11). Their insignificance is stressed by their being placed lower than Yahweh in divine authority.

In this way, the Hebrew poets were able to adapt the usual language of Near Eastern hymns into the worship of Yahweh. To Israel and Judah only Yahweh mattered. The other deities either did not exist or were so meaningless that whether they existed was irrelevant. Yahweh was "to be feared above all gods" (Ps. 96:4).

Regular Worship Maintained

37So he left Asaph and his brothers there be-
fore the ark of the covenant of the LORD to minis-
ter before the ark regularly, as every day's work
required; 38and Obed-Edom with his sixty-eight
brethren, including Obed-Edom the son of Je-
duthun, and Hosah, *to be* gatekeepers; 39and
Zadok the priest and his brethren the priests, be-
fore the tabernacle of the LORD at the high place
that *was* at Gibeon, 40to offer burnt offerings to
the LORD on the altar of burnt offering regularly
morning and evening, and *to do* according to all
that is written in the Law of the LORD which He
commanded Israel; 41and with them Heman and
Jeduthun and the rest who were chosen, who
were designated by name, to give thanks to the
LORD, because His mercy *endures* forever; 42and
with them Heman and Jeduthun, to sound aloud
with trumpets and cymbals and the musical in-
struments of God. Now the sons of Jeduthun
were gatekeepers.
43Then all the people departed, every man to
his house; and David returned to bless his house.

TRANSITION

Psalms of the Musicians

When the ark was placed in the tabernacle, David gave a psalm to the Levitical singers under Asaph, Heman, and Jeduthun to perform (1 Chr. 16:1, 7–36). The various sections of this psalm also appear in three independent psalms: Ps. 96; 105; 106. (1 Chr. 16:8–22 = Ps. 105:1–15; 1 Chr. 16:23–33 = Ps. 96:1–13; 1 Chr. 16:34–36 = Ps. 106:1, 47, 48.)

The names of Asaph, Heman, and Jeduthun appear in the superscriptions of several psalms. Two psalms (Ps. 39; 62) are identified as being by David and given by name to Jeduthun. Another psalm (Ps. 77) is ascribed to Asaph, but given to Jeduthun. Many other psalms are ascribed to Asaph (Ps. 50; 73—83) and one (Ps. 88) to Heman.

• **Psalms 96; 105; 106; 39; 62; 50; 73—83; 88**

PSALM 96

A Song of Praise to God Coming in Judgment

Oh, sing to the LORD a new song!
Sing to the LORD, all the earth.
2 Sing to the LORD, bless His name;
Proclaim the good news of His salvation
from day to day.
3 Declare His glory among the nations,
His wonders among all peoples.

4 For the LORD *is* great and greatly to be
praised;
He *is* to be feared above all gods.
5 For all the gods of the peoples *are* idols,
But the LORD made the heavens.
6 Honor and majesty *are* before Him;
Strength and beauty *are* in His sanctuary.

7 Give to the LORD, O families of the peoples,
Give to the LORD glory and strength.
8 Give to the LORD the glory *due* His name;
Bring an offering, and come into His courts.
9 Oh, worship the LORD in the beauty of
holiness!
Tremble before Him, all the earth.

10 Say among the nations, "The LORD reigns;
The world also is firmly established,
It shall not be moved;
He shall judge the peoples righteously."

11 Let the heavens rejoice, and let the earth be
glad;
Let the sea roar, and all its fullness;
12 Let the field be joyful, and all that *is* in it.
Then all the trees of the woods will rejoice
before the LORD.
13 For He is coming, for He is coming to judge
the earth.
He shall judge the world with righteousness,
And the peoples with His truth.

PSALM 105

The Eternal Faithfulness of the Lord

Oh, give thanks to the Lord!
Call upon His name;
Make known His deeds among the peoples!
2 Sing to Him, sing psalms to Him;
Talk of all His wondrous works!
3 Glory in His holy name;
Let the hearts of those rejoice who seek the Lord!
4 Seek the Lord and His strength;
Seek His face evermore!
5 Remember His marvelous works which He has done,
His wonders, and the judgments of His mouth,
6 O seed of Abraham His servant,
You children of Jacob, His chosen ones!

7 He *is* the Lord our God;
His judgments *are* in all the earth.
8 He remembers His covenant forever,
The word *which* He commanded, for a thousand generations,
9 *The covenant* which He made with Abraham,
And His oath to Isaac,
10 And confirmed it to Jacob for a statute,
To Israel *as* an everlasting covenant,
11 Saying, "To you I will give the land of Canaan
As the allotment of your inheritance,"
12 When they were few in number,
Indeed very few, and strangers in it.

13 When they went from one nation to another,
From *one* kingdom to another people,
14 He permitted no one to do them wrong;
Yes, He rebuked kings for their sakes,
15 *Saying,* "Do not touch My anointed ones,
And do My prophets no harm."

16 Moreover He called for a famine in the land;
He destroyed all the provision of bread.
17 He sent a man before them—
Joseph—*who* was sold as a slave.
18 They hurt his feet with fetters,
He was laid in irons.
19 Until the time that his word came to pass,
The word of the Lord tested him.
20 The king sent and released him,
The ruler of the people let him go free.
21 He made him lord of his house,
And ruler of all his possessions,
22 To bind his princes at his pleasure,
And teach his elders wisdom.
23 Israel also came into Egypt,
And Jacob dwelt in the land of Ham.
24 He increased His people greatly,
And made them stronger than their enemies.
25 He turned their heart to hate His people,
To deal craftily with His servants.

26 He sent Moses His servant,
And Aaron whom He had chosen.
27 They performed His signs among them,
And wonders in the land of Ham.
28 He sent darkness, and made *it* dark;
And they did not rebel against His word.
29 He turned their waters into blood,
And killed their fish.
30 Their land abounded with frogs,
Even in the chambers of their kings.
31 He spoke, and there came swarms of flies,
And lice in all their territory.
32 He gave them hail for rain,
And flaming fire in their land.
33 He struck their vines also, and their fig trees,
And splintered the trees of their territory.
34 He spoke, and locusts came,
Young locusts without number,
35 And ate up all the vegetation in their land,
And devoured the fruit of their ground.
36 He also destroyed all the firstborn in their land,
The first of all their strength.

37 He also brought them out with silver and gold,
And *there was* none feeble among His tribes.
38 Egypt was glad when they departed,
For the fear of them had fallen upon them.
39 He spread a cloud for a covering,
And fire to give light in the night.
40 *The people* asked, and He brought quail,
And satisfied them with the bread of heaven.
41 He opened the rock, and water gushed out;
It ran in the dry places *like* a river.

42 For He remembered His holy promise,
And Abraham His servant.
43 He brought out His people with joy,
His chosen ones with gladness.
44 He gave them the lands of the Gentiles,
And they inherited the labor of the nations,
45 That they might observe His statutes
And keep His laws.

Praise the Lord!

PSALM 106

Joy in Forgiveness of Israel's Sins

Praise the LORD!

Oh, give thanks to the LORD, for *He is* good!
For His mercy *endures* forever.

2 Who can utter the mighty acts of the LORD?
Who can declare all His praise?
3 Blessed *are* those who keep justice,
And he who does[a] righteousness at all times!

4 Remember me, O LORD, with the favor *You have toward* Your people.
Oh, visit me with Your salvation,
5 That I may see the benefit of Your chosen ones,
That I may rejoice in the gladness of Your nation,
That I may glory with Your inheritance.

6 We have sinned with our fathers,
We have committed iniquity,
We have done wickedly.
7 Our fathers in Egypt did not understand Your wonders;
They did not remember the multitude of Your mercies,
But rebelled by the sea—the Red Sea.

8 Nevertheless He saved them for His name's sake,
That He might make His mighty power known.
9 He rebuked the Red Sea also, and it dried up;
So He led them through the depths,
As through the wilderness.
10 He saved them from the hand of him who hated *them,*
And redeemed them from the hand of the enemy.
11 The waters covered their enemies;
There was not one of them left.
12 Then they believed His words;
They sang His praise.

Arts & Literature
The Hebrew Bible contains several references to Israel's past, especially to God's past works on the people's behalf. Certain psalms rehearse in some detail the history that is related to the Exodus from Egypt, asserting its relevance to the succeeding generations. In Ps. 106, not only the Exodus, but also the rebellion in the wilderness is recounted (106:7–33).

13 They soon forgot His works;
They did not wait for His counsel,
14 But lusted exceedingly in the wilderness,
And tested God in the desert.
15 And He gave them their request,
But sent leanness into their soul.

16 When they envied Moses in the camp,
And Aaron the saint of the LORD,
17 The earth opened up and swallowed Dathan,
And covered the faction of Abiram.
18 A fire was kindled in their company;
The flame burned up the wicked.

19 They made a calf in Horeb,
And worshiped the molded image.
20 Thus they changed their glory
Into the image of an ox that eats grass.
21 They forgot God their Savior,
Who had done great things in Egypt,
22 Wondrous works in the land of Ham,
Awesome things by the Red Sea.
23 Therefore He said that He would destroy them,
Had not Moses His chosen one stood before Him in the breach,
To turn away His wrath, lest He destroy *them.*

24 Then they despised the pleasant land;
They did not believe His word,
25 But complained in their tents,
And did not heed the voice of the LORD.
26 Therefore He raised His hand *in an oath* against them,
To overthrow them in the wilderness,
27 To overthrow their descendants among the nations,
And to scatter them in the lands.

28 They joined themselves also to Baal of Peor,
And ate sacrifices made to the dead.
29 Thus they provoked *Him* to anger with their deeds,
And the plague broke out among them.
30 Then Phinehas stood up and intervened,
And the plague was stopped.
31 And that was accounted to him for righteousness
To all generations forevermore.

32 They angered *Him* also at the waters of strife,[a]
So that it went ill with Moses on account of them;

106:3 [a]Septuagint, Syriac, Targum, and Vulgate read *those who do.* 106:32 [a]Or *Meribah*

Worshiping Ancestors as Gods (Ps. 106:28)

The deification of ancestors was common throughout the ancient world. The mythological texts from Ugarit (1400–1200 B.C.) make reference to "rulers" in the netherworld who formerly had been monarchs in the human realm. These deceased humans were treated as minor deities, having religious feasts held in their honor. Even in ancient Palestine, the excavations of graves have sometimes uncovered tubes built into the ground so that communication and food could be delivered to the deceased.

Ancestor worship is not common in the Bible. There is one Canaanite practice mentioned, however, by which famous or important dead persons had become deities of the underworld. The psalmist reports that the Israelites "ate sacrifices made to the dead" (Ps. 106:28). The practice is associated with the "Baal of Peor" incident, indicating that the Israelites encountered the custom as they moved toward the Promised Land.

The Law of Moses made it unacceptable to treat any human as a god, whether living or dead (Ex. 20:2; Deut. 26:14). The Israelites who engaged in the regional religious belief of eating sacrifices for the dead were considered to have turned away from the one true God and "provoked Him to anger" (Ps. 106:29). To honor the memory of one's ancestors was desirable, but such honor must not pass over into worship.

33 Because they rebelled against His Spirit,
So that he spoke rashly with his lips.

34 They did not destroy the peoples,
Concerning whom the LORD had
commanded them,
35 But they mingled with the Gentiles
And learned their works;
36 They served their idols,
Which became a snare to them.
37 They even sacrificed their sons
And their daughters to demons,
38 And shed innocent blood,
The blood of their sons and daughters,
Whom they sacrificed to the idols of
Canaan;
And the land was polluted with blood.
39 Thus they were defiled by their own works,
And played the harlot by their own deeds.

40 Therefore the wrath of the LORD was
kindled against His people,
So that He abhorred His own inheritance.
41 And He gave them into the hand of the
Gentiles,
And those who hated them ruled over
them.
42 Their enemies also oppressed them,
And they were brought into subjection
under their hand.
43 Many times He delivered them;
But they rebelled in their counsel,
And were brought low for their iniquity.

44 Nevertheless He regarded their affliction,
When He heard their cry;
45 And for their sake He remembered His
covenant,
And relented according to the multitude
of His mercies.
46 He also made them to be pitied
By all those who carried them away
captive.

47 Save us, O LORD our God,
And gather us from among the Gentiles,
To give thanks to Your holy name,
To triumph in Your praise.

48 Blessed *be* the LORD God of Israel
From everlasting to everlasting!
And let all the people say, "Amen!"

Praise the LORD!

PSALM 39

Prayer for Wisdom and Forgiveness

To the Chief Musician. To Jeduthun.
A Psalm of David.

I said, "I will guard my ways,
Lest I sin with my tongue;
I will restrain my mouth with a muzzle,
While the wicked are before me."
2 I was mute with silence,
I held my peace *even* from good;
And my sorrow was stirred up.
3 My heart was hot within me;
While I was musing, the fire burned.
Then I spoke with my tongue:

4 "LORD, make me to know my end,
And what *is* the measure of my days,
That I may know how frail I *am.*
5 Indeed, You have made my days *as*
handbreadths,
And my age *is* as nothing before You;
Certainly every man at his best state
is but vapor. Selah
6 Surely every man walks about like a
shadow;
Surely they busy themselves in vain;
He heaps up *riches,*
And does not know who will gather them.

7 "And now, Lord, what do I wait for?
My hope *is* in You.

8 Deliver me from all my transgressions;
Do not make me the reproach of the foolish.
9 I was mute, I did not open my mouth,
Because it was You who did *it*.
10 Remove Your plague from me;
I am consumed by the blow of Your hand.
11 When with rebukes You correct man for iniquity,
You make his beauty melt away like a moth;
Surely every man *is* vapor. Selah

12 "Hear my prayer, O LORD,
And give ear to my cry;
Do not be silent at my tears;
For I *am* a stranger with You,
A sojourner, as all my fathers *were*.
13 Remove Your gaze from me, that I may regain strength,
Before I go away and am no more."

PSALM 62

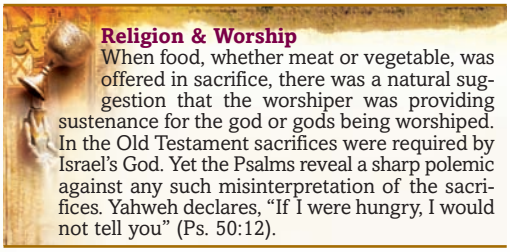
A Calm Resolve to Wait for the Salvation of God

To the Chief Musician. To Jeduthun.
A Psalm of David.

Truly my soul silently *waits* for God;
From Him *comes* my salvation.
2 He only *is* my rock and my salvation;
He is my defense;
I shall not be greatly moved.

3 How long will you attack a man?
You shall be slain, all of you,
Like a leaning wall and a tottering fence.
4 They only consult to cast *him* down from his high position;
They delight in lies;
They bless with their mouth,
But they curse inwardly. Selah

5 My soul, wait silently for God alone,
For my expectation *is* from Him.
6 He only *is* my rock and my salvation;
He is my defense;
I shall not be moved.



Religion & Worship
When food, whether meat or vegetable, was offered in sacrifice, there was a natural suggestion that the worshiper was providing sustenance for the god or gods being worshiped. In the Old Testament sacrifices were required by Israel's God. Yet the Psalms reveal a sharp polemic against any such misinterpretation of the sacrifices. Yahweh declares, "If I were hungry, I would not tell you" (Ps. 50:12).

7 In God *is* my salvation and my glory;
The rock of my strength,
And my refuge, *is* in God.

8 Trust in Him at all times, you people;
Pour out your heart before Him;
God *is* a refuge for us. Selah

9 Surely men of low degree *are* a vapor,
Men of high degree *are* a lie;
If they are weighed on the scales,
They *are* altogether *lighter* than vapor.
10 Do not trust in oppression,
Nor vainly hope in robbery;
If riches increase,
Do not set *your* heart *on them*.

11 God has spoken once,
Twice I have heard this:
That power *belongs* to God.
12 Also to You, O Lord, *belongs* mercy;
For You render to each one according to his work.

PSALM 50

God the Righteous Judge

A Psalm of Asaph.

The Mighty One, God the LORD,
Has spoken and called the earth
From the rising of the sun to its going down.
2 Out of Zion, the perfection of beauty,
God will shine forth.
3 Our God shall come, and shall not keep silent;
A fire shall devour before Him,
And it shall be very tempestuous all around Him.

4 He shall call to the heavens from above,
And to the earth, that He may judge His people:
5 "Gather My saints together to Me,
Those who have made a covenant with Me by sacrifice."
6 Let the heavens declare His righteousness,
For God Himself *is* Judge. Selah

7 "Hear, O My people, and I will speak,
O Israel, and I will testify against you;
I *am* God, your God!
8 I will not rebuke you for your sacrifices
Or your burnt offerings,
Which are continually before Me.
9 I will not take a bull from your house,
Nor goats out of your folds.

10 For every beast of the forest *is* Mine,
And the cattle on a thousand hills.
11 I know all the birds of the mountains,
And the wild beasts of the field *are* Mine.

12 "If I were hungry, I would not tell you;
For the world *is* Mine, and all its fullness.
13 Will I eat the flesh of bulls,
Or drink the blood of goats?
14 Offer to God thanksgiving,
And pay your vows to the Most High.
15 Call upon Me in the day of trouble;
I will deliver you, and you shall glorify Me."

16 But to the wicked God says:
"What *right* have you to declare My statutes,
Or take My covenant in your mouth,
17 Seeing you hate instruction
And cast My words behind you?
18 When you saw a thief, you consented[a] with him,
And have been a partaker with adulterers.
19 You give your mouth to evil,
And your tongue frames deceit.
20 You sit *and* speak against your brother;
You slander your own mother's son.
21 These *things* you have done, and I kept silent;
You thought that I was altogether like you;
But I will rebuke you,
And set *them* in order before your eyes.

22 "Now consider this, you who forget God,
Lest I tear *you* in pieces,
And *there be* none to deliver:
23 Whoever offers praise glorifies Me;
And to him who orders *his* conduct *aright*
I will show the salvation of God."

PSALM 73

The Tragedy of the Wicked, and the Blessedness of Trust in God

A Psalm of Asaph.

Truly God *is* good to Israel,
To such as are pure in heart.
2 But as for me, my feet had almost stumbled;
My steps had nearly slipped.
3 For I *was* envious of the boastful,
When I saw the prosperity of the wicked.

4 For *there are* no pangs in their death,
But their strength *is* firm.

50:18 [a]Septuagint, Syriac, Targum, and Vulgate read *ran*.
73:7 [a]Targum reads *face bulges;* Septuagint, Syriac, and Vulgate read *iniquity bulges*.

5 They *are* not in trouble *as other* men,
Nor are they plagued like *other* men.
6 Therefore pride serves as their necklace;
Violence covers them *like* a garment.
7 Their eyes bulge[a] with abundance;
They have more than heart could wish.
8 They scoff and speak wickedly *concerning* oppression;
They speak loftily.
9 They set their mouth against the heavens,
And their tongue walks through the earth.

10 Therefore his people return here,
And waters of a full *cup* are drained by them.
11 And they say, "How does God know?
And is there knowledge in the Most High?"
12 Behold, these *are* the ungodly,
Who are always at ease;
They increase *in* riches.
13 Surely I have cleansed my heart *in* vain,
And washed my hands in innocence.
14 For all day long I have been plagued,
And chastened every morning.

15 If I had said, "I will speak thus,"
Behold, I would have been untrue to the generation of Your children.
16 When I thought *how* to understand this,
It *was* too painful for me—
17 Until I went into the sanctuary of God;
Then I understood their end.

18 Surely You set them in slippery places;
You cast them down to destruction.
19 Oh, how they are *brought* to desolation, as in a moment!
They are utterly consumed with terrors.
20 As a dream when *one* awakes,
So, Lord, when You awake,
You shall despise their image.

21 Thus my heart was grieved,
And I was vexed in my mind.
22 I *was* so foolish and ignorant;
I was *like* a beast before You.
23 Nevertheless I *am* continually with You;
You hold *me* by my right hand.

Culture & Society
Standards of physical beauty have a natural and a social component. In many cultures fat is praised, presumably because it is a sign of wealth to have enough to eat. The psalm writer's judgment concerning prosperity is influenced by moral considerations of the pride, arrogance, and cruelty that wealth seems to encourage. The prosperity of wicked persons is transitory, no more permanent than a dream (Ps. 73:3, 19, 20).

24 You will guide me with Your counsel,
And afterward receive me *to* glory.

25 Whom have I in heaven *but You?*
And *there is* none upon earth *that* I desire
besides You.
26 My flesh and my heart fail;
But God *is* the strength of my heart and
my portion forever.

27 For indeed, those who are far from You
shall perish;
You have destroyed all those who desert
You for harlotry.
28 But *it is* good for me to draw near to God;
I have put my trust in the Lord GOD,
That I may declare all Your works.

PSALM 74

A Plea for Relief from Oppressors

A Contemplation[a] of Asaph.

O God, why have You cast *us* off forever?
Why does Your anger smoke against the
sheep of Your pasture?
2 Remember Your congregation, *which* You
have purchased of old,
The tribe of Your inheritance, *which* You
have redeemed—
This Mount Zion where You have dwelt.
3 Lift up Your feet to the perpetual desolations.
The enemy has damaged everything in the
sanctuary.
4 Your enemies roar in the midst of Your
meeting place;
They set up their banners *for* signs.
5 They seem like men who lift up
Axes among the thick trees.
6 And now they break down its carved work,
all at once,
With axes and hammers.
7 They have set fire to Your sanctuary;
They have defiled the dwelling place of
Your name to the ground.
8 They said in their hearts,
"Let us destroy them altogether."
They have burned up all the meeting
places of God in the land.
9 We do not see our signs;
There is no longer any prophet;
Nor *is there* any among us who knows
how long.
10 O God, how long will the adversary
reproach?
Will the enemy blaspheme Your name
forever?
11 Why do You withdraw Your hand, even
Your right hand?
Take it out of Your bosom and destroy
them.
12 For God *is* my King from of old,
Working salvation in the midst of the
earth.
13 You divided the sea by Your strength;
You broke the heads of the sea serpents
in the waters.
14 You broke the heads of Leviathan in pieces,
And gave him *as* food to the people
inhabiting the wilderness.
15 You broke open the fountain and the flood;
You dried up mighty rivers.
16 The day *is* Yours, the night also *is* Yours;
You have prepared the light and the sun.
17 You have set all the borders of the earth;
You have made summer and winter.

18 Remember this, *that* the enemy has
reproached, O LORD,
And *that* a foolish people has blasphemed
Your name.
19 Oh, do not deliver the life of Your
turtledove to the wild beast!
Do not forget the life of Your poor forever.
20 Have respect to the covenant;
For the dark places of the earth are full of
the haunts of cruelty.
21 Oh, do not let the oppressed return ashamed!
Let the poor and needy praise Your name.

22 Arise, O God, plead Your own cause;
Remember how the foolish man reproaches
You daily.
23 Do not forget the voice of Your enemies;
The tumult of those who rise up against
You increases continually.

74:title [a]Hebrew *Maschil*

PSALM 75

Thanksgiving for God's Righteous Judgment

To the Chief Musician. Set to "Do Not Destroy."[a]
A Psalm of Asaph. A Song.

We give thanks to You, O God, we give thanks!
For Your wondrous works declare *that*
Your name is near.

2 "When I choose the proper time,
I will judge uprightly.
3 The earth and all its inhabitants are dissolved;
I set up its pillars firmly. Selah

4 "I said to the boastful, 'Do not deal boastfully,'
And to the wicked, 'Do not lift up the horn.
5 Do not lift up your horn on high;
Do *not* speak with a stiff neck.' "

6 For exaltation *comes* neither from the east
Nor from the west nor from the south.
7 But God *is* the Judge:
He puts down one,
And exalts another.
8 For in the hand of the LORD *there is* a cup,
And the wine is red;
It is fully mixed, and He pours it out;
Surely its dregs shall all the wicked of the earth
Drain *and* drink down.

9 But I will declare forever,
I will sing praises to the God of Jacob.

10 "All the horns of the wicked I will also cut off,
But the horns of the righteous shall be exalted."

PSALM 76

The Majesty of God in Judgment

To the Chief Musician. On stringed instruments.[a]
A Psalm of Asaph. A Song.

In Judah God *is* known;
His name *is* great in Israel.
2 In Salem[a] also is His tabernacle,
And His dwelling place in Zion.
3 There He broke the arrows of the bow,
The shield and sword of battle. Selah

4 You *are* more glorious and excellent
Than the mountains of prey.

5 The stouthearted were plundered;
They have sunk into their sleep;
And none of the mighty men have found the use of their hands.
6 At Your rebuke, O God of Jacob,
Both the chariot and horse were cast into a dead sleep.

7 You, Yourself, *are* to be feared;
And who may stand in Your presence
When once You are angry?
8 You caused judgment to be heard from heaven;
The earth feared and was still,
9 When God arose to judgment,
To deliver all the oppressed of the earth. Selah

10 Surely the wrath of man shall praise You;
With the remainder of wrath You shall gird Yourself.

11 Make vows to the LORD your God, and pay *them;*
Let all who are around Him bring presents to Him who ought to be feared.
12 He shall cut off the spirit of princes;
He is awesome to the kings of the earth.

PSALM 77

The Consoling Memory of God's Redemptive Works

To the Chief Musician. To Jeduthun.
A Psalm of Asaph.

I cried out to God with my voice—
To God with my voice;
And He gave ear to me.
2 In the day of my trouble I sought the Lord;
My hand was stretched out in the night without ceasing;
My soul refused to be comforted.
3 I remembered God, and was troubled;
I complained, and my spirit was overwhelmed. Selah

4 You hold my eyelids *open;*
I am so troubled that I cannot speak.
5 I have considered the days of old,
The years of ancient times.
6 I call to remembrance my song in the night;
I meditate within my heart,
And my spirit makes diligent search.

75:title [a]Hebrew *Al Tashcheth* 76:title [a]Hebrew *neginoth*
76:2 [a]That is, Jerusalem

7 Will the Lord cast off forever?
And will He be favorable no more?
8 Has His mercy ceased forever?
Has *His* promise failed forevermore?
9 Has God forgotten to be gracious?
Has He in anger shut up His tender mercies? Selah

10 And I said, "This *is* my anguish;
But I will remember the years of the right hand of the Most High."
11 I will remember the works of the LORD;
Surely I will remember Your wonders of old.
12 I will also meditate on all Your work,
And talk of Your deeds.
13 Your way, O God, *is* in the sanctuary;
Who *is* so great a God as *our* God?
14 You *are* the God who does wonders;
You have declared Your strength among the peoples.
15 You have with *Your* arm redeemed Your people,
The sons of Jacob and Joseph. Selah

16 The waters saw You, O God;
The waters saw You, they were afraid;
The depths also trembled.
17 The clouds poured out water;
The skies sent out a sound;
Your arrows also flashed about.
18 The voice of Your thunder *was* in the whirlwind;
The lightnings lit up the world;
The earth trembled and shook.
19 Your way *was* in the sea,
Your path in the great waters,
And Your footsteps were not known.
20 You led Your people like a flock
By the hand of Moses and Aaron.

PSALM 78

God's Kindness to Rebellious Israel

A Contemplation[a] of Asaph.

Give ear, O my people, *to* my law;
Incline your ears to the words of my mouth.
2 I will open my mouth in a parable;
I will utter dark sayings of old,
3 Which we have heard and known,
And our fathers have told us.
4 We will not hide *them* from their children,
Telling to the generation to come the praises of the LORD,
And His strength and His wonderful works that He has done.

5 For He established a testimony in Jacob,
And appointed a law in Israel,
Which He commanded our fathers,
That they should make them known to their children;
6 That the generation to come might know *them,*
The children *who* would be born,
That they may arise and declare *them* to their children,
7 That they may set their hope in God,
And not forget the works of God,
But keep His commandments;
8 And may not be like their fathers,
A stubborn and rebellious generation,
A generation *that* did not set its heart aright,
And whose spirit was not faithful to God.

9 The children of Ephraim, *being* armed *and* carrying bows,
Turned back in the day of battle.
10 They did not keep the covenant of God;
They refused to walk in His law,
11 And forgot His works
And His wonders that He had shown them.

12 Marvelous things He did in the sight of their fathers,
In the land of Egypt, *in* the field of Zoan.
13 He divided the sea and caused them to pass through;

78:title [a]Hebrew *Maschil*

And He made the waters stand up like a heap.
14 In the daytime also He led them with the cloud,
And all the night with a light of fire.
15 He split the rocks in the wilderness,
And gave *them* drink in abundance like the depths.
16 He also brought streams out of the rock,
And caused waters to run down like rivers.

17 But they sinned even more against Him
By rebelling against the Most High in the wilderness.
18 And they tested God in their heart
By asking for the food of their fancy.
19 Yes, they spoke against God:
They said, "Can God prepare a table in the wilderness?
20 Behold, He struck the rock,
So that the waters gushed out,
And the streams overflowed.
Can He give bread also?
Can He provide meat for His people?"

21 Therefore the LORD heard *this* and was furious;
So a fire was kindled against Jacob,
And anger also came up against Israel,
22 Because they did not believe in God,
And did not trust in His salvation.
23 Yet He had commanded the clouds above,
And opened the doors of heaven,
24 Had rained down manna on them to eat,
And given them of the bread of heaven.
25 Men ate angels' food;
He sent them food to the full.

26 He caused an east wind to blow in the heavens;
And by His power He brought in the south wind.
27 He also rained meat on them like the dust,
Feathered fowl like the sand of the seas;
28 And He let *them* fall in the midst of their camp,
All around their dwellings.
29 So they ate and were well filled,
For He gave them their own desire.
30 They were not deprived of their craving;
But while their food *was* still in their mouths,
31 The wrath of God came against them,
And slew the stoutest of them,
And struck down the choice *men* of Israel.

32 In spite of this they still sinned,
And did not believe in His wondrous works.
33 Therefore their days He consumed in futility,
And their years in fear.

34 When He slew them, then they sought Him;
And they returned and sought earnestly for God.
35 Then they remembered that God *was* their rock,
And the Most High God their Redeemer.
36 Nevertheless they flattered Him with their mouth,
And they lied to Him with their tongue;
37 For their heart was not steadfast with Him,
Nor were they faithful in His covenant.
38 But He, *being* full of compassion, forgave *their* iniquity,
And did not destroy *them.*
Yes, many a time He turned His anger away,
And did not stir up all His wrath;
39 For He remembered that they *were but* flesh,
A breath that passes away and does not come again.

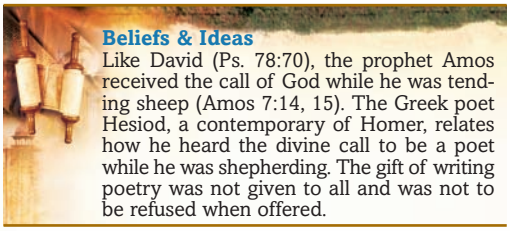
40 How often they provoked Him in the wilderness,
And grieved Him in the desert!
41 Yes, again and again they tempted God,
And limited the Holy One of Israel.
42 They did not remember His power:
The day when He redeemed them from the enemy,
43 When He worked His signs in Egypt,
And His wonders in the field of Zoan;
44 Turned their rivers into blood,
And their streams, that they could not drink.
45 He sent swarms of flies among them, which devoured them,
And frogs, which destroyed them.
46 He also gave their crops to the caterpillar,
And their labor to the locust.
47 He destroyed their vines with hail,
And their sycamore trees with frost.
48 He also gave up their cattle to the hail,
And their flocks to fiery lightning.
49 He cast on them the fierceness of His anger,
Wrath, indignation, and trouble,
By sending angels of destruction *among them.*
50 He made a path for His anger;
He did not spare their soul from death,
But gave their life over to the plague,
51 And destroyed all the firstborn in Egypt,
The first of *their* strength in the tents of Ham.
52 But He made His own people go forth like sheep,
And guided them in the wilderness like a flock;

53 And He led them on safely, so that they did not fear;
But the sea overwhelmed their enemies.
54 And He brought them to His holy border,
This mountain *which* His right hand had acquired.
55 He also drove out the nations before them,
Allotted them an inheritance by survey,
And made the tribes of Israel dwell in their tents.

56 Yet they tested and provoked the Most High God,
And did not keep His testimonies,
57 But turned back and acted unfaithfully like their fathers;
They were turned aside like a deceitful bow.
58 For they provoked Him to anger with their high places,
And moved Him to jealousy with their carved images.
59 When God heard *this,* He was furious,
And greatly abhorred Israel,
60 So that He forsook the tabernacle of Shiloh,
The tent He had placed among men,
61 And delivered His strength into captivity,
And His glory into the enemy's hand.
62 He also gave His people over to the sword,
And was furious with His inheritance.
63 The fire consumed their young men,
And their maidens were not given in marriage.
64 Their priests fell by the sword,
And their widows made no lamentation.

65 Then the Lord awoke as *from* sleep,
Like a mighty man who shouts because of wine.
66 And He beat back His enemies;
He put them to a perpetual reproach.

67 Moreover He rejected the tent of Joseph,
And did not choose the tribe of Ephraim,
68 But chose the tribe of Judah,
Mount Zion which He loved.
69 And He built His sanctuary like the heights,
Like the earth which He has established forever.



Beliefs & Ideas
Like David (Ps. 78:70), the prophet Amos received the call of God while he was tending sheep (Amos 7:14, 15). The Greek poet Hesiod, a contemporary of Homer, relates how he heard the divine call to be a poet while he was shepherding. The gift of writing poetry was not given to all and was not to be refused when offered.

70 He also chose David His servant,
And took him from the sheepfolds;
71 From following the ewes that had young He brought him,
To shepherd Jacob His people,
And Israel His inheritance.
72 So he shepherded them according to the integrity of his heart,
And guided them by the skillfulness of his hands.

PSALM 79

A Dirge and a Prayer for Israel, Destroyed by Enemies

A Psalm of Asaph.

O God, the nations have come into Your inheritance;
Your holy temple they have defiled;
They have laid Jerusalem in heaps.
2 The dead bodies of Your servants
They have given *as* food for the birds of the heavens,
The flesh of Your saints to the beasts of the earth.
3 Their blood they have shed like water all around Jerusalem,
And *there was* no one to bury *them.*
4 We have become a reproach to our neighbors,
A scorn and derision to those who are around us.

5 How long, LORD?
Will You be angry forever?
Will Your jealousy burn like fire?
6 Pour out Your wrath on the nations that do not know You,
And on the kingdoms that do not call on Your name.
7 For they have devoured Jacob,
And laid waste his dwelling place.

8 Oh, do not remember former iniquities against us!
Let Your tender mercies come speedily to meet us,
For we have been brought very low.
9 Help us, O God of our salvation,
For the glory of Your name;
And deliver us, and provide atonement for our sins,
For Your name's sake!
10 Why should the nations say,
"Where *is* their God?"
Let there be known among the nations in our sight

Cherubim, the Divine Guardians (Ps. 80:1)

The religious and royal art of ancient Near Eastern civilizations shows a number of winged, mythological creatures being depicted as composites of several different animals. These supernatural beings appear as guardians for thrones, gateways, palaces, and temples, as well as serving as stands for the images of deities.

The cherubim of the Bible are representatives of these creatures. They acted as guardians of the garden of Eden (Gen. 3:24); they formed the moving throne of God (Ezek. 1—3); their likenesses were molded at the top of the ark of the covenant (Ex. 25:18). In the Most Holy Place of Solomon's temple were two large cherubim, and images of cherubim were carved into the temple walls by order of Solomon (1 Kin. 6:23–29). Clearly, the artistic representation of the cherubim was associated with the worship of God in Jerusalem.

Cherubim are always described in the Bible as having wings, but we lack a full description of their appearance. From similar creatures found in the art of Phoenicia, Mesopotamia, and even in the Samaritan ivory fragments (not to mention Egyptian sphinxes), cherubim appear to have animal bodies with human heads and a pair of wings extending from the shoulders. While human heads appear on all examples, as well as wings, the bodies may be those of lions or bulls or a combination of both. Phoenician artistic examples exist from the 2nd millennium B.C. through the biblical period, so it is possible that the figures carved in the Jerusalem temple were designed by Phoenician craftsmen based on their understanding of such figures.

In religious art cherubim formed mounts, guardians, or companions of the deities, but did not represent the gods themselves. Likewise, the cherubim in Solomon's temple were not intended to be images of God, but were displayed to demonstrate the holiness of the sanctuary and the majesty of the deity worshiped there. Ps. 80:1 reflects the place where God's presence was most revered: in the temple, dwelling between the cherubim of the mercy seat (see Num. 7:89).

The avenging of the blood of Your
servants *which has been* shed.

11 Let the groaning of the prisoner come
before You;
According to the greatness of Your power
Preserve those who are appointed to die;
12 And return to our neighbors sevenfold
into their bosom
Their reproach with which they have
reproached You, O Lord.

13 So we, Your people and sheep of Your
pasture,
Will give You thanks forever;
We will show forth Your praise to all
generations.

PSALM 80

Prayer for Israel's Restoration

To the Chief Musician. Set to "The Lilies."[a]
A Testimony[b] *of Asaph. A Psalm.*

Give ear, O Shepherd of Israel,
You who lead Joseph like a flock;
You who dwell *between* the cherubim,
shine forth!

2 Before Ephraim, Benjamin, and Manasseh,
Stir up Your strength,
And come *and* save us!

3 Restore us, O God;
Cause Your face to shine,
And we shall be saved!

4 O Lord God of hosts,
How long will You be angry
Against the prayer of Your people?
5 You have fed them with the bread of tears,
And given them tears to drink in great
measure.
6 You have made us a strife to our neighbors,
And our enemies laugh among themselves.

7 Restore us, O God of hosts;
Cause Your face to shine,
And we shall be saved!

8 You have brought a vine out of Egypt;
You have cast out the nations, and planted it.
9 You prepared *room* for it,
And caused it to take deep root,
And it filled the land.
10 The hills were covered with its shadow,
And the mighty cedars with its boughs.
11 She sent out her boughs to the Sea,[a]
And her branches to the River.[b]

80:title [a]Hebrew *Shoshannim* [b]Hebrew *Eduth* 80:11 [a]That is, the Mediterranean [b]That is, the Euphrates

When Gods Go Bad (Ps. 82:1)

Among the psalms, Ps. 82 uniquely offers the only reference to Yahweh taking direct control of the world from the heavenly beings. These "gods," who previously controlled the world under Yahweh's authority, had perpetuated injustice to the poor (82:2–4).

The scene of Yahweh among the gods resembles the assembly of Canaanite gods in the Ugaritic myths (c. 1400–1200 B.C.). At Ugarit the gods were answerable to El, head of the pantheon, for their behavior. The lesser gods were responsible for keeping order in the universe, supposedly working together to run the cosmos according to El's plan. If they did not, El could remove them from power or even condemn them to death.

The psalmist's "congregation of the mighty" (82:1) appears to have originally referred to the heavenly council. The "mighty" were "gods, . . . children of the Most High" (82:6). They have been interpreted to be either angels or judges.

In this psalm Yahweh condemns the "mighty" gods or judges. They were supposed to defend the powerless, but instead condoned the wicked behavior of the powerful. Because the heavenly powers have acted improperly, knowledge and order have collapsed, and the cosmos hovers on the edge of a return to chaos (82:5).

Instead of justice and order, the gods or judges have created injustice and chaos. Yahweh, who gave them their power in the beginning, now condemns them to death (82:6, 7). The congregation sings praises to God for taking over sole rule of the universe (82:8). Like the god El of the Ugaritic texts, Yahweh is the principal figure, whose justice and order can no longer be thwarted by lesser gods.

12 Why have You broken down her hedges,
So that all who pass by the way pluck
her *fruit?*
13 The boar out of the woods uproots it,
And the wild beast of the field devours it.

14 Return, we beseech You, O God of
hosts;
Look down from heaven and see,
And visit this vine
15 And the vineyard which Your right
hand has planted,
And the branch *that* You made strong
for Yourself.
16 *It is* burned with fire, *it is* cut down;
They perish at the rebuke of Your
countenance.
17 Let Your hand be upon the man of Your
right hand,
Upon the son of man *whom* You made
strong for Yourself.
18 Then we will not turn back from You;
Revive us, and we will call upon Your
name.

19 Restore us, O LORD God of hosts;
Cause Your face to shine,
And we shall be saved!

PSALM 81

An Appeal for Israel's Repentance

To the Chief Musician. On an instrument of Gath.[a]
A Psalm of Asaph.

Sing aloud to God our strength;
Make a joyful shout to the God of Jacob.
2 Raise a song and strike the timbrel,
The pleasant harp with the lute.
3 Blow the trumpet at the time of the New
Moon,
At the full moon, on our solemn feast day.
4 For this *is* a statute for Israel,
A law of the God of Jacob.
5 This He established in Joseph *as* a
testimony,
When He went throughout the land of
Egypt,
Where I heard a language I did not
understand.

6 "I removed his shoulder from the burden;
His hands were freed from the baskets.
7 You called in trouble, and I delivered you;
I answered you in the secret place of
thunder;
I tested you at the waters of Meribah.
Selah

8 "Hear, O My people, and I will admonish you!
O Israel, if you will listen to Me!
9 There shall be no foreign god among you;
Nor shall you worship any foreign god.
10 I *am* the LORD your God,
Who brought you out of the land of Egypt;
Open your mouth wide, and I will fill it.

11 "But My people would not heed My voice,
And Israel would *have* none of Me.
12 So I gave them over to their own stubborn
heart,
To walk in their own counsels.

13 "Oh, that My people would listen to Me,
That Israel would walk in My ways!
14 I would soon subdue their enemies,
And turn My hand against their adversaries.

81:title [a]Hebrew *Al Gittith*

An Arabian Tribal Confederacy (Ps. 83:6)

The name "Ishmael" became the representative name for the entire tribe of Ishmaelites. Ishmael was the son of Abraham by Sarah's maid, Hagar (Gen. 16:15). The twelve sons of Ishmael are well known, both in the Bible (Gen. 25:12–16) and in sources outside of the Bible. It is not certain whether these sources are speaking about the same group or groups, or if the sources refer to different groups. The psalmist was aware of one group of "Ishmaelites" (Ps. 83:6) that were enemies of Israel.

The Ishmaelites were the first known power from the central Arabian desert. An Ishmaelite tribal confederacy reached its greatest power during the Late Assyrian period. The first reference to them comes from the 8th-century B.C. records of Tiglath-Pileser III, describing his campaigns in Syria. The Ishmaelites sent tribute of camels to this Assyrian king after his campaign against them in 738 B.C. Again in 733 B.C. they paid tribute of camels, incense, and spices to Tiglath-Pileser. Another Assyrian king, Sargon II received tribute from a variety of Ishmaelite tribes in 716 B.C.

The Ishmaelite tribes evidently lived along the trade routes used to transport incense and controlled the trade of incense and aromatic goods. Assyrian attempts to create vassal states in northern Arabia were unsuccessful. The annals of the Assyrian king Ashurbanipal (668–627 B.C.) offer much description of Ishmaelite tribes that were encroaching upon Assyrian territory.

The term "Ishmaelite" disappeared at the end of the 7th century B.C. Many of the splinter tribes, however, continued to exist, including the Arab tribes in central Arabia.

15 The haters of the LORD would pretend
submission to Him,
But their fate would endure forever.
16 He would have fed them also with the
finest of wheat;
And with honey from the rock I would
have satisfied you."

PSALM 82

A Plea for Justice

A Psalm of Asaph.

God stands in the congregation of the
mighty;
He judges among the gods.[a]
2 How long will you judge unjustly,
And show partiality to the wicked? Selah
3 Defend the poor and fatherless;
Do justice to the afflicted and needy.
4 Deliver the poor and needy;
Free *them* from the hand of the wicked.

5 They do not know, nor do they understand;
They walk about in darkness;
All the foundations of the earth are
unstable.

6 I said, "You *are* gods,[a]
And all of you *are* children of the
Most High.
7 But you shall die like men,
And fall like one of the princes."

8 Arise, O God, judge the earth;
For You shall inherit all nations.

82:1 [a]Hebrew *elohim,* mighty *ones;* that is, the judges
82:6 [a]Hebrew *elohim,* mighty *ones;* that is, the judges

PSALM 83

Prayer to Frustrate Conspiracy Against Israel

A Song. A Psalm of Asaph.

Do not keep silent, O God!
Do not hold Your peace,
And do not be still, O God!
2 For behold, Your enemies make a tumult;
And those who hate You have lifted up
their head.
3 They have taken crafty counsel against
Your people,
And consulted together against Your
sheltered ones.
4 They have said, "Come, and let us cut
them off from *being* a nation,
That the name of Israel may be
remembered no more."

5 For they have consulted together with
one consent;
They form a confederacy against You:
6 The tents of Edom and the Ishmaelites;
Moab and the Hagrites;
7 Gebal, Ammon, and Amalek;
Philistia with the inhabitants of Tyre;
8 Assyria also has joined with them;
They have helped the children of Lot.
Selah

9 Deal with them as *with* Midian,
As *with* Sisera,
As *with* Jabin at the Brook Kishon,
10 Who perished at En Dor,
Who became *as* refuse on the earth.
11 Make their nobles like Oreb and like
Zeeb,
Yes, all their princes like Zebah and
Zalmunna,

12 Who said, "Let us take for ourselves
The pastures of God for a possession."

13 O my God, make them like the whirling dust,
Like the chaff before the wind!
14 As the fire burns the woods,
And as the flame sets the mountains on fire,
15 So pursue them with Your tempest,
And frighten them with Your storm.
16 Fill their faces with shame,
That they may seek Your name, O LORD.
17 Let them be confounded and dismayed
forever;
Yes, let them be put to shame and perish,
18 That they may know that You, whose name
alone *is* the LORD,
Are the Most High over all the earth.

PSALM 88

A Prayer for Help in Despondency

A Song A Psalm of the sons of Korah.
To the Chief Musician. Set to "Mahalath Leannoth."
A Contemplation[a] of Heman the Ezrahite.

O LORD, God of my salvation,
I have cried out day and night before You.
2 Let my prayer come before You;
Incline Your ear to my cry.

3 For my soul is full of troubles,
And my life draws near to the grave.
4 I am counted with those who go down
to the pit;
I am like a man *who has* no strength,
5 Adrift among the dead,
Like the slain who lie in the grave,
Whom You remember no more,
And who are cut off from Your hand.

6 You have laid me in the lowest pit,
In darkness, in the depths.
7 Your wrath lies heavy upon me,
And You have afflicted *me* with all
Your waves. Selah
8 You have put away my acquaintances
far from me;
You have made me an abomination to them;
I am shut up, and I cannot get out;
9 My eye wastes away because of affliction.

LORD, I have called daily upon You;
I have stretched out my hands to You.
10 Will You work wonders for the dead?
Shall the dead arise *and* praise You?
Selah
11 Shall Your lovingkindness be declared in
the grave?
Or Your faithfulness in the place of
destruction?
12 Shall Your wonders be known in the dark?
And Your righteousness in the land of
forgetfulness?

13 But to You I have cried out, O LORD,
And in the morning my prayer comes
before You.
14 LORD, why do You cast off my soul?
Why do You hide Your face from me?
15 I *have been* afflicted and ready to die
from *my* youth;
I suffer Your terrors;
I am distraught.
16 Your fierce wrath has gone over me;
Your terrors have cut me off.
17 They came around me all day long like
water;
They engulfed me altogether.
18 Loved one and friend You have put far
from me,
And my acquaintances into darkness.

TRANSITION

A Desire to Build the Temple

The Chronicler shows David establishing everything about the temple except the temple itself. One reason David could not build the temple was because he was a man of war, who had shed blood (1 Chr. 22:8; 28:1–3). However, in 2 Sam. 7 and 1 Chr. 17 a more basic reason is given: during all the years of the tribal confederation, God's ark had been in a movable shrine. He had never been restricted to a single site. David, while establishing the new patterns of kingship, would nevertheless respect the old covenant traditions, one of which was the tabernacle.

• **1 Chronicles 17:1–27**

1 Chronicles

God's Covenant with David

17 **:1** Now it came to pass, when David was dwelling in his house, that David said to Nathan the prophet, "See now, I dwell in a house of cedar, but the ark of the covenant of the LORD *is* under tent curtains."

2 Then Nathan said to David, "Do all that *is* in your heart, for God *is* with you."

3 But it happened that night that the word of God came to Nathan, saying, 4 "Go and tell My servant David, 'Thus says the LORD: "You shall not build Me a house to dwell in. 5 For I have not dwelt in a house since the time that I brought up

88:title [a] Hebrew *Maschil*

Israel, even to this day, but have gone from tent to tent, and from *one* tabernacle *to another.* 6Wherever I have moved about with all Israel, have I ever spoken a word to any of the judges of Israel, whom I commanded to shepherd My people, saying, 'Why have you not built Me a house of cedar?' " ' 7Now therefore, thus shall you say to My servant David, 'Thus says the LORD of hosts: "I took you from the sheepfold, from following the sheep, to be ruler over My people Israel. 8And I have been with you wherever you have gone, and have cut off all your enemies from before you, and have made you a name like the name of the great men who *are* on the earth. 9Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own and move no more; nor shall the sons of wickedness oppress them anymore, as previously, 10since the time that I commanded judges *to be* over My people Israel. Also I will subdue all your enemies. Furthermore I tell you that the LORD will build you a house.[a] 11And it shall be, when your days are fulfilled, when you must go *to be* with your fathers, that I will set up your seed after you, who will be of your sons; and I will establish his kingdom. 12He shall build Me a house, and I will establish his throne forever. 13I will be his Father, and he shall be My son; and I will not take My mercy away from him, as I took *it* from *him* who was before you. 14And I will establish him in My house and in My kingdom forever; and his throne shall be established forever." ' "

15According to all these words and according to all this vision, so Nathan spoke to David.

16Then King David went in and sat before the LORD; and he said: "Who *am* I, O LORD God? And what is my house, that You have brought me this far? 17And *yet* this was a small thing in Your sight, O God; and You have *also* spoken of Your servant's house for a great while to come, and have regarded me according to the rank of a man of high degree, O LORD God. 18What more can David *say* to You for the honor of Your servant? For You know Your servant. 19O LORD, for Your servant's sake, and according to Your own heart, You have done all this greatness, in making known all these great things. 20O LORD, *there is* none like You, nor *is there any* God besides You, according to all that we have heard with our ears. 21And who *is* like Your people Israel, the one nation on the earth whom God went to redeem for Himself *as* a people—to make for Yourself a name by great and awesome deeds, by driving out nations from before Your people whom You redeemed from Egypt? 22For You have made Your people Israel Your very own people forever; and You, LORD, have become their God.

17:10 [a]That is, a royal dynasty

23"And now, O LORD, the word which You have spoken concerning Your servant and concerning his house, *let it* be established forever, and do as You have said. 24So let it be established, that Your name may be magnified forever, saying, 'The LORD of hosts, the God of Israel, *is* Israel's God.' And let the house of Your servant David be established before You. 25For You, O my God, have revealed to Your servant that You will build him a house. Therefore Your servant has found it *in his heart* to pray before You. 26And now, LORD, You are God, and have promised this goodness to Your servant. 27Now You have been pleased to bless the house of Your servant, that it may continue before You forever; for You have blessed it, O LORD, and *it shall be* blessed forever."

TRANSITION

Prophetic Account: David's Reign

When Saul died, the Philistines must have assumed that their victory over Israel was complete. The government of Ishbosheth, Saul's son, had virtually no power, and David's rule over Judah was probably condoned by the Philistines. After all, David had been living in their land, and they considered him their man.

If those were the Philistines' assumptions, they were wrong. Within an astonishingly brief time, David had constructed an impressive empire. First, he drove the Philistines from Israelite territory (2 Sam. 5). Then, responding to an insult from Ammon, he sent his armies across the Jordan. By the time he was done, he had defeated the Ammonites, several Aramean (Syrian) kingdoms, Moab, and Edom (2 Sam. 8; 10). He was aided, no doubt, by the decline of the empires of Egypt and Mesopotamia, but his achievements are still impressive, by any standards.

In typical fashion, though, the biblical history pays scant attention to such feats of arms. Instead, the text focuses on David's behavior while his armies were off at war—especially on his affair with Bathsheba. This incident and its aftermath forms the heart of what is often called the "Succession Document" (2 Sam. 9—1 Kin. 2). The history of the "Succession Document" gives a unified and very detailed record of events in David's court up until Solomon, the son of Bathsheba, was crowned David's successor.

• **2 Samuel 8:1—12:15a**

2 Samuel

David's Further Conquests

8:1 After this it came to pass that David attacked the Philistines and subdued them. And David took Metheg Ammah from the hand of the Philistines.

Hadadezer Falls to King David (2 Sam. 8:3)

Hadadezer was the Aramean king defeated by David. As the "king of Zobah" (2 Sam. 8:3, 5), Hadadezer ruled a territory assumed to be north of Damascus in Syria. It is possible, however, that Hadadezer also controlled territory "beyond the River," meaning beyond the Euphrates (2 Sam. 10:16). Aramean tribes were being used as mercenaries by the Ammonites against Israel, and Hadadezer appears to have commanded several mercenary troops.

Scholars are not certain whether David fought against Hadadezer one, two, or even three times. The various battle reports in Scripture could refer to different battles or to the same battle. At some point, the Arameans became subject to David (10:19).

Hadadezer has not been identified in presently known sources outside of the Bible. He should not be confused with his namesake Hadad-ezer, the later king of Damascus who was part of the coalition opposing Shalmaneser III at the battle of Qarqar in 853 B.C.

[2]Then he defeated Moab. Forcing them down to the ground, he measured them off with a line. With two lines he measured off those to be put to death, and with one full line those to be kept alive. So the Moabites became David's servants, *and* brought tribute.

[3]David also defeated Hadadezer the son of Rehob, king of Zobah, as he went to recover his territory at the River Euphrates. [4]David took from him one thousand *chariots,* seven hundred[a] horsemen, and twenty thousand foot soldiers. Also David hamstrung all the chariot horses, except that he spared *enough* of them for one hundred chariots.

[5]When the Syrians of Damascus came to help Hadadezer king of Zobah, David killed twenty-two thousand of the Syrians. [6]Then David put garrisons in Syria of Damascus; and the Syrians became David's servants, *and* brought tribute. So the LORD preserved David wherever he went. [7]And David took the shields of gold that had belonged to the servants of Hadadezer, and brought them to Jerusalem. [8]Also from Betah[a] and from Berothai, cities of Hadadezer, King David took a large amount of bronze.

[9]When Toi[a] king of Hamath heard that David had defeated all the army of Hadadezer, [10]then Toi sent Joram[a] his son to King David, to greet him and bless him, because he had fought against Hadadezer and defeated him (for Hadadezer had been at war with Toi); and *Joram* brought with him articles of silver, articles of gold, and articles of bronze. [11]King David also dedicated these to the LORD, along with the silver and gold that he had dedicated from all the nations which he had subdued— [12]from Syria,[a] from Moab, from the people of Ammon, from the Philistines, from Amalek, and from the spoil of Hadadezer the son of Rehob, king of Zobah.

[13]And David made *himself* a name when he returned from killing eighteen thousand Syrians[a] in the Valley of Salt. [14]He also put garrisons in Edom; throughout all Edom he put garrisons, and all the Edomites became David's servants. And the LORD preserved David wherever he went.

David's Administration

[15]So David reigned over all Israel; and David administered judgment and justice to all his people. [16]Joab the son of Zeruiah *was* over the army; Jehoshaphat the son of Ahilud *was* recorder; [17]Zadok the son of Ahitub and Ahimelech the son of Abiathar *were* the priests; Seraiah[a] *was* the scribe; [18]Benaiah the son of Jehoiada *was over* both the Cherethites and the Pelethites; and David's sons were chief ministers.

David's Kindness to Mephibosheth

9 [1]Now David said, "Is there still anyone who is left of the house of Saul, that I may show him kindness for Jonathan's sake?"

[2]And *there was* a servant of the house of Saul whose name *was* Ziba. So when they had called him to David, the king said to him, "*Are* you Ziba?"

He said, "At your service!"

[3]Then the king said, "*Is* there not still someone of the house of Saul, to whom I may show the kindness of God?"

And Ziba said to the king, "There is still a son of Jonathan *who is* lame in *his* feet."

[4]So the king said to him, "Where *is* he?"

And Ziba said to the king, "Indeed he *is* in the house of Machir the son of Ammiel, in Lo Debar."

[5]Then King David sent and brought him out of the house of Machir the son of Ammiel, from Lo Debar.

[6]Now when Mephibosheth the son of Jonathan, the son of Saul, had come to David, he fell on his face and prostrated himself. Then David said, "Mephibosheth?"

And he answered, "Here is your servant!"

[7]So David said to him, "Do not fear, for I will surely show you kindness for Jonathan your father's sake, and will restore to you all the land of

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8:4 [a]Or *seven thousand* (compare 1 Chronicles 18:4)
8:8 [a]Spelled *Tibhath* in 1 Chronicles 18:8 8:9 [a]Spelled *Tou* in 1 Chronicles 18:9 8:10 [a]Spelled *Hadoram* in 1 Chronicles 18:10 8:12 [a]Septuagint, Syriac, and some Hebrew manuscripts read *Edom.* 8:13 [a]Septuagint, Syriac, and some Hebrew manuscripts read *Edomites* (compare 1 Chronicles 18:12).
8:17 [a]Spelled *Shavsha* in 1 Chronicles 18:16

You Dirty Dead Dog! (2 Sam. 9:8)

The dog was the earliest domesticated animal, providing companionship for humans. Yet, in the Bible, the term "dog" is often applied figuratively to worthless or wicked persons. The profit from the sale of a dog was compared to the price of a prostitute and neither was supposed to be donated to the sanctuary because both dogs and prostitutes were "an abomination" to Israel's God (Deut. 23:18).

In important ways, dogs and pigs were thought by ancient people to be alike. Both were scavengers and both ran wild, if not controlled. In some ancient Near Eastern societies dogs and pigs were associated with or substituted for each other in religious rituals. Interestingly enough, the part dogs or pigs played in these rituals was as agents for cleansing, with impurities and disease being transferred from the human to the animal.

The Law of Moses contained various dietary laws. Food restrictions permitted the eating of "clean" animals, while forbidding the eating of "unclean" animals. The distinction of which animals were clean and which were not clean is detailed in Lev. 11. Both the pig and the dog, by the criteria of Leviticus (11:7, 27), would be unclean.

When Mephibosheth called himself a "dead dog" (2 Sam. 9:8), he was lowering himself to the lowest possible realm. Not only did he liken himself to an unclean scavenger (Ex. 22:31; 1 Kin. 14:11), but he portrayed himself as a dog in its worse possible state—death. The Levitical rule was that a dead dog (or any dead unclean animal) should not be touched. If it was touched, even accidentally, it made the one who touched it "unclean until evening" (Lev. 11:24, 25).

As a verbal sign of humility, Mephibosheth could have said nothing more to King David to show the differences in their positions. David was the king, while Mephibosheth, Saul's grandson, was a dead dog.

Saul your grandfather; and you shall eat bread at
my table continually."
8 Then he bowed himself, and said, "What *is*
your servant, that you should look upon such a
dead dog as I?"
9 And the king called to Ziba, Saul's servant,
and said to him, "I have given to your master's
son all that belonged to Saul and to all his house.
10 You therefore, and your sons and your servants,
shall work the land for him, and you shall bring
in *the harvest,* that your master's son may have
food to eat. But Mephibosheth your master's son
shall eat bread at my table always." Now Ziba
had fifteen sons and twenty servants.
11 Then Ziba said to the king, "According to
all that my lord the king has commanded his servant, so will your servant do."
"As for Mephibosheth," *said the king,* "he
shall eat at my table[a] like one of the king's sons."
12 Mephibosheth had a young son whose name
was Micha. And all who dwelt in the house of
Ziba *were* servants of Mephibosheth. 13 So Mephibosheth dwelt in Jerusalem, for he ate continually at the king's table. And he was lame in both
his feet.

The Ammonites and Syrians Defeated

10 1 It happened after this that the king of the
people of Ammon died, and Hanun his
son reigned in his place. 2 Then David said, "I will
show kindness to Hanun the son of Nahash, as
his father showed kindness to me."

So David sent by the hand of his servants to
comfort him concerning his father. And David's
servants came into the land of the people of Ammon. 3 And the princes of the people of Ammon
said to Hanun their lord, "Do you think that David really honors your father because he has sent
comforters to you? Has David not *rather* sent his
servants to you to search the city, to spy it out,
and to overthrow it?"
4 Therefore Hanun took David's servants,
shaved off half of their beards, cut off their garments in the middle, at their buttocks, and sent
them away. 5 When they told David, he sent to
meet them, because the men were greatly
ashamed. And the king said, "Wait at Jericho until your beards have grown, and *then* return."
6 When the people of Ammon saw that they
had made themselves repulsive to David, the people of Ammon sent and hired the Syrians of Beth
Rehob and the Syrians of Zoba, twenty thousand
foot soldiers; and from the king of Maacah one
thousand men, and from Ish-Tob twelve thousand men. 7 Now when David heard *of it,* he sent
Joab and all the army of the mighty men. 8 Then

Culture & Society
Israelites regarded a man's beard as a mark of his worth and status. To have it forcibly removed or disfigured was not just a question of appearances, but a mark of defeat. Since a leader was personally responsible for his followers, the humiliation of David's servants was a humiliation for him as well (2 Sam. 10:4–6).

9:11 [a]Septuagint reads *David's table.*

the people of Ammon came out and put themselves in battle array at the entrance of the gate. And the Syrians of Zoba, Beth Rehob, Ish-Tob, and Maacah *were* by themselves in the field.

9When Joab saw that the battle line was against him before and behind, he chose some of Israel's best and put *them* in battle array against the Syrians. 10And the rest of the people he put under the command of Abishai his brother, that he might set *them* in battle array against the people of Ammon. 11Then he said, "If the Syrians are too strong for me, then you shall help me; but if the people of Ammon are too strong for you, then I will come and help you. 12Be of good courage, and let us be strong for our people and for the cities of our God. And may the LORD do *what is* good in His sight."

13So Joab and the people who *were* with him drew near for the battle against the Syrians, and they fled before him. 14When the people of Ammon saw that the Syrians were fleeing, they also fled before Abishai, and entered the city. So Joab returned from the people of Ammon and went to Jerusalem.

15When the Syrians saw that they had been defeated by Israel, they gathered together. 16Then Hadadezer[a] sent and brought out the Syrians who *were* beyond the River,[b] and they came to Helam. And Shobach the commander of Hadadezer's army *went* before them. 17When it was told David, he gathered all Israel, crossed over the Jordan, and came to Helam. And the Syrians set themselves in battle array against David and fought with him. 18Then the Syrians fled before Israel; and David killed seven hundred charioteers and forty thousand horsemen of the Syrians, and struck Shobach the commander of their army, who died there. 19And when all the kings *who were* servants to Hadadezer[a] saw that they were defeated by Israel, they made peace with Israel and served them. So the Syrians were afraid to help the people of Ammon anymore.

TIME CAPSULE	 1073 to 1050 B.C.
1073–1056	Assyrian king Assur-bel-kala encounters Arameans at the River Habur
1069	End of New Kingdom in Egypt
1069	Smendes I becomes pharaoh and makes Zoan (Tanis) Egypt's new capital
1054	Pinudjem I becomes first pharaoh of southern Egypt
1050–930	Arameans bring "Dark Age" to Assyrian royal reports
1050	Philistines have prosperous settlement at Ashdod

David, Bathsheba, and Uriah

11 1It happened in the spring of the year, at the time when kings go out *to battle,* that David sent Joab and his servants with him, and all Israel; and they destroyed the people of Ammon and besieged Rabbah. But David remained at Jerusalem.

2Then it happened one evening that David arose from his bed and walked on the roof of the king's house. And from the roof he saw a woman bathing, and the woman *was* very beautiful to behold. 3So David sent and inquired about the woman. And *someone* said, "*Is* this not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?" 4Then David sent messengers, and took her; and she came to him, and he lay with her, for she was cleansed from her impurity; and she returned to her house. 5And the woman conceived; so she sent and told David, and said, "I *am* with child."

6Then David sent to Joab, *saying,* "Send me Uriah the Hittite." And Joab sent Uriah to David. 7When Uriah had come to him, David asked how Joab was doing, and how the people were doing, and how the war prospered. 8And David said to Uriah, "Go down to your house and wash your feet." So Uriah departed from the king's house, and a gift *of food* from the king followed him. 9But Uriah slept at the door of the king's house with all the servants of his lord, and did not go down to his house. 10So when they told David, saying, "Uriah did not go down to his house," David said to Uriah, "Did you not come from a journey? Why did you not go down to your house?"

11And Uriah said to David, "The ark and Israel and Judah are dwelling in tents, and my lord Joab and the servants of my lord are encamped in the open fields. Shall I then go to my house to eat and drink, and to lie with my wife? *As* you live, and *as* your soul lives, I will not do this thing."

12Then David said to Uriah, "Wait here today also, and tomorrow I will let you depart." So Uriah remained in Jerusalem that day and the next. 13Now when David called him, he ate and drank before him; and he made him drunk. And at evening he went out to lie on his bed with the servants of his lord, but he did not go down to his house.

14In the morning it happened that David wrote a letter to Joab and sent *it* by the hand of Uriah. 15And he wrote in the letter, saying, "Set Uriah in the forefront of the hottest battle, and retreat from him, that he may be struck down and die." 16So it was, while Joab besieged the city, that he assigned Uriah to a place where he knew there *were* valiant men. 17Then the men of the

10:16 [a]Hebrew *Hadarezer* [b]That is, the Euphrates
10:19 [a]Hebrew *Hadarezer*

city came out and fought with Joab. And *some* of the people of the servants of David fell; and Uriah the Hittite died also.

18Then Joab sent and told David all the things concerning the war, 19and charged the messenger, saying, "When you have finished telling the matters of the war to the king, 20if it happens that the king's wrath rises, and he says to you: 'Why did you approach so near to the city when you fought? Did you not know that they would shoot from the wall? 21Who struck Abimelech the son of Jerubbesheth?[a] Was it not a woman who cast a piece of a millstone on him from the wall, so that he died in Thebez? Why did you go near the wall?'—then you shall say, 'Your servant Uriah the Hittite is dead also.' "

22So the messenger went, and came and told David all that Joab had sent by him. 23And the messenger said to David, "Surely the men prevailed against us and came out to us in the field; then we drove them back as far as the entrance of the gate. 24The archers shot from the wall at your servants; and *some* of the king's servants are dead, and your servant Uriah the Hittite is dead also."

25Then David said to the messenger, "Thus you shall say to Joab: 'Do not let this thing displease you, for the sword devours one as well as another. Strengthen your attack against the city, and overthrow it.' So encourage him."

26When the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. 27And when her mourning was over, David sent and brought her to his house, and she became his wife and bore him a son. But the thing that David had done displeased the LORD.

11:21 [a]Same as *Jerubbaal* (Gideon), Judges 6:32ff

Nathan's Parable and David's Confession

12 1Then the LORD sent Nathan to David. And he came to him, and said to him: "There were two men in one city, one rich and the other poor. 2The rich *man* had exceedingly many flocks and herds. 3But the poor *man* had nothing, except one little ewe lamb which he had bought and nourished; and it grew up together with him and with his children. It ate of his own food and drank from his own cup and lay in his bosom; and it was like a daughter to him. 4And a traveler came to the rich man, who refused to take from his own flock and from his own herd to prepare one for the wayfaring man who had come to him; but he took the poor man's lamb and prepared it for the man who had come to him."

5So David's anger was greatly aroused against the man, and he said to Nathan, "*As* the LORD lives, the man who has done this shall surely die! 6And he shall restore fourfold for the lamb, because he did this thing and because he had no pity."

7Then Nathan said to David, "You *are* the man! Thus says the LORD God of Israel: 'I anointed you king over Israel, and I delivered you from the hand of Saul. 8I gave you your master's house and your master's wives into your keeping, and gave you the house of Israel and Judah. And if *that had been* too little, I also would have given you much more! 9Why have you despised the commandment of the LORD, to do evil in His sight? You have killed Uriah the Hittite with the sword; you have taken his wife *to be* your wife, and have killed him with the sword of the people of Ammon. 10Now therefore, the sword shall never depart from your house, because you have despised Me, and have taken the wife of Uriah the Hittite to be your wife.' 11Thus says the LORD: 'Behold, I will raise up adversity against you from your own house; and I will take your wives before your eyes and give *them* to your neighbor, and he shall lie with your wives in the sight of this sun. 12For you did *it* secretly, but I will do this thing before all Israel, before the sun.' "

13So David said to Nathan, "I have sinned against the LORD."

And Nathan said to David, "The LORD also has put away your sin; you shall not die. 14However, because by this deed you have given great occasion to the enemies of the LORD to blaspheme, the child also *who is* born to you shall surely die." 15Then Nathan departed to his house.

Nathan confronted David with his double sin by likening David to the rich man with "many flocks and herds" in the parable of the one little ewe lamb.

TRANSITION

Create in Me a Clean Heart

No psalm is more clearly tied to a historical context than Ps. 51. Not only is its superscription unusually explicit, but there are even internal echoes within the psalm (cf. Ps. 51:4 and 2 Sam. 12:13). Many scholars argue that this psalm was actually composed long after David. Regardless of the question of authorship, however, there can be little doubt that Ps. 51 is meant to be read in light of David's adultery with Bathsheba and murder of her husband (2 Sam. 11; 12).

• Psalm 51

PSALM 51

A Prayer of Repentance

To the Chief Musician. A Psalm of David when Nathan the prophet went to him, after he had gone in to Bathsheba.

Have mercy upon me, O God,
According to Your lovingkindness;
According to the multitude of Your tender mercies,
Blot out my transgressions.
2 Wash me thoroughly from my iniquity,
And cleanse me from my sin.

3 For I acknowledge my transgressions,
And my sin *is* always before me.
4 Against You, You only, have I sinned,
And done *this* evil in Your sight—
That You may be found just when You speak,[a]
And blameless when You judge.

5 Behold, I was brought forth in iniquity,
And in sin my mother conceived me.
6 Behold, You desire truth in the inward parts,
And in the hidden *part* You will make me to know wisdom.

7 Purge me with hyssop, and I shall be clean;
Wash me, and I shall be whiter than snow.
8 Make me hear joy and gladness,
That the bones You have broken may rejoice.
9 Hide Your face from my sins,
And blot out all my iniquities.

10 Create in me a clean heart, O God,
And renew a steadfast spirit within me.
11 Do not cast me away from Your presence,
And do not take Your Holy Spirit from me.

12 Restore to me the joy of Your salvation,
And uphold me *by Your* generous Spirit.
13 *Then* I will teach transgressors Your ways,
And sinners shall be converted to You.

14 Deliver me from the guilt of bloodshed, O God,
The God of my salvation,
And my tongue shall sing aloud of Your righteousness.
15 O Lord, open my lips,
And my mouth shall show forth Your praise.
16 For You do not desire sacrifice, or else I would give *it;*
You do not delight in burnt offering.
17 The sacrifices of God *are* a broken spirit,
A broken and a contrite heart—
These, O God, You will not despise.

18 Do good in Your good pleasure to Zion;
Build the walls of Jerusalem.
19 Then You shall be pleased with the sacrifices of righteousness,
With burnt offering and whole burnt offering;
Then they shall offer bulls on Your altar.

TRANSITION

The Sons of David

Counting the children named in Scripture, David fathered 19 sons and 1 daughter. His six oldest sons (listed in 2 Sam. 3:2–5) were all born in Hebron, all with different mothers. The eldest, and therefore the logical choice to reign after David, was Amnon. The second, Chileab, is never mentioned again and may have died young. Third was Absalom, and fourth was Adonijah.

None of the four eldest sons would succeed David on Israel's throne. That honor would fall to a much younger son, just born and by that token the least likely to reign: Solomon, the son of Bathsheba. When reading of the complicated interactions between these sons, we should always remember where they stood in line to the throne. It is certain that the sons themselves never forgot.

• 2 Samuel 12:15b—14:33

2 Samuel

The Death of David's Son

12 **:15b** And the LORD struck the child that Uriah's wife bore to David, and it became ill. 16David therefore pleaded with God for the child, and David fasted and went in and lay all night on the ground. 17So the elders of his house arose *and went* to him, to raise him up from the

51:4 [a]Septuagint, Targum, and Vulgate read *in Your words.*

Rabbah, Capital of the Ammonites (2 Sam. 12:26)

The Ammonites inhabited the mountainous area in Transjordan directly east of Jerusalem. Their capital was at Rabbah, which was also known as "Rabbah of the people of Ammon" (Deut. 3:11). The city is designated a "royal city," meaning that a king resided there (2 Sam. 12:26). Since this Ammonite royal city was only about 40 miles from Jerusalem, Israel's capital city, King David had to capture Rabbah in order to control the region for Israel. This he eventually did, assuming the Ammonite king's crown for himself (12:29, 30).

Rabbah has one of the most impressive natural settings. Its L-shaped citadel sits high above the center of modern Amman, Jordan. Because of extensive building in later times, principally in Roman and Byzantine periods, much of the city from David's time has not been uncovered. Nevertheless, Rabbah's natural defensive position is obvious.

When Joab, David's general, captured the city, he was careful to send word to David that he had not only captured the city but also its water source (12:27). In the area of the citadel archaeologists have discovered a large underground cistern. Dated by nearby structures, it appears to be the main water source from the time when Joab besieged the city. Some think that a fortified citadel protected the Ammonite king's royal residence as well as the water supply. If so, then Joab was indicating to David that Israel's army had broken down Ammon's strongest defenses.

ground. But he would not, nor did he eat food with them. 18Then on the seventh day it came to pass that the child died. And the servants of David were afraid to tell him that the child was dead. For they said, "Indeed, while the child was alive, we spoke to him, and he would not heed our voice. How can we tell him that the child is dead? He may do some harm!"

19When David saw that his servants were whispering, David perceived that the child was dead. Therefore David said to his servants, "Is the child dead?"

And they said, "He is dead."

20So David arose from the ground, washed and anointed himself, and changed his clothes; and he went into the house of the LORD and worshiped. Then he went to his own house; and when he requested, they set food before him, and he ate. 21Then his servants said to him, "What *is* this that you have done? You fasted and wept for the child *while he was* alive, but when the child died, you arose and ate food."

22And he said, "While the child was alive, I fasted and wept; for I said, 'Who can tell *whether* the LORD[a] will be gracious to me, that the child may live?' 23But now he is dead; why should I fast? Can I bring him back again? I shall go to him, but he shall not return to me."

Solomon Is Born

24Then David comforted Bathsheba his wife, and went in to her and lay with her. So she bore a son, and he[a] called his name Solomon. Now the LORD loved him, 25and He sent *word* by the hand of Nathan the prophet: So he[a] called his name Jedidiah,[b] because of the LORD.

12:22 [a]A few Hebrew manuscripts and Syriac read *God.*
12:24 [a]Following Kethib, Septuagint, and Vulgate; Qere, a few Hebrew manuscripts, Syriac, and Targum read *she.*
12:25 [a]Qere, some Hebrew manuscripts, Syriac, and Targum read *she.* [b]Literally *Beloved of the LORD*

Rabbah Is Captured

26Now Joab fought against Rabbah of the people of Ammon, and took the royal city. 27And Joab sent messengers to David, and said, "I have fought against Rabbah, and I have taken the city's water *supply.* 28Now therefore, gather the rest of the people together and encamp against the city and take it, lest I take the city and it be called after my name." 29So David gathered all the people together and went to Rabbah, fought against it, and took it. 30Then he took their king's crown from his head. Its weight *was* a talent of gold, with precious stones. And it was *set* on David's head. Also he brought out the spoil of the city in great abundance. 31And he brought out the people who *were* in it, and put *them to work* with saws and iron picks and iron axes, and made them cross over to the brick works. So he did to all the cities of the people of Ammon. Then David and all the people returned to Jerusalem.

Amnon and Tamar

13 1After this Absalom the son of David had a lovely sister, whose name *was* Tamar; and Amnon the son of David loved her. 2Amnon was so distressed over his sister Tamar that he became sick; for she *was* a virgin. And it was improper for Amnon to do anything to her. 3But Amnon had a friend whose name *was* Jonadab the son of Shimeah, David's brother. Now Jonadab *was* a very crafty man. 4And he said to him, "Why *are* you, the king's son, becoming thinner day after day? Will you not tell me?"

Amnon said to him, "I love Tamar, my brother Absalom's sister."

5So Jonadab said to him, "Lie down on your bed and pretend to be ill. And when your father comes to see you, say to him, 'Please let my sister Tamar come and give me food, and prepare the food in my sight, that I may see *it* and eat it from her hand.' " 6Then Amnon lay down and pretended

Ashes of Sorrow (2 Sam. 13:19)

People of biblical times often figuratively expressed their feelings. One way this was done was by joining their feelings to an unusual striking act. For example, accidentally tearing a favorite article of clothing would make some people angry, sad, or frustrated. But in Bible times distraught people sometimes tore their clothes in a dramatic expression of their feelings. We should remember that long before the industrial revolution every piece of clothing was handmade. This only reinforces how much sorrow a person must have felt to tear a garment, especially if it was a precious one.

Tamar's tragic story is one of a sister being sexually violated by her brother Amnon, even though she pled with him that "no such thing should be done in Israel" (2 Sam. 13:12). In disgrace she tore her robe, a special possession as indicated by its description as "of many colors." In addition, she put "ashes on her head" (2 Sam. 13:19).

In the cooking process the usual endeavor was to remain clean, meaning to keep the ashes in the firepit and not on one's person. Ashes were refuse and dirty. Tamar, like other ancient persons (Esth. 4:1; Job 2:8; Dan. 9:3), covered herself with ashes by putting them on her head. By tearing her beautiful robe and covering her head in ashes, Tamar expressed, even better than with words, how distraught she was.

to be ill; and when the king came to see him, Amnon said to the king, "Please let Tamar my sister come and make a couple of cakes for me in my sight, that I may eat from her hand."

7And David sent home to Tamar, saying, "Now go to your brother Amnon's house, and prepare food for him." 8So Tamar went to her brother Amnon's house; and he was lying down. Then she took flour and kneaded *it,* made cakes in his sight, and baked the cakes. 9And she took the pan and placed *them* out before him, but he refused to eat. Then Amnon said, "Have everyone go out from me." And they all went out from him. 10Then Amnon said to Tamar, "Bring the food into the bedroom, that I may eat from your hand." And Tamar took the cakes which she had made, and brought *them* to Amnon her brother in the bedroom. 11Now when she had brought *them* to him to eat, he took hold of her and said to her, "Come, lie with me, my sister."

12But she answered him, "No, my brother, do not force me, for no such thing should be done in Israel. Do not do this disgraceful thing! 13And I, where could I take my shame? And as for you, you would be like one of the fools in Israel. Now therefore, please speak to the king; for he will not withhold me from you." 14However, he would not heed her voice; and being stronger than she, he forced her and lay with her.

15Then Amnon hated her exceedingly, so that the hatred with which he hated her *was* greater than the love with which he had loved her. And Amnon said to her, "Arise, be gone!"

Daily Life & Customs
Concerning Tamar's "robe of many colors" is the comment that "the king's virgin daughters wore such apparel" (2 Sam. 13:18). Clothing has always been used as a means of distinguishing royalty and the nobility from the population at large. Frequently societies have passed laws, called sumptuary laws, that enforce such distinctions.

16So she said to him, "No, indeed! This evil of sending me away *is* worse than the other that you did to me."

But he would not listen to her. 17Then he called his servant who attended him, and said, "Here! Put this *woman* out, away from me, and bolt the door behind her." 18Now she had on a robe of many colors, for the king's virgin daughters wore such apparel. And his servant put her out and bolted the door behind her.

19Then Tamar put ashes on her head, and tore her robe of many colors that *was* on her, and laid her hand on her head and went away crying bitterly. 20And Absalom her brother said to her, "Has Amnon your brother been with you? But now hold your peace, my sister. He *is* your brother; do not take this thing to heart." So Tamar remained desolate in her brother Absalom's house.

21But when King David heard of all these things, he was very angry. 22And Absalom spoke to his brother Amnon neither good nor bad. For Absalom hated Amnon, because he had forced his sister Tamar.

Absalom Murders Amnon

23And it came to pass, after two full years, that Absalom had sheepshearers in Baal Hazor, which *is* near Ephraim; so Absalom invited all the king's sons. 24Then Absalom came to the king and said, "Kindly note, your servant has sheep-shearers; please, let the king and his servants go with your servant."

25But the king said to Absalom, "No, my son, let us not all go now, lest we be a burden to you." Then he urged him, but he would not go; and he blessed him.

26Then Absalom said, "If not, please let my brother Amnon go with us."

And the king said to him, "Why should he go with you?" 27But Absalom urged him; so he let Amnon and all the king's sons go with him.

ABSALOM'S CRIME AND RISE TO POWER

Chronological notes in the Book of 2 Samuel trace the quick rise of Absalom as he attempts to take the kingship from his father by force.

Passing Years	Event
	Amnon defiles his half sister Tamar (2 Sam. 13:1–22)
2 years later	Absalom has his brother Amnon killed (2 Sam. 13:23–29)
	Absalom banished to Geshur for 3 years (2 Sam. 13:37–39)
3 years later	Absalom returns to Jerusalem (2 Sam. 14:21–24)
	Absalom dwells in Jerusalem for 2 years (2 Sam. 14:28)
2 years later	Absalom burns Joab's field (2 Sam. 14:29–32)
	Absalom courts the men of Israel for 4 years (2 Sam. 15:1–6)
4 years later	Absalom goes to Hebron to declare himself king (2 Sam. 15:7–12)

The Hebrew Old Testament reads "40 years" in 2 Sam. 15:7. Yet David's entire reign was only 40 years long (1 Kin. 2:11). The chronological difficulty is solved if we read "4 years" in 2 Sam. 15:7, as do the Septuagint (Greek Old Testament), Syriac manuscripts, and the historian Josephus.

28 Now Absalom had commanded his servants, saying, "Watch now, when Amnon's heart
is merry with wine, and when I say to you,
'Strike Amnon!' then kill him. Do not be afraid.
Have I not commanded you? Be courageous and
valiant." 29 So the servants of Absalom did to
Amnon as Absalom had commanded. Then all
the king's sons arose, and each one got on his
mule and fled.

30 And it came to pass, while they were on
the way, that news came to David, saying, "Absa-
lom has killed all the king's sons, and not one of
them is left!" 31 So the king arose and tore his gar-
ments and lay on the ground, and all his servants
stood by with their clothes torn. 32 Then Jonadab
the son of Shimeah, David's brother, answered
and said, "Let not my lord suppose they have
killed all the young men, the king's sons, for only
Amnon is dead. For by the command of Absa-
lom this has been determined from the day that
he forced his sister Tamar. 33 Now therefore, let
not my lord the king take the thing to his heart,
to think that all the king's sons are dead. For
only Amnon is dead."

Absalom Flees to Geshur

34 Then Absalom fled. And the young man
who was keeping watch lifted his eyes and
looked, and there, many people were coming
from the road on the hillside behind him.[a] 35 And
Jonadab said to the king, "Look, the king's sons
are coming; as your servant said, so it is." 36 So it
was, as soon as he had finished speaking, that
the king's sons indeed came, and they lifted up
their voice and wept. Also the king and all his
servants wept very bitterly.

37 But Absalom fled and went to Talmai the
son of Ammihud, king of Geshur. And *David*
mourned for his son every day. 38 So Absalom
fled and went to Geshur, and was there three
years. 39 And King David[a] longed to go to[b] Absa-
lom. For he had been comforted concerning Am-
non, because he was dead.

Absalom Returns to Jerusalem

14 1 So Joab the son of Zeruiah perceived that
the king's heart *was* concerned about Ab-
salom. 2 And Joab sent to Tekoa and brought from
there a wise woman, and said to her, "Please pre-
tend to be a mourner, and put on mourning ap-
parel; do not anoint yourself with oil, but act like
a woman who has been mourning a long time for
the dead. 3 Go to the king and speak to him in this
manner." So Joab put the words in her mouth.

4 And when the woman of Tekoa spoke[a] to
the king, she fell on her face to the ground and
prostrated herself, and said, "Help, O king!"

5 Then the king said to her, "What troubles
you?"

And she answered, "Indeed I *am* a widow,
my husband is dead. 6 Now your maidservant had
two sons; and the two fought with each other in
the field, and *there was* no one to part them, but
the one struck the other and killed him. 7 And now
the whole family has risen up against your maid-
servant, and they said, 'Deliver him who struck
his brother, that we may execute him for the life
of his brother whom he killed; and we will de-
stroy the heir also.' So they would extinguish my

13:34 [a]Septuagint adds *And the watchman went and told the king, and said, "I see men from the way of Horonaim, from the regions of the mountains."* 13:39 [a]Following Masoretic Text, Syriac, and Vulgate; Septuagint reads *the spirit of the king;* Targum reads *the soul of King David.* [b]Following Masoretic Text and Targum; Septuagint and Vulgate read *ceased to pursue after.*
14:4 [a]Many Hebrew manuscripts, Septuagint, Syriac, and Vulgate read *came.*

ember that is left, and leave to my husband *neither* name nor remnant on the earth."

8Then the king said to the woman, "Go to your house, and I will give orders concerning you."

9And the woman of Tekoa said to the king, "My lord, O king, *let* the iniquity *be* on me and on my father's house, and the king and his throne *be* guiltless."

10So the king said, "Whoever says *anything* to you, bring him to me, and he shall not touch you anymore."

11Then she said, "Please let the king remember the LORD your God, and do not permit the avenger of blood to destroy anymore, lest they destroy my son."

And he said, "*As* the LORD lives, not one hair of your son shall fall to the ground."

12Therefore the woman said, "Please, let your maidservant speak *another* word to my lord the king."

And he said, "Say on."

13So the woman said: "Why then have you schemed such a thing against the people of God? For the king speaks this thing as one who is guilty, *in that* the king does not bring his banished one home again. 14For we will surely die and *become* like water spilled on the ground, which cannot be gathered up again. Yet God does not take away a life; but He devises means, so that His banished ones are not expelled from Him. 15Now therefore, I have come to speak of this thing to my lord the king because the people have made me afraid. And your maidservant said, 'I will now speak to the king; it may be that the king will perform the request of his maidservant. 16For the king will hear and deliver his maidservant from the hand of the man *who would* destroy me and my son together from the inheritance of God.' 17Your maidservant said, 'The word of my lord the king will now be comforting; for as the angel of God, so *is* my lord the king in discerning good and evil. And may the LORD your God be with you.' "

18Then the king answered and said to the woman, "Please do not hide from me anything that I ask you."

And the woman said, "Please, let my lord the king speak."

19So the king said, "*Is* the hand of Joab with you in all this?" And the woman answered and said, "*As* you live, my lord the king, no one can turn to the right hand or to the left from anything that my lord the king has spoken. For your servant Joab commanded me, and he put all these words in the mouth of your maidservant. 20To bring about this change of affairs your servant Joab has done this thing; but my lord *is* wise, according to the wisdom of the angel of God, to know everything that *is* in the earth."

21And the king said to Joab, "All right, I have granted this thing. Go therefore, bring back the young man Absalom."

22Then Joab fell to the ground on his face and bowed himself, and thanked the king. And Joab said, "Today your servant knows that I have found favor in your sight, my lord, O king, in that the king has fulfilled the request of his servant." 23So Joab arose and went to Geshur, and brought Absalom to Jerusalem. 24And the king said, "Let him return to his own house, but do not let him see my face." So Absalom returned to his own house, but did not see the king's face.

David Forgives Absalom

25Now in all Israel there was no one who was praised as much as Absalom for his good looks. From the sole of his foot to the crown of his head there was no blemish in him. 26And when he cut the hair of his head—at the end of every year he cut *it* because it was heavy on him—when he cut it, he weighed the hair of his head at two hundred shekels according to the king's standard. 27To Absalom were born three sons, and one daughter whose name *was* Tamar. She was a woman of beautiful appearance.

28And Absalom dwelt two full years in Jerusalem, but did not see the king's face. 29Therefore Absalom sent for Joab, to send him to the king, but he would not come to him. And when he sent again the second time, he would not come. 30So he said to his servants, "See, Joab's field is near mine, and he has barley there; go and set it on fire." And Absalom's servants set the field on fire.

31Then Joab arose and came to Absalom's house, and said to him, "Why have your servants set my field on fire?"

32And Absalom answered Joab, "Look, I sent
to you, saying, 'Come here, so that I may send
you to the king, to say, "Why have I come from
Geshur? *It would be* better for me *to be* there
still." ' Now therefore, let me see the king's face;
but if there is iniquity in me, let him execute me."
33So Joab went to the king and told him. And
when he had called for Absalom, he came to the
king and bowed himself on his face to the ground
before the king. Then the king kissed Absalom.

TRANSITION

Absalom Subverts the Nation

David's advancing years and his preoccupation with war and his family problems may have delayed the administration of justice. In this Absalom saw the opportunity to work his way into the good graces of the people of Israel, eventually building a conspiracy to become king himself (2 Sam. 15:1–6, 10–12). When David received word of this conspiracy, however, he did not delay. His hasty departure from the city to escape Absalom may have been in part to save Jerusalem from siege and possible damage.

A chronological note in 2 Sam. 15:7 suggests that 40 years passed before Absalom made his move in Hebron. However, since David's entire reign is reported to have been 40 years (1 Kin. 2:11), we should probably read "4 years" in 2 Sam. 15:7, as does the Septuagint (the Greek Old Testament), Syriac manuscripts, and the Jewish historian Josephus (see footnote at 2 Sam. 15:7).

• **2 Samuel 15:1–37**

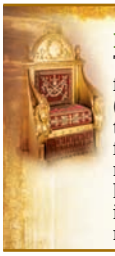
2 Samuel

Absalom's Treason

15 **:1** After this it happened that Absalom
provided himself with chariots and horses,
and fifty men to run before him. 2Now Absalom
would rise early and stand beside the way to the
gate. *So* it was, whenever anyone who had a law-
suit came to the king for a decision, that Absa-
lom would call to him and say, "What city *are*
you from?" And he would say, "Your servant *is*
from such and such a tribe of Israel." 3Then Ab-
salom would say to him, "Look, your case *is* good
and right; but *there is* no deputy of the king to
hear you." 4Moreover Absalom would say, "Oh,
that I were made judge in the land, and everyone
who has any suit or cause would come to me;
then I would give him justice." 5And *so* it was,
whenever anyone came near to bow down to him,
that he would put out his hand and take him and
kiss him. 6In this manner Absalom acted toward
all Israel who came to the king for judgment. So
Absalom stole the hearts of the men of Israel.
7Now it came to pass after forty[a] years that
Absalom said to the king, "Please, let me go to
Hebron and pay the vow which I made to the
LORD. 8For your servant took a vow while I dwelt
at Geshur in Syria, saying, 'If the LORD indeed
brings me back to Jerusalem, then I will serve the
LORD.' "
9And the king said to him, "Go in peace." So
he arose and went to Hebron.
10Then Absalom sent spies throughout all
the tribes of Israel, saying, "As soon as you hear
the sound of the trumpet, then you shall say, 'Ab-
salom reigns in Hebron!' " 11And with Absalom
went two hundred men invited from Jerusalem,
and they went along innocently and did not
know anything. 12Then Absalom sent for
Ahithophel the Gilonite, David's counselor, from
his city—from Giloh—while he offered sacrifices.
And the conspiracy grew strong, for the people
with Absalom continually increased in number.

David Escapes from Jerusalem

13Now a messenger came to David, saying,
"The hearts of the men of Israel are with Absa-
lom."
14So David said to all his servants who *were*
with him at Jerusalem, "Arise, and let us flee, or
we shall not escape from Absalom. Make haste to
depart, lest he overtake us suddenly and bring
disaster upon us, and strike the city with the
edge of the sword."
15And the king's servants said to the king,
"We *are* your servants, *ready to do* whatever my
lord the king commands." 16Then the king went
out with all his household after him. But the king
left ten women, concubines, to keep the house.
17And the king went out with all the people after
him, and stopped at the outskirts. 18Then all his
servants passed before him; and all the
Cherethites, all the Pelethites, and all the Gittites,
six hundred men who had followed him from
Gath, passed before the king.
19Then the king said to Ittai the Gittite,
"Why are you also going with us? Return and re-
main with the king. For you *are* a foreigner and
also an exile from your own place. 20In fact, you



Politics & Government

The Cherethites and Pelethites were professional soldiers working for King David (2 Sam. 15:18). Their names are often taken to mean that they came from Crete and from Palestine. The advantage of mercenary soldiers is that they are not torn by local loyalties, but the related disadvantage is that their loyalty may become nothing more than money.

15:7 [a]Septuagint manuscripts, Syriac, and Josephus read *four.*

Gittites Fight with David (2 Sam. 15:18)

Gath was one of the five principal Philistine cities and was the closest to Judahite territory (1 Sam. 17:52). According to the report of the Book of Joshua, Gath was formerly inhabited by a race of giants called the Anakim (Josh. 11:22), and it was the home of the giant Goliath whom David killed (1 Sam. 17:4).

David of Israel had personal connections with Gath. While Saul was king of Israel, David had sought asylum by fleeing to Gath, where he was received by the city's king, Achish (1 Sam. 27:2). Later, when David became king of Israel himself, he regularly employed soldiers from Gath (known as "the Gittites") in his army (2 Sam. 15:18). In addition to 600 Gittite mercenaries under the command of Ittai the Gittite (2 Sam. 18:2), David also employed Obed-Edom the Gittite (2 Sam. 6:10).

Employing foreign mercenaries, or whole contingents of foreign troops, in one's army was fairly common in the ancient Near East. The Assyrian king Tiglath-Pileser III (744–727 B.C.) used archers and shield-bearing troops from both Syria and Elam. Thus it is not surprising that David would use foreign auxiliaries, such as the Gittites, in his own armies.

came *only* yesterday. Should I make you wander
up and down with us today, since I go I know not
where? Return, and take your brethren back.
Mercy and truth *be* with you."
21 But Ittai answered the king and said, "*As*
the LORD lives, and *as* my lord the king lives,
surely in whatever place my lord the king shall
be, whether in death or life, even there also your
servant will be."
22 So David said to Ittai, "Go, and cross over."
Then Ittai the Gittite and all his men and all the
little ones who *were* with him crossed over. 23 And
all the country wept with a loud voice, and all the
people crossed over. The king himself also
crossed over the Brook Kidron, and all the people
crossed over toward the way of the wilderness.
24 There was Zadok also, and all the Levites
with him, bearing the ark of the covenant of God.
And they set down the ark of God, and Abiathar
went up until all the people had finished crossing
over from the city. 25 Then the king said to Zadok,
"Carry the ark of God back into the city. If I find
favor in the eyes of the LORD, He will bring me
back and show me *both* it and His dwelling place.
26 But if He says thus: 'I have no delight in you,'
here I am, let Him do to me as seems good to
Him." 27 The king also said to Zadok the priest,
"*Are* you *not* a seer? Return to the city in peace,
and your two sons with you, Ahimaaz your son,
and Jonathan the son of Abiathar. 28 See, I will
wait in the plains of the wilderness until word
comes from you to inform me." 29 Therefore Zadok
and Abiathar carried the ark of God back to Jeru-
salem. And they remained there.
30 So David went up by the Ascent of the
Mount of Olives, and wept as he went up; and he
had his head covered and went barefoot. And all
the people who *were* with him covered their
heads and went up, weeping as they went up.
31 Then *someone* told David, saying, "Ahithophel
is among the conspirators with Absalom." And
David said, "O LORD, I pray, turn the counsel of
Ahithophel into foolishness!"
32 Now it happened when David had come to
the top *of the mountain,* where he worshiped
God—there was Hushai the Archite coming to
meet him with his robe torn and dust on his
head. 33 David said to him, "If you go on with me,
then you will become a burden to me. 34 But if
you return to the city, and say to Absalom, 'I will
be your servant, O king; *as* I *was* your father's
servant previously, so I *will* now also *be* your ser-
vant,' then you may defeat the counsel of
Ahithophel for me. 35 And *do* you not *have* Zadok
and Abiathar the priests with you there? There-
fore it will be *that* whatever you hear from the
king's house, you shall tell to Zadok and Abi-
athar the priests. 36 Indeed *they have* there with
them their two sons, Ahimaaz, Zadok's *son,* and
Jonathan, Abiathar's *son;* and by them you shall
send me everything you hear."
37 So Hushai, David's friend, went into the
city. And Absalom came into Jerusalem.

TRANSITION

A Prayer in Time of Darkness

As he fled Jerusalem, David sent the ark of the covenant back into the city. He was convinced that if God favored his cause, he would return and see it again (2 Sam. 15:24–26). Such trust in God's care is a proper setting in which to read Ps. 3. The superscription of the psalm associates this lament with David's flight from his own son.

• **Psalm 3**

PSALM 3

The LORD Helps His Troubled People

A Psalm of David when he fled from Absalom his son.

LORD, how they have increased who trouble me!
Many *are* they who rise up against me.
2 Many *are* they who say of me,
"*There is* no help for him in God." Selah

3 But You, O LORD, *are* a shield for me,
My glory and the One who lifts up my head.

4 I cried to the LORD with my voice,
And He heard me from His holy hill. Selah

5 I lay down and slept;
I awoke, for the LORD sustained me.
6 I will not be afraid of ten thousands of people
Who have set *themselves* against me all around.

7 Arise, O LORD;
Save me, O my God!
For You have struck all my enemies on the cheekbone;
You have broken the teeth of the ungodly.
8 Salvation *belongs* to the LORD.
Your blessing *is* upon Your people. Selah

TRANSITION

David Flees Jerusalem

Although David had gone to considerable trouble to unite the land of Israel, the tribal distinctions remained. Of all the tribes, the one that resented David most was the tribe of Benjamin, Saul's tribe. As David fled his stronghold in Jerusalem, seemingly deposed, he personally encountered Benjamite hostility. Shimei, a kinsman of Saul, wrongly blamed David for the misfortunes of Saul's last days (2 Sam. 16:5–8).

• **2 Samuel 16:1–14**

2 Samuel

Mephibosheth's Servant

16 **:1** When David was a little past the top *of the mountain,* there was Ziba the servant of Mephibosheth, who met him with a couple of saddled donkeys, and on them two hundred *loaves* of bread, one hundred clusters of raisins, one hundred summer fruits, and a skin of wine. 2And the king said to Ziba, "What do you mean to do with these?"

So Ziba said, "The donkeys *are* for the king's household to ride on, the bread and summer fruit for the young men to eat, and the wine for those who are faint in the wilderness to drink."

3Then the king said, "And where *is* your master's son?"

And Ziba said to the king, "Indeed he is staying in Jerusalem, for he said, 'Today the house of Israel will restore the kingdom of my father to me.' "

4So the king said to Ziba, "Here, all that *belongs* to Mephibosheth *is* yours."

And Ziba said, "I humbly bow before you, *that* I may find favor in your sight, my lord, O king!"

Shimei Curses David

5Now when King David came to Bahurim, there was a man from the family of the house of Saul, whose name *was* Shimei the son of Gera, coming from there. He came out, cursing continuously as he came. 6And he threw stones at David and at all the servants of King David. And all the people and all the mighty men *were* on his right hand and on his left. 7Also Shimei said thus when he cursed: "Come out! Come out! You bloodthirsty man, you rogue! 8The LORD has brought upon you all the blood of the house of Saul, in whose place you have reigned; and the LORD has delivered the kingdom into the hand of Absalom your son. So now you *are caught* in your own evil, because you are a bloodthirsty man!"

9Then Abishai the son of Zeruiah said to the king, "Why should this dead dog curse my lord the king? Please, let me go over and take off his head!"

10But the king said, "What have I to do with you, you sons of Zeruiah? So let him curse, because the LORD has said to him, 'Curse David.' Who then shall say, 'Why have you done so?' "

11And David said to Abishai and all his servants, "See how my son who came from my own body seeks my life. How much more now *may this* Benjamite? Let him alone, and let him curse; for so the LORD has ordered him. 12It may be that the LORD will look on my affliction,[a] and that the LORD will repay me with good for his cursing this day." 13And as David and his men went along the road, Shimei went along the hillside opposite him and cursed as he went, threw stones at him and kicked up dust. 14Now the king and all the people who *were* with him became weary; so they refreshed themselves there.

TRANSITION

Persecution from a Benjamite

The superscription to Ps. 7 does not identify a specific time. Nor does it identify "Cush, a Benjamite," who is mentioned only here in the Bible. Nevertheless, the reference to the insults of this Benjamite Cush corresponds rather neatly with the insults of the Benjamite Shimei in 2 Sam. 16. The content of Ps. 7 suggests that Cush was an enemy of David; his affiliation with the tribe of Benjamin makes it likely he followed Saul. Whenever and whatever this unknown Cush spoke, the lament of Ps. 7 makes increasingly clear the rivalry between Saul's tribe and David's tribe of Judah.

• **Psalm 7**

16:12 [a]Following Kethib, Septuagint, Syriac, and Vulgate; Qere reads *my eyes;* Targum reads *tears of my eyes.*

PSALM 7

Prayer and Praise for Deliverance from Enemies

A Meditation[a] of David, which he sang to the LORD concerning the words of Cush, a Benjamite.

O LORD my God, in You I put my trust;
Save me from all those who persecute me;
And deliver me,
2 Lest they tear me like a lion,
Rending *me* in pieces, while *there is* none to deliver.

3 O LORD my God, if I have done this:
If there is iniquity in my hands,
4 If I have repaid evil to him who was at peace with me,
Or have plundered my enemy without cause,
5 Let the enemy pursue me and overtake *me;*
Yes, let him trample my life to the earth,
And lay my honor in the dust. Selah

6 Arise, O LORD, in Your anger;
Lift Yourself up because of the rage of my enemies;
Rise up for me[a] *to* the judgment You have commanded!
7 So the congregation of the peoples shall surround You;
For their sakes, therefore, return on high.
8 The LORD shall judge the peoples;
Judge me, O LORD, according to my righteousness,
And according to my integrity within me.

9 Oh, let the wickedness of the wicked come to an end,
But establish the just;
For the righteous God tests the hearts and minds.
10 My defense *is* of God,
Who saves the upright in heart.

11 God *is* a just judge,
And God is angry *with the wicked* every day.
12 If he does not turn back,
He will sharpen His sword;
He bends His bow and makes it ready.
13 He also prepares for Himself instruments of death;
He makes His arrows into fiery shafts.

14 Behold, *the wicked* brings forth iniquity;
Yes, he conceives trouble and brings forth falsehood.
15 He made a pit and dug it out,
And has fallen into the ditch *which* he made.
16 His trouble shall return upon his own head,
And his violent dealing shall come down on his own crown.

17 I will praise the LORD according to His righteousness,
And will sing praise to the name of the LORD Most High.

7:title [a]Hebrew *Shiggaion* 7:6 [a]Following Masoretic Text, Targum, and Vulgate; Septuagint reads *O LORD my God.*

Beliefs & Ideas

The bow and arrow was the most effective long-range weapon until the introduction of firearms. In Homer's Iliad, divine arrows fall on the Greeks when Apollo wishes to punish them for disrespect. The arrows bring sickness and death. Similarly, arrows also appear in the Bible as appropriate symbols of wounding, suffering, and death. If they come from God, they are His judgment (Ps. 7:13).

TRANSITION

Who Will Be Captain?

In the ancient Near East, the captain of the army was extremely powerful, almost on a level with the king himself. Indeed, when a king was overthrown, the captain of the army was generally involved. In this period when first Absalom took over Jerusalem as king (2 Sam. 16:15, 16), and then David returned to the city as king (2 Sam. 19:15), two captains—Joab and Amasa—vied for control of the army.

Amasa was a cousin of Joab, and both men were nephews of David (1 Chr. 2:13–17). Although earlier defending Absalom (2 Sam. 14:1–24), Joab went into exile with the king, to whom was his first loyalty. When Absalom entered Jerusalem, he installed Amasa as captain in place of Joab (2 Sam. 17:25; 18:1, 2).

David's captain, Joab, is one of the most complex figures in the Bible. On the one hand he seems to be fiercely loyal to David, but on the other hand he repeatedly acts on his own initiative, even against David's express wishes. His conduct in the battle against Absalom is the best example of Joab's independent nature (2 Sam. 18:5, 14).

Returning to the throne, David sought to heal the wounds of war. He forgave Absalom's captain, Amasa, and made him captain in place of Joab (2 Sam. 19:11–13). David may have blamed Joab for the death of Absalom as well as for the earlier murder of Abner (2 Sam. 3:27). But Joab, though loyal to David, was also brutally single-minded in his determination to lead David's armies, and he destroyed yet another rival (2 Sam. 20:8–10).

• **2 Samuel 16:15—20:26**

2 Samuel

The Advice of Ahithophel

16 :15 Meanwhile Absalom and all the people, the men of Israel, came to Jerusalem; and Ahithophel *was* with him. 16And so it was, when Hushai the Archite, David's friend, came to Absalom, that Hushai said to Absalom, "*Long* live the king! *Long* live the king!"

17So Absalom said to Hushai, "*Is* this your loyalty to your friend? Why did you not go with your friend?"

18And Hushai said to Absalom, "No, but whom the LORD and this people and all the men of Israel choose, his I will be, and with him I will remain. 19"Furthermore, whom should I serve? *Should I* not *serve* in the presence of his son? As I have served in your father's presence, so will I be in your presence."

20Then Absalom said to Ahithophel, "Give advice as to what we should do."

21And Ahithophel said to Absalom, "Go in to your father's concubines, whom he has left to keep the house; and all Israel will hear that you are abhorred by your father. Then the hands of all who are with you will be strong." 22So they pitched a tent for Absalom on the top of the house, and Absalom went in to his father's concubines in the sight of all Israel.

23Now the advice of Ahithophel, which he gave in those days, *was* as if one had inquired at the oracle of God. So *was* all the advice of Ahithophel both with David and with Absalom.

17 1Moreover Ahithophel said to Absalom, "Now let me choose twelve thousand men, and I will arise and pursue David tonight. 2I will come upon him while he *is* weary and weak, and make him afraid. And all the people who *are* with him will flee, and I will strike only the king. 3Then I will bring back all the people to you. When all return except the man whom you seek, all the people will be at peace." 4And the saying pleased Absalom and all the elders of Israel.

The Advice of Hushai

5Then Absalom said, "Now call Hushai the Archite also, and let us hear what he says too." 6And when Hushai came to Absalom, Absalom spoke to him, saying, "Ahithophel has spoken in this manner. Shall we do as he says? If not, speak up."

7So Hushai said to Absalom: "The advice that Ahithophel has given *is* not good at this time. 8For," said Hushai, "you know your father and his men, that they *are* mighty men, and they *are* enraged in their minds, like a bear robbed of her cubs in the field; and your father *is* a man of war, and will not camp with the people. 9Surely by now he is hidden in some pit, or in some *other* place. And it will be, when some of them are overthrown at the first, that whoever hears *it* will say, 'There is a slaughter among the people who follow Absalom.' 10And even he *who is* valiant, whose heart *is* like the heart of a lion, will melt completely. For all Israel knows that your father *is* a mighty man, and *those* who *are* with him *are* valiant men. 11Therefore I advise that all Israel be fully gathered to you, from Dan to Beersheba, like the sand that *is* by the sea for multitude, and that you go to battle in person. 12So we will come upon him in some place where he may be found, and we will fall on him as the dew falls on the ground. And of him and all the men who *are* with him there shall not be left so much as one. 13Moreover, if he has withdrawn into a city, then all Israel shall bring ropes to that city; and we will pull it into the river, until there is not one small stone found there."

14So Absalom and all the men of Israel said, "The advice of Hushai the Archite *is* better than the advice of Ahithophel." For the LORD had purposed to defeat the good advice of Ahithophel, to the intent that the LORD might bring disaster on Absalom.

Hushai Warns David to Escape

15Then Hushai said to Zadok and Abiathar the priests, "Thus and so Ahithophel advised Absalom and the elders of Israel, and thus and so I have advised. 16Now therefore, send quickly and tell David, saying, 'Do not spend this night in the plains of the wilderness, but speedily cross over, lest the king and all the people who *are* with him be swallowed up.' " 17Now Jonathan and Ahimaaz stayed at En Rogel, for they dared not be seen coming into the city; so a female servant would come and tell them, and they would go and tell King David. 18Nevertheless a lad saw them, and told Absalom. But both of them went away quickly and came to a man's house in Bahurim, who had a well in his court; and they went down into it. 19Then the woman took and spread a covering over the well's mouth, and spread ground grain on it; and the thing was not known. 20And when Absalom's servants came to the woman at the house, they said, "Where *are* Ahimaaz and Jonathan?"

So the woman said to them, "They have gone over the water brook."

And when they had searched and could not find *them,* they returned to Jerusalem. 21Now it came to pass, after they had departed, that they came up out of the well and went and told King David, and said to David, "Arise and cross over the water quickly. For thus has Ahithophel advised against you." 22So David and all the people

who *were* with him arose and crossed over the Jordan. By morning light not one of them was left who had not gone over the Jordan.

23Now when Ahithophel saw that his advice was not followed, he saddled a donkey, and arose and went home to his house, to his city. Then he put his household in order, and hanged himself, and died; and he was buried in his father's tomb.

24Then David went to Mahanaim. And Absalom crossed over the Jordan, he and all the men of Israel with him. 25And Absalom made Amasa captain of the army instead of Joab. This Amasa *was* the son of a man whose name *was* Jithra,[a] an Israelite,[b] who had gone in to Abigail the daughter of Nahash, sister of Zeruiah, Joab's mother. 26So Israel and Absalom encamped in the land of Gilead.

27Now it happened, when David had come to Mahanaim, that Shobi the son of Nahash from Rabbah of the people of Ammon, Machir the son of Ammiel from Lo Debar, and Barzillai the Gileadite from Rogelim, 28brought beds and basins, earthen vessels and wheat, barley and flour, parched *grain* and beans, lentils and parched *seeds,* 29honey and curds, sheep and cheese of the herd, for David and the people who *were* with him to eat. For they said, "The people are hungry and weary and thirsty in the wilderness."

Absalom's Defeat and Death

18 1And David numbered the people who *were* with him, and set captains of thousands and captains of hundreds over them. 2Then David sent out one third of the people under the hand of Joab, one third under the hand of Abishai the son of Zeruiah, Joab's brother, and one third under the hand of Ittai the Gittite. And the king said to the people, "I also will surely go out with you myself."

3But the people answered, "You shall not go out! For if we flee away, they will not care about us; nor if half of us die, will they care about us. But *you are* worth ten thousand of us now. For you are now more help to us in the city."

4Then the king said to them, "Whatever seems best to you I will do." So the king stood beside the gate, and all the people went out by hundreds and by thousands. 5Now the king had commanded Joab, Abishai, and Ittai, saying, "*Deal* gently for my sake with the young man Absalom." And all the people heard when the king gave all the captains orders concerning Absalom.

6So the people went out into the field of battle against Israel. And the battle was in the woods of Ephraim. 7The people of Israel were overthrown there before the servants of David, and a great slaughter of twenty thousand took place there that day. 8For the battle there was scattered over the face of the whole countryside, and the woods devoured more people that day than the sword devoured.

9Then Absalom met the servants of David. Absalom rode on a mule. The mule went under the thick boughs of a great terebinth tree, and his head caught in the terebinth; so he was left hanging between heaven and earth. And the mule which *was* under him went on. 10Now a certain man saw *it* and told Joab, and said, "I just saw Absalom hanging in a terebinth tree!"

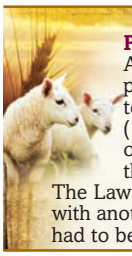
11So Joab said to the man who told him, "You just saw *him!* And why did you not strike him there to the ground? I would have given you ten *shekels* of silver and a belt."

12But the man said to Joab, "Though I were to receive a thousand *shekels* of silver in my hand, I would not raise my hand against the king's son. For in our hearing the king commanded you and Abishai and Ittai, saying, 'Beware lest anyone *touch* the young man Absalom!'[a] 13Otherwise I would have dealt falsely against my own life. For there is nothing hidden from the king, and you yourself would have set yourself against *me.*"

14Then Joab said, "I cannot linger with you." And he took three spears in his hand and thrust them through Absalom's heart, while he was *still* alive in the midst of the terebinth tree. 15And ten young men who bore Joab's armor surrounded Absalom, and struck and killed him.

16So Joab blew the trumpet, and the people returned from pursuing Israel. For Joab held back the people. 17And they took Absalom and cast him into a large pit in the woods, and laid a very large heap of stones over him. Then all Israel fled, everyone to his tent.

18Now Absalom in his lifetime had taken and set up a pillar for himself, which *is* in the King's Valley. For he said, "I have no son to keep my name in remembrance." He called the pillar after his own name. And to this day it is called Absalom's Monument.



Plants & Animals
Animals are normally ranked in order of prestige. In the Bible the mule appears next to the horse as a favored mount of kings (1 Kin. 1:33; 2 Sam. 18:9). Mules are the offspring of a female horse and a donkey; they resemble horses, but are hardier. The Law of Moses forbade breeding one species with another (Lev. 19:19). To obey this law mules had to be brought into Israel from the outside.

17:25 [a]Spelled *Jether* in 1 Chronicles 2:17 and elsewhere
[b]Following Masoretic Text, some manuscripts of the Septuagint, and Targum; some manuscripts of the Septuagint read *Ishmaelite* (compare 1 Chronicles 2:17); Vulgate reads *of Jezrael.*
18:12 [a]The ancient versions read *'Protect the young man Absalom for me!'*

Absalom's Monument (2 Sam. 18:18)

Absalom wanted to be king in his father's place but ended his life under an obscure terebinth tree (2 Sam. 18:14, 15). He did not even have a son to carry on his name. In the end, he had no kingdom and no heir.

During his lifetime Absalom reflected on his lack of a son to remember him. Apparently, all three sons born to Absalom must have died early in life (2 Sam. 14:27). Without a male heir, Absalom decided to erect a monument in one of the most traveled valleys. Thus, as people walked through the "King's Valley" (also called the Kidron Valley), they would see his monument and remember Absalom (2 Sam. 18:18).

Today, visitors to modern Jerusalem can see "the Tomb of Absalom" in the Kidron Valley. While that is the tomb's popular name, it has no real connection to Absalom. The monument called the Tomb of Absalom was actually built during the Roman period (37 B.C.–A.D. 325), almost 1,000 years after the time of Absalom. Even the monument that Absalom himself built as a memorial to his life has been forgotten.

The mausoleum erroneously called Absalom's Monument, located in the Kidron Valley east of Jerusalem, was built centuries after Absalom's death.

David Hears of Absalom's Death

19 Then Ahimaaz the son of Zadok said, "Let me run now and take the news to the king, how the LORD has avenged him of his enemies."

20 And Joab said to him, "You shall not take the news this day, for you shall take the news another day. But today you shall take no news, because the king's son is dead." 21 Then Joab said to the Cushite, "Go, tell the king what you have seen." So the Cushite bowed himself to Joab and ran.

22 And Ahimaaz the son of Zadok said again to Joab, "But whatever happens, please let me also run after the Cushite."

So Joab said, "Why will you run, my son, since you have no news ready?"

23 "But whatever happens," *he said,* "let me run."

So he said to him, "Run." Then Ahimaaz ran by way of the plain, and outran the Cushite.

24 Now David was sitting between the two gates. And the watchman went up to the roof over the gate, to the wall, lifted his eyes and looked, and there was a man, running alone. 25 Then the watchman cried out and told the king. And the king said, "If he *is* alone, *there is* news in his mouth." And he came rapidly and drew near.

26 Then the watchman saw *another* man running, and the watchman called to the gatekeeper and said, "There is *another* man, running alone!"

And the king said, "He also brings news."

27 So the watchman said, "I think the running of the first is like the running of Ahimaaz the son of Zadok."

And the king said, "He *is* a good man, and comes with good news."

28 So Ahimaaz called out and said to the king, "All is well!" Then he bowed down with his face to the earth before the king, and said, "Blessed *be* the LORD your God, who has delivered up the men who raised their hand against my lord the king!"

29 The king said, "Is the young man Absalom safe?"

Ahimaaz answered, "When Joab sent the king's servant and *me* your servant, I saw a great tumult, but I did not know what *it was about.*"

30 And the king said, "Turn aside *and* stand here." So he turned aside and stood still.

31 Just then the Cushite came, and the Cushite said, "There is good news, my lord the king! For the LORD has avenged you this day of all those who rose against you."

32 And the king said to the Cushite, "Is the young man Absalom safe?"

So the Cushite answered, "May the enemies of my lord the king, and all who rise against you to do harm, be like *that* young man!"

David's Mourning for Absalom

33 Then the king was deeply moved, and went up to the chamber over the gate, and wept. And as he went, he said thus: "O my son Absalom—my son, my son Absalom—if only I had died in your place! O Absalom my son, my son!"

19 1 And Joab was told, "Behold, the king is weeping and mourning for Absalom." 2 So the victory that day was *turned* into mourning for all the people. For the people heard it said

that day, "The king is grieved for his son." 3And the people stole back into the city that day, as people who are ashamed steal away when they flee in battle. 4But the king covered his face, and the king cried out with a loud voice, "O my son Absalom! O Absalom, my son, my son!"

5Then Joab came into the house to the king, and said, "Today you have disgraced all your servants who today have saved your life, the lives of your sons and daughters, the lives of your wives and the lives of your concubines, 6in that you love your enemies and hate your friends. For you have declared today that you regard neither princes nor servants; for today I perceive that if Absalom had lived and all of us had died today, then it would have pleased you well. 7Now therefore, arise, go out and speak comfort to your servants. For I swear by the LORD, if you do not go out, not one will stay with you this night. And that will be worse for you than all the evil that has befallen you from your youth until now." 8Then the king arose and sat in the gate. And they told all the people, saying, "There is the king, sitting in the gate." So all the people came before the king.

For everyone of Israel had fled to his tent.

David Returns to Jerusalem

9Now all the people were in a dispute throughout all the tribes of Israel, saying, "The king saved us from the hand of our enemies, he delivered us from the hand of the Philistines, and now he has fled from the land because of Absalom. 10But Absalom, whom we anointed over us, has died in battle. Now therefore, why do you say nothing about bringing back the king?"

11So King David sent to Zadok and Abiathar the priests, saying, "Speak to the elders of Judah, saying, 'Why are you the last to bring the king back to his house, since the words of all Israel have come to the king, to his *very* house? 12You *are* my brethren, you *are* my bone and my flesh. Why then are you the last to bring back the king?' 13And say to Amasa, '*Are* you not my bone and my flesh? God do so to me, and more also, if you are not commander of the army before me continually in place of Joab.' " 14So he swayed the hearts of all the men of Judah, just as *the heart of* one man, so that they sent *this word* to the king: "Return, you and all your servants!"

15Then the king returned and came to the Jordan. And Judah came to Gilgal, to go to meet the king, to escort the king across the Jordan. 16And Shimei the son of Gera, a Benjamite, who *was* from Bahurim, hurried and came down with the men of Judah to meet King David. 17*There were* a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over the Jordan before the king. 18Then a ferryboat went across to carry over the king's household, and to do what he thought good.

David's Mercy to Shimei

Now Shimei the son of Gera fell down before the king when he had crossed the Jordan. 19Then he said to the king, "Do not let my lord impute iniquity to me, or remember what wrong your servant did on the day that my lord the king left Jerusalem, that the king should take *it* to heart. 20For I, your servant, know that I have sinned. Therefore here I am, the first to come today of all the house of Joseph to go down to meet my lord the king."

21But Abishai the son of Zeruiah answered and said, "Shall not Shimei be put to death for this, because he cursed the LORD's anointed?"

22And David said, "What have I to do with you, you sons of Zeruiah, that you should be adversaries to me today? Shall any man be put to death today in Israel? For do I not know that today I *am* king over Israel?" 23Therefore the king said to Shimei, "You shall not die." And the king swore to him.

David and Mephibosheth Meet

24Now Mephibosheth the son of Saul came down to meet the king. And he had not cared for his feet, nor trimmed his mustache, nor washed his clothes, from the day the king departed until the day he returned in peace. 25So it was, when he had come to Jerusalem to meet the king, that the king said to him, "Why did you not go with me, Mephibosheth?"

26And he answered, "My lord, O king, my servant deceived me. For your servant said, 'I will saddle a donkey for myself, that I may ride on it and go to the king,' because your servant *is* lame. 27And he has slandered your servant to my lord the king, but my lord the king *is* like the angel of God. Therefore do *what is* good in your eyes. 28For all my father's house were but dead men before my lord the king. Yet you set your servant among those who eat at your own table. Therefore what right have I still to cry out anymore to the king?"

29So the king said to him, "Why do you speak anymore of your matters? I have said, 'You and Ziba divide the land.' "

30Then Mephibosheth said to the king, "Rather, let him take it all, inasmuch as my lord the king has come back in peace to his own house."

David's Kindness to Barzillai

31And Barzillai the Gileadite came down from Rogelim and went across the Jordan with the king, to escort him across the Jordan. 32Now

Idrimi Returns to His Kingdom (2 Sam. 19:30)

Alalakh was a city that carried on commercial relations with various cities of Mesopotamia and Syria during the 17th and 16th centuries B.C. Cities on the Euphrates River, such as Emar and Carchemish, as well as Ebla and Ugarit to the west, were trading partners of Alalakh. Various cuneiform texts and an autobiographical inscription found at Alalakh relate the story of Idrimi, king of Alalakh from about 1518 to 1480 B.C.

Idrimi's father established a kingdom at the city of Aleppo. The "autobiography," dated two centuries after Idrimi's death, recounts how he fled with his family from Aleppo when his father was overthrown around 1525 B.C. For 7 years he lived among the Habiru, who helped him eventually regain the throne. He located the capital of his kingdom at Alalakh.

There are elements of folklore in the story of Idrimi's rise to power and the justification of his reign that are similar to the story of King David. Both Idrimi and David were forced to flee their homes. Both lived among foreigners: Idrimi with the Habiru; David as a "Hebrew" among the Philistines (1 Sam. 29:2, 3). Both spent time in exile, but both were able to regain their thrones: Idrimi at Alalakh; David at Jerusalem (2 Sam. 19:30; 20:22).

Barzillai was a very aged man, eighty years old.
And he had provided the king with supplies
while he stayed at Mahanaim, for he *was* a very
rich man. 33And the king said to Barzillai, "Come
across with me, and I will provide for you while
you are with me in Jerusalem."

34But Barzillai said to the king, "How long
have I to live, that I should go up with the king to
Jerusalem? 35I *am* today eighty years old. Can I
discern between the good and bad? Can your ser-
vant taste what I eat or what I drink? Can I hear
any longer the voice of singing men and singing
women? Why then should your servant be a fur-
ther burden to my lord the king? 36Your servant
will go a little way across the Jordan with the
king. And why should the king repay me *with*
such a reward? 37Please let your servant turn
back again, that I may die in my own city, near
the grave of my father and mother. But here is
your servant Chimham; let him cross over with
my lord the king, and do for him what seems
good to you."

38And the king answered, "Chimham shall
cross over with me, and I will do for him what
seems good to you. Now whatever you request of
me, I will do for you." 39Then all the people went
over the Jordan. And when the king had crossed
over, the king kissed Barzillai and blessed him,
and he returned to his own place.

The Quarrel About the King

40Now the king went on to Gilgal, and
Chimham[a] went on with him. And all the people
of Judah escorted the king, and also half the peo-
ple of Israel. 41Just then all the men of Israel
came to the king, and said to the king, "Why
have our brethren, the men of Judah, stolen you
away and brought the king, his household, and
all David's men with him across the Jordan?"

42So all the men of Judah answered the men
of Israel, "Because the king *is* a close relative of
ours. Why then are you angry over this matter?
Have we ever eaten at the king's *expense?* Or has
he given us any gift?"

43And the men of Israel answered the men
of Judah, and said, "We have ten shares in the
king; therefore we also have more *right* to David
than you. Why then do you despise us—were we
not the first to advise bringing back our king?"

Yet the words of the men of Judah were
fiercer than the words of the men of Israel.

The Rebellion of Sheba

20 1And there happened to be there a rebel,[a]
whose name *was* Sheba the son of Bichri,
a Benjamite. And he blew a trumpet, and said:

"We have no share in David,
Nor do we have inheritance in the son of
Jesse;
Every man to his tents, O Israel!"

2So every man of Israel deserted David, *and* fol-
lowed Sheba the son of Bichri. But the men of
Judah, from the Jordan as far as Jerusalem, re-
mained loyal to their king.

3Now David came to his house at Jerusalem.
And the king took the ten women, his concubines
whom he had left to keep the house, and put
them in seclusion and supported them, but did
not go in to them. So they were shut up to the
day of their death, living in widowhood.

4And the king said to Amasa, "Assemble the
men of Judah for me within three days, and be
present here yourself." 5So Amasa went to assem-
ble *the men of* Judah. But he delayed longer than
the set time which David had appointed him.
6And David said to Abishai, "Now Sheba the son
of Bichri will do us more harm than Absalom.
Take your lord's servants and pursue him, lest he
find for himself fortified cities, and escape us."
7So Joab's men, with the Cherethites, the
Pelethites, and all the mighty men, went out after
him. And they went out of Jerusalem to pursue
Sheba the son of Bichri. 8When they *were* at the

19:40 [a]Masoretic Text reads *Chimhan.* 20:1 [a]Literally *man of Belial*

Cherethites and Pelethites (2 Sam. 20:23)

The Cherethites and the Pelethites were core troops of David's personal guard. Their Canaanite home territory in southern Judah was close to the Philistines near the Mediterranean coast (1 Sam. 30:14).

The Cherethites and the Pelethites had become attached to David while he lived in Gath (2 Sam. 15:18). Somehow they felt closer to David than to the Philistines. Their origin near Gath suggests that their ancestors may have been part of the Sea Peoples and, thus, had migrated from the Aegean area. On the other hand, they may have been the remnant of peoples that were replaced by the Philistines who moved into the coastal area. We have no documented evidence to settle this question.

The Cherethites and the Pelethites were extremely loyal to David, accompanying him when he fled from Absalom (2 Sam. 15:18) and pursuing the rebel Sheba who threatened David's kingdom (2 Sam. 20:7). They were also instrumental in the events that established Solomon as king (1 Kin. 1:38, 44).

The Cherethites, Pelethites, and David were in a near perfect relationship. The protection and loyalty which the Cherethites and Pelethites offered David assured them of his goodwill. Yet because they were foreigners, there was no possibility of this personal guard—those closest to David—replacing him as king with one of their own.

large stone which *is* in Gibeon, Amasa came before them. Now Joab was dressed in battle armor; on it was a belt *with* a sword fastened in its sheath at his hips; and as he was going forward, it fell out. 9Then Joab said to Amasa, "*Are* you in health, my brother?" And Joab took Amasa by the beard with his right hand to kiss him. 10But Amasa did not notice the sword that *was* in Joab's hand. And he struck him with it in the stomach, and his entrails poured out on the ground; and he did not *strike* him again. Thus he died.

Then Joab and Abishai his brother pursued Sheba the son of Bichri. 11Meanwhile one of Joab's men stood near Amasa, and said, "Whoever favors Joab and whoever *is* for David—follow Joab!" 12But Amasa wallowed in *his* blood in the middle of the highway. And when the man saw that all the people stood still, he moved Amasa from the highway to the field and threw a garment over him, when he saw that everyone who came upon him halted. 13When he was removed from the highway, all the people went on after Joab to pursue Sheba the son of Bichri.

14And he went through all the tribes of Israel to Abel and Beth Maachah and all the Berites. So they were gathered together and also went after *Sheba.*[a] 15Then they came and besieged him in Abel of Beth Maachah; and they cast up a siege mound against the city, and it stood by the rampart. And all the people who *were* with Joab battered the wall to throw it down.

16Then a wise woman cried out from the city, "Hear, hear! Please say to Joab, 'Come nearby, that I may speak with you.' " 17When he had come near to her, the woman said, "*Are* you Joab?"

He answered, "I *am.*"

Then she said to him, "Hear the words of your maidservant."

And he answered, "I am listening."

18So she spoke, saying, "They used to talk in former times, saying, 'They shall surely seek *guidance* at Abel,' and so they would end *disputes.* 19I *am among the* peaceable *and* faithful in Israel. You seek to destroy a city and a mother in Israel. Why would you swallow up the inheritance of the LORD?"

20And Joab answered and said, "Far be it, far be it from me, that I should swallow up or destroy! 21That *is* not so. But a man from the mountains of Ephraim, Sheba the son of Bichri by name, has raised his hand against the king, against David. Deliver him only, and I will depart from the city."

So the woman said to Joab, "Watch, his head will be thrown to you over the wall." 22Then the woman in her wisdom went to all the people. And they cut off the head of Sheba the son of Bichri, and threw *it* out to Joab. Then he blew a trumpet, and they withdrew from the city, every man to his tent. So Joab returned to the king at Jerusalem.

David's Government Officers

23And Joab *was* over all the army of Israel; Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites; 24Adoram *was* in charge of revenue; Jehoshaphat the son of Ahilud *was* recorder; 25Sheva *was* scribe; Zadok and Abiathar *were* the priests; 26and Ira the Jairite was a chief minister under David.

20:14 [a]Literally *him*

TRANSITION

The Gibeonites Are Avenged

The precise time when this 3-year famine occurred is unknown, but it must have been sometime after David brought Mephibosheth to Jerusalem (2 Sam. 21:7; 9:13). Some scholars suggest that the Gibeonite incident answers the charge of Shimei against David as a bloodthirsty man (2 Sam. 16:7, 8). The famine is interpreted to David as caused by an otherwise unreported slaughter of the Gibeonites by Saul. Such a slaughter would

have been a breach of a divinely sanctioned covenant (21:2). Shimei's kinsman Saul was more bloodthirsty than David.

At a loss to find a way to cleanse the land of its bloodguilt, David accepted the vengeful demand of the remaining Gibeonites and ordered the execution of seven of Saul's descendants. Shimei had assumed that God was punishing David (16:8), but after the Gibeonites' anger had been assuaged, God did not punish David but rather heard his prayer (21:14).

• **2 Samuel 21:1–22**

2 Samuel

21 **:1** Now there was a famine in the days of David for three years, year after year; and David inquired of the LORD. And the LORD answered, "*It is* because of Saul and *his* bloodthirsty house, because he killed the Gibeonites." [2]So the king called the Gibeonites and spoke to them. Now the Gibeonites *were* not of the children of Israel, but of the remnant of the Amorites; the children of Israel had sworn protection to them, but Saul had sought to kill them in his zeal for the children of Israel and Judah.

[3]Therefore David said to the Gibeonites, "What shall I do for you? And with what shall I make atonement, that you may bless the inheritance of the LORD?"

[4]And the Gibeonites said to him, "We will have no silver or gold from Saul or from his house, nor shall you kill any man in Israel for us."

So he said, "Whatever you say, I will do for you."

[5]Then they answered the king, "As for the man who consumed us and plotted against us, *that* we should be destroyed from remaining in any of the territories of Israel, [6]let seven men of his descendants be delivered to us, and we will hang them before the LORD in Gibeah of Saul, *whom* the LORD chose."

And the king said, "I will give *them.*"

[7]But the king spared Mephibosheth the son of Jonathan, the son of Saul, because of the LORD's oath that *was* between them, between David and Jonathan the son of Saul. [8]So the king took Armoni and Mephibosheth, the two sons of Rizpah the daughter of Aiah, whom she bore to Saul, and the five sons of Michal[a] the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite; [9]and he delivered them into the hands of the Gibeonites, and they hanged them on the hill before the LORD. So they fell, *all* seven together, and were put to death in the days of harvest, in the first *days,* in the beginning of barley harvest.

[10]Now Rizpah the daughter of Aiah took sackcloth and spread it for herself on the rock, from the beginning of harvest until the late rains poured on them from heaven. And she did not allow the birds of the air to rest on them by day nor the beasts of the field by night.

[11]And David was told what Rizpah the daughter of Aiah, the concubine of Saul, had done. [12]Then David went and took the bones of Saul, and the bones of Jonathan his son, from the men of Jabesh Gilead who had stolen them from the street of Beth Shan,[a] where the Philistines had hung them up, after the Philistines had struck down Saul in Gilboa. [13]So he brought up the bones of Saul and the bones of Jonathan his son from there; and they gathered the bones of those who had been hanged. [14]They buried the bones of Saul and Jonathan his son in the country of Benjamin in Zelah, in the tomb of Kish his father. So they performed all that the king commanded. And after that God heeded the prayer for the land.

Philistine Giants Destroyed

[15]When the Philistines were at war again with Israel, David and his servants with him went down and fought against the Philistines; and David grew faint. [16]Then Ishbi-Benob, who *was* one of the sons of the giant, the weight of whose bronze spear *was* three hundred *shekels,* who was bearing a new *sword,* thought he could kill David. [17]But Abishai the son of Zeruiah came to his aid, and struck the Philistine and killed him. Then the men of David swore to him, saying, "You shall go out no more with us to battle, lest you quench the lamp of Israel."

[18]Now it happened afterward that there was again a battle with the Philistines at Gob. Then Sibbechai the Hushathite killed Saph,[a] who *was* one of the sons of the giant. [19]Again there was war at Gob with the Philistines, where Elhanan the son of Jaare-Oregim[a] the Bethlehemite killed *the brother of* Goliath the Gittite, the shaft of whose spear *was* like a weaver's beam.

[20]Yet again there was war at Gath, where there was a man of *great* stature, who had six

Culture & Society
The Gibeonites requested seven sons to be given to them to be killed and hanged up "before the Lord" (2 Sam. 21:6). The offering of these sons as some sort of sacrifice by the Gibeonites shows how complex the issues of guilt and justice were in ancient cultures. In the *Iliad,* Achilles is said to offer twelve sons of the enemy on the funeral pyre of his friend Patroclus.

21:8 [a]Or *Merab* (compare 1 Samuel 18:19 and 25:44; 2 Samuel 3:14 and 6:23) 21:12 [a]Spelled *Beth Shean* in Joshua 17:11 and elsewhere 21:18 [a]Spelled *Sippai* in 1 Chronicles 20:4
21:19 [a]Spelled *Jair* in 1 Chronicles 20:5

fingers on each hand and six toes on each foot, twenty-four in number; and he also was born to the giant. 21So when he defied Israel, Jonathan the son of Shimea,[a] David's brother, killed him.

22These four were born to the giant in Gath, and fell by the hand of David and by the hand of his servants.

TRANSITION

David's Song of Praise

Because the superscription of Ps. 18 refers to David's deliverance "from the hand of Saul," that psalm appears with the narrative of Saul's death, to be read in that context. Nevertheless, an almost exact duplicate of Ps. 18 occurs here in 2 Sam. 22, reflecting the end of David's life. In this context, the psalm must be read as David's thanks for a lifetime of deliverance, from many more enemies than just Saul.

David's song of praise is followed by his "last words" (2 Sam. 23:1–7). Since the Hebrew term translated "says" in "Thus says David" (23:1) is used elsewhere in the Old Testament to describe divinely inspired utterance, especially prophetic speeches, these "last words" have some of the tone and authority of a divine oracle.

• 2 Samuel 22:1—23:39

2 Samuel

Praise for God's Deliverance

22 :1 Then David spoke to the LORD the words of this song, on the day when the LORD had delivered him from the hand of all his enemies, and from the hand of Saul. 2And he said:[a]

"The LORD *is* my rock and my fortress and my deliverer;
3 The God of my strength, in whom I will trust;
My shield and the horn of my salvation,
My stronghold and my refuge;
My Savior, You save me from violence.
4 I will call upon the LORD, *who is worthy* to be praised;
So shall I be saved from my enemies.

5 "When the waves of death surrounded me,
The floods of ungodliness made me afraid.
6 The sorrows of Sheol surrounded me;
The snares of death confronted me.
7 In my distress I called upon the LORD,
And cried out to my God;
He heard my voice from His temple,
And my cry *entered* His ears.
8 "Then the earth shook and trembled;
The foundations of heaven[a] quaked and were shaken,
Because He was angry.
9 Smoke went up from His nostrils,
And devouring fire from His mouth;
Coals were kindled by it.
10 He bowed the heavens also, and came down
With darkness under His feet.
11 He rode upon a cherub, and flew;
And He was seen[a] upon the wings of the wind.
12 He made darkness canopies around Him,
Dark waters *and* thick clouds of the skies.
13 From the brightness before Him
Coals of fire were kindled.

14 "The LORD thundered from heaven,
And the Most High uttered His voice.
15 He sent out arrows and scattered them;
Lightning bolts, and He vanquished them.
16 Then the channels of the sea were seen,
The foundations of the world were uncovered,
At the rebuke of the LORD,
At the blast of the breath of His nostrils.

17 "He sent from above, He took me,
He drew me out of many waters.
18 He delivered me from my strong enemy,
From those who hated me;
For they were too strong for me.
19 They confronted me in the day of my calamity,
But the LORD was my support.
20 He also brought me out into a broad place;
He delivered me because He delighted in me.

21 "The LORD rewarded me according to my righteousness;
According to the cleanness of my hands
He has recompensed me.
22 For I have kept the ways of the LORD,
And have not wickedly departed from my God.
23 For all His judgments *were* before me;
And *as for* His statutes, I did not depart from them.
24 I was also blameless before Him,
And I kept myself from my iniquity.

21:21 [a]Spelled *Shammah* in 1 Samuel 16:9 and elsewhere 22:2 [a]Compare Psalm 18 22:8 [a]Following Masoretic Text, Septuagint, and Targum; Syriac and Vulgate read *hills* (compare Psalm 18:7). 22:11 [a]Following Masoretic Text and Septuagint; many Hebrew manuscripts, Syriac, and Vulgate read *He flew* (compare Psalm 18:10); Targum reads *He spoke with power*.

25 Therefore the LORD has recompensed me
according to my righteousness,
According to my cleanness in His eyes.[a]

26 "With the merciful You will show Yourself
merciful;
With a blameless man You will show
Yourself blameless;
27 With the pure You will show Yourself
pure;
And with the devious You will show
Yourself shrewd.
28 You will save the humble people;
But Your eyes *are* on the haughty, *that*
You may bring *them* down.

29 "For You *are* my lamp, O LORD;
The LORD shall enlighten my darkness.
30 For by You I can run against a troop;
By my God I can leap over a wall.
31 *As for* God, His way *is* perfect;
The word of the LORD *is* proven;
He *is* a shield to all who trust in Him.

32 "For who *is* God, except the LORD?
And who *is* a rock, except our God?
33 God *is* my strength *and* power,[a]
And He makes my[b] way perfect.
34 He makes my[a] feet like the *feet* of deer,
And sets me on my high places.
35 He teaches my hands to make war,
So that my arms can bend a bow of
bronze.

36 "You have also given me the shield of
Your salvation;
Your gentleness has made me great.
37 You enlarged my path under me;
So my feet did not slip.

38 "I have pursued my enemies and destroyed
them;
Neither did I turn back again till they were
destroyed.
39 And I have destroyed them and wounded
them,
So that they could not rise;
They have fallen under my feet.
40 For You have armed me with strength
for the battle;
You have subdued under me those who
rose against me.
41 You have also given me the necks of my
enemies,
So that I destroyed those who hated me.
42 They looked, but *there was* none to save;
Even to the LORD, but He did not answer
them.
43 Then I beat them as fine as the dust of
the earth;
I trod them like dirt in the streets,
And I spread them out.

44 "You have also delivered me from the strivings
of my people;
You have kept me as the head of the nations.
A people I have not known shall serve me.
45 The foreigners submit to me;
As soon as they hear, they obey me.
46 The foreigners fade away,
And come frightened[a] from their hideouts.

47 "The LORD lives!
Blessed *be* my Rock!
Let God be exalted,
The Rock of my salvation!
48 *It is* God who avenges me,
And subdues the peoples under me;
49 He delivers me from my enemies.
You also lift me up above those who rise
against me;
You have delivered me from the violent man.
50 Therefore I will give thanks to You, O LORD,
among the Gentiles,
And sing praises to Your name.

51 "*He is* the tower of salvation to His king,
And shows mercy to His anointed,
To David and his descendants forevermore."

22:25 [a]Septuagint, Syriac, and Vulgate read *the cleanness of my hands in His sight* (compare Psalm 18:24); Targum reads *my cleanness before His word*. 22:33 [a]Dead Sea Scrolls, Septuagint, Syriac, and Vulgate read *It is God who arms me with strength* (compare Psalm 18:32); Targum reads *It is God who sustains me with strength*. [b]Following Qere, Septuagint, Syriac, Targum, and Vulgate (compare Psalm 18:32); Kethib reads *His*.
22:34 [a]Following Qere, Septuagint, Syriac, Targum, and Vulgate (compare Psalm 18:33); Kethib reads *His*. 22:46 [a]Following Septuagint, Targum, and Vulgate (compare Psalm 18:45); Masoretic Text reads *gird themselves*.

David the Sweet Psalmist (2 Sam. 23:1)

The last words of David are introduced by the epitaph, "the son of Jesse . . . the man raised up on high, The anointed of the God of Jacob, And the sweet psalmist of Israel" (2 Sam. 23:1). David and psalms are ever considered together in the tradition of Israel.

Psalms are often thought of as poems or songs. In the Hebrew tradition the psalms are known as "songs of praise." While other themes are exhibited in the psalms, praise is the most pronounced feature. Music was a regular part of ancient life, accompanying mourners at funerals, priests at temples, brides at weddings, and the solitary individual in contemplation. Within this musical culture, the psalms were Israel's worship songs, offering reflection on the experiences of life.

In the stories that surround David, psalms are shown to be an integral part of his life (2 Sam. 1:17). His skill at playing the harp was widely known and highly appreciated (1 Sam. 16:16–23). When David became king, he appointed professional singers to perform religious duties (1 Chr. 6:31, 32; 15:16–24). David himself rendered "songs of praise" at special religious occasions (1 Chr. 16:7–36). In these services, music was used as a vehicle for prophesying (1 Chr. 25:1).

The Book of Psalms is often associated with David because the superscriptions (or psalm titles) ascribe a large number of the psalms to David or to an event in his life. After his death, David's fame as a psalmist grew ever larger. While the Hebrew Bible associates David with 73 psalms, later translations increase the number of psalms ascribed to him. The Dead Sea Psalms Scroll claims that David wrote 4,050 psalms and songs, all given him by divine inspiration from the Lord.

David's Last Words

23 1Now these *are* the last words of David.
Thus says David the son of Jesse;
Thus says the man raised up on high,
The anointed of the God of Jacob,
And the sweet psalmist of Israel:

2 "The Spirit of the LORD spoke by me,
And His word *was* on my tongue.
3 The God of Israel said,
The Rock of Israel spoke to me:
'He who rules over men *must be* just,
Ruling in the fear of God.
4 And *he shall be* like the light of the
morning *when* the sun rises,
A morning without clouds,
Like the tender grass *springing* out
of the earth,
By clear shining after rain.'

5 "Although my house *is* not so with God,
Yet He has made with me an everlasting
covenant,
Ordered in all *things* and secure.
For *this is* all my salvation and all *my* desire;
Will He not make *it* increase?
6 But *the sons* of rebellion *shall* all *be* as
thorns thrust away,
Because they cannot be taken with hands.
7 But the man *who* touches them
Must be armed with iron and the shaft of
a spear,
And they shall be utterly burned with fire
in *their* place."

TIME CAPSULE  1050 to 1003 B.C.	
1050	Saul becomes first king of Israel (or 1020)
1020	Saul becomes first king of Israel (or 1050)
1010–1003	David rules as king of Judah at Hebron (2 Sam. 2:4)
1005	Ishbosheth succeeds Saul as king of Israel (2 Sam. 2:10)
1003	Ishbosheth is assassinated (2 Sam. 4:5–8)
1003–970	David rules as king of Israel at Jerusalem

David's Mighty Men

8These *are* the names of the mighty men whom David had: Josheb-Basshebeth[a] the Tachmonite, chief among the captains.[b] He was called Adino the Eznite, because he had killed eight hundred men at one time. 9And after him *was* Eleazar the son of Dodo,[a] the Ahohite, *one* of the three mighty men with David when they defied the Philistines *who* were gathered there for battle, and the men of Israel had retreated. 10He arose and attacked the Philistines until his hand was weary, and his hand stuck to the sword. The LORD brought about a great victory that day; and the people returned after him only to plunder. 11And after him *was* Shammah the son of Agee the Hararite. The Philistines had gathered together into a troop where there was a piece of ground full of lentils. So the people fled from the Philistines. 12But he stationed himself in the middle of the field, defended it, and killed the Philistines. So the LORD brought about a great victory.

13Then three of the thirty chief men went down at harvest time and came to David at the cave of Adullam. And the troop of Philistines

23:8 [a]Literally *One Who Sits in the Seat* (compare 1 Chronicles 11:11) [b]Following Masoretic Text and Targum; Septuagint and Vulgate read *the three*. 23:9 [a]Spelled *Dodai* in 1 Chronicles 27:4

encamped in the Valley of Rephaim. 14David *was* then in the stronghold, and the garrison of the Philistines *was* then *in* Bethlehem. 15And David said with longing, "Oh, that someone would give me a drink of the water from the well of Bethlehem, which *is* by the gate!" 16So the three mighty men broke through the camp of the Philistines, drew water from the well of Bethlehem that *was* by the gate, and took it and brought *it* to David. Nevertheless he would not drink it, but poured it out to the LORD. 17And he said, "Far be it from me, O LORD, that I should do this! Is *this not* the blood of the men who went in *jeopardy of* their lives?" Therefore he would not drink it.

These things were done by the three mighty men.

18Now Abishai the brother of Joab, the son of Zeruiah, was chief of *another* three.[a] He lifted his spear against three hundred *men,* killed *them,* and won a name among *these* three. 19Was he not the most honored of three? Therefore he became their captain. However, he did not attain to the *first* three.

20Benaiah *was* the son of Jehoiada, the son of a valiant man from Kabzeel, who had done many deeds. He had killed two lion-like heroes of Moab. He also had gone down and killed a lion in the midst of a pit on a snowy day. 21And he killed an Egyptian, a spectacular man. The Egyptian *had* a spear in his hand; so he went down to him with a staff, wrested the spear out of the Egyptian's hand, and killed him with his own spear. 22These *things* Benaiah the son of Jehoiada did, and won a name among three mighty men. 23He was more honored than the thirty, but he did not attain to the *first* three. And David appointed him over his guard.

24Asahel the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of Bethlehem, 25Shammah the Harodite, Elika the Harodite, 26Helez the Paltite, Ira the son of Ikkesh the Tekoite, 27Abiezer the Anathothite, Mebunnai the Hushathite, 28Zalmon the Ahohite, Maharai the Netophathite, 29Heleb the son of Baanah (the Netophathite), Ittai the son of Ribai from Gibeah of the children of Benjamin, 30Benaiah a Pirathonite, Hiddai from the brooks of Gaash, 31Abi-Albon the Arbathite, Azmaveth the Barhumite, 32Eliahba the Shaalbonite (of the sons of Jashen), Jonathan, 33Shammah the Hararite, Ahiam the son of Sharar the Hararite, 34Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite, 35Hezrai[a] the Carmelite, Paarai the Arbite, 36Igal the son of Nathan of Zobah, Bani the Gadite, 37Zelek the Ammonite, Naharai the Beerothite (armorbearer of Joab the son of Zeruiah), 38Ira the Ithrite, Gareb the Ithrite, 39*and* Uriah the Hittite: thirty-seven in all.

23:18 [a]Following Masoretic Text, Septuagint, and Vulgate; some Hebrew manuscripts and Syriac read *thirty;* Targum reads *the mighty men.* 23:35 [a]Spelled *Hezro* in 1 Chronicles 11:37
18:3 [a]Hebrew *Hadarezer,* and so throughout chapters 18 and 19
18:4 [a]Or *seven hundred* (compare 2 Samuel 8:4) 18:8 [a]Spelled *Betah* in 2 Samuel 8:8

TRANSITION

Priestly Account: David's Reign

The historian of Chronicles presents a very different picture of David than does the historian of Samuel. A small example of the Chronicler's work is David's victory over Moab. In 1 Sam. 8:2, David summarily executes two-thirds of his Moabite prisoners of war. The Chronicler, however, concerned to show David in his very best light, tells of the victory while omitting these brutal executions (1 Chr. 18:2).

The Chronicler goes to greater lengths to avoid David's failures. For instance, Chronicles completely omits any reference either to David's sin with Bathsheba or to the civil war with Absalom. Avoiding all unpleasantness in this way, the Chronicler is able to tell of David's reign rather quickly.

• **1 Chronicles 18:1–13**

1 Chronicles

David's Further Conquests

18 **:1** After this it came to pass that David attacked the Philistines, subdued them, and took Gath and its towns from the hand of the Philistines. 2Then he defeated Moab, and the Moabites became David's servants, *and* brought tribute.

3And David defeated Hadadezer[a] king of Zobah *as far as* Hamath, as he went to establish his power by the River Euphrates. 4David took from him one thousand chariots, seven thousand[a] horsemen, and twenty thousand foot soldiers. Also David hamstrung all the chariot *horses,* except that he spared enough of them for one hundred chariots.

5When the Syrians of Damascus came to help Hadadezer king of Zobah, David killed twenty-two thousand of the Syrians. 6Then David put *garrisons* in Syria of Damascus; and the Syrians became David's servants, *and* brought tribute. So the LORD preserved David wherever he went. 7And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem. 8Also from Tibhath[a] and from Chun, cities of Hadadezer, David brought a large amount of bronze, with which Solomon made the bronze Sea, the pillars, and the articles of bronze.

9Now when Tou[a] king of Hamath heard that
David had defeated all the army of Hadadezer
king of Zobah, 10he sent Hadoram[a] his son to
King David, to greet him and bless him, because
he had fought against Hadadezer and defeated
him (for Hadadezer had been at war with Tou);
and *Hadoram brought with him* all kinds of arti-
cles of gold, silver, and bronze. 11King David also
dedicated these to the LORD, along with the silver
and gold that he had brought from all *these* na-
tions—from Edom, from Moab, from the people of
Ammon, from the Philistines, and from Amalek.
12Moreover Abishai the son of Zeruiah
killed eighteen thousand Edomites[a] in the Valley
of Salt. 13He also put garrisons in Edom, and all
the Edomites became David's servants. And the
LORD preserved David wherever he went.

TRANSITION

The Promise of Military Victory

Not only does the superscription of Ps. 60 place this psalm precisely, but so also does the text of the psalm itself. Most psalms intentionally use very general language, referring to unspecified "enemies." In contrast, Ps. 60 names particular surrounding kingdoms, the nations that David conquered, in its superscription and text.

The psalm expresses the hope that God will bring future victory over enemies (Ps. 60:12). In ch. 18 the Chronicler summarized David's victories over Philistia, Moab, Aram (Syria), and Edom with the report that "the LORD preserved David wherever he went" (1 Chr. 18:13). In the final account of David's wars with the Ammonites, Philistines, and descendants of the giant (1 Chr. 19; 20), Chronicles continues to show that God's blessing was upon David (1 Chr. 19:13).

- **Psalm 60**
- **1 Chronicles 18:14—20:8**

PSALM 60

Urgent Prayer for the Restored Favor of God

To the Chief Musician. Set to "Lily of the Testimony."[a] A Michtam of David. For teaching When he fought against Mesopotamia and Syria of Zobah, and Joab returned and killed twelve thousand Edomites in the Valley of Salt.

O God, You have cast us off;
You have broken us down;
You have been displeased;
Oh, restore us again!
2 You have made the earth tremble;
You have broken it;
Heal its breaches, for it is shaking.
3 You have shown Your people hard things;
You have made us drink the wine of
confusion.
4 You have given a banner to those
who fear You,
That it may be displayed because
of the truth. Selah
5 That Your beloved may be delivered,
Save *with* Your right hand, and hear me.

6 God has spoken in His holiness:
"I will rejoice;
I will divide Shechem
And measure out the Valley of Succoth.
7 Gilead *is* Mine, and Manasseh *is* Mine;
Ephraim also *is* the helmet for My head;
Judah *is* My lawgiver.
8 Moab *is* My washpot;
Over Edom I will cast My shoe;
Philistia, shout in triumph because of Me."

9 Who will bring me *to* the strong city?
Who will lead me to Edom?
10 *Is it* not You, O God, *who* cast us off?
And You, O God, *who* did not go out
with our armies?
11 Give us help from trouble,
For the help of man *is* useless.
12 Through God we will do valiantly,
For *it is* He *who* shall tread down our
enemies.[a]

1 Chronicles 18:14—20:8

David's Administration

18 :14 So David reigned over all Israel, and
administered judgment and justice to all his
people. 15Joab the son of Zeruiah *was* over the
army; Jehoshaphat the son of Ahilud *was* recorder;
16Zadok the son of Ahitub and Abimelech the
son of Abiathar *were* the priests; Shavsha[a] *was*
the scribe; 17Benaiah the son of Jehoiada *was*
over the Cherethites and the Pelethites; and Da-
vid's sons *were* chief ministers at the king's side.

The Ammonites and Syrians Defeated

19 1It happened after this that Nahash the
king of the people of Ammon died, and
his son reigned in his place. 2Then David said, "I
will show kindness to Hanun the son of Nahash,
because his father showed kindness to me." So Da-
vid sent messengers to comfort him concerning
his father. And David's servants came to Hanun in
the land of the people of Ammon to comfort him.
3And the princes of the people of Ammon
said to Hanun, "Do you think that David really

18:9 [a]Spelled *Toi* in 2 Samuel 8:9, 10 18:10 [a]Spelled *Joram* in 2 Samuel 8:10 18:12 [a]Or *Syrians* (compare 2 Samuel 8:13)
Ps. 60:title [a]Hebrew *Shushan Eduth* 60:12 [a]Compare verses 5–12 with 108:6–13 **1 Chr.** 18:16 [a]Spelled *Seraiah* in 2 Samuel 8:17

Gates and Fortified Cities (1 Chr. 19:9)

Battles were often fought near the gate of a city (1 Chr. 19:9), which was its most vulnerable defensive feature. City gates were made of wood, so it was easier for enemies to gain access to the city by beating them down or setting them on fire, than by storming or undermining the stone walls. For this reason a number of developments were added to city gates to make them a stronger part of a fortified city's overall defense (2 Chr. 8:5).

One building strategy was to make the approach to the city a long narrow ramp. Such ramps ran parallel to one of the city's walls, and were often built along the wall from right to left. Enemy soldiers carrying shields were forced to turn nearly backwards to defend themselves (even in ancient times people were mostly right-handed). Furthermore, enemies had to run the length of the wall before they came to the first gate. This process exposed them to observation and attack from the city's defenders.

Cities also had more than one gate in the gatehouse or main-gate complex. The outer gate was built well outside the city and at a right angle to the city. It was placed directly in front of the approach ramp and was the first major obstacle for attackers.

These gatehouses were part of a castlelike building similar to towers. Defenders were stationed on the roofs of these complexes and behind the doors. If enemy soldiers succeeded in gaining entrance, they found themselves confined to a narrow passage that made a sharp right turn toward the main gate. Of course, defenders were not only blocking the passage but were also stationed above on the walls of the passage. If enemies survived this gauntlet, they still faced the city's primary gate.

The main gate was a multichambered structure resembling an extra-large tower. It consisted of up to four separate sets of gates, behind which were chambers for defending soldiers. The roofs of these gate structures were designed so that the defenders had clear aim at the attackers.

honors your father because he has sent comforters
to you? Did his servants not come to you to search
and to overthrow and to spy out the land?"
4Therefore Hanun took David's servants,
shaved them, and cut off their garments in the
middle, at their buttocks, and sent them away.
5Then *some* went and told David about the men;
and he sent to meet them, because the men were
greatly ashamed. And the king said, "Wait at Jericho until your beards have grown, and *then* return."
6When the people of Ammon saw that they
had made themselves repulsive to David, Hanun
and the people of Ammon sent a thousand talents of silver to hire for themselves chariots and
horsemen from Mesopotamia,[a] from Syrian
Maacah, and from Zobah.[b] 7So they hired for
themselves thirty-two thousand chariots, with
the king of Maacah and his people, who came
and encamped before Medeba. Also the people of
Ammon gathered together from their cities, and
came to battle.
8Now when David heard *of it,* he sent Joab
and all the army of the mighty men. 9Then the
people of Ammon came out and put themselves
in battle array before the gate of the city, and the
kings who had come *were* by themselves in the
field.
10When Joab saw that the battle line was
against him before and behind, he chose some of
Israel's best, and put *them* in battle array against
the Syrians. 11And the rest of the people he put
under the command of Abishai his brother, and
they set *themselves* in battle array against the
people of Ammon. 12Then he said, "If the Syrians are too strong for me, then you shall help
me; but if the people of Ammon are too strong
for you, then I will help you. 13Be of good
courage, and let us be strong for our people and
for the cities of our God. And may the LORD do
what is good in His sight."
14So Joab and the people who *were* with him
drew near for the battle against the Syrians, and
they fled before him. 15When the people of Ammon saw that the Syrians were fleeing, they also
fled before Abishai his brother, and entered the
city. So Joab went to Jerusalem.
16Now when the Syrians saw that they had
been defeated by Israel, they sent messengers
and brought the Syrians who were beyond the
River,[a] and Shophach[b] the commander of
Hadadezer's army *went* before them. 17When it
was told David, he gathered all Israel, crossed
over the Jordan and came upon them, and set up

19:6 [a]Hebrew *Aram Naharaim* [b]Spelled *Zoba* in 2 Samuel 10:6
19:16 [a]That is, the Euphrates [b]Spelled *Shobach* in 2 Samuel 10:16

in battle array against them. So when David had set up in *battle* array against the Syrians, they fought with him. 18Then the Syrians fled before Israel; and David killed seven thousand[a] charioteers and forty thousand foot soldiers[b] of the Syrians, and killed Shophach the commander of the army. 19And when the servants of Hadadezer saw that they were defeated by Israel, they made peace with David and became his servants. So the Syrians were not willing to help the people of Ammon anymore.

Rabbah Is Conquered

20 1It happened in the spring of the year, at the time kings go out *to battle,* that Joab led out the armed forces and ravaged the country of the people of Ammon, and came and besieged Rabbah. But David stayed at Jerusalem. And Joab defeated Rabbah and overthrew it. 2Then David took their king's crown from his head, and found it to weigh a talent of gold, and *there were* precious stones in it. And it was set on David's head. Also he brought out the spoil of the city in great abundance. 3And he brought out the people who *were* in it, and put *them* to work[a] with saws, with iron picks, and with axes. So David did to all the cities of the people of Ammon. Then David and all the people returned *to* Jerusalem.

Philistine Giants Destroyed

4Now it happened afterward that war broke out at Gezer with the Philistines, at which time Sibbechai the Hushathite killed Sippai,[a] *who was one* of the sons of the giant. And they were subdued.

5Again there was war with the Philistines, and Elhanan the son of Jair[a] killed Lahmi the brother of Goliath the Gittite, the shaft of whose spear *was* like a weaver's beam.

6Yet again there was war at Gath, where there was a man of *great* stature, with twenty-four fingers and toes, six *on each hand* and six *on each foot;* and he also was born to the giant. 7So when he defied Israel, Jonathan the son of Shimea,[a] David's brother, killed him.

8These were born to the giant in Gath, and they fell by the hand of David and by the hand of his servants.

Health & Medicine

The presence of an extra toe or finger is a common birth defect, in itself harmless, but often accompanying more serious deformities (1 Chr. 20:6). One such abnormality produces giants. The Old Testament mentions giants several times, including the famous Og (Deut. 3:11), whose bed was about 13 feet long. Og is described as unusual, one of a "remnant."

TRANSITION

Prophetic Account: David's Final Years

The ancient world knew of only two reasons for taking a census: to draft citizens into the military or to draft them into forced labor. Both types of conscription were common among Near Eastern kingdoms, but neither had ever been a part of Israel's life. During the tribal confederation, war had been a voluntary action and only foreigners had been enslaved. When David took a census, it was a clear step away from those covenant traditions and a clear step toward the usual patterns of kingship. Even Joab, David's pragmatic commander in chief, was surprised at David's decision (2 Sam. 24:3).

The census takers followed a route from Jerusalem to Aroer (east of the Dead Sea), north to Dan, west to Tyre, south to Beersheba, then back to Jerusalem. While it took nearly 10 months to complete this circuit (24:8), it is not certain when the census occurred.

• **2 Samuel 24:1–25**

2 Samuel

David's Census of Israel and Judah

24 :1 Again the anger of the LORD was aroused against Israel, and He moved David against them to say, "Go, number Israel and Judah."

2So the king said to Joab the commander of the army who *was* with him, "Now go throughout all the tribes of Israel, from Dan to Beersheba, and count the people, that I may know the number of the people."

3And Joab said to the king, "Now may the LORD your God add to the people a hundred times more than there are, and may the eyes of my lord the king see *it.* But why does my lord the king desire this thing?" 4Nevertheless the king's word prevailed against Joab and against the captains of the army. Therefore Joab and the captains of the army went out from the presence of the king to count the people of Israel.

5And they crossed over the Jordan and camped in Aroer, on the right side of the town which *is* in the midst of the ravine of Gad, and toward Jazer. 6Then they came to Gilead and to the land of Tahtim Hodshi; they came to Dan Jaan and around to Sidon; 7and they came to the stronghold of Tyre and to all the cities of the Hivites and the Canaanites. Then they went out to South Judah *as*

19:18 [a]Or *seven hundred* (compare 2 Samuel 10:18) [b]Or *horsemen* (compare 2 Samuel 10:18) 20:3 [a]Septuagint reads *cut them.* 20:4 [a]Spelled *Saph* in 2 Samuel 21:18 20:5 [a]Spelled *Jaare-Oregim* in 2 Samuel 21:19 20:7 [a]Spelled *Shimeah* in 2 Samuel 21:21 and *Shammah* in 1 Samuel 16:9

Counting Heads (2 Sam. 24:10–14)

One case of census taking is presented in the Old Testament as at best a mistake and at worst a sin. King David wanted to count his population, but his census is presented as an evil act that would bring punishment on the Israelites (2 Sam. 24:10–13). The Chronicler even suggests that the idea for David's census came from Satan himself (1 Chr. 21:1).

A number of census records have been found among ancient Near Eastern tablets. Empires, stretching over large areas, needed to be able to calculate taxes and assign supplies for their soldiers. They met these obligations by counting and recording the numbers of their people. For propaganda purposes, the Assyrians calculated that they had resettled in different parts of their kingdom 4.5 million conquered people.

An interesting example of an ancient census is the Assyrian Doomsday Book. In these 21 tablets families are registered by the father's name. After the families are listed, the children's height is provided as a means of calculating relative age. A separate section provided a description of land that belonged to each family and how the land was used. Not all families were included in this register, since the Assyrian Doomsday Book was used as a regional guide to noble families who were exempt from Assyrian taxes. From these records it has become clear that early censuses were not used for long-range planning but had specific, immediate purposes.

The Bible nowhere specifies why census taking was considered evil. Nevertheless, David felt guilty over the census he ordered, confessing that he had "sinned greatly" (2 Sam. 24:10). Since it seems obvious that the counting in itself was not bad, the sin had to do with the motivation for counting the people. We can only guess that if David knew the size of his population he might either trust in the size of his army or fear the size of his enemy's army. The census would thus interfere with dependence on God to give victory over Israel's enemies.

far as Beersheba. 8So when they had gone through
all the land, they came to Jerusalem at the end of
nine months and twenty days. 9Then Joab gave
the sum of the number of the people to the king.
And there were in Israel eight hundred thousand
valiant men who drew the sword, and the men of
Judah were five hundred thousand men.

The Judgment on David's Sin

10And David's heart condemned him after he
had numbered the people. So David said to the
LORD, "I have sinned greatly in what I have done;
but now, I pray, O LORD, take away the iniquity
of Your servant, for I have done very foolishly."
11Now when David arose in the morning, the
word of the LORD came to the prophet Gad, David's seer, saying, 12"Go and tell David, 'Thus
says the LORD: "I offer you three *things;* choose
one of them for yourself, that I may do *it* to
you." ' " 13So Gad came to David and told him;
and he said to him, "Shall seven[a] years of famine
come to you in your land? Or shall you flee three
months before your enemies, while they pursue
you? Or shall there be three days' plague in your
land? Now consider and see what answer I
should take back to Him who sent me."
14And David said to Gad, "I am in great distress. Please let us fall into the hand of the LORD,
for His mercies *are* great; but do not let me fall
into the hand of man."
15So the LORD sent a plague upon Israel from
the morning till the appointed time. From Dan to
Beersheba seventy thousand men of the people
died. 16And when the angel[a] stretched out His
hand over Jerusalem to destroy it, the LORD relented from the destruction, and said to the angel
who was destroying the people, "It is enough;
now restrain your hand." And the angel of the
LORD was by the threshing floor of Araunah[b] the
Jebusite.
17Then David spoke to the LORD when he
saw the angel who was striking the people, and
said, "Surely I have sinned, and I have done
wickedly; but these sheep, what have they done?
Let Your hand, I pray, be against me and against
my father's house."

The Altar on the Threshing Floor

18And Gad came that day to David and said
to him, "Go up, erect an altar to the LORD on the
threshing floor of Araunah the Jebusite." 19So
David, according to the word of Gad, went up as
the LORD commanded. 20Now Araunah looked,
and saw the king and his servants coming toward him. So Araunah went out and bowed before the king with his face to the ground.
21Then Araunah said, "Why has my lord the
king come to his servant?"
And David said, "To buy the threshing floor
from you, to build an altar to the LORD, that the
plague may be withdrawn from the people."

24:13 [a]Following Masoretic Text, Syriac, Targum, and Vulgate; Septuagint reads *three* (compare 1 Chronicles 21:12). 24:16 [a]Or *Angel* [b]Spelled *Ornan* in 1 Chronicles 21:15

Politics & Government
The Bible contains numerous lists of persons and tribes, as well as censuses of fighting men. In many cases the purpose of a census was taxation or a military draft. For this and other reasons censuses were often offensive to the population being counted (2 Sam. 24:2). A census taken by the Romans caused riots in Palestine around A.D. 6 or 7.

22Now Araunah said to David, "Let my lord
the king take and offer up whatever *seems* good
to him. Look, *here are* oxen for burnt sacrifice,
and threshing implements and the yokes of the
oxen for wood. 23All these, O king, Araunah has
given to the king."

And Araunah said to the king, "May the
LORD your God accept you."

24Then the king said to Araunah, "No, but I
will surely buy *it* from you for a price; nor will I
offer burnt offerings to the LORD my God with
that which costs me nothing." So David bought
the threshing floor and the oxen for fifty shekels
of silver. 25And David built there an altar to the
LORD, and offered burnt offerings and peace of-
ferings. So the LORD heeded the prayers for the
land, and the plague was withdrawn from Israel.

TRANSITION

The Books of Kings

Although the books of Kings present a unified history, they clearly consist of many smaller strands, woven together by an editor. These strands include a detailed account of Solomon's court, a history of the kings of the northern kingdom, a history of the kings of the southern kingdom, and narratives about the prophets Elijah and Elisha.

All these strands are woven together and unified by theological comments that interpret the history. The interpretations evaluate the different kings and kingdoms in terms of the requirements found in the Book of Deuteronomy. For instance, 2 Kin. 17, which explains in some detail why God allowed the northern kingdom to be destroyed, uses thoughts and even specific expressions from Deuteronomy. For this reason, Kings is often described as part of a "Deuteronomistic History."

The history concludes during the Babylonian exile, with the last recorded event occurring in 561 B.C. (2 Kin. 25:27–30). However, there is no mention of the Persian king Cyrus and his edict of 539 B.C. that freed the exiled Jews (see 2 Chr. 36:22, 23). Therefore, it is reasonable to assume that the editing process was done sometime between 561 and 539 B.C.

The Book of 1 Kings begins with the story of how Solomon became David's successor instead of Adonijah, the crown prince. An exact date for when Solomon began his reign is impossible to determine. The 40 years given as the length of his reign (1 Kin. 11:42) could be a symbolic number, and, furthermore, it is not known how long Solomon ruled as a coregent while his father, David, was still alive (1 Kin. 1:32–35; 2:10). Accepting these uncertainties, we can set the date for Solomon's enthronement at approximately 970 B.C. See "When Did David Become King?" at 2 Sam. 5:1.

• **1 Kings 1:1—2:35**

1 Kings

Adonijah Presumes to Be King

1 :1 Now King David was old, advanced in
years; and they put covers on him, but he
could not get warm. 2Therefore his servants said
to him, "Let a young woman, a virgin, be sought
for our lord the king, and let her stand before the
king, and let her care for him; and let her lie in
your bosom, that our lord the king may be
warm." 3So they sought for a lovely young
woman throughout all the territory of Israel, and
found Abishag the Shunammite, and brought her
to the king. 4The young woman *was* very lovely;
and she cared for the king, and served him; but
the king did not know her.

5Then Adonijah the son of Haggith exalted
himself, saying, "I will be king"; and he prepared
for himself chariots and horsemen, and fifty men
to run before him. 6(And his father had not re-
buked him at any time by saying, "Why have
you done so?" He *was* also very good-looking. *His
mother* had borne him after Absalom.) 7Then he
conferred with Joab the son of Zeruiah and with
Abiathar the priest, and they followed and
helped Adonijah. 8But Zadok the priest, Benaiah
the son of Jehoiada, Nathan the prophet, Shimei,
Rei, and the mighty men who *belonged* to David
were not with Adonijah.

9And Adonijah sacrificed sheep and oxen
and fattened cattle by the stone of Zoheleth,
which *is* by En Rogel; he also invited all his
brothers, the king's sons, and all the men of Ju-
dah, the king's servants. 10But he did not invite
Nathan the prophet, Benaiah, the mighty men, or
Solomon his brother.

11So Nathan spoke to Bathsheba the mother
of Solomon, saying, "Have you not heard that
Adonijah the son of Haggith has become king,
and David our lord does not know *it?* 12Come,
please, let me now give you advice, that you may
save your own life and the life of your son Sol-
omon. 13Go immediately to King David and say
to him, 'Did you not, my lord, O king, swear to
your maidservant, saying, "Assuredly your son
Solomon shall reign after me, and he shall sit on
my throne"? Why then has Adonijah become
king?' 14Then, while you are still talking there
with the king, I also will come in after you and
confirm your words."

15So Bathsheba went into the chamber to the
king. (Now the king was very old, and Abishag
the Shunammite was serving the king.) 16And
Bathsheba bowed and did homage to the king.
Then the king said, "What is your wish?"

17Then she said to him, "My lord, you swore
by the LORD your God to your maidservant, *say-
ing,* 'Assuredly Solomon your son shall reign after

me, and he shall sit on my throne.' 18So now, look!
Adonijah has become king; and now, my lord the
king, you do not know about *it.* 19He has sacri-
ficed oxen and fattened cattle and sheep in abun-
dance, and has invited all the sons of the king,
Abiathar the priest, and Joab the commander of
the army; but Solomon your servant he has not
invited. 20And as for you, my lord, O king, the
eyes of all Israel *are* on you, that you should tell
them who will sit on the throne of my lord the
king after him. 21Otherwise it will happen, when
my lord the king rests with his fathers, that I and
my son Solomon will be counted as offenders."

22And just then, while she was still talking
with the king, Nathan the prophet also came in.
23So they told the king, saying, "Here is Nathan
the prophet." And when he came in before the
king, he bowed down before the king with his
face to the ground. 24And Nathan said, "My lord,
O king, have you said, 'Adonijah shall reign after
me, and he shall sit on my throne'? 25For he has
gone down today, and has sacrificed oxen and
fattened cattle and sheep in abundance, and has
invited all the king's sons, and the commanders
of the army, and Abiathar the priest; and look!
They are eating and drinking before him; and
they say, '*Long* live King Adonijah!' 26But he has
not invited me—me your servant—nor Zadok
the priest, nor Benaiah the son of Jehoiada, nor
your servant Solomon. 27Has this thing been
done by my lord the king, and you have not told
your servant who should sit on the throne of my
lord the king after him?"

David Proclaims Solomon King

28Then King David answered and said, "Call
Bathsheba to me." So she came into the king's
presence and stood before the king. 29And the
king took an oath and said, "*As* the LORD lives,
who has redeemed my life from every distress,
30just as I swore to you by the LORD God of Is-
rael, saying, 'Assuredly Solomon your son shall
be king after me, and he shall sit on my throne in
my place,' so I certainly will do this day."

31Then Bathsheba bowed with *her* face to
the earth, and paid homage to the king, and said,
"Let my lord King David live forever!"

32And King David said, "Call to me Zadok
the priest, Nathan the prophet, and Benaiah the
son of Jehoiada." So they came before the king.
33The king also said to them, "Take with you the
servants of your lord, and have Solomon my son
ride on my own mule, and take him down to Gi-
hon. 34There let Zadok the priest and Nathan the
prophet anoint him king over Israel; and blow
the horn, and say, '*Long* live King Solomon!'
35Then you shall come up after him, and he shall
come and sit on my throne, and he shall be king
in my place. For I have appointed him to be ruler
over Israel and Judah."

36Benaiah the son of Jehoiada answered the
king and said, "Amen! May the LORD God of my
lord the king say so *too.* 37As the LORD has been
with my lord the king, even so may He be with
Solomon, and make his throne greater than the
throne of my lord King David."

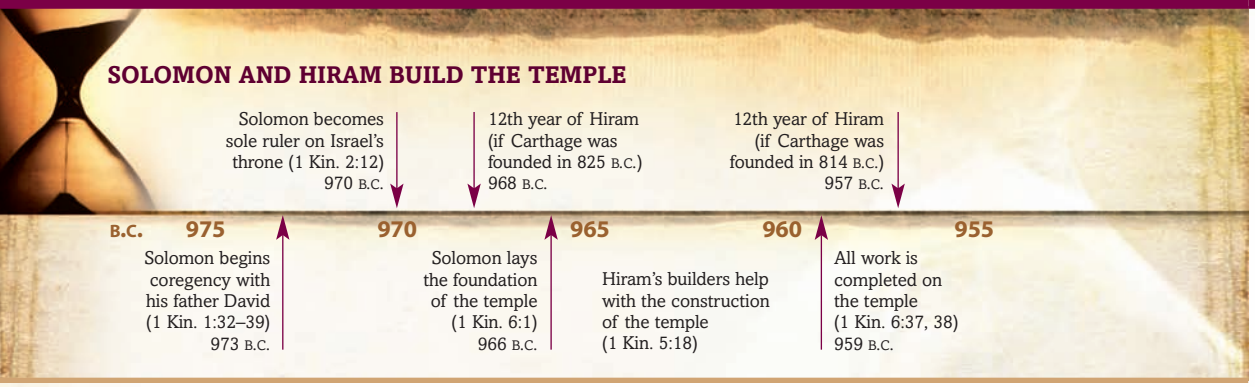
38So Zadok the priest, Nathan the prophet,
Benaiah the son of Jehoiada, the Cherethites, and
the Pelethites went down and had Solomon ride
on King David's mule, and took him to Gihon.
39Then Zadok the priest took a horn of oil from
the tabernacle and anointed Solomon. And they
blew the horn, and all the people said, "*Long* live
King Solomon!" 40And all the people went up af-
ter him; and the people played the flutes and re-
joiced with great joy, so that the earth *seemed to*
split with their sound.

41Now Adonijah and all the guests who *were*
with him heard *it* as they finished eating. And
when Joab heard the sound of the horn, he said,
"Why *is* the city in such a noisy uproar?" 42While
he was still speaking, there came Jonathan, the
son of Abiathar the priest. And Adonijah said to
him, "Come in, for you *are* a prominent man, and
bring good news."

43Then Jonathan answered and said to
Adonijah, "No! Our lord King David has made
Solomon king. 44The king has sent with him
Zadok the priest, Nathan the prophet, Benaiah the
son of Jehoiada, the Cherethites, and the
Pelethites; and they have made him ride on the
king's mule. 45So Zadok the priest and Nathan the
prophet have anointed him king at Gihon; and
they have gone up from there rejoicing, so that the
city is in an uproar. This *is* the noise that you
have heard. 46Also Solomon sits on the throne of
the kingdom. 47And moreover the king's servants
have gone to bless our lord King David, saying,
'May God make the name of Solomon better than
your name, and may He make his throne greater
than your throne.' Then the king bowed himself
on the bed. 48Also the king said thus, 'Blessed *be*
the LORD God of Israel, who has given *one* to sit
on my throne this day, while my eyes see *it!*' "

49So all the guests who were with Adonijah
were afraid, and arose, and each one went his way.

Politics & Government
The ritual act of anointing was accompanied with shouts of praise, called acclamation. Like anointing, acclamation was a particular symbolic action. It was an essential part of raising a person to the throne to become king. When the priest Zadok and prophet Nathan anointed Solomon, they shouted "Long live King Solomon!" to which the people answered the same (1 Kin. 1:34, 39).



50 Now Adonijah was afraid of Solomon; so he
arose, and went and took hold of the horns of the
altar. 51 And it was told Solomon, saying, "Indeed
Adonijah is afraid of King Solomon; for look, he
has taken hold of the horns of the altar, saying,
'Let King Solomon swear to me today that he will
not put his servant to death with the sword.' "
52 Then Solomon said, "If he proves himself
a worthy man, not one hair of him shall fall to
the earth; but if wickedness is found in him, he
shall die." 53 So King Solomon sent them to bring
him down from the altar. And he came and fell
down before King Solomon; and Solomon said to
him, "Go to your house."

David's Instructions to Solomon

2 1 Now the days of David drew near that he
should die, and he charged Solomon his son,
saying: 2 "I go the way of all the earth; be strong,
therefore, and prove yourself a man. 3 And keep
the charge of the LORD your God: to walk in His
ways, to keep His statutes, His commandments,
His judgments, and His testimonies, as it is writ-
ten in the Law of Moses, that you may prosper in
all that you do and wherever you turn; 4 that the
LORD may fulfill His word which He spoke con-
cerning me, saying, 'If your sons take heed to
their way, to walk before Me in truth with all
their heart and with all their soul,' He said, 'you
shall not lack a man on the throne of Israel.'
5 "Moreover you know also what Joab the son
of Zeruiah did to me, *and* what he did to the two
commanders of the armies of Israel, to Abner
the son of Ner and Amasa the son of Jether,
whom he killed. And he shed the blood of war in
peacetime, and put the blood of war on his belt
that *was* around his waist, and on his sandals
that *were* on his feet. 6 Therefore do according to
your wisdom, and do not let his gray hair go
down to the grave in peace.
7 "But show kindness to the sons of Barzillai
the Gileadite, and let them be among those who
eat at your table, for so they came to me when I
fled from Absalom your brother.
8 "And see, *you have* with you Shimei the son
of Gera, a Benjamite from Bahurim, who cursed
me with a malicious curse in the day when I went
to Mahanaim. But he came down to meet me at
the Jordan, and I swore to him by the LORD, say-
ing, 'I will not put you to death with the sword.'
9 Now therefore, do not hold him guiltless, for you
are a wise man and know what you ought to do
to him; but bring his gray hair down to the grave
with blood."

Death of David

10 So David rested with his fathers, and was
buried in the City of David. 11 The period that Da-
vid reigned over Israel *was* forty years; seven
years he reigned in Hebron, and in Jerusalem he
reigned thirty-three years. 12 Then Solomon sat on
the throne of his father David; and his kingdom
was firmly established.

Solomon Executes Adonijah

13 Now Adonijah the son of Haggith came to
Bathsheba the mother of Solomon. So she said,
"Do you come peaceably?"
And he said, "Peaceably." 14 Moreover he
said, "I have something *to say* to you."
And she said, "Say it."
15 Then he said, "You know that the kingdom
was mine, and all Israel had set their expecta-
tions on me, that I should reign. However, the
kingdom has been turned over, and has become
my brother's; for it was his from the LORD. 16 Now
I ask one petition of you; do not deny me."
And she said to him, "Say it."
17 Then he said, "Please speak to King Sol-
omon, for he will not refuse you, that he may give
me Abishag the Shunammite as wife."
18 So Bathsheba said, "Very well, I will speak
for you to the king."
19 Bathsheba therefore went to King Sol-
omon, to speak to him for Adonijah. And the
king rose up to meet her and bowed down to her,
and sat down on his throne and had a throne set
for the king's mother; so she sat at his right

hand. [20]Then she said, "I desire one small petition of you; do not refuse me."

And the king said to her, "Ask it, my mother, for I will not refuse you."

[21]So she said, "Let Abishag the Shunammite be given to Adonijah your brother as wife."

[22]And King Solomon answered and said to his mother, "Now why do you ask Abishag the Shunammite for Adonijah? Ask for him the kingdom also—for he *is* my older brother—for him, and for Abiathar the priest, and for Joab the son of Zeruiah." [23]Then King Solomon swore by the LORD, saying, "May God do so to me, and more also, if Adonijah has not spoken this word against his own life! [24]Now therefore, *as* the LORD lives, who has confirmed me and set me on the throne of David my father, and who has established a house[a] for me, as He promised, Adonijah shall be put to death today!"

[25]So King Solomon sent by the hand of Benaiah the son of Jehoiada; and he struck him down, and he died.

Abiathar Exiled, Joab Executed

[26]And to Abiathar the priest the king said, "Go to Anathoth, to your own fields, for you *are* deserving of death; but I will not put you to death at this time, because you carried the ark of the Lord GOD before my father David, and because you were afflicted every time my father was afflicted." [27]So Solomon removed Abiathar from being priest to the LORD, that he might fulfill the word of the LORD which He spoke concerning the house of Eli at Shiloh.

[28]Then news came to Joab, for Joab had defected to Adonijah, though he had not defected to Absalom. So Joab fled to the tabernacle of the LORD, and took hold of the horns of the altar. [29]And King Solomon was told, "Joab has fled to the tabernacle of the LORD; there *he is,* by the altar." Then Solomon sent Benaiah the son of Jehoiada, saying, "Go, strike him down." [30]So Benaiah went to the tabernacle of the LORD, and said to him, "Thus says the king, 'Come out!' "

And he said, "No, but I will die here." And Benaiah brought back word to the king, saying, "Thus said Joab, and thus he answered me."

[31]Then the king said to him, "Do as he has said, and strike him down and bury him, that you may take away from me and from the house of my father the innocent blood which Joab shed. [32]So the LORD will return his blood on his head, because he struck down two men more righteous and better than he, and killed them with the sword—Abner the son of Ner, the commander of the army of Israel, and Amasa the son of Jether, the commander of the army of Judah—though my father David did not know *it.* [33]Their blood shall therefore return upon the head of Joab and upon the head of his descendants forever. But upon David and his descendants, upon his house and his throne, there shall be peace forever from the LORD."

[34]So Benaiah the son of Jehoiada went up and struck and killed him; and he was buried in his own house in the wilderness. [35]The king put Benaiah the son of Jehoiada in his place over the army, and the king put Zadok the priest in the place of Abiathar.

TRANSITION

Shimei Before King Solomon

Twice David prevented Shimei from being killed (2 Sam. 16:9–12; 19:21–23). On his deathbed, however, David asked Solomon to see to it that Shimei did not remain unpunished (1 Kin. 2:8, 9). Now, at least 3 years after David's death, Solomon executed Shimei the Benjamite for violating the oath he took before the new king (1 Kin. 2:36–46).

• **1 Kings 2:36–46**

1 Kings

Shimei Executed

2:36 Then the king sent and called for Shimei, and said to him, "Build yourself a house in Jerusalem and dwell there, and do not go out from there anywhere. [37]For it shall be, on the day you go out and cross the Brook Kidron, know for certain you shall surely die; your blood shall be on your own head."

[38]And Shimei said to the king, "The saying *is* good. As my lord the king has said, so your servant will do." So Shimei dwelt in Jerusalem many days.

[39]Now it happened at the end of three years, that two slaves of Shimei ran away to Achish the son of Maachah, king of Gath. And they told Shimei, saying, "Look, your slaves *are* in Gath!" [40]So Shimei arose, saddled his donkey, and went to Achish at Gath to seek his slaves. And Shimei went and brought his slaves from Gath. [41]And Solomon was told that Shimei had gone from Jerusalem to Gath and had come back. [42]Then the king sent and called for Shimei, and said to him, "Did I not make you swear by the LORD, and warn you, saying, 'Know for certain that on the day you go out and travel anywhere, you shall surely die'? And you said to me, 'The word I have heard *is* good.' [43]Why then have you not kept the oath of the LORD and the commandment that I gave you?" [44]The king said moreover to Shimei, "You know, as your heart acknowledges, all the

2:24 [a]That is, a royal dynasty

Satan, Initiating Evil for Israel (1 Chr. 21:1)

The Chronicler uses "Satan" as the proper name of a celestial being, who is operating independently of Yahweh. This Satan who "stood up against Israel" (1 Chr. 21:1) is related to the divine functionary who appears as an adversary or accuser of humans (Job 1:6; 2:1; Zech. 3:1). The Chronicler's Satan, however, differs by being a divine being in opposition to the will of God.

Ancient Near Eastern civilizations had many demons, as well as deities who often did horrendous things to humans. The only deity, though, who can reasonably be compared to the figure of Satan (as Satan developed in early Judaism and appears in Christianity) is found in Persia's dualistic religion, Zoroastrianism.

The Iranian prophet Zoroaster lived possibly between the 10th and 6th centuries B.C. (although exact dates are unknown). He taught that the cosmos was divided into two warring factions, one good and one evil. Those who struggle on behalf of good worship Ahura Mazda, the god of light; those seeking evil worship Angra Mainyu (also called Ahriman). These two deities, with their followers, were destined to vie for control of the universe until a final cosmic battle in which good will triumph over evil. Those humans who served Ahura Mazda would find rewards in heaven; those who served Angra Mainyu would be cast into a burning hell.

Zoroastrianism became the official religion of the Persian Empire during the Achaemenid dynasty (c. 559–331 B.C.). It was publicly declared the royal faith in a huge inscription by Darius I (522–486 B.C.). The Chronicler wrote during the approximately 200 years that Judah was a territory within the Persian province called "beyond the River" (1 Chr. 19:16), and his notion of Satan as the evil counterpart of God compares to the evil Angra Mainyu of Zoroastrianism.

wickedness that you did to my father David; therefore the LORD will return your wickedness on your own head. 45But King Solomon *shall be* blessed, and the throne of David shall be established before the LORD forever."

46So the king commanded Benaiah the son of Jehoiada; and he went out and struck him down, and he died. Thus the kingdom was established in the hand of Solomon.

TRANSITION

Priestly Account: David's Final Years

One place where Chronicles is sharply distinct from Samuel is in the account of David's census. In 2 Sam. 24, God was angry and stirred David to this sin. In 1 Chr. 21, Satan prompts the census. Whatever theological reason there may be for this change, it is consistent with Chronicles's concern for David's good reputation. Satan, not an angry God, incited David to sin.

• **1 Chronicles 21:1–30**

1 Chronicles

The Census of Israel and Judah

21 **:1** Now Satan stood up against Israel, and moved David to number Israel. 2So David said to Joab and to the leaders of the people, "Go, number Israel from Beersheba to Dan, and bring the number of them to me that I may know *it*."

3And Joab answered, "May the LORD make His people a hundred times more than they are. But, my lord the king, *are* they not all my lord's servants? Why then does my lord require this thing? Why should he be a cause of guilt in Israel?"

4Nevertheless the king's word prevailed against Joab. Therefore Joab departed and went throughout all Israel and came to Jerusalem. 5Then Joab gave the sum of the number of the people to David. All Israel *had* one million one hundred thousand men who drew the sword, and Judah *had* four hundred and seventy thousand men who drew the sword. 6But he did not count Levi and Benjamin among them, for the king's word was abominable to Joab.

7And God was displeased with this thing; therefore He struck Israel. 8So David said to God, "I have sinned greatly, because I have done this thing; but now, I pray, take away the iniquity of Your servant, for I have done very foolishly."

9Then the LORD spoke to Gad, David's seer, saying, 10"Go and tell David, saying, 'Thus says the LORD: "I offer you three *things;* choose one of them for yourself, that I may do *it* to you." ' "

11So Gad came to David and said to him, "Thus says the LORD: 'Choose for yourself, 12either three[a] years of famine, or three months to be defeated by your foes with the sword of your enemies overtaking *you,* or else for three days the sword of the LORD—the plague in the land, with the angel[b] of the LORD destroying throughout all the territory of Israel.' Now consider what answer I should take back to Him who sent me."

13And David said to Gad, "I am in great distress. Please let me fall into the hand of the LORD, for His mercies *are* very great; but do not let me fall into the hand of man."

14So the LORD sent a plague upon Israel, and seventy thousand men of Israel fell. 15And God sent an angel to Jerusalem to destroy it. As he[a] was destroying, the LORD looked and relented of the disaster, and said to the angel who was destroying, "It is enough; now restrain your[b] hand."

21:12 [a]Or *seven* (compare 2 Samuel 24:13) [b]Or *Angel*, and so elsewhere in this chapter 21:15 [a]Or *He* [b]Or *Your*

And the angel of the LORD stood by the threshing floor of Ornan[c] the Jebusite.

16 Then David lifted his eyes and saw the angel of the LORD standing between earth and heaven, having in his hand a drawn sword stretched out over Jerusalem. So David and the elders, clothed in sackcloth, fell on their faces. 17 And David said to God, "Was it not I who commanded the people to be numbered? I am the one who has sinned and done evil indeed; but these sheep, what have they done? Let Your hand, I pray, O LORD my God, be against me and my father's house, but not against Your people that they should be plagued."

18 Therefore, the angel of the LORD commanded Gad to say to David that David should go and erect an altar to the LORD on the threshing floor of Ornan the Jebusite. 19 So David went up at the word of Gad, which he had spoken in the name of the LORD. 20 Now Ornan turned and saw the angel; and his four sons *who were* with him hid themselves, but Ornan continued threshing wheat. 21 So David came to Ornan, and Ornan looked and saw David. And he went out from the threshing floor, and bowed before David with *his* face to the ground. 22 Then David said to Ornan, "Grant me the place of *this* threshing floor, that I may build an altar on it to the LORD. You shall grant it to me at the full price, that the plague may be withdrawn from the people."

23 But Ornan said to David, "Take *it* to yourself, and let my lord the king do *what is* good in his eyes. Look, I *also* give *you* the oxen for burnt offerings, the threshing implements for wood, and the wheat for the grain offering; I give *it* all."

24 Then King David said to Ornan, "No, but I will surely buy *it* for the full price, for I will not take what is yours for the LORD, nor offer burnt offerings with *that which* costs *me* nothing." 25 So David gave Ornan six hundred shekels of gold by weight for the place. 26 And David built there an altar to the LORD, and offered burnt offerings and peace offerings, and called on the LORD; and He answered him from heaven by fire on the altar of burnt offering.

27 So the LORD commanded the angel, and he returned his sword to its sheath.

28 At that time, when David saw that the LORD had answered him on the threshing floor of Ornan the Jebusite, he sacrificed there. 29 For the tabernacle of the LORD and the altar of the burnt offering, which Moses had made in the wilderness, *were* at that time at the high place in Gibeon. 30 But David could not go before it to inquire of God, for he was afraid of the sword of the angel of the LORD.

21:15 [c]Spelled *Araunah* in 2 Samuel 24:16 4:3 [a]Many Hebrew manuscripts, Septuagint, Targum, and Vulgate read *made wonderful.*

TRANSITION

David's Laments

David's hymns of praise were associated with the time when David rejoiced before the ark of the covenant (see "The Book of Psalms" at Ps. 8). The other major category of psalms is laments, in which the singer complains to God and asks for help. Related to the lament is the song of trust, in which the singer expresses faith in God's ability to deliver.

Several of the psalms associated with specific points in David's life are laments or songs of trust. For example, Ps. 57 and 142 reflect David's days of hiding in caves from Saul, while Ps. 3 and 7 reflect his flight from Jerusalem. All of these psalms are laments. Many other laments and songs of trust, however, are attributed to David, but provide no historical context. Nevertheless, these psalms can be read in light of this time in David's life.

The arrangement of psalms in the Bible shows a movement from lament to praise (see "The Book of Psalms" at Ps. 8). If we read David's laments according to the five "Books" of the psalms, we see the concentration of laments in Books I and II. In Book I (Ps. 1—41) itself are 22 more laments associated with David.

- **Psalms 4—6; 9—14; 16; 17; 22; 25—28; 31; 35; 36; 38; 40; 41**

PSALM 4

The Safety of the Faithful

To the Chief Musician. With stringed instruments. A Psalm of David.

Hear me when I call, O God of my
righteousness!
You have relieved me in *my* distress;
Have mercy on me, and hear my prayer.

2 How long, O you sons of men,
Will you turn my glory to shame?
How long will you love worthlessness
And seek falsehood? Selah
3 But know that the LORD has set apart[a]
for Himself him who is godly;
The LORD will hear when I call to Him.

4 Be angry, and do not sin.
Meditate within your heart on your
bed, and be still. Selah
5 Offer the sacrifices of righteousness,
And put your trust in the LORD.

6 *There are* many who say,
"Who will show us *any* good?"
LORD, lift up the light of Your countenance
upon us.
7 You have put gladness in my heart,

More than in the season that their grain
and wine increased.
8 I will both lie down in peace, and sleep;
For You alone, O LORD, make me dwell in
safety.

PSALM 5

A Prayer for Guidance

To the Chief Musician. With flutes.[a] A Psalm of David.

Give ear to my words, O LORD,
Consider my meditation.
2 Give heed to the voice of my cry,
My King and my God,
For to You I will pray.
3 My voice You shall hear in the morning,
O LORD;
In the morning I will direct *it* to You,
And I will look up.

4 For You *are* not a God who takes pleasure
in wickedness,
Nor shall evil dwell with You.
5 The boastful shall not stand in Your sight;
You hate all workers of iniquity.
6 You shall destroy those who speak
falsehood;
The LORD abhors the bloodthirsty and
deceitful man.

7 But as for me, I will come into Your house
in the multitude of Your mercy;
In fear of You I will worship toward Your
holy temple.
8 Lead me, O LORD, in Your righteousness
because of my enemies;
Make Your way straight before my face.

9 For *there is* no faithfulness in their mouth;
Their inward part *is* destruction;
Their throat *is* an open tomb;
They flatter with their tongue.
10 Pronounce them guilty, O God!
Let them fall by their own counsels;
Cast them out in the multitude of their
transgressions,
For they have rebelled against You.

11 But let all those rejoice who put their trust
in You;
Let them ever shout for joy, because You
defend them;
Let those also who love Your name
Be joyful in You.
12 For You, O LORD, will bless the righteous;
With favor You will surround him as *with*
a shield.

PSALM 6

A Prayer of Faith in Time of Distress

To the Chief Musician. With stringed instruments. On an eight-stringed harp.[a] A Psalm of David.

O LORD, do not rebuke me in Your anger,
Nor chasten me in Your hot displeasure.
2 Have mercy on me, O LORD, for I *am* weak;
O LORD, heal me, for my bones are troubled.
3 My soul also is greatly troubled;
But You, O LORD—how long?

4 Return, O LORD, deliver me!
Oh, save me for Your mercies' sake!
5 For in death *there is* no remembrance
of You;
In the grave who will give You thanks?

6 I am weary with my groaning;
All night I make my bed swim;
I drench my couch with my tears.
7 My eye wastes away because of grief;
It grows old because of all my enemies.

8 Depart from me, all you workers of
iniquity;
For the LORD has heard the voice of my
weeping.
9 The LORD has heard my supplication;
The LORD will receive my prayer.
10 Let all my enemies be ashamed and greatly
troubled;
Let them turn back *and* be ashamed
suddenly.

PSALM 9

Prayer and Thanksgiving for the LORD's Righteous Judgments

To the Chief Musician. To the tune of *"Death of the Son."[a] A Psalm of David.*

I will praise *You,* O LORD, with my whole heart;
I will tell of all Your marvelous works.
2 I will be glad and rejoice in You;
I will sing praise to Your name, O Most
High.

3 When my enemies turn back,
They shall fall and perish at Your presence.
4 For You have maintained my right and my
cause;
You sat on the throne judging in
righteousness.

5:title [a]Hebrew *nehiloth* 6:title [a]Hebrew *sheminith*
9:title [a]Hebrew *Muth Labben*

5 You have rebuked the nations,
You have destroyed the wicked;
You have blotted out their name forever
and ever.

6 O enemy, destructions are finished forever!
And you have destroyed cities;
Even their memory has perished.
7 But the LORD shall endure forever;
He has prepared His throne for judgment.
8 He shall judge the world in righteousness,
And He shall administer judgment for the
peoples in uprightness.

9 The LORD also will be a refuge for the
oppressed,
A refuge in times of trouble.
10 And those who know Your name will put
their trust in You;
For You, LORD, have not forsaken those
who seek You.

11 Sing praises to the LORD, who dwells in
Zion!
Declare His deeds among the people.
12 When He avenges blood, He remembers
them;
He does not forget the cry of the humble.

13 Have mercy on me, O LORD!
Consider my trouble from those who hate
me,
You who lift me up from the gates of death,
14 That I may tell of all Your praise
In the gates of the daughter of Zion.
I will rejoice in Your salvation.

15 The nations have sunk down in the pit
which they made;
In the net which they hid, their own foot
is caught.
16 The LORD is known *by* the judgment He
executes;
The wicked is snared in the work of his
own hands.
Meditation.[a] Selah

17 The wicked shall be turned into hell,
And all the nations that forget God.
18 For the needy shall not always be forgotten;
The expectation of the poor shall *not* perish
forever.

19 Arise, O LORD,
Do not let man prevail;
Let the nations be judged in Your sight.

9:16 [a]Hebrew *Higgaion*

20 Put them in fear, O LORD,
That the nations may know themselves *to
be but* men. Selah

PSALM 10

A Song of Confidence in God's Triumph over Evil

Why do You stand afar off, O LORD?
Why do You hide in times of trouble?
2 The wicked in *his* pride persecutes the
poor;
Let them be caught in the plots which they
have devised.

3 For the wicked boasts of his heart's desire;
He blesses the greedy *and* renounces the
LORD.
4 The wicked in his proud countenance does
not seek *God;*
God *is* in none of his thoughts.

5 His ways are always prospering;
Your judgments *are* far above, out of his
sight;
As for all his enemies, he sneers at them.
6 He has said in his heart, "I shall not be
moved;
I shall never be in adversity."
7 His mouth is full of cursing and deceit and
oppression;
Under his tongue *is* trouble and iniquity.

8 He sits in the lurking places of the villages;
In the secret places he murders the innocent;
His eyes are secretly fixed on the helpless.
9 He lies in wait secretly, as a lion in his den;
He lies in wait to catch the poor;
He catches the poor when he draws him
into his net.
10 So he crouches, he lies low,
That the helpless may fall by his strength.
11 He has said in his heart,
"God has forgotten;
He hides His face;
He will never see."

12 Arise, O LORD!
O God, lift up Your hand!
Do not forget the humble.
13 Why do the wicked renounce God?
He has said in his heart,
"You will not require *an account.*"

14 But You have seen, for You observe trouble
and grief,
To repay *it* by Your hand.

The helpless commits himself to You;
You are the helper of the fatherless.
15 Break the arm of the wicked and the evil man;
Seek out his wickedness *until* You find none.

16 The LORD *is* King forever and ever;
The nations have perished out of His land.
17 LORD, You have heard the desire of the humble;
You will prepare their heart;
You will cause Your ear to hear,
18 To do justice to the fatherless and the oppressed,
That the man of the earth may oppress no more.

PSALM 11

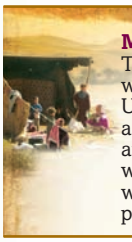
Faith in the LORD's Righteousness

To the Chief Musician. A Psalm of David.

In the LORD I put my trust;
How can you say to my soul,
"Flee *as* a bird to your mountain"?
2 For look! The wicked bend *their* bow,
They make ready their arrow on the string,
That they may shoot secretly at the upright in heart.
3 If the foundations are destroyed,
What can the righteous do?

4 The LORD *is* in His holy temple,
The LORD's throne *is* in heaven;
His eyes behold,
His eyelids test the sons of men.
5 The LORD tests the righteous,
But the wicked and the one who loves violence His soul hates.
6 Upon the wicked He will rain coals;
Fire and brimstone and a burning wind
Shall be the portion of their cup.

7 For the LORD *is* righteous,
He loves righteousness;
His countenance beholds the upright.[a]



Marriage & Family
The basic economic unit of ancient society was the family, with the father at its head. Under him were his immediate relatives as well as more distant relatives, servants, and still others, depending on the family's wealth. A fatherless person was someone who fell outside this circle of defense and provision (Ps. 10:14).

PSALM 12

Man's Treachery and God's Constancy

To the Chief Musician. On an eight-stringed harp.[a] A Psalm of David.

Help, LORD, for the godly man ceases!
For the faithful disappear from among the sons of men.
2 They speak idly everyone with his neighbor;
With flattering lips *and* a double heart they speak.

3 May the LORD cut off all flattering lips,
And the tongue that speaks proud things,
4 Who have said,
"With our tongue we will prevail;
Our lips *are* our own;
Who *is* lord over us?"

5 "For the oppression of the poor, for the sighing of the needy,
Now I will arise," says the LORD;
"I will set *him* in the safety for which he yearns."

6 The words of the LORD *are* pure words,
Like silver tried in a furnace of earth,
Purified seven times.
7 You shall keep them, O LORD,
You shall preserve them from this generation forever.

8 The wicked prowl on every side,
When vileness is exalted among the sons of men.

PSALM 13

Trust in the Salvation of the LORD

To the Chief Musician. A Psalm of David.

How long, O LORD? Will You forget me forever?
How long will You hide Your face from me?
2 How long shall I take counsel in my soul,
Having sorrow in my heart daily?
How long will my enemy be exalted over me?

3 Consider *and* hear me, O LORD my God;
Enlighten my eyes,
Lest I sleep the *sleep of* death;
4 Lest my enemy say,
"I have prevailed against him";
Lest those who trouble me rejoice when I am moved.

11:7 [a]Or *The upright beholds His countenance*

12:title [a]Hebrew *sheminith*

The Sleep of Death (Ps. 13:3)

Death is a universal dilemma. In one ancient Near Eastern story, the Gilgamesh Epic, the hero Gilgamesh is suddenly struck by the pain of death, when his friend Enkidu dies. Gilgamesh then begins a long journey in search of the secret of eternal life. Even when he finds it in a thorny plant, it is stolen from him, and Gilgamesh concludes that seeking immortality is useless because all must die.

The Israelites had a unique focus on the here and now. While the Egyptians prepared elaborate tombs, including paintings and figures that would supposedly benefit the dead one, the Hebrew scriptures stressed the importance of living life to its fullness because death was the end of human activity. Hebrew wisdom offered this advice: Find joy in the daily rounds of life, "for there is no work or device or knowledge or wisdom in the grave where you are going" (Eccl. 9:10).

Death was often equated with a kind of sleep, thus the psalmist uses the image of "the sleep of death" (Ps. 13:3). When the kings of Israel died, we are told they went to sleep or "rested" with their fathers (1 Kin. 2:10; 11:43; 14:31).

The Hebrews described death with visual imagery as the abode of the dead. A person who dies, goes to Sheol (sometimes translated as "hell," "grave," or the "pit"), which clearly represents the grave (Job 21:13; Prov. 7:27). In Sheol there is no human activity, not even the praising of the Lord (Ps. 146:3, 4; 115:17). Or as the author of Ecclesiastes wrote, "For the living know that they will die; But the dead know nothing" (Eccl. 9:5).

Death was not to be dreaded; it was the expected, normal end of life. Indeed, death was considered good for the person who was "full of years" and had reached "a good old age" (Gen. 25:8; Job 42:17).

5 But I have trusted in Your mercy;
My heart shall rejoice in Your salvation.
6 I will sing to the LORD,
Because He has dealt bountifully with me.

PSALM 14

Folly of the Godless, and God's Final Triumph

To the Chief Musician. A Psalm of David.

The fool has said in his heart,
"*There is* no God."
They are corrupt,
They have done abominable works,
There is none who does good.

2 The LORD looks down from heaven upon the children of men,
To see if there are any who understand, who seek God.
3 They have all turned aside,
They have together become corrupt;
There is none who does good,
No, not one.

4 Have all the workers of iniquity no knowledge,
Who eat up my people *as* they eat bread,
And do not call on the LORD?
5 There they are in great fear,
For God *is* with the generation of the righteous.
6 You shame the counsel of the poor,
But the LORD *is* his refuge.

7 Oh, that the salvation of Israel *would come* out of Zion!
When the LORD brings back the captivity of His people,
Let Jacob rejoice *and* Israel be glad.

PSALM 16

The Hope of the Faithful, and the Messiah's Victory

A Michtam of David.

Preserve me, O God, for in You I put my trust.
2 *O my soul,* you have said to the LORD,
"You *are* my Lord,
My goodness is nothing apart from You."
3 As for the saints who *are* on the earth,
"They are the excellent ones, in whom is all my delight."

4 Their sorrows shall be multiplied who hasten *after* another *god;*
Their drink offerings of blood I will not offer,
Nor take up their names on my lips.

5 O LORD, *You are* the portion of my inheritance and my cup;
You maintain my lot.
6 The lines have fallen to me in pleasant *places;*
Yes, I have a good inheritance.

7 I will bless the LORD who has given me counsel;
My heart also instructs me in the night seasons.
8 I have set the LORD always before me;
Because *He is* at my right hand I shall not be moved.

9 Therefore my heart is glad, and my glory rejoices;
My flesh also will rest in hope.
10 For You will not leave my soul in Sheol,
Nor will You allow Your Holy One to see corruption.

11 You will show me the path of life;
In Your presence *is* fullness of joy;
At Your right hand *are* pleasures forevermore.

PSALM 17

Prayer with Confidence in Final Salvation

A Prayer of David.

Hear a just cause, O LORD,
Attend to my cry;
Give ear to my prayer *which is* not from deceitful lips.
2 Let my vindication come from Your presence;
Let Your eyes look on the things that are upright.

3 You have tested my heart;
You have visited *me* in the night;
You have tried me and have found nothing;
I have purposed that my mouth shall not transgress.
4 Concerning the works of men,
By the word of Your lips,
I have kept away from the paths of the destroyer.
5 Uphold my steps in Your paths,
That my footsteps may not slip.

6 I have called upon You, for You will hear me, O God;
Incline Your ear to me, *and* hear my speech.
7 Show Your marvelous lovingkindness by Your right hand,
O You who save those who trust *in You*
From those who rise up *against them.*
8 Keep me as the apple of Your eye;
Hide me under the shadow of Your wings,
9 From the wicked who oppress me,
From my deadly enemies who surround me.

10 They have closed up their fat *hearts;*
With their mouths they speak proudly.
11 They have now surrounded us in our steps;
They have set their eyes, crouching down to the earth,

Beliefs & Ideas
The "apple" of the eye is the pupil, the dark opening through which light enters the eye. Its beauty, its function, and its delicacy make the eye the object of protection, and a source of anxiety if threatened. The use of this metaphor in the Bible expresses faith that God treats His own as especially precious (Ps. 17:8; Deut. 32:10).

12 As a lion is eager to tear his prey,
And like a young lion lurking in secret places.

13 Arise, O LORD,
Confront him, cast him down;
Deliver my life from the wicked with Your sword,
14 With Your hand from men, O LORD,
From men of the world *who have* their portion in *this* life,
And whose belly You fill with Your hidden treasure.
They are satisfied with children,
And leave the rest of their *possession* for their babes.

15 As for me, I will see Your face in righteousness;
I shall be satisfied when I awake in Your likeness.

PSALM 22

The Suffering, Praise, and Posterity of the Messiah

To the Chief Musician. Set to "The Deer of the Dawn."[a]
A Psalm of David.

My God, My God, why have You forsaken Me?
Why are You so far from helping Me,
And from the words of My groaning?
2 O My God, I cry in the daytime, but You do not hear;
And in the night season, and am not silent.

3 But You *are* holy,
Enthroned in the praises of Israel.
4 Our fathers trusted in You;
They trusted, and You delivered them.
5 They cried to You, and were delivered;
They trusted in You, and were not ashamed.

6 But I *am* a worm, and no man;
A reproach of men, and despised by the people.
7 All those who see Me ridicule Me;
They shoot out the lip, they shake the head, *saying,*
8 "He trusted[a] in the LORD, let Him rescue Him;
Let Him deliver Him, since He delights in Him!"

9 But You *are* He who took Me out of the womb;

22:title [a]Hebrew *Aijeleth Hashahar* 22:8 [a]Septuagint, Syriac, and Vulgate read *hoped;* Targum reads *praised.*

You made Me trust *while* on My mother's
breasts.
10 I was cast upon You from birth.
From My mother's womb
You *have been* My God.
11 Be not far from Me,
For trouble *is* near;
For *there is* none to help.

12 Many bulls have surrounded Me;
Strong *bulls* of Bashan have encircled Me.
13 They gape at Me *with* their mouths,
Like a raging and roaring lion.

14 I am poured out like water,
And all My bones are out of joint;
My heart is like wax;
It has melted within Me.
15 My strength is dried up like a potsherd,
And My tongue clings to My jaws;
You have brought Me to the dust of death.

16 For dogs have surrounded Me;
The congregation of the wicked has
enclosed Me.
They pierced[a] My hands and My feet;
17 I can count all My bones.
They look *and* stare at Me.
18 They divide My garments among them,
And for My clothing they cast lots.

19 But You, O LORD, do not be far from Me;
O My Strength, hasten to help Me!
20 Deliver Me from the sword,
My precious *life* from the power of the dog.
21 Save Me from the lion's mouth
And from the horns of the wild oxen!

You have answered Me.

22 I will declare Your name to My brethren;
In the midst of the assembly I will praise
You.
23 You who fear the LORD, praise Him!
All you descendants of Jacob, glorify Him,
And fear Him, all you offspring of Israel!
24 For He has not despised nor abhorred the
affliction of the afflicted;
Nor has He hidden His face from Him;
But when He cried to Him, He heard.

25 My praise *shall be* of You in the great
assembly;
I will pay My vows before those
who fear Him.
26 The poor shall eat and be satisfied;
Those who seek Him will praise the
LORD.
Let your heart live forever!

27 All the ends of the world
Shall remember and turn to the LORD,
And all the families of the nations
Shall worship before You.[a]
28 For the kingdom *is* the LORD's,
And He rules over the nations.

29 All the prosperous of the earth
Shall eat and worship;
All those who go down to the dust
Shall bow before Him,
Even he who cannot keep himself alive.

30 A posterity shall serve Him.
It will be recounted of the Lord
to the *next* generation,
31 They will come and declare His
righteousness to a people who
will be born,
That He has done *this*.

PSALM 25

A Plea for Deliverance and Forgiveness

A Psalm of David.

To You, O LORD, I lift up my soul.
2 O my God, I trust in You;
Let me not be ashamed;
Let not my enemies triumph over me.
3 Indeed, let no one who waits on You be
ashamed;
Let those be ashamed who deal
treacherously without cause.

4 Show me Your ways, O LORD;
Teach me Your paths.
5 Lead me in Your truth and teach me,
For You *are* the God of my salvation;
On You I wait all the day.

6 Remember, O LORD, Your tender mercies
and Your lovingkindnesses,
For they *are* from of old.
7 Do not remember the sins of my youth,
nor my transgressions;
According to Your mercy remember me,
For Your goodness' sake, O LORD.

8 Good and upright *is* the LORD;
Therefore He teaches sinners in the way.

22:16 [a]Following some Hebrew manuscripts, Septuagint, Syriac, Vulgate; Masoretic Text reads *Like a lion*. 22:27 [a]Following Masoretic Text, Septuagint, and Targum; Arabic, Syriac, and Vulgate read *Him*.

9 The humble He guides in justice,
And the humble He teaches His way.
10 All the paths of the LORD *are* mercy and truth,
To such as keep His covenant and His testimonies.
11 For Your name's sake, O LORD,
Pardon my iniquity, for it *is* great.

12 Who *is* the man that fears the LORD?
Him shall He[a] teach in the way He[b] chooses.
13 He himself shall dwell in prosperity,
And his descendants shall inherit the earth.
14 The secret of the LORD *is* with those who fear Him,
And He will show them His covenant.
15 My eyes *are* ever toward the LORD,
For He shall pluck my feet out of the net.

16 Turn Yourself to me, and have mercy on me,
For I *am* desolate and afflicted.
17 The troubles of my heart have enlarged;
Bring me out of my distresses!
18 Look on my affliction and my pain,
And forgive all my sins.
19 Consider my enemies, for they are many;
And they hate me with cruel hatred.
20 Keep my soul, and deliver me;
Let me not be ashamed, for I put my trust in You.
21 Let integrity and uprightness preserve me,
For I wait for You.

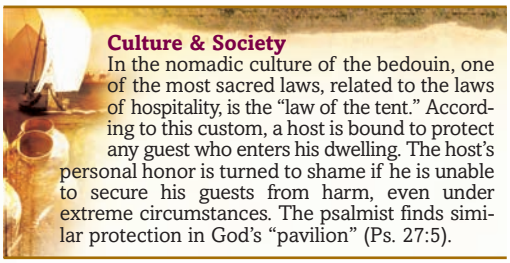
22 Redeem Israel, O God,
Out of all their troubles!

PSALM 26

A Prayer for Divine Scrutiny and Redemption

A Psalm of David.

Vindicate me, O LORD,
For I have walked in my integrity.
I have also trusted in the LORD;
I shall not slip.
2 Examine me, O LORD, and prove me;
Try my mind and my heart.



Culture & Society
In the nomadic culture of the bedouin, one of the most sacred laws, related to the laws of hospitality, is the "law of the tent." According to this custom, a host is bound to protect any guest who enters his dwelling. The host's personal honor is turned to shame if he is unable to secure his guests from harm, even under extreme circumstances. The psalmist finds similar protection in God's "pavilion" (Ps. 27:5).

3 For Your lovingkindness *is* before my eyes,
And I have walked in Your truth.
4 I have not sat with idolatrous mortals,
Nor will I go in with hypocrites.
5 I have hated the assembly of evildoers,
And will not sit with the wicked.

6 I will wash my hands in innocence;
So I will go about Your altar, O LORD,
7 That I may proclaim with the voice of thanksgiving,
And tell of all Your wondrous works.
8 LORD, I have loved the habitation of Your house,
And the place where Your glory dwells.

9 Do not gather my soul with sinners,
Nor my life with bloodthirsty men,
10 In whose hands *is* a sinister scheme,
And whose right hand is full of bribes.

11 But as for me, I will walk in my integrity;
Redeem me and be merciful to me.
12 My foot stands in an even place;
In the congregations I will bless the LORD.

PSALM 27

An Exuberant Declaration of Faith

A Psalm of David.

The LORD *is* my light and my salvation;
Whom shall I fear?
The LORD *is* the strength of my life;
Of whom shall I be afraid?
2 When the wicked came against me
To eat up my flesh,
My enemies and foes,
They stumbled and fell.
3 Though an army may encamp against me,
My heart shall not fear;
Though war may rise against me,
In this I *will be* confident.

4 One *thing* I have desired of the LORD,
That will I seek:
That I may dwell in the house of the LORD
All the days of my life,
To behold the beauty of the LORD,
And to inquire in His temple.
5 For in the time of trouble
He shall hide me in His pavilion;
In the secret place of His tabernacle
He shall hide me;
He shall set me high upon a rock.

25:12 [a]Or *he* [b]Or *he*

6 And now my head shall be lifted up above
my enemies all around me;
Therefore I will offer sacrifices of joy in His
tabernacle;
I will sing, yes, I will sing praises to the
LORD.

7 Hear, O LORD, *when* I cry with my voice!
Have mercy also upon me, and answer me.
8 *When You said,* "Seek My face,"
My heart said to You, "Your face, LORD, I
will seek."
9 Do not hide Your face from me;
Do not turn Your servant away in anger;
You have been my help;
Do not leave me nor forsake me,
O God of my salvation.
10 When my father and my mother forsake me,
Then the LORD will take care of me.

11 Teach me Your way, O LORD,
And lead me in a smooth path, because of
my enemies.
12 Do not deliver me to the will of my
adversaries;
For false witnesses have risen against me,
And such as breathe out violence.
13 *I would have lost heart,* unless I had
believed
That I would see the goodness of the LORD
In the land of the living.

14 Wait on the LORD;
Be of good courage,
And He shall strengthen your heart;
Wait, I say, on the LORD!

PSALM 28

Rejoicing in Answered Prayer

A Psalm of David.

To You I will cry, O LORD my Rock:
Do not be silent to me,
Lest, if You *are* silent to me,
I become like those who go down to the pit.
2 Hear the voice of my supplications
When I cry to You,
When I lift up my hands toward Your holy
sanctuary.

3 Do not take me away with the wicked
And with the workers of iniquity,
Who speak peace to their neighbors,
But evil *is* in their hearts.

4 Give them according to their deeds,
And according to the wickedness of their
endeavors;
Give them according to the work of their
hands;
Render to them what they deserve.
5 Because they do not regard the works of
the LORD,
Nor the operation of His hands,
He shall destroy them
And not build them up.

6 Blessed *be* the LORD,
Because He has heard the voice of my
supplications!
7 The LORD *is* my strength and my shield;
My heart trusted in Him, and I am helped;
Therefore my heart greatly rejoices,
And with my song I will praise Him.

8 The LORD *is* their strength,[a]
And He *is* the saving refuge of His
anointed.
9 Save Your people,
And bless Your inheritance;
Shepherd them also,
And bear them up forever.

PSALM 31

The LORD a Fortress in Adversity

To the Chief Musician. A Psalm of David.

In You, O LORD, I put my trust;
Let me never be ashamed;
Deliver me in Your righteousness.
2 Bow down Your ear to me,
Deliver me speedily;
Be my rock of refuge,
A fortress of defense to save me.

3 For You *are* my rock and my fortress;
Therefore, for Your name's sake,
Lead me and guide me.
4 Pull me out of the net which they have
secretly laid for me,
For You *are* my strength.
5 Into Your hand I commit my spirit;
You have redeemed me, O LORD God of
truth.

6 I have hated those who regard useless
idols;
But I trust in the LORD.
7 I will be glad and rejoice in Your mercy,
For You have considered my trouble;
You have known my soul in adversities,

28:8 [a]Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *the strength of His people*.

8 And have not shut me up into the hand of
the enemy;
You have set my feet in a wide place.

9 Have mercy on me, O LORD, for I am in
trouble;
My eye wastes away with grief,
Yes, my soul and my body!
10 For my life is spent with grief,
And my years with sighing;
My strength fails because of my iniquity,
And my bones waste away.
11 I am a reproach among all my enemies,
But especially among my neighbors,
And *am* repulsive to my acquaintances;
Those who see me outside flee from me.
12 I am forgotten like a dead man, out of mind;
I am like a broken vessel.
13 For I hear the slander of many;
Fear *is* on every side;
While they take counsel together against
me,
They scheme to take away my life.

14 But as for me, I trust in You, O LORD;
I say, "You *are* my God."
15 My times *are* in Your hand;
Deliver me from the hand of my enemies,
And from those who persecute me.
16 Make Your face shine upon Your servant;
Save me for Your mercies' sake.
17 Do not let me be ashamed, O LORD, for I
have called upon You;
Let the wicked be ashamed;
Let them be silent in the grave.
18 Let the lying lips be put to silence,
Which speak insolent things proudly and
contemptuously against the righteous.

19 Oh, how great *is* Your goodness,
Which You have laid up for those who fear
You,
Which You have prepared for those who
trust in You
In the presence of the sons of men!
20 You shall hide them in the secret place of
Your presence
From the plots of man;
You shall keep them secretly in a pavilion
From the strife of tongues.

21 Blessed *be* the LORD,
For He has shown me His marvelous
kindness in a strong city!
22 For I said in my haste,
"I am cut off from before Your eyes";
Nevertheless You heard the voice of my
supplications
When I cried out to You.

23 Oh, love the LORD, all you His saints!
For the LORD preserves the faithful,
And fully repays the proud person.
24 Be of good courage,
And He shall strengthen your heart,
All you who hope in the LORD.

PSALM 35

The LORD the Avenger of His People

A Psalm of David.

Plead *my cause,* O LORD, with those who strive
with me;
Fight against those who fight against me.
2 Take hold of shield and buckler,
And stand up for my help.
3 Also draw out the spear,
And stop those who pursue me.
Say to my soul,
"I *am* your salvation."

4 Let those be put to shame and brought to
dishonor
Who seek after my life;
Let those be turned back and brought to
confusion
Who plot my hurt.
5 Let them be like chaff before the wind,
And let the angel[a] of the LORD chase *them.*
6 Let their way be dark and slippery,
And let the angel of the LORD pursue them.
7 For without cause they have hidden their
net for me *in* a pit,
Which they have dug without cause for
my life.
8 Let destruction come upon him
unexpectedly,
And let his net that he has hidden catch
himself;
Into that very destruction let him fall.

9 And my soul shall be joyful in the LORD;
It shall rejoice in His salvation.
10 All my bones shall say,
"LORD, who *is* like You,
Delivering the poor from him who is too
strong for him,
Yes, the poor and the needy from him
who plunders him?"

11 Fierce witnesses rise up;
They ask me *things* that I do not know.
12 They reward me evil for good,
To the sorrow of my soul.

35:5 [a]Or *Angel*

13 But as for me, when they were sick,
My clothing *was* sackcloth;
I humbled myself with fasting;
And my prayer would return to my own heart.
14 I paced about as though *he were* my friend *or* brother;
I bowed down heavily, as one who mourns *for his* mother.

15 But in my adversity they rejoiced
And gathered together;
Attackers gathered against me,
And I did not know *it;*
They tore *at me* and did not cease;
16 With ungodly mockers at feasts
They gnashed at me with their teeth.

17 Lord, how long will You look on?
Rescue me from their destructions,
My precious *life* from the lions.
18 I will give You thanks in the great assembly;
I will praise You among many people.

19 Let them not rejoice over me who are wrongfully my enemies;
Nor let them wink with the eye who hate me without a cause.
20 For they do not speak peace,
But they devise deceitful matters
Against *the* quiet ones in the land.
21 They also opened their mouth wide against me,
And said, "Aha, aha!
Our eyes have seen *it.*"

22 *This* You have seen, O LORD;
Do not keep silence.
O Lord, do not be far from me.
23 Stir up Yourself, and awake to my vindication,
To my cause, my God and my Lord.
24 Vindicate me, O LORD my God, according to Your righteousness;
And let them not rejoice over me.
25 Let them not say in their hearts, "Ah, so we would have it!"

Politics & Government
Lying "witnesses" (Ps. 35:11) appeared in the law courts to destroy private enemies. Jezebel hired false witnesses to testify against one of her enemies in order to put him to death (1 Kin. 21:13). In the New Testament, Jesus' enemies found witnesses to testify against Him (Matt. 26:60). The Ten Commandments refer directly to the courts when they say, "You shall not bear false witness against your neighbor" (Ex. 20:16).

Let them not say, "We have swallowed him up."

26 Let them be ashamed and brought to mutual confusion
Who rejoice at my hurt;
Let them be clothed with shame and dishonor
Who exalt themselves against me.

27 Let them shout for joy and be glad,
Who favor my righteous cause;
And let them say continually,
"Let the LORD be magnified,
Who has pleasure in the prosperity of His servant."
28 And my tongue shall speak of Your righteousness
And of Your praise all the day long.

PSALM 36

Man's Wickedness and God's Perfections

To the Chief Musician. A Psalm of David the servant of the LORD.

An oracle within my heart concerning the transgression of the wicked:
There is no fear of God before his eyes.
2 For he flatters himself in his own eyes,
When he finds out his iniquity *and* when he hates.
3 The words of his mouth *are* wickedness and deceit;
He has ceased to be wise *and* to do good.
4 He devises wickedness on his bed;
He sets himself in a way *that is* not good;
He does not abhor evil.

5 Your mercy, O LORD, *is* in the heavens;
Your faithfulness *reaches* to the clouds.
6 Your righteousness *is* like the great mountains;
Your judgments *are* a great deep;
O LORD, You preserve man and beast.

7 How precious *is* Your lovingkindness, O God!
Therefore the children of men put their trust under the shadow of Your wings.
8 They are abundantly satisfied with the fullness of Your house,
And You give them drink from the river of Your pleasures.
9 For with You *is* the fountain of life;
In Your light we see light.

10 Oh, continue Your lovingkindness to those who know You,

And Your righteousness to the upright in heart.
11 Let not the foot of pride come against me,
And let not the hand of the wicked drive me away.
12 There the workers of iniquity have fallen;
They have been cast down and are not able to rise.

PSALM 38

Prayer in Time of Chastening

A Psalm of David. To bring to remembrance.

O LORD, do not rebuke me in Your wrath,
Nor chasten me in Your hot displeasure!
2 For Your arrows pierce me deeply,
And Your hand presses me down.

3 *There is* no soundness in my flesh
Because of Your anger,
Nor *any* health in my bones
Because of my sin.
4 For my iniquities have gone over my head;
Like a heavy burden they are too heavy for me.
5 My wounds are foul *and* festering
Because of my foolishness.

6 I am troubled, I am bowed down greatly;
I go mourning all the day long.
7 For my loins are full of inflammation,
And *there is* no soundness in my flesh.
8 I am feeble and severely broken;
I groan because of the turmoil of my heart.

9 Lord, all my desire *is* before You;
And my sighing is not hidden from You.
10 My heart pants, my strength fails me;
As for the light of my eyes, it also has gone from me.

11 My loved ones and my friends stand aloof from my plague,
And my relatives stand afar off.
12 Those also who seek my life lay snares *for me;*
Those who seek my hurt speak of destruction,
And plan deception all the day long.

13 But I, like a deaf *man,* do not hear;
And *I am* like a mute *who* does not open his mouth.
14 Thus I am like a man who does not hear,
And in whose mouth *is* no response.

15 For in You, O LORD, I hope;
You will hear, O Lord my God.
16 For I said, *"Hear me,* lest they rejoice over me,
Lest, when my foot slips, they exalt *themselves* against me."

17 For I *am* ready to fall,
And my sorrow *is* continually before me.
18 For I will declare my iniquity;
I will be in anguish over my sin.
19 But my enemies *are* vigorous, *and* they are strong;
And those who hate me wrongfully have multiplied.
20 Those also who render evil for good,
They are my adversaries, because I follow *what is* good.

21 Do not forsake me, O LORD;
O my God, be not far from me!
22 Make haste to help me,
O Lord, my salvation!

PSALM 40

Faith Persevering in Trial

To the Chief Musician. A Psalm of David.

I waited patiently for the LORD;
And He inclined to me,
And heard my cry.
2 He also brought me up out of a horrible pit,
Out of the miry clay,
And set my feet upon a rock,
And established my steps.
3 He has put a new song in my mouth—
Praise to our God;
Many will see *it* and fear,
And will trust in the LORD.

4 Blessed *is* that man who makes the LORD his trust,
And does not respect the proud, nor such as turn aside to lies.
5 Many, O LORD my God, *are* Your wonderful works
Which You have done;
And Your thoughts toward us
Cannot be recounted to You in order;
If I would declare and speak *of them,*
They are more than can be numbered.

6 Sacrifice and offering You did not desire;
My ears You have opened.
Burnt offering and sin offering You did not require.
7 Then I said, "Behold, I come;
In the scroll of the book *it is* written of me.
8 I delight to do Your will, O my God,
And Your law *is* within my heart."

9 I have proclaimed the good news of righteousness
In the great assembly;
Indeed, I do not restrain my lips,
O LORD, You Yourself know.
10 I have not hidden Your righteousness within my heart;
I have declared Your faithfulness and Your salvation;
I have not concealed Your lovingkindness and Your truth
From the great assembly.

11 Do not withhold Your tender mercies from me, O LORD;
Let Your lovingkindness and Your truth continually preserve me.
12 For innumerable evils have surrounded me;
My iniquities have overtaken me, so that I am not able to look up;
They are more than the hairs of my head;
Therefore my heart fails me.

13 Be pleased, O LORD, to deliver me;
O LORD, make haste to help me!
14 Let them be ashamed and brought to mutual confusion
Who seek to destroy my life;
Let them be driven backward and brought to dishonor
Who wish me evil.
15 Let them be confounded because of their shame,
Who say to me, "Aha, aha!"

16 Let all those who seek You rejoice and be glad in You;
Let such as love Your salvation say continually,
"The LORD be magnified!"
17 But I *am* poor and needy;
Yet the LORD thinks upon me.
You *are* my help and my deliverer;
Do not delay, O my God.

PSALM 41

The Blessing and Suffering of the Godly

To the Chief Musician. A Psalm of David.

Blessed *is* he who considers the poor;
The LORD will deliver him in time of trouble.
2 The LORD will preserve him and keep him alive,
And he will be blessed on the earth;
You will not deliver him to the will of his enemies.
3 The LORD will strengthen him on his bed of illness;
You will sustain him on his sickbed.

4 I said, "LORD, be merciful to me:
Heal my soul, for I have sinned against You."
5 My enemies speak evil of me:
"When will he die, and his name perish?"
6 And if he comes to see *me,* he speaks lies;
His heart gathers iniquity to itself;
When he goes out, he tells *it.*

7 All who hate me whisper together against me;
Against me they devise my hurt.
8 "An evil disease," *they say,* clings to him.
And *now* that he lies down, he will rise up no more."
9 Even my own familiar friend in whom I trusted,
Who ate my bread,
Has lifted up *his* heel against me.

10 But You, O LORD, be merciful to me, and raise me up,
That I may repay them.
11 By this I know that You are well pleased with me,
Because my enemy does not triumph over me.
12 As for me, You uphold me in my integrity,
And set me before Your face forever.

13 Blessed *be* the LORD God of Israel
From everlasting to everlasting!
Amen and Amen.

TRANSITION

David's Laments (Book II)

Psalm 41 ends Book I (Ps. 1—41) of the psalms, with Ps. 41:13 offering a doxology to this first segment of the Psalter. Again in Book II (Ps. 42—72) we see the emphasis on lament in the early part of the Psalter, with 7 additional laments associated with David and one unidentified lament (Ps. 71).

- **Psalms 53; 55; 58; 61; 64; 69; 70; 71**

PSALM 53

Folly of the Godless, and the Restoration of Israel

To the Chief Musician. Set to "Mahalath." A Contemplation[a] of David.

The fool has said in his heart,
"*There is* no God."
They are corrupt, and have done abominable iniquity;
There is none who does good.

2 God looks down from heaven upon the children of men,
To see if there are *any* who understand, who seek God.
3 Every one of them has turned aside;
They have together become corrupt;
There is none who does good,
No, not one.

4 Have the workers of iniquity no knowledge,
Who eat up my people *as* they eat bread,
And do not call upon God?
5 There they are in great fear
Where no fear was,
For God has scattered the bones of him who encamps against you;
You have put *them* to shame,
Because God has despised them.

6 Oh, that the salvation of Israel would come out of Zion!
When God brings back the captivity of His people,
Let Jacob rejoice *and* Israel be glad.

PSALM 55

Trust in God Concerning the Treachery of Friends

To the Chief Musician. With stringed instruments.[a] A Contemplation[b] of David.

Give ear to my prayer, O God,
And do not hide Yourself from my supplication.
2 Attend to me, and hear me;
I am restless in my complaint, and moan noisily,
3 Because of the voice of the enemy,
Because of the oppression of the wicked;
For they bring down trouble upon me,
And in wrath they hate me.

4 My heart is severely pained within me,
And the terrors of death have fallen upon me.
5 Fearfulness and trembling have come upon me,
And horror has overwhelmed me.
6 So I said, "Oh, that I had wings like a dove!
I would fly away and be at rest.
7 Indeed, I would wander far off,
And remain in the wilderness. Selah
8 I would hasten my escape
From the windy storm *and* tempest."

9 Destroy, O Lord, *and* divide their tongues,
For I have seen violence and strife in the city.
10 Day and night they go around it on its walls;
Iniquity and trouble *are* also in the midst of it.
11 Destruction *is* in its midst;
Oppression and deceit do not depart from its streets.

12 For *it is* not an enemy *who* reproaches me;
Then I could bear *it.*
Nor *is it* one *who* hates me who has exalted *himself* against me;
Then I could hide from him.
13 But *it was* you, a man my equal,
My companion and my acquaintance.
14 We took sweet counsel together,
And walked to the house of God in the throng.

15 Let death seize them;
Let them go down alive into hell,
For wickedness *is* in their dwellings *and* among them.

16 As for me, I will call upon God,
And the LORD shall save me.
17 Evening and morning and at noon
I will pray, and cry aloud,
And He shall hear my voice.
18 He has redeemed my soul in peace from the battle *that was* against me,
For there were many against me.

53:title [a]Hebrew *Maschil* 55:title [a]Hebrew *neginoth* [b]Hebrew *Maschil*

19 God will hear, and afflict them,
Even He who abides from of old.
Selah
Because they do not change,
Therefore they do not fear God.

20 He has put forth his hands against those
who were at peace with him;
He has broken his covenant.
21 *The words* of his mouth were smoother
than butter,
But war *was* in his heart;
His words were softer than oil,
Yet they *were* drawn swords.

22 Cast your burden on the LORD,
And He shall sustain you;
He shall never permit the righteous to be
moved.

23 But You, O God, shall bring them down
to the pit of destruction;
Bloodthirsty and deceitful men shall not
live out half their days;
But I will trust in You.

PSALM 58

The Just Judgment of the Wicked

To the Chief Musician. Set to "Do Not Destroy."[a]
A Michtam of David.

Do you indeed speak righteousness, you
silent ones?
Do you judge uprightly, you sons of men?
2 No, in heart you work wickedness;
You weigh out the violence of your hands
in the earth.

3 The wicked are estranged from the womb;
They go astray as soon as they are born,
speaking lies.
4 Their poison *is* like the poison of a serpent;
They are like the deaf cobra *that* stops
its ear,
5 Which will not heed the voice of charmers,
Charming ever so skillfully.

6 Break their teeth in their mouth, O God!
Break out the fangs of the young lions,
O LORD!
7 Let them flow away as waters *which* run
continually;
When he bends *his bow,*
Let his arrows be as if cut in pieces.
8 *Let them be* like a snail which melts away
as it goes,
Like a stillborn child of a woman, that they
may not see the sun.

9 Before your pots can feel *the burning* thorns,
He shall take them away as with a
whirlwind,
As in His living and burning wrath.
10 The righteous shall rejoice when he sees
the vengeance;
He shall wash his feet in the blood of the
wicked,
11 So that men will say,
"Surely *there is* a reward for the righteous;
Surely He is God who judges in the earth."

PSALM 61

Assurance of God's Eternal Protection

To the Chief Musician. On a stringed instrument.[a]
A Psalm of David.

Hear my cry, O God;
Attend to my prayer.
2 From the end of the earth I will cry to You,
When my heart is overwhelmed;
Lead me to the rock that is higher than I.

3 For You have been a shelter for me,
A strong tower from the enemy.
4 I will abide in Your tabernacle forever;
I will trust in the shelter of Your wings.
Selah

5 For You, O God, have heard my vows;
You have given *me* the heritage of those
who fear Your name.
6 You will prolong the king's life,
His years as many generations.
7 He shall abide before God forever.
Oh, prepare mercy and truth, *which* may
preserve him!

8 So I will sing praise to Your name forever,
That I may daily perform my vows.

PSALM 64

Oppressed by the Wicked but Rejoicing in the LORD

To the Chief Musician. A Psalm of David.

Hear my voice, O God, in my meditation;
Preserve my life from fear of the enemy.
2 Hide me from the secret plots of the wicked,
From the rebellion of the workers of iniquity,
3 Who sharpen their tongue like a sword,
And bend *their bows to shoot* their arrows—
bitter words,

58:title [a]Hebrew *Al Tashcheth* 61:title [a]Hebrew *neginah*

4 That they may shoot in secret at the blameless;
Suddenly they shoot at him and do not fear.

5 They encourage themselves *in* an evil matter;
They talk of laying snares secretly;
They say, "Who will see them?"
6 They devise iniquities:
"We have perfected a shrewd scheme."
Both the inward thought and the heart of man are deep.

7 But God shall shoot at them *with* an arrow;
Suddenly they shall be wounded.
8 So He will make them stumble over their own tongue;
All who see them shall flee away.
9 All men shall fear,
And shall declare the work of God;
For they shall wisely consider His doing.

10 The righteous shall be glad in the LORD, and trust in Him.
And all the upright in heart shall glory.

PSALM 69

An Urgent Plea for Help in Trouble

To the Chief Musician. Set to "The Lilies."[a] *A Psalm of David.*

Save me, O God!
For the waters have come up to *my* neck.
2 I sink in deep mire,
Where *there is* no standing;
I have come into deep waters,
Where the floods overflow me.
3 I am weary with my crying;
My throat is dry;
My eyes fail while I wait for my God.

4 Those who hate me without a cause
Are more than the hairs of my head;
They are mighty who would destroy me,
Being my enemies wrongfully;
Though I have stolen nothing,
I *still* must restore *it.*

5 O God, You know my foolishness;
And my sins are not hidden from You.
6 Let not those who wait for You, O Lord GOD of hosts, be ashamed because of me;
Let not those who seek You be confounded because of me, O God of Israel.
7 Because for Your sake I have borne reproach;
Shame has covered my face.
8 I have become a stranger to my brothers,
And an alien to my mother's children;
9 Because zeal for Your house has eaten me up,
And the reproaches of those who reproach You have fallen on me.
10 When I wept *and chastened* my soul with fasting,
That became my reproach.
11 I also made sackcloth my garment;
I became a byword to them.
12 Those who sit in the gate speak against me,
And I *am* the song of the drunkards.

13 But as for me, my prayer *is* to You,
O LORD, *in* the acceptable time;
O God, in the multitude of Your mercy,
Hear me in the truth of Your salvation.
14 Deliver me out of the mire,
And let me not sink;
Let me be delivered from those who hate me,
And out of the deep waters.
15 Let not the floodwater overflow me,
Nor let the deep swallow me up;
And let not the pit shut its mouth on me.

16 Hear me, O LORD, for Your lovingkindness *is* good;
Turn to me according to the multitude of Your tender mercies.
17 And do not hide Your face from Your servant,
For I am in trouble;
Hear me speedily.
18 Draw near to my soul, *and* redeem it;
Deliver me because of my enemies.

19 You know my reproach, my shame, and my dishonor;
My adversaries *are* all before You.
20 Reproach has broken my heart,
And I am full of heaviness;
I looked *for someone* to take pity, but *there was* none;
And for comforters, but I found none.
21 They also gave me gall for my food,
And for my thirst they gave me vinegar to drink.

22 Let their table become a snare before them,
And their well-being a trap.
23 Let their eyes be darkened, so that they do not see;
And make their loins shake continually.
24 Pour out Your indignation upon them,
And let Your wrathful anger take hold of them.

69:title [a]Hebrew *Shoshannim*

25 Let their dwelling place be desolate;
Let no one live in their tents.
26 For they persecute the *ones* You have struck,
And talk of the grief of those You have wounded.
27 Add iniquity to their iniquity,
And let them not come into Your righteousness.
28 Let them be blotted out of the book of the living,
And not be written with the righteous.

29 But I *am* poor and sorrowful;
Let Your salvation, O God, set me up on high.
30 I will praise the name of God with a song,
And will magnify Him with thanksgiving.
31 *This* also shall please the LORD better than an ox *or* bull,
Which has horns and hooves.
32 The humble shall see *this and* be glad;
And you who seek God, your hearts shall live.
33 For the LORD hears the poor,
And does not despise His prisoners.

34 Let heaven and earth praise Him,
The seas and everything that moves in them.
35 For God will save Zion
And build the cities of Judah,
That they may dwell there and possess it.
36 Also, the descendants of His servants shall inherit it,
And those who love His name shall dwell in it.

PSALM 70

Prayer for Relief from Adversaries

To the Chief Musician. A Psalm *of David. To bring to remembrance.*

Make haste, O God, to deliver me!
Make haste to help me, O LORD!

2 Let them be ashamed and confounded
Who seek my life;
Let them be turned back[a] and confused
Who desire my hurt.
3 Let them be turned back because of their shame,
Who say, "Aha, aha!"

70:2 [a]Following Masoretic Text, Septuagint, Targum, and Vulgate; some Hebrew manuscripts and Syriac read *be appalled* (compare 40:15).

4 Let all those who seek You rejoice and be glad in You;
And let those who love Your salvation say continually,
"Let God be magnified!"

5 But I *am* poor and needy;
Make haste to me, O God!
You *are* my help and my deliverer;
O LORD, do not delay.

PSALM 71

God the Rock of Salvation

In You, O LORD, I put my trust;
Let me never be put to shame.
2 Deliver me in Your righteousness, and cause me to escape;
Incline Your ear to me, and save me.
3 Be my strong refuge,
To which I may resort continually;
You have given the commandment to save me,
For You *are* my rock and my fortress.

4 Deliver me, O my God, out of the hand of the wicked,
Out of the hand of the unrighteous and cruel man.
5 For You are my hope, O Lord GOD;
You are my trust from my youth.
6 By You I have been upheld from birth;
You are He who took me out of my mother's womb.
My praise *shall be* continually of You.

7 I have become as a wonder to many,
But You *are* my strong refuge.
8 Let my mouth be filled *with* Your praise
And with Your glory all the day.

9 Do not cast me off in the time of old age;
Do not forsake me when my strength fails.
10 For my enemies speak against me;
And those who lie in wait for my life take counsel together,
11 Saying, "God has forsaken him;
Pursue and take him, for *there is* none to deliver *him.*"

12 O God, do not be far from me;
O my God, make haste to help me!
13 Let them be confounded *and* consumed
Who are adversaries of my life;
Let them be covered *with* reproach and dishonor
Who seek my hurt.

14 But I will hope continually,
And will praise You yet more and more.
15 My mouth shall tell of Your righteousness
And Your salvation all the day,
For I do not know *their* limits.
16 I will go in the strength of the Lord GOD;
I will make mention of Your righteousness,
of Yours only.

17 O God, You have taught me from my
youth;
And to this *day* I declare Your wondrous
works.
18 Now also when *I am* old and grayheaded,
O God, do not forsake me,
Until I declare Your strength to *this*
generation,
Your power to everyone *who* is to come.

19 Also Your righteousness, O God, *is* very
high,
You who have done great things;
O God, who *is* like You?
20 *You,* who have shown me great and severe
troubles,
Shall revive me again,
And bring me up again from the depths
of the earth.
21 You shall increase my greatness,
And comfort me on every side.

22 Also with the lute I will praise You—
And Your faithfulness, O my God!
To You I will sing with the harp,
O Holy One of Israel.
23 My lips shall greatly rejoice when I sing
to You,
And my soul, which You have redeemed.
24 My tongue also shall talk of Your
righteousness all the day long;
For they are confounded,
For they are brought to shame
Who seek my hurt.

TRANSITION

David's Laments (Books III–V)

The end of Book II (Ps. 42—72) of the psalms is clearly indicated by Ps. 72:20, "The prayers of David the son of Jesse are ended." At one time this verse possibly marked the end of a collection of David's psalms, and most psalms associated with David do appear in Books I and II. In the last three books of the psalms (Books III–V), only a few Davidic laments are found. One additional lament, Ps. 102, presents the prayer of an unknown suffering saint.

• **Psalms 86; 102; 109; 139—141; 143**

PSALM 86

Prayer for Mercy, with Meditation on the Excellencies of the LORD

A Prayer of David.

Bow down Your ear, O LORD, hear me;
For I *am* poor and needy.
2 Preserve my life, for I *am* holy;
You are my God;
Save Your servant who trusts in You!
3 Be merciful to me, O Lord,
For I cry to You all day long.
4 Rejoice the soul of Your servant,
For to You, O Lord, I lift up my soul.
5 For You, Lord, *are* good, and ready
to forgive,
And abundant in mercy to all those
who call upon You.

6 Give ear, O LORD, to my prayer;
And attend to the voice of my
supplications.
7 In the day of my trouble I will
call upon You,
For You will answer me.

8 Among the gods *there is* none like You,
O Lord;
Nor *are there any works* like Your works.
9 All nations whom You have made
Shall come and worship before You, O Lord,
And shall glorify Your name.
10 For You *are* great, and do wondrous things;
You alone *are* God.

11 Teach me Your way, O LORD;
I will walk in Your truth;
Unite my heart to fear Your name.
12 I will praise You, O Lord my God, with all
my heart,
And I will glorify Your name forevermore.
13 For great *is* Your mercy toward me,
And You have delivered my soul from the
depths of Sheol.

14 O God, the proud have risen against me,
And a mob of violent *men* have sought
my life,
And have not set You before them.
15 But You, O Lord, *are* a God full of
compassion, and gracious,
Longsuffering and abundant in mercy
and truth.

16 Oh, turn to me, and have mercy on me!
Give Your strength to Your servant,
And save the son of Your maidservant.

17 Show me a sign for good,
That those who hate me may see *it* and be ashamed,
Because You, LORD, have helped me and comforted me.

PSALM 102

The LORD's Eternal Love

A Prayer of the afflicted, when he is overwhelmed and pours out his complaint before the LORD.

Hear my prayer, O LORD,
And let my cry come to You.
2 Do not hide Your face from me in the day of my trouble;
Incline Your ear to me;
In the day that I call, answer me speedily.

3 For my days are consumed like smoke,
And my bones are burned like a hearth.
4 My heart is stricken and withered like grass,
So that I forget to eat my bread.
5 Because of the sound of my groaning
My bones cling to my skin.
6 I am like a pelican of the wilderness;
I am like an owl of the desert.
7 I lie awake,
And am like a sparrow alone on the housetop.

8 My enemies reproach me all day long;
Those who deride me swear an oath against me.
9 For I have eaten ashes like bread,
And mingled my drink with weeping,
10 Because of Your indignation and Your wrath;
For You have lifted me up and cast me away.
11 My days *are* like a shadow that lengthens,
And I wither away like grass.

12 But You, O LORD, shall endure forever,
And the remembrance of Your name to all generations.
13 You will arise *and* have mercy on Zion;
For the time to favor her,
Yes, the set time, has come.
14 For Your servants take pleasure in her stones,
And show favor to her dust.
15 So the nations shall fear the name of the LORD,
And all the kings of the earth Your glory.
16 For the LORD shall build up Zion;
He shall appear in His glory.
17 He shall regard the prayer of the destitute,
And shall not despise their prayer.

18 This will be written for the generation to come,
That a people yet to be created may praise the LORD.
19 For He looked down from the height of His sanctuary;
From heaven the LORD viewed the earth,
20 To hear the groaning of the prisoner,
To release those appointed to death,
21 To declare the name of the LORD in Zion,
And His praise in Jerusalem,
22 When the peoples are gathered together,
And the kingdoms, to serve the LORD.

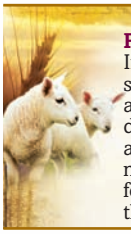
23 He weakened my strength in the way;
He shortened my days.
24 I said, "O my God,
Do not take me away in the midst of my days;
Your years *are* throughout all generations.
25 Of old You laid the foundation of the earth,
And the heavens *are* the work of Your hands.
26 They will perish, but You will endure;
Yes, they will all grow old like a garment;
Like a cloak You will change them,
And they will be changed.
27 But You *are* the same,
And Your years will have no end.
28 The children of Your servants will continue,
And their descendants will be established before You."

PSALM 109

Plea for Judgment of False Accusers

To the Chief Musician. A Psalm of David.

Do not keep silent,
O God of my praise!
2 For the mouth of the wicked and the mouth of the deceitful
Have opened against me;
They have spoken against me with a lying tongue.



Plants & Animals
In the ancient Near East solitude was considered dangerous and unpleasant, not as a welcome retreat from a busy life. The desert was a place of hunger (Ps. 107:4, 5), and the cries of the birds there (Ps. 102:6) made the atmosphere eerie. Security was found in being surrounded with the life of the town and city.

3 They have also surrounded me with words of hatred,
And fought against me without a cause.
4 In return for my love they are my accusers,
But I *give myself to* prayer.
5 Thus they have rewarded me evil for good,
And hatred for my love.

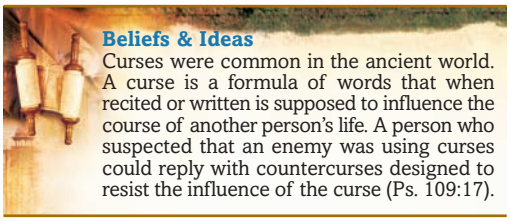
6 Set a wicked man over him,
And let an accuser[a] stand at his right hand.
7 When he is judged, let him be found guilty,
And let his prayer become sin.
8 Let his days be few,
And let another take his office.
9 Let his children be fatherless,
And his wife a widow.
10 Let his children continually be vagabonds, and beg;
Let them seek *their bread*[a] also from their desolate places.
11 Let the creditor seize all that he has,
And let strangers plunder his labor.
12 Let there be none to extend mercy to him,
Nor let there be any to favor his fatherless children.
13 Let his posterity be cut off,
And in the generation following let their name be blotted out.

14 Let the iniquity of his fathers be remembered before the LORD,
And let not the sin of his mother be blotted out.
15 Let them be continually before the LORD,
That He may cut off the memory of them from the earth;
16 Because he did not remember to show mercy,
But persecuted the poor and needy man,
That he might even slay the broken in heart.
17 As he loved cursing, so let it come to him;
As he did not delight in blessing, so let it be far from him.
18 As he clothed himself with cursing as with his garment,
So let it enter his body like water,
And like oil into his bones.
19 Let it be to him like the garment which covers him,
And for a belt with which he girds himself continually.
20 *Let* this *be* the LORD's reward to my accusers,
And to those who speak evil against my person.

21 But You, O GOD the Lord,
Deal with me for Your name's sake;
Because Your mercy *is* good, deliver me.
22 For I *am* poor and needy,
And my heart is wounded within me.
23 I am gone like a shadow when it lengthens;
I am shaken off like a locust.
24 My knees are weak through fasting,
And my flesh is feeble from lack of fatness.
25 I also have become a reproach to them;
When they look at me, they shake their heads.

26 Help me, O LORD my God!
Oh, save me according to Your mercy,
27 That they may know that this *is* Your hand—
That You, LORD, have done it!
28 Let them curse, but You bless;
When they arise, let them be ashamed,
But let Your servant rejoice.
29 Let my accusers be clothed with shame,
And let them cover themselves with their own disgrace as with a mantle.

30 I will greatly praise the LORD with my mouth;
Yes, I will praise Him among the multitude.
31 For He shall stand at the right hand of the poor,
To save *him* from those who condemn him.



Beliefs & Ideas

Curses were common in the ancient world. A curse is a formula of words that when recited or written is supposed to influence the course of another person's life. A person who suspected that an enemy was using curses could reply with countercurses designed to resist the influence of the curse (Ps. 109:17).

PSALM 139

God's Perfect Knowledge of Man

For the Chief Musician. A Psalm of David.

O LORD, You have searched me and known *me.*
2 You know my sitting down and my rising up;
You understand my thought afar off.
3 You comprehend my path and my lying down,
And are acquainted with all my ways.
4 For *there is* not a word on my tongue,
But behold, O LORD, You know it altogether.
5 You have hedged me behind and before,
And laid Your hand upon me.

109:6 [a]Hebrew *satan* 109:10 [a]Following Masoretic Text and Targum; Septuagint and Vulgate read *be cast out.*

6 *Such* knowledge *is* too wonderful for me;
It is high, I cannot *attain* it.

7 Where can I go from Your Spirit?
Or where can I flee from Your presence?
8 If I ascend into heaven, You *are* there;
If I make my bed in hell, behold, You *are there.*
9 *If* I take the wings of the morning,
And dwell in the uttermost parts of the sea,
10 Even there Your hand shall lead me,
And Your right hand shall hold me.
11 If I say, "Surely the darkness shall fall[a] on me,"
Even the night shall be light about me;
12 Indeed, the darkness shall not hide from You,
But the night shines as the day;
The darkness and the light *are* both alike *to You.*

13 For You formed my inward parts;
You covered me in my mother's womb.
14 I will praise You, for I am fearfully *and* wonderfully made;[a]
Marvelous are Your works,
And *that* my soul knows very well.
15 My frame was not hidden from You,
When I was made in secret,
And skillfully wrought in the lowest parts of the earth.
16 Your eyes saw my substance, being yet unformed.
And in Your book they all were written,
The days fashioned for me,
When *as yet there were* none of them.

17 How precious also are Your thoughts to me, O God!
How great is the sum of them!
18 *If* I should count them, they would be more in number than the sand;
When I awake, I am still with You.

19 Oh, that You would slay the wicked, O God!
Depart from me, therefore, you bloodthirsty men.
20 For they speak against You wickedly;
Your enemies take *Your name* in vain.[a]
21 Do I not hate them, O LORD, who hate You?
And do I not loathe those who rise up against You?
22 I hate them with perfect hatred;
I count them my enemies.
23 Search me, O God, and know my heart;
Try me, and know my anxieties;
24 And see if *there is any* wicked way in me,
And lead me in the way everlasting.

139:11 [a]Vulgate and Symmachus read *cover.*
139:14 [a]Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *You are fearfully wonderful.*
139:20 [a]Septuagint and Vulgate read *They take Your cities in vain.*

PSALM 140

Prayer for Deliverance from Evil Men

To the Chief Musician. A Psalm of David.

Deliver me, O LORD, from evil men;
Preserve me from violent men,
2 Who plan evil things in *their* hearts;
They continually gather together *for* war.
3 They sharpen their tongues like a serpent;
The poison of asps *is* under their lips.
Selah

4 Keep me, O LORD, from the hands of the wicked;
Preserve me from violent men,
Who have purposed to make my steps stumble.
5 The proud have hidden a snare for me, and cords;
They have spread a net by the wayside;
They have set traps for me. Selah

6 I said to the LORD: "You *are* my God;
Hear the voice of my supplications, O LORD.
7 O GOD the Lord, the strength of my salvation,
You have covered my head in the day of battle.
8 Do not grant, O LORD, the desires of the wicked;
Do not further his *wicked* scheme,
Lest they be exalted. Selah

9 "*As for* the head of those who surround me,
Let the evil of their lips cover them;
10 Let burning coals fall upon them;
Let them be cast into the fire,
Into deep pits, that they rise not up again.
11 Let not a slanderer be established in the earth;
Let evil hunt the violent man to overthrow *him.*"

12 I know that the LORD will maintain
The cause of the afflicted,
And justice for the poor.
13 Surely the righteous shall give thanks to Your name;
The upright shall dwell in Your presence.

PSALM 141

Prayer for Safekeeping from Wickedness

A Psalm of David.

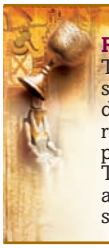
LORD, I cry out to You;
Make haste to me!
Give ear to my voice when I cry out to You.
2 Let my prayer be set before You *as* incense,
The lifting up of my hands *as* the evening sacrifice.

3 Set a guard, O LORD, over my mouth;
Keep watch over the door of my lips.
4 Do not incline my heart to any evil thing,
To practice wicked works
With men who work iniquity;
And do not let me eat of their delicacies.

5 Let the righteous strike me;
It shall be a kindness.
And let him rebuke me;
It shall be as excellent oil;
Let my head not refuse it.

For still my prayer *is* against the deeds of the wicked.
6 Their judges are overthrown by the sides of the cliff,
And they hear my words, for they are sweet.
7 Our bones are scattered at the mouth of the grave,
As when one plows and breaks up the earth.

8 But my eyes *are* upon You, O GOD the Lord;
In You I take refuge;
Do not leave my soul destitute.
9 Keep me from the snares they have laid for me,
And from the traps of the workers of iniquity.
10 Let the wicked fall into their own nets,
While I escape safely.



Religion & Worship
The Bible describes more than one posture suitable for praying. The most basic is to fall down or bow before the Creator. The hands reach out to God when begging, in giving praise, and possibly in greeting (Ps. 141:2). The raised hands may also be a sign of amazement and reverence for the awesomeness of God.

PSALM 143

An Earnest Appeal for Guidance and Deliverance

A Psalm of David.

Hear my prayer, O LORD,
Give ear to my supplications!
In Your faithfulness answer me,
And in Your righteousness.
2 Do not enter into judgment with Your servant,
For in Your sight no one living is righteous.

3 For the enemy has persecuted my soul;
He has crushed my life to the ground;
He has made me dwell in darkness,
Like those who have long been dead.
4 Therefore my spirit is overwhelmed within me;
My heart within me is distressed.

5 I remember the days of old;
I meditate on all Your works;
I muse on the work of Your hands.
6 I spread out my hands to You;
My soul *longs* for You like a thirsty land.
Selah

7 Answer me speedily, O LORD;
My spirit fails!
Do not hide Your face from me,
Lest I be like those who go down into the pit.
8 Cause me to hear Your lovingkindness in the morning,
For in You do I trust;
Cause me to know the way in which I should walk,
For I lift up my soul to You.

9 Deliver me, O LORD, from my enemies;
In You I take shelter.[a]
10 Teach me to do Your will,
For You *are* my God;
Your Spirit *is* good.
Lead me in the land of uprightness.

11 Revive me, O LORD, for Your name's sake!
For Your righteousness' sake bring my soul out of trouble.
12 In Your mercy cut off my enemies,
And destroy all those who afflict my soul;
For I *am* Your servant.

143:9 [a]Septuagint and Vulgate read *To You I flee.*

TRANSITION

The Prosperity of the Wicked

One psalm associated with David is neither a hymn nor a lament, but rather a wisdom psalm (see "Wisdom Psalms" at Ps. 1). The collection of wise sayings in Ps. 37 is often compared to the Book of Proverbs. Its basic theme is to commend trust in God for everyday living in the face of wickedness and temptation. Despite temporary prosperity, the wicked must ultimately fail.

• **Psalm 37**

PSALM 37

The Heritage of the Righteous and the Calamity of the Wicked

A Psalm of David.

Do not fret because of evildoers,
Nor be envious of the workers of iniquity.
2 For they shall soon be cut down like the grass,
And wither as the green herb.

3 Trust in the LORD, and do good;
Dwell in the land, and feed on His faithfulness.
4 Delight yourself also in the LORD,
And He shall give you the desires of your heart.

5 Commit your way to the LORD,
Trust also in Him,
And He shall bring *it* to pass.
6 He shall bring forth your righteousness as the light,
And your justice as the noonday.

7 Rest in the LORD, and wait patiently for Him;
Do not fret because of him who prospers in his way,
Because of the man who brings wicked schemes to pass.
8 Cease from anger, and forsake wrath;
Do not fret—*it* only *causes* harm.

9 For evildoers shall be cut off;
But those who wait on the LORD,
They shall inherit the earth.
10 For yet a little while and the wicked *shall be* no *more;*
Indeed, you will look carefully for his place,
But it *shall be* no *more.*
11 But the meek shall inherit the earth,
And shall delight themselves in the abundance of peace.

12 The wicked plots against the just,
And gnashes at him with his teeth.
13 The Lord laughs at him,
For He sees that his day is coming.
14 The wicked have drawn the sword
And have bent their bow,
To cast down the poor and needy,
To slay those who are of upright conduct.
15 Their sword shall enter their own heart,
And their bows shall be broken.

16 A little that a righteous man has
Is better than the riches of many wicked.
17 For the arms of the wicked shall be broken,
But the LORD upholds the righteous.

18 The LORD knows the days of the upright,
And their inheritance shall be forever.
19 They shall not be ashamed in the evil time,
And in the days of famine they shall be satisfied.
20 But the wicked shall perish;
And the enemies of the LORD,
Like the splendor of the meadows, shall vanish.
Into smoke they shall vanish away.

21 The wicked borrows and does not repay,
But the righteous shows mercy and gives.
22 For *those* blessed by Him shall inherit the earth,
But *those* cursed by Him shall be cut off.

23 The steps of a *good* man are ordered by the LORD,
And He delights in his way.
24 Though he fall, he shall not be utterly cast down;
For the LORD upholds *him with* His hand.

25 I have been young, and *now* am old;
Yet I have not seen the righteous forsaken,
Nor his descendants begging bread.
26 *He is* ever merciful, and lends;
And his descendants *are* blessed.

27 Depart from evil, and do good;
And dwell forevermore.

Daily Life & Customs

In village life a person's affairs are more visible than in modern cities. In the Bible, righteous persons are considered responsible to support their society according to their means. Their acts of generosity are not occasional, special displays, but part of the household budget. Although outsiders might not see it, the reputation of a generous person would be common knowledge, as visible as the light of day at noon (Ps. 37:6).

28 For the LORD loves justice,
And does not forsake His saints;
They are preserved forever,
But the descendants of the wicked
shall be cut off.
29 The righteous shall inherit the land,
And dwell in it forever.

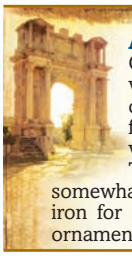
30 The mouth of the righteous speaks
wisdom,
And his tongue talks of justice.
31 The law of his God *is* in his heart;
None of his steps shall slide.

32 The wicked watches the righteous,
And seeks to slay him.
33 The LORD will not leave him in his hand,
Nor condemn him when he is judged.

34 Wait on the LORD,
And keep His way,
And He shall exalt you to inherit
the land;
When the wicked are cut off, you
shall see *it.*
35 I have seen the wicked in great power,
And spreading himself like a native green
tree.
36 Yet he passed away,[a] and behold, he *was*
no *more;*
Indeed I sought him, but he could not be
found.

37 Mark the blameless *man,* and observe
the upright;
For the future of *that* man *is* peace.
38 But the transgressors shall be destroyed
together;
The future of the wicked shall be cut off.

39 But the salvation of the righteous *is* from
the LORD;
He is their strength in the time of trouble.
40 And the LORD shall help them and deliver
them;
He shall deliver them from the wicked,
And save them,
Because they trust in Him.



Architecture & Building
Gates were often made of wood fortified with many nails (1 Chr. 22:3). The doorway of the Parthenon in Athens was nearly 14 feet wide and 32 feet high, and the doors were made of wood plated with bronze. The doorway of Solomon's temple was somewhat smaller. Architects used bronze and iron for structural reinforcement as well as for ornamentation in building.

TRANSITION

Preparations for the Temple

In both 2 Sam. 24 and 1 Chr. 21, David took the census and was punished. The two accounts differ after that point, though. The Samuel account is immediately followed by the description of David's feeble last years (1 Kin. 1; 2), a pathetic end to a great life. The Chronicles account focuses on David's victories, and to the Chronicler, none of David's achievements is as great as his founding of the temple and his appointment of the priests who would serve there.

The superscription of Ps. 30 associates the psalm with "the dedication of the house of David." The Hebrew could also be translated as "the dedication of the house. Of David." Although it is not certain that the word "house" refers to the temple, the superscription may suggest that at some point Ps. 30 was associated with the temple.

- **1 Chronicles 22:1–19**
- **Psalm 30**

1 Chronicles 22:1–19

David Prepares to Build the Temple

22 :1 Then David said, "This *is* the house of
the LORD God, and this *is* the altar of
burnt offering for Israel." 2So David commanded
to gather the aliens who *were* in the land of Israel; and he appointed masons to cut hewn
stones to build the house of God. 3And David
prepared iron in abundance for the nails of the
doors of the gates and for the joints, and bronze
in abundance beyond measure, 4and cedar trees
in abundance; for the Sidonians and those from
Tyre brought much cedar wood to David.

5Now David said, "Solomon my son *is* young
and inexperienced, and the house to be built for
the LORD *must be* exceedingly magnificent, famous and glorious throughout all countries. I
will now make preparation for it." So David
made abundant preparations before his death.

6Then he called for his son Solomon, and
charged him to build a house for the LORD God of
Israel. 7And David said to Solomon: "My son, as
for me, it was in my mind to build a house to the
name of the LORD my God; 8but the word of the
LORD came to me, saying, 'You have shed much
blood and have made great wars; you shall not
build a house for My name, because you have
shed much blood on the earth in My sight. 9Behold, a son shall be born to you, who shall be a
man of rest; and I will give him rest from all his
enemies all around. His name shall be Solomon,[a]
for I will give peace and quietness to Israel in his

37:36 [a]Following Masoretic Text, Septuagint, and Targum; Syriac and Vulgate read *I passed by.* **1 Chr.** 22:9 [a]Literally *Peaceful*

days. 10He shall build a house for My name, and
he shall be My son, and I *will be* his Father; and I
will establish the throne of his kingdom over Is-
rael forever.' 11Now, my son, may the LORD be with
you; and may you prosper, and build the house of
the LORD your God, as He has said to you. 12Only
may the LORD give you wisdom and understand-
ing, and give you charge concerning Israel, that
you may keep the law of the LORD your God.
13Then you will prosper, if you take care to fulfill
the statutes and judgments with which the LORD
charged Moses concerning Israel. Be strong and
of good courage; do not fear nor be dismayed.
14Indeed I have taken much trouble to prepare for
the house of the LORD one hundred thousand tal-
ents of gold and one million talents of silver, and
bronze and iron beyond measure, for it is so
abundant. I have prepared timber and stone also,
and you may add to them. 15Moreover *there are*
workmen with you in abundance: woodsmen and
stonecutters, and all types of skillful men for
every kind of work. 16Of gold and silver and
bronze and iron *there is* no limit. Arise and begin
working, and the LORD be with you."

17David also commanded all the leaders of
Israel to help Solomon his son, *saying,* 18"*Is* not
the LORD your God with you? And has He *not*
given you rest on every side? For He has given
the inhabitants of the land into my hand, and the
land is subdued before the LORD and before His
people. 19Now set your heart and your soul to
seek the LORD your God. Therefore arise and
build the sanctuary of the LORD God, to bring the
ark of the covenant of the LORD and the holy ar-
ticles of God into the house that is to be built for
the name of the LORD."

PSALM 30

The Blessedness of Answered Prayer

A Psalm. A Song at the dedication
of the house of David.

I will extol You, O LORD, for You have lifted
me up,
And have not let my foes rejoice over me.
2 O LORD my God, I cried out to You,
And You healed me.
3 O LORD, You brought my soul up from
the grave;
You have kept me alive, that I should
not go down to the pit.[a]

4 Sing praise to the LORD, you saints of His,
And give thanks at the remembrance of His
holy name.[a]
5 For His anger *is but for* a moment,
His favor *is for* life;
Weeping may endure for a night,
But joy *comes* in the morning.

6 Now in my prosperity I said,
"I shall never be moved."
7 LORD, by Your favor You have made my
mountain stand strong;
You hid Your face, *and* I was troubled.

8 I cried out to You, O LORD;
And to the LORD I made supplication:
9 "What profit *is there* in my blood,
When I go down to the pit?
Will the dust praise You?
Will it declare Your truth?
10 Hear, O LORD, and have mercy on me;
LORD, be my helper!"

11 You have turned for me my mourning into
dancing;
You have put off my sackcloth and clothed
me with gladness,
12 To the end that *my* glory may sing praise
to You and not be silent.
O LORD my God, I will give thanks to You
forever.

30:3 [a]Following Qere and Targum; Kethib, Septuagint, Syriac, and Vulgate read *from those who descend to the pit.* 30:4 [a]Or *His holiness*

TRANSITION

Divisions of the Temple Personnel

In the Chronicler's emphasis upon temple affairs, other matters get pushed aside. For instance, all the complicated court intrigues that led up to Solomon's coronation in 1 Kings are replaced in the priestly account with a single sentence (1 Chr. 23:1). Then the Chronicler returns to his temple theme.

The organization of the temple arranged the personnel into family groups. The Levites (ch. 23), priests (ch. 24), musicians (ch. 25), and gatekeepers (ch. 26) are listed by divisions. Although these lists are frustrating to modern readers, such details of organization were not trivial to the Chronicler.

• **1 Chronicles 23:1—26:19**

1 Chronicles

The Divisions of the Levites

23 **:1** So when David was old and full of
days, he made his son Solomon king over
Israel.

2And he gathered together all the leaders of
Israel, with the priests and the Levites. 3Now the
Levites were numbered from the age of thirty
years and above; and the number of individual

males was thirty-eight thousand. 4Of these,
twenty-four thousand *were* to look after the work
of the house of the LORD, six thousand *were* offi-
cers and judges, 5four thousand *were* gatekeep-
ers, and four thousand praised the LORD with
musical instruments, "which I made," *said David,*
"for giving praise."

6Also David separated them into divisions
among the sons of Levi: Gershon, Kohath, and
Merari.

7Of the Gershonites: Laadan[a] and Shimei.
8The sons of Laadan: the first Jehiel, then Zetham
and Joel—three *in all.* 9The sons of Shimei:
Shelomith, Haziel, and Haran—three *in all.* These
were the heads of the fathers' *houses* of Laadan.
10And the sons of Shimei: Jahath, Zina,[a] Jeush,
and Beriah. These *were* the four sons of Shimei.
11Jahath was the first and Zizah the second. But
Jeush and Beriah did not have many sons; there-
fore they were assigned as one father's house.

12The sons of Kohath: Amram, Izhar, He-
bron, and Uzziel—four *in all.* 13The sons of Am-
ram: Aaron and Moses; and Aaron was set apart,
he and his sons forever, that he should sanctify
the most holy things, to burn incense before the
LORD, to minister to Him, and to give the blessing
in His name forever. 14Now the sons of Moses the
man of God were reckoned to the tribe of Levi.
15The sons of Moses *were* Gershon[a] and Eliezer.
16Of the sons of Gershon, Shebuel[a] *was* the first.
17Of the descendants of Eliezer, Rehabiah was
the first. And Eliezer had no other sons, but the
sons of Rehabiah were very many. 18Of the sons
of Izhar, Shelomith *was* the first. 19Of the sons of
Hebron, Jeriah *was* the first, Amariah the second,
Jahaziel the third, and Jekameam the fourth. 20Of
the sons of Uzziel, Michah *was* the first and
Jesshiah the second.

21The sons of Merari *were* Mahli and Mushi.
The sons of Mahli *were* Eleazar and Kish. 22And
Eleazar died, and had no sons, but only daugh-
ters; and their brethren, the sons of Kish, took
them *as wives.* 23The sons of Mushi *were* Mahli,
Eder, and Jeremoth—three *in all.*

24These *were* the sons of Levi by their fa-
thers' houses—the heads of the fathers' *houses*
as they were counted individually by the number
of their names, who did the work for the service
of the house of the LORD, from the age of twenty
years and above.

25For David said, "The LORD God of Israel
has given rest to His people, that they may dwell
in Jerusalem forever"; 26and also to the Levites,
"They shall no longer carry the tabernacle, or
any of the articles for its service." 27For by the
last words of David the Levites *were* numbered
from twenty years old and above; 28because their
duty *was* to help the sons of Aaron in the service
of the house of the LORD, in the courts and in the
chambers, in the purifying of all holy things and
the work of the service of the house of God,
29both with the showbread and the fine flour for
the grain offering, with the unleavened cakes and
what is baked in the pan, with what is mixed and
with all kinds of measures and sizes; 30to stand
every morning to thank and praise the LORD, and
likewise at evening; 31and at every presentation
of a burnt offering to the LORD on the Sabbaths
and on the New Moons and on the set feasts, by
number according to the ordinance governing
them, regularly before the LORD; 32and that they
should attend to the needs of the tabernacle of
meeting, the needs of the holy *place,* and the
needs of the sons of Aaron their brethren in the
work of the house of the LORD.

The Divisions of the Priests

24 1Now *these are* the divisions of the sons of
Aaron. The sons of Aaron *were* Nadab,
Abihu, Eleazar, and Ithamar. 2And Nadab and
Abihu died before their father, and had no chil-
dren; therefore Eleazar and Ithamar ministered
as priests. 3Then David with Zadok of the sons
of Eleazar, and Ahimelech of the sons of
Ithamar, divided them according to the schedule
of their service.

4There were more leaders found of the sons
of Eleazar than of the sons of Ithamar, and *thus*
they were divided. Among the sons of Eleazar
were sixteen heads of *their* fathers' houses, and
eight heads of their fathers' houses among the
sons of Ithamar. 5Thus they were divided by lot,
one group as another, for there were officials of
the sanctuary and officials *of the house* of God,
from the sons of Eleazar and from the sons of
Ithamar. 6And the scribe, Shemaiah the son of
Nethanel, *one of* the Levites, wrote them down
before the king, the leaders, Zadok the priest,
Ahimelech the son of Abiathar, and the heads of
the fathers' *houses* of the priests and Levites, one

TIME CAPSULE	 1000 B.C.
1000	Example of steel hardened by quenching, from Cyprus
1000	Growth of coastal trade under Phoenicians
1000	Hebrew and Greek alphabets develop from Phoenician
1000	Nubia becomes an independent state
1000	Semitic peoples migrate from Arabia to Ethiopia

23:7 [a]Spelled *Libni* in Exodus 6:17 23:10 [a]Septuagint and Vulgate read *Zizah* (compare verse 11). 23:15 [a]Hebrew *Gershom* (compare 6:16) 23:16 [a]Spelled *Shubael* in 24:20

Prophets Between God and Humanity (1 Chr. 25:5)

Prophets were common in the ancient Near East. In most royal courts, they were specialists whose occupation was to act as a mediator between God (or the gods) and the human world. These prophets were understood to have been seized by the divinities who used them to convey their very words to the human listeners. Kings employed court prophets in order to be informed of the divine will any time it was deemed necessary. Some of these professional prophets were not trustworthy, since they might claim as divine word whatever would advance their own positions in court.

A historical note in the Book of 1 Samuel indicates that the prophet had earlier been known as a "seer" (1 Sam. 9:9). The term "seer" refers to the experience of the prophet being allowed to see the deliberations of the divine council and to relate the decisions made there in accurate detail. Thus one who was called a "seer," a term related to the prophet's vision, came to be called a prophet, a term related to the public proclamation of the message.

In David's court Heman is described as "the king's seer" (1 Chr. 25:5). This Heman was also one of David's temple musicians (1 Chr. 16:42). Possibly a group of cultic prophets became part of the temple musical guild, and so David appointed this group to "prophesy with harps, stringed instruments, and cymbals" (25:1).

father's house taken for Eleazar and *one* for Ithamar.

7Now the first lot fell to Jehoiarib, the second to Jedaiah, 8the third to Harim, the fourth to Seorim, 9the fifth to Malchijah, the sixth to Mijamin, 10the seventh to Hakkoz, the eighth to Abijah, 11the ninth to Jeshua, the tenth to Shecaniah, 12the eleventh to Eliashib, the twelfth to Jakim, 13the thirteenth to Huppah, the fourteenth to Jeshebeab, 14the fifteenth to Bilgah, the sixteenth to Immer, 15the seventeenth to Hezir, the eighteenth to Happizzez,[a] 16the nineteenth to Pethahiah, the twentieth to Jehezekel,[a] 17the twenty-first to Jachin, the twenty-second to Gamul, 18the twenty-third to Delaiah, the twenty-fourth to Maaziah.

19This *was* the schedule of their service for coming into the house of the LORD according to their ordinance by the hand of Aaron their father, as the LORD God of Israel had commanded him.

Other Levites

20And the rest of the sons of Levi: of the sons of Amram, Shubael;[a] of the sons of Shubael, Jehdeiah. 21Concerning Rehabiah, of the sons of Rehabiah, the first *was* Isshiah. 22Of the Izharites, Shelomoth;[a] of the sons of Shelomoth, Jahath. 23Of the sons *of* Hebron,[a] Jeriah *was the first,*[b] Amariah the second, Jahaziel the third, *and* Jekameam the fourth. 24*Of* the sons of Uzziel, Michah; of the sons of Michah, Shamir. 25The brother of Michah, Isshiah; of the sons of Isshiah, Zechariah. 26The sons of Merari *were* Mahli and Mushi; the son of Jaaziah, Beno. 27The sons of Merari by Jaaziah *were* Beno, Shoham, Zaccur, and Ibri. 28Of Mahli: Eleazar, who had no sons. 29Of Kish: the son of Kish, Jerahmeel.

30Also the sons of Mushi *were* Mahli, Eder, and Jerimoth. These *were* the sons of the Levites according to their fathers' houses.

31These also cast lots just as their brothers the sons of Aaron did, in the presence of King David, Zadok, Ahimelech, and the heads of the fathers' *houses* of the priests and Levites. The chief fathers *did* just as their younger brethren.

The Musicians

25 1Moreover David and the captains of the army separated for the service *some* of the sons of Asaph, of Heman, and of Jeduthun, who *should* prophesy with harps, stringed instruments, and cymbals. And the number of the skilled men performing their service was: 2Of the sons of Asaph: Zaccur, Joseph, Nethaniah, and Asharelah;[a] the sons of Asaph *were* under the direction of Asaph, who prophesied according to the order of the king. 3Of Jeduthun, the sons of Jeduthun: Gedaliah, Zeri,[a] Jeshaiah, Shimei, Hashabiah, and Mattithiah, six,[b] under the direction of their father Jeduthun, who prophesied with a harp to give thanks and to praise the LORD. 4Of Heman, the sons of Heman: Bukkiah, Mattaniah, Uzziel,[a] Shebuel,[b] Jerimoth,[c] Hananiah, Hanani, Eliathah, Giddalti, Romamti-Ezer, Joshbekashah, Mallothi, Hothir, *and* Mahazioth. 5All these *were* the sons of Heman the king's seer in the words of God, to exalt his horn.[a] For God gave Heman fourteen sons and three daughters.

6All these *were* under the direction of their father for the music *in* the house of the LORD, with cymbals, stringed instruments, and harps, for the service of the house of God. Asaph, Jeduthun, and Heman *were* under the authority of the king. 7So the number of them, with their brethren who were instructed in the songs of the

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24:15 [a]Septuagint and Vulgate read *Aphses.* 24:16 [a]Masoretic Text reads *Jehezkel.* 24:20 [a]Spelled *Shebuel* in 23:16 24:22 [a]Spelled *Shelomith* in 23:18 24:23 [a]Supplied from 23:19 (following some Hebrew manuscripts and Septuagint manuscripts) [b]Supplied from 23:19 (following some Hebrew manuscripts and Septuagint manuscripts) 25:2 [a]Spelled *Jesharelah* in verse 14 25:3 [a]Spelled *Jizri* in verse 11 [b]*Shimei,* appearing in one Hebrew and several Septuagint manuscripts, completes the total of six sons (compare verse 17). 25:4 [a]Spelled *Azarel* in verse 18 [b]Spelled *Shubael* in verse 20 [c]Spelled *Jeremoth* in verse 22 25:5 [a]That is, to increase his power or influence

LORD, all who were skillful, *was* two hundred and eighty-eight.

8And they cast lots for their duty, the small as well as the great, the teacher with the student.

9Now the first lot for Asaph came out for Joseph; the second for Gedaliah, him with his brethren and sons, twelve; 10the third for Zaccur, his sons and his brethren, twelve; 11the fourth for Jizri,[a] his sons and his brethren, twelve; 12the fifth for Nethaniah, his sons and his brethren, twelve; 13the sixth for Bukkiah, his sons and his brethren, twelve; 14the seventh for Jesharelah,[a] his sons and his brethren, twelve; 15the eighth for Jeshaiah, his sons and his brethren, twelve; 16the ninth for Mattaniah, his sons and his brethren, twelve; 17the tenth for Shimei, his sons and his brethren, twelve; 18the eleventh for Azarel,[a] his sons and his brethren, twelve; 19the twelfth for Hashabiah, his sons and his brethren, twelve; 20the thirteenth for Shubael,[a] his sons and his brethren, twelve; 21the fourteenth for Mattithiah, his sons and his brethren, twelve; 22the fifteenth for Jeremoth,[a] his sons and his brethren, twelve; 23the sixteenth for Hananiah, his sons and his brethren, twelve; 24the seventeenth for Joshbekashah, his sons and his brethren, twelve; 25the eighteenth for Hanani, his sons and his brethren, twelve; 26the nineteenth for Mallothi, his sons and his brethren, twelve; 27the twentieth for Eliathah, his sons and his brethren, twelve; 28the twenty-first for Hothir, his sons and his brethren, twelve; 29the twenty-second for Giddalti, his sons and his brethren, twelve; 30the twenty-third for Mahazioth, his sons and his brethren, twelve; 31the twenty-fourth for Romamti-Ezer, his sons and his brethren, twelve.

The Gatekeepers

26 1Concerning the divisions of the gatekeepers: of the Korahites, Meshelemiah the son of Kore, of the sons of Asaph. 2And the sons of Meshelemiah *were* Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth, 3Elam the fifth, Jehohanan the sixth, Eliehoenai the seventh.

4Moreover the sons of Obed-Edom *were* Shemaiah the firstborn, Jehozabad the second, Joah the third, Sacar the fourth, Nethanel the fifth, 5Ammiel the sixth, Issachar the seventh, Peulthai the eighth; for God blessed him.

6Also to Shemaiah his son were sons born who governed their fathers' houses, because they *were* men of great ability. 7The sons of Shemaiah *were* Othni, Rephael, Obed, and Elzabad, whose brothers Elihu and Semachiah *were* able men.

8All these *were* of the sons of Obed-Edom, they and their sons and their brethren, able men with strength for the work: sixty-two of Obed-Edom.

9And Meshelemiah had sons and brethren, eighteen able men.

10Also Hosah, of the children of Merari, had sons: Shimri the first (for *though* he was not the firstborn, his father made him the first), 11Hilkiah the second, Tebaliah the third, Zechariah the fourth; all the sons and brethren of Hosah *were* thirteen.

12Among these *were* the divisions of the gatekeepers, among the chief men, *having* duties just like their brethren, to serve in the house of the LORD. 13And they cast lots for each gate, the small as well as the great, according to their father's house. 14The lot for the East *Gate* fell to Shelemiah. Then they cast lots *for* his son Zechariah, a wise counselor, and his lot came out for the North Gate; 15to Obed-Edom the South Gate, and to his sons the storehouse.[a] 16To Shuppim and Hosah *the lot came out* for the West Gate, with the Shallecheth Gate on the ascending highway—watchman opposite watchman. 17On the east were *six* Levites, on the north four each day, on the south four each day, and for the storehouse[a] two by two. 18As for the Parbar[a] on the west, *there were* four on the highway *and* two at the Parbar. 19These were the divisions of the gatekeepers among the sons of Korah and among the sons of Merari.

25:11 [a]Spelled *Zeri* in verse 3 25:14 [a]Spelled *Asharelah* in verse 2 25:18 [a]Spelled *Uzziel* in verse 4 25:20 [a]Spelled *Shebuel* in verse 4 25:22 [a]Spelled *Jerimoth* in verse 4
26:15 [a]Hebrew *asuppim* 26:17 [a]Hebrew *asuppim*
26:18 [a]Probably a court or colonnade extending west of the temple

TRANSITION

The Sons of Korah

Among the lists of Levites in Chronicles, two groups receive particular attention. The first is the Levitical singers, led by Asaph, Heman, and Jeduthun (1 Chr. 25:1). The second is the gatekeepers. It is hard to be sure what duties were assigned these gatekeepers, but 1 Chr. 26:1 identifies them with the group called the "Korahites." The superscriptions of many psalms refer to this group, associating those psalms with "the sons of Korah."

The psalms "of the sons of Korah" (Ps. 42—49; 84; 85; 87), as well as two others (Ps. 15; 24), speak of the requirements for entry into the temple and thus seem appropriate for gatekeepers. Psalm 43, while it does not have a superscription, is clearly a continuation of Ps. 42, which is ascribed to the sons of Korah. Psalm 88 is associated with Heman the Ezrahite, as well as the sons of Korah (see "Psalms of the Musicians" at Ps. 96).

• **Psalms 15; 24; 42—49; 84; 85; 87**

PSALM 15

The Character of Those Who May Dwell with the LORD

A Psalm of David.

LORD, who may abide in Your tabernacle?
Who may dwell in Your holy hill?

2 He who walks uprightly,
And works righteousness,
And speaks the truth in his heart;
3 He *who* does not backbite with his tongue,
Nor does evil to his neighbor,
Nor does he take up a reproach against his friend;
4 In whose eyes a vile person is despised,
But he honors those who fear the LORD;
He *who* swears to his own hurt and does not change;
5 He *who* does not put out his money at usury,
Nor does he take a bribe against the innocent.

He who does these *things* shall never be moved.

PSALM 24

The King of Glory and His Kingdom

A Psalm of David.

The earth *is* the LORD's, and all its fullness,
The world and those who dwell therein.
2 For He has founded it upon the seas,
And established it upon the waters.

3 Who may ascend into the hill of the LORD?
Or who may stand in His holy place?
4 He who has clean hands and a pure heart,
Who has not lifted up his soul to an idol,
Nor sworn deceitfully.
5 He shall receive blessing from the LORD,
And righteousness from the God of his salvation.
6 This *is* Jacob, the generation of those who seek Him,
Who seek Your face. Selah

7 Lift up your heads, O you gates!
And be lifted up, you everlasting doors!
And the King of glory shall come in.
8 Who *is* this King of glory?
The LORD strong and mighty,
The LORD mighty in battle.
9 Lift up your heads, O you gates!
Lift up, you everlasting doors!
And the King of glory shall come in.
10 Who is this King of glory?
The LORD of hosts,
He *is* the King of glory. Selah

PSALM 42

Yearning for God in the Midst of Distresses

To the Chief Musician. A Contemplation[a] of the sons of Korah.

As the deer pants for the water brooks,
So pants my soul for You, O God.
2 My soul thirsts for God, for the living God.
When shall I come and appear before God?[a]
3 My tears have been my food day and night,
While they continually say to me,
"Where *is* your God?"

4 When I remember these *things,*
I pour out my soul within me.
For I used to go with the multitude;
I went with them to the house of God,
With the voice of joy and praise,
With a multitude that kept a pilgrim feast.

5 Why are you cast down, O my soul?
And *why* are you disquieted within me?
Hope in God, for I shall yet praise Him
For the help of His countenance.[a]

6 O my God,[a] my soul is cast down within me;
Therefore I will remember You from the land of the Jordan,
And from the heights of Hermon,
From the Hill Mizar.
7 Deep calls unto deep at the noise of Your waterfalls;
All Your waves and billows have gone over me.

Architecture & Building
To the psalmist, the "everlasting doors" (Ps. 24:7) were the gates of heaven. On earth they were represented by the gates of the temple. God enters the temple in order to take up His residence there in the inmost sanctuary. The moment of passage through a door was an occasion for ceremonies or rituals at every level, from the doorway of a cottage to the cordon of guards that protected access to a king.

42:title [a]Hebrew *Maschil* 42:2 [a]Following Masoretic Text and Vulgate; some Hebrew manuscripts, Septuagint, Syriac, and Targum read *I see the face of God.* 42:5 [a]Following Masoretic Text and Targum; a few Hebrew manuscripts, Septuagint, Syriac, and Vulgate read *The help of my countenance, my God.* 42:6 [a]Following Masoretic Text and Targum; a few Hebrew manuscripts, Septuagint, Syriac, and Vulgate put *my God* at the end of verse 5.

8 The LORD will command His
lovingkindness in the daytime,
And in the night His song *shall be* with me—
A prayer to the God of my life.

9 I will say to God my Rock,
"Why have You forgotten me?
Why do I go mourning because of the
oppression of the enemy?"
10 *As* with a breaking of my bones,
My enemies reproach me,
While they say to me all day long,
"Where *is* your God?"

11 Why are you cast down, O my soul?
And why are you disquieted within me?
Hope in God;
For I shall yet praise Him,
The help of my countenance and my God.

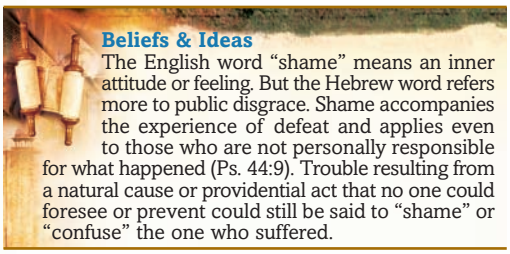
PSALM 43

Prayer to God in Time of Trouble

Vindicate me, O God,
And plead my cause against an ungodly
nation;
Oh, deliver me from the deceitful and
unjust man!
2 For You *are* the God of my strength;
Why do You cast me off?
Why do I go mourning because of the
oppression of the enemy?

3 Oh, send out Your light and Your truth!
Let them lead me;
Let them bring me to Your holy hill
And to Your tabernacle.
4 Then I will go to the altar of God,
To God my exceeding joy;
And on the harp I will praise You,
O God, my God.

5 Why are you cast down, O my soul?
And why are you disquieted within me?
Hope in God;
For I shall yet praise Him,
The help of my countenance and my God.



Beliefs & Ideas

The English word "shame" means an inner attitude or feeling. But the Hebrew word refers more to public disgrace. Shame accompanies the experience of defeat and applies even to those who are not personally responsible for what happened (Ps. 44:9). Trouble resulting from a natural cause or providential act that no one could foresee or prevent could still be said to "shame" or "confuse" the one who suffered.

PSALM 44

Redemption Remembered in Present Dishonor

To the Chief Musician. A Contemplation[a]
of the sons of Korah.

We have heard with our ears, O God,
Our fathers have told us,
The deeds You did in their days,
In days of old:
2 You drove out the nations with Your hand,
But them You planted;
You afflicted the peoples, and cast them
out.
3 For they did not gain possession of the
land by their own sword,
Nor did their own arm save them;
But it was Your right hand, Your arm,
and the light of Your countenance,
Because You favored them.

4 You are my King, O God;[a]
Command[b] victories for Jacob.
5 Through You we will push down our
enemies;
Through Your name we will trample those
who rise up against us.
6 For I will not trust in my bow,
Nor shall my sword save me.
7 But You have saved us from our enemies,
And have put to shame those who hated us.
8 In God we boast all day long,
And praise Your name forever. Selah

9 But You have cast *us* off and put us to
shame,
And You do not go out with our armies.
10 You make us turn back from the enemy,
And those who hate us have taken spoil
for themselves.
11 You have given us up like sheep *intended*
for food,
And have scattered us among the nations.
12 You sell Your people for *next to* nothing,
And are not enriched by selling them.

13 You make us a reproach to our neighbors,
A scorn and a derision to those all around
us.
14 You make us a byword among the nations,
A shaking of the head among the peoples.
15 My dishonor *is* continually before me,
And the shame of my face has covered me,

44:title [a]Hebrew *Maschil* 44:4 [a]Following Masoretic Text and Targum; Septuagint and Vulgate read *and my God*. [b]Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *Who commands*.

16 Because of the voice of him who
reproaches and reviles,
Because of the enemy and the avenger.

17 All this has come upon us;
But we have not forgotten You,
Nor have we dealt falsely with Your
covenant.
18 Our heart has not turned back,
Nor have our steps departed from Your way;
19 But You have severely broken us in the
place of jackals,
And covered us with the shadow of death.

20 If we had forgotten the name of our God,
Or stretched out our hands to a foreign god,
21 Would not God search this out?
For He knows the secrets of the heart.
22 Yet for Your sake we are killed all day long;
We are accounted as sheep for the
slaughter.

23 Awake! Why do You sleep, O Lord?
Arise! Do not cast *us* off forever.
24 Why do You hide Your face,
And forget our affliction and our oppression?
25 For our soul is bowed down to the dust;
Our body clings to the ground.
26 Arise for our help,
And redeem us for Your mercies' sake.

PSALM 45

The Glories of the Messiah and His Bride

To the Chief Musician. Set to "The Lilies."[a]
A Contemplation[b] *of the sons of Korah.*
A Song of Love.

My heart is overflowing with a good theme;
I recite my composition concerning the King;
My tongue *is* the pen of a ready writer.

2 You are fairer than the sons of men;
Grace is poured upon Your lips;
Therefore God has blessed You forever.
3 Gird Your sword upon *Your* thigh, O
Mighty One,
With Your glory and Your majesty.
4 And in Your majesty ride prosperously
because of truth, humility, *and*
righteousness;
And Your right hand shall teach You
awesome things.
5 Your arrows *are* sharp in the heart of the
King's enemies;
The peoples fall under You.

45:title [a]Hebrew *Shoshannim* [b]Hebrew *Maschil*

6 Your throne, O God, *is* forever and ever;
A scepter of righteousness *is* the scepter
of Your kingdom.
7 You love righteousness and hate
wickedness;
Therefore God, Your God, has anointed
You
With the oil of gladness more than Your
companions.
8 All Your garments are scented with
myrrh and aloes *and* cassia,
Out of the ivory palaces, by which they
have made You glad.
9 Kings' daughters *are* among Your
honorable women;
At Your right hand stands the queen in
gold from Ophir.

10 Listen, O daughter,
Consider and incline your ear;
Forget your own people also, and your
father's house;
11 So the King will greatly desire your
beauty;
Because He *is* your Lord, worship Him.
12 And the daughter of Tyre *will come*
with a gift;
The rich among the people will seek your
favor.

13 The royal daughter *is* all glorious within
the palace;
Her clothing *is* woven with gold.
14 She shall be brought to the King in robes
of many colors;
The virgins, her companions who follow
her, shall be brought to You.
15 With gladness and rejoicing they shall be
brought;
They shall enter the King's palace.

16 Instead of Your fathers shall be Your
sons,
Whom You shall make princes in all the
earth.
17 I will make Your name to be remembered
in all generations;
Therefore the people shall praise You
forever and ever.

Trade & Economics
Wealth and luxury is expressed in the Bible by means of the products available to the rich and powerful in ancient times. Such products included perfumes and ivory (Ps. 45:8). Ivory was difficult to obtain, usually being imported from foreign places. Perfumes were compounded using substances that came from as far away as the Himalaya mountains in India.

God Is in the Midst of His City (Ps. 46:4, 5)

Ancient people understood a relationship between their land and their deities. Gods owned territory and allotted it to human rulers. The residence of the god was the main temple in the capital of the land under the deity's control. This city of the god could only be transferred from one human ruler to another with the blessing of the god, or if the deity was defeated in heaven by another deity.

The people of Mesopotamia never doubted that their god Marduk controlled Babylon. Even when the city was overrun by the Elamites (c. 1157 B.C.) and later destroyed by the Assyrians (689 B.C.), the people believed that Marduk had declared this fate for his city because the population had breached its loyalty to its patron deity.

Just so, Jerusalem was God's capital in Judah. The people of Jerusalem commonly believed that as long as they obeyed God, God would save their city from any human invasion. This is what Isaiah proclaimed to the Assyrians (Is. 37:33–35) and what certain false prophets twisted into a belief that Jerusalem could not be conquered at all (Jer. 23:16, 17). The theology of the psalmist, however, is clear: if the people were righteous, God would not allow the city to be taken from them, no matter the size or power of the enemy attacking. The "city of God . . . shall not be moved" (Ps. 46:4, 5).

God was understood to dwell in a special way in the temple at Jerusalem. Since God is the only deity, there would never be a way to defeat Jerusalem unless God abandoned the temple and city. This central article of Judean theology was modified by a vision of the prophet Ezekiel: when God could no longer tolerate the evil of Jerusalem's population, He moved out of the city. It ceased to be God's city and was destroyed by mere humans with ease (Ezek. 10).

PSALM 46

God the Refuge of His People and Conqueror of the Nations

To the Chief Musician. A Psalm of the sons of Korah. A Song for Alamoth.

God *is* our refuge and strength,
A very present help in trouble.
2 Therefore we will not fear,
Even though the earth be removed,
And though the mountains be carried into the midst of the sea;
3 *Though* its waters roar *and* be troubled,
Though the mountains shake with its swelling. Selah

4 *There is* a river whose streams shall make glad the city of God,
The holy *place* of the tabernacle of the Most High.
5 God *is* in the midst of her, she shall not be moved;
God shall help her, just at the break of dawn.
6 The nations raged, the kingdoms were moved;
He uttered His voice, the earth melted.

7 The LORD of hosts *is* with us;
The God of Jacob *is* our refuge. Selah

8 Come, behold the works of the LORD,
Who has made desolations in the earth.
9 He makes wars cease to the end of the earth;
He breaks the bow and cuts the spear in two;
He burns the chariot in the fire.

10 Be still, and know that I *am* God;
I will be exalted among the nations,
I will be exalted in the earth!

11 The LORD of hosts *is* with us;
The God of Jacob *is* our refuge. Selah

PSALM 47

Praise to God, the Ruler of the Earth

To the Chief Musician. A Psalm of the sons of Korah.

Oh, clap your hands, all you peoples!
Shout to God with the voice of triumph!
2 For the LORD Most High *is* awesome;
He is a great King over all the earth.
3 He will subdue the peoples under us,
And the nations under our feet.
4 He will choose our inheritance for us,
The excellence of Jacob whom He loves. Selah

5 God has gone up with a shout,
The LORD with the sound of a trumpet.
6 Sing praises to God, sing praises!
Sing praises to our King, sing praises!
7 For God *is* the King of all the earth;
Sing praises with understanding.

8 God reigns over the nations;
God sits on His holy throne.
9 The princes of the people have gathered together,
The people of the God of Abraham.
For the shields of the earth *belong* to God;
He is greatly exalted.

PSALM 48

The Glory of God in Zion

A Song A Psalm of the sons of Korah.

Great *is* the LORD, and greatly to be praised
In the city of our God,

In His holy mountain.
2 Beautiful in elevation,
The joy of the whole earth,
Is Mount Zion *on* the sides of the north,
The city of the great King.
3 God *is* in her palaces;
He is known as her refuge.

4 For behold, the kings assembled,
They passed by together.
5 They saw *it, and* so they marveled;
They were troubled, they hastened away.
6 Fear took hold of them there,
And pain, as of a woman in birth pangs,
7 *As when* You break the ships of Tarshish
With an east wind.

8 As we have heard,
So we have seen
In the city of the LORD of hosts,
In the city of our God:
God will establish it forever. Selah

9 We have thought, O God, on Your lovingkindness,
In the midst of Your temple.
10 According to Your name, O God,
So *is* Your praise to the ends of the earth;
Your right hand is full of righteousness.
11 Let Mount Zion rejoice,
Let the daughters of Judah be glad,
Because of Your judgments.

12 Walk about Zion,
And go all around her.
Count her towers;
13 Mark well her bulwarks;
Consider her palaces;
That you may tell *it* to the generation following.
14 For this *is* God,
Our God forever and ever;
He will be our guide
Even to death.[a]

PSALM 49

The Confidence of the Foolish

To the Chief Musician. A Psalm of the sons of Korah.

Hear this, all peoples;
Give ear, all inhabitants of the world,
2 Both low and high,
Rich and poor together.
3 My mouth shall speak wisdom,
And the meditation of my heart *shall give* understanding.
4 I will incline my ear to a proverb;
I will disclose my dark saying on the harp.

5 Why should I fear in the days of evil,
When the iniquity at my heels surrounds me?
6 Those who trust in their wealth
And boast in the multitude of their riches,
7 None *of them* can by any means redeem *his* brother,
Nor give to God a ransom for him—
8 For the redemption of their souls *is* costly,
And it shall cease forever—
9 That he should continue to live eternally,
And not see the Pit.

10 For he sees wise men die;
Likewise the fool and the senseless person perish,
And leave their wealth to others.
11 Their inner thought *is that* their houses *will last* forever,[a]
Their dwelling places to all generations;
They call *their* lands after their own names.
12 Nevertheless man, *though* in honor, does not remain;[a]
He is like the beasts *that* perish.

13 This is the way of those who *are* foolish,
And of their posterity who approve their sayings. Selah
14 Like sheep they are laid in the grave;
Death shall feed on them;
The upright shall have dominion over them in the morning;
And their beauty shall be consumed in the grave, far from their dwelling.
15 But God will redeem my soul from the power of the grave,
For He shall receive me. Selah

16 Do not be afraid when one becomes rich,
When the glory of his house is increased;

48:14 [a]Following Masoretic Text and Syriac; Septuagint and Vulgate read *Forever*. 49:11 [a]Septuagint, Syriac, Targum, and Vulgate read *Their graves shall be their houses forever*.
49:12 [a]Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *understand* (compare verse 20).

Geography & Environment
The "east wind" is a hot, dry wind that blows across Palestine from the east. It can continue for days or weeks, and therefore can become very unpleasant. In the Bible the east wind often symbolizes an exercise of divine judgment. It withers crops (Gen. 41:27), destroys gardens (Ezek. 17:10), and brings locusts (Ex. 10:13). It is said to shatter ships on the sea (Ps. 48:7; Ezek. 27:26).

17 For when he dies he shall carry nothing
away;
His glory shall not descend after him.
18 Though while he lives he blesses himself
(For *men* will praise you when you do
well for yourself),
19 He shall go to the generation of his
fathers;
They shall never see light.
20 A man *who is* in honor, yet does not
understand,
Is like the beasts *that* perish.

PSALM 84

The Blessedness of Dwelling in the House of God

To the Chief Musician. On an instrument of Gath.[a] A Psalm of the sons of Korah.

How lovely *is* Your tabernacle,
O LORD of hosts!
2 My soul longs, yes, even faints
For the courts of the LORD;
My heart and my flesh cry out for the
living God.

3 Even the sparrow has found a home,
And the swallow a nest for herself,
Where she may lay her young—
Even Your altars, O LORD of hosts,
My King and my God.
4 Blessed *are* those who dwell in Your
house;
They will still be praising You. Selah

5 Blessed *is* the man whose strength *is*
in You,
Whose heart *is* set on pilgrimage.
6 *As they* pass through the Valley of Baca,
They make it a spring;
The rain also covers it with pools.
7 They go from strength to strength;
Each one appears before God in Zion.[a]

8 O LORD God of hosts, hear my prayer;
Give ear, O God of Jacob! Selah
9 O God, behold our shield,
And look upon the face of Your anointed.

Plants & Animals
In the Bible, "sparrow" (Ps. 84:3) is not the name of a single species of bird, but refers to several kinds of small birds that frequent human habitations. These birds, like the English sparrow found everywhere in the United States, are able to adapt to changing conditions and the presence of human beings.

10 For a day in Your courts *is* better than a
thousand.
I would rather be a doorkeeper in the house
of my God
Than dwell in the tents of wickedness.
11 For the LORD God *is* a sun and shield;
The LORD will give grace and glory;
No good *thing* will He withhold
From those who walk uprightly.

12 O LORD of hosts,
Blessed *is* the man who trusts in You!

PSALM 85

Prayer that the LORD Will Restore Favor to the Land

To the Chief Musician. A Psalm of the sons of Korah.

LORD, You have been favorable to Your land;
You have brought back the captivity of
Jacob.
2 You have forgiven the iniquity of Your
people;
You have covered all their sin. Selah
3 You have taken away all Your wrath;
You have turned from the fierceness
of Your anger.

4 Restore us, O God of our salvation,
And cause Your anger toward us to cease.
5 Will You be angry with us forever?
Will You prolong Your anger to all
generations?
6 Will You not revive us again,
That Your people may rejoice in You?
7 Show us Your mercy, LORD,
And grant us Your salvation.

8 I will hear what God the LORD will speak,
For He will speak peace
To His people and to His saints;
But let them not turn back to folly.
9 Surely His salvation *is* near to those who
fear Him,
That glory may dwell in our land.

10 Mercy and truth have met together;
Righteousness and peace have kissed.
11 Truth shall spring out of the earth,
And righteousness shall look down from
heaven.
12 Yes, the LORD will give *what is* good;
And our land will yield its increase.
13 Righteousness will go before Him,
And shall make His footsteps *our* pathway.

84:title [a]Hebrew *Al Gittith* 84:7 [a]Septuagint, Syriac, and Vulgate read *The God of gods shall be seen.*

Religion & Worship
Rahab (Ps. 87:4) appears to be the name of the chaos monster of Canaanite mythology. The creation of the world was explained as a triumph of order over chaos, or as a battle between God and the monster. The Bible compares Egypt with Rahab when Egypt appears as the enemy of God's purposes (Is. 30:7). No mention has been found of Rahab outside the Bible.

PSALM 87

The Glories of the City of God

A Psalm of the sons of Korah. A Song.

His foundation *is* in the holy mountains.
2 The LORD loves the gates of Zion
More than all the dwellings of Jacob.
3 Glorious things are spoken of you,
O city of God! Selah

4 "I will make mention of Rahab and Babylon
to those who know Me;
Behold, O Philistia and Tyre, with Ethiopia:
'This *one* was born there.' "

5 And of Zion it will be said,
"This *one* and that *one* were born in her;
And the Most High Himself shall establish
her."
6 The LORD will record,
When He registers the peoples:
"This *one* was born there." Selah

7 Both the singers and the players on
instruments *say,*
"All my springs *are* in you."

TRANSITION
David's Counsel to Solomon
The organization of David's kingdom concludes in 1 Chr. 26:20—27:34 with lists of the temple treasurers, judicial officers, military captains and officers, tribal officers, administrators, and counselors. David is credited with organizing Israel's religious life, military power, and civil government. One thing remained—building the temple.

Both Samuel/Kings and Chronicles agree that David did not build the temple. Solomon, his son and successor, did that. The two accounts differ, however, in the extent to which David is involved. The Chronicler spares no effort to show that David did everything except build the temple. When David hands over the building plans to Solomon (1 Chr. 28:11), it is clear that the Chronicler sees David, not his son, as the true founder of the temple.

• **1 Chronicles 26:20—29:30**

1 Chronicles

The Treasuries and Other Duties

26 **:20** Of the Levites, Ahijah *was* over the
treasuries of the house of God and over
the treasuries of the dedicated things. 21 The sons
of Laadan, the descendants of the Gershonites of
Laadan, heads of their fathers' *houses,* of
Laadan the Gershonite: Jehieli. 22 The sons of Je-
hieli, Zetham and Joel his brother, *were* over the
treasuries of the house of the LORD. 23 Of the
Amramites, the Izharites, the Hebronites, and the
Uzzielites: 24 Shebuel the son of Gershom, the son
of Moses, *was* overseer of the treasuries. 25 And
his brethren by Eliezer *were* Rehabiah his son, Je-
shaiah his son, Joram his son, Zichri his son, and
Shelomith his son.

26 This Shelomith and his brethren *were* over
all the treasuries of the dedicated things which
King David and the heads of fathers' *houses,* the
captains over thousands and hundreds, and the
captains of the army, had dedicated. 27 Some of
the spoils won in battles they dedicated to main-
tain the house of the LORD. 28 And all that Samuel
the seer, Saul the son of Kish, Abner the son of
Ner, and Joab the son of Zeruiah had dedicated,
every dedicated *thing,* was under the hand of Sh-
elomith and his brethren.

29 Of the Izharites, Chenaniah and his sons
performed duties as officials and judges over Is-
rael outside Jerusalem.

30 Of the Hebronites, Hashabiah and his
brethren, one thousand seven hundred able men,
had the oversight of Israel on the west side of
the Jordan for all the business of the LORD, and
in the service of the king. 31 Among the He-
bronites, Jerijah *was* head of the Hebronites ac-
cording to his genealogy of the fathers. In the
fortieth year of the reign of David they were
sought, and there were found among them capa-
ble men at Jazer of Gilead. 32 And his brethren
were two thousand seven hundred able men,
heads of fathers' *houses,* whom King David
made officials over the Reubenites, the Gadites,
and the half-tribe of Manasseh, for every matter
pertaining to God and the affairs of the king.

The Military Divisions

27 1 And the children of Israel, according to
their number, the heads of fathers' *houses,*
the captains of thousands and hundreds and
their officers, served the king in every matter of
the *military* divisions. *These divisions* came in
and went out month by month throughout all the
months of the year, each division *having* twenty-
four thousand.

2 Over the first division for the first month *was*
Jashobeam the son of Zabdiel, and in his division

were twenty-four thousand; 3*he was* of the children of Perez, and the chief of all the captains of the army for the first month. 4Over the division of the second month *was* Dodai[a] an Ahohite, and of his division Mikloth also *was* the leader; in his division *were* twenty-four thousand. 5The third captain of the army for the third month *was* Benaiah, the son of Jehoiada the priest, who was chief; in his division *were* twenty-four thousand. 6This was the Benaiah *who was* mighty *among* the thirty, and was over the thirty; in his division *was* Ammizabad his son. 7The fourth *captain* for the fourth month *was* Asahel the brother of Joab, and Zebadiah his son after him; in his division *were* twenty-four thousand. 8The fifth *captain* for the fifth month *was* Shamhuth[a] the Izrahite; in his division were twenty-four thousand. 9The sixth *captain* for the sixth month *was* Ira the son of Ikkesh the Tekoite; in his division *were* twenty-four thousand. 10The seventh *captain* for the seventh month *was* Helez the Pelonite, of the children of Ephraim; in his division *were* twenty-four thousand. 11The eighth *captain* for the eighth month *was* Sibbechai the Hushathite, of the Zarhites; in his division *were* twenty-four thousand. 12The ninth *captain* for the ninth month *was* Abiezer the Anathothite, of the Benjamites; in his division *were* twenty-four thousand. 13The tenth *captain* for the tenth month *was* Maharai the Netophathite, of the Zarhites; in his division *were* twenty-four thousand. 14The eleventh *captain* for the eleventh month *was* Benaiah the Pirathonite, of the children of Ephraim; in his division *were* twenty-four thousand. 15The twelfth *captain* for the twelfth month *was* Heldai[a] the Netophathite, of Othniel; in his division *were* twenty-four thousand.

Leaders of Tribes

16Furthermore, over the tribes of Israel: the officer over the Reubenites *was* Eliezer the son of Zichri; over the Simeonites, Shephatiah the son of Maachah; 17*over* the Levites, Hashabiah the son of Kemuel; over the Aaronites, Zadok; 18*over* Judah, Elihu, *one* of David's brothers; *over* Issachar, Omri the son of Michael; 19*over* Zebulun, Ishmaiah the son of Obadiah; *over* Naphtali, Jerimoth the son of Azriel; 20*over* the children of Ephraim, Hoshea the son of Azaziah; *over* the half-tribe of Manasseh, Joel the son of Pedaiah; 21*over* the half-*tribe* of Manasseh in Gilead, Iddo the son of Zechariah; *over* Benjamin, Jaasiel the son of Abner; 22*over* Dan, Azarel the son of Jeroham. These *were* the leaders of the tribes of Israel.

23But David did not take the number of those twenty years old and under, because the LORD had said He would multiply Israel like the stars of the heavens. 24Joab the son of Zeruiah began a census, but he did not finish, for wrath came upon Israel because of this census; nor was the number recorded in the account of the chronicles of King David.

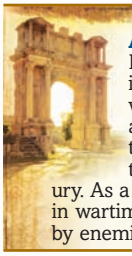
Other State Officials

25And Azmaveth the son of Adiel *was* over the king's treasuries; and Jehonathan the son of Uzziah was over the storehouses in the field, in the cities, in the villages, and in the fortresses. 26Ezri the son of Chelub was over those who did the work of the field for tilling the ground. 27And Shimei the Ramathite *was* over the vineyards, and Zabdi the Shiphmite was over the produce of the vineyards for the supply of wine. 28Baal-Hanan the Gederite was over the olive trees and the sycamore trees that *were* in the lowlands, and Joash *was* over the store of oil. 29And Shitrai the Sharonite *was* over the herds that fed in Sharon, and Shaphat the son of Adlai was over the herds *that were* in the valleys. 30Obil the Ishmaelite *was* over the camels, Jehdeiah the Meronothite *was* over the donkeys, 31and Jaziz the Hagrite *was* over the flocks. All these *were* the officials over King David's property.

32Also Jehonathan, David's uncle, *was* a counselor, a wise man, and a scribe; and Jehiel the son of Hachmoni *was* with the king's sons. 33Ahithophel *was* the king's counselor, and Hushai the Archite *was* the king's companion. 34After Ahithophel *was* Jehoiada the son of Benaiah, then Abiathar. And the general of the king's army *was* Joab.

Solomon Instructed to Build the Temple

28 1Now David assembled at Jerusalem all the leaders of Israel: the officers of the tribes and the captains of the divisions who served the king, the captains over thousands and captains over hundreds, and the stewards over all the substance and possessions of the king and of his sons, with the officials, the valiant men, and all the mighty men of valor.



Architecture & Building
It was customary for part of the spoils won in wars to be dedicated to the temples, whether in Israel (1 Chr. 26:27) or in Greece and Rome. The accumulated wealth in the temple would form a strategic reserve for the city, making the temple a public treasury. As a result, temples became attractive targets in wartime, being raided by friends or plundered by enemies.

27:4 [a]Hebrew *Dodai,* usually spelled *Dodo* (compare 2 Samuel 23:9) 27:8 [a]Spelled *Shammoth* in 11:27 and *Shammah* in 2 Samuel 23:11 27:15 [a]Spelled *Heled* in 11:30 and *Heleb* in 2 Samuel 23:29

[2]Then King David rose to his feet and said, "Hear me, my brethren and my people: I *had* it in my heart to build a house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made preparations to build it. [3]But God said to me, 'You shall not build a house for My name, because you *have been* a man of war and have shed blood.' [4]However the LORD God of Israel chose me above all the house of my father to be king over Israel forever, for He has chosen Judah *to be* the ruler. And of the house of Judah, the house of my father, and among the sons of my father, He was pleased with me to make *me* king over all Israel. [5]And of all my sons (for the LORD has given me many sons) He has chosen my son Solomon to sit on the throne of the kingdom of the LORD over Israel. [6]Now He said to me, 'It is your son Solomon *who* shall build My house and My courts; for I have chosen him *to be* My son, and I will be his Father. [7]Moreover I will establish his kingdom forever, if he is steadfast to observe My commandments and My judgments, as it is this day.' [8]Now therefore, in the sight of all Israel, the assembly of the LORD, and in the hearing of our God, be careful to seek out all the commandments of the LORD your God, that you may possess this good land, and leave *it* as an inheritance for your children after you forever.

[9]"As for you, my son Solomon, know the God of your father, and serve Him with a loyal heart and with a willing mind; for the LORD searches all hearts and understands all the intent of the thoughts. If you seek Him, He will be found by you; but if you forsake Him, He will cast you off forever. [10]Consider now, for the LORD has chosen you to build a house for the sanctuary; be strong, and do it."

[11]Then David gave his son Solomon the plans for the vestibule, its houses, its treasuries, its upper chambers, its inner chambers, and the place of the mercy seat; [12]and the plans for all that he had by the Spirit, of the courts of the house of the LORD, of all the chambers all around, of the treasuries of the house of God, and of the treasuries for the dedicated things; [13]also for the division of the priests and the Levites, for all the work of the service of the house of the LORD, and for all the articles of service in the house of the LORD. [14]*He gave* gold by weight for *things* of gold, for all articles used in every kind of service; also *silver* for all articles of silver by weight, for all articles used in every kind of service; [15]the weight for the lampstands of gold, and their lamps of gold, by weight for each lampstand and its lamps; for the lampstands of silver by weight, for the lampstand and its lamps, according to the use of each lampstand. [16]And by weight *he gave* gold for the tables of the showbread, for each table, and silver for the tables of silver; [17]also pure gold for the forks, the basins, the pitchers of pure gold, and the golden bowls—*he gave gold* by weight for every bowl; and for the silver bowls, *silver* by weight for every bowl; [18]and refined gold by weight for the altar of incense, and for the construction of the chariot, that is, the gold cherubim that spread *their wings* and overshadowed the ark of the covenant of the LORD. [19]"All *this,*" *said David,* "the LORD made me understand in writing, by *His* hand upon me, all the works of these plans."

The Davidic Kingdom

The military successes of David against the Moabites and Edomites expanded and solidified his control to the east and south of Jerusalem. He also succeeded in isolating the Philistines to a few coastal cities. Victories against Zobah and the Arameans in the northeast and against the Ammonites in the central region greatly extended his borders.

20And David said to his son Solomon, "Be
strong and of good courage, and do *it;* do not
fear nor be dismayed, for the LORD God—my
God—*will be* with you. He will not leave you nor
forsake you, until you have finished all the work
for the service of the house of the LORD. 21*Here
are* the divisions of the priests and the Levites
for all the service of the house of God; and every
willing craftsman *will be* with you for all manner
of workmanship, for every kind of service; also
the leaders and all the people *will be* completely
at your command."

Offerings for Building the Temple

29 1Furthermore King David said to all the
assembly: "My son Solomon, whom alone
God has chosen, *is* young and inexperienced; and
the work *is* great, because the temple[a] *is* not for
man but for the LORD God. 2Now for the house of
my God I have prepared with all my might: gold
for *things to be made of* gold, silver for *things of*
silver, bronze for *things of* bronze, iron for *things
of* iron, wood for *things of* wood, onyx stones,
stones to be set, glistening stones of various colors, all kinds of precious stones, and marble
slabs in abundance. 3Moreover, because I have set
my affection on the house of my God, I have
given to the house of my God, over and above all
that I have prepared for the holy house, my own
special treasure of gold and silver: 4three thousand talents of gold, of the gold of Ophir, and
seven thousand talents of refined silver, to overlay the walls of the houses; 5the gold for *things
of* gold and the silver for *things of* silver, and for
all kinds of work *to be done* by the hands of
craftsmen. Who *then* is willing to consecrate
himself this day to the LORD?"

6Then the leaders of the fathers' *houses,*
leaders of the tribes of Israel, the captains of
thousands and of hundreds, with the officers over
the king's work, offered willingly. 7They gave for
the work of the house of God five thousand talents and ten thousand darics of gold, ten thousand talents of silver, eighteen thousand talents
of bronze, and one hundred thousand talents of
iron. 8And whoever had *precious* stones gave
them to the treasury of the house of the LORD,
into the hand of Jehiel[a] the Gershonite. 9Then the
people rejoiced, for they had offered willingly, because with a loyal heart they had offered willingly
to the LORD; and King David also rejoiced greatly.

David's Praise to God

10Therefore David blessed the LORD before
all the assembly; and David said:

"Blessed are You, LORD God of Israel, our
Father, forever and ever.
11 Yours, O LORD, *is* the greatness,
The power and the glory,
The victory and the majesty;
For all *that is* in heaven and in earth *is
Yours;*
Yours *is* the kingdom, O LORD,
And You are exalted as head over all.
12 Both riches and honor *come* from You,
And You reign over all.
In Your hand *is* power and might;
In Your hand *it is* to make great
And to give strength to all.

13 "Now therefore, our God,
We thank You
And praise Your glorious name.
14 But who *am* I, and who *are* my people,
That we should be able to offer so willingly
as this?
For all things *come* from You,
And of Your own we have given You.
15 For we *are* aliens and pilgrims before You,
As *were* all our fathers;
Our days on earth *are* as a shadow,
And without hope.

16"O LORD our God, all this abundance that
we have prepared to build You a house for Your
holy name is from Your hand, and *is* all Your
own. 17I know also, my God, that You test the
heart and have pleasure in uprightness. As for
me, in the uprightness of my heart I have willingly offered all these *things;* and now with joy I
have seen Your people, who are present here to
offer willingly to You. 18O LORD God of Abraham,
Isaac, and Israel, our fathers, keep this forever in
the intent of the thoughts of the heart of Your
people, and fix their heart toward You. 19And
give my son Solomon a loyal heart to keep Your
commandments and Your testimonies and Your
statutes, to do all *these things,* and to build the
temple[a] for which I have made provision."

20Then David said to all the assembly, "Now
bless the LORD your God." So all the assembly
blessed the LORD God of their fathers, and bowed
their heads and prostrated themselves before the
LORD and the king.

Solomon Anointed King

21And they made sacrifices to the LORD and
offered burnt offerings to the LORD on the next
day: a thousand bulls, a thousand rams, a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel. 22So they ate and
drank before the LORD with great gladness on

29:1 [a]Literally *palace*
29:8 [a]Possibly the same as *Jehieli* (compare 26:21, 22)
29:19 [a]Literally *palace*

Kings as Vice-Regents (Ps. 2:7)

The position of king in the ancient Near East was the point at which heaven and earth came together. The Egyptians believed their pharaoh was divine and returned to the gods when he died. From about 1500 B.C. the pharaoh was thought to be the son of the god Amon-Re, as well as the "image of god," both physically and in his actions. Egyptian kings had their own priests, and their palace was treated as a temple. The pharaoh counted on the help of the other gods in ruling his kingdom. As long as he did not alienate the other deities, they would fight with him to protect or expand the kingdom of Egypt.

In Mesopotamia, rulers were not considered divine, but they were understood to have been appointed king by the patron deity of their city or empire. Since the god had chosen him, the king ruled as vice-regent of the god and was accountable to the god for all his actions. As long as the king did what was expected of a good ruler, the gods would protect him and guarantee victory over his enemies.

Such ancient Near Eastern theology was used by Judah to celebrate the crowning of Davidic kings in Jerusalem. The psalmist describes Yahweh speaking to Judah's new king in words parallel to the Mesopotamian royal texts: "You are My Son, Today I have begotten You" (Ps. 2:7). The early Christians understood Ps. 2 to refer to Jesus as the Messiah (Acts 4:25, 26; 13:33). But originally Ps. 2:7 meant that Judah's king was the legitimate heir to the throne (other rulers were "adopted"). The king was the vice-regent of Yahweh, seated at His right hand, and Yahweh would guarantee victories for the king over Judah's enemies.

that day. And they made Solomon the son of David king the second time, and anointed *him* before the LORD *to be* the leader, and Zadok *to be* priest. 23Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him. 24All the leaders and the mighty men, and also all the sons of King David, submitted themselves to King Solomon. 25So the LORD exalted Solomon exceedingly in the sight of all Israel, and bestowed on him *such* royal majesty as had not been on any king before him in Israel.

The Close of David's Reign

26Thus David the son of Jesse reigned over all Israel. 27And the period that he reigned over Israel *was* forty years; seven years he reigned in Hebron, and thirty-three *years* he reigned in Jerusalem. 28So he died in a good old age, full of days and riches and honor; and Solomon his son reigned in his place. 29Now the acts of King David, first and last, indeed they *are* written in the book of Samuel the seer, in the book of Nathan the prophet, and in the book of Gad the seer, 30with all his reign and his might, and the events that happened to him, to Israel, and to all the kingdoms of the lands.

TRANSITION

Royal and Enthronement Psalms

In addition to the two general types of psalms, the hymns and laments, there are several smaller categories or subtypes. One category consists of those psalms which focus particularly on the position of the king, and thus are known as "royal" or "enthronement" psalms. A few of these (Ps. 2; 20) speak of the earthly king as God's chosen son, His anointed one. Others (Ps. 93—99) describe God Himself as King. Yet others are fitting either for the king's coronation (Ps. 110), as prayers for him (Ps. 21; 72), or as promises or prayers by him (Ps. 101; 144). The theme of these psalms is best expressed in the recurring declaration, "The LORD reigns!" (Ps. 93:1; 97:1).

The royal or enthronement psalms may have been used in royal festivals in the temple, or during coronations. It is impossible to be sure of this, but it nevertheless seems appropriate to read these psalms in light of Solomon's coronation. The Chronicler relates Solomon's assumption of the throne above all in the context of the temple. One royal psalm, Ps. 96, appears with some differences as part of the psalm David presented to the Levitical musicians (see "Psalms of the Musicians" at Ps. 96).

- **Psalms 2; 20; 21; 72; 93—95; 97—99; 101; 110; 144**

PSALM 2

The Messiah's Triumph and Kingdom

Why do the nations rage,
And the people plot a vain thing?
2 The kings of the earth set themselves,
And the rulers take counsel together,
Against the LORD and against His
Anointed, *saying,*
3 "Let us break Their bonds in pieces
And cast away Their cords from us."

4 He who sits in the heavens shall laugh;
The LORD shall hold them in derision.
5 Then He shall speak to them in His
wrath,
And distress them in His deep
displeasure:
6 "Yet I have set My King
On My holy hill of Zion."

7 "I will declare the decree:
The LORD has said to Me,

'You *are* My Son,
Today I have begotten You.
8 Ask of Me, and I will give *You*
The nations *for* Your inheritance,
And the ends of the earth *for* Your possession.
9 You shall break[a] them with a rod of iron;
You shall dash them to pieces like a potter's vessel.' "

10 Now therefore, be wise, O kings;
Be instructed, you judges of the earth.
11 Serve the LORD with fear,
And rejoice with trembling.
12 Kiss the Son,[a] lest He[b] be angry,
And you perish *in* the way,
When His wrath is kindled but a little.
Blessed *are* all those who put their trust in Him.

PSALM 20

The Assurance of God's Saving Work

To the Chief Musician. A Psalm of David.

May the LORD answer you in the day of trouble;
May the name of the God of Jacob defend you;
2 May He send you help from the sanctuary,
And strengthen you out of Zion;
3 May He remember all your offerings,
And accept your burnt sacrifice. Selah

4 May He grant you according to your heart's *desire,*
And fulfill all your purpose.
5 We will rejoice in your salvation,
And in the name of our God we will set up *our* banners!
May the LORD fulfill all your petitions.

6 Now I know that the LORD saves His anointed;
He will answer him from His holy heaven
With the saving strength of His right hand.

7 Some *trust* in chariots, and some in horses;
But we will remember the name of the LORD our God.
8 They have bowed down and fallen;
But we have risen and stand upright.

9 Save, LORD!
May the King answer us when we call.

PSALM 21

Joy in the Salvation of the LORD

To the Chief Musician. A Psalm of David.

The king shall have joy in Your strength, O LORD;
And in Your salvation how greatly shall he rejoice!
2 You have given him his heart's desire,
And have not withheld the request of his lips. Selah

3 For You meet him with the blessings of goodness;
You set a crown of pure gold upon his head.
4 He asked life from You, *and* You gave *it* to him—
Length of days forever and ever.
5 His glory *is* great in Your salvation;
Honor and majesty You have placed upon him.
6 For You have made him most blessed forever;
You have made him exceedingly glad with Your presence.
7 For the king trusts in the LORD,
And through the mercy of the Most High he shall not be moved.

8 Your hand will find all Your enemies;
Your right hand will find those who hate You.
9 You shall make them as a fiery oven in the time of Your anger;
The LORD shall swallow them up in His wrath,
And the fire shall devour them.
10 Their offspring You shall destroy from the earth,
And their descendants from among the sons of men.
11 For they intended evil against You;
They devised a plot *which* they are not able *to perform.*
12 Therefore You will make them turn their back;
You will make ready *Your arrows* on Your string toward their faces.

13 Be exalted, O LORD, in Your own strength!
We will sing and praise Your power.

2:9 [a]Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *rule* (compare Revelation 2:27).
2:12 [a]Septuagint and Vulgate read *Embrace discipline;* Targum reads *Receive instruction.* [b]Septuagint reads *the LORD.*

PSALM 72

Glory and Universality of the Messiah's Reign

A Psalm of Solomon.

Give the king Your judgments, O God,
And Your righteousness to the king's Son.
2 He will judge Your people with
righteousness,
And Your poor with justice.
3 The mountains will bring peace to the
people,
And the little hills, by righteousness.
4 He will bring justice to the poor of the
people;
He will save the children of the needy,
And will break in pieces the oppressor.

5 They shall fear You[a]
As long as the sun and moon endure,
Throughout all generations.
6 He shall come down like rain upon the
grass before mowing,
Like showers *that* water the earth.
7 In His days the righteous shall flourish,
And abundance of peace,
Until the moon is no more.

8 He shall have dominion also from sea to
sea,
And from the River to the ends of the earth.
9 Those who dwell in the wilderness will
bow before Him,
And His enemies will lick the dust.
10 The kings of Tarshish and of the isles
Will bring presents;
The kings of Sheba and Seba
Will offer gifts.
11 Yes, all kings shall fall down before Him;
All nations shall serve Him.

12 For He will deliver the needy when he cries,
The poor also, and *him* who has no helper.
13 He will spare the poor and needy,
And will save the souls of the needy.
14 He will redeem their life from oppression
and violence;
And precious shall be their blood in His
sight.

15 And He shall live;
And the gold of Sheba will be given to Him;
Prayer also will be made for Him
continually,
And daily He shall be praised.

16 There will be an abundance of grain
in the earth,
On the top of the mountains;
Its fruit shall wave like Lebanon;
And *those* of the city shall flourish like
grass of the earth.

17 His name shall endure forever;
His name shall continue as long as
the sun.
And *men* shall be blessed in Him;
All nations shall call Him blessed.

18 Blessed *be* the LORD God, the God of
Israel,
Who only does wondrous things!
19 And blessed *be* His glorious name
forever!
And let the whole earth be filled *with*
His glory.
Amen and Amen.

20 The prayers of David the son of Jesse
are ended.

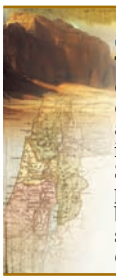
PSALM 93

The Eternal Reign of the LORD

The LORD reigns, He is clothed with majesty;
The LORD is clothed,
He has girded Himself with strength.
Surely the world is established, so that
it cannot be moved.
2 Your throne *is* established from of old;
You *are* from everlasting.

3 The floods have lifted up, O LORD,
The floods have lifted up their voice;
The floods lift up their waves.
4 The LORD on high *is* mightier
Than the noise of many waters,
Than the mighty waves of the sea.

5 Your testimonies are very sure;
Holiness adorns Your house,
O LORD, forever.



Geography & Environment
The psalmist uses geographical names as conventional references to the most distant corners of the earth (Ps. 72:10). Tarshish and "the isles" are probably Spain and islands in the Mediterranean, west of Israel. Sheba and Seba were in south Arabia and possibly east Africa. These places could be reached by sea. The Jews were not sailors, but their neighbors the Phoenicians were.

72:5 [a]Following Masoretic Text and Targum; Septuagint and Vulgate read *They shall continue*.

PSALM 94

God the Refuge of the Righteous

O LORD God, to whom vengeance belongs—
O God, to whom vengeance belongs, shine forth!
2 Rise up, O Judge of the earth;
Render punishment to the proud.
3 LORD, how long will the wicked,
How long will the wicked triumph?

4 They utter speech, *and* speak insolent things;
All the workers of iniquity boast in themselves.
5 They break in pieces Your people, O LORD,
And afflict Your heritage.
6 They slay the widow and the stranger,
And murder the fatherless.
7 Yet they say, "The LORD does not see,
Nor does the God of Jacob understand."

8 Understand, you senseless among the people;
And *you* fools, when will you be wise?
9 He who planted the ear, shall He not hear?
He who formed the eye, shall He not see?
10 He who instructs the nations, shall He not correct,
He who teaches man knowledge?
11 The LORD knows the thoughts of man,
That they *are* futile.

12 Blessed *is* the man whom You instruct, O LORD,
And teach out of Your law,
13 That You may give him rest from the days of adversity,
Until the pit is dug for the wicked.
14 For the LORD will not cast off His people,
Nor will He forsake His inheritance.
15 But judgment will return to righteousness,
And all the upright in heart will follow it.

16 Who will rise up for me against the evildoers?
Who will stand up for me against the workers of iniquity?
17 Unless the LORD *had been* my help,
My soul would soon have settled in silence.
18 If I say, "My foot slips,"
Your mercy, O LORD, will hold me up.
19 In the multitude of my anxieties within me,
Your comforts delight my soul.

20 Shall the throne of iniquity, which devises evil by law,
Have fellowship with You?
21 They gather together against the life of the righteous,
And condemn innocent blood.
22 But the LORD has been my defense,
And my God the rock of my refuge.
23 He has brought on them their own iniquity,
And shall cut them off in their own wickedness;
The LORD our God shall cut them off.

PSALM 95

A Call to Worship and Obedience

Oh come, let us sing to the LORD!
Let us shout joyfully to the Rock of our salvation.
2 Let us come before His presence with thanksgiving;
Let us shout joyfully to Him with psalms.
3 For the LORD *is* the great God,
And the great King above all gods.
4 In His hand *are* the deep places of the earth;
The heights of the hills *are* His also.
5 The sea *is* His, for He made it;
And His hands formed the dry *land*.

6 Oh come, let us worship and bow down;
Let us kneel before the LORD our Maker.
7 For He *is* our God,
And we *are* the people of His pasture,
And the sheep of His hand.

Today, if you will hear His voice:
8 "Do not harden your hearts, as in the rebellion,[a]
As *in* the day of trial[b] in the wilderness,
9 When your fathers tested Me;
They tried Me, though they saw My work.
10 For forty years I was grieved with *that* generation,
And said, 'It *is* a people who go astray in their hearts,
And they do not know My ways.'
11 So I swore in My wrath,
'They shall not enter My rest.' "

PSALM 97

A Song of Praise to the Sovereign LORD

The LORD reigns;
Let the earth rejoice;
Let the multitude of isles be glad!

95:8 [a]Or *Meribah* [b]Or *Massah*

2 Clouds and darkness surround Him;
Righteousness and justice *are* the foundation of His throne.
3 A fire goes before Him,
And burns up His enemies round about.
4 His lightnings light the world;
The earth sees and trembles.
5 The mountains melt like wax at the presence of the LORD,
At the presence of the Lord of the whole earth.
6 The heavens declare His righteousness,
And all the peoples see His glory.

7 Let all be put to shame who serve carved images,
Who boast of idols.
Worship Him, all *you* gods.
8 Zion hears and is glad,
And the daughters of Judah rejoice
Because of Your judgments, O LORD.
9 For You, LORD, *are* most high above all the earth;
You are exalted far above all gods.

10 You who love the LORD, hate evil!
He preserves the souls of His saints;
He delivers them out of the hand of the wicked.
11 Light is sown for the righteous,
And gladness for the upright in heart.
12 Rejoice in the LORD, you righteous,
And give thanks at the remembrance of His holy name.[a]

PSALM 98

A Song of Praise to the LORD for His Salvation and Judgment

A Psalm.

Oh, sing to the LORD a new song!
For He has done marvelous things;
His right hand and His holy arm have gained Him the victory.
2 The LORD has made known His salvation;
His righteousness He has revealed in the sight of the nations.
3 He has remembered His mercy and His faithfulness to the house of Israel;
All the ends of the earth have seen the salvation of our God.

4 Shout joyfully to the LORD, all the earth;
Break forth in song, rejoice, and sing praises.
5 Sing to the LORD with the harp,
With the harp and the sound of a psalm,
6 With trumpets and the sound of a horn;
Shout joyfully before the LORD, the King.

7 Let the sea roar, and all its fullness,
The world and those who dwell in it;
8 Let the rivers clap *their* hands;
Let the hills be joyful together before the LORD,
9 For He is coming to judge the earth.
With righteousness He shall judge the world,
And the peoples with equity.

PSALM 99

Praise to the LORD for His Holiness

The LORD reigns;
Let the peoples tremble!
He dwells *between* the cherubim;
Let the earth be moved!
2 The LORD *is* great in Zion,
And He *is* high above all the peoples.
3 Let them praise Your great and awesome name—
He *is* holy.

4 The King's strength also loves justice;
You have established equity;
You have executed justice and righteousness in Jacob.
5 Exalt the LORD our God,
And worship at His footstool—
He *is* holy.

6 Moses and Aaron were among His priests,
And Samuel was among those who called upon His name;
They called upon the LORD, and He answered them.
7 He spoke to them in the cloudy pillar;
They kept His testimonies and the ordinance He gave them.

8 You answered them, O LORD our God;
You were to them God-Who-Forgives,
Though You took vengeance on their deeds.
9 Exalt the LORD our God,
And worship at His holy hill;
For the LORD our God *is* holy.

97:12 [a]Or *His holiness*

Davidic Kings in the Cosmic Order (Ps. 110:1–4)

In the pantheons of the ancient Near East, superior gods appointed lesser gods to their positions in the cosmic hierarchy. Similarly, human rulers were given their thrones by the patron gods of their lands. In Syria-Palestine and Mesopotamia, kings were understood to be ruling on behalf of the gods. Kings were not divine, but they held a special position of power and trust in relationship to their god.

The psalmist of Ps. 110 expresses such a relationship between Yahweh and a Davidic king: "The Lord said to my Lord" (Yahweh said to my king; 110:1). The king is placed in the honored position at the right hand of Yahweh.

Ancient people believed that the god of the land chose the human ruler, and also defended that ruler and land against other kings and their gods. Wars fought on earth by kings and their armies were actually fought in heaven by the gods. Any ruler who obeyed his patron deity would never go out to battle alone, but would always have the aid of his god.

Yahweh's words to the king, "You are a priest forever" (110:4), reflects an ancient Near Eastern concept of kingship not found in the rest of the Bible. Kings in Mesopotamia and Syria-Palestine were also considered the official high priest of their patron deities, even though kings did not perform routine priestly functions. Yet in Judah, kings were not priests and were not allowed to function as priests (2 Chr. 26:18).

In contrast, however, the psalmist announces that the Davidic king is a priest "according to the order of Melchizedek" (110:4). Melchizedek was a Canaanite priest-king, the king of Salem, but also a "priest of God Most High" (Gen. 14:18). Perhaps at some point in history Israel's king did serve as honorary priest of Yahweh.

PSALM 101

Promised Faithfulness to the Lord

A Psalm of David.

I will sing of mercy and justice;
To You, O Lord, I will sing praises.

2 I will behave wisely in a perfect way.
Oh, when will You come to me?
I will walk within my house with a perfect heart.

3 I will set nothing wicked before my eyes;
I hate the work of those who fall away;
It shall not cling to me.
4 A perverse heart shall depart from me;
I will not know wickedness.

5 Whoever secretly slanders his neighbor,
Him I will destroy;
The one who has a haughty look and a proud heart,
Him I will not endure.
6 My eyes *shall be* on the faithful of the land,
That they may dwell with me;
He who walks in a perfect way,
He shall serve me.
7 He who works deceit shall not dwell within my house;
He who tells lies shall not continue in my presence.
8 Early I will destroy all the wicked of the land,
That I may cut off all the evildoers from the city of the Lord.

PSALM 110

Announcement of the Messiah's Reign

A Psalm of David.

The Lord said to my Lord,

"Sit at My right hand,
Till I make Your enemies Your footstool."
2 The Lord shall send the rod of Your strength out of Zion.
Rule in the midst of Your enemies!

3 Your people *shall be* volunteers
In the day of Your power;
In the beauties of holiness, from the womb of the morning,
You have the dew of Your youth.
4 The Lord has sworn
And will not relent,
"You *are* a priest forever
According to the order of Melchizedek."

5 The Lord *is* at Your right hand;
He shall execute kings in the day of His wrath.
6 He shall judge among the nations,
He shall fill *the places* with dead bodies,
He shall execute the heads of many countries.
7 He shall drink of the brook by the wayside;
Therefore He shall lift up the head.

PSALM 144

A Song to the Lord Who Preserves and Prospers His People

A Psalm of David.

Blessed *be* the Lord my Rock,
Who trains my hands for war,

And my fingers for battle—
2 My lovingkindness and my fortress,
My high tower and my deliverer,
My shield and *the One* in whom I take refuge,
Who subdues my people[a] under me.

3 LORD, what *is* man, that You take knowledge of him?
Or the son of man, that You are mindful of him?
4 Man is like a breath;
His days *are* like a passing shadow.

5 Bow down Your heavens, O LORD, and come down;
Touch the mountains, and they shall smoke.
6 Flash forth lightning and scatter them;
Shoot out Your arrows and destroy them.
7 Stretch out Your hand from above;
Rescue me and deliver me out of great waters,
From the hand of foreigners,
8 Whose mouth speaks lying words,
And whose right hand *is* a right hand of falsehood.

9 I will sing a new song to You, O God;
On a harp of ten strings I will sing praises to You,
10 *The One* who gives salvation to kings,
Who delivers David His servant
From the deadly sword.

11 Rescue me and deliver me from the hand of foreigners,
Whose mouth speaks lying words,
And whose right hand *is* a right hand of falsehood—
12 That our sons *may be* as plants grown up in their youth;
That our daughters *may be* as pillars,
Sculptured in palace style;
13 *That* our barns *may be* full,
Supplying all kinds of produce;
That our sheep may bring forth thousands
And ten thousands in our fields;
14 *That* our oxen *may be* well laden;
That there be no breaking in or going out;
That there be no outcry in our streets.
15 Happy *are* the people who are in such a state;
Happy *are* the people whose God *is* the LORD!

144:2 [a]Following Masoretic Text, Septuagint, and Vulgate; Syriac and Targum read *the peoples* (compare 18:47).

TRANSITION

Prophetic Account: Solomon's Reign

David will always be remembered in two contexts. On the one hand he is the "sweet singer of Israel," the psalmist, but on the other hand he is the man of war who defeated Israel's enemies. His son Solomon also has a dual claim to fame in the Bible. First, he is the one who constructed the temple. Second, Solomon is particularly tied to the wisdom tradition of Israel.

The term "wisdom tradition" refers to a phenomenon that was widespread in the ancient Near East, especially in royal courts. This kind of "wisdom" stressed observation of the world and the search for the underlying principles of reality. Wisdom, in this restricted definition, is not very concerned with eternity; its focus is always on this world and on human relationships. In both the narratives of Solomon's judgment (1 Kin. 3:16–28) and the literature attributed to him (1 Kin. 4:29–34), Solomon is Israel's original model for the wise man.

• **1 Kings 3:1—4:34**

1 Kings

Solomon Requests Wisdom

3 :1 Now Solomon made a treaty with Pharaoh king of Egypt, and married Pharaoh's daughter; then he brought her to the City of David until he had finished building his own house, and the house of the LORD, and the wall all around Jerusalem. 2Meanwhile the people sacrificed at the high places, because there was no house built for the name of the LORD until those days. 3And Solomon loved the LORD, walking in the statutes of his father David, except that he sacrificed and burned incense at the high places.

4Now the king went to Gibeon to sacrifice there, for that *was* the great high place: Solomon offered a thousand burnt offerings on that altar. 5At Gibeon the LORD appeared to Solomon in a dream by night; and God said, "Ask! What shall I give you?"

6And Solomon said: "You have shown great mercy to Your servant David my father, because he walked before You in truth, in righteousness, and in uprightness of heart with You; You have continued this great kindness for him, and You have given him a son to sit on his throne, as *it is* this day. 7Now, O LORD my God, You have made Your servant king instead of my father David, but I *am* a little child; I do not know *how* to go out or come in. 8And Your servant *is* in the midst of Your people whom You have chosen, a great people, too numerous to be numbered or counted. 9Therefore give to Your servant an understanding heart to judge Your people, that I may discern between

Solomon Marries Pharaoh's Daughter (1 Kin. 3:1)

Marriage was an effective means for creating alliances among ancient nations. The idea behind such marriages was that two nations, by marriage, became one larger extended family. The hope was that one would deal more kindly with kin than with strangers.

No greater evidence of Solomon's importance among the nearby countries could be given than to record his marriage to an Egyptian pharaoh's daughter. As policy, Egypt's pharaohs did not give their daughters in marriage to foreign kings. In one tablet from Tell el-Amarna, Egypt (1360–1333 B.C.), the Egyptians respond to a request by a Babylonian king for one of pharaoh's daughters, "From of old a daughter of the king of Egypt has not been given to anyone." At the same time, the pharaohs themselves did marry royal, foreign wives. Solomon's marriage to one of pharaoh's daughters (1 Kin. 3:1; 9:16) is a major testimony to Solomon's unusual esteem.

On the other hand, in the time of Solomon Egypt had seen its better days. Solomon's Egyptian father-in-law is not named, but Siamun (978–959 B.C.), who reigned during Egypt's Third Intermediate Period, is the likely pharaoh. This period was characterized by weakness and instability. The pharaohs were so politically weak that they did all they could to assure support from important Egyptians, including allowing the marriage of their daughters to Egyptian commoners. In the case of Solomon, Siamun sought the support of Israel by doing the extraordinary—marrying one of his daughters to a foreign king.

good and evil. For who is able to judge this great people of Yours?"

10The speech pleased the LORD, that Solomon had asked this thing. 11Then God said to him: "Because you have asked this thing, and have not asked long life for yourself, nor have asked riches for yourself, nor have asked the life of your enemies, but have asked for yourself understanding to discern justice, 12behold, I have done according to your words; see, I have given you a wise and understanding heart, so that there has not been anyone like you before you, nor shall any like you arise after you. 13And I have also given you what you have not asked: both riches and honor, so that there shall not be anyone like you among the kings all your days. 14So if you walk in My ways, to keep My statutes and My commandments, as your father David walked, then I will lengthen your days."

15Then Solomon awoke; and indeed it had been a dream. And he came to Jerusalem and stood before the ark of the covenant of the LORD, offered up burnt offerings, offered peace offerings, and made a feast for all his servants.

Solomon's Wise Judgment

16Now two women *who were* harlots came to the king, and stood before him. 17And one woman said, "O my lord, this woman and I dwell in the same house; and I gave birth while she *was* in the house. 18Then it happened, the third day after I had given birth, that this woman also gave birth. And we *were* together; no one *was* with us in the house, except the two of us in the house. 19And this woman's son died in the night, because she lay on him. 20So she arose in the middle of the night and took my son from my side, while your maidservant slept, and laid him in her bosom, and laid her dead child in my bosom. 21And when I rose in the morning to nurse my son, there he was, dead. But when I had examined him in the morning, indeed, he was not my son whom I had borne."

22Then the other woman said, "No! But the living one *is* my son, and the dead one *is* your son."

And the first woman said, "No! But the dead one *is* your son, and the living one *is* my son."

Thus they spoke before the king.

23And the king said, "The one says, 'This *is* my son, who lives, and your son *is* the dead one'; and the other says, 'No! But your son *is* the dead one, and my son *is* the living one.' " 24Then the king said, "Bring me a sword." So they brought a sword before the king. 25And the king said, "Divide the living child in two, and give half to one, and half to the other."

26Then the woman whose son *was* living spoke to the king, for she yearned with compassion for her son; and she said, "O my lord, give her the living child, and by no means kill him!"

But the other said, "Let him be neither mine nor yours, *but* divide *him.*"

27So the king answered and said, "Give the first woman the living child, and by no means kill him; she *is* his mother."

28And all Israel heard of the judgment which the king had rendered; and they feared the king, for they saw that the wisdom of God *was* in him to administer justice.

Solomon's Administration

4 1So King Solomon was king over all Israel. 2And these *were* his officials: Azariah the son of Zadok, the priest; 3Elihoreph and Ahijah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder; 4Benaiah the son of Jehoiada, over the army; Zadok and Abiathar, the priests; 5Azariah the son of Nathan, over the officers; Zabud the son of Nathan, a priest *and* the king's friend; 6Ahishar, over the household; and Adoniram the son of Abda, over the labor force.

7And Solomon had twelve governors over all
Israel, who provided food for the king and his
household; each one made provision for one
month of the year. 8These *are* their names: Ben-
Hur,[a] in the mountains of Ephraim; 9Ben-Deker,[a]
in Makaz, Shaalbim, Beth Shemesh, and Elon
Beth Hanan; 10Ben-Hesed,[a] in Arubboth; to him
belonged Sochoh and all the land of Hepher;
11Ben-Abinadab,[a] *in* all the regions of Dor; he
had Taphath the daughter of Solomon as wife;
12Baana the son of Ahilud, *in* Taanach, Megiddo,
and all Beth Shean, which *is* beside Zaretan be-
low Jezreel, from Beth Shean to Abel Meholah, as
far as the other side of Jokneam; 13Ben-Geber,[a] in
Ramoth Gilead; to him *belonged* the towns of Jair
the son of Manasseh, in Gilead; to him *also be-
longed* the region of Argob in Bashan—sixty
large cities with walls and bronze gate-bars;
14Ahinadab the son of Iddo, *in* Mahanaim; 15Ahi-
maaz, in Naphtali; he also took Basemath the
daughter of Solomon as wife; 16Baanah the son
of Hushai, in Asher and Aloth; 17Jehoshaphat the
son of Paruah, in Issachar; 18Shimei the son of
Elah, in Benjamin; 19Geber the son of Uri, in the
land of Gilead, *in* the country of Sihon king of
the Amorites, and of Og king of Bashan. *He was*
the only governor who *was* in the land.

Food & Drink
Grapevines and fig trees yielded the more pleasant, if less essential, parts of the diet. The peaceful cultivation of these plants by individual householders is a miniature but vigorous sketch of the life of peace (1 Kin. 4:25). The multitude of animals provided for the king's table (1 Kin. 4:22) expresses the higher level of life in the royal court.

Prosperity and Wisdom of Solomon's Reign

20Judah and Israel *were* as numerous as the
sand by the sea in multitude, eating and drink-
ing and rejoicing. 21So Solomon reigned over all
kingdoms from the River[a] *to* the land of the
Philistines, as far as the border of Egypt. *They*
brought tribute and served Solomon all the days
of his life.
22Now Solomon's provision for one day was
thirty kors of fine flour, sixty kors of meal, 23ten
fatted oxen, twenty oxen from the pastures, and
one hundred sheep, besides deer, gazelles, roe-
bucks, and fatted fowl.
24For he had dominion over all *the region* on
this side of the River[a] from Tiphsah even to
Gaza, namely over all the kings on this side of the
River; and he had peace on every side all around
him. 25And Judah and Israel dwelt safely, each
man under his vine and his fig tree, from Dan as
far as Beersheba, all the days of Solomon.
26Solomon had forty[a] thousand stalls of
horses for his chariots, and twelve thousand
horsemen. 27And these governors, each man in his
month, provided food for King Solomon and for
all who came to King Solomon's table. There was
no lack in their supply. 28They also brought barley
and straw to the proper place, for the horses and
steeds, each man according to his charge.
29And God gave Solomon wisdom and ex-
ceedingly great understanding, and largeness of
heart like the sand on the seashore. 30Thus Sol-
omon's wisdom excelled the wisdom of all the
men of the East and all the wisdom of Egypt.
31For he was wiser than all men—than Ethan the
Ezrahite, and Heman, Chalcol, and Darda, the
sons of Mahol; and his fame was in all the sur-
rounding nations. 32He spoke three thousand
proverbs, and his songs were one thousand and
five. 33Also he spoke of trees, from the cedar tree
of Lebanon even to the hyssop that springs out
of the wall; he spoke also of animals, of birds, of
creeping things, and of fish. 34And men of all na-
tions, from all the kings of the earth who had
heard of his wisdom, came to hear the wisdom of
Solomon.

4:8 [a]Literally *Son of Hur* 4:9 [a]Literally *Son of Deker* 4:10 [a]Literally *Son of Hesed* 4:11 [a]Literally *Son of Abinadab* 4:13 [a]Literally *Son of Geber* 4:21 [a]That is, the Euphrates 4:24 [a]That is, the Euphrates 4:26 [a]Following Masoretic Text and most other authorities; some manuscripts of the Septuagint read *four* (compare 2 Chronicles 9:25).

Megiddo in Solomon's Districts (1 Kin. 4:7, 12)

Outside of Judah, Solomon's kingdom was divided into 12 administrative districts, each ruled by a governor (1 Kin. 4:7–19). Many districts were primarily geographic and not tribal entities, thus breaking with Israel's earlier tradition. The districts were set up to provide administrative tax collections for the crown, and the appointed governor was in charge of raising revenue to support Solomon's administration in Jerusalem (1 Kin. 4:20, 21). The district of Judah appears to have been exempt from this taxation, a situation which did not create good feeling for Judah among the other tribes.

Megiddo was a Canaanite town in the valley of Jezreel in northern Palestine. It apparently came under Israel's control by Solomon's time and was likely the seat of his 5th administrative district (1 Kin. 4:12). It was also one of the major cities rebuilt by Solomon, along with Jerusalem, Hazor, and Gezer.

Megiddo is listed among the cities which Pharaoh Shishak (945–924 B.C.) claims to have conquered in his Palestinian campaign of 925 B.C. A number of buildings at Megiddo, including a palace, appear to have been destroyed by fire during this invasion. A portion of a stele (standing stone slab or pillar) recording Shishak's invasion was found at the site. That Shishak (also spelled Sheshonk or Shoshenq) set up a triumphal stele possibly indicates that he desired to reassert Egyptian control in Canaan.

TRANSITION

The Book of Proverbs

The wisdom tradition of Israel influences several different biblical books, but its heart is in the Book of Proverbs. The proverbs are short, poetically matched comments on the world. They do not claim to be universal truth, but rather situational advice to be applied to different contexts. (For instance, two adjacent proverbs in Prov. 26:4, 5 give directly contradictory advice.)

The Book of Proverbs is actually several different collections of proverbs. Chapters 1—9 contain relatively long strings of interconnected proverbs and a few extended "wisdom poems." The sayings of Prov. 10:1—22:16 are a less unified collection of individual proverbs, though there is some organization around themes, such as human behavior and the inner person. Other collections in the Book of Proverbs are to be dated later than Solomon's reign (see "Wisdom in the Ancient Near East" at Prov. 22:17).

Both of the first two collections (1:1—9:18 and 10:1—22:16) are ascribed to Solomon. Many interpreters suggest that the attributions in Prov. 1:1 and 10:1 do not necessarily refer to authorship but are rather tributes to Solomon, the greatest of all the wise. Especially the longer poems of chs. 1—9 have been considered to be later than Solomon's time. Other interpreters, though, accept the attributions of 1:1 and 10:1 as simple statements of fact. In either case, it is appropriate to read these wise sayings following the comment of 1 Kings that Solomon was "wiser than all men" (1 Kin. 4:31).

The collection of chs. 1—9 is a picture of the value of wisdom. Wisdom is personified as a woman pleading with men and women to pursue her. A strong contrast is developed between the fruits of pursuing wisdom and the corruption of following folly.

• **Proverbs 1:1—9:18**

Proverbs

The Beginning of Knowledge

1 **:1** The proverbs of Solomon the son of David,
king of Israel:

2 To know wisdom and instruction,
To perceive the words of understanding,
3 To receive the instruction of wisdom,
Justice, judgment, and equity;
4 To give prudence to the simple,
To the young man knowledge and
discretion—
5 A wise *man* will hear and increase
learning,
And a man of understanding will attain
wise counsel,
6 To understand a proverb and an enigma,
The words of the wise and their riddles.

7 The fear of the LORD *is* the beginning
of knowledge,
But fools despise wisdom and
instruction.

Shun Evil Counsel

8 My son, hear the instruction of your father,
And do not forsake the law of your mother;
9 For they *will be* a graceful ornament on
your head,
And chains about your neck.

10 My son, if sinners entice you,
Do not consent.
11 If they say, "Come with us,
Let us lie in wait to *shed* blood;
Let us lurk secretly for the innocent
without cause;

12 Let us swallow them alive like Sheol,[a]
And whole, like those who go down
to the Pit;
13 We shall find all *kinds* of precious
possessions,
We shall fill our houses with spoil;
14 Cast in your lot among us,
Let us all have one purse"—
15 My son, do not walk in the way with them,
Keep your foot from their path;
16 For their feet run to evil,
And they make haste to shed blood.
17 Surely, in vain the net is spread
In the sight of any bird;
18 But they lie in wait for their *own* blood,
They lurk secretly for their *own* lives.
19 So *are* the ways of everyone who is greedy
for gain;
It takes away the life of its owners.

The Call of Wisdom

20 Wisdom calls aloud outside;
She raises her voice in the open squares.
21 She cries out in the chief concourses,[a]
At the openings of the gates in the city
She speaks her words:
22 "How long, you simple ones, will you love
simplicity?
For scorners delight in their scorning,
And fools hate knowledge.
23 Turn at my rebuke;
Surely I will pour out my spirit on you;
I will make my words known to you.
24 Because I have called and you refused,
I have stretched out my hand and no one
regarded,
25 Because you disdained all my counsel,
And would have none of my rebuke,
26 I also will laugh at your calamity;
I will mock when your terror comes,
27 When your terror comes like a storm,
And your destruction comes like a whirlwind,
When distress and anguish come upon you.

28 "Then they will call on me, but I will not
answer;
They will seek me diligently, but they will
not find me.
29 Because they hated knowledge
And did not choose the fear of the LORD,
30 They would have none of my counsel
And despised my every rebuke.
31 Therefore they shall eat the fruit of their
own way,
And be filled to the full with their own
fancies.

32 For the turning away of the simple will
slay them,
And the complacency of fools will destroy
them;
33 But whoever listens to me will dwell safely,
And will be secure, without fear of evil."

The Value of Wisdom

2 1 My son, if you receive my words,
And treasure my commands within you,
2 So that you incline your ear to wisdom,
And apply your heart to understanding;
3 Yes, if you cry out for discernment,
And lift up your voice for understanding,
4 If you seek her as silver,
And search for her as *for* hidden treasures;
5 Then you will understand the fear of the
LORD,
And find the knowledge of God.
6 For the LORD gives wisdom;
From His mouth *come* knowledge and
understanding;
7 He stores up sound wisdom for the upright;
He is a shield to those who walk uprightly;
8 He guards the paths of justice,
And preserves the way of His saints.
9 Then you will understand righteousness
and justice,
Equity *and* every good path.

10 When wisdom enters your heart,
And knowledge is pleasant to your soul,
11 Discretion will preserve you;
Understanding will keep you,
12 To deliver you from the way of evil,
From the man who speaks perverse things,
13 From those who leave the paths of
uprightness
To walk in the ways of darkness;
14 Who rejoice in doing evil,
And delight in the perversity of the wicked;
15 Whose ways *are* crooked,
And *who are* devious in their paths;
16 To deliver you from the immoral woman,
From the seductress *who* flatters with her
words,

TIME CAPSULE 	980 to 970 B.C.
980	Hiram becomes king of Tyre (or 969)
978–959	Siamun, pharaoh of Egypt
975	The temple of Hera is constructed at Olympia in Greece
973	Solomon is coregent with David (1 Kin. 1:32–39)
970–930	Solomon, king of Israel (1 Kin. 1:39)

1:12 [a]Or *the grave* 1:21 [a]Septuagint, Syriac, and Targum read *top of the walls;* Vulgate reads *the head of multitudes.*

17 Who forsakes the companion of her youth,
And forgets the covenant of her God.
18 For her house leads down to death,
And her paths to the dead;
19 None who go to her return,
Nor do they regain the paths of life—
20 So you may walk in the way of goodness,
And keep *to* the paths of righteousness.
21 For the upright will dwell in the land,
And the blameless will remain in it;
22 But the wicked will be cut off from the earth,
And the unfaithful will be uprooted from it.

Guidance for the Young

3 1 My son, do not forget my law,
But let your heart keep my commands;
2 For length of days and long life
And peace they will add to you.

3 Let not mercy and truth forsake you;
Bind them around your neck,
Write them on the tablet of your heart,
4 *And* so find favor and high esteem
In the sight of God and man.

5 Trust in the LORD with all your heart,
And lean not on your own understanding;
6 In all your ways acknowledge Him,
And He shall direct[a] your paths.

7 Do not be wise in your own eyes;
Fear the LORD and depart from evil.
8 It will be health to your flesh,[a]
And strength[b] to your bones.

9 Honor the LORD with your possessions,
And with the firstfruits of all your increase;
10 So your barns will be filled with plenty,
And your vats will overflow with new wine.

11 My son, do not despise the chastening of the LORD,
Nor detest His correction;
12 For whom the LORD loves He corrects,
Just as a father the son *in whom* he delights.

13 Happy *is* the man *who* finds wisdom,
And the man *who* gains understanding;
14 For her proceeds *are* better than the profits of silver,
And her gain than fine gold.
15 She *is* more precious than rubies,
And all the things you may desire cannot compare with her.
16 Length of days *is* in her right hand,
In her left hand riches and honor.
17 Her ways *are* ways of pleasantness,
And all her paths *are* peace.
18 She *is* a tree of life to those who take hold of her,
And happy *are all* who retain her.

19 The LORD by wisdom founded the earth;
By understanding He established the heavens;
20 By His knowledge the depths were broken up,
And clouds drop down the dew.

21 My son, let them not depart from your eyes—
Keep sound wisdom and discretion;
22 So they will be life to your soul
And grace to your neck.
23 Then you will walk safely in your way,
And your foot will not stumble.
24 When you lie down, you will not be afraid;
Yes, you will lie down and your sleep will be sweet.
25 Do not be afraid of sudden terror,
Nor of trouble from the wicked when it comes;
26 For the LORD will be your confidence,
And will keep your foot from being caught.

27 Do not withhold good from those to whom it is due,
When it is in the power of your hand to do *so.*
28 Do not say to your neighbor,
"Go, and come back,

3:6 [a]Or *make smooth* or *straight* 3:8 [a]Literally *navel,* figurative of the body [b]Literally *drink* or *refreshment*

And tomorrow I will give *it,*"
When *you have* it with you.
29 Do not devise evil against your neighbor,
For he dwells by you for safety's sake.
30 Do not strive with a man without cause,
If he has done you no harm.

31 Do not envy the oppressor,
And choose none of his ways;
32 For the perverse *person is* an abomination to the LORD,
But His secret counsel *is* with the upright.
33 The curse of the LORD *is* on the house of the wicked,
But He blesses the home of the just.
34 Surely He scorns the scornful,
But gives grace to the humble.
35 The wise shall inherit glory,
But shame shall be the legacy of fools.

Security in Wisdom

4 1 Hear, *my* children, the instruction of a father,
And give attention to know understanding;
2 For I give you good doctrine:
Do not forsake my law.
3 When I was my father's son,
Tender and the only one in the sight of my mother,
4 He also taught me, and said to me:
"Let your heart retain my words;
Keep my commands, and live.
5 Get wisdom! Get understanding!
Do not forget, nor turn away from the words of my mouth.
6 Do not forsake her, and she will preserve you;
Love her, and she will keep you.
7 Wisdom *is* the principal thing;
Therefore get wisdom.
And in all your getting, get understanding.
8 Exalt her, and she will promote you;
She will bring you honor, when you embrace her.
9 She will place on your head an ornament of grace;
A crown of glory she will deliver to you."

10 Hear, my son, and receive my sayings,
And the years of your life will be many.
11 I have taught you in the way of wisdom;
I have led you in right paths.
12 When you walk, your steps will not be hindered,
And when you run, you will not stumble.
13 Take firm hold of instruction, do not let go;
Keep her, for she *is* your life.

4:18 [a]Literally *light* 5:5 [a]Or *Sheol*

14 Do not enter the path of the wicked,
And do not walk in the way of evil.
15 Avoid it, do not travel on it;
Turn away from it and pass on.
16 For they do not sleep unless they have done evil;
And their sleep is taken away unless they make *someone* fall.
17 For they eat the bread of wickedness,
And drink the wine of violence.

18 But the path of the just *is* like the shining sun,[a]
That shines ever brighter unto the perfect day.
19 The way of the wicked *is* like darkness;
They do not know what makes them stumble.

20 My son, give attention to my words;
Incline your ear to my sayings.
21 Do not let them depart from your eyes;
Keep them in the midst of your heart;
22 For they *are* life to those who find them,
And health to all their flesh.
23 Keep your heart with all diligence,
For out of it *spring* the issues of life.
24 Put away from you a deceitful mouth,
And put perverse lips far from you.
25 Let your eyes look straight ahead,
And your eyelids look right before you.
26 Ponder the path of your feet,
And let all your ways be established.
27 Do not turn to the right or the left;
Remove your foot from evil.

The Peril of Adultery

5 1 My son, pay attention to my wisdom;
Lend your ear to my understanding,
2 That you may preserve discretion,
And your lips may keep knowledge.
3 For the lips of an immoral woman drip honey,
And her mouth *is* smoother than oil;
4 But in the end she is bitter as wormwood,
Sharp as a two-edged sword.
5 Her feet go down to death,
Her steps lay hold of hell.[a]

Marriage & Family
In the instruction of the wisdom literature is the traditional advice from father to son (Prov. 4:3, 4). A predominant purpose is to advise young men on how to follow a career in business or the court, as opposed for example to agriculture or the army. Several proverbs tell explicitly how to deal with kings (Prov. 24:21).

6 Lest you ponder *her* path of life—
Her ways are unstable;
You do not know *them.*

7 Therefore hear me now, *my* children,
And do not depart from the words of my mouth.
8 Remove your way far from her,
And do not go near the door of her house,
9 Lest you give your honor to others,
And your years to the cruel *one;*
10 Lest aliens be filled with your wealth,
And your labors *go* to the house of a foreigner;
11 And you mourn at last,
When your flesh and your body are consumed,
12 And say:
"How I have hated instruction,
And my heart despised correction!
13 I have not obeyed the voice of my teachers,
Nor inclined my ear to those who instructed me!
14 I was on the verge of total ruin,
In the midst of the assembly and congregation."

15 Drink water from your own cistern,
And running water from your own well.
16 Should your fountains be dispersed abroad,
Streams of water in the streets?
17 Let them be only your own,
And not for strangers with you.
18 Let your fountain be blessed,
And rejoice with the wife of your youth.
19 *As a* loving deer and a graceful doe,
Let her breasts satisfy you at all times;
And always be enraptured with her love.
20 For why should you, my son, be enraptured by an immoral woman,
And be embraced in the arms of a seductress?

21 For the ways of man *are* before the eyes of the LORD,
And He ponders all his paths.
22 His own iniquities entrap the wicked *man,*
And he is caught in the cords of his sin.
23 He shall die for lack of instruction,
And in the greatness of his folly he shall go astray.

Dangerous Promises

6 1 My son, if you become surety for your friend,
If you have shaken hands in pledge for a stranger,
2 You are snared by the words of your mouth;
You are taken by the words of your mouth.
3 So do this, my son, and deliver yourself;
For you have come into the hand of your friend:
Go and humble yourself;
Plead with your friend.
4 Give no sleep to your eyes,
Nor slumber to your eyelids.
5 Deliver yourself like a gazelle from the hand *of the hunter,*
And like a bird from the hand of the fowler.[a]

The Folly of Indolence

6 Go to the ant, you sluggard!
Consider her ways and be wise,
7 Which, having no captain,
Overseer or ruler,
8 Provides her supplies in the summer,
And gathers her food in the harvest.
9 How long will you slumber, O sluggard?
When will you rise from your sleep?
10 A little sleep, a little slumber,
A little folding of the hands to sleep—
11 So shall your poverty come on you like a prowler,
And your need like an armed man.

The Wicked Man

12 A worthless person, a wicked man,
Walks with a perverse mouth;
13 He winks with his eyes,
He shuffles his feet,
He points with his fingers;
14 Perversity *is* in his heart,
He devises evil continually,
He sows discord.
15 Therefore his calamity shall come suddenly;
Suddenly he shall be broken without remedy.

16 These six *things* the LORD hates,
Yes, seven *are* an abomination to Him:
17 A proud look,
A lying tongue,
Hands that shed innocent blood,
18 A heart that devises wicked plans,
Feet that are swift in running to evil,
19 A false witness *who* speaks lies,
And one who sows discord among brethren.

Beware of Adultery

20 My son, keep your father's command,
And do not forsake the law of your mother.
21 Bind them continually upon your heart;
Tie them around your neck.

6:5 [a]That is, one who catches birds in a trap or snare

22 When you roam, they[a] will lead you;
When you sleep, they will keep you;
And *when* you awake, they will speak
with you.
23 For the commandment *is* a lamp,
And the law a light;
Reproofs of instruction *are* the way of life,
24 To keep you from the evil woman,
From the flattering tongue of a seductress.
25 Do not lust after her beauty in your heart,
Nor let her allure you with her eyelids.
26 For by means of a harlot
A man is reduced to a crust of bread;
And an adulteress[a] will prey upon his
precious life.
27 Can a man take fire to his bosom,
And his clothes not be burned?
28 Can one walk on hot coals,
And his feet not be seared?
29 So *is* he who goes in to his neighbor's wife;
Whoever touches her shall not be innocent.

30 *People* do not despise a thief
If he steals to satisfy himself when he
is starving.
31 Yet *when* he is found, he must restore
sevenfold;
He may have to give up all the substance
of his house.
32 Whoever commits adultery with a woman
lacks understanding;
He *who* does so destroys his own soul.
33 Wounds and dishonor he will get,
And his reproach will not be wiped away.
34 For jealousy *is* a husband's fury;
Therefore he will not spare in the day of
vengeance.
35 He will accept no recompense,
Nor will he be appeased though you give
many gifts.

7 1 My son, keep my words,
And treasure my commands within you.
2 Keep my commands and live,
And my law as the apple of your eye.
3 Bind them on your fingers;
Write them on the tablet of your heart.
4 Say to wisdom, "You *are* my sister,"
And call understanding *your* nearest kin,
5 That they may keep you from the immoral
woman,
From the seductress *who* flatters with her
words.

6:22 [a]Literally *it* 6:26 [a]Literally *a man's wife,* that is, of another 7:22 [a]Septuagint, Syriac, and Targum read *as a dog to bonds;* Vulgate reads *as a lamb . . . to bonds.*

The Crafty Harlot

6 For at the window of my house
I looked through my lattice,
7 And saw among the simple,
I perceived among the youths,
A young man devoid of understanding,
8 Passing along the street near her corner;
And he took the path to her house
9 In the twilight, in the evening,
In the black and dark night.

10 And there a woman met him,
With the attire of a harlot, and a crafty heart.
11 She *was* loud and rebellious,
Her feet would not stay at home.
12 At times *she was* outside, at times in the
open square,
Lurking at every corner.
13 So she caught him and kissed him;
With an impudent face she said to him:
14 "*I have* peace offerings with me;
Today I have paid my vows.
15 So I came out to meet you,
Diligently to seek your face,
And I have found you.
16 I have spread my bed with tapestry,
Colored coverings of Egyptian linen.
17 I have perfumed my bed
With myrrh, aloes, and cinnamon.
18 Come, let us take our fill of love until
morning;
Let us delight ourselves with love.
19 For my husband *is* not at home;
He has gone on a long journey;
20 He has taken a bag of money with him,
And will come home on the appointed day."

21 With her enticing speech she caused him
to yield,
With her flattering lips she seduced him.
22 Immediately he went after her, as an ox
goes to the slaughter,
Or as a fool to the correction of the stocks,[a]
23 Till an arrow struck his liver.
As a bird hastens to the snare,
He did not know it *would cost* his life.

24 Now therefore, listen to me, *my* children;
Pay attention to the words of my mouth:

Politics & Government
The gates of ancient cities were large structures that often included several rooms where business could be conducted. It is appropriate to find the figure of Wisdom calling for her students in this location (Prov. 8:3), since the city gate was a place where legal as well as commercial transactions took place (Ruth 4:1, 11; Amos 5:12, 15).

The Person of Lady Wisdom (Prov. 8:22–31)

God's first possession, which He possessed before the universe was created, is the figure of Wisdom (Prov. 8:22). In Prov. 8:1–-9:12 Wisdom is portrayed as a woman who seeks to teach all humans how to live properly in this world in accordance with the will of God and in harmony with the design of creation. She knows from direct involvement both God's will and creation's design, for it was by Wisdom that God created the world (8:27–31) so that humans can understand it and live well in it.

The poem in Proverbs insists that acquiring wisdom is easy, since Wisdom herself seeks out persons, both wise and foolish, to teach them (8:1–4). The ways of God are not hidden, neither are the ways which lead to a good human life. Anyone who wishes to succeed is welcomed to learn this way of life. For wisdom, it is asserted, leads to a good life, while foolishness leads to death.

The Hebrew Bible represents God's wisdom as a person, the feminine figure of Wisdom, but not as a separate deity. It remains unknown whether some Israelites and Judeans may have related her to the goddess Asherah. The Ugaritic myths (1400–1200 B.C.) present Asherah as the spouse of El, the head of the pantheon, and as having great wisdom of her own.

Wisdom became increasingly identified with God and with the Torah, the first five books of Israel's Scripture. Her traits accumulated through a tradition of poems written later than Proverbs, such as Ecclesiasticus (Wisdom of Jesus ben Sirach), Baruch, and the Wisdom of Solomon. By the time the Wisdom of Solomon was written, Wisdom could be portrayed as creator of the world, the giver of life, and even the source of eternal life. Later, these same notions appear in the prologue of the Gospel of John (John 1:1–18), describing the preexistence of Christ, the divine Word.

25 Do not let your heart turn aside to her ways,
Do not stray into her paths;
26 For she has cast down many wounded,
And all who were slain by her were strong *men.*
27 Her house *is* the way to hell,[a]
Descending to the chambers of death.

The Excellence of Wisdom

8 1 Does not wisdom cry out,
And understanding lift up her voice?
2 She takes her stand on the top of the high hill,
Beside the way, where the paths meet.
3 She cries out by the gates, at the entry of the city,
At the entrance of the doors:
4 "To you, O men, I call,
And my voice *is* to the sons of men.
5 O you simple ones, understand prudence,
And you fools, be of an understanding heart.
6 Listen, for I will speak of excellent things,
And from the opening of my lips *will come* right things;
7 For my mouth will speak truth;
Wickedness *is* an abomination to my lips.
8 All the words of my mouth *are* with righteousness;
Nothing crooked or perverse *is* in them.
9 They *are* all plain to him who understands,
And right to those who find knowledge.
10 Receive my instruction, and not silver,
And knowledge rather than choice gold;
11 For wisdom *is* better than rubies,
And all the things one may desire cannot be compared with her.

12 "I, wisdom, dwell with prudence,
And find out knowledge *and* discretion.
13 The fear of the LORD *is* to hate evil;
Pride and arrogance and the evil way
And the perverse mouth I hate.
14 Counsel *is* mine, and sound wisdom;
I *am* understanding, I have strength.
15 By me kings reign,
And rulers decree justice.
16 By me princes rule, and nobles,
All the judges of the earth.[a]
17 I love those who love me,
And those who seek me diligently will find me.
18 Riches and honor *are* with me,
Enduring riches and righteousness.
19 My fruit *is* better than gold, yes, than fine gold,
And my revenue than choice silver.
20 I traverse the way of righteousness,
In the midst of the paths of justice,
21 That I may cause those who love me to inherit wealth,
That I may fill their treasuries.

22 "The LORD possessed me at the beginning of His way,
Before His works of old.
23 I have been established from everlasting,
From the beginning, before there was ever an earth.
24 When *there were* no depths I was brought forth,
When *there were* no fountains abounding with water.

7:27 [a]Or *Sheol* 8:16 [a]Masoretic Text, Syriac, Targum, and Vulgate read *righteousness;* Septuagint, Bomberg, and some manuscripts and editions read *earth.*

25 Before the mountains were settled,
Before the hills, I was brought forth;
26 While as yet He had not made the earth
or the fields,
Or the primal dust of the world.
27 When He prepared the heavens, I *was* there,
When He drew a circle on the face of the
deep,
28 When He established the clouds above,
When He strengthened the fountains of
the deep,
29 When He assigned to the sea its limit,
So that the waters would not transgress
His command,
When He marked out the foundations
of the earth,
30 Then I was beside Him *as* a master
craftsman;[a]
And I was daily *His* delight,
Rejoicing always before Him,
31 Rejoicing in His inhabited world,
And my delight *was* with the sons of men.

32 "Now therefore, listen to me, *my* children,
For blessed *are those who* keep my ways.
33 Hear instruction and be wise,
And do not disdain *it.*
34 Blessed is the man who listens to me,
Watching daily at my gates,
Waiting at the posts of my doors.
35 For whoever finds me finds life,
And obtains favor from the LORD;
36 But he who sins against me wrongs his
own soul;
All those who hate me love death."

The Way of Wisdom

9 1 Wisdom has built her house,
She has hewn out her seven pillars;
2 She has slaughtered her meat,
She has mixed her wine,
She has also furnished her table.
3 She has sent out her maidens,
She cries out from the highest places
of the city,
4 "Whoever *is* simple, let him turn in here!"
As for him who lacks understanding,
she says to him,
5 "Come, eat of my bread
And drink of the wine I have mixed.
6 Forsake foolishness and live,
And go in the way of understanding.

7 "He who corrects a scoffer gets shame
for himself,
And he who rebukes a wicked *man only*
harms himself.

8 Do not correct a scoffer, lest he hate you;
Rebuke a wise *man,* and he will love you.
9 Give *instruction* to a wise *man,* and he
will be still wiser;
Teach a just *man,* and he will increase
in learning.

10 "The fear of the LORD *is* the beginning
of wisdom,
And the knowledge of the Holy One *is*
understanding.
11 For by me your days will be multiplied,
And years of life will be added to you.
12 If you are wise, you are wise for yourself,
And *if* you scoff, you will bear *it* alone."

The Way of Folly

13 A foolish woman is clamorous;
She is simple, and knows nothing.
14 For she sits at the door of her house,
On a seat *by* the highest places of the city,
15 To call to those who pass by,
Who go straight on their way:
16 "Whoever *is* simple, let him turn in here";
And *as for* him who lacks understanding,
she says to him,
17 "Stolen water is sweet,
And bread *eaten* in secret is pleasant."
18 But he does not know that the dead *are*
there,
That her guests *are* in the depths of hell.[a]

TRANSITION

More Proverbs Ascribed to Solomon

The value and the practice of wisdom are encouraged throughout Prov. 10:1—22:16, the second collection of proverbs ascribed to Solomon. Chapters 10—15 are characterized by proverbs which contrast wise and foolish behavior. In Proverbs this contrast is more than just a comment on intelligence. Wisdom meant living in harmony with the good and orderly creation of God. Thus for the wisdom teachers, wisdom was almost a synonym for virtue, and folly and wickedness were interchangeable.

• **Proverbs 10:1—15:33**

Proverbs

Wise Sayings of Solomon

10 **:1** The proverbs of Solomon:
A wise son makes a glad father,
But a foolish son *is* the grief of his mother.

2 Treasures of wickedness profit nothing,
But righteousness delivers from death.

8:30 [a]A Jewish tradition reads *one brought up.* 9:18 [a]Or *Sheol*

3 The LORD will not allow the righteous soul
to famish,
But He casts away the desire of the wicked.

4 He who has a slack hand becomes poor,
But the hand of the diligent makes rich.
5 He who gathers in summer *is* a wise son;
He who sleeps in harvest *is* a son who
causes shame.

6 Blessings *are* on the head of the righteous,
But violence covers the mouth of the
wicked.
7 The memory of the righteous *is* blessed,
But the name of the wicked will rot.

8 The wise in heart will receive commands,
But a prating fool will fall.

9 He who walks with integrity walks securely,
But he who perverts his ways will become
known.

10 He who winks with the eye causes trouble,
But a prating fool will fall.

11 The mouth of the righteous *is* a well of life,
But violence covers the mouth of the wicked.

12 Hatred stirs up strife,
But love covers all sins.

13 Wisdom is found on the lips of him who
has understanding,
But a rod *is* for the back of him who is
devoid of understanding.

14 Wise *people* store up knowledge,
But the mouth of the foolish *is* near
destruction.

15 The rich man's wealth *is* his strong city;
The destruction of the poor *is* their poverty.

16 The labor of the righteous *leads* to life,
The wages of the wicked to sin.

17 He who keeps instruction *is in* the way of
life,
But he who refuses correction goes astray.

18 Whoever hides hatred *has* lying lips,
And whoever spreads slander *is* a fool.

19 In the multitude of words sin is not lacking,
But he who restrains his lips *is* wise.
20 The tongue of the righteous *is* choice silver;
The heart of the wicked *is worth* little.
21 The lips of the righteous feed many,
But fools die for lack of wisdom.[a]

22 The blessing of the LORD makes *one* rich,
And He adds no sorrow with it.

23 To do evil *is* like sport to a fool,
But a man of understanding has wisdom.
24 The fear of the wicked will come upon him,
And the desire of the righteous will be
granted.
25 When the whirlwind passes by, the wicked
is no *more,*
But the righteous *has* an everlasting
foundation.

26 As vinegar to the teeth and smoke to the
eyes,
So *is* the lazy *man* to those who send him.

27 The fear of the LORD prolongs days,
But the years of the wicked will be
shortened.
28 The hope of the righteous *will be* gladness,
But the expectation of the wicked will
perish.
29 The way of the LORD *is* strength for the
upright,
But destruction *will come* to the workers
of iniquity.

30 The righteous will never be removed,
But the wicked will not inhabit the earth.
31 The mouth of the righteous brings forth
wisdom,
But the perverse tongue will be cut out.
32 The lips of the righteous know what is
acceptable,
But the mouth of the wicked *what is*
perverse.

11 1 Dishonest scales *are* an abomination
to the LORD,
But a just weight *is* His delight.

2 When pride comes, then comes shame;
But with the humble *is* wisdom.

3 The integrity of the upright will guide them,
But the perversity of the unfaithful will
destroy them.
4 Riches do not profit in the day of wrath,
But righteousness delivers from death.
5 The righteousness of the blameless will
direct[a] his way aright,
But the wicked will fall by his own
wickedness.

10:21 [a]Literally *heart* 11:5 [a]Or *make smooth* or *straight*

6 The righteousness of the upright will
deliver them,
But the unfaithful will be caught by
their lust.

7 When a wicked man dies, *his* expectation
will perish,
And the hope of the unjust perishes.
8 The righteous is delivered from trouble,
And it comes to the wicked instead.
9 The hypocrite with *his* mouth destroys
his neighbor,
But through knowledge the righteous
will be delivered.
10 When it goes well with the righteous,
the city rejoices;
And when the wicked perish, *there is*
jubilation.
11 By the blessing of the upright the city
is exalted,
But it is overthrown by the mouth of
the wicked.

12 He who is devoid of wisdom despises
his neighbor,
But a man of understanding holds his
peace.

13 A talebearer reveals secrets,
But he who is of a faithful spirit conceals
a matter.

14 Where *there is* no counsel, the people fall;
But in the multitude of counselors *there is*
safety.

15 He who is surety for a stranger will suffer,
But one who hates being surety is secure.

16 A gracious woman retains honor,
But ruthless *men* retain riches.
17 The merciful man does good for his own
soul,
But *he who is* cruel troubles his own flesh.
18 The wicked *man* does deceptive work,
But he who sows righteousness *will have*
a sure reward.

19 As righteousness *leads* to life,
So he who pursues evil *pursues it* to his
own death.
20 Those who are of a perverse heart *are* an
abomination to the LORD,
But *the* blameless in their ways *are* His
delight.
21 *Though they join* forces,[a] the wicked will
not go unpunished;
But the posterity of the righteous will be
delivered.

22 *As* a ring of gold in a swine's snout,
So is a lovely woman who lacks discretion.

23 The desire of the righteous *is* only good,
But the expectation of the wicked *is* wrath.

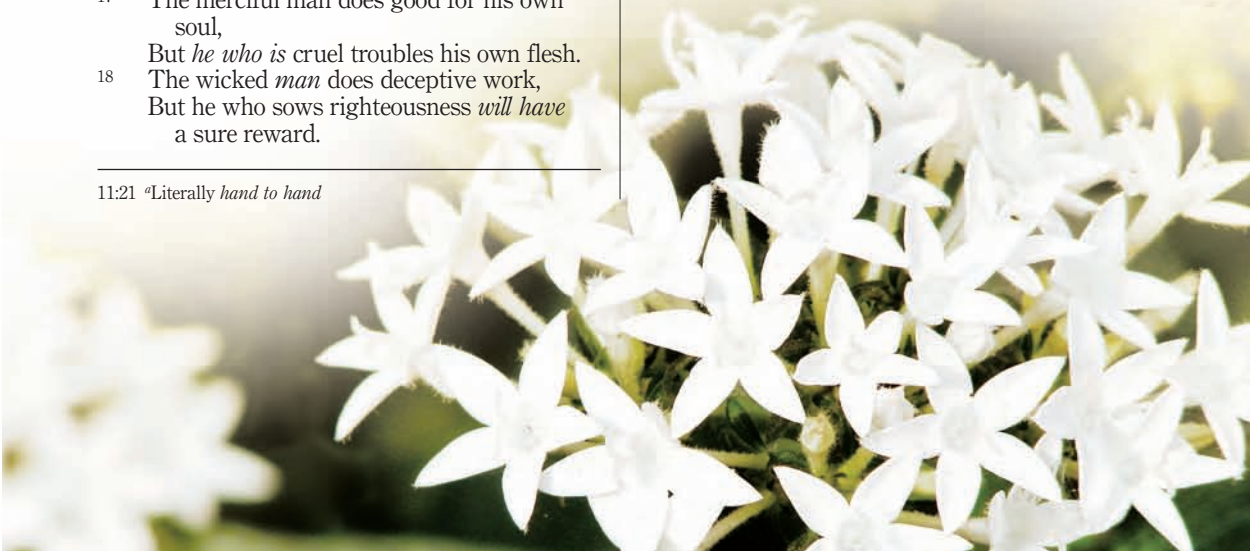
24 There is *one* who scatters, yet increases
more;
And there is *one* who withholds more than
is right,
But it *leads* to poverty.
25 The generous soul will be made rich,
And he who waters will also be watered
himself.
26 The people will curse him who withholds
grain,
But blessing *will be* on the head of him who
sells *it*.

27 He who earnestly seeks good finds favor,
But trouble will come to him who seeks *evil*.

28 He who trusts in his riches will fall,
But the righteous will flourish like foliage.

29 He who troubles his own house will inherit
the wind,
And the fool *will be* servant to the wise of
heart.

11:21 [a]Literally *hand to hand*



30 The fruit of the righteous *is a* tree of life,
And he who wins souls *is* wise.

31 If the righteous will be recompensed on the earth,
How much more the ungodly and the sinner.

12 1 Whoever loves instruction loves knowledge,
But he who hates correction *is* stupid.

2 A good *man* obtains favor from the LORD,
But a man of wicked intentions He will condemn.

3 A man is not established by wickedness,
But the root of the righteous cannot be moved.

4 An excellent[a] wife *is* the crown of her husband,
But she who causes shame *is* like rottenness in his bones.

5 The thoughts of the righteous *are* right,
But the counsels of the wicked *are* deceitful.
6 The words of the wicked *are,* "Lie in wait for blood,"
But the mouth of the upright will deliver them.

7 The wicked are overthrown and *are* no more,
But the house of the righteous will stand.

8 A man will be commended according to his wisdom,
But he who is of a perverse heart will be despised.

9 Better *is the one* who is slighted but has a servant,
Than he who honors himself but lacks bread.

10 A righteous *man* regards the life of his animal,
But the tender mercies of the wicked *are* cruel.

Politics & Government
The emphasis of the wisdom literature on the power of speech and the need to watch carefully what one says suggests that the instruction originated in court circles (Prov. 12:17). In the royal court, policy would be discussed and decided. Also in the court, spies would be a danger, as the warning about "little birds" indicates (Eccl. 10:20).

11 He who tills his land will be satisfied with bread,
But he who follows frivolity *is* devoid of understanding.[a]

12 The wicked covet the catch of evil *men,*
But the root of the righteous yields *fruit.*
13 The wicked is ensnared by the transgression of *his* lips,
But the righteous will come through trouble.
14 A man will be satisfied with good by the fruit of *his* mouth,
And the recompense of a man's hands will be rendered to him.

15 The way of a fool *is* right in his own eyes,
But he who heeds counsel *is* wise.
16 A fool's wrath is known at once,
But a prudent *man* covers shame.

17 He *who* speaks truth declares righteousness,
But a false witness, deceit.
18 There is one who speaks like the piercings of a sword,
But the tongue of the wise *promotes* health.
19 The truthful lip shall be established forever,
But a lying tongue *is* but for a moment.
20 Deceit is in the heart of those who devise evil,
But counselors of peace have joy.
21 No grave trouble will overtake the righteous,
But the wicked shall be filled with evil.
22 Lying lips *are* an abomination to the LORD,
But those who deal truthfully *are* His delight.

23 A prudent man conceals knowledge,
But the heart of fools proclaims foolishness.

24 The hand of the diligent will rule,
But the lazy *man* will be put to forced labor.

25 Anxiety in the heart of man causes depression,
But a good word makes it glad.

26 The righteous should choose his friends carefully,
For the way of the wicked leads them astray.

27 The lazy *man* does not roast what he took in hunting,
But diligence *is* man's precious possession.

28 In the way of righteousness *is* life,
And in *its* pathway *there is* no death.

12:4 [a]Literally *A wife of valor* 12:11 [a]Literally *heart*

13 1 A wise son *heeds* his father's instruction,
But a scoffer does not listen to rebuke.

2 A man shall eat well by the fruit of *his* mouth,
But the soul of the unfaithful feeds on violence.
3 He who guards his mouth preserves his life,
But he who opens wide his lips shall have destruction.

4 The soul of a lazy *man* desires, and *has* nothing;
But the soul of the diligent shall be made rich.

5 A righteous *man* hates lying,
But a wicked *man* is loathsome and comes to shame.
6 Righteousness guards *him whose* way is blameless,
But wickedness overthrows the sinner.

7 There is one who makes himself rich, yet *has* nothing;
And one who makes himself poor, yet *has* great riches.

8 The ransom of a man's life *is* his riches,
But the poor does not hear rebuke.

9 The light of the righteous rejoices,
But the lamp of the wicked will be put out.

10 By pride comes nothing but strife,
But with the well-advised *is* wisdom.

11 Wealth *gained by* dishonesty will be diminished,
But he who gathers by labor will increase.

12 Hope deferred makes the heart sick,
But *when* the desire comes, *it is* a tree of life.

13 He who despises the word will be destroyed,
But he who fears the commandment will be rewarded.
14 The law of the wise *is* a fountain of life,
To turn *one* away from the snares of death.

15 Good understanding gains favor,
But the way of the unfaithful *is* hard.
16 Every prudent *man* acts with knowledge,
But a fool lays open *his* folly.

17 A wicked messenger falls into trouble,
But a faithful ambassador *brings* health.

18 Poverty and shame *will come* to him who disdains correction,
But he who regards a rebuke will be honored.

19 A desire accomplished is sweet to the soul,
But *it is* an abomination to fools to depart from evil.

20 He who walks with wise *men* will be wise,
But the companion of fools will be destroyed.

21 Evil pursues sinners,
But to the righteous, good shall be repaid.

22 A good *man* leaves an inheritance to his children's children,
But the wealth of the sinner is stored up for the righteous.

23 Much food *is in* the fallow *ground* of the poor,
And for lack of justice there is waste.[a]

24 He who spares his rod hates his son,
But he who loves him disciplines him promptly.

25 The righteous eats to the satisfying of his soul,
But the stomach of the wicked shall be in want.

14 1 The wise woman builds her house,
But the foolish pulls it down with her hands.

2 He who walks in his uprightness fears the LORD,
But *he who is* perverse in his ways despises Him.

3 In the mouth of a fool *is* a rod of pride,
But the lips of the wise will preserve them.

4 Where no oxen *are,* the trough *is* clean;
But much increase *comes* by the strength of an ox.

5 A faithful witness does not lie,
But a false witness will utter lies.

6 A scoffer seeks wisdom and does not *find it,*
But knowledge *is* easy to him who understands.

13:23 [a]Literally *what is swept away*

7 Go from the presence of a foolish man,
When you do not perceive *in him* the lips of knowledge.
8 The wisdom of the prudent *is* to understand his way,
But the folly of fools *is* deceit.

9 Fools mock at sin,
But among the upright *there is* favor.

10 The heart knows its own bitterness,
And a stranger does not share its joy.

11 The house of the wicked will be overthrown,
But the tent of the upright will flourish.

12 There is a way *that seems* right to a man,
But its end *is* the way of death.

13 Even in laughter the heart may sorrow,
And the end of mirth *may be* grief.

14 The backslider in heart will be filled with his own ways,
But a good man *will be satisfied* from above.[a]

Solomon's Administrative Districts
"A multitude of people is a king's honor" (Prov. 14:28). The growth and extension of Israel's borders under Solomon's leadership resulted in a very large kingdom (1 Kin. 4:20, 21). Solomon faced an urgent need for ever-increasing revenues to meet expenditures on building and commercial projects throughout his expanding kingdom. To address this need, the king divided Israel into 12 districts and appointed over each district a governor responsible for levying and collecting taxes.

15 The simple believes every word,
But the prudent considers well his steps.
16 A wise *man* fears and departs from evil,
But a fool rages and is self-confident.
17 A quick-tempered *man* acts foolishly,
And a man of wicked intentions is hated.
18 The simple inherit folly,
But the prudent are crowned with knowledge.
19 The evil will bow before the good,
And the wicked at the gates of the righteous.

20 The poor *man* is hated even by his own neighbor,
But the rich *has* many friends.
21 He who despises his neighbor sins;
But he who has mercy on the poor, happy *is* he.

22 Do they not go astray who devise evil?
But mercy and truth *belong* to those who devise good.

23 In all labor there is profit,
But idle chatter[a] *leads* only to poverty.

24 The crown of the wise is their riches,
But the foolishness of fools *is* folly.

25 A true witness delivers souls,
But a deceitful *witness* speaks lies.

26 In the fear of the LORD *there is* strong confidence,
And His children will have a place of refuge.
27 The fear of the LORD *is* a fountain of life,
To turn *one* away from the snares of death.

28 In a multitude of people *is* a king's honor,
But in the lack of people *is* the downfall of a prince.

29 *He who is* slow to wrath has great understanding,
But *he who is* impulsive[a] exalts folly.

30 A sound heart *is* life to the body,
But envy *is* rottenness to the bones.

31 He who oppresses the poor reproaches his Maker,
But he who honors Him has mercy on the needy.

14:14 [a]Literally *from above himself* 14:23 [a]Literally *talk of the lips* 14:29 [a]Literally *short of spirit*

32 The wicked is banished in his wickedness,
But the righteous has a refuge in his death.

33 Wisdom rests in the heart of him who has understanding,
But *what is* in the heart of fools is made known.

34 Righteousness exalts a nation,
But sin *is* a reproach to *any* people.

35 The king's favor *is* toward a wise servant,
But his wrath *is against* him who causes shame.

15 1 A soft answer turns away wrath,
But a harsh word stirs up anger.
2 The tongue of the wise uses knowledge rightly,
But the mouth of fools pours forth foolishness.

3 The eyes of the LORD *are* in every place,
Keeping watch on the evil and the good.

4 A wholesome tongue *is* a tree of life,
But perverseness in it breaks the spirit.

5 A fool despises his father's instruction,
But he who receives correction is prudent.

6 *In* the house of the righteous *there is* much treasure,
But in the revenue of the wicked is trouble.

7 The lips of the wise disperse knowledge,
But the heart of the fool *does* not *do* so.

8 The sacrifice of the wicked *is* an abomination to the LORD,
But the prayer of the upright *is* His delight.
9 The way of the wicked *is* an abomination to the LORD,
But He loves him who follows righteousness.

10 Harsh discipline *is* for him who forsakes the way,
And he who hates correction will die.

11 Hell[a] and Destruction[b] *are* before the LORD;
So how much more the hearts of the sons of men.

12 A scoffer does not love one who corrects him,
Nor will he go to the wise.

13 A merry heart makes a cheerful countenance,
But by sorrow of the heart the spirit is broken.

14 The heart of him who has understanding seeks knowledge,
But the mouth of fools feeds on foolishness.

15 All the days of the afflicted *are* evil,
But he who is of a merry heart *has* a continual feast.

16 Better *is* a little with the fear of the LORD,
Than great treasure with trouble.
17 Better *is* a dinner of herbs[a] where love is,
Than a fatted calf with hatred.

18 A wrathful man stirs up strife,
But *he who is* slow to anger allays contention.

19 The way of the lazy *man is* like a hedge of thorns,
But the way of the upright *is* a highway.

20 A wise son makes a father glad,
But a foolish man despises his mother.

21 Folly *is* joy *to him who is* destitute of discernment,
But a man of understanding walks uprightly.

22 Without counsel, plans go awry,
But in the multitude of counselors they are established.

23 A man has joy by the answer of his mouth,
And a word *spoken* in due season, how good *it is!*

24 The way of life *winds* upward for the wise,
That he may turn away from hell[a] below.

25 The LORD will destroy the house of the proud,
But He will establish the boundary of the widow.

15:11 [a]Or *Sheol* [b]Hebrew *Abaddon* 15:17 [a]Or *vegetables*
15:24 [a]Or *Sheol*

Beliefs & Ideas
The Old Testament commonly refers to the dead as inhabitants of Sheol, sometimes translated as "Hell" (Prov. 15:11). As a place, Sheol is a shadowy region where the dead, although not unconscious, are unable to participate in the affairs of the living. Ancient people thought of Sheol or Hell as a person, as well as a place. The personified Hell was never satisfied (Prov. 27:20).

26 The thoughts of the wicked *are* an abomination to the LORD,
But *the words* of the pure *are* pleasant.

27 He who is greedy for gain troubles his own house,
But he who hates bribes will live.

28 The heart of the righteous studies how to answer,
But the mouth of the wicked pours forth evil.

29 The LORD *is* far from the wicked,
But He hears the prayer of the righteous.

30 The light of the eyes rejoices the heart,
And a good report makes the bones healthy.[a]

31 The ear that hears the rebukes of life
Will abide among the wise.
32 He who disdains instruction despises his own soul,
But he who heeds rebuke gets understanding.
33 The fear of the LORD *is* the instruction of wisdom,
And before honor *is* humility.

TRANSITION

Miscellaneous Proverbs

A cluster of sayings (Prov. 16:10–15) deals with the responsibilities and desired characteristics of the king and his reign. For the most part, however, Prov. 16:1—22:16 are a collection of miscellaneous, self-contained proverbs.

• **Proverbs 16:1—22:16**

Proverbs

16 :1 The preparations of the heart *belong* to man,
But the answer of the tongue *is* from the LORD.

2 All the ways of a man *are* pure in his own eyes,
But the LORD weighs the spirits.

3 Commit your works to the LORD,
And your thoughts will be established.

4 The LORD has made all for Himself,
Yes, even the wicked for the day of doom.

5 Everyone proud in heart *is* an abomination to the LORD;
Though they join forces,[a] none will go unpunished.

6 In mercy and truth
Atonement is provided for iniquity;
And by the fear of the LORD *one* departs from evil.

7 When a man's ways please the LORD,
He makes even his enemies to be at peace with him.

8 Better *is* a little with righteousness,
Than vast revenues without justice.

9 A man's heart plans his way,
But the LORD directs his steps.

10 Divination *is* on the lips of the king;
His mouth must not transgress in judgment.
11 Honest weights and scales *are* the LORD's;
All the weights in the bag *are* His work.
12 *It is* an abomination for kings to commit wickedness,
For a throne is established by righteousness.
13 Righteous lips *are* the delight of kings,
And they love him who speaks *what is* right.
14 As messengers of death *is* the king's wrath,
But a wise man will appease it.
15 In the light of the king's face *is* life,
And his favor *is* like a cloud of the latter rain.

16 How much better to get wisdom than gold!
And to get understanding is to be chosen rather than silver.

17 The highway of the upright *is* to depart from evil;
He who keeps his way preserves his soul.

18 Pride *goes* before destruction,
And a haughty spirit before a fall.
19 Better *to be* of a humble spirit with the lowly,
Than to divide the spoil with the proud.

20 He who heeds the word wisely will find good,
And whoever trusts in the LORD, happy *is* he.

21 The wise in heart will be called prudent,
And sweetness of the lips increases learning.

15:30 [a]Literally *fat* 16:5 [a]Literally *hand to hand*

22 Understanding *is* a wellspring of life
to him who has it.
But the correction of fools *is* folly.

23 The heart of the wise teaches his mouth,
And adds learning to his lips.

24 Pleasant words *are like* a honeycomb,
Sweetness to the soul and health to the bones.

25 There is a way *that seems* right to a man,
But its end *is* the way of death.

26 The person who labors, labors for himself,
For his *hungry* mouth drives him *on.*

27 An ungodly man digs up evil,
And *it is* on his lips like a burning fire.
28 A perverse man sows strife,
And a whisperer separates the best of friends.
29 A violent man entices his neighbor,
And leads him in a way *that is* not good.
30 He winks his eye to devise perverse things;
He purses his lips *and* brings about evil.

31 The silver-haired head *is* a crown of glory,
If it is found in the way of righteousness.

32 *He who is* slow to anger *is* better than the mighty,
And he who rules his spirit than he who takes a city.

33 The lot is cast into the lap,
But its every decision *is* from the LORD.

17 1 Better *is* a dry morsel with quietness,
Than a house full of feasting[a] *with* strife.

2 A wise servant will rule over a son who causes shame,
And will share an inheritance among the brothers.

3 The refining pot *is* for silver and the furnace for gold,
But the LORD tests the hearts.

4 An evildoer gives heed to false lips;
A liar listens eagerly to a spiteful tongue.

5 He who mocks the poor reproaches his Maker;
He who is glad at calamity will not go unpunished.

6 Children's children *are* the crown of old men,
And the glory of children *is* their father.

7 Excellent speech is not becoming to a fool,
Much less lying lips to a prince.

8 A present *is* a precious stone in the eyes of its possessor;
Wherever he turns, he prospers.

9 He who covers a transgression seeks love,
But he who repeats a matter separates friends.

10 Rebuke is more effective for a wise *man*
Than a hundred blows on a fool.

11 An evil *man* seeks only rebellion;
Therefore a cruel messenger will be sent against him.

12 Let a man meet a bear robbed of her cubs,
Rather than a fool in his folly.

13 Whoever rewards evil for good,
Evil will not depart from his house.

14 The beginning of strife *is like* releasing water;
Therefore stop contention before a quarrel starts.

15 He who justifies the wicked, and he who condemns the just,
Both of them alike *are* an abomination to the LORD.

17:1 [a]Or *sacrificial meals*

16 Why *is there* in the hand of a fool the
purchase price of wisdom,
Since *he has* no heart *for it?*

17 A friend loves at all times,
And a brother is born for adversity.

18 A man devoid of understanding shakes
hands in a pledge,
And becomes surety for his friend.

19 He who loves transgression loves strife,
And he who exalts his gate seeks
destruction.

20 He who has a deceitful heart finds
no good,
And he who has a perverse tongue
falls into evil.

21 He who begets a scoffer *does so* to his
sorrow,
And the father of a fool has no joy.

22 A merry heart does good, *like* medicine,[a]
But a broken spirit dries the bones.

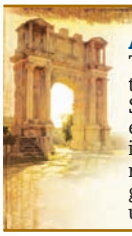
23 A wicked *man* accepts a bribe behind
the back[a]
To pervert the ways of justice.

24 Wisdom *is* in the sight of him who has
understanding,
But the eyes of a fool *are* on the ends
of the earth.

25 A foolish son *is* a grief to his father,
And bitterness to her who bore him.

26 Also, to punish the righteous *is* not good,
Nor to strike princes for *their* uprightness.

27 He who has knowledge spares his words,
And a man of understanding is of a calm
spirit.
28 Even a fool is counted wise when he holds
his peace;
When he shuts his lips, *he is considered*
perceptive.



Architecture & Building
The main defense of cities was a high, thick wall (Prov. 18:11). At the time of Solomon these walls were built thick enough to be in effect a double wall with internal walls making rooms inside. Dirt or rubble was used to make the surrounding ground slope so enemies had to attack uphill.

18 1 A man who isolates himself seeks
his own desire;
He rages against all wise judgment.

2 A fool has no delight in understanding,
But in expressing his own heart.

3 When the wicked comes, contempt comes
also;
And with dishonor *comes* reproach.

4 The words of a man's mouth *are* deep
waters;
The wellspring of wisdom *is* a flowing
brook.

5 *It is* not good to show partiality to the
wicked,
Or to overthrow the righteous in judgment.

6 A fool's lips enter into contention,
And his mouth calls for blows.
7 A fool's mouth *is* his destruction,
And his lips *are* the snare of his soul.
8 The words of a talebearer *are* like tasty
trifles,[a]
And they go down into the inmost body.

9 He who is slothful in his work
Is a brother to him who is a great destroyer.

10 The name of the LORD *is* a strong tower;
The righteous run to it and are safe.
11 The rich man's wealth *is* his strong city,
And like a high wall in his own esteem.

12 Before destruction the heart of a man is
haughty,
And before honor *is* humility.

13 He who answers a matter before he hears *it,*
It *is* folly and shame to him.

14 The spirit of a man will sustain him in
sickness,
But who can bear a broken spirit?

15 The heart of the prudent acquires
knowledge,
And the ear of the wise seeks knowledge.

16 A man's gift makes room for him,
And brings him before great men.

17 The first *one* to plead his cause *seems* right,
Until his neighbor comes and examines him.

17:22 [a]Or *makes medicine even better* 17:23 [a]Literally *from the bosom* 18:8 [a]A Jewish tradition reads *wounds.*

18 Casting lots causes contentions to cease,
And keeps the mighty apart.

19 A brother offended *is harder to win* than a strong city,
And contentions *are* like the bars of a castle.

20 A man's stomach shall be satisfied from the fruit of his mouth;
From the produce of his lips he shall be filled.

21 Death and life *are* in the power of the tongue,
And those who love it will eat its fruit.

22 *He who* finds a wife finds a good *thing,*
And obtains favor from the LORD.

23 The poor *man* uses entreaties,
But the rich answers roughly.

24 A man *who has* friends must himself be friendly,[a]
But there is a friend *who* sticks closer than a brother.

19 1 Better *is* the poor who walks in his integrity
Than *one who is* perverse in his lips, and is a fool.

2 Also it is not good *for* a soul *to be* without knowledge,
And he sins who hastens with *his* feet.

3 The foolishness of a man twists his way,
And his heart frets against the LORD.

4 Wealth makes many friends,
But the poor is separated from his friend.

5 A false witness will not go unpunished,
And *he who* speaks lies will not escape.

6 Many entreat the favor of the nobility,
And every man *is* a friend to one who gives gifts.

7 All the brothers of the poor hate him;
How much more do his friends go far from him!
He may pursue *them with* words, *yet* they abandon *him.*

8 He who gets wisdom loves his own soul;
He who keeps understanding will find good.

9 A false witness will not go unpunished,
And *he who* speaks lies shall perish.

10 Luxury is not fitting for a fool,
Much less for a servant to rule over princes.

11 The discretion of a man makes him slow to anger,
And his glory *is* to overlook a transgression.

12 The king's wrath *is* like the roaring of a lion,
But his favor *is* like dew on the grass.

13 A foolish son *is* the ruin of his father,
And the contentions of a wife *are* a continual dripping.

14 Houses and riches *are* an inheritance from fathers,
But a prudent wife *is* from the LORD.

15 Laziness casts *one* into a deep sleep,
And an idle person will suffer hunger.

16 He who keeps the commandment keeps his soul,
But he who is careless[a] of his ways will die.

17 He who has pity on the poor lends to the LORD,
And He will pay back what he has given.

18 Chasten your son while there is hope,
And do not set your heart on his destruction.[a]

19 *A man of* great wrath will suffer punishment;
For if you rescue *him,* you will have to do it again.

20 Listen to counsel and receive instruction,
That you may be wise in your latter days.

21 There are many plans in a man's heart,
Nevertheless the LORD's counsel—that will stand.

22 What is desired in a man is kindness,
And a poor man is better than a liar.

23 The fear of the LORD *leads* to life,
And *he who has it* will abide in satisfaction;
He will not be visited with evil.

18:24 [a]Following Greek manuscripts, Syriac, Targum, and Vulgate; Masoretic Text reads *may come to ruin.*
19:16 [a]Literally *despises,* figurative of recklessness or carelessness 19:18 [a]Literally *to put him to death;* a Jewish tradition reads *on his crying*

24 A lazy *man* buries his hand in the bowl,[a]
And will not so much as bring it to his mouth again.

25 Strike a scoffer, and the simple will become wary;
Rebuke one who has understanding, *and* he will discern knowledge.

26 He who mistreats *his* father *and* chases away *his* mother
Is a son who causes shame and brings reproach.

27 Cease listening to instruction, my son,
And you will stray from the words of knowledge.

28 A disreputable witness scorns justice,
And the mouth of the wicked devours iniquity.

29 Judgments are prepared for scoffers,
And beatings for the backs of fools.

20 1 Wine *is* a mocker,
Strong drink *is* a brawler,
And whoever is led astray by it is not wise.

2 The wrath[a] of a king *is* like the roaring of a lion;
Whoever provokes him to anger sins *against* his own life.

3 *It is* honorable for a man to stop striving,
Since any fool can start a quarrel.

4 The lazy *man* will not plow because of winter;
He will beg during harvest and *have* nothing.

5 Counsel in the heart of man *is like* deep water,
But a man of understanding will draw it out.

6 Most men will proclaim each his own goodness,
But who can find a faithful man?

7 The righteous *man* walks in his integrity;
His children *are* blessed after him.

8 A king who sits on the throne of judgment
Scatters all evil with his eyes.

9 Who can say, "I have made my heart clean,
I am pure from my sin"?

10 Diverse weights *and* diverse measures,
They *are* both alike, an abomination to the LORD.

11 Even a child is known by his deeds,
Whether what he does *is* pure and right.

12 The hearing ear and the seeing eye,
The LORD has made them both.

13 Do not love sleep, lest you come to poverty;
Open your eyes, *and* you will be satisfied with bread.

14 "*It is* good for nothing,"[a] cries the buyer;
But when he has gone his way, then he boasts.

15 There is gold and a multitude of rubies,
But the lips of knowledge *are* a precious jewel.

16 Take the garment of one who is surety *for* a stranger,
And hold it as a pledge *when it* is for a seductress.

17 Bread gained by deceit *is* sweet to a man,
But afterward his mouth will be filled with gravel.

18 Plans are established by counsel;
By wise counsel wage war.

19 He who goes about *as* a talebearer reveals secrets;
Therefore do not associate with one who flatters with his lips.

20 Whoever curses his father or his mother,
His lamp will be put out in deep darkness.

21 An inheritance gained hastily at the beginning
Will not be blessed at the end.

22 Do not say, "I will recompense evil";
Wait for the LORD, and He will save you.

23 Diverse weights *are* an abomination to the LORD,
And dishonest scales *are* not good.

19:24 [a]Septuagint and Syriac read *bosom;* Targum and Vulgate read *armpit.* 20:2 [a]Literally *fear* or *terror* which is produced by the king's wrath 20:14 [a]Literally *evil, evil*

24 A man's steps *are* of the LORD;
How then can a man understand his own way?

25 *It is* a snare for a man to devote rashly *something as* holy,
And afterward to reconsider *his* vows.

26 A wise king sifts out the wicked,
And brings the threshing wheel over them.

27 The spirit of a man *is* the lamp of the LORD,
Searching all the inner depths of his heart.[a]

28 Mercy and truth preserve the king,
And by lovingkindness he upholds his throne.

29 The glory of young men *is* their strength,
And the splendor of old men *is* their gray head.

30 Blows that hurt cleanse away evil,
As *do* stripes the inner depths of the heart.[a]

21 1 The king's heart *is* in the hand of the LORD,
Like the rivers of water;
He turns it wherever He wishes.

2 Every way of a man *is* right in his own eyes,
But the LORD weighs the hearts.

3 To do righteousness and justice
Is more acceptable to the LORD than sacrifice.

4 A haughty look, a proud heart,
And the plowing[a] of the wicked *are* sin.

5 The plans of the diligent *lead* surely to plenty,
But *those of* everyone *who is* hasty, surely to poverty.

6 Getting treasures by a lying tongue
Is the fleeting fantasy of those who seek death.[a]

7 The violence of the wicked will destroy them,[a]
Because they refuse to do justice.

8 The way of a guilty man *is* perverse;[a]
But *as for* the pure, his work *is* right.

9 Better to dwell in a corner of a housetop,
Than in a house shared with a contentious woman.

10 The soul of the wicked desires evil;
His neighbor finds no favor in his eyes.

11 When the scoffer is punished, the simple is made wise;
But when the wise is instructed, he receives knowledge.

12 The righteous *God* wisely considers the house of the wicked,
Overthrowing the wicked for *their* wickedness.

13 Whoever shuts his ears to the cry of the poor
Will also cry himself and not be heard.

14 A gift in secret pacifies anger,
And a bribe behind the back,[a] strong wrath.

15 *It is* a joy for the just to do justice,
But destruction *will come* to the workers of iniquity.

16 A man who wanders from the way of understanding
Will rest in the assembly of the dead.

17 He who loves pleasure *will be* a poor man;
He who loves wine and oil will not be rich.

18 The wicked *shall be* a ransom for the righteous,
And the unfaithful for the upright.

19 Better to dwell in the wilderness,
Than with a contentious and angry woman.

20 *There is* desirable treasure,
And oil in the dwelling of the wise,
But a foolish man squanders it.

21 He who follows righteousness and mercy
Finds life, righteousness and honor.

22 A wise *man* scales the city of the mighty,
And brings down the trusted stronghold.

23 Whoever guards his mouth and tongue
Keeps his soul from troubles.

20:27 [a]Literally *the rooms of the belly* 20:30 [a]Literally *the rooms of the belly* 21:4 [a]Or *lamp* 21:6 [a]Septuagint reads *Pursue vanity on the snares of death;* Vulgate reads *Is vain and foolish, and shall stumble on the snares of death;* Targum reads *They shall be destroyed, and they shall fall who seek death.*
21:7 [a]Literally *drag them away* 21:8 [a]Or *The way of a man is perverse and strange* 21:14 [a]Literally *in the bosom*

24 A proud *and* haughty *man*—"Scoffer"
is his name;
He acts with arrogant pride.

25 The desire of the lazy *man* kills him,
For his hands refuse to labor.
26 He covets greedily all day long,
But the righteous gives and does not spare.

27 The sacrifice of the wicked *is* an
abomination;
How much more *when* he brings it
with wicked intent!

28 A false witness shall perish,
But the man who hears *him* will speak
endlessly.

29 A wicked man hardens his face,
But *as for* the upright, he establishes[a]
his way.

30 *There is* no wisdom or understanding
Or counsel against the LORD.

31 The horse *is* prepared for the day of battle,
But deliverance *is* of the LORD.

22 1 A *good* name is to be chosen rather
than great riches,
Loving favor rather than silver and gold.

2 The rich and the poor have this in common,
The LORD *is* the maker of them all.

3 A prudent *man* foresees evil and hides
himself,
But the simple pass on and are punished.

4 By humility *and* the fear of the LORD
Are riches and honor and life.

5 Thorns *and* snares *are* in the way of the
perverse;
He who guards his soul will be far from
them.

6 Train up a child in the way he should go,
And when he is old he will not depart
from it.

7 The rich rules over the poor,
And the borrower *is* servant to the lender.

8 He who sows iniquity will reap sorrow,
And the rod of his anger will fail.

9 He who has a generous eye will be blessed,
For he gives of his bread to the poor.

10 Cast out the scoffer, and contention will
leave;
Yes, strife and reproach will cease.

11 He who loves purity of heart
And has grace on his lips,
The king *will be* his friend.

12 The eyes of the LORD preserve knowledge,
But He overthrows the words of the
faithless.

13 The lazy *man* says, "*There is* a lion outside!
I shall be slain in the streets!"

14 The mouth of an immoral woman *is*
a deep pit;
He who is abhorred by the LORD will
fall there.

15 Foolishness *is* bound up in the heart of
a child;
The rod of correction will drive it far
from him.

16 He who oppresses the poor to increase
his *riches,*
And he who gives to the rich, *will* surely
come to poverty.

TRANSITION

Solomon the Builder

In addition to being the quintessential wise man, Solomon is famed for his building projects. He made the most of his father David's alliance with the merchant city of Tyre (2 Sam. 5:11; 1 Kin. 5:1) and also used Israel's strategic position on several trade routes to his advantage. Solomon quickly became wealthier than any Israelite king before or since, and much of this wealth he poured into construction.

• **1 Kings 5:1–18**

1 Kings

Solomon Prepares to Build the Temple

5 **:1** Now Hiram king of Tyre sent his servants
to Solomon, because he heard that they had
anointed him king in place of his father, for Hi-
ram had always loved David. 2Then Solomon
sent to Hiram, saying:

3 You know how my father David could not
build a house for the name of the LORD his
God because of the wars which were fought

21:29 [a]Qere and Septuagint read *understands.*

against him on every side, until the LORD
put *his foes*[a] under the soles of his feet.
4 But now the LORD my God has given me
rest on every side; *there is* neither adversary
nor evil occurrence.
5 And behold, I propose to build a house for
the name of the LORD my God, as the LORD
spoke to my father David, saying, "Your
son, whom I will set on your throne in your
place, he shall build the house for My name."
6 Now therefore, command that they cut
down cedars for me from Lebanon; and my
servants will be with your servants, and I
will pay you wages for your servants according to whatever you say. For you know
there is none among us who has skill to cut
timber like the Sidonians.

7So it was, when Hiram heard the words of Solomon, that he rejoiced greatly and said,

Blessed *be* the LORD this day, for He has given
David a wise son over this great people!

8Then Hiram sent to Solomon, saying:

I have considered *the message* which you
sent me, *and* I will do all you desire concerning the cedar and cypress logs.
9 My servants shall bring *them* down from
Lebanon to the sea; I will float them in rafts
by sea to the place you indicate to me, and
will have them broken apart there; then you
can take *them* away. And you shall fulfill
my desire by giving food for my household.

10Then Hiram gave Solomon cedar and cypress logs *according to* all his desire. 11And Solomon gave Hiram twenty thousand kors of wheat *as* food for his household, and twenty[a] kors of pressed oil. Thus Solomon gave to Hiram year by year.

12So the LORD gave Solomon wisdom, as He had promised him; and there was peace between Hiram and Solomon, and the two of them made a treaty together.

13Then King Solomon raised up a labor force out of all Israel; and the labor force was thirty thousand men. 14And he sent them to Lebanon, ten thousand a month in shifts: they were one month in Lebanon *and* two months at home; Adoniram *was* in charge of the labor force. 15Solomon had seventy thousand who carried burdens, and eighty thousand who quarried *stone* in the mountains, 16besides three thousand three hundred[a] from the chiefs of Solomon's deputies, who supervised the people who labored in the work. 17And the king commanded them to quarry large stones, costly stones, *and* hewn stones, to lay the foundation of the temple.[a] 18So Solomon's builders, Hiram's builders, and the Gebalites quarried *them;* and they prepared timber and stones to build the temple.

5:3 [a]Literally *them* 5:11 [a]Following Masoretic Text, Targum, and Vulgate; Septuagint and Syriac read *twenty thousand.*
5:16 [a]Following Masoretic Text, Targum, and Vulgate; Septuagint reads *three thousand six hundred.* 5:17 [a]Literally *house,* and so frequently throughout this book 6:1 [a]Following Masoretic Text, Targum, and Vulgate; Septuagint reads *fortieth.*
6:3 [a]Hebrew *heykal;* here the main room of the temple, elsewhere called the holy place (compare Exodus 26:33 and Ezekiel 41:1)
[b]Literally *it*

TRANSITION

Laying the Temple's Foundation

Solomon laid the foundation of the temple in the 4th year of his reign, which was about 966 B.C. (see "The Books of Kings" at 1 Kin. 1:1). This 4th year is said to have been 480 years after the Exodus from Egypt (1 Kin. 6:1).

Scholars approach this chronological information in different ways. Some interpret the 480 years as figurative—perhaps the result of multiplying the 12 tribes by the standard length of a generation, which was 40 years (12 x 40 = 480). These interpreters then do not use the figure of 1 Kin. 6:1 to calculate the time of the Exodus. Others take the 480 years literally, and a simple calculation from the 4th year of Solomon (966 B.C.) would then date the Israelite exodus from Egypt at 1446 B.C. (966 + 480 = 1446). On the different dates proposed for the Exodus, see "The Exodus Begun" at Ex. 12:37.

The temple was built according to David's plans. The description in 1 Kin. 6 of the actual construction includes many details which are now known to have been common in temple designs of that time.

• **1 Kings 6:1–38**

1 Kings

Solomon Builds the Temple

6 **:1** And it came to pass in the four hundred and eightieth[a] year after the children of Israel had come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which *is* the second month, that he began to build the house of the LORD. 2Now the house which King Solomon built for the LORD, its length *was* sixty cubits, its width twenty, and its height thirty cubits. 3The vestibule in front of the sanctuary[a] of the house *was* twenty cubits long across the width of the house, *and* the width of *the vestibule*[b] *extended* ten cubits from the front of the house. 4And he made for the house windows with beveled frames.

Founding Solomon's Temple (1 Kin. 6:1)

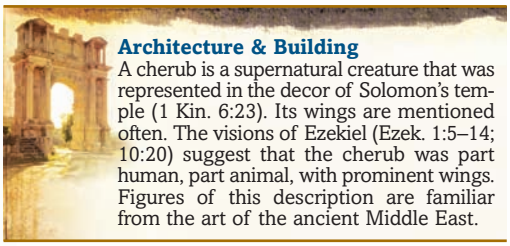
According to 1 Kings, the construction of the Jerusalem temple began in the 4th year of Solomon's reign. The Jewish historian Josephus (A.D. 37–100) lived long after Solomon, but wrote in his work titled *Against Apion* concerning the date of the temple's foundation.

Josephus's accounts of Hiram, king of Tyre, provide information that could be instrumental in approximating a date for the building of the temple, as well as for Solomon's own rule. Josephus quotes from a lost work of the historian Menander of Ephesus, who provided a list of Tyrian kings.

Scholars do debate whether Josephus's chronological information is reliable. In addition to the list of kings, Menander wrote that the time from Hiram's coronation as king to the founding of the north African city of Carthage was 155 years and 8 months. Josephus also tells us, via Menander, that the temple of Jerusalem was built in Hiram's 12th year. Unfortunately, Josephus's own calculations do not add to his totals.

We cannot obtain a precise date for Solomon's 4th year from Josephus's information. Scholars do not agree on when Carthage was founded: some say 825 B.C.; others say 814 B.C. Combining Josephus's calculations would date Solomon's temple building in either 968 or 957 B.C. In the absence of absolute chronological data, Solomon's 4th year is usually estimated to have been about 966 B.C.

5 Against the wall of the temple he built
chambers all around, *against* the walls of the temple, all around the sanctuary and the inner sanctuary.[a] Thus he made side chambers all around it.
6 The lowest chamber *was* five cubits wide, the
middle *was* six cubits wide, and the third *was*
seven cubits wide; for he made narrow ledges
around the outside of the temple, so that *the sup-*
port beams would not be fastened into the walls of
the temple. 7 And the temple, when it was being
built, was built with stone finished at the quarry,
so that no hammer or chisel *or* any iron tool was
heard in the temple while it was being built. 8 The
doorway for the middle story[a] *was* on the right
side of the temple. They went up by stairs to the
middle *story,* and from the middle to the third.
9 So he built the temple and finished it, and
he paneled the temple with beams and boards of
cedar. 10 And he built side chambers against the
entire temple, each five cubits high; they were at-
tached to the temple with cedar beams.
11 Then the word of the LORD came to Sol-
omon, saying: 12 "*Concerning* this temple which
you are building, if you walk in My statutes, exe-
cute My judgments, keep all My commandments,
and walk in them, then I will perform My word
with you, which I spoke to your father David.
13 And I will dwell among the children of Israel,
and will not forsake My people Israel."
14 So Solomon built the temple and finished
it. 15 And he built the inside walls of the temple
with cedar boards; from the floor of the temple to
the ceiling he paneled the inside with wood; and
he covered the floor of the temple with planks of
cypress. 16 Then he built the twenty-cubit room at
the rear of the temple, from floor to ceiling, with
cedar boards; he built *it* inside as the inner san-
ctuary, as the Most Holy *Place.* 17 And in front of it
the temple sanctuary was forty cubits *long.* 18 The
inside of the temple was cedar, carved with orna-
mental buds and open flowers. All *was* cedar;
there was no stone *to be* seen.
19 And he prepared the inner sanctuary in-
side the temple, to set the ark of the covenant of
the LORD there. 20 The inner sanctuary *was*
twenty cubits long, twenty cubits wide, and
twenty cubits high. He overlaid it with pure gold,
and overlaid the altar of cedar. 21 So Solomon
overlaid the inside of the temple with pure gold.
He stretched gold chains across the front of the
inner sanctuary, and overlaid it with gold. 22 The
whole temple he overlaid with gold, until he had
finished all the temple; also he overlaid with gold
the entire altar that *was* by the inner sanctuary.
23 Inside the inner sanctuary he made two
cherubim *of* olive wood, *each* ten cubits high.
24 One wing of the cherub *was* five cubits, and the
other wing of the cherub five cubits: ten cubits
from the tip of one wing to the tip of the other.
25 And the other cherub *was* ten cubits; both
cherubim *were* of the same size and shape. 26 The
height of one cherub *was* ten cubits, and so *was*
the other cherub. 27 Then he set the cherubim in-
side the inner room;[a] and they stretched out the
wings of the cherubim so that the wing of the
one touched *one* wall, and the wing of the other
cherub touched the other wall. And their wings
touched each other in the middle of the room.
28 Also he overlaid the cherubim with gold.
29 Then he carved all the walls of the temple
all around, both the inner and outer *sanctuaries,*



Architecture & Building
A cherub is a supernatural creature that was represented in the decor of Solomon's temple (1 Kin. 6:23). Its wings are mentioned often. The visions of Ezekiel (Ezek. 1:5–14; 10:20) suggest that the cherub was part human, part animal, with prominent wings. Figures of this description are familiar from the art of the ancient Middle East.

6:5 [a]Hebrew *debir;* here the inner room of the temple, elsewhere called the Most Holy Place (compare verse 16) 6:8 [a]Following Masoretic Text and Vulgate; Septuagint reads *upper story;* Targum reads *ground story.* 6:27 [a]Literally *house*

with carved figures of cherubim, palm trees, and
open flowers. 30And the floor of the temple he
overlaid with gold, both the inner and outer *sanctuaries.*
31For the entrance of the inner sanctuary he
made doors *of* olive wood; the lintel *and* doorposts
were one-fifth *of the wall.* 32The two doors *were of*
olive wood; and he carved on them figures of
cherubim, palm trees, and open flowers, and overlaid *them* with gold; and he spread gold on the
cherubim and on the palm trees. 33So for the door
of the sanctuary he also made doorposts *of* olive
wood, one-fourth *of the wall.* 34And the two doors
were of cypress wood; two panels *comprised* one
folding door, and two panels *comprised* the other
folding door. 35Then he carved cherubim, palm
trees, and open flowers *on them,* and overlaid
them with gold applied evenly on the carved work.
36And he built the inner court with three
rows of hewn stone and a row of cedar beams.
37In the fourth year the foundation of the
house of the LORD was laid, in the month of Ziv.
38And in the eleventh year, in the month of Bul,
which is the eighth month, the house was finished in all its details and according to all its
plans. So he was seven years in building it.

TRANSITION

Building the King's Palace

The construction of the temple was a 7-year process, lasting from 966 to 959 B.C. (1 Kin. 6:37, 38). The palace complex, however, took longer to complete because it included several buildings south of the temple. The House of the Forest of Lebanon (1 Kin. 7:2–5) served as a treasury and armory (1 Kin. 10:17, 21; Is. 22:8). Other buildings were the Hall of Pillars (7:6), the Hall of Judgment (7:7), and residences for Solomon and Pharaoh's daughter (7:8).

The account in 1 Kings records the length of time it took Solomon to complete the temple and palace. In addition to the 7 years of temple construction were another 13 years for the palace (1 Kin. 7:1). Thus, these two major projects covered a period of 20 years (966–946 B.C.; see 1 Kin. 9:10).

• **1 Kings 7:1—9:14**

1 Kings

Solomon's Other Buildings

7 **:1** But Solomon took thirteen years to build
his own house; so he finished all his house.
2He also built the House of the Forest of
Lebanon; its length *was* one hundred cubits, its
width fifty cubits, and its height thirty cubits,
with four rows of cedar pillars, and cedar beams
on the pillars. 3And *it was* paneled with cedar
above the beams that *were* on forty-five pillars,
fifteen *to* a row. 4*There were* windows *with*
beveled frames in three rows, and window *was*
opposite window *in* three tiers. 5And all the doorways and doorposts *had* rectangular frames; and
window *was* opposite window *in* three tiers.
6He also made the Hall of Pillars: its length
was fifty cubits, and its width thirty cubits; and
in front of them *was* a portico with pillars, and a
canopy *was* in front of them.
7Then he made a hall for the throne, the Hall
of Judgment, where he might judge; and *it was*
paneled with cedar from floor to ceiling.[a]
8And the house where he dwelt *had* another
court inside the hall, of like workmanship. Solomon also made a house like this hall for
Pharaoh's daughter, whom he had taken *as wife.*
9All these *were of* costly stones cut to size,
trimmed with saws, inside and out, from the foundation to the eaves, and also on the outside to the
great court. 10The foundation *was of* costly stones,
large stones, some ten cubits and some eight cubits. 11And above *were* costly stones, hewn to size,
and cedar wood. 12The great court *was* enclosed
with three rows of hewn stones and a row of
cedar beams. So were the inner court of the house
of the LORD and the vestibule of the temple.

Huram the Craftsman

13Now King Solomon sent and brought Huram[a] from Tyre. 14He *was* the son of a widow
from the tribe of Naphtali, and his father *was* a
man of Tyre, a bronze worker; he was filled with
wisdom and understanding and skill in working
with all kinds of bronze work. So he came to
King Solomon and did all his work.

The Bronze Pillars for the Temple

15And he cast two pillars of bronze, each one
eighteen cubits high, and a line of twelve cubits
measured the circumference of each. 16Then he
made two capitals *of* cast bronze, to set on the
tops of the pillars. The height of one capital *was*
five cubits, and the height of the other capital *was*
five cubits. 17*He made* a lattice network, with
wreaths of chainwork, for the capitals which *were*
on top of the pillars: seven chains for one capital
and seven for the other capital. 18So he made the
pillars, and two rows of pomegranates above the
network all around to cover the capitals that *were*
on top; and thus he did for the other capital.
19The capitals which *were* on top of the pillars in the hall *were* in the shape of lilies, four cubits. 20The capitals on the two pillars also *had*
pomegranates above, by the convex surface

7:7 [a]Literally *floor,* that is, of the upper level

7:13 [a]Hebrew *Hiram* (compare 2 Chronicles 2:13, 14)

Theology of Palace and Temple Districts (1 Kin. 7:1–12)

The extensive details about the construction of Solomon's royal residence are similar to the royal districts of capital cities in Syria-Palestine during the first half of the 1st millennium B.C. The site required an impressive palace for the king's family, a reception hall for greeting foreign dignitaries, and a private royal temple (which served also as the central temple of the kingdom).

The capital cities of ancient empires were built both for protection and to impress those who approached them. To this end there were walls around the city and walls around the royal complex within the city itself. Ancient people understood that the deity who had created the kingdom dwelt within the town along with the ruler, who was chosen by the deity. Within the inner wall would be the dual dwellings of the king and the god.

In the theology behind the town structure, the deity and king ruled together and so dwelt together. Should the kingdom be invaded, the nation was not yet defeated as long as the royal complex could be defended. Should the temple be overrun, however, the people understood that the patron deity had turned the land over to the invading peoples and their invading deity.

Since the temple was part of the palace complex, the king could consult the patron deity at any time. The temple itself was usually restricted to the use of the royal family and the royal priesthood, except for holy days when the courts would be opened for public worship. Even then the inner sanctuary of the temple was usually restricted to the higher levels of priests.

A palace complex similar to that which Solomon built in Jerusalem was uncovered intact at Tell Ta'yinat in northern Syria. A large palace building with a reception throne room stood beside a smaller temple with an entryway, a main room, and a most holy place, just like the ground plan of Solomon's temple.

which *was* next to the network; and there *were* two hundred such pomegranates in rows on each of the capitals all around.

21 Then he set up the pillars by the vestibule of the temple; he set up the pillar on the right and called its name Jachin, and he set up the pillar on the left and called its name Boaz. 22 The tops of the pillars were in the shape of lilies. So the work of the pillars was finished.

The Sea and the Oxen

23 And he made the Sea of cast bronze, ten cubits from one brim to the other; *it was* completely round. Its height *was* five cubits, and a line of thirty cubits measured its circumference.

24 Below its brim *were* ornamental buds encircling it all around, ten to a cubit, all the way around the Sea. The ornamental buds *were* cast in two rows when it was cast. 25 It stood on twelve oxen: three looking toward the north, three looking toward the west, three looking toward the south, and three looking toward the east; the Sea *was set* upon them, and all their back parts *pointed* inward. 26 It *was* a handbreadth thick; and its brim was shaped like the brim of a cup, *like* a lily blossom. It contained two thousand[a] baths.

The Carts and the Lavers

27 He also made ten carts of bronze; four cubits *was* the length of each cart, four cubits its width, and three cubits its height. 28 And this *was* the design of the carts: They had panels, and the panels *were* between frames; 29 on the panels that *were* between the frames *were* lions, oxen, and cherubim. And on the frames *was* a pedestal on top. Below the lions and oxen *were* wreaths of plaited work. 30 Every cart had four bronze wheels and axles of bronze, and its four feet had supports. Under the laver *were* supports of cast *bronze* beside each wreath. 31 Its opening inside the crown at the top *was* one cubit in diameter; and the opening *was* round, shaped *like* a pedestal, one and a half cubits in outside diameter; and also on the opening *were* engravings, but the panels were square, not round. 32 Under the panels *were* the four wheels, and the axles of the wheels *were joined* to the cart. The height of a wheel *was* one and a half cubits. 33 The workmanship of the wheels *was* like the workmanship of a chariot wheel; their axle pins, their rims, their spokes, and their hubs *were* all of cast *bronze.* 34 And *there were* four supports at the four corners of each cart; its supports *were* part of the cart itself. 35 On the top of the cart, at the height of half a cubit, *it was* perfectly round. And on the top of the cart, its flanges and its panels *were* of the same casting. 36 On the plates of its flanges and on its panels he engraved cherubim, lions, and palm trees, wherever there was a clear space on each, with wreaths all around. 37 Thus he made the ten carts. All of them were of the same mold, one measure, *and* one shape.

38 Then he made ten lavers of bronze; each laver contained forty baths, *and* each laver *was* four cubits. On each of the ten carts *was* a laver. 39 And he put five carts on the right side of the house, and five on the left side of the house. He set the Sea on the right side of the house, toward the southeast.

Furnishings of the Temple

40 Huram[a] made the lavers and the shovels and the bowls. So Huram finished doing all the

7:26 [a]Or *three thousand* (compare 2 Chronicles 4:5)
7:40 [a]Hebrew *Hiram* (compare 2 Chronicles 2:13, 14)

work that he was to do for King Solomon *for* the house of the LORD: 41the two pillars, the *two* bowl-shaped capitals that *were* on top of the two pillars; the two networks covering the two bowl-shaped capitals which *were* on top of the pillars; 42four hundred pomegranates for the two networks (two rows of pomegranates for each network, to cover the two bowl-shaped capitals that *were* on top of the pillars); 43the ten carts, and ten lavers on the carts; 44one Sea, and twelve oxen under the Sea; 45the pots, the shovels, and the bowls.

All these articles which Huram[a] made for King Solomon *for* the house of the LORD *were of* burnished bronze. 46In the plain of Jordan the king had them cast in clay molds, between Succoth and Zaretan. 47And Solomon did not weigh all the articles, because *there were* so many; the weight of the bronze was not determined.

48Thus Solomon had all the furnishings made for the house of the LORD: the altar of gold, and the table of gold on which *was* the showbread; 49the lampstands of pure gold, five on the right *side* and five on the left in front of the inner sanctuary, with the flowers and the lamps and the wick-trimmers of gold; 50the basins, the trimmers, the bowls, the ladles, and the censers of pure gold; and the hinges of gold, *both* for the doors of the inner room (the Most Holy *Place*) *and* for the doors of the main hall of the temple.

51So all the work that King Solomon had done for the house of the LORD was finished; and Solomon brought in the things which his father David had dedicated: the silver and the gold and the furnishings. He put them in the treasuries of the house of the LORD.

7:45 [a]Hebrew *Hiram* (compare 2 Chronicles 2:13, 14)

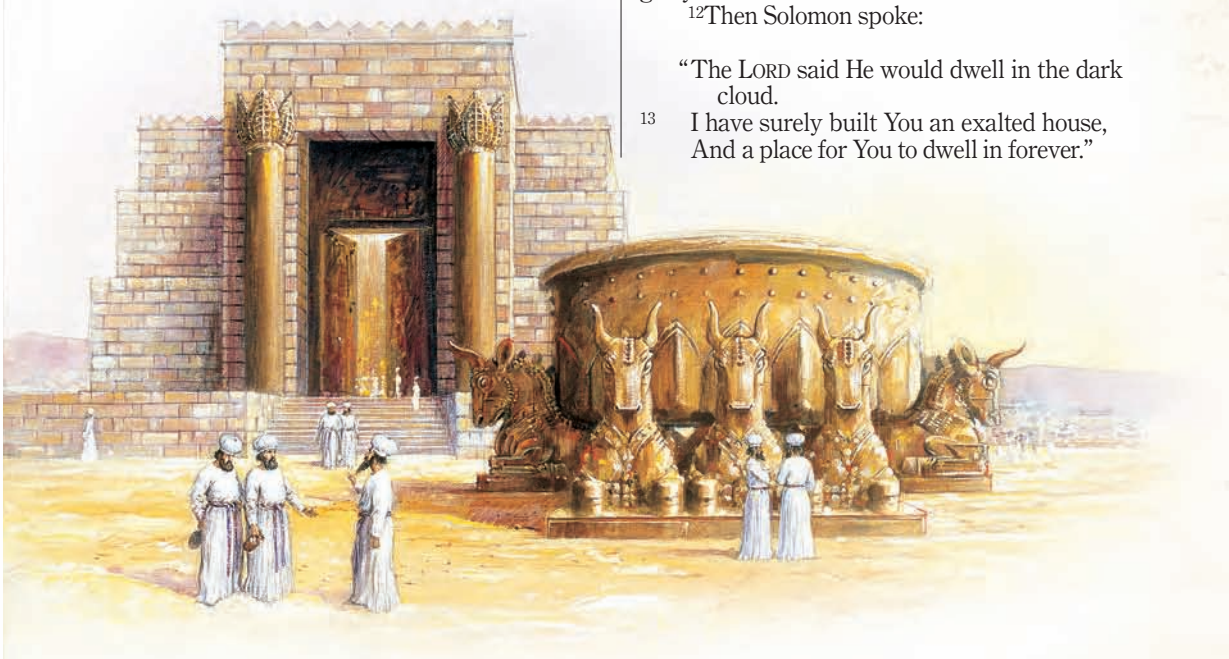
The Ark Brought into the Temple

8 1Now Solomon assembled the elders of Israel and all the heads of the tribes, the chief fathers of the children of Israel, to King Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD from the City of David, which *is* Zion. 2Therefore all the men of Israel assembled with King Solomon at the feast in the month of Ethanim, which *is* the seventh month. 3So all the elders of Israel came, and the priests took up the ark. 4Then they brought up the ark of the LORD, the tabernacle of meeting, and all the holy furnishings that *were* in the tabernacle. The priests and the Levites brought them up. 5Also King Solomon, and all the congregation of Israel who were assembled with him, *were* with him before the ark, sacrificing sheep and oxen that could not be counted or numbered for multitude. 6Then the priests brought in the ark of the covenant of the LORD to its place, into the inner sanctuary of the temple, to the Most Holy *Place,* under the wings of the cherubim. 7For the cherubim spread *their* two wings over the place of the ark, and the cherubim overshadowed the ark and its poles. 8The poles extended so that the ends of the poles could be seen from the holy *place,* in front of the inner sanctuary; but they could not be seen from outside. And they are there to this day. 9Nothing *was* in the ark except the two tablets of stone which Moses put there at Horeb, when the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt.

10And it came to pass, when the priests came out of the holy *place,* that the cloud filled the house of the LORD, 11so that the priests could not continue ministering because of the cloud; for the glory of the LORD filled the house of the LORD.

12Then Solomon spoke:

"The LORD said He would dwell in the dark cloud.
13 I have surely built You an exalted house,
And a place for You to dwell in forever."



Solomon's Speech at Completion of the Work

14Then the king turned around and blessed
the whole assembly of Israel, while all the as-
sembly of Israel was standing. 15And he said:
"Blessed *be* the LORD God of Israel, who spoke
with His mouth to my father David, and with His
hand has fulfilled *it,* saying, 16'Since the day that
I brought My people Israel out of Egypt, I have
chosen no city from any tribe of Israel *in which*
to build a house, that My name might be there;
but I chose David to be over My people Israel.'
17Now it was in the heart of my father David to
build a temple[a] for the name of the LORD God of
Israel. 18But the LORD said to my father David,
'Whereas it was in your heart to build a temple
for My name, you did well that it was in your
heart. 19Nevertheless you shall not build the tem-
ple, but your son who will come from your body,
he shall build the temple for My name.' 20So the
LORD has fulfilled His word which He spoke; and
I have filled the position of my father David, and
sit on the throne of Israel, as the LORD promised;
and I have built a temple for the name of the
LORD God of Israel. 21And there I have made a
place for the ark, in which *is* the covenant of the
LORD which He made with our fathers, when He
brought them out of the land of Egypt."

Solomon's Prayer of Dedication

22Then Solomon stood before the altar of the
LORD in the presence of all the assembly of Israel,
and spread out his hands toward heaven; 23and he
said: "LORD God of Israel, *there is* no God in
heaven above or on earth below like You, who
keep *Your* covenant and mercy with Your ser-
vants who walk before You with all their hearts.
24You have kept what You promised Your servant
David my father; You have both spoken with Your
mouth and fulfilled *it* with Your hand, as *it is* this
day. 25Therefore, LORD God of Israel, now keep
what You promised Your servant David my father,
saying, 'You shall not fail to have a man sit before
Me on the throne of Israel, only if your sons take
heed to their way, that they walk before Me as you
have walked before Me.' 26And now I pray, O God
of Israel, let Your word come true, which You
have spoken to Your servant David my father.

27"But will God indeed dwell on the earth?
Behold, heaven and the heaven of heavens cannot
contain You. How much less this temple which I
have built! 28Yet regard the prayer of Your ser-
vant and his supplication, O LORD my God, and
listen to the cry and the prayer which Your ser-
vant is praying before You today: 29that Your
eyes may be open toward this temple night and
day, toward the place of which You said, 'My
name shall be there,' that You may hear the
prayer which Your servant makes toward this
place. 30And may You hear the supplication of
Your servant and of Your people Israel, when
they pray toward this place. Hear in heaven Your
dwelling place; and when You hear, forgive.

31"When anyone sins against his neighbor,
and is forced to take an oath, and comes *and*
takes an oath before Your altar in this temple,
32then hear in heaven, and act, and judge Your
servants, condemning the wicked, bringing his
way on his head, and justifying the righteous by
giving him according to his righteousness.

33"When Your people Israel are defeated be-
fore an enemy because they have sinned against
You, and when they turn back to You and confess
Your name, and pray and make supplication to
You in this temple, 34then hear in heaven, and for-
give the sin of Your people Israel, and bring them
back to the land which You gave to their fathers.

35"When the heavens are shut up and there
is no rain because they have sinned against You,
when they pray toward this place and confess
Your name, and turn from their sin because You
afflict them, 36then hear in heaven, and forgive
the sin of Your servants, Your people Israel, that
You may teach them the good way in which they
should walk; and send rain on Your land which
You have given to Your people as an inheritance.

37"When there is famine in the land, pesti-
lence *or* blight *or* mildew, locusts *or* grasshoppers;
when their enemy besieges them in the land of
their cities; whatever plague or whatever sickness
there is; 38whatever prayer, whatever supplication
is made by anyone, *or* by all Your people Israel,
when each one knows the plague of his own
heart, and spreads out his hands toward this tem-
ple: 39then hear in heaven Your dwelling place, and
forgive, and act, and give to everyone according to
all his ways, whose heart You know (for You
alone know the hearts of all the sons of men),
40that they may fear You all the days that they
live in the land which You gave to our fathers.

41"Moreover, concerning a foreigner, who *is*
not of Your people Israel, but has come from a
far country for Your name's sake 42(for they will
hear of Your great name and Your strong hand
and Your outstretched arm), when he comes and
prays toward this temple, 43hear in heaven Your

Religion & Worship
The normal position for public prayer was to stand and to stretch out the hands (Ps. 134:2; 1 Tim. 2:8). In this position Solomon prayed (1 Kin. 8:22), though he also kneeled facing the altar before standing to bless the people (1 Kin. 8:54, 55). The position taken for prayer at home or in private could well have been different.

8:17 [a]Literally *house*, and so in verses 18–20

dwelling place, and do according to all for which the foreigner calls to You, that all peoples of the earth may know Your name and fear You, as *do* Your people Israel, and that they may know that this temple which I have built is called by Your name.

44"When Your people go out to battle against their enemy, wherever You send them, and when they pray to the LORD toward the city which You have chosen and the temple which I have built for Your name, 45then hear in heaven their prayer and their supplication, and maintain their cause.

46"When they sin against You (for *there is* no one who does not sin), and You become angry with them and deliver them to the enemy, and they take them captive to the land of the enemy, far or near; 47*yet* when they come to themselves in the land where they were carried captive, and repent, and make supplication to You in the land of those who took them captive, saying, 'We have sinned and done wrong, we have committed wickedness'; 48and *when* they return to You with all their heart and with all their soul in the land of their enemies who led them away captive, and pray to You toward their land which You gave to their fathers, the city which You have chosen and the temple which I have built for Your name: 49then hear in heaven Your dwelling place their prayer and their supplication, and maintain their cause, 50and forgive Your people who have sinned against You, and all their transgressions which they have transgressed against You; and grant them compassion before those who took them captive, that they may have compassion on them 51(for they *are* Your people and Your inheritance, whom You brought out of Egypt, out of the iron furnace), 52that Your eyes may be open to the supplication of Your servant and the supplication of Your people Israel, to listen to them whenever they call to You. 53For You separated them from among all the peoples of the earth *to be* Your inheritance, as You spoke by Your servant Moses, when You brought our fathers out of Egypt, O Lord GOD."

Solomon Blesses the Assembly

54And so it was, when Solomon had finished praying all this prayer and supplication to the LORD, that he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven. 55Then he stood and blessed all the assembly of Israel with a loud voice, saying: 56"Blessed *be* the LORD, who has given rest to His people Israel, according to all that He promised. There has not failed one word of all His good promise, which He promised through His servant Moses. 57May the LORD our God be with us, as He was with our fathers. May He not leave us nor forsake us, 58that He may incline our hearts to Himself, to walk in all His ways, and to keep His commandments and His statutes and His judgments, which He commanded our fathers. 59And may these words of mine, with which I have made supplication before the LORD, be near the LORD our God day and night, that He may maintain the cause of His servant and the cause of His people Israel, as each day may require, 60that all the peoples of the earth may know that the LORD *is* God; *there is* no other. 61Let your heart therefore be loyal to the LORD our God, to walk in His statutes and keep His commandments, as at this day."

Solomon Dedicates the Temple

62Then the king and all Israel with him offered sacrifices before the LORD. 63And Solomon offered a sacrifice of peace offerings, which he offered to the LORD, twenty-two thousand bulls and one hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD. 64On the same day the king consecrated the middle of the court that *was* in front of the house of the LORD; for there he offered burnt offerings, grain offerings, and the fat of the peace offerings, because the bronze altar that *was* before the LORD *was* too small to receive the burnt offerings, the grain offerings, and the fat of the peace offerings.

65At that time Solomon held a feast, and all Israel with him, a great assembly from the entrance of Hamath to the Brook of Egypt, before the LORD our God, seven days and seven *more* days—fourteen days. 66On the eighth day he sent the people away; and they blessed the king, and went to their tents joyful and glad of heart for all the good that the LORD had done for His servant David, and for Israel His people.

God's Second Appearance to Solomon

9 1And it came to pass, when Solomon had finished building the house of the LORD and the king's house, and all Solomon's desire which he wanted to do, 2that the LORD appeared to Solomon the second time, as He had appeared to him at Gibeon. 3And the LORD said to him: "I have heard your prayer and your supplication that you have made before Me; I have consecrated this house which you have built to put My name there forever, and My eyes and My heart will be there perpetually. 4Now if you walk before Me as your father David walked, in integrity of heart and in uprightness, to do according to all that I have commanded you, *and* if you keep My statutes and My judgments, 5then I will establish the throne of your kingdom over Israel forever, as I promised David your father, saying, 'You shall

Solomon and His Architecture (1 Kin. 9:15)

Three cities that were rebuilt by Solomon—Hazor, Megiddo, Gezer—provide one of the most striking correlations between archaeology and the Bible (1 Kin. 9:15). At each of these cities, archaeologists have dug down to layers that are assigned to Solomon's time period. They have uncovered a striking similarity in the fortifications that these cities had at that time.

Hazor, Megiddo, and Gezer all had nearly identical six-chambered gates. The chambers were part of a gate complex and part of a larger tower structure. They were constructed by building four parallel piers on each side of the entranceway. These piers were connected and made into rooms by an outside wall on each set of piers. There were, then, three rooms on each side, with an aisle down the middle.

Wooden gates were placed between the piers, which meant that the entire gate complex had four separate gates. The multiple gates, and chambers behind each gate, assured a difficult access for those trying to take the city by force.

At both Hazor and Gezer, a casemate wall was connected to the unique gateways. Casemate walls were two closely parallel walls which were subdivided into rooms. While these walls were rather narrow and not very thick, dirt from within the city could be quickly placed between the walls, transforming the two walls into one thick, strong wall. The architectural similarities found at Hazor, Megiddo, and Gezer suggest that six-chambered gates and casemate walls were characteristic of Solomon's building strategy.

Ruins of the six-chambered gate at Megiddo.

not fail to have a man on the throne of Israel.'
6*But* if you or your sons at all turn from following Me, and do not keep My commandments *and*
My statutes which I have set before you, but go
and serve other gods and worship them, 7then I
will cut off Israel from the land which I have
given them; and this house which I have consecrated for My name I will cast out of My sight.
Israel will be a proverb and a byword among all
peoples. 8And *as for* this house, *which* is exalted,
everyone who passes by it will be astonished and
will hiss, and say, 'Why has the LORD done thus
to this land and to this house?' 9Then they will
answer, 'Because they forsook the LORD their God,
who brought their fathers out of the land of
Egypt, and have embraced other gods, and worshiped them and served them; therefore the LORD
has brought all this calamity on them.' "

Solomon and Hiram Exchange Gifts

10Now it happened at the end of twenty
years, when Solomon had built the two houses,
the house of the LORD and the king's house 11(Hiram the king of Tyre had supplied Solomon with
cedar and cypress and gold, as much as he desired), *that* King Solomon then gave Hiram
twenty cities in the land of Galilee. 12Then Hiram
went from Tyre to see the cities which Solomon
had given him, but they did not please him. 13So
he said, "What *kind of* cities *are* these which you
have given me, my brother?" And he called them
the land of Cabul,[a] as they are to this day. 14Then
Hiram sent the king one hundred and twenty talents of gold.

TRANSITION

Solomon's Other Accomplishments

Solomon's most important building project was the Jerusalem temple, but he had other projects that were similarly impressive. Excavations in Palestine have uncovered several fortified cities that Solomon built along Israel's borders.

• **1 Kings 9:15—10:29**

1 Kings
9 **:15** And this *is* the reason for the labor force
which King Solomon raised: to build the
house of the LORD, his own house, the Millo,[a] the
wall of Jerusalem, Hazor, Megiddo, and Gezer.
16(Pharaoh king of Egypt had gone up and taken
Gezer and burned it with fire, had killed the
Canaanites who dwelt in the city, and had given
it *as* a dowry to his daughter, Solomon's wife.)
17And Solomon built Gezer, Lower Beth Horon,
18Baalath, and Tadmor in the wilderness, in the

9:13 [a]Literally *Good for Nothing* 9:15 [a]Literally *The Landfill*

land *of Judah,* [19]all the storage cities that Solomon had, cities for his chariots and cities for his cavalry, and whatever Solomon desired to build in Jerusalem, in Lebanon, and in all the land of his dominion.

[20]All the people *who were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, who *were* not of the children of Israel— [21]that is, their descendants who were left in the land after them, whom the children of Israel had not been able to destroy completely—from these Solomon raised forced labor, as it is to this day. [22]But of the children of Israel Solomon made no forced laborers, because they *were* men of war and his servants: his officers, his captains, commanders of his chariots, and his cavalry.

[23]Others *were* chiefs of the officials who *were* over Solomon's work: five hundred and fifty, who ruled over the people who did the work.

[24]But Pharaoh's daughter came up from the City of David to her house which *Solomon*[a] had built for her. Then he built the Millo.

[25]Now three times a year Solomon offered burnt offerings and peace offerings on the altar which he had built for the LORD, and he burned incense with them *on the altar* that *was* before the LORD. So he finished the temple.

[26]King Solomon also built a fleet of ships at Ezion Geber, which *is* near Elath[a] on the shore of the Red Sea, in the land of Edom. [27]Then Hiram sent his servants with the fleet, seamen who knew the sea, to work with the servants of Solomon. [28]And they went to Ophir, and acquired four hundred and twenty talents of gold from there, and brought *it* to King Solomon.

The Queen of Sheba's Praise of Solomon

10 [1]Now when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to test him with hard questions. [2]She came to Jerusalem with a very great retinue, with camels that bore spices, very much gold, and precious stones; and when she came to Solomon, she spoke with him about all that was in her heart. [3]So Solomon answered all her questions; there was nothing so difficult for the king that he could not explain *it* to her. [4]And when the queen of Sheba had seen all the wisdom of Solomon, the house that he had built, [5]the food on his table, the seating of his servants, the service of his waiters and their apparel, his cupbearers, and his entryway by which he went up to the house of the LORD, there was no more spirit in her. [6]Then she said to the king: "It was a true report which I heard in my own land about your words and your wisdom. [7]However I did not believe the words until I came and saw with my own eyes; and indeed the half was not told me. Your wisdom and prosperity exceed the fame of which I heard. [8]Happy *are* your men and happy *are* these your servants, who stand continually before you *and* hear your wisdom! [9]Blessed be the LORD your God, who delighted in you, setting you on the throne of Israel! Because the LORD has loved Israel forever, therefore He made you king, to do justice and righteousness."

[10]Then she gave the king one hundred and twenty talents of gold, spices in great quantity, and precious stones. There never again came such abundance of spices as the queen of Sheba gave to King Solomon. [11]Also, the ships of Hiram, which brought gold from Ophir, brought great *quantities* of almug[a] wood and precious stones from Ophir. [12]And the king made steps of the almug wood for the house of the LORD and for the king's house, also harps and stringed instruments for singers. There never again came such almug wood, nor has the like been seen to this day.

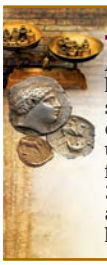
[13]Now King Solomon gave the queen of Sheba all she desired, whatever she asked, besides what Solomon had given her according to the royal generosity. So she turned and went to her own country, she and her servants.

Solomon's Great Wealth

[14]The weight of gold that came to Solomon yearly was six hundred and sixty-six talents of gold, [15]besides *that* from the traveling merchants, from the income of traders, from all the kings of Arabia, and from the governors of the country.

[16]And King Solomon made two hundred large shields *of* hammered gold; six hundred *shekels* of gold went into each shield. [17]He also *made* three hundred shields *of* hammered gold; three minas of gold went into each shield. The king put them in the House of the Forest of Lebanon.

[18]Moreover the king made a great throne of ivory, and overlaid it with pure gold. [19]The throne had six steps, and the top of the throne *was* round at the back; *there were* armrests on either side of the place of the seat, and two lions stood beside the armrests. [20]Twelve lions stood



Trade & Economics
A throne is the symbolic point from which a kingdom is ruled, and its magnificent construction indicates the greatness of that kingdom. Ivory was imported, and Solomon's use of it shows his power to buy material from distant places (see 1 Kin. 10:22; Prov. 31:14). The lion figures around the throne also demonstrate the wealth of Solomon's kingdom (1 Kin. 10:19, 20).

9:24 [a]Literally *he* (compare 2 Chronicles 8:11) 9:26 [a]Hebrew *Eloth* (compare 2 Kings 14:22) 10:11 [a]Or *algum* (compare 2 Chronicles 9:10, 11)

there, one on each side of the six steps; nothing like *this* had been made for any *other* kingdom.

21 All King Solomon's drinking vessels *were* gold, and all the vessels of the House of the Forest of Lebanon *were* pure gold. Not *one was* silver, for this was accounted as nothing in the days of Solomon. 22 For the king had merchant ships[a] at sea with the fleet of Hiram. Once every three years the merchant ships came bringing gold, silver, ivory, apes, and monkeys.[b] 23 So King Solomon surpassed all the kings of the earth in riches and wisdom.

24 Now all the earth sought the presence of Solomon to hear his wisdom, which God had put in his heart. 25 Each man brought his present: articles of silver and gold, garments, armor, spices, horses, and mules, at a set rate year by year.

26 And Solomon gathered chariots and horsemen; he had one thousand four hundred chariots and twelve thousand horsemen, whom he stationed[a] in the chariot cities and with the king at Jerusalem. 27 The king made silver *as common* in Jerusalem as stones, and he made cedar trees as abundant as the sycamores which *are* in the lowland.

28 Also Solomon had horses imported from Egypt and Keveh; the king's merchants bought them in Keveh at the *current* price. 29 Now a chariot that was imported from Egypt cost six hundred *shekels* of silver, and a horse one hundred and fifty; and thus, through their agents,[a] they exported *them* to all the kings of the Hittites and the kings of Syria.

TRANSITION

The Book of Ecclesiastes

No book in the Bible is more surprising than this one. In its secular worldview, its purely philosophical approach to reality, and especially its thoroughgoing pessimism, it is unlike any other biblical text. To be sure, it concludes with an orthodox statement of faith (Eccl. 12:13, 14), but this glimmer of faith follows chapter upon chapter of anguished doubt.

Perhaps equally surprising is the book's attribution to Solomon. Though Solomon's name is not mentioned, the author calls himself "the Preacher, the son of David, king in Jerusalem" (1:1; see 1:12). Because of this identification, and even more because of Solomon's traditional position as the master sage and model wise man, some scholars suggest that the Preacher's words are indeed Solomon's. Other scholars, however, note that except for the references to the Preacher's wisdom and wealth (2:4–9), the book hardly fits the Bible's portrait of Solomon. This fact, along with the late style and grammar used in the book, suggests to them that someone else wrote the book, assuming the role of Solomon.

Whether Solomon or another writer, the author who appears in the pages of the book itself is above all a teacher. The Hebrew word for "Preacher," *Qoheleth,* means "one who leads an assembly." The Book of Ecclesiastes consists of the words of this preacher (12:9, 10). He diligently produced many proverbs (12:9) and other words of truth (12:10), so that the people might be admonished. He was a wise man, a teacher, a skilled writer, a seeker of truth, and an exhorter of his flock (12:11, 12).

Regardless of whether Solomon wrote the original, the book can be read in light of Solomon's greatness. Read in this way, Ecclesiastes offers a striking contrast between Solomon at the peak of his power and worldly success and this bleak and weary book. The writer's thesis is "Vanity of vanities, all is vanity" (1:2). There are inexplicable mysteries about life which defy easy solutions. Human wisdom is only partial; it cannot fathom the mysteries of God's creation. Only at the end, almost as an afterthought, does the Preacher appear to make his peace with his world and his God (12:13).

• **Ecclesiastes 1:1—12:14**

Ecclesiastes

The Vanity of Life

1 **:1** The words of the Preacher, the son of David, king in Jerusalem.

2 "Vanity[a] of vanities," says the Preacher;
"Vanity of vanities, all *is* vanity."

3 What profit has a man from all his labor
In which he toils under the sun?
4 *One* generation passes away, and *another* generation comes;
But the earth abides forever.
5 The sun also rises, and the sun goes down,
And hastens to the place where it arose.
6 The wind goes toward the south,
And turns around to the north;
The wind whirls about continually,
And comes again on its circuit.
7 All the rivers run into the sea,
Yet the sea *is* not full;
To the place from which the rivers come,
There they return again.
8 All things *are* full of labor;
Man cannot express *it.*
The eye is not satisfied with seeing,
Nor the ear filled with hearing.

10:22 [a]Literally *ships of Tarshish,* deep-sea vessels [b]Or *peacocks* 10:26 [a]Following Septuagint, Syriac, Targum, and Vulgate (compare 2 Chronicles 9:25); Masoretic Text reads *led.* 10:29 [a]Literally *by their hands* **Eccl.** 1:2 [a]Or *Absurdity, Frustration, Futility, Nonsense;* and so throughout this book

9 That which has been *is* what will be,
That which *is* done is what will be done,
And *there is* nothing new under the sun.
10 Is there anything of which it may be said,
"See, this *is* new"?
It has already been in ancient times
before us.
11 *There is* no remembrance of former
things,
Nor will there be any remembrance
of *things* that are to come
By *those* who will come after.

The Grief of Wisdom

12I, the Preacher, was king over Israel in Jerusalem. 13And I set my heart to seek and search out by wisdom concerning all that is done under heaven; this burdensome task God has given to the sons of man, by which they may be exercised. 14I have seen all the works that are done under the sun; and indeed, all *is* vanity and grasping for the wind.

15 *What is* crooked cannot be made straight,
And what is lacking cannot be numbered.

16I communed with my heart, saying, "Look, I have attained greatness, and have gained more wisdom than all who were before me in Jerusalem. My heart has understood great wisdom and knowledge." 17And I set my heart to know wisdom and to know madness and folly. I perceived that this also is grasping for the wind.

18 For in much wisdom *is* much grief,
And he who increases knowledge increases
sorrow.

The Vanity of Pleasure

2 1I said in my heart, "Come now, I will test you with mirth; therefore enjoy pleasure"; but surely, this also *was* vanity. 2I said of laughter—"Madness!"; and of mirth, "What does it accomplish?" 3I searched in my heart *how* to gratify my flesh with wine, while guiding my heart with wisdom, and how to lay hold on folly, till I might see what *was* good for the sons of men to do under heaven all the days of their lives.

4I made my works great, I built myself houses, and planted myself vineyards. 5I made myself gardens and orchards, and I planted all *kinds* of fruit trees in them. 6I made myself water pools from which to water the growing trees of the grove. 7I acquired male and female servants, and had servants born in my house. Yes, I had greater possessions of herds and flocks than all who were in Jerusalem before me. 8I also gathered for myself silver and gold and the special treasures of kings and of the provinces. I acquired male and female singers, the delights of the sons of men, *and* musical instruments[a] of all kinds.

9So I became great and excelled more than all who were before me in Jerusalem. Also my wisdom remained with me.

10 Whatever my eyes desired I did not keep
from them.
I did not withhold my heart from any
pleasure,
For my heart rejoiced in all my labor;
And this was my reward from all my
labor.
11 Then I looked on all the works that my
hands had done
And on the labor in which I had toiled;
And indeed all *was* vanity and grasping
for the wind.
There was no profit under the sun.

The End of the Wise and the Fool

12 Then I turned myself to consider wisdom
and madness and folly;
For what *can* the man *do* who succeeds
the king?—
Only what he has already done.
13 Then I saw that wisdom excels folly
As light excels darkness.
14 The wise man's eyes *are* in his head,
But the fool walks in darkness.
Yet I myself perceived
That the same event happens to them all.

15 So I said in my heart,
"As it happens to the fool,
It also happens to me,
And why was I then more wise?"
Then I said in my heart,
"This also *is* vanity."
16 For *there is* no more remembrance of the
wise than of the fool forever,
Since all that now *is* will be forgotten in
the days to come.
And how does a wise *man* die?
As the fool!

Plants & Animals
The kings of the ancient Near East, like the pharaohs of Egypt, placed great importance on their gardens (Eccl. 2:5). The "king's garden" (2 Kin. 25:4) was probably part of the royal residence. The tradition of royal gardens has been continued especially by the Arabs. A famous example is the Alhambra in Spain, with its courtyards and fountains, built in the 13th century A.D.

2:8 [a]Exact meaning unknown

17Therefore I hated life because the work that
was done under the sun *was* distressing to me,
for all *is* vanity and grasping for the wind.
18Then I hated all my labor in which I had
toiled under the sun, because I must leave it to
the man who will come after me. 19And who
knows whether he will be wise or a fool? Yet he
will rule over all my labor in which I toiled and
in which I have shown myself wise under the
sun. This also *is* vanity. 20Therefore I turned my
heart and despaired of all the labor in which I
had toiled under the sun. 21For there is a man
whose labor *is* with wisdom, knowledge, and
skill; yet he must leave his heritage to a man who
has not labored for it. This also *is* vanity and a
great evil. 22For what has man for all his labor,
and for the striving of his heart with which he
has toiled under the sun? 23For all his days *are*
sorrowful, and his work burdensome; even in the
night his heart takes no rest. This also is vanity.
24Nothing *is* better for a man *than* that he
should eat and drink, and *that* his soul should en-
joy good in his labor. This also, I saw, was from
the hand of God. 25For who can eat, or who can
have enjoyment, more than I?[a] 26For *God* gives
wisdom and knowledge and joy to a man who *is*
good in His sight; but to the sinner He gives the
work of gathering and collecting, that he may
give to *him who is* good before God. This also *is*
vanity and grasping for the wind.

Everything Has Its Time

3 1 To everything *there is* a season,
A time for every purpose under heaven:

2 A time to be born,
And a time to die;
A time to plant,
And a time to pluck *what is* planted;
3 A time to kill,
And a time to heal;
A time to break down,
And a time to build up;
4 A time to weep,
And a time to laugh;
A time to mourn,
And a time to dance;
5 A time to cast away stones,
And a time to gather stones;
A time to embrace,
And a time to refrain from embracing;
6 A time to gain,
And a time to lose;
A time to keep,
And a time to throw away;
7 A time to tear,
And a time to sew;
A time to keep silence,
And a time to speak;
8 A time to love,
And a time to hate;
A time of war,
And a time of peace.

The God-Given Task

9What profit has the worker from that in
which he labors? 10I have seen the God-given task
with which the sons of men are to be occupied.
11He has made everything beautiful in its time.
Also He has put eternity in their hearts, except
that no one can find out the work that God does
from beginning to end.
12I know that nothing *is* better for them than
to rejoice, and to do good in their lives, 13and also
that every man should eat and drink and enjoy
the good of all his labor—it *is* the gift of God.

14 I know that whatever God does,
It shall be forever.
Nothing can be added to it,
And nothing taken from it.
God does *it,* that men should fear before
Him.
15 That which is has already been,
And what is to be has already been;
And God requires an account of what is
past.

2:25 [a]Following Masoretic Text, Targum, and Vulgate; some Hebrew manuscripts, Septuagint, and Syriac read *without Him.*

Injustice Seems to Prevail

16 Moreover I saw under the sun:

In the place of judgment,
Wickedness *was* there;
And *in* the place of righteousness,
Iniquity *was* there.

17 I said in my heart,

"God shall judge the righteous and the wicked,
For *there is* a time there for every purpose
and for every work."

18 I said in my heart, "Concerning the condition of the sons of men, God tests them, that they may see that they themselves are *like* animals." 19 For what happens to the sons of men also happens to animals; one thing befalls them: as one dies, so dies the other. Surely, they all have one breath; man has no advantage over animals, for all *is* vanity. 20 All go to one place: all are from the dust, and all return to dust. 21 Who knows the spirit of the sons of men, which goes upward, and the spirit of the animal, which goes down to the earth?[a] 22 So I perceived that nothing *is* better than that a man should rejoice in his own works, for that *is* his heritage. For who can bring him to see what will happen after him?

4 1 Then I returned and considered all the oppression that is done under the sun:

And look! The tears of the oppressed,
But they have no comforter—
On the side of their oppressors *there is* power,
But they have no comforter.
2 Therefore I praised the dead who were already dead,
More than the living who are still alive.
3 Yet, better than both *is he* who has never existed,
Who has not seen the evil work that is done under the sun.

The Vanity of Selfish Toil

4 Again, I saw that for all toil and every skillful work a man is envied by his neighbor. This also *is* vanity and grasping for the wind.

5 The fool folds his hands
And consumes his own flesh.
6 Better a handful *with* quietness
Than both hands full, *together with* toil and grasping for the wind.

7 Then I returned, and I saw vanity under the sun:

8 There is one alone, without companion:
He has neither son nor brother.
Yet *there is* no end to all his labors,
Nor is his eye satisfied with riches.
But he never asks,
"For whom do I toil and deprive myself of good?"
This also *is* vanity and a grave misfortune.

The Value of a Friend

9 Two *are* better than one,
Because they have a good reward for their labor.
10 For if they fall, one will lift up his companion.
But woe to him *who is* alone when he falls,
For *he has* no one to help him up.
11 Again, if two lie down together, they will keep warm;
But how can one be warm *alone?*
12 Though one may be overpowered by another, two can withstand him.
And a threefold cord is not quickly broken.

Popularity Passes Away

13 Better a poor and wise youth
Than an old and foolish king who will be admonished no more.
14 For he comes out of prison to be king,
Although he was born poor in his kingdom.
15 I saw all the living who walk under the sun;
They were with the second youth who stands in his place.
16 *There was* no end of all the people over whom he was made king;
Yet those who come afterward will not rejoice in him.
Surely this also *is* vanity and grasping for the wind.

Fear God, Keep Your Vows

5 1 Walk prudently when you go to the house of God; and draw near to hear rather than to give the sacrifice of fools, for they do not know that they do evil.

2 Do not be rash with your mouth,
And let not your heart utter anything hastily before God.
For God *is* in heaven, and you on earth;
Therefore let your words be few.

3:21 [a] Septuagint, Syriac, Targum, and Vulgate read *Who knows whether the spirit . . . goes upward, and whether . . . goes downward to the earth?*

3 For a dream comes through much activity,
And a fool's voice *is known* by *his* many words.

4 When you make a vow to God, do not delay to pay it;
For *He has* no pleasure in fools.
Pay what you have vowed—
5 Better not to vow than to vow and not pay.

6Do not let your mouth cause your flesh to sin, nor say before the messenger *of God* that it *was* an error. Why should God be angry at your excuse[a] and destroy the work of your hands? 7For in the multitude of dreams and many words *there is* also vanity. But fear God.

The Vanity of Gain and Honor

8If you see the oppression of the poor, and the violent perversion of justice and righteousness in a province, do not marvel at the matter; for high official watches over high official, and higher officials are over them.

9Moreover the profit of the land is for all; *even* the king is served from the field.

10 He who loves silver will not be satisfied with silver;
Nor he who loves abundance, with increase.
This also *is* vanity.

11 When goods increase,
They increase who eat them;
So what profit have the owners
Except to see *them* with their eyes?

12 The sleep of a laboring man *is* sweet,
Whether he eats little or much;
But the abundance of the rich will not permit him to sleep.

13 There is a severe evil *which* I have seen under the sun:
Riches kept for their owner to his hurt.
14 But those riches perish through misfortune;
When he begets a son, *there is* nothing in his hand.
15 As he came from his mother's womb, naked shall he return,
To go as he came;
And he shall take nothing from his labor
Which he may carry away in his hand.

16 And this also *is* a severe evil—
Just exactly as he came, so shall he go.
And what profit has he who has labored for the wind?

17 All his days he also eats in darkness,
And *he has* much sorrow and sickness and anger.

18Here is what I have seen: *It is* good and fitting *for one* to eat and drink, and to enjoy the good of all his labor in which he toils under the sun all the days of his life which God gives him; for it *is* his heritage. 19As for every man to whom God has given riches and wealth, and given him power to eat of it, to receive his heritage and rejoice in his labor—this *is* the gift of God. 20For he will not dwell unduly on the days of his life, because God keeps *him* busy with the joy of his heart.

6 1There is an evil which I have seen under the sun, and it *is* common among men: 2A man to whom God has given riches and wealth and honor, so that he lacks nothing for himself of all he desires; yet God does not give him power to eat of it, but a foreigner consumes it. This *is* vanity, and it *is* an evil affliction.

3If a man begets a hundred *children* and lives many years, so that the days of his years are many, but his soul is not satisfied with goodness, or indeed he has no burial, I say *that* a stillborn child *is* better than he— 4for it comes in vanity and departs in darkness, and its name is covered with darkness. 5Though it has not seen the sun or known *anything,* this has more rest than that man, 6even if he lives a thousand years twice—but has not seen goodness. Do not all go to one place?

7 All the labor of man *is* for his mouth,
And yet the soul is not satisfied.
8 For what more has the wise *man* than the fool?
What does the poor man have,
Who knows *how* to walk before the living?
9 Better *is* the sight of the eyes than the wandering of desire.
This also *is* vanity and grasping for the wind.

10 Whatever one is, he has been named already,
For it is known that he *is* man;
And he cannot contend with Him who is mightier than he.
11 Since there are many things that increase vanity,
How *is* man the better?

12For who knows what *is* good for man in life, all the days of his vain life which he passes like a shadow? Who can tell a man what will happen after him under the sun?

5:6 [a]Literally *voice*

The Value of Practical Wisdom

7 1 A good name *is* better than precious ointment,
And the day of death than the day of one's birth;
2 Better to go to the house of mourning
Than to go to the house of feasting,
For that *is* the end of all men;
And the living will take *it* to heart.
3 Sorrow *is* better than laughter,
For by a sad countenance the heart is made better.
4 The heart of the wise *is* in the house of mourning,
But the heart of fools *is* in the house of mirth.

5 *It is* better to hear the rebuke of the wise
Than for a man to hear the song of fools.
6 For like the crackling of thorns under a pot,
So *is* the laughter of the fool.
This also is vanity.
7 Surely oppression destroys a wise *man's* reason,
And a bribe debases the heart.

8 The end of a thing *is* better than its beginning;
The patient in spirit *is* better than the proud in spirit.
9 Do not hasten in your spirit to be angry,
For anger rests in the bosom of fools.
10 Do not say,
"Why were the former days better than these?"
For you do not inquire wisely concerning this.

11 Wisdom *is* good with an inheritance,
And profitable to those who see the sun.
12 For wisdom *is* a defense *as* money *is* a defense,
But the excellence of knowledge *is that* wisdom gives life to those who have it.

13 Consider the work of God;
For who can make straight what He has made crooked?
14 In the day of prosperity be joyful,
But in the day of adversity consider:
Surely God has appointed the one as well as the other,
So that man can find out nothing *that will come* after him.

15 I have seen everything in my days of vanity:
There is a just *man* who perishes in his righteousness,
And there is a wicked *man* who prolongs *life* in his wickedness.

16 Do not be overly righteous,
Nor be overly wise:
Why should you destroy yourself?
17 Do not be overly wicked,
Nor be foolish:
Why should you die before your time?
18 *It is* good that you grasp this,
And also not remove your hand from the other;
For he who fears God will escape them all.

19 Wisdom strengthens the wise
More than ten rulers of the city.

20 For *there is* not a just man on earth who does good
And does not sin.

21 Also do not take to heart everything people say,
Lest you hear your servant cursing you.
22 For many times, also, your own heart has known
That even you have cursed others.

23 All this I have proved by wisdom.
I said, "I will be wise";
But it *was* far from me.
24 As for that which is far off and exceedingly deep,
Who can find it out?
25 I applied my heart to know,
To search and seek out wisdom and the reason *of things,*
To know the wickedness of folly,
Even of foolishness *and* madness.
26 And I find more bitter than death
The woman whose heart *is* snares and nets,
Whose hands *are* fetters.
He who pleases God shall escape from her,
But the sinner shall be trapped by her.

27 "Here is what I have found," says the Preacher,

Culture & Society
In several cultures typical of the Mediterranean area, a person's chief goal is to maintain personal honor, their perceived reputation as a person of substance and consequence (Eccl. 7:1). This is achieved mainly through family and social relations and interactions, rather than through learning skills or accumulating wealth.

Death Is Our Lot; Enjoy Life (Eccl. 8:8)

Ancient people reflected on the inevitability of death. As the Book of Ecclesiastes expresses: "no one has power in the day of death" (Eccl. 8:8). Similar reflections are found in the Gilgamesh Epic, the adventures of Gilgamesh, king of Uruk around 2600 B.C.

The Gilgamesh Epic, composed in Accadian, has been preserved in two major versions, one from late in the Old Babylonian period (1750–1600 B.C.) and a second by Neo-Assyrian scribes (750–612 B.C.). The Neo-Assyrian version contains a scene in which Gilgamesh, in his search for immortality, passes by Siduri, the divine alewife (who is tending her beer stand on the seacoast). Her advice (in the Old Babylonian version) on the futility of his quest is quite similar to the advice of Ecclesiastes: "Live joyfully" (Eccl. 9:9).

Siduri begins by reminding Gilgamesh that it is impossible for humans to find eternal life, which the gods have reserved for themselves. Her advice to Gilgamesh is to eat, make merry, and rejoice in the feasting while he can. She tells him to enjoy the daily rounds of life: wear fresh, clean clothing, bathe himself, play with his children, and enjoy his wife. That is all, she tells him, that is allowed by the gods. Old age and death will overtake everyone. Gilgamesh continued on his search, but found that Siduri's words reflected reality.

The writer of Ecclesiastes offers readers much the same advice: eat and drink with joy, wear clean ("white") garments, attend to your body ("oil on your head"), and enjoy your wife (Eccl. 9:7–9). The passage in the Gilgamesh Epic shows that these ideas of Ecclesiastes were known in the ancient Near East as early as the Israelite and Judean kingdoms. Siduri's speech proves that the idea of resignation to mortality was pondered in the ancient Near East in almost the same terms as it was by the preacher of Ecclesiastes.

"*Adding* one thing to the other to find out
the reason,
28 Which my soul still seeks but I cannot find:
One man among a thousand I have found,
But a woman among all these I have not
found.
29 Truly, this only I have found:
That God made man upright,
But they have sought out many schemes."

8 1 Who *is* like a wise *man?*
And who knows the interpretation of
a thing?
A man's wisdom makes his face shine,
And the sternness of his face is changed.

Obey Authorities for God's Sake

2I *say,* "Keep the king's commandment for the sake of your oath to God. 3Do not be hasty to go from his presence. Do not take your stand for an evil thing, for he does whatever pleases him."

4 Where the word of a king *is, there is*
power;
And who may say to him, "What are you
doing?"
5 He who keeps his command will experience
nothing harmful;
And a wise man's heart discerns both time
and judgment,
6 Because for every matter there is a time and
judgment,
Though the misery of man increases
greatly.
7 For he does not know what will happen;
So who can tell him when it will occur?
8 No one has power over the spirit to retain
the spirit,
And no one has power in the day of death.
There is no release from that war,
And wickedness will not deliver those who
are given to it.

9All this I have seen, and applied my heart to every work that is done under the sun: *There is* a time in which one man rules over another to his own hurt.

Death Comes to All

10Then I saw the wicked buried, who had come and gone from the place of holiness, and they were forgotten[a] in the city where they had so done. This also *is* vanity. 11Because the sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. 12Though a sinner does evil a hundred *times,* and his *days* are prolonged, yet I surely know that it will be well with those who fear God, who fear before Him. 13But it will not be well with the wicked; nor will he prolong *his* days, *which are* as a shadow, because he does not fear before God.

14There is a vanity which occurs on earth, that there are just *men* to whom it happens according to the work of the wicked; again, there are wicked *men* to whom it happens according to the work of the righteous. I said that this also *is* vanity.

15So I commended enjoyment, because a man has nothing better under the sun than to eat, drink, and be merry; for this will remain with him in his labor *all* the days of his life which God gives him under the sun.

16When I applied my heart to know wisdom and to see the business that is done on earth,

8:10 [a]Some Hebrew manuscripts, Septuagint, and Vulgate read *praised.*

even though one sees no sleep day or night,
17 then I saw all the work of God, that a man can-
not find out the work that is done under the sun.
For though a man labors to discover *it,* yet he
will not find *it;* moreover, though a wise *man* at-
tempts to know *it,* he will not be able to find *it.*
9 1 For I considered all this in my heart, so that
I could declare it all: that the righteous and
the wise and their works *are* in the hand of God.
People know neither love nor hatred *by* anything
they see before them. 2 All things *come* alike to all:

One event *happens* to the righteous and
the wicked;
To the good,[a] the clean, and the unclean;
To him who sacrifices and him who does
not sacrifice.
As is the good, so *is* the sinner;
He who takes an oath as *he* who fears an
oath.

3 This *is* an evil in all that is done under the sun:
that one thing *happens* to all. Truly the hearts of
the sons of men are full of evil; madness *is* in
their hearts while they live, and after that *they go*
to the dead. 4 But for him who is joined to all the
living there is hope, for a living dog is better
than a dead lion.

5 For the living know that they will die;
But the dead know nothing,
And they have no more reward,
For the memory of them is forgotten.
6 Also their love, their hatred, and their envy
have now perished;
Nevermore will they have a share
In anything done under the sun.

7 Go, eat your bread with joy,
And drink your wine with a merry heart;
For God has already accepted your works.
8 Let your garments always be white,
And let your head lack no oil.

9 Live joyfully with the wife whom you love
all the days of your vain life which He has given
you under the sun, all your days of vanity; for
that *is* your portion in life, and in the labor which
you perform under the sun.
10 Whatever your hand finds to do, do *it* with
your might; for *there is* no work or device or
knowledge or wisdom in the grave where you are
going.
11 I returned and saw under the sun that—

The race *is* not to the swift,
Nor the battle to the strong,
Nor bread to the wise,
Nor riches to men of understanding,
Nor favor to men of skill;
But time and chance happen to them all.
12 For man also does not know his time:
Like fish taken in a cruel net,
Like birds caught in a snare,
So the sons of men *are* snared in an evil
time,
When it falls suddenly upon them.

Wisdom Superior to Folly

13 This wisdom I have also seen under the
sun, and it *seemed* great to me: 14 *There was* a lit-
tle city with few men in it; and a great king came

9:2 [a] Septuagint, Syriac, and Vulgate read *good and bad.*

What the Dead Know (Eccl. 9:5, 10)

Necromancy was the contacting of the dead on behalf of the living. It is found in ancient literature from the Sumerian period (late 3rd millennium B.C.), such as the Mesopotamian story of Gilgamesh and Enkidu in the netherworld. Heroes would make their way to the edge of the land of the dead to speak with those who had passed into the land of Death. Or they consulted a medium who connected them to the spirit to whom they wished to speak. Hebrew wisdom literature, however, presented a different view: "the dead know nothing" (Eccl. 9:5).

The Law of Moses forbade such practices (Deut. 18:11). Nevertheless, a famous case of an Israelite seeking information from the spirits of the dead is that of Saul asking the medium of En Dor to call up the ghost of Samuel. Saul, desperate for information from God, thought he could learn the will of God from the dead Samuel (1 Sam. 28:8–19). Not only did this act violate God's law, but also Saul's own proclamation against necromancy (28:3, 9).

What did the dead know? Sometimes it appears from ancient literature that the dead were expected to know the future or events which were happening at a great distance. Gilgamesh asked Enkidu about the meaning of life and the possibility of avoiding death, but the query was of no avail, only confirming Gilgamesh's mortality. The usual conversation between the living and the dead seems to involve the desire of a living person to learn the fates that relatives and loved ones faced in the afterworld.

The Hebrew scriptures not only prohibited consulting the dead, but said it was futile. The dead have no "knowledge or wisdom" whatsoever (Eccl. 9:10). Samuel's response to Saul revealed both God's will and the future of Saul's family (1 Sam. 28:16–19), but this is unusual. God had departed from Saul (28:15), and whatever the king's experience with necromancy involved was a violation of Israel's religious traditions.

against it, besieged it, and built great snares[a]
around it. 15Now there was found in it a poor
wise man, and he by his wisdom delivered the
city. Yet no one remembered that same poor man.
16Then I said:

"Wisdom *is* better than strength.
Nevertheless the poor man's wisdom *is* despised,
And his words are not heard.
17 Words of the wise, *spoken* quietly, *should be* heard
Rather than the shout of a ruler of fools.
18 Wisdom *is* better than weapons of war;
But one sinner destroys much good."

10 1 Dead flies putrefy[a] the perfumer's ointment,
And cause it to give off a foul odor;
So does a little folly to one respected for wisdom *and* honor.
2 A wise man's heart *is* at his right hand,
But a fool's heart at his left.
3 Even when a fool walks along the way,
He lacks wisdom,
And he shows everyone *that* he *is* a fool.
4 If the spirit of the ruler rises against you,
Do not leave your post;
For conciliation pacifies great offenses.

5 There is an evil I have seen under the sun,
As an error proceeding from the ruler:
6 Folly is set in great dignity,
While the rich sit in a lowly place.
7 I have seen servants on horses,
While princes walk on the ground like servants.

8 He who digs a pit will fall into it,
And whoever breaks through a wall will be bitten by a serpent.
9 He who quarries stones may be hurt by them,
And he who splits wood may be endangered by it.
10 If the ax is dull,
And one does not sharpen the edge,
Then he must use more strength;
But wisdom brings success.

Politics & Government
Ecclesiastes stresses the wisdom of not talking against the government or the powerful (Eccl. 10:20). In the ancient Near East the king's privilege and power were often without theoretical limit. In Israel the word of Yahweh was supreme, but the prophets sometimes had to risk their lives to proclaim this liberating truth.

11 A serpent may bite when *it is* not charmed;
The babbler is no different.
12 The words of a wise man's mouth *are* gracious,
But the lips of a fool shall swallow him up;
13 The words of his mouth begin with foolishness,
And the end of his talk *is* raving madness.
14 A fool also multiplies words.
No man knows what is to be;
Who can tell him what will be after him?
15 The labor of fools wearies them,
For they do not even know how to go to the city!

16 Woe to you, O land, when your king *is* a child,
And your princes feast in the morning!
17 Blessed *are* you, O land, when your king *is* the son of nobles,
And your princes feast at the proper time—
For strength and not for drunkenness!
18 Because of laziness the building decays,
And through idleness of hands the house leaks.
19 A feast is made for laughter,
And wine makes merry;
But money answers everything.

20 Do not curse the king, even in your thought;
Do not curse the rich, even in your bedroom;
For a bird of the air may carry your voice,
And a bird in flight may tell the matter.

The Value of Diligence

11 1 Cast your bread upon the waters,
For you will find it after many days.
2 Give a serving to seven, and also to eight,
For you do not know what evil will be on the earth.

3 If the clouds are full of rain,
They empty *themselves* upon the earth;
And if a tree falls to the south or the north,
In the place where the tree falls, there it shall lie.
4 He who observes the wind will not sow,
And he who regards the clouds will not reap.

5 As you do not know what *is* the way of the wind,[a]
Or how the bones *grow* in the womb of her who is with child,

9:14 [a]Septuagint, Syriac, and Vulgate read *bulwarks.*
10:1 [a]Targum and Vulgate omit *putrefy.* 11:5 [a]Or *spirit*

So you do not know the works of God
who makes everything.
6 In the morning sow your seed,
And in the evening do not withhold your hand;
For you do not know which will prosper,
Either this or that,
Or whether both alike *will be* good.

7 Truly the light is sweet,
And *it is* pleasant for the eyes to behold the sun;
8 But if a man lives many years
And rejoices in them all,
Yet let him remember the days of darkness,
For they will be many.
All that is coming *is* vanity.

Seek God in Early Life

9 Rejoice, O young man, in your youth,
And let your heart cheer you in the days of your youth;
Walk in the ways of your heart,
And in the sight of your eyes;
But know that for all these
God will bring you into judgment.
10 Therefore remove sorrow from your heart,
And put away evil from your flesh,
For childhood and youth *are* vanity.

12 1 Remember now your Creator in the days of your youth,
Before the difficult days come,
And the years draw near when you say,
"I have no pleasure in them":
2 While the sun and the light,
The moon and the stars,
Are not darkened,
And the clouds do not return after the rain;
3 In the day when the keepers of the house tremble,
And the strong men bow down;
When the grinders cease because they are few,
And those that look through the windows grow dim;
4 When the doors are shut in the streets,
And the sound of grinding is low;
When one rises up at the sound of a bird,
And all the daughters of music are brought low.
5 Also they are afraid of height,
And of terrors in the way;
When the almond tree blossoms,
The grasshopper is a burden,
And desire fails.
For man goes to his eternal home,
And the mourners go about the streets.

6 *Remember your Creator* before the silver cord is loosed,[a]
Or the golden bowl is broken,
Or the pitcher shattered at the fountain,
Or the wheel broken at the well.
7 Then the dust will return to the earth as it was,
And the spirit will return to God who gave it.

8 "Vanity of vanities," says the Preacher,
"All *is* vanity."

The Whole Duty of Man

9 And moreover, because the Preacher was wise, he still taught the people knowledge; yes, he pondered and sought out *and* set in order many proverbs. 10 The Preacher sought to find acceptable words; and *what was* written *was* upright—words of truth. 11 The words of the wise are like goads, and the words of scholars[a] are like well- driven nails, given by one Shepherd. 12 And further, my son, be admonished by these. Of making many books *there is* no end, and much study *is* wearisome to the flesh.

13 Let us hear the conclusion of the whole matter:

Fear God and keep His commandments,
For this is man's all.
14 For God will bring every work into judgment,
Including every secret thing,
Whether good or evil.

12:6 [a]Following Qere and Targum; Kethib reads *removed;* Septuagint and Vulgate read *broken.* 12:11 [a]Literally *masters of the assemblies*

TRANSITION

Solomon's Political Wives

Much of Solomon's economic success was built on diplomatic alliances. In the ancient world, such alliances were generally sealed with marriage relations, and Solomon's thousand wives and concubines included many women from foreign courts. One of the most important of Solomon's diplomatic wives was an Egyptian princess (1 Kin. 3:1; 7:8; 9:16). She is thought to have been the daughter of Pharaoh Siamun (978–959 B.C.), a ruler of the Egyptian 21st Dynasty.

• **1 Kings 11:1–8**

Solomon Worships the Gods of His Wives (1 Kin. 11:1–8)

Most royal marriages in the ancient world were political. A treaty would be finalized with a wedding, one ruler's child marrying a child of the other ruler. Family ties between kingdoms meant that warfare between them would be a family matter, and thus less likely to happen. Solomon's wives (who numbered 700 according to 1 Kin. 11:3) were all princesses. Apparently Solomon was considered an important international partner by numerous kingdoms within and around his empire.

Each of these women had come from a country that worshiped gods different from the national God of Israel. Each woman would wish to remain true to her own heritage and her own protective deity. They would have worshiped the God of Israel as the ruling god of the land in which they now lived, yet they remained devoted to the gods of their homelands.

Solomon allowed his wives to worship their own deities, but it is not for this that the author of Kings condemns him. Rather, Solomon's desire for his wives was strong, and he himself eventually began to worship the deities his wives worshiped. Even in the theology of the time this would have been unnecessary; Solomon had no tradition or relationship with these foreign gods, as did his wives. Yet, in his old age he shifted from an exclusive monotheism to the worship of many gods. For this he is condemned; it was apostasy from Yahweh, his own God (1 Kin. 11:4).

1 Kings

Solomon's Heart Turns from the Lord

11 :1 But King Solomon loved many foreign women, as well as the daughter of Pharaoh: women of the Moabites, Ammonites, Edomites, Sidonians, *and* Hittites— [2]from the nations of whom the Lord had said to the children of Israel, "You shall not intermarry with them, nor they with you. Surely they will turn away your hearts after their gods." Solomon clung to these in love. [3]And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart. [4]For it was so, when Solomon was old, that his wives turned his heart after other gods; and his heart was not loyal to the Lord his God, as *was* the heart of his father David. [5]For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites. [6]Solomon did evil in the sight of the Lord, and did not fully follow the Lord, as *did* his father David. [7]Then Solomon built a high place for Chemosh the abomination of Moab, on the hill that *is* east of Jerusalem, and for Molech the abomination of the people of Ammon. [8]And he did likewise for all his foreign wives, who burned incense and sacrificed to their gods.

TRANSITION

The Song of Solomon

This book is an extended dialogue between two lovers (the Shulamite and her beloved), written in sumptuous and often erotic poetry. The speakers are not identified by name in the text, but in the Hebrew it is clear when a speech is addressed to a man and when to a woman. A few other voices chime in: the daughters of Jerusalem (Song 1:5), the beloved's friends (6:13), and the Shulamite's brothers (8:8, 9). Still, most of the speeches come from the two lovers.

Solomon is mentioned by name, not only in the superscription (1:1) but also in the speeches (3:7–11; 8:11, 12). Some suggest that the book is actually a three-person conversation, with Solomon being one of the speakers. This is uncertain, as indeed are most things about this book, where luxurious description overpowers plot and logic. Jews and Christians alike have often interpreted the poem as an allegory of God's love affair with His people. Many, though, read it literally and accept it as the Bible's blessing on the delights of human love.

The superscription does not necessarily mean that Solomon wrote the book. The Hebrew construction of Song 1:1 is ambiguous and could mean "to Solomon," "for Solomon," or simply "in the manner of Solomon." The other references to Solomon are in the third person, which make it possible that the book is in honor of an "ideal Solomon," and refers to the style in which Solomon may have composed love songs (1 Kin. 4:32).

Regardless of whether the book was authored by Solomon or compiled late, it nevertheless reflects the setting of Solomon's era. The pomp and circumstance described in the book calls to mind Solomon's royal court. His association with the song warrants reading it in light of his relations with women described in 1 Kin. 11:1–8.

• **Song of Solomon 1:1—8:14**

Song of Solomon

1 :1 The song of songs, which *is* Solomon's.

The Banquet

The Shulamite[a]

2 Let him kiss me with the kisses of his mouth—
For your[b] love *is* better than wine.

1:2 [a]A Palestinian young woman (compare 6:13). The speaker and audience are identified according to the number, gender, and person of the Hebrew words. Occasionally the identity is not certain. [b]Masculine singular, that is, the Beloved

En Gedi, an Oasis in a Mountain (Song 1:14)

En Gedi is the strongest of the perennial springs that flow from the Judean wilderness down to the Dead Sea. This spring cascades down the face of the mountain in stages with small pools between falls. Its path down the mountain is surrounded by lush vegetation, which has a uniquely compelling beauty well known to the writer of the Song of Solomon (Song 1:14).

The rough terrain from which the spring comes is extremely rugged, making it an ideal hideout for David when he was running from King Saul (1 Sam. 23:29; 24:1). In the mountains surrounding the spring are many caves and hiding places.

The site of En Gedi was enjoyed as an oasis on the shore of the Dead Sea long before David's time. On the top of one of the nearby hills lie the ruins of an ancient temple which dates back to the 4th millennium B.C. Cultic copper implements from the temple were found buried just a few miles south, hidden in a cave.

3 Because of the fragrance of your good ointments,
Your name *is* ointment poured forth;
Therefore the virgins love you.
4 Draw me away!

THE DAUGHTERS OF JERUSALEM

We will run after you.[a]

THE SHULAMITE

The king has brought me into his chambers.

THE DAUGHTERS OF JERUSALEM

We will be glad and rejoice in you.[b]

We will remember your[c] love more than wine.

THE SHULAMITE

Rightly do they love you.[d]

5 I *am* dark, but lovely,
O daughters of Jerusalem,
Like the tents of Kedar,
Like the curtains of Solomon.
6 Do not look upon me, because I *am* dark,
Because the sun has tanned me.
My mother's sons were angry with me;
They made me the keeper of the vineyards,
But my own vineyard I have not kept.

(TO HER BELOVED)

7 Tell me, O you whom I love,
Where you feed *your flock,*
Where you make *it* rest at noon.
For why should I be as one who veils herself[a]
By the flocks of your companions?

THE BELOVED

8 If you do not know, O fairest among women,
Follow in the footsteps of the flock,
And feed your little goats
Beside the shepherds' tents.
9 I have compared you, my love,
To my filly among Pharaoh's chariots.
10 Your cheeks are lovely with ornaments,
Your neck with chains *of gold.*

THE DAUGHTERS OF JERUSALEM

11 We will make you[a] ornaments of gold
With studs of silver.

THE SHULAMITE

12 While the king *is* at his table,
My spikenard sends forth its fragrance.
13 A bundle of myrrh *is* my beloved to me,
That lies all night between my breasts.
14 My beloved *is* to me a cluster of henna *blooms*
In the vineyards of En Gedi.

THE BELOVED

15 Behold, you *are* fair, my love!
Behold, you *are* fair!
You *have* dove's eyes.

THE SHULAMITE

16 Behold, you *are* handsome, my beloved!
Yes, pleasant!
Also our bed *is* green.
17 The beams of our houses *are* cedar,
And our rafters of fir.

2 1 I *am* the rose of Sharon,
And the lily of the valleys.

THE BELOVED

2 Like a lily among thorns,
So is my love among the daughters.

THE SHULAMITE

3 Like an apple tree among the trees of the woods,
So *is* my beloved among the sons.
I sat down in his shade with great delight,
And his fruit *was* sweet to my taste.

1:4 [a]Masculine singular, that is, the Beloved [b]Feminine singular, that is, the Shulamite [c]Masculine singular, that is, the Beloved [d]Masculine singular, that is, the Beloved 1:7 [a]Septuagint, Syriac, and Vulgate read *wanders*. 1:11 [a]Feminine singular, that is, the Shulamite

THE SHULAMITE TO THE DAUGHTERS OF JERUSALEM

4 He brought me to the banqueting house,
And his banner over me *was* love.
5 Sustain me with cakes of raisins,
Refresh me with apples,
For I *am* lovesick.

6 His left hand *is* under my head,
And his right hand embraces me.
7 I charge you, O daughters of Jerusalem,
By the gazelles or by the does of the field,
Do not stir up nor awaken love
Until it pleases.

The Beloved's Request

THE SHULAMITE

8 The voice of my beloved!
Behold, he comes
Leaping upon the mountains,
Skipping upon the hills.
9 My beloved is like a gazelle or a young stag.
Behold, he stands behind our wall;
He is looking through the windows,
Gazing through the lattice.

10 My beloved spoke, and said to me:
"Rise up, my love, my fair one,
And come away.
11 For lo, the winter is past,
The rain is over *and* gone.
12 The flowers appear on the earth;
The time of singing has come,
And the voice of the turtledove
Is heard in our land.
13 The fig tree puts forth her green figs,
And the vines *with* the tender grapes
Give a good smell.
Rise up, my love, my fair one,
And come away!

14 "O my dove, in the clefts of the rock,
In the secret *places* of the cliff,
Let me see your face,
Let me hear your voice;
For your voice *is* sweet,
And your face *is* lovely."

HER BROTHERS

15 Catch us the foxes,
The little foxes that spoil the vines,
For our vines *have* tender grapes.

THE SHULAMITE

16 My beloved *is* mine, and I *am* his.
He feeds *his flock* among the lilies.

(TO HER BELOVED)

17 Until the day breaks
And the shadows flee away,
Turn, my beloved,
And be like a gazelle
Or a young stag
Upon the mountains of Bether.[a]

A Troubled Night

THE SHULAMITE

3 1 By night on my bed I sought the one I love;
I sought him, but I did not find him.
2 "I will rise now," *I said,*
"And go about the city;
In the streets and in the squares
I will seek the one I love."
I sought him, but I did not find him.
3 The watchmen who go about the city found me;
I said,
"Have you seen the one I love?"

2:17 [a]Literally *Separation*

4 Scarcely had I passed by them,
When I found the one I love.
I held him and would not let him go,
Until I had brought him to the house of my mother,
And into the chamber of her who conceived me.

5 I charge you, O daughters of Jerusalem,
By the gazelles or by the does of the field,
Do not stir up nor awaken love
Until it pleases.

The Coming of Solomon

THE SHULAMITE

6 Who *is* this coming out of the wilderness
Like pillars of smoke,
Perfumed with myrrh and frankincense,
With all the merchant's fragrant powders?
7 Behold, it *is* Solomon's couch,
With sixty valiant men around it,
Of the valiant of Israel.
8 They all hold swords,
Being expert in war.
Every man *has* his sword on his thigh
Because of fear in the night.

9 Of the wood of Lebanon
Solomon the King
Made himself a palanquin:[a]
10 He made its pillars *of* silver,
Its support *of* gold,
Its seat *of* purple,
Its interior paved *with* love
By the daughters of Jerusalem.
11 Go forth, O daughters of Zion,
And see King Solomon with the crown
With which his mother crowned him
On the day of his wedding,
The day of the gladness of his heart.

THE BELOVED

4 1 Behold, you *are* fair, my love!
Behold, you *are* fair!
You *have* dove's eyes behind your veil.
Your hair *is* like a flock of goats,
Going down from Mount Gilead.
2 Your teeth *are* like a flock of shorn *sheep*
Which have come up from the washing,
Every one of which bears twins,
And none *is* barren among them.
3 Your lips *are* like a strand of scarlet,
And your mouth is lovely.
Your temples behind your veil
Are like a piece of pomegranate.

3:9 [a]A portable enclosed chair

4 Your neck *is* like the tower of David,
Built for an armory,
On which hang a thousand bucklers,
All shields of mighty men.
5 Your two breasts *are* like two fawns,
Twins of a gazelle,
Which feed among the lilies.

6 Until the day breaks
And the shadows flee away,
I will go my way to the mountain of myrrh
And to the hill of frankincense.

7 You *are* all fair, my love,
And *there is* no spot in you.
8 Come with me from Lebanon, *my* spouse,
With me from Lebanon.
Look from the top of Amana,
From the top of Senir and Hermon,
From the lions' dens,
From the mountains of the leopards.

9 You have ravished my heart,
My sister, *my* spouse;
You have ravished my heart
With one *look* of your eyes,
With one link of your necklace.
10 How fair is your love,
My sister, *my* spouse!
How much better than wine is your love,
And the scent of your perfumes
Than all spices!
11 Your lips, O *my* spouse,
Drip as the honeycomb;
Honey and milk *are* under your tongue;
And the fragrance of your garments
Is like the fragrance of Lebanon.

12 A garden enclosed
Is my sister, *my* spouse,
A spring shut up,
A fountain sealed.
13 Your plants *are* an orchard of pomegranates
With pleasant fruits,
Fragrant henna with spikenard,
14 Spikenard and saffron,
Calamus and cinnamon,
With all trees of frankincense,

Arts & Literature
In Near Eastern poetry, the appeal of a metaphor or simile is often intellectual, offering a puzzle rather than a picture. The teeth are like sheep because none are missing (Song 4:2), not because there is much visual similarity. Such images can become conventional clichés, and difficult to interpret.

Myrrh and aloes,
With all the chief spices—
15 A fountain of gardens,
A well of living waters,
And streams from Lebanon.

THE SHULAMITE

16 Awake, O north *wind,*
And come, O south!
Blow upon my garden,
That its spices may flow out.
Let my beloved come to his garden
And eat its pleasant fruits.

THE BELOVED

5 1 I have come to my garden, my sister,
my spouse;
I have gathered my myrrh with my spice;
I have eaten my honeycomb with my honey;
I have drunk my wine with my milk.

Geography in the Song of Solomon

The beautiful love story that unfolds in the Song of Solomon takes place in a variety of settings. With several word pictures the lovers speak of, and to, each other: "rose of Sharon"; "lily of the valleys"; "vineyards of En Gedi." Love grows and flourishes in the pastoral setting of the pastures and valleys, on the mountains and hillsides.

(TO HIS FRIENDS)

Eat, O friends!
Drink, yes, drink deeply,
O beloved ones!

The Shulamite's Troubled Evening

THE SHULAMITE

2 I sleep, but my heart is awake;
It is the voice of my beloved!
He knocks, *saying,*
"Open for me, my sister, my love,
My dove, my perfect one;
For my head is covered with dew,
My locks with the drops of the night."

3 I have taken off my robe;
How can I put it on *again?*
I have washed my feet;
How can I defile them?
4 My beloved put his hand
By the latch *of the door,*
And my heart yearned for him.
5 I arose to open for my beloved,
And my hands dripped *with* myrrh,
My fingers with liquid myrrh,
On the handles of the lock.

6 I opened for my beloved,
But my beloved had turned away *and* was gone.
My heart leaped up when he spoke.
I sought him, but I could not find him;
I called him, but he gave me no answer.
7 The watchmen who went about the city found me.
They struck me, they wounded me;
The keepers of the walls
Took my veil away from me.
8 I charge you, O daughters of Jerusalem,
If you find my beloved,
That you tell him I *am* lovesick!

THE DAUGHTERS OF JERUSALEM

9 What *is* your beloved
More than *another* beloved,
O fairest among women?
What *is* your beloved
More than *another* beloved,
That you so charge us?

THE SHULAMITE

10 My beloved *is* white and ruddy,
Chief among ten thousand.
11 His head *is like* the finest gold;
His locks *are* wavy,
And black as a raven.

12 His eyes *are* like doves
By the rivers of waters,
Washed with milk,
And fitly set.
13 His cheeks *are* like a bed of spices,
Banks of scented herbs.
His lips *are* lilies,
Dripping liquid myrrh.

14 His hands *are* rods of gold
Set with beryl.
His body *is* carved ivory
Inlaid *with* sapphires.
15 His legs *are* pillars of marble
Set on bases of fine gold.
His countenance *is* like Lebanon,
Excellent as the cedars.
16 His mouth *is* most sweet,
Yes, he *is* altogether lovely.
This *is* my beloved,
And this *is* my friend,
O daughters of Jerusalem!

Arts & Literature
The comparisons of Song 6:4 are good illustrations of the puzzling imagery of Israelite poetry. The woman's beauty is compared to cities, and to the flags of a marching army. The point of comparison is not explained, but perhaps it reflects the woman's importance to the writer and her power over his emotions.

THE DAUGHTERS OF JERUSALEM

6 1 Where has your beloved gone,
O fairest among women?
Where has your beloved turned aside,
That we may seek him with you?

THE SHULAMITE

2 My beloved has gone to his garden,
To the beds of spices,
To feed *his flock* in the gardens,
And to gather lilies.
3 I *am* my beloved's,
And my beloved *is* mine.
He feeds *his flock* among the lilies.

Praise of the Shulamite's Beauty

THE BELOVED

4 O my love, you *are as* beautiful as
Tirzah,
Lovely as Jerusalem,
Awesome as *an army* with banners!
5 Turn your eyes away from me,
For they have overcome me.
Your hair *is* like a flock of goats
Going down from Gilead.
6 Your teeth *are* like a flock of sheep
Which have come up from the washing;
Every one bears twins,
And none *is* barren among them.
7 Like a piece of pomegranate
Are your temples behind your veil.

8 There are sixty queens
And eighty concubines,
And virgins without number.
9 My dove, my perfect one,
Is the only one,
The only one of her mother,
The favorite of the one who bore her.
The daughters saw her
And called her blessed,
The queens and the concubines,
And they praised her.

10 Who is she who looks forth as the morning,
Fair as the moon,
Clear as the sun,
Awesome as *an army* with banners?

THE SHULAMITE

11 I went down to the garden of nuts
To see the verdure of the valley,
To see whether the vine had budded
And the pomegranates had bloomed.
12 Before I was even aware,
My soul had made me
As the chariots of my noble people.[a]

THE BELOVED AND HIS FRIENDS

13 Return, return, O Shulamite;
Return, return, that we may look upon you!

THE SHULAMITE

What would you see in the Shulamite—
As it were, the dance of the two camps?[a]

TIME CAPSULE 	969 to 950 B.C.
969	Hiram becomes king of Tyre (or 980)
966	Solomon begins to build the temple (1 Kin. 6:1)
966–959	Solomon completes the temple in 7 years (1 Kin. 6:38)
959–946	Solomon completes the palace in 13 years (1 Kin. 7:1)
954	Shishak serves as commander in chief of Egypt's army
950	Assyrians make armor with iron scales

6:12 [a]Hebrew *Ammi Nadib* 6:13 [a]Hebrew *Mahanaim*

The Pools of Heshbon (Song 7:4)

The biblical city of Heshbon was situated at a major north-south, east-west crossroad on the King's Highway (Num. 20:17) in Transjordan. It was there that a battle was fought between the Israelites, led by Moses, and the Amorites, led by Sihon (Num. 21:21–31). The Israelites successfully defeated the Amorites, after which Israel's tribes of Reuben and Gad settled in Transjordan (Num. 32).

The Iron Age (1200–600 B.C.) location of Heshbon was established in an area that had no perennial spring. Those who built the city had to construct water cisterns beneath the houses and public buildings. By this means the inhabitants were able to collect the water from the roofs and streets during the winter rainy season.

Archaeologists have found many cisterns at Tell Hesban, the modern name of Heshbon. The largest water facility from the time of the Song of Solomon was a reservoir that would hold about 600,000 gallons of water, if filled. Certainly the pools of Heshbon were a good choice for the biblical writer when he sought figurative language to describe a Shulamite girl's beauty. Possibly he had in mind deep and dark eyes in referring to the Shulamite's eyes as "like the pools in Heshbon" (Song 7:4).

Expressions of Praise

THE BELOVED

7 1 How beautiful are your feet in sandals,
O prince's daughter!
The curves of your thighs *are* like jewels,
The work of the hands of a skillful workman.
2 Your navel *is* a rounded goblet;
It lacks no blended beverage.
Your waist *is* a heap of wheat
Set about with lilies.
3 Your two breasts *are* like two fawns,
Twins of a gazelle.
4 Your neck *is* like an ivory tower,
Your eyes *like* the pools in Heshbon
By the gate of Bath Rabbim.
Your nose *is* like the tower of Lebanon
Which looks toward Damascus.
5 Your head *crowns* you like *Mount* Carmel,
And the hair of your head *is* like purple;
A king *is* held captive by *your* tresses.

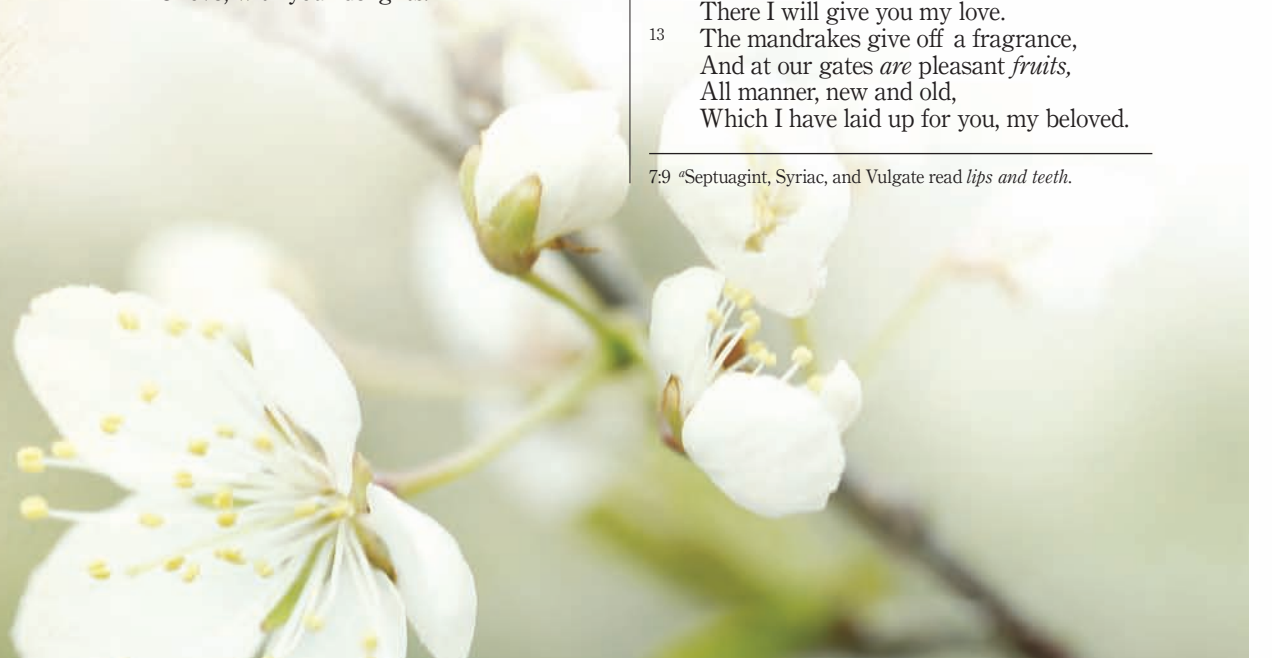
6 How fair and how pleasant you are,
O love, with your delights!
7 This stature of yours is like a palm tree,
And your breasts *like* its clusters.
8 I said, "I will go up to the palm tree,
I will take hold of its branches."
Let now your breasts be like clusters of the vine,
The fragrance of your breath like apples,
9 And the roof of your mouth like the best wine.

THE SHULAMITE

The wine goes *down* smoothly for my beloved,
Moving gently the lips of sleepers.[a]
10 I *am* my beloved's,
And his desire *is* toward me.

11 Come, my beloved,
Let us go forth to the field;
Let us lodge in the villages.
12 Let us get up early to the vineyards;
Let us see if the vine has budded,
Whether the grape blossoms are open,
And the pomegranates are in bloom.
There I will give you my love.
13 The mandrakes give off a fragrance,
And at our gates *are* pleasant *fruits,*
All manner, new and old,
Which I have laid up for you, my beloved.

7:9 [a]Septuagint, Syriac, and Vulgate read *lips and teeth.*



8 1 Oh, that you were like my brother,
Who nursed at my mother's breasts!
If I should find you outside,
I would kiss you;
I would not be despised.
2 I would lead you *and* bring you
Into the house of my mother,
She *who* used to instruct me.
I would cause you to drink of spiced wine,
Of the juice of my pomegranate.

(To the Daughters of Jerusalem)

3 His left hand *is* under my head,
And his right hand embraces me.
4 I charge you, O daughters of Jerusalem,
Do not stir up nor awaken love
Until it pleases.

Love Renewed in Lebanon

A Relative

5 Who *is* this coming up from the wilderness,
Leaning upon her beloved?

I awakened you under the apple tree.
There your mother brought you forth;
There she *who* bore you brought *you* forth.

The Shulamite to Her Beloved

6 Set me as a seal upon your heart,
As a seal upon your arm;
For love *is as* strong as death,
Jealousy *as* cruel as the grave;[a]
Its flames *are* flames of fire,
A most vehement[b] flame.

7 Many waters cannot quench love,
Nor can the floods drown it.
If a man would give for love
All the wealth of his house,
It would be utterly despised.

The Shulamite's Brothers

8 We have a little sister,
And she has no breasts.
What shall we do for our sister
In the day when she is spoken for?
9 If she *is* a wall,
We will build upon her
A battlement of silver;
And if she *is* a door,
We will enclose her
With boards of cedar.

8:6 [a]Or *Sheol* [b]Literally *A flame of Yah* (a poetic form of *YHWH, the Lord*)

The Shulamite

10 I *am* a wall,
And my breasts like towers;
Then I became in his eyes
As one who found peace.
11 Solomon had a vineyard at Baal Hamon;
He leased the vineyard to keepers;
Everyone was to bring for its fruit
A thousand silver coins.

(To Solomon)

12 My own vineyard *is* before me.
You, O Solomon, *may have* a thousand,
And those who tend its fruit two hundred.

The Beloved

13 You who dwell in the gardens,
The companions listen for your voice—
Let me hear it!

The Shulamite

14 Make haste, my beloved,
And be like a gazelle
Or a young stag
On the mountains of spices.

TRANSITION

Solomon's Decline

Solomon's many foreign wives led to his downfall. The more he resembled the other kings of the ancient world, the further he got from Israel's covenant relationship with God. Besides worshiping his wives' foreign gods, Solomon also established forced labor for his citizens. This was unheard of among free Israelites, and Israel would not bear it long. As Pharaoh Shishak (known as Sheshonk I), who ruled from 945 to 924 B.C., led a new dynasty in Egypt, King Solomon of Israel was in the declining years of his reign (1 Kin. 11:40).

• **1 Kings 11:9–43**

1 Kings

11 **:9** So the Lord became angry with Solomon, because his heart had turned from
the Lord God of Israel, who had appeared to him
twice, 10and had commanded him concerning this
thing, that he should not go after other gods; but
he did not keep what the Lord had commanded.
11Therefore the Lord said to Solomon, "Because
you have done this, and have not kept My
covenant and My statutes, which I have com-
manded you, I will surely tear the kingdom away
from you and give it to your servant. 12Neverthe-
less I will not do it in your days, for the sake of
your father David; I will tear it out of the hand of

your son. 13However I will not tear away the
whole kingdom; I will give one tribe to your son
for the sake of My servant David, and for the
sake of Jerusalem which I have chosen."

Adversaries of Solomon

14Now the LORD raised up an adversary
against Solomon, Hadad the Edomite; he *was* a
descendant of the king in Edom. 15For it hap-
pened, when David was in Edom, and Joab the
commander of the army had gone up to bury the
slain, after he had killed every male in Edom
16(because for six months Joab remained there
with all Israel, until he had cut down every male
in Edom), 17that Hadad fled to go to Egypt, he
and certain Edomites of his father's servants
with him. Hadad *was* still a little child. 18Then
they arose from Midian and came to Paran; and
they took men with them from Paran and came to
Egypt, to Pharaoh king of Egypt, who gave him
a house, apportioned food for him, and gave him
land. 19And Hadad found great favor in the sight
of Pharaoh, so that he gave him as wife the sister
of his own wife, that is, the sister of Queen Tah-
penes. 20Then the sister of Tahpenes bore him
Genubath his son, whom Tahpenes weaned in
Pharaoh's house. And Genubath was in Pharaoh's
household among the sons of Pharaoh.

21So when Hadad heard in Egypt that David
rested with his fathers, and that Joab the com-
mander of the army was dead, Hadad said to
Pharaoh, "Let me depart, that I may go to my
own country."

22Then Pharaoh said to him, "But what have
you lacked with me, that suddenly you seek to go
to your own country?"

So he answered, "Nothing, but do let me go
anyway."

23And God raised up *another* adversary
against him, Rezon the son of Eliadah, who had
fled from his lord, Hadadezer king of Zobah. 24So
he gathered men to him and became captain over
a band *of raiders,* when David killed those *of
Zobah.* And they went to Damascus and dwelt
there, and reigned in Damascus. 25He was an ad-
versary of Israel all the days of Solomon (be-
sides the trouble that Hadad *caused*); and he ab-
horred Israel, and reigned over Syria.

Jeroboam's Rebellion

26Then Solomon's servant, Jeroboam the son
of Nebat, an Ephraimite from Zereda, whose
mother's name *was* Zeruah, a widow, also re-
belled against the king.

27And this *is* what caused him to rebel
against the king: Solomon had built the Millo *and*
repaired the damages to the City of David his fa-
ther. 28The man Jeroboam *was* a mighty man of
valor; and Solomon, seeing that the young man
was industrious, made him the officer over all the
labor force of the house of Joseph.

29Now it happened at that time, when Jer-
oboam went out of Jerusalem, that the prophet
Ahijah the Shilonite met him on the way; and he
had clothed himself with a new garment, and the
two *were* alone in the field. 30Then Ahijah took
hold of the new garment that *was* on him, and
tore it *into* twelve pieces. 31And he said to Jer-
oboam, "Take for yourself ten pieces, for thus
says the LORD, the God of Israel: 'Behold, I will
tear the kingdom out of the hand of Solomon
and will give ten tribes to you 32(but he shall have
one tribe for the sake of My servant David, and
for the sake of Jerusalem, the city which I have
chosen out of all the tribes of Israel), 33because
they have[a] forsaken Me, and worshiped Ash-
toreth the goddess of the Sidonians, Chemosh
the god of the Moabites, and Milcom the god of
the people of Ammon, and have not walked in
My ways to do *what is* right in My eyes and *keep*
My statutes and My judgments, as *did* his father
David. 34However I will not take the whole king-
dom out of his hand, because I have made him
ruler all the days of his life for the sake of My
servant David, whom I chose because he kept My
commandments and My statutes. 35But I will
take the kingdom out of his son's hand and give
it to you—ten tribes. 36And to his son I will give
one tribe, that My servant David may always
have a lamp before Me in Jerusalem, the city
which I have chosen for Myself, to put My name
there. 37So I will take you, and you shall reign
over all your heart desires, and you shall be king
over Israel. 38Then it shall be, if you heed all that
I command you, walk in My ways, and do *what is*
right in My sight, to keep My statutes and My
commandments, as My servant David did, then I
will be with you and build for you an enduring
house, as I built for David, and will give Israel to
you. 39And I will afflict the descendants of David
because of this, but not forever.' "

40Solomon therefore sought to kill Jeroboam.
But Jeroboam arose and fled to Egypt, to Shishak
king of Egypt, and was in Egypt until the death
of Solomon.

Death of Solomon

41Now the rest of the acts of Solomon, all
that he did, and his wisdom, *are* they not written
in the book of the acts of Solomon? 42And the pe-
riod that Solomon reigned in Jerusalem over all
Israel *was* forty years. 43Then Solomon rested
with his fathers, and was buried in the City of
David his father. And Rehoboam his son reigned
in his place.

11:33 [a]Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *he has.*

Kings of the Neo-Hittites (2 Chr. 1:17)

The Hittites were a major Indo-European people centered in Anatolia. Their political power extended from about 1700 to 1180 B.C., and the Hittite Empire at its height comprised most of present-day Turkey, Armenia, Syria, and northern Palestine. They fought numerous battles with Egypt for supremacy in Palestine. The Hittites adopted the cuneiform writing system from Mesopotamia to write their own language, also known as Hittite.

References to Hittites in the Bible do not refer to the great Hittite Empire of the Late Bronze Age (1500–1200 B.C.), but to the political successors of the Hittites in north Syria. These so-called Neo-Hittite kingdoms, which were centered at Carchemish, Malatya, and other cities, survived in north Syria until the Assyrian conquest in the 8th century B.C. The Neo-Hittite states were a mixture of a variety of ethnic components, including Hittite, Luwian (native Anatolian), Hurrian, and Northwest Semitic elements.

The "kings of the Hittites" with whom Solomon conducted business (2 Chr. 1:17) apparently refers to these petty Neo-Hittite states in north Syria. Since they were composed of small kingdoms lacking a united political structure, it would be appropriate to speak of several Hittite "kings." By the time of Solomon (970–930 B.C.), the Neo-Hittite kingdoms had been substantially weakened, but were still able to import horses and chariots from Israel's wealthy king.

TRANSITION

Priestly Account: Solomon's Reign

The second book of Chronicles continues the story of the monarchy from the beginning of Solomon's reign (c. 970 B.C.). The Chronicler takes a much more positive view of Solomon than does the historian of Kings. In the priestly history, Solomon is above all the builder of the temple. Anything that might distract from that central role (such as Solomon's wisdom) is downplayed, and anything that might tarnish it (such as Solomon's worship of foreign gods) is simply omitted.

• **2 Chronicles 1:1—2:18**

2 Chronicles

Solomon Requests Wisdom

1:1 Now Solomon the son of David was strengthened in his kingdom, and the LORD his God *was* with him and exalted him exceedingly.

2And Solomon spoke to all Israel, to the captains of thousands and of hundreds, to the judges, and to every leader in all Israel, the heads of the fathers' *houses.* 3Then Solomon, and all the assembly with him, went to the high place that *was* at Gibeon; for the tabernacle of meeting with God was there, which Moses the servant of the LORD had made in the wilderness. 4But David had brought up the ark of God from Kirjath Jearim to *the place* David had prepared for it, for he had pitched a tent for it at Jerusalem. 5Now the bronze altar that Bezalel the son of Uri, the son of Hur, had made, he put[a] before the tabernacle of the LORD; Solomon and the assembly sought Him *there.* 6And Solomon went up there to the bronze altar before the LORD, which *was* at the tabernacle of meeting, and offered a thousand burnt offerings on it.

7On that night God appeared to Solomon, and said to him, "Ask! What shall I give you?"

8And Solomon said to God: "You have shown great mercy to David my father, and have made me king in his place. 9Now, O LORD God, let Your promise to David my father be established, for You have made me king over a people like the dust of the earth in multitude. 10Now give me wisdom and knowledge, that I may go out and come in before this people; for who can judge this great people of Yours?"

11Then God said to Solomon: "Because this was in your heart, and you have not asked riches or wealth or honor or the life of your enemies, nor have you asked long life—but have asked wisdom and knowledge for yourself, that you may judge My people over whom I have made you king— 12wisdom and knowledge *are* granted to you; and I will give you riches and wealth and honor, such as none of the kings have had who *were* before you, nor shall any after you have the like."

Solomon's Military and Economic Power

13So Solomon came to Jerusalem from the high place that *was* at Gibeon, from before the tabernacle of meeting, and reigned over Israel. 14And Solomon gathered chariots and horsemen; he had one thousand four hundred chariots and twelve thousand horsemen, whom he stationed in the chariot cities and with the king in Jerusalem. 15Also the king made silver and gold as common in Jerusalem as stones, and he made cedars as abundant as the sycamores which *are* in the lowland. 16And Solomon had horses imported from Egypt and Keveh; the king's merchants bought them in Keveh at the *current* price. 17They also acquired and imported from Egypt a chariot for six hundred *shekels* of silver, and a horse for one hundred and fifty; thus, through their agents,[a] they exported them to all the kings of the Hittites and the kings of Syria.

1:5 [a]Some authorities read *it was there.* 1:17 [a]Literally *by their hands*

Hiram, King of Tyre (2 Chr. 2:11)

Hiram, who became king of Tyre in either 980 or 969 B.C., had a special relationship with Solomon, king of Israel (2 Chr. 2:11). They were business partners in several efforts. This association continued a friendship that had existed previously between Solomon's father and Hiram (2 Sam. 5:11).

A treaty between Hiram and Solomon involved several acts of cooperation (1 Kin. 5:12). One was the rebuilding of Jerusalem, the capital of Israel. Craftsmen of Israel and Tyre worked together in building the temple, Solomon's palace, as well as other projects (1 Kin. 5:18; 2 Chr. 2:12–14). The two kings were also joint participants in a commercial shipping business (1 Kin. 10:11, 22).

Additional information about Hiram comes from Josephus, the Jewish historian of the 1st century A.D. Josephus in turn draws information from a historian named Dius, whose work has not survived to modern times. Supposedly, Hiram and Solomon competed with each other in solving riddles. Wagers were made between them as to who could solve whose riddles. At first Solomon won large sums of money from Hiram. As time went on, however, Hiram gained the help of a certain Abdemon, who not only won for Hiram his losses but also an additional great amount from Solomon.

One might suppose that Hiram was helping Solomon only because of his friendship with David (1 Kin. 5:1). In fact, Hiram was helping, at least in part, because of the wealth it brought him. Not only did he receive a yearly payment in kind (1 Kin. 5:11), but, at the end of the major building projects, Solomon gave Hiram 20 cities, which were probably located on the Mediterranean coast (1 Kin. 9:11). Indeed, the Phoenicians became one of the most wealthy people in the 1st millennium B.C.

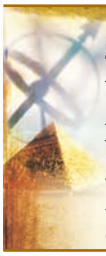
Solomon Prepares to Build the Temple

2 [1]Then Solomon determined to build a temple
for the name of the LORD, and a royal house
for himself. [2]Solomon selected seventy thousand
men to bear burdens, eighty thousand to quarry
stone in the mountains, and three thousand six
hundred to oversee them.

[3]Then Solomon sent to Hiram[a] king of Tyre,
saying:

> As you have dealt with David my father,
> and sent him cedars to build himself a house
> to dwell in, *so deal with me.* [4]Behold, I am
> building a temple for the name of the LORD
> my God, to dedicate *it* to Him, to burn be-
> fore Him sweet incense, for the continual
> showbread, for the burnt offerings morning
> and evening, on the Sabbaths, on the New
> Moons, and on the set feasts of the LORD our
> God. This *is an ordinance* forever to Israel.

5 And the temple which I build *will be* great,
for our God is greater than all gods. [6]But
who is able to build Him a temple, since
heaven and the heaven of heavens cannot
contain Him? Who *am* I then, that I should
build Him a temple, except to burn sacrifice
before Him?



Science & Technology
The Egyptians met the horse and chariot when fighting against the Hyksos in around 1648 B.C., and within a hundred years were using the same weapon themselves. They became masters in using it, and distinguished themselves as chariot makers (2 Chr. 1:17). In a land where wood was scarce, they became expert in joinery, and their chariots were light, flexible, and strong.

7 Therefore send me at once a man
skillful to work in gold and silver, in
bronze and iron, in purple and crimson
and blue, who has skill to engrave with
the skillful men who are with me in Judah
and Jerusalem, whom David my father
provided. [8]Also send me cedar and
cypress and algum logs from Lebanon,
for I know that your servants have skill
to cut timber in Lebanon; and indeed my
servants *will be* with your servants, [9]to
prepare timber for me in abundance, for
the temple which I am about to build *shall
be* great and wonderful.

10 And indeed I will give to your servants,
the woodsmen who cut timber, twenty
thousand kors of ground wheat, twenty
thousand kors of barley, twenty thousand
baths of wine, and twenty thousand baths
of oil.

[11]Then Hiram king of Tyre answered in
writing, which he sent to Solomon:

> Because the LORD loves His people, He has
> made you king over them.

[12]Hiram[a] also said:

> Blessed *be* the LORD God of Israel, who
> made heaven and earth, for He has given
> King David a wise son, endowed with
> prudence and understanding, who will
> build a temple for the LORD and a royal
> house for himself!

2:3 [a]Hebrew *Huram* (compare 1 Kings 5:1) 2:12 [a]Hebrew *Huram* (compare 1 Kings 5:1)

13 And now I have sent a skillful man, endowed
with understanding, Huram[a] my master[b]
craftsman 14(the son of a woman of the
daughters of Dan, and his father was a
man of Tyre), skilled to work in gold and
silver, bronze and iron, stone and wood,
purple and blue, fine linen and crimson, and
to make any engraving and to accomplish
any plan which may be given to him, with
your skillful men and with the skillful men
of my lord David your father.

15 Now therefore, the wheat, the barley, the
oil, and the wine which my lord has spoken
of, let him send to his servants. 16And we
will cut wood from Lebanon, as much as
you need; we will bring it to you in rafts
by sea to Joppa, and you will carry it up
to Jerusalem.

17Then Solomon numbered all the aliens who *were* in the land of Israel, after the census in which David his father had numbered them; and there were found to be one hundred and fifty-three thousand six hundred. 18And he made seventy thousand of them bearers of burdens, eighty thousand stonecutters in the mountain, and three thousand six hundred overseers to make the people work.

TRANSITION

Solomon Begins Building the Temple

Work on the foundation of the temple began in the 4th year of Solomon's reign, which was about 966 B.C. (2 Chr. 3:2). The Chronicler shortens the Kings account of the construction of the temple. His main interest is in the institutions and worship connected with the building.

• **2 Chronicles 3:1—4:22**

2 Chronicles

Foundation of the Temple

3 **:1** Now Solomon began to build the house of the LORD at Jerusalem on Mount Moriah, where *the LORD*[a] had appeared to his father David, at the place that David had prepared on the threshing floor of Ornan[b] the Jebusite. 2And he began to build on the second *day* of the second month in the fourth year of his reign.

3This is the foundation which Solomon laid for building the house of God: The length *was* sixty cubits (by cubits according to the former measure) and the width twenty cubits. 4And the vestibule that *was* in front *of* the sanctuary[a] was twenty cubits long across the width of the house, and the height *was* one hundred and[b] twenty. He overlaid the inside with pure gold. 5The larger room[a] he paneled with cypress which he overlaid with fine gold, and he carved palm trees and chainwork on it. 6And he decorated the house with precious stones for beauty, and the gold *was* gold from Parvaim. 7He also overlaid the house—the beams and doorposts, its walls and doors—with gold; and he carved cherubim on the walls.

8And he made the Most Holy Place. Its length was according to the width of the house, twenty cubits, and its width twenty cubits. He overlaid it with six hundred talents of fine gold. 9The weight of the nails *was* fifty shekels of gold; and he overlaid the upper area with gold. 10In the Most Holy Place he made two cherubim, fashioned by carving, and overlaid them with gold. 11The wings of the cherubim *were* twenty cubits in *overall* length: one wing *of the one cherub was* five cubits, touching the wall of the room, and the other wing *was* five cubits, touching the wing of the other cherub; 12*one* wing of the other cherub *was* five cubits, touching the wall of the room, and the other wing *also was* five cubits, touching the wing of the other cherub. 13The wings of these cherubim spanned twenty cubits overall. They stood on their feet, and they faced inward. 14And he made the veil of blue, purple, crimson, and fine linen, and wove cherubim into it.

15Also he made in front of the temple[a] two pillars thirty-five[b] cubits high, and the capital that *was* on the top of each of *them* was five cubits. 16He made wreaths of chainwork, as in the inner sanctuary, and put *them* on top of the pillars; and he made one hundred pomegranates, and put *them* on the wreaths of chainwork. 17Then he set up the pillars before the temple, one on the right hand and the other on the left; he called the name of the one on the right hand Jachin, and the name of the one on the left Boaz.

Architecture & Building

The pillars erected by Solomon were free-standing and made of bronze, probably about 27 feet high (2 Chr. 3:17). Pillars were commonly used in this way to mark the entrance to ancient temples. Since pillars are sometimes decorated like plants, the pillars could have represented trees. Their names seem to make them symbolic of God's presence in His strength.

2:13 [a]Spelled *Hiram* in 1 Kings 7:13 [b]Literally *father* (compare 1 Kings 7:13, 14) 3:1 [a]Literally *He,* following Masoretic Text and Vulgate; Septuagint reads *the LORD;* Targum reads *the Angel of the LORD.* [b]Spelled *Araunah* in 2 Samuel 24:16ff 3:4 [a]The main room of the temple; elsewhere called the holy place (compare 1 Kings 6:3) [b]Following Masoretic Text, Septuagint, and Vulgate; Arabic, some manuscripts of the Septuagint, and Syriac omit *one hundred and.* 3:5 [a]Literally *house* 3:15 [a]Literally *house* [b]Or *eighteen* (compare 1 Kings 7:15; 2 Kings 25:17; and Jeremiah 52:21)

SOLOMON THE BUILDER

Solomon is reported to have laid the foundation of the temple in the 4th year of his reign (1 Kin. 6:1). It took 7 years to build the temple (1 Kin. 6:37, 38) and an additional 13 years to build the king's palace (1 Kin. 7:1). In all, Solomon spent 20 years in two great building projects (1 Kin. 9:10; 2 Chr. 8:1). These chronological figures are possibly symbolic, rather than actual, but they do stress the architectural accomplishments of one of Israel's great leaders.

Year	Event
970	Solomon becomes king (1 Kin. 1:32–40; 1 Chr. 29:22)
966	Solomon begins to build the temple (1 Kin. 6:1; 2 Chr. 3:1)
959	Solomon completes construction of the temple (1 Kin. 6:37, 38; 2 Chr. 5:1)
946	Solomon completes construction of the royal palace (1 Kin. 7:1; 2 Chr. 8:1)
930	Solomon dies and is succeeded by his son Rehoboam (1 Kin. 11:43; 2 Chr. 9:31)

Furnishings of the Temple

4 1Moreover he made a bronze altar: twenty cubits was its length, twenty cubits its width, and ten cubits its height.

2Then he made the Sea of cast *bronze,* ten cubits from one brim to the other; *it was* completely round. Its height *was* five cubits, and a line of thirty cubits measured its circumference. 3And under it *was* the likeness of oxen encircling it all around, ten to a cubit, all the way around the Sea. The oxen *were* cast in two rows, when it was cast. 4It stood on twelve oxen: three looking toward the north, three looking toward the west, three looking toward the south, and three looking toward the east; the Sea *was set* upon them, and all their back parts *pointed* inward. 5It *was* a handbreadth thick; and its brim was shaped like the brim of a cup, *like* a lily blossom. It contained three thousand[a] baths.

6He also made ten lavers, and put five on the right side and five on the left, to wash in them; such things as they offered for the burnt offering they would wash in them, but the Sea *was* for the priests to wash in. 7And he made ten lampstands of gold according to their design, and set *them* in the temple, five on the right side and five on the left. 8He also made ten tables, and placed *them* in the temple, five on the right side and five on the left. And he made one hundred bowls of gold.

9Furthermore he made the court of the priests, and the great court and doors for the court; and he overlaid these doors with bronze. 10He set the Sea on the right side, toward the southeast.

11Then Huram made the pots and the shovels and the bowls. So Huram finished doing the work that he was to do for King Solomon for the house of God: 12the two pillars and the bowl-shaped capitals *that were* on top of the two pillars; the two networks covering the two bowl-shaped capitals which *were* on top of the pillars; 13four hundred pomegranates for the two networks (two rows of pomegranates for each network, to cover the two bowl-shaped capitals that *were* on the pillars); 14he also made carts and the lavers on the carts; 15one Sea and twelve oxen under it; 16also the pots, the shovels, the forks—and all their articles Huram his master[a] *craftsman* made of burnished bronze for King Solomon for the house of the LORD.

17In the plain of Jordan the king had them cast in clay molds, between Succoth and Zeredah.[a] 18And Solomon had all these articles made in such great abundance that the weight of the bronze was not determined.

19Thus Solomon had all the furnishings made for the house of God: the altar of gold and the tables on which *was* the showbread; 20the lampstands with their lamps of pure gold, to burn in the prescribed manner in front of the inner sanctuary, 21with the flowers and the lamps and the wick-trimmers of gold, of purest gold; 22the trimmers, the bowls, the ladles, and the censers of pure gold. As for the entry of the sanctuary, its inner doors to the Most Holy *Place,* and the doors of the main hall of the temple, *were* gold.

TIME CAPSULE  945 to 930 B.C.	
945–924	Shishak, pharaoh of Egypt (Shoshenq I or Sheshonk)
945	The term "Pharaoh" is added to the Egyptian king's official title
934–612	Neo-Assyrian period
934	Ashur-dan, king of Assyria, fortifies city of Asshur
930	Solomon dies and is succeeded by his son Rehoboam (1 Kin. 11:43)

4:5 [a]Or *two thousand* (compare 1 Kings 7:26) 4:16 [a]Literally *father* 4:17 [a]Spelled *Zaretan* in 1 Kings 7:46

TRANSITION

The Ceremony of the Ark

Construction of the temple took 7 years to complete, lasting from 966 to 959 B.C. (1 Kin. 6:37, 38). The Chronicler associates the temple site with Mount Moriah on which Abraham was asked to sacrifice Isaac (2 Chr. 3:1; Gen. 22:2). Since this mound was north of the ancient City of David, upon completion of the temple the city limits were extended to include the temple area. It was then necessary to bring the ark up from its former resting place (2 Chr. 1:4; 5:2).

• **2 Chronicles 5:1—7:22**

2 Chronicles

5 :1 So all the work that Solomon had done for the house of the LORD was finished; and Solomon brought in the things which his father David had dedicated: the silver and the gold and all the furnishings. And he put *them* in the treasuries of the house of God.

The Ark Brought into the Temple

2 Now Solomon assembled the elders of Israel
and all the heads of the tribes, the chief fathers of
the children of Israel, in Jerusalem, that they
might bring the ark of the covenant of the LORD
up from the City of David, which *is* Zion. 3 Therefore all the men of Israel assembled with the king
at the feast, which *was* in the seventh month. 4 So
all the elders of Israel came, and the Levites took
up the ark. 5 Then they brought up the ark, the tabernacle of meeting, and all the holy furnishings
that *were* in the tabernacle. The priests and the
Levites brought them up. 6 Also King Solomon, and
all the congregation of Israel who were assembled
with him before the ark, were sacrificing sheep
and oxen that could not be counted or numbered
for multitude. 7 Then the priests brought in the ark
of the covenant of the LORD to its place, into the inner sanctuary of the temple,[a] to the Most Holy
Place, under the wings of the cherubim. 8 For the
cherubim spread *their* wings over the place of the
ark, and the cherubim overshadowed the ark and
its poles. 9 The poles extended so that the ends of
the poles of the ark could be seen from *the holy place,* in front of the inner sanctuary; but they
could not be seen from outside. And they are there
to this day. 10 Nothing was in the ark except the
two tablets which Moses put *there* at Horeb, when
the LORD made *a covenant* with the children of Israel, when they had come out of Egypt.

11 And it came to pass when the priests came
out of the *Most* Holy *Place* (for all the priests
who *were* present had sanctified themselves,
without keeping to their divisions), 12 and the
Levites *who were* the singers, all those of Asaph
and Heman and Jeduthun, with their sons and
their brethren, stood at the east end of the altar,
clothed in white linen, having cymbals, stringed
instruments and harps, and with them one hundred and twenty priests sounding with trumpets— 13 indeed it came to pass, when the trumpeters and singers *were* as one, to make one
sound to be heard in praising and thanking the
LORD, and when they lifted up their voice with
the trumpets and cymbals and instruments of
music, and praised the LORD, *saying:*

"*For He is* good,
For His mercy *endures* forever,"[a]

that the house, the house of the LORD, was filled
with a cloud, 14 so that the priests could not continue ministering because of the cloud; for the
glory of the LORD filled the house of God.

6 1 Then Solomon spoke:

"The LORD said He would dwell in the dark
cloud.
2 I have surely built You an exalted house,
And a place for You to dwell in forever."

Solomon's Speech upon Completion of the Work

3 Then the king turned around and blessed
the whole assembly of Israel, while all the assembly of Israel was standing. 4 And he said: "Blessed
be the LORD God of Israel, who has fulfilled with
His hands *what* He spoke with His mouth to my
father David, saying, 5 'Since the day that I
brought My people out of the land of Egypt, I
have chosen no city from any tribe of Israel *in which* to build a house, that My name might be
there, nor did I choose any man to be a ruler over
My people Israel. 6 Yet I have chosen Jerusalem,
that My name may be there, and I have chosen
David to be over My people Israel.' 7 Now it was in
the heart of my father David to build a temple[a]
for the name of the LORD God of Israel. 8 But the
LORD said to my father David, 'Whereas it was in
your heart to build a temple for My name, you did
well in that it was in your heart. 9 Nevertheless you
shall not build the temple, but your son who will
come from your body, he shall build the temple for
My name.' 10 So the LORD has fulfilled His word
which He spoke, and I have filled the position of
my father David, and sit on the throne of Israel, as
the LORD promised; and I have built the temple for
the name of the LORD God of Israel. 11 And there I
have put the ark, in which *is* the covenant of the
LORD which He made with the children of Israel."

5:7 [a]Literally *house* 5:13 [a]Compare Psalm 106:1
6:7 [a]Literally *house,* and so in verses 8–10

Solomon's Prayer of Dedication

12Then *Solomon*[a] stood before the altar of
the LORD in the presence of all the assembly of
Israel, and spread out his hands 13(for Solomon
had made a bronze platform five cubits long, five
cubits wide, and three cubits high, and had set it
in the midst of the court; and he stood on it,
knelt down on his knees before all the assembly
of Israel, and spread out his hands toward
heaven); 14and he said: "LORD God of Israel, *there*
is no God in heaven or on earth like You, who
keep *Your* covenant and mercy with Your ser-
vants who walk before You with all their hearts.
15You have kept what You promised Your servant
David my father; You have both spoken with
Your mouth and fulfilled *it* with Your hand, as *it*
is this day. 16Therefore, LORD God of Israel, now
keep what You promised Your servant David my
father, saying, 'You shall not fail to have a man
sit before Me on the throne of Israel, only if your
sons take heed to their way, that they walk in My
law as you have walked before Me.' 17And now, O
LORD God of Israel, let Your word come true,
which You have spoken to Your servant David.

18"But will God indeed dwell with men on
the earth? Behold, heaven and the heaven of
heavens cannot contain You. How much less this
temple[a] which I have built! 19Yet regard the
prayer of Your servant and his supplication, O
LORD my God, and listen to the cry and the
prayer which Your servant is praying before You:
20that Your eyes may be open toward this temple
day and night, toward the place where *You* said
You would put Your name, that You may hear the
prayer which Your servant makes toward this
place. 21And may You hear the supplications of
Your servant and of Your people Israel, when
they pray toward this place. Hear from heaven
Your dwelling place, and when You hear, forgive.

22"If anyone sins against his neighbor, and is
forced to take an oath, and comes *and* takes an
oath before Your altar in this temple, 23then hear
from heaven, and act, and judge Your servants,
bringing retribution on the wicked by bringing his
way on his own head, and justifying the righteous
by giving him according to his righteousness.

24"Or if Your people Israel are defeated be-
fore an enemy because they have sinned against
You, and return and confess Your name, and pray
and make supplication before You in this temple,
25then hear from heaven and forgive the sin of
Your people Israel, and bring them back to the
land which You gave to them and their fathers.

26"When the heavens are shut up and there
is no rain because they have sinned against You,
when they pray toward this place and confess
Your name, and turn from their sin because You
afflict them, 27then hear *in* heaven, and forgive
the sin of Your servants, Your people Israel, that
You may teach them the good way in which they
should walk; and send rain on Your land which
You have given to Your people as an inheritance.

28"When there is famine in the land, pesti-
lence or blight or mildew, locusts or grasshop-
pers; when their enemies besiege them in the
land of their cities; whatever plague or whatever
sickness *there is;* 29whatever prayer, whatever
supplication is *made* by anyone, or by all Your
people Israel, when each one knows his own bur-
den and his own grief, and spreads out his hands
to this temple: 30then hear from heaven Your
dwelling place, and forgive, and give to everyone

6:12 [a]Literally *he* (compare 1 Kings 8:22) 6:18 [a]Literally *house*

The Spread of Solomon's Fame
Solomon's influence in economic and political affairs was enhanced by the transportation and trade routes that intersected his kingdom. That Solomon acquired much through trade is suggested by the response of the queen of Sheba on her visit to Solomon, and by the mention of traders and merchants (2 Chr. 9:14) in the account of his wealth.

according to all his ways, whose heart You know
(for You alone know the hearts of the sons of
men), 31that they may fear You, to walk in Your
ways as long as they live in the land which You
gave to our fathers.

32"Moreover, concerning a foreigner, who is
not of Your people Israel, but has come from a
far country for the sake of Your great name and
Your mighty hand and Your outstretched arm,
when they come and pray in this temple; 33then
hear from heaven Your dwelling place, and do according to all for which the foreigner calls to
You, that all peoples of the earth may know Your
name and fear You, as *do* Your people Israel, and
that they may know that this temple which I
have built is called by Your name.

34"When Your people go out to battle
against their enemies, wherever You send them,
and when they pray to You toward this city
which You have chosen and the temple which I
have built for Your name, 35then hear from
heaven their prayer and their supplication, and
maintain their cause.

36"When they sin against You (for *there is* no
one who does not sin), and You become angry
with them and deliver them to the enemy, and
they take them captive to a land far or near; 37*yet*
when they come to themselves in the land where
they were carried captive, and repent, and make
supplication to You in the land of their captivity,
saying, 'We have sinned, we have done wrong, and
have committed wickedness'; 38and *when* they return to You with all their heart and with all their
soul in the land of their captivity, where they have
been carried captive, and pray toward their land
which You gave to their fathers, the city which
You have chosen, and toward the temple which I
have built for Your name: 39then hear from heaven
Your dwelling place their prayer and their supplications, and maintain their cause, and forgive
Your people who have sinned against You. 40Now,
my God, I pray, let Your eyes be open and *let* Your
ears *be* attentive to the prayer *made* in this place.

41 "Now therefore,
Arise, O LORD God, to Your resting place,
You and the ark of Your strength.
Let Your priests, O LORD God, be clothed
with salvation,
And let Your saints rejoice in goodness.

42 "O LORD God, do not turn away the face of
Your Anointed;
Remember the mercies of Your servant
David."[a]

6:42 [a]Compare Psalm 132:8–10 7:1 [a]Literally *house*
7:3 [a]Compare Psalm 106:1 7:6 [a]Compare Psalm 106:1
7:8 [a]That is, the Shihor (compare 1 Chronicles 13:5)

Solomon Dedicates the Temple

7 1When Solomon had finished praying, fire
came down from heaven and consumed the
burnt offering and the sacrifices; and the glory of
the LORD filled the temple.[a] 2And the priests
could not enter the house of the LORD, because
the glory of the LORD had filled the LORD's house.
3When all the children of Israel saw how the fire
came down, and the glory of the LORD on the
temple, they bowed their faces to the ground on
the pavement, and worshiped and praised the
LORD, *saying:*

"For *He is* good,
For His mercy *endures* forever."[a]

4Then the king and all the people offered
sacrifices before the LORD. 5King Solomon offered
a sacrifice of twenty-two thousand bulls and one
hundred and twenty thousand sheep. So the king
and all the people dedicated the house of God.
6And the priests attended to their services; the
Levites also with instruments of the music of
the LORD, which King David had made to praise
the LORD, saying, "For His mercy *endures* forever,"[a] whenever David offered praise by their
ministry. The priests sounded trumpets opposite
them, while all Israel stood.

7Furthermore Solomon consecrated the middle of the court that *was* in front of the house of
the LORD; for there he offered burnt offerings and
the fat of the peace offerings, because the bronze
altar which Solomon had made was not able to
receive the burnt offerings, the grain offerings,
and the fat.

8At that time Solomon kept the feast seven
days, and all Israel with him, a very great assembly from the entrance of Hamath to the Brook of
Egypt.[a] 9And on the eighth day they held a sacred
assembly, for they observed the dedication of the
altar seven days, and the feast seven days. 10On
the twenty-third day of the seventh month he sent
the people away to their tents, joyful and glad of
heart for the good that the LORD had done for David, for Solomon, and for His people Israel. 11Thus
Solomon finished the house of the LORD and the
king's house; and Solomon successfully accomplished all that came into his heart to make in the
house of the LORD and in his own house.

God's Second Appearance to Solomon

12Then the LORD appeared to Solomon by
night, and said to him: "I have heard your prayer,
and have chosen this place for Myself as a house
of sacrifice. 13When I shut up heaven and there is
no rain, or command the locusts to devour the
land, or send pestilence among My people, 14if My
people who are called by My name will humble

Chariots and Chariot Cities (2 Chr. 8:5, 6)

The first chariots were apparently four-wheeled wagons or carts used to transport soldiers into battle. Pictures of such vehicles have been found from as early as 3100 B.C. The Egyptians, the Assyrians, and the Romans all used chariots in war. They were symbols of mobility and power.

In its classic form, the chariot is a two-wheeled, horse-drawn vehicle from which a soldier rides and fights. Through the centuries, most chariots carried two passengers, a driver and a fighter, and were drawn by two horses. The best chariots were made in Egypt starting about 1500 B.C., before the Hebrews' Egyptian service. Several complete Egyptian chariots from this time were recovered in A.D. 1922 from the tomb of Tutankhamun, one of the pharaohs whose goods were buried with him.

Tutankhamun's chariots are made of carefully shaped wood, glued and tied together with rawhide. The platform carried two riders side by side; it was a wooden frame with woven straps of leather for the floor. All this made the chariot light in weight, very strong, and as springy as engineering would allow. The "chariots of iron" driven by Israel's enemies (Josh. 17:16, 18; Judg. 1:19; 4:3, 13) were probably wood with iron tires or metal reinforcement at certain points.

Chariot forces became a crucial part of an adequate defense in the ancient Near East. King David confiscated chariots from his conquered enemies (2 Sam. 8:3, 4). But it was his son Solomon who realized the military potential of the chariot. He not only imported Egyptian chariots, but also established "chariot cities" (2 Chr. 8:6). Archaeological excavations at Hazor, one of the cities fortified by Solomon (1 Kin. 9:15, 17–19), shows the remains of chariot enclosures dating to Solomon's time.

themselves, and pray and seek My face, and turn
from their wicked ways, then I will hear from
heaven, and will forgive their sin and heal their
land. 15Now My eyes will be open and My ears
attentive to prayer *made* in this place. 16For now I
have chosen and sanctified this house, that My
name may be there forever; and My eyes and My
heart will be there perpetually. 17As for you, if
you walk before Me as your father David walked,
and do according to all that I have commanded
you, and if you keep My statutes and My judg-
ments, 18then I will establish the throne of your
kingdom, as I covenanted with David your fa-
ther, saying, 'You shall not fail *to have* a man as
ruler in Israel.'

19"But if you turn away and forsake My
statutes and My commandments which I have
set before you, and go and serve other gods, and
worship them, 20then I will uproot them from My
land which I have given them; and this house
which I have sanctified for My name I will cast
out of My sight, and will make it a proverb and a
byword among all peoples.

21"And *as for* this house, which is exalted,
everyone who passes by it will be astonished and
say, 'Why has the LORD done thus to this land
and this house?' 22Then they will answer, 'Be-
cause they forsook the LORD God of their fathers,
who brought them out of the land of Egypt, and
embraced other gods, and worshiped them and
served them; therefore He has brought all this
calamity on them.' "

TRANSITION

Building the Royal Palaces

The period of 20 years from 966 to 946 B.C. included 7 years of temple construction and an additional 13 years for the king's palace (1 Kin. 6:37—7:1). Besides these two major projects, other buildings were erected (see "Building the King's Palace" at 1 Kin. 7:1).

One particular house was built for Solomon's wife from Egypt, the daughter of Pharaoh. While both the historian of Kings (1 Kin. 9:24) and the Chronicler (2 Chr. 8:11) record this event, Chronicles emphasizes that the pagan princess must not dwell in the sacred places near the ark. As usual, the priestly history shows great concern for the ritual holiness of the temple of Israel's God.

• **2 Chronicles 8:1—9:31**

2 Chronicles

Solomon's Additional Achievements

8 **:1** It came to pass at the end of twenty years,
when Solomon had built the house of the LORD
and his own house, 2that the cities which Hiram[a]
had given to Solomon, Solomon built them; and he
settled the children of Israel there. 3And Solomon
went to Hamath Zobah and seized it. 4He also built
Tadmor in the wilderness, and all the storage cities
which he built in Hamath. 5He built Upper Beth
Horon and Lower Beth Horon, fortified cities *with*

8:2 [a]Hebrew *Huram* (compare 2 Chronicles 2:3)

Solomon and the Queen of Sheba (2 Chr. 9:1–9)

The queen of Sheba who visited Solomon at Jerusalem (2 Chr. 9:1) is otherwise unnamed in Scripture. Presumably, Sheba was a land in the southwestern Arabian peninsula, and was known in native sources as Saba. The kingdom of Saba was a complex society by the end of the 1st millennium B.C.

The term "Saba," referring to the people called Sabeans, is mentioned in the inscriptions of two Assyrian kings: Tiglath-Pileser III (744–727 B.C.) and Sargon II (721–705 B.C.). Although these Sabeans were in northern Arabia, it is possible that they had originated in south Arabia (in Sheba) and later expanded along important northern trade routes.

Sabean civilization appears to have been sophisticated, having large urban centers, irrigation systems, and a myriad of trade connections throughout the Near East and southern Asia. Sabean merchants (or "merchants from Sheba") were well known for their trade items (Is. 60:6; Ezek. 27:22, 23).

It is possible that the queen of Sheba came to Jerusalem, not only to visit socially with Solomon, but also to strengthen trade relations with him. Solomon had just built a cargo fleet that traversed the Gulf of Aqaba (1 Kin. 9:26–28), and the queen's abundant gifts to him (1 Chr. 9:9) may have been in exchange for trade concessions.

walls, gates, and bars, 6also Baalath and all the
storage cities that Solomon had, and all the chariot
cities and the cities of the cavalry, and all that Solomon desired to build in Jerusalem, in Lebanon,
and in all the land of his dominion.

7All the people *who were* left of the Hittites,
Amorites, Perizzites, Hivites, and Jebusites, who
were not of Israel— 8that is, their descendants
who were left in the land after them, whom the
children of Israel did not destroy—from these
Solomon raised forced labor, as it is to this day.
9But Solomon did not make the children of Israel
servants for his work. Some *were* men of war,
captains of his officers, captains of his chariots,
and his cavalry. 10And others *were* chiefs of the
officials of King Solomon: two hundred and fifty,
who ruled over the people.

11Now Solomon brought the daughter of
Pharaoh up from the City of David to the house
he had built for her, for he said, "My wife shall
not dwell in the house of David king of Israel,
because *the places* to which the ark of the LORD
has come are holy."

12Then Solomon offered burnt offerings to
the LORD on the altar of the LORD which he had
built before the vestibule, 13according to the daily
rate, offering according to the commandment of
Moses, for the Sabbaths, the New Moons, and the
three appointed yearly feasts—the Feast of Unleavened Bread, the Feast of Weeks, and the
Feast of Tabernacles. 14And, according to the order of David his father, he appointed the divisions of the priests for their service, the Levites
for their duties (to praise and serve before the
priests) as the duty of each day required, and the
gatekeepers by their divisions at each gate; for
so David the man of God had commanded.
15They did not depart from the command of the
king to the priests and Levites concerning any
matter or concerning the treasuries.

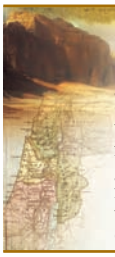
16Now all the work of Solomon was well-ordered from[a] the day of the foundation of the
house of the LORD until it was finished. So the
house of the LORD was completed.

17Then Solomon went to Ezion Geber and
Elath[a] on the seacoast, in the land of Edom.
18And Hiram sent him ships by the hand of his
servants, and servants who knew the sea. They
went with the servants of Solomon to Ophir, and
acquired four hundred and fifty talents of gold
from there, and brought it to King Solomon.

The Queen of Sheba's Praise of Solomon

9 1Now when the queen of Sheba heard of the
fame of Solomon, she came to Jerusalem to
test Solomon with hard questions, *having* a very
great retinue, camels that bore spices, gold in
abundance, and precious stones; and when she
came to Solomon, she spoke with him about all
that was in her heart. 2So Solomon answered all
her questions; there was nothing so difficult for
Solomon that he could not explain it to her. 3And
when the queen of Sheba had seen the wisdom
of Solomon, the house that he had built, 4the food
on his table, the seating of his servants, the service of his waiters and their apparel, his cupbearers and their apparel, and his entryway by
which he went up to the house of the LORD, there
was no more spirit in her.

5Then she said to the king: "*It was* a true report which I heard in my own land about your
words and your wisdom. 6However I did not believe their words until I came and saw with my



Geography & Environment
Ophir is the name of a remote source of gold (2 Chr. 8:18), probably in the direction of Yemen and across the Indian Ocean to the east. Apart from this, it is not possible to identify its location. There was some ancient gold production in the biblical Cush, roughly corresponding to Upper Egypt and the Sudan. As is still true, remoteness of origin adds glamor to luxury products.

8:16 [a]Following Septuagint, Syriac, and Vulgate; Masoretic Text reads *as far as*. 8:17 [a]Hebrew *Eloth* (compare 2 Kings 14:22)

own eyes; and indeed the half of the greatness of your wisdom was not told me. You exceed the fame of which I heard. 7Happy *are* your men and happy *are* these your servants, who stand continually before you and hear your wisdom! 8Blessed be the LORD your God, who delighted in you, setting you on His throne *to be* king for the LORD your God! Because your God has loved Israel, to establish them forever, therefore He made you king over them, to do justice and righteousness."

9And she gave the king one hundred and twenty talents of gold, spices in great abundance, and precious stones; there never were any spices such as those the queen of Sheba gave to King Solomon.

10Also, the servants of Hiram and the servants of Solomon, who brought gold from Ophir, brought algum[a] wood and precious stones. 11And the king made walkways *of* the algum[a] wood for the house of the LORD and for the king's house, also harps and stringed instruments for singers; and there were none such *as these* seen before in the land of Judah.

12Now King Solomon gave to the queen of Sheba all she desired, whatever she asked, *much more* than she had brought to the king. So she turned and went to her own country, she and her servants.

Architecture & Building

Public display of wealth is a driving force in the human psychology, and gold has often been the choice of kings to draw attention to their power. There is evidence of gold shields being used as ceremonial display in temples elsewhere in the Middle East, from about 200 years after Solomon's time. The total weight of Solomon's shields was about 5,000 pounds (2 Chr. 9:16).

Solomon's Great Wealth

13The weight of gold that came to Solomon yearly was six hundred and sixty-six talents of gold, 14besides *what* the traveling merchants and traders brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon. 15And King Solomon made two hundred large shields of hammered gold; six hundred *shekels* of hammered gold went into each shield. 16*He* also *made* three hundred shields of hammered gold; three hundred *shekels*[a] of gold went into each shield. The king put them in the House of the Forest of Lebanon.

17Moreover the king made a great throne of ivory, and overlaid it with pure gold. 18The throne *had* six steps, with a footstool of gold, *which were* fastened to the throne; there were armrests on either side of the place of the seat, and two lions stood beside the armrests. 19Twelve lions stood there, one on each side of the six steps; nothing like *this* had been made for any *other* kingdom.

20All King Solomon's drinking vessels *were* gold, and all the vessels of the House of the Forest of Lebanon *were* pure gold. Not *one was* silver, for this was accounted as nothing in the days of Solomon. 21For the king's ships went to Tarshish with the servants of Hiram.[a] Once every three years the merchant ships[b] came, bringing gold, silver, ivory, apes, and monkeys.[c]

22So King Solomon surpassed all the kings of the earth in riches and wisdom. 23And all the kings of the earth sought the presence of Solomon to hear his wisdom, which God had put in his heart. 24Each man brought his present: articles of silver and gold, garments, armor, spices, horses, and mules, at a set rate year by year.

25Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen whom he stationed in the chariot cities and with the king at Jerusalem.

26So he reigned over all the kings from the River[a] to the land of the Philistines, as far as the border of Egypt. 27The king made silver *as common* in Jerusalem as stones, and he made cedar trees as abundant as the sycamores which *are* in the lowland. 28And they brought horses to Solomon from Egypt and from all lands.

Death of Solomon

29Now the rest of the acts of Solomon, first and last, *are* they not written in the book of Nathan the prophet, in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer concerning Jeroboam the son of Nebat? 30Solomon reigned in Jerusalem over all Israel forty years. 31Then Solomon rested with his fathers, and was buried in the City of David his father. And Rehoboam his son reigned in his place.

9:10 [a]Or *almug* (compare 1 Kings 10:11, 12) 9:11 [a]Or *almug* (compare 1 Kings 10:11, 12) 9:16 [a]Or *three minas* (compare 1 Kings 10:17) 9:21 [a]Hebrew *Huram* (compare 1 Kings 10:22) [b]Literally *ships of Tarshish,* deep-sea vessels [c]Or *peacocks*
9:26 [a]That is, the Euphrates

THE FALL OF TWO NATIONS

The positive accomplishments of the united monarchy slowly began to unravel, and Solomon's kingdom eventually divided into Israel and Judah.

(930—586 B.C.)

The brokenness of God's people led to brokenness in the world. Solomon's empire broke apart partly because Solomon and Rehoboam failed to be instruments of justice for their people. The many positive accomplishments of the united monarchy now slowly began to unravel, eventually resulting in the division of Solomon's kingdom into Israel (north) and Judah (south).

The story of the divided monarchy is one of gradual decay, with only brief interludes of hope. The two little nations of Israel and Judah spent most of their existence as vassal states, serving first the Neo-Assyrian Empire (934–612 B.C.) and then the Neo-Babylonian Empire (626–539 B.C.). Israel was destroyed by the Neo-Assyrians; Judah by the Neo-Babylonians.

ARCHAEOLOGY AND THE PAST

The Iron Age (1200–600 B.C.) spans the united and divided monarchies, and remains and records of this age often relate to the Bible. For example, Pharaoh Shishak I left inscriptions listing the cities and towns that he conquered in Palestine after the division of the kingdoms. While Egypt was not a strong force in the region, the records of other empires, especially those of Assyria, provide more details to supplement the biblical accounts.

Israelite kings built a new capital for the northern kingdom at Samaria. Excavations there have revealed great city walls on bedrock, dating from this period. Large numbers of ivory inlays from furniture were also found, reminding us that the ruling classes in Israel were incredibly wealthy. The prophets criticized the upper classes because their "houses of ivory" (Amos 3:15) were built by exploiting the poor.

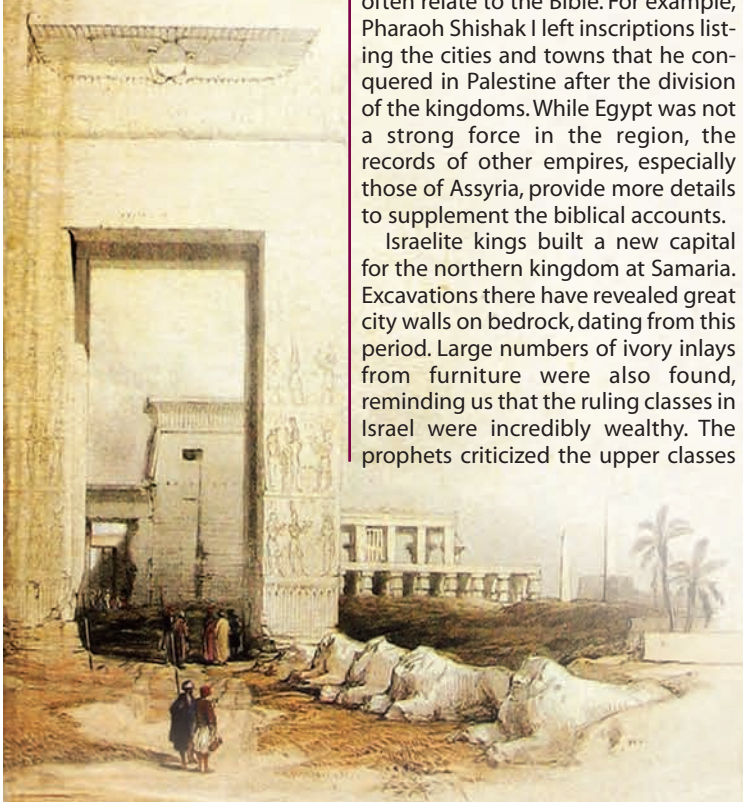
King Ahab rebuilt the stables at Megiddo, and made it once again a great city. He also built a palace at Hazor as part of the renovation of that city. His economic power made him an international force. According to an inscription of Shalmaneser III of Assyria, "Ahab the Israelite" brought 2,000 chariots and 10,000 infantry to the battle of Qarqar (853 B.C.). Ahab apparently had picked up on Solomon's trade in horses and chariots. Certainly he was a force in halting Assyria's advance toward Palestine.

Israel appears in other important inscriptions of the period. The famous Moabite Stone tells how King Mesha of Moab rebelled successfully against Israel in the 9th century B.C. The Black Obelisk of Shalmaneser III (841 B.C.) shows, in a series of carvings, conquered kings paying tribute to the Neo-Assyrian emperor. In the first "picture" of an Israelite king, Jehu of Israel is shown kissing the feet of Shalmaneser.

Records and annals of Assyrian kings reveal contact between the Neo-Assyrian Empire and the divided kingdoms of Israel and Judah. King Azariah (Uzziah) of Judah is listed in the records of Tiglath-Pileser III as leading a revolt against Assyria. Both Assyrian inscriptions and excavated cities in Israel record that Tiglath-Pileser overran Israel (about 732 B.C.), laying waste cities, making Galilee an Assyrian province, and deporting the population to other parts of his empire.

Ironically, one of the more important archaeological finds related to the fall of Israel is found to the south, in Jerusalem. The "Broad Wall" of Judah's king Hezekiah was a city wall built on the western hills of Jerusalem. It tells us that, at this time, Jerusalem was greatly enlarged, partly to handle the flood of refugees from Israel.

Judah herself experienced Assyrian power through Assyria's king Sennacherib. Hezekiah undertook a massive water project to carry water from the Gihon spring, outside the city walls, through a tunnel into the city. The



tunnel was dug to ensure the water supply at the time of Sennacherib's invasion in 701 B.C. Sennacherib also left a long document describing his siege of Jerusalem. The carvings on Sennacherib's palace walls included large pictures of the siege and destruction of Lachish, an important Judahite fortress. The carvings show both the siege process, the storming of the city, and the surrender of the citizens.

The Neo-Assyrian Empire fell around 612 B.C., but in its place arose the Neo-Babylonian Empire, which would ultimately destroy Jerusalem and carry the kings of Judah into exile. From the period of the Babylonian invasions are the Lachish Letters. These messages are written on pieces of broken pottery to the military commander at Lachish (which had been rebuilt). In them, an officer describes how he can no longer see the signals from other outposts, a sign of the advance of the Babylonian army.

In Jerusalem itself, recent excavations in the City of David have uncovered what is called the House of Ahiel, a 6th-century house that was destroyed by the Babylonians in their attacks on the city. The house had been burned, and there were Babylonian arrowheads in the ruins.

On a more peaceful note are the many seals and seal impressions from this period found in Jerusalem. One seal belongs to Gedaliah, the governor, who may have been the governor put in place by the Babylonians after they destroyed Jerusalem. Another fascinating seal impression bears the name of Baruch, son of Neriah, the name of the prophet Jeremiah's friend and scribe.

The glory years of Solomon were ended, replaced by a monarchy divided into North and South.

THE PEOPLES AND GROUPS

The Assyrians were one of the great superpowers of the ancient world, with an empire centered on the Tigris River. One of the keys to Assyrian power was a large, permanent army, with soldiers trained in every specialty needed for war. Artists were important in Assyria, and literature and architecture flourished. The most spectacular work was stone carving, and Assyrian palaces and monuments are filled with carvings, showing the nation at war, at work, and in the daily round of life. On the other side of their character, the Assyrians were unspeakably cruel and tortured prisoners as a regular practice. The Assyrian Empire was overthrown by the Medes and Babylonians in the years between 612 and 609 B.C.

The other superpower in the East was Babylon. One of their greatest kings was Nebuchadnezzar, whose armies destroyed Jerusalem in 586 B.C. In addition to his military and political ambitions, Nebuchadnezzar rebuilt Babylon to make it one of the most beautiful cities in the world. The Ishtar Gate was a double gate, faced with enameled bricks, in patterns of flowers, animals, and dragons. The palace was also built of enameled bricks, and contained one room decorated with bricks of gold and blue. The "hanging gardens," a set of gardens built on terraces that thrust up into the air, is one of the wonders of the ancient world. Babylon was taken by the Persians in 539 B.C.

THE BIBLICAL LITERATURE

Biblical books that relate this period come from three groups, the first consisting of portions from Kings and Chronicles. The history of the kingdoms of Judah and Israel shows their alternation between faithfulness and faithlessness in their relationships with Yahweh.

A second group relates to the Neo-Assyrian period and includes the prophetic writings of Amos, Hosea, Isaiah, Micah, Jonah, and Zephaniah. Amos and Hosea preached in Israel, with an emphasis on social and economic justice. They warned of the coming punishment of Yahweh because of Israel's failure to keep the covenant. Isaiah was a counselor to the kings of Judah. He worked through two major international crises, which he saw as signs of God's rule over the nations, and of God's displeasure over Judah's failure to bring about social justice. Micah was a rural contemporary of Isaiah who also preached against injustice, but lifted up a vision of a day of peace and salvation. Zephaniah began preaching sometime after 640 B.C., condemning idolatry and injustice. All these prophets were conscious of God's concern for justice and the failure of their nation to bring justice to the people.

The third group relates to the Neo-Babylonian period. Parts of the Book of Daniel tell the story of a Jewish youth exiled to Babylon, while the Book of Lamentations mourns the destruction of Jerusalem. Also included are prophecies from Jeremiah, Habakkuk, Nahum, Ezekiel, and Obadiah. Jeremiah lived through the destruction of Jerusalem in 586 B.C. He continued to call for social justice and loyalty to Yahweh, but also introduced the vision of a new covenant and of hope. Habakkuk records the pain of seeing the Babylonians on the march and wonders where God is in these events. Nahum rejoices over the defeat of Assyria. Ezekiel was the first prophet to write from exile in Babylon. He first preached a message of doom and judgment but, after the destruction of Jerusalem, began to preach hope. Obadiah is a song of anger against the people of Edom for their part in the destruction of Jerusalem.

THE DIVIDED MONARCHY IN ISRAEL

Israel was more united under the monarchy than ever before, but the old tribal loyalties remained, at least under the surface. Saul, from the tribe of Benjamin, had surrounded himself with other Benjamites (1 Sam. 22:7), as had David with members of his own tribe of Judah. These two tribes remained rivals throughout the united monarchy. While resentment over the forced labor imposed by Solomon precipitated the division of Israel into different parts (1 Kin. 12:1–17), the divisions were there already.

The division of Israel into two kingdoms led to some resentment and even the threat of war, but war was averted and before long the two new nations were diplomatic allies. However, the glory years of Solomon's united monarchy were ended, replaced by a divided monarchy—a northern kingdom, which from this time on assumed the old name "Israel," and a southern kingdom of Judah.

The division of the kingdom left David's empire in shambles. Not only was Israel split, but the other nations that David had conquered soon achieved independence. The continuing weakness of the Egyptian and Assyrian empires allowed the weakened land of Israel to survive, but Aram-Damascus (Syria), just to the northeast was a growing threat.

TRANSITION

Prophetic Account: The Kingdom Divides

The books of Kings are an anonymous writer's reflections on the history of the Israelite monarchy from the accession of Solomon to the end. The story of the uneasy coexistence of Israel and Judah continues from 1 Kin. 12:1 until the fall of the northern kingdom (2 Kin. 17:41). The unity between North (Israel) and South (Judah) under Saul, David, and Solomon had been held together by the charisma and strength of its leaders. Now the tribes went separate ways, following separate leaders: Jeroboam I for the northern tribes and Rehoboam, Solomon's son, for the southern tribes of Judah and Simeon.

• **1 Kings 12:1–24**

1 Kings

The Revolt Against Rehoboam

12 :1 And Rehoboam went to Shechem, for
all Israel had gone to Shechem to make
him king. 2So it happened, when Jeroboam the
son of Nebat heard *it* (he was still in Egypt, for
he had fled from the presence of King Solomon
and had been dwelling in Egypt), 3that they sent
and called him. Then Jeroboam and the whole as-
sembly of Israel came and spoke to Rehoboam,
saying, 4"Your father made our yoke heavy; now
therefore, lighten the burdensome service of
your father, and his heavy yoke which he put on
us, and we will serve you."

5So he said to them, "Depart *for* three days,
then come back to me." And the people departed.

6Then King Rehoboam consulted the elders
who stood before his father Solomon while he
still lived, and he said, "How do you advise *me* to
answer these people?"

7And they spoke to him, saying, "If you will
be a servant to these people today, and serve
them, and answer them, and speak good words
to them, then they will be your servants forever."

8But he rejected the advice which the elders
had given him, and consulted the young men
who had grown up with him, who stood before
him. 9And he said to them, "What advice do you
give? How should we answer this people who
have spoken to me, saying, 'Lighten the yoke
which your father put on us'?"

10Then the young men who had grown up
with him spoke to him, saying, "Thus you should
speak to this people who have spoken to you,
saying, 'Your father made our yoke heavy, but
you make *it* lighter on us'—thus you shall say to
them: 'My little *finger* shall be thicker than my
father's waist! 11And now, whereas my father put
a heavy yoke on you, I will add to your yoke; my
father chastised you with whips, but I will chas-
tise you with scourges!' "[a]

12So Jeroboam and all the people came to Re-
hoboam the third day, as the king had directed,
saying, "Come back to me the third day." 13Then
the king answered the people roughly, and re-
jected the advice which the elders had given him;
14and he spoke to them according to the advice of
the young men, saying, "My father made your
yoke heavy, but I will add to your yoke; my fa-
ther chastised you with whips, but I will chastise
you with scourges!"[a] 15So the king did not listen
to the people; for the turn *of events* was from the
LORD, that He might fulfill His word, which the
LORD had spoken by Ahijah the Shilonite to Jer-
oboam the son of Nebat.

16Now when all Israel saw that the king did
not listen to them, the people answered the king,
saying:

"What share have we in David?
We have no inheritance in the son of Jesse.
To your tents, O Israel!

12:11 [a]Literally *scorpions* 12:14 [a]Literally *scorpions*

Now, see to your own house, O David!"

So Israel departed to their tents. 17But Rehoboam reigned over the children of Israel who dwelt in the cities of Judah.

18Then King Rehoboam sent Adoram, who *was* in charge of the revenue; but all Israel stoned him with stones, and he died. Therefore King Rehoboam mounted his chariot in haste to flee to Jerusalem. 19So Israel has been in rebellion against the house of David to this day.

20Now it came to pass when all Israel heard that Jeroboam had come back, they sent for him and called him to the congregation, and made him king over all Israel. There was none who followed the house of David, but the tribe of Judah only.

21And when Rehoboam came to Jerusalem, he assembled all the house of Judah with the tribe of Benjamin, one hundred and eighty thousand chosen *men* who were warriors, to fight against the house of Israel, that he might restore the kingdom to Rehoboam the son of Solomon. 22But the word of God came to Shemaiah the man of God, saying, 23"Speak to Rehoboam the son of Solomon, king of Judah, to all the house of Judah and Benjamin, and to the rest of the people, saying, 24'Thus says the LORD: "You shall not go up nor fight against your brethren the children of Israel. Let every man return to his house, for this thing is from Me." ' " Therefore they obeyed the word of the LORD, and turned back, according to the word of the LORD.

TRANSITION

First Dynasty of the Northern Kingdom

Israel in the north was much larger and stronger than the southern Judah. But Israel was also less unified than Judah. Not only did it include more tribes, but it had neither a central shrine, like the temple in Jerusalem, nor the ark of the covenant. To remedy this lack, Israel's first king, Jeroboam I, built replacement shrines at Dan and Bethel. These were probably dedicated to Israel's one God, but the golden calves Jeroboam set there were soon regarded as idols (1 Kin. 12:25–33).

The visit of the "man of God" to Bethel reflects the interest in prophecy by the historian of Kings. This man of God is presented as a true prophet who makes a distant prophecy (1 Kin. 13:1, 2). He prophesies events to occur during the reign of Josiah (640–609 B.C.), 300 years after the time of Jeroboam (930–909 B.C.). But Jeroboam rejected the warnings from this prophet, and became the stereotype of the sinful king (13:33, 34).

• **1 Kings 12:25—14:20**

1 Kings

Jeroboam's Gold Calves

12 **:25** Then Jeroboam built Shechem in the mountains of Ephraim, and dwelt there. Also he went out from there and built Penuel. 26And Jeroboam said in his heart, "Now the kingdom may return to the house of David: 27If these people go up to offer sacrifices in the house of the LORD at Jerusalem, then the heart of this people will turn back to their lord, Rehoboam king of Judah, and they will kill me and go back to Rehoboam king of Judah."

28Therefore the king asked advice, made two calves of gold, and said to the people, "It is too much for you to go up to Jerusalem. Here are your gods, O Israel, which brought you up from the land of Egypt!" 29And he set up one in Bethel, and the other he put in Dan. 30Now this thing became a sin, for the people went *to worship* before the one as far as Dan. 31He made shrines[a] on the high places, and made priests from every class of people, who were not of the sons of Levi.

32Jeroboam ordained a feast on the fifteenth day of the eighth month, like the feast that *was* in Judah, and offered sacrifices on the altar. So he did at Bethel, sacrificing to the calves that he had made. And at Bethel he installed the priests of the high places which he had made. 33So he made offerings on the altar which he had made at Bethel on the fifteenth day of the eighth month, in the month which he had devised in his own heart. And he ordained a feast for the children of Israel, and offered sacrifices on the altar and burned incense.

The Message of the Man of God

13 1And behold, a man of God went from Judah to Bethel by the word of the LORD, and Jeroboam stood by the altar to burn incense. 2Then he cried out against the altar by the word of the LORD, and said, "O altar, altar! Thus says the LORD: 'Behold, a child, Josiah by name, shall be born to the house of David; and on you he shall sacrifice the priests of the high places who burn incense on you, and men's bones shall be burned on you.' " 3And he gave a sign the same day, saying, "This *is* the sign which the LORD has spoken: Surely the altar shall split apart, and the ashes on it shall be poured out."

4So it came to pass when King Jeroboam heard the saying of the man of God, who cried out against the altar in Bethel, that he stretched out his hand from the altar, saying, "Arrest him!" Then his hand, which he stretched out toward him, withered, so that he could not pull it back to himself. 5The altar also was split apart, and the

12:31 [a]Literally *a house*

Holy Cows (1 Kin. 12:28)

The act of Jeroboam in crafting images of cows for worship was not unique. Not only did he repeat the actions of Aaron by creating a golden calf, but he quoted the words of Aaron, "Here are your gods, O Israel, which brought you up from the land of Egypt" (Ex. 32:4; 1 Kin. 12:28).

Exactly which god was represented by the calves is not known. The Hebrew word for "calves" in 1 Kin. 12:28 suggests that the animal was a young bull, as was used for sacrifices (Mic. 6:6). A number of small bull images have been found by archaeologists, testifying to the common worship of such images. Calf worship was still prominent among the Israelites of the northern kingdom when Hosea prophesied (Hos. 8:5; 10:5, 6), during the reign of Jeroboam II (793–753 B.C.).

Jeroboam I placed his two idol calves in the two geographical extremes of his empire (1 Kin. 12:29). Bethel, just a few miles north of Jerusalem, means "house of god" and had been a traditional place of worship since the days of the patriarchs (Gen. 31:13). Dan lies in the most northerly extreme of Israel. In so doing Jeroboam made sure that one of his worship centers was closer to the Israelites than was Jerusalem.

To completely separate the Israelites from the worship of God in Jerusalem, Jeroboam even began a new priesthood. In Israel's covenant the Levites were assigned as priests for the nation's worship (Num. 3:5–10), but Jeroboam appointed non-Levitical priests, causing the Levites to flee to Judah (1 Kin. 12:31; 2 Chr. 11:14, 15). He even inaugurated separate feasts (1 Kin. 12:32). By encouraging the worship of the golden bull Jeroboam hoped to keep the hearts of his people from returning to King Rehoboam, the grandson of David (12:26, 27).

ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD. 6Then the king answered and said to the man of God, "Please entreat the favor of the LORD your God, and pray for me, that my hand may be restored to me."

So the man of God entreated the LORD, and the king's hand was restored to him, and became as before. 7Then the king said to the man of God, "Come home with me and refresh yourself, and I will give you a reward."

8But the man of God said to the king, "If you were to give me half your house, I would not go in with you; nor would I eat bread nor drink water in this place. 9For so it was commanded me by the word of the LORD, saying, 'You shall not eat bread, nor drink water, nor return by the same way you came.' " 10So he went another way and did not return by the way he came to Bethel.

Death of the Man of God

11Now an old prophet dwelt in Bethel, and his sons came and told him all the works that the man of God had done that day in Bethel; they also told their father the words which he had spoken to the king. 12And their father said to them, "Which way did he go?" For his sons had seen[a] which way the man of God went who came from Judah. 13Then he said to his sons, "Saddle the donkey for me." So they saddled the donkey for him; and he rode on it, 14and went after the man of God, and found him sitting under an oak. Then he said to him, "*Are* you the man of God who came from Judah?"

And he said, "I *am.*"

15Then he said to him, "Come home with me and eat bread."

16And he said, "I cannot return with you nor go in with you; neither can I eat bread nor drink water with you in this place. 17For I have been told by the word of the LORD, 'You shall not eat bread nor drink water there, nor return by going the way you came.' "

18He said to him, "I too *am* a prophet as you *are,* and an angel spoke to me by the word of the LORD, saying, 'Bring him back with you to your house, that he may eat bread and drink water.' " (He was lying to him.)

19So he went back with him, and ate bread in his house, and drank water.

20Now it happened, as they sat at the table, that the word of the LORD came to the prophet who had brought him back; 21and he cried out to the man of God who came from Judah, saying, "Thus says the LORD: 'Because you have disobeyed the word of the LORD, and have not kept the commandment which the LORD your God commanded you, 22but you came back, ate bread, and drank water in the place of which *the LORD* said to you, "Eat no bread and drink no water," your corpse shall not come to the tomb of your fathers.' "

23So it was, after he had eaten bread and after he had drunk, that he saddled the donkey for him, the prophet whom he had brought back.

13:12 [a]Septuagint, Syriac, Targum, and Vulgate read *showed him.*

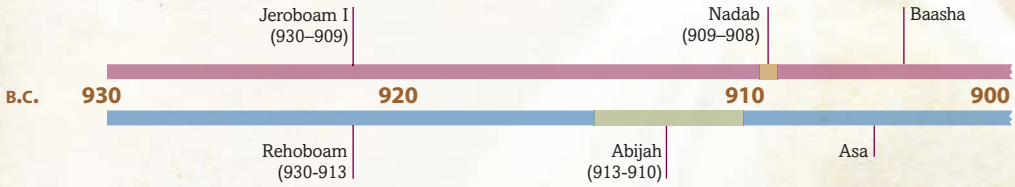
REHOBOAM AND JEROBOAM DIVIDE THE KINGDOM

The discontent and unrest that existed in Solomon's kingdom was like a powder keg awaiting a spark. When Solomon died, the occasion for the explosion came because of the foolish insensitivity of his son Rehoboam. The 10 northern tribes revolted against Rehoboam and appointed Jeroboam as their king.

Israel (northern kingdom)

Jeroboam established his capital at Tirzah. He was succeeded by his son Nadab, but the dynasty was soon cut off by Nadab's assassination.

Nadab besieged the Philistine city of Gibbethon, but during the siege was assassinated by his successor Baasha (1 Kin. 15:27).



Judah (southern kingdom)

Rehoboam fought border wars against Jeroboam, probably over the territory of Benjamin which was a buffer zone between the two kingdoms (1 Kin. 14:30).

Abijah (or Abijam), son of Rehoboam, continued the border wars against Jeroboam (1 Kin. 15:7).

24 When he was gone, a lion met him on the road
and killed him. And his corpse was thrown on
the road, and the donkey stood by it. The lion
also stood by the corpse. 25 And there, men
passed by and saw the corpse thrown on the
road, and the lion standing by the corpse. Then
they went and told *it* in the city where the old
prophet dwelt.

26 Now when the prophet who had brought
him back from the way heard *it,* he said, "It *is* the
man of God who was disobedient to the word of
the LORD. Therefore the LORD has delivered him
to the lion, which has torn him and killed him,
according to the word of the LORD which He
spoke to him." 27 And he spoke to his sons, saying,
"Saddle the donkey for me." So they saddled *it.*
28 Then he went and found his corpse thrown on
the road, and the donkey and the lion standing
by the corpse. The lion had not eaten the corpse
nor torn the donkey. 29 And the prophet took up
the corpse of the man of God, laid it on the don-
key, and brought it back. So the old prophet came
to the city to mourn, and to bury him. 30 Then he
laid the corpse in his own tomb; and they
mourned over him, *saying,* "Alas, my brother!"
31 So it was, after he had buried him, that he
spoke to his sons, saying, "When I am dead, then
bury me in the tomb where the man of God *is*
buried; lay my bones beside his bones. 32 For the
saying which he cried out by the word of the
LORD against the altar in Bethel, and against all
the shrines[a] on the high places which *are* in the
cities of Samaria, will surely come to pass."

33 After this event Jeroboam did not turn
from his evil way, but again he made priests
from every class of people for the high places;
whoever wished, he consecrated him, and he be-
came *one* of the priests of the high places. 34 And
this thing was the sin of the house of Jeroboam,
so as to exterminate and destroy *it* from the face
of the earth.

TIME CAPSULE	930 to 925 B.C.
930	Rehoboam succeeds Solomon as king of Israel
930	The kingdom of Israel splits into northern Israel and southern Judah
930	Jeroboam I becomes king in northern Israel
930–722	The northern kingdom of Israel
930–586	The southern kingdom of Judah
925	Pharaoh Shishak captures Arad during a raid of Palestine
925	Shishak sacks the temple in Jerusalem

13:32 [a]Literally *houses*

Judgment on the House of Jeroboam

14 [1]At that time Abijah the son of Jeroboam
became sick. [2]And Jeroboam said to his
wife, "Please arise, and disguise yourself, that they
may not recognize you as the wife of Jeroboam,
and go to Shiloh. Indeed, Ahijah the prophet *is*
there, who told me that *I would be* king over this
people. [3]Also take with you ten loaves, *some* cakes,
and a jar of honey, and go to him; he will tell you
what will become of the child." [4]And Jeroboam's
wife did so; she arose and went to Shiloh, and
came to the house of Ahijah. But Ahijah could not
see, for his eyes were glazed by reason of his age.

[5]Now the LORD had said to Ahijah, "Here is
the wife of Jeroboam, coming to ask you some-
thing about her son, for he *is* sick. Thus and thus
you shall say to her; for it will be, when she comes
in, that she will pretend *to be* another *woman.*"

[6]And so it was, when Ahijah heard the sound
of her footsteps as she came through the door, he
said, "Come in, wife of Jeroboam. Why do you pre-
tend *to be* another *person?* For I *have been* sent to
you *with* bad *news.* [7]Go, tell Jeroboam, 'Thus says
the LORD God of Israel: "Because I exalted you from
among the people, and made you ruler over My
people Israel, [8]and tore the kingdom away from
the house of David, and gave it to you; and *yet* you
have not been as My servant David, who kept My
commandments and who followed Me with all his
heart, to do only *what was* right in My eyes; [9]but
you have done more evil than all who were before
you, for you have gone and made for yourself other
gods and molded images to provoke Me to anger,
and have cast Me behind your back— [10]therefore
behold! I will bring disaster on the house of Jer-
oboam, and will cut off from Jeroboam every male
in Israel, bond and free; I will take away the rem-
nant of the house of Jeroboam, as one takes away
refuse until it is all gone. [11]The dogs shall eat who-
ever belongs to Jeroboam and dies in the city, and
the birds of the air shall eat whoever dies in the
field; for the LORD has spoken!" ' [12]Arise therefore,
go to your own house. When your feet enter the
city, the child shall die. [13]And all Israel shall mourn
for him and bury him, for he is the only one of Jer-
oboam who shall come to the grave, because in him
there is found something good toward the LORD
God of Israel in the house of Jeroboam.

[14]"Moreover the LORD will raise up for Him-
self a king over Israel who shall cut off the
house of Jeroboam; this is the day. What? Even
now! [15]For the LORD will strike Israel, as a reed is
shaken in the water. He will uproot Israel from
this good land which He gave to their fathers,
and will scatter them beyond the River,[a] because
they have made their wooden images,[b] provoking
the LORD to anger. [16]And He will give Israel up
because of the sins of Jeroboam, who sinned and
who made Israel sin."

[17]Then Jeroboam's wife arose and departed,
and came to Tirzah. When she came to the
threshold of the house, the child died. [18]And
they buried him; and all Israel mourned for him,
according to the word of the LORD which He
spoke through His servant Ahijah the prophet.

Death of Jeroboam

[19]Now the rest of the acts of Jeroboam, how
he made war and how he reigned, indeed they *are*
written in the book of the chronicles of the kings
of Israel. [20]The period that Jeroboam reigned *was*
twenty-two years. So he rested with his fathers.
Then Nadab his son reigned in his place.

14:15 [a]That is, the Euphrates [b]Hebrew *Asherim,* Canaanite deities

TRANSITION

The Davidic Dynasty in Judah

The descendants of David continued to rule in Judah during the divided monarchy, represented first by Solomon's son Rehoboam. During Rehoboam's reign (930–913 B.C.), the Egyptian pharaoh Shishak (or Sheshonk) marched against Judah and Jerusalem, taking tribute from the temple and palace (1 Kin. 14:25, 26). Shishak's own records report a devastating attack on Israel as well. Ruling Egypt's 22nd Dynasty from 945 to 924 B.C., Shishak led his campaign into Palestine during Rehoboam's 5th year (c. 925 B.C.).

In the first account of Judah during the divided kingdom, the historian of Kings presents three kings: Rehoboam, Abijam (or Abijah, 913–910 B.C.), and Asa (910–869 B.C.). He dates each king by synchronizing his accession year with the reign of the monarch in the other kingdom (see 1 Kin. 15:1, 9).

Because Kings alternates between accounts of Israel and Judah, some unusual historical sequences result. For example, the border wars between Asa and Israel's Baasha (15:16–21) are discussed before Baasha is formally introduced (15:27–30). During the 9th century B.C. Damascus (Syria) allied itself with various Aramean kingdoms and became a serious threat to Israel's northeast. Asa enticed Ben-Hadad I of Aram-Damascus to invade Israel, hoping to relieve Israel's military pressure on Jerusalem.

• **1 Kings 14:21—15:24**

1 Kings

Rehoboam Reigns in Judah

14 **:21** And Rehoboam the son of Solomon reigned in Judah. Rehoboam *was* forty-one years old when he became king. He reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put His name there. His mother's name *was* Naamah, an Ammonitess. 22Now Judah did evil in the sight of the LORD, and they provoked Him to jealousy with their sins which they committed, more than all that their fathers had done. 23For they also built for themselves high places, *sacred* pillars, and wooden images on every high hill and under every green tree. 24And there were also perverted persons[a] in the land. They did according to all the abominations of the nations which the LORD had cast out before the children of Israel.

25It happened in the fifth year of King Rehoboam *that* Shishak king of Egypt came up against Jerusalem. 26And he took away the treasures of the house of the LORD and the treasures of the king's house; he took away everything. He also took away all the gold shields which Solomon had made. 27Then King Rehoboam made bronze shields in their place, and committed *them* to the hands of the captains of the guard, who guarded the doorway of the king's house. 28And whenever the king entered the house of the LORD, the guards carried them, then brought them back into the guardroom.

29Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? 30And there was war between Rehoboam and Jeroboam all *their* days. 31So Rehoboam rested with his fathers, and was buried with his fathers in the City of David. His mother's name *was* Naamah, an Ammonitess. Then Abijam[a] his son reigned in his place.

TIME CAPSULE  924 to 900 B.C.	
924–889	Osorkon I, pharaoh of Egypt, provides wealth for the temple of Thebes
913	Abijah becomes king in Judah
910	Asa becomes king in Judah
909	Nadab becomes king in Israel
908	Baasha assassinates Nadab and becomes king in Israel
900	Phoenicians establish trading colonies as far away as Spain

Abijam Reigns in Judah

15 1In the eighteenth year of King Jeroboam the son of Nebat, Abijam became king over Judah. 2He reigned three years in Jerusalem. His mother's name *was* Maachah the granddaughter of Abishalom. 3And he walked in all the sins of his father, which he had done before him; his heart was not loyal to the LORD his God, as was the heart of his father David. 4Nevertheless for David's sake the LORD his God gave him a lamp in Jerusalem, by setting up his son after him and by establishing Jerusalem; 5because David did *what was* right in the eyes of the LORD, and had not turned aside from anything that He commanded him all the days of his life, except in the matter of Uriah the Hittite. 6And there was war between Rehoboam[a] and Jeroboam all the days of his life. 7Now the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8So Abijam rested with his fathers, and they buried him in the City of David. Then Asa his son reigned in his place.

14:24 [a]Hebrew *qadesh,* that is, one practicing sodomy and prostitution in religious rituals 14:31 [a]Spelled *Abijah* in 2 Chronicles 12:16ff 15:6 [a]Following Masoretic Text, Septuagint, Targum, and Vulgate; some Hebrew manuscripts and Syriac read *Abijam.*

Asa Reigns in Judah

9In the twentieth year of Jeroboam king of
Israel, Asa became king over Judah. 10And he
reigned forty-one years in Jerusalem. His grand-
mother's name *was* Maachah the granddaughter
of Abishalom. 11Asa did *what was* right in the
eyes of the LORD, as *did* his father David. 12And
he banished the perverted persons[a] from the land,
and removed all the idols that his fathers had
made. 13Also he removed Maachah his grand-
mother from *being* queen mother, because she had
made an obscene image of Asherah.[a] And Asa
cut down her obscene image and burned *it* by the
Brook Kidron. 14But the high places were not re-
moved. Nevertheless Asa's heart was loyal to the
LORD all his days. 15He also brought into the
house of the LORD the things which his father
had dedicated, and the things which he himself
had dedicated: silver and gold and utensils.

16Now there was war between Asa and
Baasha king of Israel all their days. 17And
Baasha king of Israel came up against Judah, and
built Ramah, that he might let none go out or
come in to Asa king of Judah. 18Then Asa took all
the silver and gold *that was* left in the treasuries
of the house of the LORD and the treasuries of
the king's house, and delivered them into the
hand of his servants. And King Asa sent them to
Ben-Hadad the son of Tabrimmon, the son of
Hezion, king of Syria, who dwelt in Damascus,
saying, 19"*Let there be* a treaty between you and
me, as there was between my father and your fa-
ther. See, I have sent you a present of silver and
gold. Come and break your treaty with Baasha
king of Israel, so that he will withdraw from me."

20So Ben-Hadad heeded King Asa, and sent
the captains of his armies against the cities of Is-
rael. He attacked Ijon, Dan, Abel Beth Maachah,
and all Chinneroth, with all the land of Naphtali.
21Now it happened, when Baasha heard *it,* that he
stopped building Ramah, and remained in Tirzah.

22Then King Asa made a proclamation
throughout all Judah; none *was* exempted. And
they took away the stones and timber of Ramah,
which Baasha had used for building; and with
them King Asa built Geba of Benjamin, and Miz-
pah.

23The rest of all the acts of Asa, all his
might, all that he did, and the cities which he
built, *are* they not written in the book of the
chronicles of the kings of Judah? But in the time
of his old age he was diseased in his feet. 24So
Asa rested with his fathers, and was buried with
his fathers in the City of David his father. Then
Jehoshaphat his son reigned in his place.

15:12 [a]Hebrew *qedeshim,* that is, those practicing sodomy and prostitution in religious rituals 15:13 [a]A Canaanite goddess

TRANSITION

Unrest in Israel

Instability characterized the northern kingdom. Despite Jeroboam's long reign (930–909 B.C.), his dynasty would continue to rule Israel for only two more years under his son Nadab (909–908 B.C.) before being cut off by Baasha. The new dynasty would also last for only two rulers: Baasha himself (908–886 B.C.) and his son Elah (886–885 B.C.). One of Elah's military commanders, Zimri, assassinated the king and assumed the throne himself. But Zimri's conspiracy lasted only 7 days (1 Kin. 16:15–30), and Israel sank into civil war.

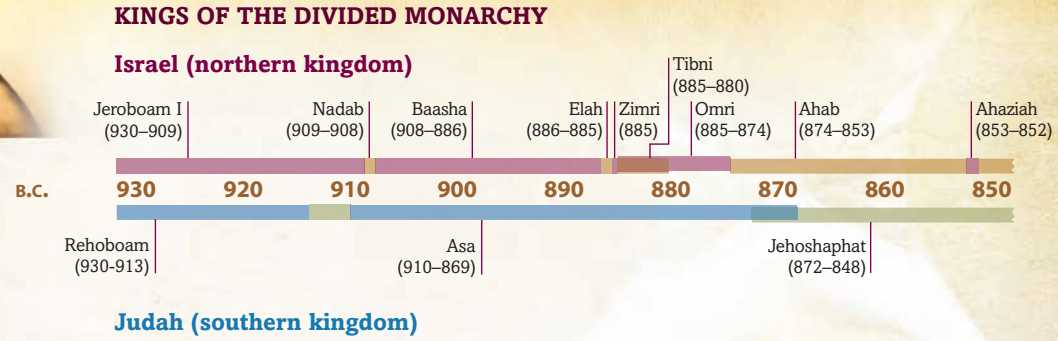
• **1 Kings 15:25—16:20**

1 Kings

Nadab Reigns in Israel

15 :25 Now Nadab the son of Jeroboam be-
came king over Israel in the second year
of Asa king of Judah, and he reigned over Israel
two years. 26And he did evil in the sight of the
LORD, and walked in the way of his father, and in
his sin by which he had made Israel sin.

27Then Baasha the son of Ahijah, of the
house of Issachar, conspired against him. And
Baasha killed him at Gibbethon, which *belonged* to
the Philistines, while Nadab and all Israel laid
siege to Gibbethon. 28Baasha killed him in the third
year of Asa king of Judah, and reigned in his
place. 29And it was so, when he became king, *that*
he killed all the house of Jeroboam. He did not
leave to Jeroboam anyone that breathed, until he
had destroyed him, according to the word of the
LORD which He had spoken by His servant Ahijah
the Shilonite, 30because of the sins of Jeroboam,
which he had sinned and by which he had made
Israel sin, because of his provocation with which
he had provoked the LORD God of Israel to anger.



31Now the rest of the acts of Nadab, and all
that he did, *are* they not written in the book of
the chronicles of the kings of Israel? 32And there
was war between Asa and Baasha king of Israel
all their days.

Baasha Reigns in Israel

33In the third year of Asa king of Judah,
Baasha the son of Ahijah became king over all
Israel in Tirzah, and *reigned* twenty-four years.
34He did evil in the sight of the LORD, and walked
in the way of Jeroboam, and in his sin by which
he had made Israel sin.

16 1Then the word of the LORD came to Jehu
the son of Hanani, against Baasha, say-
ing: 2"Inasmuch as I lifted you out of the dust
and made you ruler over My people Israel, and
you have walked in the way of Jeroboam, and
have made My people Israel sin, to provoke Me
to anger with their sins, 3surely I will take away
the posterity of Baasha and the posterity of his
house, and I will make your house like the house
of Jeroboam the son of Nebat. 4The dogs shall
eat whoever belongs to Baasha and dies in the
city, and the birds of the air shall eat whoever
dies in the fields."

5Now the rest of the acts of Baasha, what he
did, and his might, *are* they not written in the
book of the chronicles of the kings of Israel? 6So
Baasha rested with his fathers and was buried in
Tirzah. Then Elah his son reigned in his place.

7And also the word of the LORD came by the
prophet Jehu the son of Hanani against Baasha
and his house, because of all the evil that he did in
the sight of the LORD in provoking Him to anger
with the work of his hands, in being like the
house of Jeroboam, and because he killed them.

Elah Reigns in Israel

8In the twenty-sixth year of Asa king of Ju-
dah, Elah the son of Baasha became king over Is-
rael, *and reigned* two years in Tirzah. 9Now his
servant Zimri, commander of half *his* chariots,
conspired against him as he was in Tirzah drink-
ing himself drunk in the house of Arza, steward
of *his* house in Tirzah. 10And Zimri went in and
struck him and killed him in the twenty-seventh
year of Asa king of Judah, and reigned in his
place.

11Then it came to pass, when he began to
reign, as soon as he was seated on his throne, *that*
he killed all the household of Baasha; he did not
leave him one male, neither of his relatives nor of
his friends. 12Thus Zimri destroyed all the house-
hold of Baasha, according to the word of the
LORD, which He spoke against Baasha by Jehu the
prophet, 13for all the sins of Baasha and the sins
of Elah his son, by which they had sinned and by
which they had made Israel sin, in provoking the
LORD God of Israel to anger with their idols.

14Now the rest of the acts of Elah, and all
that he did, *are* they not written in the book of
the chronicles of the kings of Israel?

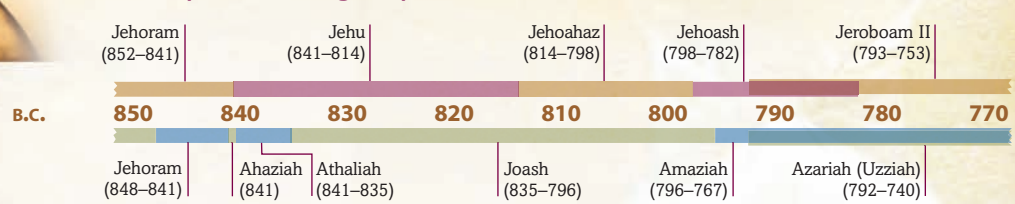
Zimri Reigns in Israel

15In the twenty-seventh year of Asa king of
Judah, Zimri had reigned in Tirzah seven days.
And the people *were* encamped against Gibbethon,
which *belonged* to the Philistines. 16Now the people
who were encamped heard it said, "Zimri has con-
spired and also has killed the king." So all Israel
made Omri, the commander of the army, king over
Israel that day in the camp. 17Then Omri and all Is-
rael with him went up from Gibbethon, and they
besieged Tirzah. 18And it happened, when Zimri
saw that the city was taken, that he went into the
citadel of the king's house and burned the king's
house down upon himself with fire, and died, 19be-
cause of the sins which he had committed in doing
evil in the sight of the LORD, in walking in the way
of Jeroboam, and in his sin which he had commit-
ted to make Israel sin.

20Now the rest of the acts of Zimri, and the
treason he committed, *are* they not written in the
book of the chronicles of the kings of Israel?

KINGS OF THE DIVIDED MONARCHY (CONTINUED)

Israel (northern kingdom)



Judah (southern kingdom)

TRANSITION

Priestly Account: The Kingdom Divides

Whereas the prophetic history in the books of Kings deals with both Israel and Judah, at least until Israel's destruction, the priestly history is interested primarily in Judah. Only the barest outline of the northern kingdom's history can be gleaned from Chronicles, while much more detail is given about Judah's kings. This is especially true when this detail concerns the temple. The books of Kings, for instance, say nothing about Asa's temple reforms, which are so prominent in the Chronicler's account (2 Chr. 15).

• **2 Chronicles 10:1—11:23**

2 Chronicles

The Revolt Against Rehoboam

10:1 And Rehoboam went to Shechem, for
all Israel had gone to Shechem to make
him king. 2So it happened, when Jeroboam the
son of Nebat heard *it* (he was in Egypt, where he
had fled from the presence of King Solomon),
that Jeroboam returned from Egypt. 3Then they
sent for him and called him. And Jeroboam and
all Israel came and spoke to Rehoboam, saying,
4"Your father made our yoke heavy; now there-
fore, lighten the burdensome service of your fa-
ther and his heavy yoke which he put on us, and
we will serve you."

5So he said to them, "Come back to me after
three days." And the people departed.

6Then King Rehoboam consulted the elders
who stood before his father Solomon while he
still lived, saying, "How do you advise *me* to an-
swer these people?"

7And they spoke to him, saying, "If you are
kind to these people, and please them, and speak
good words to them, they will be your servants
forever."

8But he rejected the advice which the elders
had given him, and consulted the young men
who had grown up with him, who stood before
him. 9And he said to them, "What advice do you
give? How should we answer this people who
have spoken to me, saying, 'Lighten the yoke
which your father put on us'?"

10Then the young men who had grown up
with him spoke to him, saying, "Thus you should
speak to the people who have spoken to you, say-
ing, 'Your father made our yoke heavy, but you
make *it* lighter on us'—thus you shall say to
them: 'My little *finger* shall be thicker than my
father's waist! 11And now, whereas my father put
a heavy yoke on you, I will add to your yoke; my
father chastised you with whips, but I *will chas-
tise you* with scourges!' "[a]

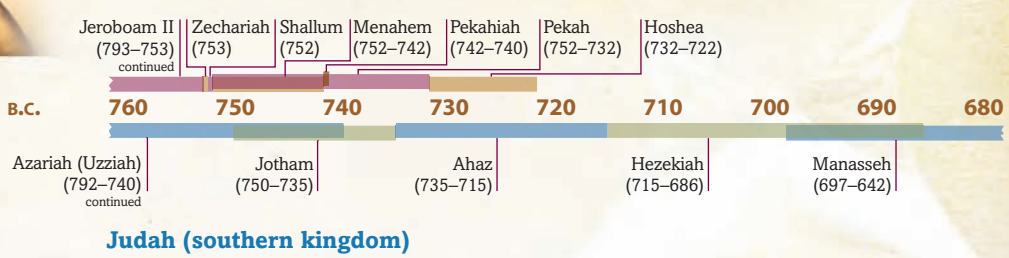
12So Jeroboam and all the people came to Re-
hoboam on the third day, as the king had di-
rected, saying, "Come back to me the third day."
13Then the king answered them roughly. King Re-
hoboam rejected the advice of the elders, 14and
he spoke to them according to the advice of the
young men, saying, "My father[a] made your yoke
heavy, but I will add to it; my father chastised
you with whips, but I *will chastise you* with
scourges!"[b] 15So the king did not listen to the peo-
ple; for the turn *of events* was from God, that the
LORD might fulfill His word, which He had spo-
ken by the hand of Ahijah the Shilonite to Jer-
oboam the son of Nebat.

16Now when all Israel *saw* that the king did
not listen to them, the people answered the king,
saying:

"What share have we in David?
We have no inheritance in the son
of Jesse.
Every man to your tents, O Israel!
Now see to your own house, O David!"

10:11 [a]Literally *scorpions* 10:14 [a]Following many Hebrew manuscripts, Septuagint, Syriac, and Vulgate (compare verse 10 and 1 Kings 12:14); Masoretic Text reads *I*. [b]Literally *scorpions*

KINGS OF THE DIVIDED MONARCHY (CONTINUED)



So all Israel departed to their tents. 17But Rehoboam reigned over the children of Israel who dwelt in the cities of Judah.

18Then King Rehoboam sent Hadoram, who *was* in charge of revenue; but the children of Israel stoned him with stones, and he died. Therefore King Rehoboam mounted *his* chariot in haste to flee to Jerusalem. 19So Israel has been in rebellion against the house of David to this day.

11 1Now when Rehoboam came to Jerusalem, he assembled from the house of Judah and Benjamin one hundred and eighty thousand chosen *men* who were warriors, to fight against Israel, that he might restore the kingdom to Rehoboam.

2But the word of the LORD came to Shemaiah the man of God, saying, 3"Speak to Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, 4'Thus says the LORD: "You shall not go up or fight against your brethren! Let every man return to his house, for this thing is from Me." ' " Therefore they obeyed the words of the LORD, and turned back from attacking Jeroboam.

Rehoboam Fortifies the Cities

5So Rehoboam dwelt in Jerusalem, and built cities for defense in Judah. 6And he built Bethlehem, Etam, Tekoa, 7Beth Zur, Sochoh, Adullam, 8Gath, Mareshah, Ziph, 9Adoraim, Lachish, Azekah, 10Zorah, Aijalon, and Hebron, which are in Judah and Benjamin, fortified cities. 11And he fortified the strongholds, and put captains in them, and stores of food, oil, and wine. 12Also in every city *he put* shields and spears, and made them very strong, having Judah and Benjamin on his side.

SHISHAK CAMPAIGNS AGAINST SOLOMON'S SON (2 CHR. 12:2, 9)

Shishak (also spelled Sheshonk or Shoshenq) was the founder of the 22nd Dynasty of Egypt. He claimed descent from a series of Libyan chiefs who had migrated generations earlier to the Delta region of Egypt. From Egyptian sources, Shishak is first known as the commander in chief of the Egyptian army under Psusennes II (959–945 B.C.), the last pharaoh of the 21st Dynasty. One of Shishak's sons had married a daughter of the pharaoh, which possibly allowed Shishak to claim Egypt's throne when Pharaoh Psusennes died.

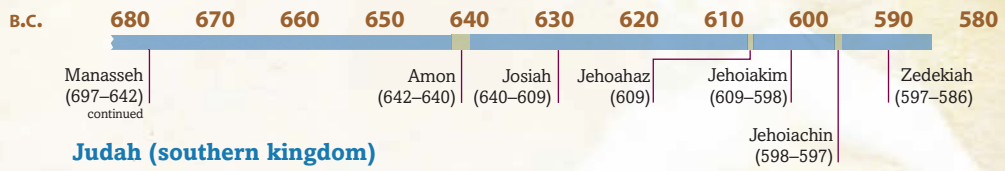
A statue of Shishak has been found at Byblos, a Phoenician city on the Mediterranean Sea. The statue indicates possible Egyptian dominance on the Phoenician coast, and Shishak's activity so close to Israel may explain why political dissidents under Solomon's rule, such as Jeroboam, fled to Egypt (1 Kin. 11:40). Egypt's acceptance of these dissidents may imply an antagonistic relationship between Egypt and Israel late in Solomon's reign.

After Solomon's death, in the 5th year of his son Rehoboam's reign (925 B.C.), Shishak invaded Palestine (2 Chr. 12:2, 9). Archaeologists have uncovered evidence of that invasion at settlements in both Israel and Judah, which show signs of tremendous destruction. An inscription in the temple of Amon at Karnak tersely describes the campaign, listing over 150 towns which are said to have been destroyed. Not on the list is Jerusalem, having been spared because Rehoboam apparently paid Shishak with treasures from the temple and palace (1 Kin. 14:26; 2 Chr. 12:7–9).

Shishak's reign (945–924 B.C.) was the beginning of over two centuries of Libyan rule in Egypt. He erected a victory stele at Megiddo, thus reasserting Egyptian domination in Palestine.

KINGS OF THE DIVIDED MONARCHY (CONTINUED)

Israel (northern kingdom)



Priests and Levites Move to Judah

13And from all their territories the priests
and the Levites who *were* in all Israel took their
stand with him. 14For the Levites left their com-
mon-lands and their possessions and came to Ju-
dah and Jerusalem, for Jeroboam and his sons
had rejected them from serving as priests to the
LORD. 15Then he appointed for himself priests for
the high places, for the demons, and the calf
idols which he had made. 16And after *the Levites
left,*[a] those from all the tribes of Israel, such as
set their heart to seek the LORD God of Israel,
came to Jerusalem to sacrifice to the LORD God of
their fathers. 17So they strengthened the kingdom
of Judah, and made Rehoboam the son of Sol-
omon strong for three years, because they
walked in the way of David and Solomon for
three years.

The Family of Rehoboam

18Then Rehoboam took for himself as wife
Mahalath the daughter of Jerimoth the son of
David, *and of* Abihail the daughter of Eliah the
son of Jesse. 19And she bore him children: Jeush,
Shamariah, and Zaham. 20After her he took
Maachah the granddaughter[a] of Absalom; and
she bore him Abijah, Attai, Ziza, and Shelomith.
21Now Rehoboam loved Maachah the grand-
daughter of Absalom more than all his wives
and his concubines; for he took eighteen wives
and sixty concubines, and begot twenty-eight
sons and sixty daughters. 22And Rehoboam ap-
pointed Abijah the son of Maachah as chief, *to
be* leader among his brothers; for he *intended* to
make him king. 23He dealt wisely, and dispersed
some of his sons throughout all the territories of
Judah and Benjamin, to every fortified city; and
he gave them provisions in abundance. He also
sought many wives *for them.*

11:16 [a]Literally *after them* 11:20 [a]Literally *daughter,* but in the broader sense of granddaughter (compare 2 Chronicles 13:2)

TRANSITION

Rehoboam's Apostasy

As the Chronicler traces the kings of Judah starting with Rehoboam (930–913 B.C.) and Abijah (913–910 B.C.), he emphasizes the consequences of disobedience. While both Kings and Chronicles mention Shishak's invasion of Judah in 925 B.C., the Chronicler offers an explanation for the attack that is not found in the parallel account of 1 Kin. 14:25, 26. In Chronicles the underlying cause of this invasion was Rehoboam's and Judah's sin (12:5–8).

Chronicles also notes Jeroboam's disobedience. In a sermon, Judah's king Abijah challenged the legitimacy of Jeroboam's reign (2 Chr. 13:5, 6) and the validity of his religious innovations (13:8, 9). Jeroboam had led Israel to abandon Yahweh, the God of their fathers (13:12).

• **2 Chronicles 12:1—13:22**

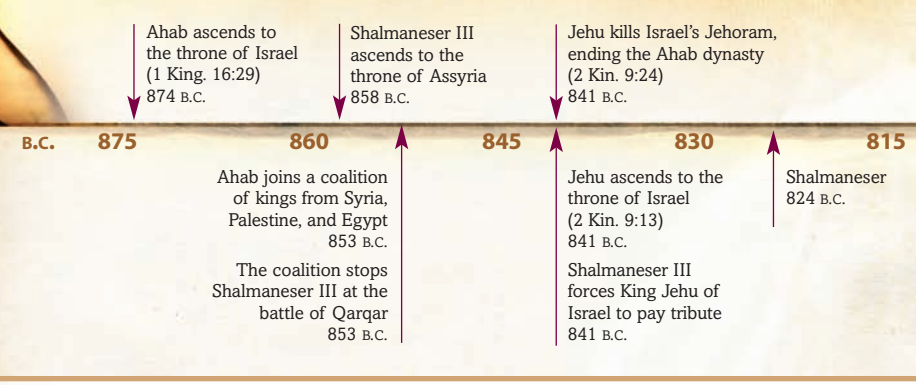
2 Chronicles

Egypt Attacks Judah

12 :1 Now it came to pass, when Rehoboam
had established the kingdom and had
strengthened himself, that he forsook the law of
the LORD, and all Israel along with him. 2And it
happened in the fifth year of King Rehoboam
that Shishak king of Egypt came up against Jeru-
salem, because they had transgressed against the
LORD, 3with twelve hundred chariots, sixty thou-
sand horsemen, and people without number who
came with him out of Egypt—the Lubim and the
Sukkiim and the Ethiopians. 4And he took the for-
tified cities of Judah and came to Jerusalem.

5Then Shemaiah the prophet came to Re-
hoboam and the leaders of Judah, who were
gathered together in Jerusalem because of
Shishak, and said to them, "Thus says the LORD:
'You have forsaken Me, and therefore I also have
left you in the hand of Shishak.' "

ISRAEL'S KINGS MEET SHALMANESER III OF ASSYRIA



6So the leaders of Israel and the king humbled themselves; and they said, "The LORD *is* righteous."

7Now when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, "They have humbled themselves; *therefore* I will not destroy them, but I will grant them some deliverance. My wrath shall not be poured out on Jerusalem by the hand of Shishak. 8Nevertheless they will be his servants, that they may distinguish My service from the service of the kingdoms of the nations."

9So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD and the treasures of the king's house; he took everything. He also carried away the gold shields which Solomon had made. 10Then King Rehoboam made bronze shields in their place, and committed *them* to the hands of the captains of the guard, who guarded the doorway of the king's house. 11And whenever the king entered the house of the LORD, the guard would go and bring them out; then they would take them back into the guardroom. 12When he humbled himself, the wrath of the LORD turned from him, so as not to destroy *him* completely; and things also went well in Judah.

TIME CAPSULE 	900 to 885 B.C.
900	Earliest example of laminated steel
895	Asa leads covenant renewal celebration in Judah (2 Chr. 15:10–15)
895	Osorkon I of Egypt invades Palestine
887	Ethbaal I, priest of Astarte, seizes throne of Tyre
886	Elah becomes king in Israel
885	Zimri murders Elah and becomes king in Israel
885	Zimri commits suicide after 7 days as king

The End of Rehoboam's Reign

13Thus King Rehoboam strengthened himself in Jerusalem and reigned. Now Rehoboam *was* forty-one years old when he became king; and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put His name there. His mother's name *was* Naamah, an Ammonitess. 14And he did evil, because he did not prepare his heart to seek the LORD.

15The acts of Rehoboam, first and last, *are* they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And *there were* wars between Rehoboam and Jeroboam all their days. 16So Rehoboam rested with his fathers, and was buried in the City of David. Then Abijah[a] his son reigned in his place.

Abijah Reigns in Judah

13 1In the eighteenth year of King Jeroboam, Abijah became king over Judah. 2He reigned three years in Jerusalem. His mother's name *was* Michaiah[a] the daughter of Uriel of Gibeah.

And there was war between Abijah and Jeroboam. 3Abijah set the battle in order with an army of valiant warriors, four hundred thousand choice men. Jeroboam also drew up in battle formation against him with eight hundred thousand choice men, mighty men of valor.

4Then Abijah stood on Mount Zemaraim, which *is* in the mountains of Ephraim, and said, "Hear me, Jeroboam and all Israel: 5Should you not know that the LORD God of Israel gave the dominion over Israel to David forever, to him and his sons, by a covenant of salt? 6Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, rose up and rebelled against his lord. 7Then worthless rogues gathered to him, and strengthened themselves against Rehoboam the son of

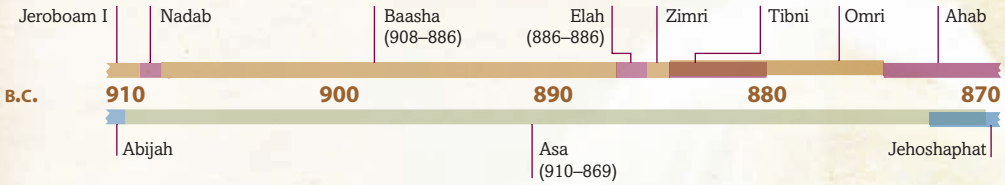
12:16 [a]Spelled *Abijam* in 1 Kings 14:31 13:2 [a]Spelled *Maachah* in 11:20, 21 and 1 Kings 15:2

ASA AND BAASHA FIGHT OVER RAMAH

Israel (northern kingdom)

Baasha secured himself on Israel's throne by assassinating Nadab and then murdering every member of Jeroboam's and Nadab's royal house (1 Kin. 15:27–29). In order to defend his kingdom against Ben-Hadad of Syria (Aram), Baasha was forced to withdraw from Ramah.

Elah succeeded his father Baasha, but a brief 2-year reign was ended when Zimri, one of his captains, murdered him while Elah was in a drunken stupor (1 Kin. 16:8–10).



Judah (southern kingdom)

Asa, the son of Abijah, had two encounters with foreign nations. First, he stopped an invasion by the Ethiopian king Zerah (2 Chr. 14:12, 13). Later, when Baasha tried to blockade Asa by fortifying the city of Ramah, Asa hired Ben-Hadad, king of Syria (Aram), to thwart Baasha's plans (2 Chr. 16:1–6).

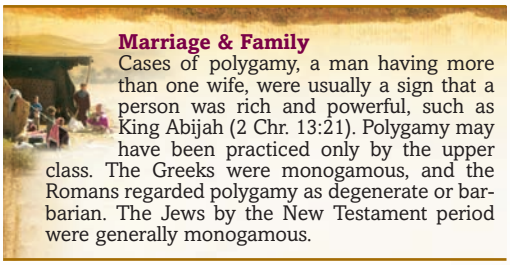
Solomon, when Rehoboam was young and inexperienced and could not withstand them. 8And now
you think to withstand the kingdom of the LORD,
which is in the hand of the sons of David; and
you *are* a great multitude, and with you are the
gold calves which Jeroboam made for you as gods.
9Have you not cast out the priests of the LORD,
the sons of Aaron, and the Levites, and made for
yourselves priests, like the peoples of *other* lands,
so that whoever comes to consecrate himself with
a young bull and seven rams may be a priest of
things that are not gods? 10But as for us, the LORD
is our God, and we have not forsaken Him; and the
priests who minister to the LORD *are* the sons of
Aaron, and the Levites *attend* to *their* duties.
11And they burn to the LORD every morning and
every evening burnt sacrifices and sweet incense;
they also *set* the showbread *in order on* the pure
gold table, and the lampstand of gold with its
lamps to burn every evening; for we keep the
command of the LORD our God, but you have forsaken Him. 12Now look, God Himself is with us as
our head, and His priests with sounding trumpets
to sound the alarm against you. O children of Israel, do not fight against the LORD God of your fathers, for you shall not prosper!"

13But Jeroboam caused an ambush to go
around behind them; so they were in front of Judah, and the ambush *was* behind them. 14And
when Judah looked around, to their surprise the
battle line *was* at both front and rear; and they
cried out to the LORD, and the priests sounded the
trumpets. 15Then the men of Judah gave a shout;
and as the men of Judah shouted, it happened
that God struck Jeroboam and all Israel before
Abijah and Judah. 16And the children of Israel
fled before Judah, and God delivered them into
their hand. 17Then Abijah and his people struck
them with a great slaughter; so five hundred
thousand choice men of Israel fell slain. 18Thus
the children of Israel were subdued at that time;
and the children of Judah prevailed, because
they relied on the LORD God of their fathers.

19And Abijah pursued Jeroboam and took
cities from him: Bethel with its villages, Jeshanah
with its villages, and Ephrain[a] with its villages.
20So Jeroboam did not recover strength again in
the days of Abijah; and the LORD struck him,
and he died.

21But Abijah grew mighty, married fourteen
wives, and begot twenty-two sons and sixteen
daughters. 22Now the rest of the acts of Abijah,
his ways, and his sayings *are* written in the annals of the prophet Iddo.

13:19 [a]Or *Ephron*



Marriage & Family
Cases of polygamy, a man having more than one wife, were usually a sign that a person was rich and powerful, such as King Abijah (2 Chr. 13:21). Polygamy may have been practiced only by the upper class. The Greeks were monogamous, and the Romans regarded polygamy as degenerate or barbarian. The Jews by the New Testament period were generally monogamous.

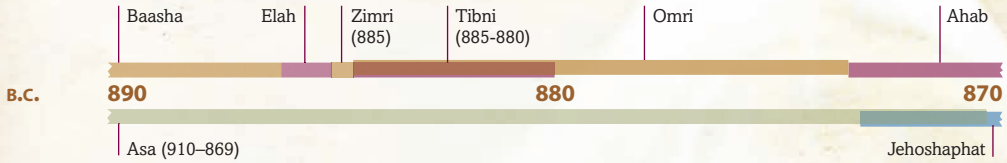
OMRI BEGINS A NEW DYNASTY

Israel (northern kingdom)

Zimri, the king's chariot commander, ended the Baasha-Elah dynasty without support of the army. Immediately Omri, the army commander, besieged the capital Tirzah. After only 7 days as king, Zimri was forced to commit suicide (1 Kin. 16:15).

Tibni challenged Omri for the throne for at least 4 or 5 years, but Omri emerged victorious.

Omri reigned for 6 years in Tirzah, but built a new city, Samaria, and made it Israel's new capital.



Judah (southern kingdom)

Asa contracted a disease in his feet in the 39th year of his reign (871 B.C.). He would live about 2 years longer (2 Chr. 16:12, 13). During his last years, Asa's son Jehoshaphat ruled with his father as a coregent.

TRANSITION

Asa's Revival

According to the Chronicler, the beginning of Asa's reign (910–869 B.C.) was peaceful (2 Chr. 14:1). It was a time of religious reform in which Asa removed the shrines of the Canaanite nature religions (2 Chr. 14:3, 5). The Chronicler provides a more detailed account of the reform in 2 Chr. 15. The covenant renewal celebration (15:10–15) was held in Asa's 15th year (895 B.C.). Despite these successful reforms, Asa was unable to rid the land completely of the pagan high places (15:17).

• **2 Chronicles 14:1—16:14**

2 Chronicles

14 :1 So Abijah rested with his fathers, and they buried him in the City of David. Then Asa his son reigned in his place. In his days the land was quiet for ten years.

Asa Reigns in Judah

2 Asa did *what was* good and right in the eyes of the LORD his God, 3 for he removed the altars of the foreign *gods* and the high places, and broke down the *sacred* pillars and cut down the wooden images. 4 He commanded Judah to seek the LORD God of their fathers, and to observe the law and the commandment. 5 He also removed the high places and the incense altars from all the cities of Judah, and the kingdom was quiet under him. 6 And he built fortified cities in Judah, for the land had rest; he had no war in those years, because the LORD had given him rest. 7 Therefore he said to Judah, "Let us build these cities and make walls around *them,* and towers, gates, and bars, *while* the land *is* yet before us, because we have sought the LORD our God; we have sought *Him,* and He has given us rest on every side." So they built and prospered. 8 And Asa had an army of three hundred thousand from Judah who carried shields and spears, and from Benjamin two hundred and eighty thousand men who carried shields and drew bows; all these *were* mighty men of valor.

9 Then Zerah the Ethiopian came out against them with an army of a million men and three hundred chariots, and he came to Mareshah. 10 So Asa went out against him, and they set the troops in battle array in the Valley of Zephathah at Mareshah. 11 And Asa cried out to the LORD his God, and said, "LORD, *it is* nothing for You to help, whether with many or with those who have no power; help us, O LORD our God, for we rest on You, and in Your name we go against this multitude. O LORD, You *are* our God; do not let man prevail against You!"

12 So the LORD struck the Ethiopians before Asa and Judah, and the Ethiopians fled. 13 And Asa and the people who *were* with him pursued them to Gerar. So the Ethiopians were overthrown, and they could not recover, for they were broken before the LORD and His army. And they carried away very much spoil. 14 Then they defeated all the cities around Gerar, for the fear of

Asherah, Queen Mother of the Gods (2 Chr. 15:16)

King Asa of Judah removed his mother Maachah from her position as queen mother of Judah because she made sacred objects for the goddess Asherah (2 Chr. 15:16). The worship of any deity beside Yahweh was forbidden, so Asa was fulfilling the cultic laws by removing even the work of his mother from the royal precinct. It was urgent then to replace Maachah as queen mother since any such high position should be held by one true to Yahweh.

Asherah was a widely worshiped goddess throughout Syria-Palestine and even into Egypt. In the myths recovered from Ugarit, she is the spouse of El, head of the pantheon, and thus the queen mother of the gods. She chose which deities were to be established in what positions of authority in the cosmos. In the chain of authority she was the final resort for petitions to El. She is portrayed as fairly well in control of herself and the world which she owns with her spouse. Unquestionably, Asherah was the most politically powerful goddess in the Canaanite pantheon.

It appears that at times Judahites worshiped Asherah as the spouse of Yahweh, who was also called El (Gen. 33:20; 35:7). Inscriptions dating from the time of the divided monarchy (after 930 B.C.) name Yahweh and refer to "His Asherah." These inscriptions were found in northeast Sinai at Kuntillet 'Ajrud and within Judah's borders at Khirbet el-Qom. The goddess clearly was popular in the land among populace and royalty alike, who continued worshiping her even down to the reign of Josiah (640–609 B.C.; 2 Kin. 23:4).

A human queen mother was the queen who, among other duties, advised the king, helped appoint princes and princesses to official positions, and helped choose the heir apparent to the throne. It was a position of considerable power and prestige. That King Asa's mother, Maachah, worshiped Asherah, and dedicated some cultic object to her, possibly shows that this queen mother of Judah acknowledged her role as a representative of the goddess, the queen mother of heaven.

the LORD came upon them; and they plundered
all the cities, for there was exceedingly much
spoil in them. 15They also attacked the livestock
enclosures, and carried off sheep and camels in
abundance, and returned to Jerusalem.

The Reforms of Asa

15 1Now the Spirit of God came upon Azariah
the son of Oded. 2And he went out to meet
Asa, and said to him: "Hear me, Asa, and all Ju-
dah and Benjamin. The LORD *is* with you while
you are with Him. If you seek Him, He will be
found by you; but if you forsake Him, He will for-
sake you. 3For a long time Israel *has been* without
the true God, without a teaching priest, and with-
out law; 4but when in their trouble they turned to
the LORD God of Israel, and sought Him, He was
found by them. 5And in those times *there was* no
peace to the one who went out, nor to the one
who came in, but great turmoil *was* on all the in-
habitants of the lands. 6So nation was destroyed
by nation, and city by city, for God troubled
them with every adversity. 7But you, be strong
and do not let your hands be weak, for your
work shall be rewarded!"

8And when Asa heard these words and the
prophecy of Oded[a] the prophet, he took courage,
and removed the abominable idols from all the
land of Judah and Benjamin and from the cities
which he had taken in the mountains of
Ephraim; and he restored the altar of the LORD
that *was* before the vestibule of the LORD. 9Then
he gathered all Judah and Benjamin, and those
who dwelt with them from Ephraim, Manasseh,
and Simeon, for they came over to him in great
numbers from Israel when they saw that the
LORD his God was with him.

10So they gathered together at Jerusalem in
the third month, in the fifteenth year of the reign
of Asa. 11And they offered to the LORD at that time
seven hundred bulls and seven thousand sheep
from the spoil they had brought. 12Then they en-
tered into a covenant to seek the LORD God of
their fathers with all their heart and with all their
soul; 13and whoever would not seek the LORD God
of Israel was to be put to death, whether small or
great, whether man or woman. 14Then they took
an oath before the LORD with a loud voice, with
shouting and trumpets and rams' horns. 15And
all Judah rejoiced at the oath, for they had sworn

15:8 [a]Following Masoretic Text and Septuagint; Syriac and Vulgate read *Azariah the son of Oded* (compare verse 1).

Ahab the Religious Compromiser (1 Kin. 16:28–33)

Ahab was the second king of a dynasty founded by his father Omri in the northern kingdom of Israel. He ruled from 874 to 853 B.C. and is possibly alluded to in an inscription from c. 850 B.C. The royal inscription, called the Moabite Stone, does not mention Ahab by name. However, the Moabite king Mesha does claim to have freed the Moabites from Israelite domination during the reign of the "son of Omri."

The writer of the books of Kings gives a very negative evaluation of Ahab. His sin was that of religious compromise: he allowed Baal worship to continue in Israel.

Religious compromise was the consequence of a political move. Much of Ahab's reign saw tension between Israel and the Aramean kingdom of Damascus to the northeast. Continuing his father's policies of thwarting the Aramean presence in Israel, Ahab sought a series of alliances with neighboring Judah to the south and with Phoenicia on the coast.

Ahab's alliances were strengthened by political marriages. His daughter Athaliah was married in 867 B.C. to Jehoram, the son of Judah's King Jehoshaphat (2 Kin. 8:16–18; 2 Chr. 21:5, 6). The marriage helped to end hostile relations between Israel and Judah. The historian Josephus records that Ahab himself married Jezebel, whose father Ethbaal ruled the Phoenician kingdom including Tyre and Sidon (1 Kin. 16:31, 32).

Ahab thus solidified peace with Phoenicia through his marriage to the infamous Phoenician princess Jezebel. This foreign queen remained true to her foreign background: Josephus reports that her father was a priest in the Phoenician cult of Baal; his name "Ethbaal" means "with Baal." The writer of Israel's history strongly condemned Ahab for supporting Jezebel's worship of the Phoenician and Canaanite god and compromising the Israelite worship of Yahweh (1 Kin. 16:30–33).

with all their heart and sought Him with all their
soul; and He was found by them, and the LORD
gave them rest all around.
16 Also he removed Maachah, the mother of
Asa the king, from *being* queen mother, because
she had made an obscene image of Asherah;[a]
and Asa cut down her obscene image, then
crushed and burned *it* by the Brook Kidron.
17 But the high places were not removed from Is-
rael. Nevertheless the heart of Asa was loyal all
his days.
18 He also brought into the house of God the
things that his father had dedicated and that he
himself had dedicated: silver and gold and uten-
sils. 19 And there was no war until the thirty-fifth
year of the reign of Asa.

Asa's Treaty with Syria

16 1 In the thirty-sixth year of the reign of
Asa, Baasha king of Israel came up
against Judah and built Ramah, that he might let
none go out or come in to Asa king of Judah.
2 Then Asa brought silver and gold from the
treasuries of the house of the LORD and of the
king's house, and sent to Ben-Hadad king of
Syria, who dwelt in Damascus, saying, 3 "*Let
there be* a treaty between you and me, as there
was between my father and your father. See, I
have sent you silver and gold; come, break your
treaty with Baasha king of Israel, so that he will
withdraw from me."
4 So Ben-Hadad heeded King Asa, and sent
the captains of his armies against the cities of
Israel. They attacked Ijon, Dan, Abel Maim, and
all the storage cities of Naphtali. 5 Now it hap-
pened, when Baasha heard *it,* that he stopped
building Ramah and ceased his work. 6 Then
King Asa took all Judah, and they carried away
the stones and timber of Ramah, which Baasha
had used for building; and with them he built
Geba and Mizpah.

Hanani's Message to Asa

7 And at that time Hanani the seer came to
Asa king of Judah, and said to him: "Because you
have relied on the king of Syria, and have not re-
lied on the LORD your God, therefore the army of
the king of Syria has escaped from your hand.
8 Were the Ethiopians and the Lubim not a huge
army with very many chariots and horsemen? Yet,
because you relied on the LORD, He delivered them
into your hand. 9 For the eyes of the LORD run to
and fro throughout the whole earth, to show Him-
self strong on behalf of *those* whose heart *is* loyal
to Him. In this you have done foolishly; therefore
from now on you shall have wars." 10 Then Asa
was angry with the seer, and put him in prison,
for *he was* enraged at him because of this. And
Asa oppressed *some* of the people at that time.

Illness and Death of Asa

11 Note that the acts of Asa, first and last, are
indeed written in the book of the kings of Judah
and Israel. 12 And in the thirty-ninth year of his
reign, Asa became diseased in his feet, and his
malady was severe; yet in his disease he did not
seek the LORD, but the physicians.
13 So Asa rested with his fathers; he died in
the forty-first year of his reign. 14 They buried
him in his own tomb, which he had made for
himself in the City of David; and they laid him
in the bed which was filled with spices and vari-
ous ingredients prepared in a mixture of oint-
ments. They made a very great burning for him.

15:16 [a] A Canaanite deity

TRANSITION

Prophetic Account: Ahab and Jehoshaphat

Zimri's assassination of King Elah (see "Unrest in Israel" at 1 Kin. 15:25) resulted in a few chaotic years for Israel. The chariot commander Zimri had little support, but merely took advantage of the king's drunken stupor (1 Kin. 16:9). Another military commander, Omri, assuming kingship himself, ended Zimri's conspiracy after only 7 days (16:15, 16). However, civil war broke out for about five years (885–880 B.C.), with Omri and a rival named Tibni competing for the throne (16:21). Omri eventually won.

The turbulent history of the northern kingdom stabilized somewhat under the rule of Omri (885–874 B.C.). Although the Bible says little about this king beyond his founding of the capital city of Samaria, he was very successful in material terms. He expanded Israel's borders and established a reputation for himself. Even after Omri's dynasty had disappeared, Assyria would refer to the nation of Israel as "the house of Omri." Certainly, he was successful enough to establish a dynasty: his son Ahab reigned in his place.

The historian of Kings is much more concerned with Ahab, primarily because of his wife, Jezebel. Jezebel was from the merchant city of Tyre and brought with her an evangelistic zeal for her god, Baal (1 Kin. 16:31). She established her own shrines, priests, and prophets, and ruthlessly persecuted those who remained faithful to Yahweh, the God of Israel. Foremost among these faithful was a rough and austere prophet named Elijah.

Israel and Judah had often warred against each other during the first years following the monarchy's division in 930 B.C. Their political relations calmed somewhat when Ahab of Israel and Jehoshaphat of Judah formed an alliance. Eventually, the two kingdoms even joined themselves militarily in battle against Aram (Syria; 1 Kin. 22).

• **1 Kings 16:21–34**

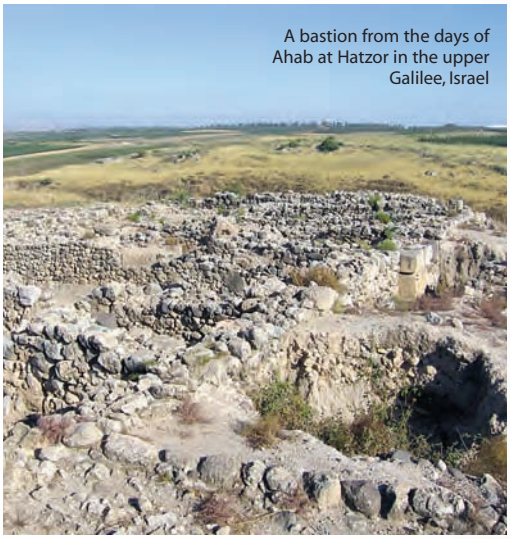
1 Kings

Omri Reigns in Israel

16 **:21** Then the people of Israel were divided
into two parts: half of the people followed
Tibni the son of Ginath, to make him king, and half
followed Omri. 22But the people who followed Omri
prevailed over the people who followed Tibni the
son of Ginath. So Tibni died and Omri reigned. 23In
the thirty-first year of Asa king of Judah, Omri be-
came king over Israel, *and reigned* twelve years. Six
years he reigned in Tirzah. 24And he bought the hill
of Samaria from Shemer for two talents of silver;
then he built on the hill, and called the name of the
city which he built, Samaria, after the name of
Shemer, owner of the hill. 25Omri did evil in the
eyes of the LORD, and did worse than all who *were*
before him. 26For he walked in all the ways of Jer-
oboam the son of Nebat, and in his sin by which
he had made Israel sin, provoking the LORD God of
Israel to anger with their idols.
27Now the rest of the acts of Omri which he
did, and the might that he showed, *are* they not
written in the book of the chronicles of the kings
of Israel?
28So Omri rested with his fathers and was
buried in Samaria. Then Ahab his son reigned in
his place.

Ahab Reigns in Israel

29In the thirty-eighth year of Asa king of Ju-
dah, Ahab the son of Omri became king over Is-
rael; and Ahab the son of Omri reigned over Israel
in Samaria twenty-two years. 30Now Ahab the son
of Omri did evil in the sight of the LORD, more than
all who *were* before him. 31And it came to pass, as
though it had been a trivial thing for him to walk in
the sins of Jeroboam the son of Nebat, that he took
as wife Jezebel the daughter of Ethbaal, king of
the Sidonians; and he went and served Baal and
worshiped him. 32Then he set up an altar for Baal
in the temple of Baal, which he had built in Sa-
maria. 33And Ahab made a wooden image.[a] Ahab
did more to provoke the LORD God of Israel to
anger than all the kings of Israel who were before
him. 34In his days Hiel of Bethel built Jericho. He
laid its foundation with Abiram his firstborn, and
with his youngest *son* Segub he set up its gates, ac-
cording to the word of the LORD, which He had
spoken through Joshua the son of Nun.[a]



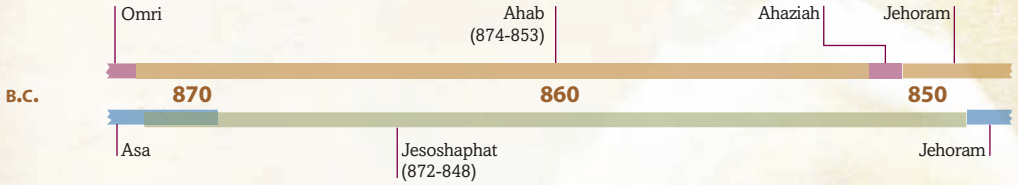
A bastion from the days of Ahab at Hatzor in the upper Galilee, Israel

16:33 [a]Hebrew *Asherah,* a Canaanite goddess 16:34 [a]Compare Joshua 6:26

JEHOSHAPHAT AND AHAB FORM AN ALLIANCE

Israel (northern kingdom)

Ahab, son of Omri, was the first king of Israel to establish peaceful relations with Judah. He had frequent conflicts with Ben-Hadad, king of Aram (Syria). Jehoshaphat and Ahab joined forces against the Syrians in a battle at Ramoth Gilead, where Ahab lost his life (1 Kin. 22).



Judah (southern kingdom)

Jehoshaphat, son of Asa, allied himself with Israel's king Ahab. The alliance was sealed with the marriage of Jehoshaphat's son Jehoram and Ahab's daughter Athaliah (2 Kin. 8:18).

TRANSITION

Elijah in Israel

Kings expands the brief summary of Ahab's reign (1 Kin. 16:29–34) with stories about the prophet Elijah. During Ahab's rule (874–853 B.C.), the struggle of Hebrew faith with Baalism inaugurates a new era of prophetic revelation. Elijah's struggle against, and eventual victory over, Baalism (1 Kin. 17; 18) leads to Jezebel's threat on Elijah's life and his depressive reaction (1 Kin. 19).

1 Kings 17:1—19:21

1 Kings

Elijah Proclaims a Drought

17 **:1** And Elijah the Tishbite, of the inhabitants of Gilead, said to Ahab, "*As* the LORD God of Israel lives, before whom I stand, there shall not be dew nor rain these years, except at my word."

2Then the word of the LORD came to him, saying, 3"Get away from here and turn eastward, and hide by the Brook Cherith, which flows into the Jordan. 4And it will be *that* you shall drink from the brook, and I have commanded the ravens to feed you there."

5So he went and did according to the word of the LORD, for he went and stayed by the Brook Cherith, which flows into the Jordan. 6The ravens brought him bread and meat in the morning, and bread and meat in the evening; and he drank from the brook. 7And it happened after a while that the brook dried up, because there had been no rain in the land.

Elijah and the Widow

8Then the word of the LORD came to him, saying, 9"Arise, go to Zarephath, which *belongs* to Sidon, and dwell there. See, I have commanded a widow there to provide for you." 10So he arose and went to Zarephath. And when he came to the gate of the city, indeed a widow *was* there gathering sticks. And he called to her and said, "Please bring me a little water in a cup, that I may drink." 11And as she was going to get *it,* he called to her and said, "Please bring me a morsel of bread in your hand."

12So she said, "As the LORD your God lives, I do not have bread, only a handful of flour in a bin, and a little oil in a jar; and see, I *am* gathering a couple of sticks that I may go in and prepare it for myself and my son, that we may eat it, and die."

13And Elijah said to her, "Do not fear; go *and* do as you have said, but make me a small cake from it first, and bring *it* to me; and afterward make *some* for yourself and your son. 14For thus says the LORD God of Israel: 'The bin of flour shall not be used up, nor shall the jar of oil run dry, until the day the LORD sends rain on the earth.' "

15So she went away and did according to the word of Elijah; and she and he and her household ate for *many* days. 16The bin of flour was not used up, nor did the jar of oil run dry, according to the word of the LORD which He spoke by Elijah.

Elijah Revives the Widow's Son

17Now it happened after these things *that* the son of the woman who owned the house became sick. And his sickness was so serious that

there was no breath left in him. 18So she said to Elijah, "What have I to do with you, O man of God? Have you come to me to bring my sin to remembrance, and to kill my son?"

19And he said to her, "Give me your son." So he took him out of her arms and carried him to the upper room where he was staying, and laid him on his own bed. 20Then he cried out to the LORD and said, "O LORD my God, have You also brought tragedy on the widow with whom I lodge, by killing her son?" 21And he stretched himself out on the child three times, and cried out to the LORD and said, "O LORD my God, I pray, let this child's soul come back to him." 22Then the LORD heard the voice of Elijah; and the soul of the child came back to him, and he revived.

23And Elijah took the child and brought him down from the upper room into the house, and gave him to his mother. And Elijah said, "See, your son lives!"

24Then the woman said to Elijah, "Now by this I know that you *are* a man of God, *and* that the word of the LORD in your mouth *is* the truth."

Geography & Environment

Gathering sticks for a fire was common when the only fuel available for heating was wood (1 Kin. 17:10). The climate of Palestine is mild enough that heating is not absolutely necessary in winter. However, fuel is required year-round for cooking. In modern times there is often danger of deforestation, but when the population was smaller, wood was a renewable supply.

Elijah's Message to Ahab

18 1And it came to pass *after* many days that the word of the LORD came to Elijah, in the third year, saying, "Go, present yourself to Ahab, and I will send rain on the earth."

2So Elijah went to present himself to Ahab; and *there was* a severe famine in Samaria. 3And Ahab had called Obadiah, who *was* in charge of *his* house. (Now Obadiah feared the LORD greatly. 4For so it was, while Jezebel massacred the prophets of the LORD, that Obadiah had taken one hundred prophets and hidden them, fifty to a cave, and had fed them with bread and water.) 5And Ahab had said to Obadiah, "Go into the land to all the springs of water and to all the brooks; perhaps we may find grass to keep the horses and mules alive, so that we will not have to kill any livestock." 6So they divided the land between them to explore it; Ahab went one way by himself, and Obadiah went another way by himself.

7Now as Obadiah was on his way, suddenly Elijah met him; and he recognized him, and fell on his face, and said, "*Is* that you, my lord Elijah?"

8And he answered him, "*It is* I. Go, tell your master, 'Elijah *is here.*' "

9So he said, "How have I sinned, that you are delivering your servant into the hand of Ahab, to kill me? 10*As* the LORD your God lives, there is no nation or kingdom where my master has not sent someone to hunt for you; and when they said, '*He is* not *here,*' he took an oath from the kingdom or nation that they could not find you. 11And now you say, 'Go, tell your master, "Elijah *is here*" '! 12And it shall come to pass, *as soon as* I am gone from you, that the Spirit of the LORD will carry you to a place I do not know; so when I go and tell Ahab, and he cannot find you, he will kill me. But I your servant have feared the LORD from my youth. 13Was it not reported to my lord what I did when Jezebel killed the prophets of the LORD, how I hid one hundred men of the LORD's prophets, fifty to a cave, and fed them with bread and water? 14And now you say, 'Go, tell your master, "Elijah *is here.*" ' He will kill me!"

15Then Elijah said, "*As* the LORD of hosts lives, before whom I stand, I will surely present myself to him today."

16So Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah.

17Then it happened, when Ahab saw Elijah, that Ahab said to him, "*Is that* you, O troubler of Israel?"

18And he answered, "I have not troubled Israel, but you and your father's house *have,* in that you have forsaken the commandments of the LORD and have followed the Baals. 19Now therefore, send *and* gather all Israel to me on Mount Carmel, the four hundred and fifty prophets of Baal, and the four hundred prophets of Asherah,[a] who eat at Jezebel's table."

TIME CAPSULE	885 to 879 B.C.
885–880	Civil war between Omri and Tibni, competing for Israel's throne
883–859	Ashurnasirpal II of Assyria campaigns every year of his reign
883	Ashurnasirpal rebuilds Calah as his capital in Assyria
880	Omri becomes sole king in Israel
880	Assyrian troops fight on horseback in pairs
879	Omri builds city of Samaria and makes it Israel's new capital city

18:19 [a]A Canaanite goddess

Mocking Canaanite Religious Ritual (1 Kin. 18:17–29)

The confrontation between Elijah and the 450 prophets of Baal on Mount Carmel (1 Kin. 18) demonstrates the power of Israel's God Yahweh over against the weakness, even unreality, of the god Baal. After King Ahab of Israel married Jezebel, the princess of Sidon, the foreign queen promoted the worship of her Sidonian god, Baal (1 Kin. 16:31, 32). The goddess Asherah, symbolized by trees or wooden images (16:33), was also part of this cult, being represented by 400 prophets of her own (18:19).

The prophets of Baal and Asherah are said to "eat at Jezebel's table" (18:19), meaning they were on the government payroll. Professional prophets were standard personnel in many courts, though the number, 850, in Jezebel's court suggests either a rich kingdom or extravagance on her part.

Elijah chose a ritual for the contest that was common to the opposing prophets. An animal sacrifice (18:23) was a central cultic ritual used to honor deities, and bull sacrifices are well known from the clay tablets found at Ugarit. Both Yahweh and Baal were worshiped by the proper sacrifice of bulls.

Elijah's request that each deity light the fire for its own sacrifice (18:24) may reflect the staging of "miracles" in Phoenician temples. The 2nd-century A.D. writer Lucian from Samosata records in *De Dea Syria* how Phoenician priests would rig idols with hidden ropes. Pulling on the ropes would make the idols appear to move and thus amaze worshipers. On the mountain, at a new altar, there would be no chance to fool people with a staged "miraculous" divine intervention.

The prophets of Baal cried aloud and cut themselves in a frenzy (18:28). Self-laceration and mutilation, considered a sign of submission to the deity, appears in a number of religious cult activities. Lucian of Samosata reports worshipers of the goddess at Hierapolis falling into a frenzy and cutting off parts of their own flesh in honor of the deity. On Mount Carmel such actions failed to elicit any divine response (18:29).

Elijah's Mount Carmel Victory

20 So Ahab sent for all the children of Israel,
and gathered the prophets together on Mount
Carmel. 21 And Elijah came to all the people, and
said, "How long will you falter between two opin-
ions? If the LORD *is* God, follow Him; but if Baal,
follow him." But the people answered him not a
word. 22 Then Elijah said to the people, "I alone am
left a prophet of the LORD; but Baal's prophets *are*
four hundred and fifty men. 23 Therefore let them
give us two bulls; and let them choose one bull for
themselves, cut it in pieces, and lay *it* on the wood,
but put no fire *under it;* and I will prepare the
other bull, and lay *it* on the wood, but put no fire
under it. 24 Then you call on the name of your
gods, and I will call on the name of the LORD; and
the God who answers by fire, He is God."

So all the people answered and said, "It is
well spoken."

25 Now Elijah said to the prophets of Baal,
"Choose one bull for yourselves and prepare *it*
first, for you *are* many; and call on the name of
your god, but put no fire *under it.*"

26 So they took the bull which was given
them, and they prepared *it,* and called on the
name of Baal from morning even till noon, say-
ing, "O Baal, hear us!" But *there was* no voice; no
one answered. Then they leaped about the altar
which they had made.

27 And so it was, at noon, that Elijah mocked
them and said, "Cry aloud, for he *is* a god; either
he is meditating, or he is busy, or he is on a jour-
ney, *or* perhaps he is sleeping and must be awak-
ened." 28 So they cried aloud, and cut themselves,
as was their custom, with knives and lances, until
the blood gushed out on them. 29 And when mid-
day was past, they prophesied until the *time* of
the offering of the *evening* sacrifice. But *there was*
no voice; no one answered, no one paid attention.

30 Then Elijah said to all the people, "Come
near to me." So all the people came near to him.
And he repaired the altar of the LORD *that was*
broken down. 31 And Elijah took twelve stones,
according to the number of the tribes of the sons
of Jacob, to whom the word of the LORD had
come, saying, "Israel shall be your name."[a]
32 Then with the stones he built an altar in the
name of the LORD; and he made a trench around
the altar large enough to hold two seahs of seed.
33 And he put the wood in order, cut the bull in
pieces, and laid *it* on the wood, and said, "Fill
four waterpots with water, and pour *it* on the
burnt sacrifice and on the wood." 34 Then he said,
"Do *it* a second time," and they did *it* a second
time; and he said, "Do *it* a third time," and they
did *it* a third time. 35 So the water ran all around
the altar; and he also filled the trench with water.

36 And it came to pass, at *the time of* the offer-
ing of the *evening* sacrifice, that Elijah the
prophet came near and said, "LORD God of Abra-
ham, Isaac, and Israel, let it be known this day
that You *are* God in Israel and I *am* Your servant,
and *that* I have done all these things at Your word.
37 Hear me, O LORD, hear me, that this people may
know that You *are* the LORD God, and *that* You
have turned their hearts back *to You* again."

38 Then the fire of the LORD fell and con-
sumed the burnt sacrifice, and the wood and the
stones and the dust, and it licked up the water
that *was* in the trench. 39 Now when all the people
saw *it,* they fell on their faces; and they said,
"The LORD, He *is* God! The LORD, He *is* God!"

18:31 [a]Genesis 32:28

40And Elijah said to them, "Seize the
prophets of Baal! Do not let one of them escape!"
So they seized them; and Elijah brought them
down to the Brook Kishon and executed them
there.

The Drought Ends

41Then Elijah said to Ahab, "Go up, eat and
drink; for *there is* the sound of abundance of
rain." 42So Ahab went up to eat and drink. And
Elijah went up to the top of Carmel; then he
bowed down on the ground, and put his face be-
tween his knees, 43and said to his servant, "Go up
now, look toward the sea."

So he went up and looked, and said, "*There is* nothing." And seven times he said, "Go again."

44Then it came to pass the seventh *time,* that
he said, "There is a cloud, as small as a man's
hand, rising out of the sea!" So he said, "Go up,
say to Ahab, 'Prepare *your chariot,* and go down
before the rain stops you.' "

45Now it happened in the meantime that the
sky became black with clouds and wind, and
there was a heavy rain. So Ahab rode away and
went to Jezreel. 46Then the hand of the LORD
came upon Elijah; and he girded up his loins and
ran ahead of Ahab to the entrance of Jezreel.

Elijah Escapes from Jezebel

19 1And Ahab told Jezebel all that Elijah had
done, also how he had executed all the
prophets with the sword. 2Then Jezebel sent a
messenger to Elijah, saying, "So let the gods do
to me, and more also, if I do not make your life
as the life of one of them by tomorrow about this
time." 3And when he saw *that,* he arose and ran
for his life, and went to Beersheba, which *belongs*
to Judah, and left his servant there.

4But he himself went a day's journey into
the wilderness, and came and sat down under a
broom tree. And he prayed that he might die, and
said, "It is enough! Now, LORD, take my life, for I
am no better than my fathers!"

5Then as he lay and slept under a broom tree,
suddenly an angel[a] touched him, and said to him,
"Arise *and* eat." 6Then he looked, and there by his
head *was* a cake baked on coals, and a jar of wa-
ter. So he ate and drank, and lay down again.
7And the angel[a] of the LORD came back the second
time, and touched him, and said, "Arise *and* eat,

19:5 [a]Or *Angel* 19:7 [a]Or *Angel*

The Uptown Girl (1 Kin. 19:2, 3)

The marriage between Israel's king Ahab and Sidon's princess Jezebel was politically motivated. Unfortunately, the union had an ill effect on Israel's worship of Yahweh. Even today, the name "Jezebel" is associated with all that is evil.

Jezebel, it should be remembered, killed the prophets of Yahweh (1 Kin. 18:13). She was also the one who frightened Yahweh's prophet Elijah so much that he fled for safety (1 Kin. 19:2, 3). She also caused the man Naboth to be killed so her husband could possess Naboth's field (1 Kin. 21:8–13). Her evil deeds led Elijah to predict that Jezebel would be eaten by dogs after her death (1 Kin. 21:23; 2 Kin. 9:35–37). Since Jezebel was so evil, how could she have had so much power?

That her influence came from being the wife of Ahab, making her the queen, is true but not the whole story. She was also the daughter of Ethbaal, the king of Sidon (1 Kin. 16:31). During Ahab's time Sidon was one of the most powerful and certainly richest areas in and around Israel. The material culture of the Sidonians is one of the highest of those found in ancient Canaan. Their ceramic dishes are artistically beautiful, making the typical pots of the Israelites look clumsy and backwoodish.

As a princess from Sidon, Jezebel might have been the original "uptown" girl. She came from the richest and most advanced culture, as the daughter of a king, to Israel, a simple hill-country kingdom. Her aristocratic presence overwhelmed those around her; all eyes and hearts turned in her direction. They swooned in following her god Baal and deserted Yahweh, God of Israel. Not surprisingly, this original "uptown" girl also influenced her husband Ahab's worship of Baal (1 Kin. 16:31).

because the journey *is* too great for you." 8So he arose, and ate and drank; and he went in the strength of that food forty days and forty nights as far as Horeb, the mountain of God.

9And there he went into a cave, and spent the night in that place; and behold, the word of the LORD *came* to him, and He said to him, "What are you doing here, Elijah?"

10So he said, "I have been very zealous for the LORD God of hosts; for the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life."

God's Revelation to Elijah

11Then He said, "Go out, and stand on the mountain before the LORD." And behold, the LORD passed by, and a great and strong wind tore into the mountains and broke the rocks in pieces before the LORD, *but* the LORD *was* not in the wind; and after the wind an earthquake, *but* the LORD *was* not in the earthquake; 12and after the earthquake a fire, *but* the LORD *was* not in the fire; and after the fire a still small voice.

13So it was, when Elijah heard *it,* that he wrapped his face in his mantle and went out and stood in the entrance of the cave. Suddenly a voice *came* to him, and said, "What are you doing here, Elijah?"

14And he said, "I have been very zealous for the LORD God of hosts; because the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life."

15Then the LORD said to him: "Go, return on your way to the Wilderness of Damascus; and when you arrive, anoint Hazael *as* king over Syria. 16Also you shall anoint Jehu the son of Nimshi *as* king over Israel. And Elisha the son of Shaphat of Abel Meholah you shall anoint *as* prophet in your place. 17It shall be *that* whoever escapes the sword of Hazael, Jehu will kill; and whoever escapes the sword of Jehu, Elisha will kill. 18Yet I have reserved seven thousand in Israel, all whose knees have not bowed to Baal, and every mouth that has not kissed him."

Elisha Follows Elijah

19So he departed from there, and found Elisha the son of Shaphat, who *was* plowing *with* twelve yoke *of oxen* before him, and he was with the twelfth. Then Elijah passed by him and threw his mantle on him. 20And he left the oxen and ran after Elijah, and said, "Please let me kiss my father and my mother, and *then* I will follow you."

And he said to him, "Go back again, for what have I done to you?"

21So *Elisha* turned back from him, and took a yoke of oxen and slaughtered them and boiled their flesh, using the oxen's equipment, and gave it to the people, and they ate. Then he arose and followed Elijah, and became his servant.

TRANSITION

Ahab Wars with Damascus

Towards the end of Ahab's reign, one of Israel's primary threats was the state of Aram (or Syria), with its center in Damascus. In 853 B.C. Damascus led a coalition of Syro-Palestinian states (including Ahab and Israel) which was able to resist an advancing Assyrian army at the town of Qarqar. Ahab and Damascus were allies in that encounter with Assyria, but they became enemies soon afterward. The wars that Ahab fought against Aram-Damascus are recounted in 1 Kin. 20; 22.

The identity of King Ben-Hadad who led the Aramean (Syrian) forces against Israel (1 Kin. 20:1) is uncertain. Since the Arameans' main deity was Hadad, god of rain, several of Aram's kings were named "Ben-Hadad," meaning "son of Hadad." Some think that Ahab's opponent was the same Ben-Hadad who aided Judah's King Asa (1 Kin. 15:18), or possibly the King Hadad-ezer of Damascus who led the coalition at Qarqar. Others even suggest that the name "Ben-Hadad" reflects the Aramean king of 2 Kin. 13:24, 25. Thus the actual events surrounding Ahab's death in 853 B.C. remain unidentified.

• 1 Kings 20:1—22:40

1 Kings

Ahab Defeats the Syrians

20 :1 Now Ben-Hadad the king of Syria gathered all his forces together; thirty-two kings *were* with him, with horses and chariots. And he went up and besieged Samaria, and made war against it. 2Then he sent messengers into the city to Ahab king of Israel, and said to him, "Thus says Ben-Hadad: 3'Your silver and your gold *are* mine; your loveliest wives and children are mine.' "

4And the king of Israel answered and said, "My lord, O king, just as you say, I and all that I have *are* yours."

5Then the messengers came back and said, "Thus speaks Ben-Hadad, saying, 'Indeed I have sent to you, saying, "You shall deliver to me your silver and your gold, your wives and your children"; 6but I will send my servants to you tomorrow about this time, and they shall search your house and the houses of your servants. And it shall be, *that* whatever is pleasant in your eyes, they will put *it* in their hands and take *it.*' "

[7]So the king of Israel called all the elders of the land, and said, "Notice, please, and see how this *man* seeks trouble, for he sent to me for my wives, my children, my silver, and my gold; and I did not deny him."

[8]And all the elders and all the people said to him, "Do not listen or consent."

[9]Therefore he said to the messengers of Ben-Hadad, "Tell my lord the king, 'All that you sent for to your servant the first time I will do, but this thing I cannot do.' "

And the messengers departed and brought back word to him.

[10]Then Ben-Hadad sent to him and said, "The gods do so to me, and more also, if enough dust is left of Samaria for a handful for each of the people who follow me."

[11]So the king of Israel answered and said, "Tell *him,* 'Let not the one who puts on *his armor* boast like the one who takes *it off.*' "

[12]And it happened when *Ben-Hadad* heard this message, as he and the kings *were* drinking at the command post, that he said to his servants, "Get ready." And they got ready to attack the city.

[13]Suddenly a prophet approached Ahab king of Israel, saying, "Thus says the LORD: 'Have you seen all this great multitude? Behold, I will deliver it into your hand today, and you shall know that I *am* the LORD.' "

[14]So Ahab said, "By whom?"

And he said, "Thus says the LORD: 'By the young leaders of the provinces.' "

Then he said, "Who will set the battle in order?"

And he answered, "You."

[15]Then he mustered the young leaders of the provinces, and there were two hundred and thirty-two; and after them he mustered all the people, all the children of Israel—seven thousand.

[16]So they went out at noon. Meanwhile Ben-Hadad and the thirty-two kings helping him were getting drunk at the command post. [17]The young leaders of the provinces went out first. And Ben-Hadad sent out *a patrol,* and they told him, saying, "Men are coming out of Samaria!" [18]So he said, "If they have come out for peace, take them alive; and if they have come out for war, take them alive."

[19]Then these young leaders of the provinces went out of the city with the army which followed them. [20]And each one killed his man; so the Syrians fled, and Israel pursued them; and Ben-Hadad the king of Syria escaped on a horse with the cavalry. [21]Then the king of Israel went out and attacked the horses and chariots, and killed the Syrians with a great slaughter.

[22]And the prophet came to the king of Israel and said to him, "Go, strengthen yourself; take note, and see what you should do, for in the spring of the year the king of Syria will come up against you."

The Syrians Again Defeated

[23]Then the servants of the king of Syria said to him, "Their gods *are* gods of the hills. Therefore they were stronger than we; but if we fight against them in the plain, surely we will be stronger than they. [24]So do this thing: Dismiss the kings, each from his position, and put captains in their places; [25]and you shall muster an army like the army that you have lost, horse for horse and chariot for chariot. Then we will fight against them in the plain; surely we will be stronger than they."

And he listened to their voice and did so.

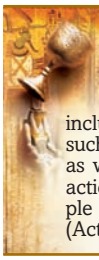
[26]So it was, in the spring of the year, that Ben-Hadad mustered the Syrians and went up to Aphek to fight against Israel. [27]And the children of Israel were mustered and given provisions, and they went against them. Now the children of Israel encamped before them like two little flocks of goats, while the Syrians filled the countryside.

[28]Then a man of God came and spoke to the king of Israel, and said, "Thus says the LORD: 'Because the Syrians have said, "The LORD *is* God of the hills, but He *is* not God of the valleys," therefore I will deliver all this great multitude into your hand, and you shall know that I *am* the LORD.' " [29]And they encamped opposite each other for seven days. So it was that on the seventh day the battle was joined; and the children of Israel killed one hundred thousand foot soldiers *of* the Syrians in one day. [30]But the rest fled to Aphek, into the city; then a wall fell on twenty-seven thousand of the men *who were* left.

And Ben-Hadad fled and went into the city, into an inner chamber.

Ahab's Treaty with Ben-Hadad

[31]Then his servants said to him, "Look now, we have heard that the kings of the house of Israel *are* merciful kings. Please, let us put sackcloth around our waists and ropes around our heads, and go out to the king of Israel; perhaps he will spare your life." [32]So they wore sackcloth around their waists and *put* ropes around their heads, and came to the king of Israel and said, "Your servant Ben-Hadad says, 'Please let me live.' "



Religion & Worship

The prophets occasionally performed "prophetic actions" of some sort, dramatizing an aspect of their message. Such actions might include "striking" (1 Kin. 20:35), symbolic items, such as Zedekiah's "horns of iron" (1 Kin. 22:11), as well as more elaborate activity like Ezekiel's actions (Ezek. 4; 5). There is at least one example of prophetic action in the New Testament (Acts 21:11).

And he said, "*Is* he still alive? He *is* my brother."

33Now the men were watching closely to see whether *any sign of mercy would come* from him; and they quickly grasped *at this word* and said, "Your brother Ben-Hadad."

So he said, "Go, bring him." Then Ben-Hadad came out to him; and he had him come up into the chariot.

34So *Ben-Hadad* said to him, "The cities which my father took from your father I will restore; and you may set up marketplaces for yourself in Damascus, as my father did in Samaria."

Then *Ahab said,* "I will send you away with this treaty." So he made a treaty with him and sent him away.

Ahab Condemned

35Now a certain man of the sons of the prophets said to his neighbor by the word of the LORD, "Strike me, please." And the man refused to strike him. 36Then he said to him, "Because you have not obeyed the voice of the LORD, surely, as soon as you depart from me, a lion shall kill you." And as soon as he left him, a lion found him and killed him.

37And he found another man, and said, "Strike me, please." So the man struck him, inflicting a wound. 38Then the prophet departed and waited for the king by the road, and disguised himself with a bandage over his eyes. 39Now as the king passed by, he cried out to the king and said, "Your servant went out into the midst of the battle; and there, a man came over and brought a man to me, and said, 'Guard this man; if by any means he is missing, your life shall be for his life, or else you shall pay a talent of silver.' 40While your servant was busy here and there, he was gone."

Then the king of Israel said to him, "So *shall* your judgment *be;* you yourself have decided *it.*"

41And he hastened to take the bandage away from his eyes; and the king of Israel recognized him as one of the prophets. 42Then he said to him, "Thus says the LORD: 'Because you have let slip out of *your* hand a man whom I appointed to utter destruction, therefore your life shall go for his life, and your people for his people.' "

43So the king of Israel went to his house sullen and displeased, and came to Samaria.

TIME CAPSULE 	874 to 867 B.C.
874–850	Osorkon II of Egypt completes extensive temple construction at Tanis
874	Ahab becomes king in Israel
872	Jehoshaphat serves as coregent with Asa in Judah
869	Jehoshaphat becomes sole king in Judah
867	Israel's King Ahab marries daughter Athaliah to Jehoram, the son of Judah's King Jehoshaphat

Naboth Is Murdered for His Vineyard

21 1And it came to pass after these things *that* Naboth the Jezreelite had a vineyard which *was* in Jezreel, next to the palace of Ahab king of Samaria. 2So Ahab spoke to Naboth, saying, "Give me your vineyard, that I may have it for a vegetable garden, because it *is* near, next to my house; and for it I will give you a vineyard better than it. *Or,* if it seems good to you, I will give you its worth in money."

3But Naboth said to Ahab, "The LORD forbid that I should give the inheritance of my fathers to you!"

4So Ahab went into his house sullen and displeased because of the word which Naboth the Jezreelite had spoken to him; for he had said, "I will not give you the inheritance of my fathers." And he lay down on his bed, and turned away his face, and would eat no food. 5But Jezebel his wife came to him, and said to him, "Why is your spirit so sullen that you eat no food?"

6He said to her, "Because I spoke to Naboth the Jezreelite, and said to him, 'Give me your vineyard for money; or else, if it pleases you, I will give you *another* vineyard for it.' And he answered, 'I will not give you my vineyard.' "

7Then Jezebel his wife said to him, "You now exercise authority over Israel! Arise, eat food, and let your heart be cheerful; I will give you the vineyard of Naboth the Jezreelite."

8And she wrote letters in Ahab's name, sealed *them* with his seal, and sent the letters to the elders and the nobles who *were* dwelling in the city with Naboth. 9She wrote in the letters, saying,

> Proclaim a fast, and seat Naboth with high honor among the people; 10and seat two men, scoundrels, before him to bear witness against him, saying, "You have blasphemed God and the king." *Then* take him out, and stone him, that he may die.

11So the men of his city, the elders and nobles who were inhabitants of his city, did as Jezebel had sent to them, as it *was* written in the letters which she had sent to them. 12They proclaimed a fast, and seated Naboth with high honor among the people. 13And two men, scoundrels, came in and sat before him; and the scoundrels witnessed against him, against Naboth, in the presence of

the people, saying, "Naboth has blasphemed God
and the king!" Then they took him outside the
city and stoned him with stones, so that he died.
14 Then they sent to Jezebel, saying, "Naboth has
been stoned and is dead."

15 And it came to pass, when Jezebel heard
that Naboth had been stoned and was dead, that
Jezebel said to Ahab, "Arise, take possession of
the vineyard of Naboth the Jezreelite, which he
refused to give you for money; for Naboth is not
alive, but dead." 16 So it was, when Ahab heard
that Naboth was dead, that Ahab got up and
went down to take possession of the vineyard of
Naboth the Jezreelite.

The LORD Condemns Ahab

17 Then the word of the LORD came to Elijah
the Tishbite, saying, 18 "Arise, go down to meet
Ahab king of Israel, who *lives* in Samaria. There
he is, in the vineyard of Naboth, where he has
gone down to take possession of it. 19 You shall
speak to him, saying, 'Thus says the LORD: "Have
you murdered and also taken possession?" ' And
you shall speak to him, saying, 'Thus says the
LORD: "In the place where dogs licked the blood of
Naboth, dogs shall lick your blood, even yours." ' "

20 So Ahab said to Elijah, "Have you found
me, O my enemy?"

And he answered, "I have found *you,* be-
cause you have sold yourself to do evil in the
sight of the LORD: 21 'Behold, I will bring calamity
on you. I will take away your posterity, and will
cut off from Ahab every male in Israel, both
bond and free. 22 I will make your house like the
house of Jeroboam the son of Nebat, and like the
house of Baasha the son of Ahijah, because of
the provocation with which you have provoked
Me to anger, and made Israel sin.' 23 And concern-
ing Jezebel the LORD also spoke, saying, 'The
dogs shall eat Jezebel by the wall[a] of Jezreel.'
24 The dogs shall eat whoever belongs to Ahab
and dies in the city, and the birds of the air shall
eat whoever dies in the field."

25 But there was no one like Ahab who sold
himself to do wickedness in the sight of the
LORD, because Jezebel his wife stirred him up.
26 And he behaved very abominably in following
idols, according to all *that* the Amorites had
done, whom the LORD had cast out before the
children of Israel.

27 So it was, when Ahab heard those words,
that he tore his clothes and put sackcloth on his
body, and fasted and lay in sackcloth, and went
about mourning.

28 And the word of the LORD came to Elijah
the Tishbite, saying, 29 "See how Ahab has hum-
bled himself before Me? Because he has humbled
himself before Me, I will not bring the calamity
in his days. In the days of his son I will bring the
calamity on his house."

Micaiah Warns Ahab

22 1 Now three years passed without war be-
tween Syria and Israel. 2 Then it came to
pass, in the third year, that Jehoshaphat the king
of Judah went down to *visit* the king of Israel.

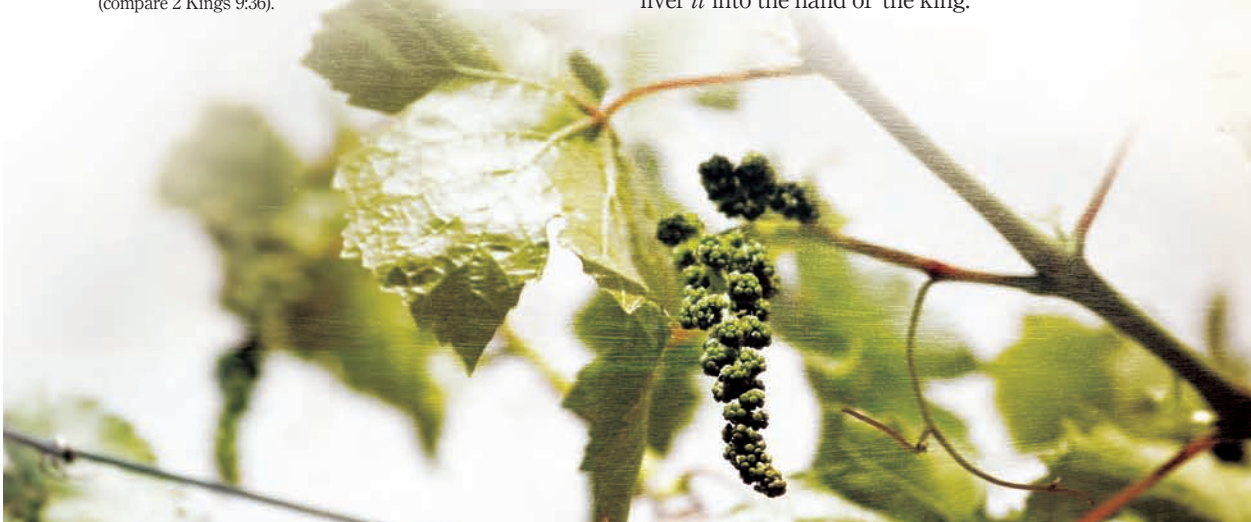
3 And the king of Israel said to his servants,
"Do you know that Ramoth in Gilead *is* ours, but
we hesitate to take it out of the hand of the king
of Syria?" 4 So he said to Jehoshaphat, "Will you
go with me to fight at Ramoth Gilead?"

Jehoshaphat said to the king of Israel, "I *am*
as you *are,* my people as your people, my horses
as your horses." 5 Also Jehoshaphat said to the
king of Israel, "Please inquire for the word of the
LORD today."

6 Then the king of Israel gathered the
prophets together, about four hundred men, and
said to them, "Shall I go against Ramoth Gilead
to fight, or shall I refrain?"

So they said, "Go up, for the Lord will de-
liver *it* into the hand of the king."

21:23 [a]Following Masoretic Text and Septuagint; some Hebrew manuscripts, Syriac, Targum, and Vulgate read *plot of ground* (compare 2 Kings 9:36).



7And Jehoshaphat said, "*Is there* not still a prophet of the LORD here, that we may inquire of Him?"[a]

8So the king of Israel said to Jehoshaphat, "*There is* still one man, Micaiah the son of Imlah, by whom we may inquire of the LORD; but I hate him, because he does not prophesy good concerning me, but evil."

And Jehoshaphat said, "Let not the king say such things!"

9Then the king of Israel called an officer and said, "Bring Micaiah the son of Imlah quickly!"

10The king of Israel and Jehoshaphat the king of Judah, having put on *their* robes, sat each on his throne, at a threshing floor at the entrance of the gate of Samaria; and all the prophets prophesied before them. 11Now Zedekiah the son of Chenaanah had made horns of iron for himself; and he said, "Thus says the LORD: 'With these you shall gore the Syrians until they are destroyed.' " 12And all the prophets prophesied so, saying, "Go up to Ramoth Gilead and prosper, for the LORD will deliver *it* into the king's hand."

13Then the messenger who had gone to call Micaiah spoke to him, saying, "Now listen, the words of the prophets with one accord encourage the king. Please, let your word be like the word of one of them, and speak encouragement."

14And Micaiah said, "*As* the LORD lives, whatever the LORD says to me, that I will speak."

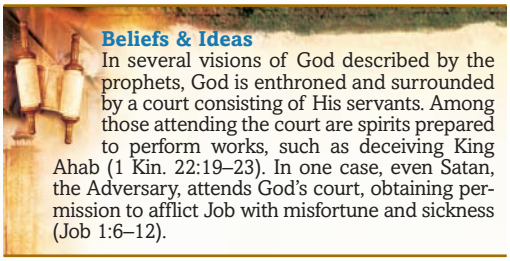
15Then he came to the king; and the king said to him, "Micaiah, shall we go to war against Ramoth Gilead, or shall we refrain?"

And he answered him, "Go and prosper, for the LORD will deliver *it* into the hand of the king!"

16So the king said to him, "How many times shall I make you swear that you tell me nothing but the truth in the name of the LORD?"

17Then he said, "I saw all Israel scattered on the mountains, as sheep that have no shepherd. And the LORD said, 'These have no master. Let each return to his house in peace.' "

18And the king of Israel said to Jehoshaphat, "Did I not tell you he would not prophesy good concerning me, but evil?"



Beliefs & Ideas

In several visions of God described by the prophets, God is enthroned and surrounded by a court consisting of His servants. Among those attending the court are spirits prepared to perform works, such as deceiving King Ahab (1 Kin. 22:19–23). In one case, even Satan, the Adversary, attends God's court, obtaining permission to afflict Job with misfortune and sickness (Job 1:6–12).

19Then *Micaiah* said, "Therefore hear the word of the LORD: I saw the LORD sitting on His throne, and all the host of heaven standing by, on His right hand and on His left. 20And the LORD said, 'Who will persuade Ahab to go up, that he may fall at Ramoth Gilead?' So one spoke in this manner, and another spoke in that manner. 21Then a spirit came forward and stood before the LORD, and said, 'I will persuade him.' 22The LORD said to him, 'In what way?' So he said, 'I will go out and be a lying spirit in the mouth of all his prophets.' And the LORD said, 'You shall persuade *him,* and also prevail. Go out and do so.' 23Therefore look! The LORD has put a lying spirit in the mouth of all these prophets of yours, and the LORD has declared disaster against you."

24Now Zedekiah the son of Chenaanah went near and struck Micaiah on the cheek, and said, "Which way did the spirit from the LORD go from me to speak to you?"

25And Micaiah said, "Indeed, you shall see on that day when you go into an inner chamber to hide!"

26So the king of Israel said, "Take Micaiah, and return him to Amon the governor of the city and to Joash the king's son; 27and say, 'Thus says the king: "Put this *fellow* in prison, and feed him with bread of affliction and water of affliction, until I come in peace." ' "

28But Micaiah said, "If you ever return in peace, the LORD has not spoken by me." And he said, "Take heed, all you people!"

Ahab Dies in Battle

29So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth Gilead. 30And the king of Israel said to Jehoshaphat, "I will disguise myself and go into battle; but you put on your robes." So the king of Israel disguised himself and went into battle.

31Now the king of Syria had commanded the thirty-two captains of his chariots, saying, "Fight with no one small or great, but only with the king of Israel." 32So it was, when the captains of the chariots saw Jehoshaphat, that they said, "Surely it *is* the king of Israel!" Therefore they turned aside to fight against him, and Jehoshaphat cried out. 33And it happened, when the captains of the chariots saw that it *was* not the king of Israel, that they turned back from pursuing him. 34Now a *certain* man drew a bow at random, and struck the king of Israel between the joints of his armor. So he said to the driver of his chariot, "Turn around and take me out of the battle, for I am wounded."

22:7 [a]Or *him*

The Ivory House (1 Kin. 22:39)

The city of Samaria holds two distinctions. First, it was the only city that the Israelites are specifically credited with building from the ground up (1 Kin. 16:24); all others they took from some other people. Samaria's second claim to fame is the amazingly large number of ivories that were found in the rubble of King Ahab's palace (1 Kin. 22:39).

The ivories have been found in destruction layers that had been Ahab's house, but exactly how they were used is not certain. Among the pieces found were a large number of plaques, suggesting that they were hung on walls. Some of these plaques were themselves decorated with gold, colored glass, and jewels. Other pieces of ivory were used as inlays for furniture, which recalls the "beds of ivory" mentioned by the prophet Amos (Amos 6:4).

The motifs of these ivory pieces included animals like lions and goats; foreign gods like the Egyptian gods Horus and Re; Hebrew letters; and winged creatures. No doubt such unusual and expensive decoration spread the fame of Ahab, who ruled from 874 to 853 B.C. Ivory houses also characterized the prosperity that the prophet Amos decried during the later reign of Jeroboam II (793–753 B.C.). The kings of Israel had a summer palace in Jezreel and a winter palace at Samaria, both being examples of luxury and extravagance (Amos 3:15).

35 The battle increased that day; and the king
was propped up in his chariot, facing the Syr-
ians, and died at evening. The blood ran out from
the wound onto the floor of the chariot. 36 Then,
as the sun was going down, a shout went
throughout the army, saying, "Every man to his
city, and every man to his own country!"
37 So the king died, and was brought to Sa-
maria. And they buried the king in Samaria.
38 Then *someone* washed the chariot at a pool in
Samaria, and the dogs licked up his blood while
the harlots bathed,[a] according to the word of the
LORD which He had spoken.
39 Now the rest of the acts of Ahab, and all
that he did, the ivory house which he built and
all the cities that he built, *are* they not written in
the book of the chronicles of the kings of Israel?
40 So Ahab rested with his fathers. Then Ahaziah
his son reigned in his place.

22:38 [a]Syriac and Targum read *they washed his armor.*
22:46 [a]Hebrew *qadesh,* that is, one practicing sodomy and prostitution in religious rituals 22:48 [a]Or *ships of Tarshish*

TRANSITION

The Alliance of Judah and Israel

In a summary of Jehoshaphat's reign (872–848 B.C.), the author of Kings comments that Jehoshaphat "made peace with the king of Israel" (1 Kin. 22:44). This alliance resulted in both a joint military campaign with Israel's Ahab and later a commercial enterprise with Ahab's son Ahaziah—neither of which was successful. The campaign against the Arameans at Ramoth Gilead was aborted after Ahab was killed (1 Kin. 22:35, 36), and the trading venture with Ahaziah ended in shipwreck (1 Kin. 22:48; 2 Chr. 20:35–37). After two such failures, Jehoshaphat was understandably reluctant to continue working with Israel (1 Kin. 22:49).

• **1 Kings 22:41–50**

1 Kings

Jehoshaphat Reigns in Judah

22 :41 Jehoshaphat the son of Asa had be-
come king over Judah in the fourth year of
Ahab king of Israel. 42 Jehoshaphat *was* thirty-five
years old when he became king, and he reigned
twenty-five years in Jerusalem. His mother's name
was Azubah the daughter of Shilhi. 43 And he
walked in all the ways of his father Asa. He did
not turn aside from them, doing *what was* right in
the eyes of the LORD. Nevertheless the high places
were not taken away, *for* the people offered sacri-
fices and burned incense on the high places. 44 Also
Jehoshaphat made peace with the king of Israel.
45 Now the rest of the acts of Jehoshaphat, the
might that he showed, and how he made war, *are*
they not written in the book of the chronicles of
the kings of Judah? 46 And the rest of the perverted
persons,[a] who remained in the days of his father
Asa, he banished from the land. 47 *There was* then
no king in Edom, only a deputy of the king.
48 Jehoshaphat made merchant ships[a] to go
to Ophir for gold; but they never sailed, for the
ships were wrecked at Ezion Geber. 49 Then
Ahaziah the son of Ahab said to Jehoshaphat,
"Let my servants go with your servants in the
ships." But Jehoshaphat would not.
50 And Jehoshaphat rested with his fathers,
and was buried with his fathers in the City of
David his father. Then Jehoram his son reigned
in his place.

TRANSITION

Priestly Account: Ahab and Jehoshaphat

The historian of Kings offered a short summary of Jehoshaphat's reign (1 Kin. 22:41–50), while covering Ahab's reign in the northern kingdom much more thoroughly.

The Chronicler reverses that emphasis, concentrating on Judah's king Jehoshaphat (872–848 B.C.), and mentioning Ahab only at the campaign against Ramoth Gilead (2 Chr. 18).

Chronicles relates the battle of Ramoth Gilead almost word for word from Kings, but adds comments that present Jehoshaphat in a good light. The feast hosted by Ahab (2 Chr. 18:2) is not mentioned in 1 Kin. 22:2; perhaps the Chronicler wanted to show that Ahab was primarily responsible for the military defeat. While Jehoshaphat is rebuked for his alliance with "the wicked," meaning Ahab, he is praised for his religious reforms (2 Chr. 19:1–3).

• **2 Chronicles 17:1—19:11**

2 Chronicles

Jehoshaphat Reigns in Judah

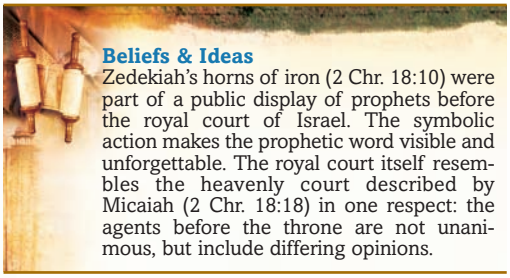
17 **:1** Then Jehoshaphat his son reigned in his place, and strengthened himself against Israel. 2And he placed troops in all the fortified cities of Judah, and set garrisons in the land of Judah and in the cities of Ephraim which Asa his father had taken. 3Now the LORD was with Jehoshaphat, because he walked in the former ways of his father David; he did not seek the Baals, 4but sought the God[a] of his father, and walked in His commandments and not according to the acts of Israel. 5Therefore the LORD established the kingdom in his hand; and all Judah gave presents to Jehoshaphat, and he had riches and honor in abundance. 6And his heart took delight in the ways of the LORD; moreover he removed the high places and wooden images from Judah.

7Also in the third year of his reign he sent his leaders, Ben-Hail, Obadiah, Zechariah, Nethanel, and Michaiah, to teach in the cities of Judah. 8And with them *he sent* Levites: Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tob-adonijah—the Levites; and with them Elishama and Jehoram, the priests. 9So they taught in Judah, and *had* the Book of the Law of the LORD with them; they went throughout all the cities of Judah and taught the people.

10And the fear of the LORD fell on all the kingdoms of the lands that *were* around Judah, so that they did not make war against Jehoshaphat. 11Also *some* of the Philistines brought Jehoshaphat presents and silver as tribute; and the Arabians brought him flocks, seven thousand seven hundred rams and seven thousand seven hundred male goats.

12So Jehoshaphat became increasingly powerful, and he built fortresses and storage cities in Judah. 13He had much property in the cities of Judah; and the men of war, mighty men of valor, *were* in Jerusalem.

14These *are* their numbers, according to their fathers' houses. Of Judah, the captains of thousands: Adnah the captain, and with him three hundred thousand mighty men of valor; 15and next to him *was* Jehohanan the captain, and with him two hundred and eighty thousand; 16and next to him *was* Amasiah the son of Zichri, who willingly offered himself to the LORD, and with him two hundred thousand mighty men of valor. 17Of Benjamin: Eliada a mighty man of valor, and with him two hundred thousand men armed with bow and shield; 18and next to him *was* Jehozabad, and with him one hundred and eighty thousand prepared for war. 19These served the king, besides those the king put in the fortified cities throughout all Judah.



Beliefs & Ideas

Zedekiah's horns of iron (2 Chr. 18:10) were part of a public display of prophets before the royal court of Israel. The symbolic action makes the prophetic word visible and unforgettable. The royal court itself resembles the heavenly court described by Micaiah (2 Chr. 18:18) in one respect: the agents before the throne are not unanimous, but include differing opinions.

Micaiah Warns Ahab

18 1Jehoshaphat had riches and honor in abundance; and by marriage he allied himself with Ahab. 2After some years he went down to *visit* Ahab in Samaria; and Ahab killed sheep and oxen in abundance for him and the people who were with him, and persuaded him to go up *with him* to Ramoth Gilead. 3So Ahab king of Israel said to Jehoshaphat king of Judah, "Will you go with me *against* Ramoth Gilead?"

And he answered him, "I *am* as you *are,* and my people as your people; *we will be* with you in the war."

4Also Jehoshaphat said to the king of Israel, "Please inquire for the word of the LORD today."

5Then the king of Israel gathered the prophets together, four hundred men, and said to them, "Shall we go to war against Ramoth Gilead, or shall I refrain?"

So they said, "Go up, for God will deliver it into the king's hand."

6But Jehoshaphat said, "*Is there* not still a prophet of the LORD here, that we may inquire of Him?"[a]

7So the king of Israel said to Jehoshaphat, "*There is* still one man by whom we may inquire of the LORD; but I hate him, because he never prophesies good concerning me, but always evil. He *is* Micaiah the son of Imla."

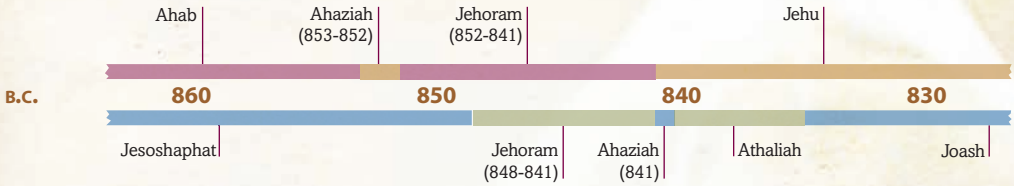
17:4 [a]Septuagint reads *LORD God.* 18:6 [a]Or *him*

BROTHERS, IN-LAWS, UNCLES, AND NEPHEWS

Israel (northern kingdom)

Ahaziah was the son of Ahab, brother of Israel's Jehoram, and uncle to Judah's Ahaziah. He continued the alliance with Jehoshaphat, building ships and conducting an unsuccessful joint trading venture (2 Chr. 20:35–37).

Jehoram (or Joram) was the son of Ahab, brother of Israel's Ahaziah, and uncle to Judah's Ahaziah. He allied himself with Jehoshaphat to fight Moab (2 Kin. 3:6). Later he allied with Judah's Ahaziah, his nephew, to fight Syria (2 Kin. 8:28, 29).



Judah (southern kingdom)

Jehoram (or Joram) was the son of Jehoshaphat and brother-in-law to Israel's Ahaziah and Jehoram. He married their sister Athaliah (2 Chr. 21:6).

Ahaziah was the son of Jehoram and the nephew of Israel's Ahaziah and Jehoram. He joined his uncle, Israel's Jehoram, in a campaign against Syria (2 Kin. 8:28).

And Jehoshaphat said, "Let not the king say such things!"

8 Then the king of Israel called one *of his* officers and said, "Bring Micaiah the son of Imla quickly!"

9 The king of Israel and Jehoshaphat king of Judah, clothed in *their* robes, sat each on his throne; and they sat at a threshing floor at the entrance of the gate of Samaria; and all the prophets prophesied before them. 10 Now Zedekiah the son of Chenaanah had made horns of iron for himself; and he said, "Thus says the LORD: 'With these you shall gore the Syrians until they are destroyed.' "

11 And all the prophets prophesied so, saying, "Go up to Ramoth Gilead and prosper, for the LORD will deliver *it* into the king's hand."

12 Then the messenger who had gone to call Micaiah spoke to him, saying, "Now listen, the words of the prophets with one accord encourage the king. Therefore please let your word be like *the word of* one of them, and speak encouragement."

13 And Micaiah said, "*As* the LORD lives, whatever my God says, that I will speak."

14 Then he came to the king; and the king said to him, "Micaiah, shall we go to war against Ramoth Gilead, or shall I refrain?"

And he said, "Go and prosper, and they shall be delivered into your hand!"

15 So the king said to him, "How many times shall I make you swear that you tell me nothing but the truth in the name of the LORD?"

16 Then he said, "I saw all Israel scattered on the mountains, as sheep that have no shepherd. And the LORD said, 'These have no master. Let each return to his house in peace.' "

17 And the king of Israel said to Jehoshaphat, "Did I not tell you he would not prophesy good concerning me, but evil?"

18 Then *Micaiah* said, "Therefore hear the word of the LORD: I saw the LORD sitting on His throne, and all the host of heaven standing on His right hand and His left. 19 And the LORD said, 'Who will persuade Ahab king of Israel to go up, that he may fall at Ramoth Gilead?' So one spoke in this manner, and another spoke in that manner. 20 Then a spirit came forward and stood before the LORD, and said, 'I will persuade him.' The LORD said to him, 'In what way?' 21 So he said, 'I will go out and be a lying spirit in the mouth of all his prophets.' And *the LORD* said, 'You shall persuade *him* and also prevail; go out and do so.' 22 Therefore look! The LORD has put a lying spirit in the mouth of these prophets of yours, and the LORD has declared disaster against you."

23 Then Zedekiah the son of Chenaanah went near and struck Micaiah on the cheek, and said, "Which way did the spirit from the LORD go from me to speak to you?"

24 And Micaiah said, "Indeed you shall see on that day when you go into an inner chamber to hide!"

Heaven Plans an Assassination (2 Chr. 18:18–22)

Ahab, king of Israel (874–853 B.C.), asked Jehoshaphat, king of Judah, to join him in an attack on Syria (2 Chr. 18:3). The two kings then consulted the professional court prophets, inquiring about the will of the deity in the matter. This was normal practice throughout the ancient Near East, especially during military campaigns, and kings kept staffs of professional prophets in their courts just for this purpose.

The 400 professional prophets who answered Ahab spoke with one voice (18:5). Prophets usually determined the will of the deity by means of set observations which were written down in manuals. This kept individual interpretation to a minimum. However, one prophet, Micaiah, spoke independently for Yahweh, claiming to have seen and heard the heavenly court procedure.

Usually the divine council was made up of gods. In Canaanite religion, El, the head of the pantheon, would be in charge of such a council, but the deities in attendance were the ones who debated the course of action. Once a plan was determined, these lesser deities were also the ones to carry out the action in the world. In Micaiah's vision Yahweh is the head of the council (18:18), and the members are called spirits. The spirit who devised the plan to lead the king of Israel into a battle where he would die was also the one assigned to carry out the plan (18:21).

Neo-Assyrian texts show that court prophets continued to be consulted by the Assyrian kings Esarhaddon (680–669 B.C.) and Ashurbanipal (668–627 B.C.). The prophets, who are called "proclaimers," reported oracles to the king from such Assyrian deities as Asshur, Ishtar, and Ninlil. The oracles themselves were preserved in the official royal annals.

25 Then the king of Israel said, "Take Micaiah, and return him to Amon the governor of the
city and to Joash the king's son; 26 and say, 'Thus
says the king: "Put this *fellow* in prison, and feed
him with bread of affliction and water of afflic-
tion, until I return in peace." ' "
27 But Micaiah said, "If you ever return in
peace, the LORD has not spoken by me." And he
said, "Take heed, all you people!"

Ahab Dies in Battle

28 So the king of Israel and Jehoshaphat the
king of Judah went up to Ramoth Gilead. 29 And
the king of Israel said to Jehoshaphat, "I will dis-
guise myself and go into battle; but you put on
your robes." So the king of Israel disguised him-
self, and they went into battle.
30 Now the king of Syria had commanded the
captains of the chariots who *were* with him, say-
ing, "Fight with no one small or great, but only
with the king of Israel."
31 So it was, when the captains of the chariots
saw Jehoshaphat, that they said, "It *is* the king of
Israel!" Therefore they surrounded him to attack;
but Jehoshaphat cried out, and the LORD helped
him, and God diverted them from him. 32 For so it
was, when the captains of the chariots saw that it
was not the king of Israel, that they turned back
from pursuing him. 33 Now a certain man drew a
bow at random, and struck the king of Israel be-
tween the joints of his armor. So he said to the
driver of his chariot, "Turn around and take me
out of the battle, for I am wounded." 34 The battle
increased that day, and the king of Israel propped
himself up in *his* chariot facing the Syrians until
evening; and about the time of sunset he died.

19 1 Then Jehoshaphat the king of Judah re-
turned safely to his house in Jerusalem.
2 And Jehu the son of Hanani the seer went out to
meet him, and said to King Jehoshaphat, "Should
you help the wicked and love those who hate the
LORD? Therefore the wrath of the LORD *is* upon
you. 3 Nevertheless good things are found in you,
in that you have removed the wooden images
from the land, and have prepared your heart to
seek God."

The Reforms of Jehoshaphat

4 So Jehoshaphat dwelt at Jerusalem; and he
went out again among the people from Beersheba
to the mountains of Ephraim, and brought them
back to the LORD God of their fathers. 5 Then he
set judges in the land throughout all the fortified
cities of Judah, city by city, 6 and said to the
judges, "Take heed to what you are doing, for you
do not judge for man but for the LORD, who *is*
with you in the judgment. 7 Now therefore, let the
fear of the LORD be upon you; take care and do *it,*
for *there is* no iniquity with the LORD our God, no
partiality, nor taking of bribes."
8 Moreover in Jerusalem, for the judgment of
the LORD and for controversies, Jehoshaphat ap-
pointed some of the Levites and priests, and
some of the chief fathers of Israel, when they re-
turned to Jerusalem.[a] 9 And he commanded them,
saying, "Thus you shall act in the fear of the
LORD, faithfully and with a loyal heart: 10 What-
ever case comes to you from your brethren who
dwell in their cities, whether of bloodshed or of-
fenses against law or commandment, against
statutes or ordinances, you shall warn them, lest
they trespass against the LORD and wrath come
upon you and your brethren. Do this, and you will
not be guilty. 11 And take notice: Amariah the
chief priest *is* over you in all matters of the LORD;

19:8 [a]Septuagint and Vulgate read *for the inhabitants of Jerusalem.*

and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters; also the Levites *will be* officials before you. Behave courageously, and the LORD will be with the good."

TRANSITION

Holy War Against the Transjordan Coalition

Elijah, in many ways the hero of the Book of 1 Kings, appears only once in Chronicles (2 Chr. 21:12). This is partly because Elijah prophesied in the northern kingdom, whereas the Chronicler writes mostly about Judah. Another reason, though, is that the Chronicler simply is not as interested in prophets—even Elijah—as he is in priests and the temple. For instance, Jehoshaphat's battle against a coalition of Transjordanian forces, including Moab, Ammon, and Edom, is not recorded in Kings. The account in Chronicles relates a royal speech in the temple court (2 Chr. 20:5, 14–17), and describes the battle as fought not by warriors but by, of all people, the temple musicians (20:21–23, 27–29).

• **2 Chronicles 20:1–37**

2 Chronicles

Ammon, Moab, and Mount Seir Defeated

20 :1 It happened after this *that* the people of Moab with the people of Ammon, and *others* with them besides the Ammonites,[a] came to battle against Jehoshaphat. 2Then some came and told Jehoshaphat, saying, "A great multitude is coming against you from beyond the sea, from Syria;[a] and they are in Hazazon Tamar" (which *is* En Gedi). 3And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah. 4So Judah gathered together to ask *help* from the LORD; and from all the cities of Judah they came to seek the LORD.

5Then Jehoshaphat stood in the assembly of Judah and Jerusalem, in the house of the LORD, before the new court, 6and said: "O LORD God of our fathers, *are* You not God in heaven, and do You *not* rule over all the kingdoms of the nations, and in Your hand *is there not* power and might, so that no one is able to withstand You? 7*Are* You not our God, *who* drove out the inhabitants of this land before Your people Israel, and gave it to the descendants of Abraham Your friend forever? 8And they dwell in it, and have built You a sanctuary in it for Your name, saying, 9'If disaster comes upon us—sword, judgment, pestilence, or famine—we will stand before this temple and in Your presence (for Your name *is* in this temple), and cry out to You in our affliction, and You will hear and save.' 10And now, here are the people of Ammon, Moab, and Mount Seir—whom You would not let Israel invade when they came out of the land of Egypt, but they turned from them and did not destroy them— 11here they are, rewarding us by coming to throw us out of Your possession which You have given us to inherit. 12O our God, will You not judge them? For we have no power against this great multitude that is coming against us; nor do we know what to do, but our eyes *are* upon You."

13Now all Judah, with their little ones, their wives, and their children, stood before the LORD.

14Then the Spirit of the LORD came upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, in the midst of the assembly. 15And he said, "Listen, all you of Judah and you inhabitants of Jerusalem, and you, King Jehoshaphat! Thus says the LORD to you: 'Do not be afraid nor dismayed because of this great multitude, for the battle *is* not yours, but God's. 16Tomorrow go down against them. They will surely come up by the Ascent of Ziz, and you will find them at the end of the brook before the Wilderness of Jeruel. 17You will not *need* to fight in this *battle.* Position yourselves, stand still and see the salvation of the LORD, who is with you, O Judah and Jerusalem!' Do not fear or be dismayed; tomorrow go out against them, for the LORD *is* with you."

18And Jehoshaphat bowed his head with *his* face to the ground, and all Judah and the inhabitants of Jerusalem bowed before the LORD, worshiping the LORD. 19Then the Levites of the children of the Kohathites and of the children of the Korahites stood up to praise the LORD God of Israel with voices loud and high.

20So they rose early in the morning and went out into the Wilderness of Tekoa; and as they went out, Jehoshaphat stood and said, "Hear me, O Judah and you inhabitants of Jerusalem: Believe in

TIME CAPSULE	858 to 853 B.C.
858–824	Shalmaneser III of Assyria campaigns against Urartu and Damascus
858	Assyrian Empire reaches to the Mediterranean
856	Shalmaneser captures many cities of Urartu
853–845	Urhilina, king of Hamath, is part of coalition that stops Assyrian advances to the west
853	Anti-Assyrian coalition fights against Assyria's Shalmaneser at the battle of Qarqar

20:1 [a]Following Masoretic Text and Vulgate; Septuagint reads *Meunites* (compare 26:7). 20:2 [a]Following Masoretic Text, Septuagint, and Vulgate; some Hebrew manuscripts and Old Latin read *Edom.*

Seir Is Edom (2 Chr. 20:23)

Seir was a geographic region within the territory of the Edomites (Gen. 36:21). The central and southern highlands of Transjordan were, in biblical times, divided among three peoples, the Ammonites, Moabites, and Edomites, with the Edomites living in the southern-most region.

The association between Edom and Seir was so close that, at times, the name of Seir was used as an alternative name for Edom (Num. 24:18). Sometimes Seir is referred to as Mount Seir, suggesting that its territory was mountainous.

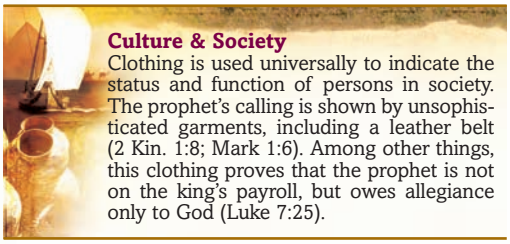
Exactly where this region is located is unknown. The name "Seir" means "hairy," which provides no geographical clues. On the other hand, "Edom" means "red," which has caused some scholars to speculate that Edom itself was in the area of the reddish sandstone mountains around Petra, with Seir being one of those mountains. This location is unlikely, however, since Seir seems to be connected with a major passageway up to the Transjordanian plateau (Josh. 12:7).

The Chronicler apparently uses "Mount Seir" to represent Edom (2 Chr. 20:23). The Ammonites and Moabites joined forces to destroy the Edomites, before turning on each other.

the LORD your God, and you shall be established;
believe His prophets, and you shall prosper." 21And
when he had consulted with the people, he ap-
pointed those who should sing to the LORD, and
who should praise the beauty of holiness, as they
went out before the army and were saying:

"Praise the LORD,
For His mercy *endures* forever."[a]

22Now when they began to sing and to
praise, the LORD set ambushes against the people
of Ammon, Moab, and Mount Seir, who had
come against Judah; and they were defeated.
23For the people of Ammon and Moab stood up
against the inhabitants of Mount Seir to utterly
kill and destroy *them.* And when they had made
an end of the inhabitants of Seir, they helped to
destroy one another.
24So when Judah came to a place overlooking
the wilderness, they looked toward the multi-
tude; and there *were* their dead bodies, fallen on
the earth. No one had escaped.
25When Jehoshaphat and his people came to
take away their spoil, they found among them an
abundance of valuables on the dead bodies,[a] and
precious jewelry, which they stripped off for
themselves, more than they could carry away;
and they were three days gathering the spoil be-
cause there was so much. 26And on the fourth
day they assembled in the Valley of Berachah,
for there they blessed the LORD; therefore the
name of that place was called The Valley of Be-
rachah[a] until this day. 27Then they returned,
every man of Judah and Jerusalem, with Je-
hoshaphat in front of them, to go back to Jerusa-
lem with joy, for the LORD had made them rejoice
over their enemies. 28So they came to Jerusalem,
with stringed instruments and harps and trum-
pets, to the house of the LORD. 29And the fear of
God was on all the kingdoms of *those* countries
when they heard that the LORD had fought
against the enemies of Israel. 30Then the realm of
Jehoshaphat was quiet, for his God gave him rest
all around.



Culture & Society
Clothing is used universally to indicate the status and function of persons in society. The prophet's calling is shown by unsophisticated garments, including a leather belt (2 Kin. 1:8; Mark 1:6). Among other things, this clothing proves that the prophet is not on the king's payroll, but owes allegiance only to God (Luke 7:25).

The End of Jehoshaphat's Reign

31So Jehoshaphat was king over Judah. *He*
was thirty-five years old when he became king,
and he reigned twenty-five years in Jerusalem.
His mother's name *was* Azubah the daughter of
Shilhi. 32And he walked in the way of his father
Asa, and did not turn aside from it, doing *what*
was right in the sight of the LORD. 33Nevertheless
the high places were not taken away, for as yet
the people had not directed their hearts to the
God of their fathers.
34Now the rest of the acts of Jehoshaphat,
first and last, indeed they *are* written in the book
of Jehu the son of Hanani, which *is* mentioned in
the book of the kings of Israel.
35After this Jehoshaphat king of Judah allied
himself with Ahaziah king of Israel, who acted
very wickedly. 36And he allied himself with him
to make ships to go to Tarshish, and they made
the ships in Ezion Geber. 37But Eliezer the son of
Dodavah of Mareshah prophesied against Je-
hoshaphat, saying, "Because you have allied
yourself with Ahaziah, the LORD has destroyed
your works." Then the ships were wrecked, so
that they were not able to go to Tarshish.

20:21 [a]Compare Psalm 106:1 20:25 [a]A few Hebrew manuscripts, Old Latin, and Vulgate read *garments;* Septuagint reads *armor.* 20:26 [a]Literally *Blessing*

TRANSITION

Prophetic Account: Fall of Omri's Dynasty

The Omride dynasty lasted almost 50 years through the reigns of four Israelite kings. Omri and his son Ahab were followed on the throne by Ahaziah (853–852 B.C.) and Jehoram (or Joram; 852–841 B.C.). Both Ahaziah and Jehoram were sons of Ahab; since Ahaziah was childless, he was succeeded as king by his brother (2 Kin. 1:17).

The historian of Kings introduces Ahaziah's reign in 1 Kin. 22:51–53 with criticism of the king's religious policies. Ahaziah was guilty of perpetuating both the Canaanite fertility religion of his parents, Ahab and Jezebel, and the idolatrous calf worship of Jeroboam. The story of Ahaziah's involvement with Canaanite religion continues in the Book of 2 Kings, recounting the king's encounter with the prophet Elijah (2 Kin. 1).

- **1 Kings 22:51–53**
- **2 Kings 1:1–18**

1 Kings 22:51–53

Ahaziah Reigns in Israel

22 **:51** Ahaziah the son of Ahab became king over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel. 52He did evil in the sight of the LORD, and walked in the way of his father and in the way of his mother and in the way of Jeroboam the son of Nebat, who had made Israel sin; 53for he served Baal and worshiped him, and provoked the LORD God of Israel to anger, according to all that his father had done.

2 Kings 1:1–18

God Judges Ahaziah

1 **:1** Moab rebelled against Israel after the death of Ahab.

2Now Ahaziah fell through the lattice of his upper room in Samaria, and was injured; so he sent messengers and said to them, "Go, inquire of Baal-Zebub, the god of Ekron, whether I shall recover from this injury." 3But the angel[a] of the LORD said to Elijah the Tishbite, "Arise, go up to meet the messengers of the king of Samaria, and say to them, '*Is it* because *there is* no God in Israel *that* you are going to inquire of Baal-Zebub, the god of Ekron?' 4Now therefore, thus says the LORD: 'You shall not come down from the bed to which you have gone up, but you shall surely die.' " So Elijah departed.

5And when the messengers returned to him, he said to them, "Why have you come back?"

6So they said to him, "A man came up to meet us, and said to us, 'Go, return to the king who sent you, and say to him, "Thus says the LORD: '*Is it* because *there is* no God in Israel *that* you are sending to inquire of Baal-Zebub, the god of Ekron? Therefore you shall not come down from the bed to which you have gone up, but you shall surely die.' " ' "

7Then he said to them, "What kind of man *was it* who came up to meet you and told you these words?"

8So they answered him, "A hairy man wearing a leather belt around his waist."

And he said, "It *is* Elijah the Tishbite."

9Then the king sent to him a captain of fifty with his fifty men. So he went up to him; and there he was, sitting on the top of a hill. And he spoke to him: "Man of God, the king has said, 'Come down!' "

10So Elijah answered and said to the captain of fifty, "If I *am* a man of God, then let fire come down from heaven and consume you and your fifty men." And fire came down from heaven and consumed him and his fifty. 11Then he sent to him another captain of fifty with his fifty men.

And he answered and said to him: "Man of God, thus has the king said, 'Come down quickly!' "

12So Elijah answered and said to them, "If I *am* a man of God, let fire come down from heaven and consume you and your fifty men." And the fire of God came down from heaven and consumed him and his fifty.

13Again, he sent a third captain of fifty with his fifty men. And the third captain of fifty went up, and came and fell on his knees before Elijah, and pleaded with him, and said to him: "Man of God, please let my life and the life of these fifty servants of yours be precious in your sight. 14Look, fire has come down from heaven and burned up the first two captains of fifties with their fifties. But let my life now be precious in your sight."

15And the angel[a] of the LORD said to Elijah, "Go down with him; do not be afraid of him." So he arose and went down with him to the king. 16Then he said to him, "Thus says the LORD: 'Because you have sent messengers to inquire of Baal-Zebub, the god of Ekron, *is it* because *there is* no God in Israel to inquire of His word? Therefore you shall not come down from the bed to which you have gone up, but you shall surely die.' "

17So *Ahaziah* died according to the word of the LORD which Elijah had spoken. Because he had no son, Jehoram[a] became king in his place, in the second year of Jehoram the son of Jehoshaphat, king of Judah.

18Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Israel?

1:3 [a]Or *Angel* 1:15 [a]Or *Angel* 1:17 [a]The son of Ahab king of Israel (compare 3:1)

The Lord of the Flies (2 Kin. 1:2–16)

Baal-Zebub, a Philistine deity at Ekron, is unknown outside of 2 Kin. 1:2–16. The deity is often confused with Beelzebub (or Beelzebul) mentioned in the New Testament (Matt. 12:24). The name "Baal-Zebub" means "lord of the flies," and a deity by this name likely was worshiped in the Philistine city of Ekron.

Ahaziah, due to an accidental injury (2 Kin. 1:2), did not rule long as king of Israel (853–852 B.C.). Having been wounded, he sent messengers to the deity Baal-Zebub, seeking information about his chances of recovery. One method by which professional prophets determined the will of the gods was to watch the ways in which flies swarmed. So probably Baal-Zebub was a god from whom knowledge of future events was sought by means of the flight of insects. Ahaziah sought divine knowledge from Ekron, just as people from all over the ancient world visited the Greek shrine at Delphi to inquire of the oracle there.

Elijah, the prophet of Yahweh, stopped the messengers (and a few armies) from consulting Baal-Zebub and then confronted Ahaziah with his lack of faithfulness. This was a demonstration that Yahweh is all Israel needs; there is no need for foreign gods (1:6). That the king did not trust the God of Israel enough to inquire of Him was enough to cause the king to die. The ancients believed that rulers were given their kingdoms by their patron gods. When a king abandoned his patron god, he risked being abandoned by the god.

TRANSITION

Elisha in Israel

Elijah's role in 1 Kings is assumed in 2 Kings by his disciple and successor Elisha. The two prophets are presented quite differently, however. Elijah is always a messenger, pronouncing God's words, whereas Elisha speaks briefly or not at all. Instead, Elisha performs miracles, and his ministry is marked more with actions than words.

The Elisha narratives are often indifferent to political powers. For instance, the story in 2 Kin. 6:8–23 speaks of the kings of Israel and Syria but never bothers to identify which ones. Elisha himself was very involved in politics, however. Indeed, he personally inaugurated two new royal dynasties: that of Hazael, king of Syria (2 Kin. 8:7–15), and that of Jehu, king of Israel (2 Kin. 9:1–13).

The last king of the Omride dynasty, Jehoram, also called Joram (852–841 B.C.), came to the throne during the period of Elisha's ministry (2 Kin. 1:17; 3:1). Jehoram removed a cultic pillar of Baal that was set up by his father, Ahab (3:2). However, he did not rid Israel of Baal worship; the temple of Baal continued to stand through Jehoram's reign until destroyed by Jehu (2 Kin. 10:25–28).

• **2 Kings 2:1—8:15**

2 Kings

Elijah Ascends to Heaven

2 :1 And it came to pass, when the LORD was about to take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.
2 Then Elijah said to Elisha, "Stay here, please, for the LORD has sent me on to Bethel."

But Elisha said, "*As* the LORD lives, and *as* your soul lives, I will not leave you!" So they went down to Bethel.

3 Now the sons of the prophets who *were* at Bethel came out to Elisha, and said to him, "Do you know that the LORD will take away your master from over you today?"

And he said, "Yes, I know; keep silent!"

4 Then Elijah said to him, "Elisha, stay here, please, for the LORD has sent me on to Jericho."

But he said, "*As* the LORD lives, and *as* your soul lives, I will not leave you!" So they came to Jericho.

5 Now the sons of the prophets who *were* at Jericho came to Elisha and said to him, "Do you know that the LORD will take away your master from over you today?"

So he answered, "Yes, I know; keep silent!"

6 Then Elijah said to him, "Stay here, please, for the LORD has sent me on to the Jordan."

But he said, "*As* the LORD lives, and *as* your soul lives, I will not leave you!" So the two of them went on. 7 And fifty men of the sons of the prophets went and stood facing *them* at a distance, while the two of them stood by the Jordan.
8 Now Elijah took his mantle, rolled *it* up, and struck the water; and it was divided this way and that, so that the two of them crossed over on dry ground.

9 And so it was, when they had crossed over, that Elijah said to Elisha, "Ask! What may I do for you, before I am taken away from you?"

Elisha said, "Please let a double portion of your spirit be upon me."

10 So he said, "You have asked a hard thing. *Nevertheless,* if you see me *when I am* taken from you, it shall be so for you; but if not, it shall not be *so.*" 11 Then it happened, as they continued on and talked, that suddenly a chariot of fire *appeared* with horses of fire, and separated the two of them; and Elijah went up by a whirlwind into heaven.

12 And Elisha saw *it,* and he cried out, "My father, my father, the chariot of Israel and its horsemen!" So he saw him no more. And he took hold of his own clothes and tore them into two pieces. 13 He also took up the mantle of Elijah that had fallen from him, and went back and stood by the bank of the Jordan. 14 Then he took

Life from a Spring (2 Kin. 2:19–22)

The men of Jericho approached the prophet Elisha concerning their city's spring, remarking "the water is bad" (2 Kin. 2:19). The spring referred to in this story is today commonly known as "Elisha's spring." It lies across the modern road from the ancient ruin of Jericho, called by archaeologists Tell es-Sultan. The more formal name of the spring is thus En es-Sultan (*En* being the Arabic word for spring).

This spring is vitally important to the region, partly because Jericho has the lowest elevation of any city on earth (about 840 feet below sea level). Such a low elevation, combined with the naturally arid climate of Israel, makes the area very hot in summer and pleasantly warm in winter. Its geographical location on the east side of the Judean hills and wilderness means that what moisture is blown in from the Mediterranean Sea is emptied well before it reaches the Jordan valley.

Settlers in the Jericho area were attracted by this spring, which still gushes forth at about 1,000 gallons of water per minute. It waters the Jericho region by an ingenious and complex system of gravity-flow irrigation channels. En es-Sultan thus provides a year-round source of water that has been used for agriculture for thousands of years. Archaeological evidence suggests that Jericho is the oldest city in the world, thanks to En es-Sultan.

If the waters of En es-Sultan were to go bad or stop, all ancient settlement in this area would have ceased, since the spring was the major source of water. One can then understand the desperation of the city elders who pled with Elisha for help. With the waters of En es-Sultan turning bad, the very existence of Jericho was at stake. Elisha "healed" the waters (2 Kin. 2:21), and the city was saved.

the mantle of Elijah that had fallen from him,
and struck the water, and said, "Where *is* the
LORD God of Elijah?" And when he also had
struck the water, it was divided this way and
that; and Elisha crossed over.

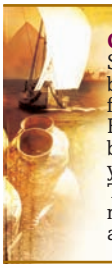
15 Now when the sons of the prophets who
were from Jericho saw him, they said, "The spirit
of Elijah rests on Elisha." And they came to
meet him, and bowed to the ground before him.
16 Then they said to him, "Look now, there are
fifty strong men with your servants. Please let
them go and search for your master, lest perhaps
the Spirit of the LORD has taken him up and cast
him upon some mountain or into some valley."
And he said, "You shall not send anyone."
17 But when they urged him till he was
ashamed, he said, "Send *them!*" Therefore they
sent fifty men, and they searched for three days
but did not find him. 18 And when they came back
to him, for he had stayed in Jericho, he said to
them, "Did I not say to you, 'Do not go'?"

Elisha Performs Miracles

19 Then the men of the city said to Elisha,
"Please notice, the situation of this city *is* pleasant, as my lord sees; but the water *is* bad, and the
ground barren."
20 And he said, "Bring me a new bowl, and
put salt in it." So they brought *it* to him. 21 Then
he went out to the source of the water, and cast
in the salt there, and said, "Thus says the LORD: 'I
have healed this water; from it there shall be no
more death or barrenness.' " 22 So the water remains healed to this day, according to the word
of Elisha which he spoke.
23 Then he went up from there to Bethel; and
as he was going up the road, some youths came
from the city and mocked him, and said to him,
"Go up, you baldhead! Go up, you baldhead!"
24 So he turned around and looked at them,
and pronounced a curse on them in the name of
the LORD. And two female bears came out of the
woods and mauled forty-two of the youths.
25 Then he went from there to Mount Carmel,
and from there he returned to Samaria.

Moab Rebels Against Israel

3 1 Now Jehoram the son of Ahab became king
over Israel at Samaria in the eighteenth year
of Jehoshaphat king of Judah, and reigned
twelve years. 2 And he did evil in the sight of the
LORD, but not like his father and mother; for he
put away the *sacred* pillar of Baal that his father
had made. 3 Nevertheless he persisted in the sins
of Jeroboam the son of Nebat, who had made Israel sin; he did not depart from them.
4 Now Mesha king of Moab was a sheep-
breeder, and he regularly paid the king of Israel
one hundred thousand lambs and the wool of
one hundred thousand rams. 5 But it happened,
when Ahab died, that the king of Moab rebelled
against the king of Israel.
6 So King Jehoram went out of Samaria at
that time and mustered all Israel. 7 Then he went
and sent to Jehoshaphat king of Judah, saying,
"The king of Moab has rebelled against me. Will
you go with me to fight against Moab?"



Culture & Society
Society's convictions about what sort of behavior is appropriate for persons of different ages varies for good and bad reasons. Frequently, the age at which young men became warriors in ancient societies was younger than in modern Western armies. The "youths" of 2 Kin. 2:23, like the "young man" of Gen. 4:23, could have been armed and dangerous.

And he said, "I will go up; I *am* as you *are,* my
people as your people, my horses as your horses."
8Then he said, "Which way shall we go up?"
And he answered, "By way of the Wilder-
ness of Edom."
9So the king of Israel went with the king of
Judah and the king of Edom, and they marched
on that roundabout route seven days; and there
was no water for the army, nor for the animals
that followed them. 10And the king of Israel said,
"Alas! For the LORD has called these three kings
together to deliver them into the hand of Moab."
11But Jehoshaphat said, "*Is there* no prophet
of the LORD here, that we may inquire of the
LORD by him?"
So one of the servants of the king of Israel
answered and said, "Elisha the son of Shaphat *is*
here, who poured water on the hands of Elijah."
12And Jehoshaphat said, "The word of the
LORD is with him." So the king of Israel and Je-
hoshaphat and the king of Edom went down to
him.
13Then Elisha said to the king of Israel,
"What have I to do with you? Go to the prophets
of your father and the prophets of your mother."
But the king of Israel said to him, "No, for
the LORD has called these three kings *together* to
deliver them into the hand of Moab."
14And Elisha said, "*As* the LORD of hosts
lives, before whom I stand, surely were it not that
I regard the presence of Jehoshaphat king of Ju-
dah, I would not look at you, nor see you. 15But
now bring me a musician."
Then it happened, when the musician
played, that the hand of the LORD came upon
him. 16And he said, "Thus says the LORD: 'Make
this valley full of ditches.' 17For thus says the
LORD: 'You shall not see wind, nor shall you see
rain; yet that valley shall be filled with water, so
that you, your cattle, and your animals may
drink.' 18And this is a simple matter in the sight
of the LORD; He will also deliver the Moabites
into your hand. 19Also you shall attack every for-
tified city and every choice city, and shall cut
down every good tree, and stop up every spring
of water, and ruin every good piece of land with
stones."
20Now it happened in the morning, when the
grain offering was offered, that suddenly water
came by way of Edom, and the land was filled
with water.
21And when all the Moabites heard that the
kings had come up to fight against them, all who
were able to bear arms and older were gathered;
and they stood at the border. 22Then they rose up
early in the morning, and the sun was shining on
the water; and the Moabites saw the water on the
other side *as* red as blood. 23And they said, "This
is blood; the kings have surely struck swords
and have killed one another; now therefore,
Moab, to the spoil!"
24So when they came to the camp of Israel,
Israel rose up and attacked the Moabites, so that
they fled before them; and they entered *their*
land, killing the Moabites. 25Then they destroyed
the cities, and each man threw a stone on every
good piece of land and filled it; and they stopped
up all the springs of water and cut down all the
good trees. But they left the stones of Kir Ha-
raseth *intact.* However the slingers surrounded
and attacked it.
26And when the king of Moab saw that the
battle was too fierce for him, he took with him
seven hundred men who drew swords, to break
through to the king of Edom, but they could not.
27Then he took his eldest son who would have
reigned in his place, and offered him *as* a burnt
offering upon the wall; and there was great indig-
nation against Israel. So they departed from him
and returned to *their own* land.

Elisha and the Widow's Oil

4 1A certain woman of the wives of the sons of
the prophets cried out to Elisha, saying, "Your
servant my husband is dead, and you know that
your servant feared the LORD. And the creditor is
coming to take my two sons to be his slaves."

A Human Sacrifice for a Hopeless War (2 Kin. 3:21–27)

When Mesha, king of Moab, waged a war of liberation against Israelite overlordship, he found himself fighting three armies: the Israelites and their allies Judah and Edom. The author of Kings uses a series of statements in 2 Kin. 3:21–27 to convey the increasingly hopeless situation of the Moabite forces.

The military undertaking was over before it began. The Moabites mistook the red reflection of the sunrise in the river to be blood from the three armies. Moab moved upon the Israelite encampment as scavengers rather than as military personnel and were themselves taken by surprise and routed (vv. 21–24).

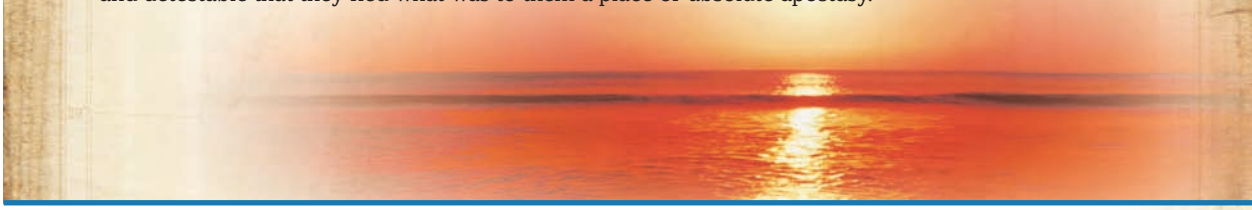
Israel's army devastated the entire land of Moab, forcing the Moabite survivors to retreat into Kir Haraseth, their only city left standing. In a last military tactic, a Moabite force of 700 hand-to-hand combat soldiers were led out of the walled city to confront the Edomite army. It was a futile effort (vv. 25, 26).

All military strategy having failed, the King of Moab sacrificed his heir-apparent on the city wall in view of the attacking coalition (v. 27). The amazing result of this maneuver was "great indignation against Israel," and the attacking armies departed to their homes, leaving the Moabite army victorious on the field of battle. In the face of overwhelming odds, the King of Moab had won the war.

This passage may not seem so weird when compared to an incantation text from Ugarit, a Mediterranean Sea coastal city destroyed in the 12th century B.C. The text explains what needed to be done if the city was besieged and the battle was hopeless. Baal, the patron deity of Ugarit, is addressed, and a horse and a human son are sacrificed to the deity along with a libation poured out in the deity's honor. Upon hearing the shout of the city's people, Baal would respond by "throwing" the besiegers away from the city gates and saving the day.

Certainly this was a ritual to be used only when it was clear to the defenders that the war was lost. It effectively removed Moab's next generation of political rule, the king's firstborn son. Sacrificing the child to Chemosh, Moab's deity, demonstrated how serious the sacrificers were.

The result was exactly what Mesha's religious tradition told him would happen: the supposedly victorious armies fled. Their flight may have been influenced by the absolute condemnation of human sacrifice in the divine law of Judah and Israel (Ex. 34:20; Deut. 18:10). Child sacrifice was so appalling and detestable that they fled what was to them a place of absolute apostasy.



2 So Elisha said to her, "What shall I do for
you? Tell me, what do you have in the house?"
And she said, "Your maidservant has nothing in
the house but a jar of oil."
3 Then he said, "Go, borrow vessels from
everywhere, from all your neighbors—empty
vessels; do not gather just a few. 4 And when you
have come in, you shall shut the door behind you
and your sons; then pour it into all those vessels,
and set aside the full ones."
5 So she went from him and shut the door be-
hind her and her sons, who brought *the vessels* to
her; and she poured *it* out. 6 Now it came to pass,
when the vessels were full, that she said to her
son, "Bring me another vessel."
And he said to her, "*There is* not another
vessel." So the oil ceased. 7 Then she came and
told the man of God. And he said, "Go, sell the
oil and pay your debt; and you *and* your sons live
on the rest."

Elisha Raises the Shunammite's Son

8 Now it happened one day that Elisha went
to Shunem, where there *was* a notable woman,
and she persuaded him to eat some food. So it
was, as often as he passed by, he would turn in
there to eat some food. 9 And she said to her hus-
band, "Look now, I know that this *is* a holy man
of God, who passes by us regularly. 10 Please, let
us make a small upper room on the wall; and let
us put a bed for him there, and a table and a
chair and a lampstand; so it will be, whenever he
comes to us, he can turn in there."
11 And it happened one day that he came
there, and he turned in to the upper room and lay
down there. 12 Then he said to Gehazi his servant,
"Call this Shunammite woman." When he had
called her, she stood before him. 13 And he said to
him, "Say now to her, 'Look, you have been con-
cerned for us with all this care. What *can I* do for
you? Do you want me to speak on your behalf to
the king or to the commander of the army?' "
She answered, "I dwell among my own peo-
ple."
14 So he said, "What then *is* to be done for
her?"
And Gehazi answered, "Actually, she has no
son, and her husband is old."
15 So he said, "Call her." When he had called
her, she stood in the doorway. 16 Then he said,
"About this time next year you shall embrace a
son."

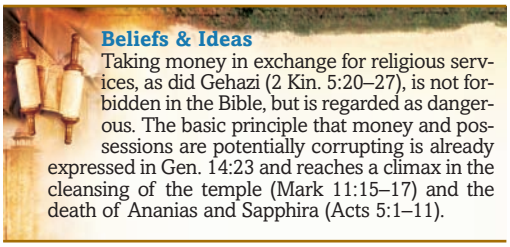
And she said, "No, my lord. Man of God, do
not lie to your maidservant!"
17But the woman conceived, and bore a son
when the appointed time had come, of which El-
isha had told her.
18And the child grew. Now it happened one
day that he went out to his father, to the reapers.
19And he said to his father, "My head, my head!"
So he said to a servant, "Carry him to his
mother." 20When he had taken him and brought
him to his mother, he sat on her knees till noon,
and *then* died. 21And she went up and laid him on
the bed of the man of God, shut *the door* upon
him, and went out. 22Then she called to her hus-
band, and said, "Please send me one of the young
men and one of the donkeys, that I may run to
the man of God and come back."
23So he said, "Why are you going to him to-
day? *It is* neither the New Moon nor the Sabbath."
And she said, "*It is* well." 24Then she saddled
a donkey, and said to her servant, "Drive, and go
forward; do not slacken the pace for me unless I
tell you." 25And so she departed, and went to the
man of God at Mount Carmel.
So it was, when the man of God saw her afar
off, that he said to his servant Gehazi, "Look, the
Shunammite woman! 26Please run now to meet
her, and say to her, '*Is it* well with you? *Is it* well
with your husband? *Is it* well with the child?' "
And she answered, "*It is* well." 27Now when
she came to the man of God at the hill, she
caught him by the feet, but Gehazi came near to
push her away. But the man of God said, "Let her
alone; for her soul *is* in deep distress, and the
LORD has hidden *it* from me, and has not told me."
28So she said, "Did I ask a son of my lord?
Did I not say, 'Do not deceive me'?"
29Then he said to Gehazi, "Get yourself
ready, and take my staff in your hand, and be on
your way. If you meet anyone, do not greet him;
and if anyone greets you, do not answer him; but
lay my staff on the face of the child."
30And the mother of the child said, "*As* the
LORD lives, and *as* your soul lives, I will not leave
you." So he arose and followed her. 31Now Gehazi
went on ahead of them, and laid the staff on the
face of the child; but *there was* neither voice nor
hearing. Therefore he went back to meet him,
and told him, saying, "The child has not awak-
ened."
32When Elisha came into the house, there was
the child, lying dead on his bed. 33He went in there-
fore, shut the door behind the two of them, and
prayed to the LORD. 34And he went up and lay on
the child, and put his mouth on his mouth, his eyes
on his eyes, and his hands on his hands; and he
stretched himself out on the child, and the flesh of
the child became warm. 35He returned and walked
back and forth in the house, and again went up
and stretched himself out on him; then the child
sneezed seven times, and the child opened his eyes.
36And he called Gehazi and said, "Call this Shu-
nammite woman." So he called her. And when she
came in to him, he said, "Pick up your son." 37So
she went in, fell at his feet, and bowed to the
ground; then she picked up her son and went out.

Elisha Purifies the Pot of Stew

38And Elisha returned to Gilgal, and *there
was* a famine in the land. Now the sons of the
prophets *were* sitting before him; and he said to
his servant, "Put on the large pot, and boil stew
for the sons of the prophets." 39So one went out
into the field to gather herbs, and found a wild
vine, and gathered from it a lapful of wild
gourds, and came and sliced *them* into the pot of
stew, though they did not know *what they were.*
40Then they served it to the men to eat. Now it
happened, as they were eating the stew, that they
cried out and said, "Man of God, *there is* death in
the pot!" And they could not eat *it.*
41So he said, "Then bring some flour." And
he put *it* into the pot, and said, "Serve *it* to the
people, that they may eat." And there was noth-
ing harmful in the pot.

Elisha Feeds One Hundred Men

42Then a man came from Baal Shalisha, and
brought the man of God bread of the firstfruits,
twenty loaves of barley bread, and newly
ripened grain in his knapsack. And he said,
"Give *it* to the people, that they may eat."
43But his servant said, "What? Shall I set
this before one hundred men?"
He said again, "Give it to the people, that
they may eat; for thus says the LORD: 'They shall
eat and have *some* left over.' " 44So he set *it* before
them; and they ate and had *some* left over, ac-
cording to the word of the LORD.



Beliefs & Ideas

Taking money in exchange for religious services, as did Gehazi (2 Kin. 5:20–27), is not forbidden in the Bible, but is regarded as dangerous. The basic principle that money and possessions are potentially corrupting is already expressed in Gen. 14:23 and reaches a climax in the cleansing of the temple (Mark 11:15–17) and the death of Ananias and Sapphira (Acts 5:1–11).

Naaman's Leprosy Healed

5 1Now Naaman, commander of the army of
the king of Syria, was a great and honorable
man in the eyes of his master, because by him
the LORD had given victory to Syria. He was also
a mighty man of valor, *but* a leper. 2And the

Syrians had gone out on raids, and had brought back captive a young girl from the land of Israel. She waited on Naaman's wife. 3Then she said to her mistress, "If only my master *were* with the prophet who *is* in Samaria! For he would heal him of his leprosy." 4And *Naaman* went in and told his master, saying, "Thus and thus said the girl who *is* from the land of Israel."

5Then the king of Syria said, "Go now, and I will send a letter to the king of Israel."

So he departed and took with him ten talents of silver, six thousand *shekels* of gold, and ten changes of clothing. 6Then he brought the letter to the king of Israel, which said,

> Now be advised, when this letter comes to you, that I have sent Naaman my servant to you, that you may heal him of his leprosy.

7And it happened, when the king of Israel read the letter, that he tore his clothes and said, "*Am* I God, to kill and make alive, that this man sends a man to me to heal him of his leprosy? Therefore please consider, and see how he seeks a quarrel with me."

8So it was, when Elisha the man of God heard that the king of Israel had torn his clothes, that he sent to the king, saying, "Why have you torn your clothes? Please let him come to me, and he shall know that there is a prophet in Israel."

9Then Naaman went with his horses and chariot, and he stood at the door of Elisha's house. 10And Elisha sent a messenger to him, saying, "Go and wash in the Jordan seven times, and your flesh shall be restored to you, and *you shall* be clean." 11But Naaman became furious, and went away and said, "Indeed, I said to myself, 'He will surely come out *to me,* and stand and call on the name of the LORD his God, and wave his hand over the place, and heal the leprosy.' 12*Are* not the Abanah[a] and the Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them and be clean?" So he turned and went away in a rage. 13And his servants came near and spoke to him, and said, "My father, *if* the prophet had told you *to do* something great, would you not have done *it?* How much more then, when he says to you, 'Wash, and be clean'?" 14So he went down and dipped seven times in the Jordan, according to the saying of the man of God; and his flesh was restored like the flesh of a little child, and he was clean.

15And he returned to the man of God, he and all his aides, and came and stood before him; and he said, "Indeed, now I know that *there is* no God in all the earth, except in Israel; now therefore, please take a gift from your servant."

16But he said, "*As* the LORD lives, before whom I stand, I will receive nothing." And he urged him to take *it,* but he refused.

17So Naaman said, "Then, if not, please let your servant be given two mule-loads of earth; for your servant will no longer offer either burnt offering or sacrifice to other gods, but to the LORD. 18Yet in this thing may the LORD pardon your servant: when my master goes into the temple of Rimmon to worship there, and he leans on my hand, and I bow down in the temple of Rimmon—when I bow down in the temple of Rimmon, may the LORD please pardon your servant in this thing."

19Then he said to him, "Go in peace." So he departed from him a short distance.

Gehazi's Greed

20But Gehazi, the servant of Elisha the man of God, said, "Look, my master has spared Naaman this Syrian, while not receiving from his hands what he brought; but *as* the LORD lives, I will run after him and take something from him." 21So Gehazi pursued Naaman. When Naaman saw *him* running after him, he got down from the chariot to meet him, and said, "*Is* all well?"

22And he said, "All *is* well. My master has sent me, saying, 'Indeed, just now two young men of the sons of the prophets have come to me from the mountains of Ephraim. Please give them a talent of silver and two changes of garments.' "

23So Naaman said, "Please, take two talents." And he urged him, and bound two talents of silver in two bags, with two changes of garments, and handed *them* to two of his servants; and they carried *them* on ahead of him. 24When he came to the citadel, he took *them* from their hand, and stored *them* away in the house; then he let the men go, and they departed. 25Now he went in and stood before his master. Elisha said to him, "Where *did you go,* Gehazi?"

And he said, "Your servant did not go anywhere."

26Then he said to him, "Did not my heart go *with you* when the man turned back from his chariot to meet you? *Is it* time to receive money and to receive clothing, olive groves and vineyards, sheep and oxen, male and female servants? 27Therefore the leprosy of Naaman shall cling to you and your descendants forever." And he went out from his presence leprous, *as white* as snow.

The Floating Ax Head

6 1And the sons of the prophets said to Elisha, "See now, the place where we dwell with you is too small for us. 2Please, let us go to the Jordan,

5:12 [a]Following Kethib, Septuagint, and Vulgate; Qere, Syriac, and Targum read *Amanah.*

and let every man take a beam from there, and let us make there a place where we may dwell."

So he answered, "Go."

3Then one said, "Please consent to go with your servants."

And he answered, "I will go." 4So he went with them. And when they came to the Jordan, they cut down trees. 5But as one was cutting down a tree, the iron *ax head* fell into the water; and he cried out and said, "Alas, master! For it was borrowed."

6So the man of God said, "Where did it fall?" And he showed him the place. So he cut off a stick, and threw *it* in there; and he made the iron float. 7Therefore he said, "Pick *it* up for yourself." So he reached out his hand and took it.

The Blinded Syrians Captured

8Now the king of Syria was making war against Israel; and he consulted with his servants, saying, "My camp *will be* in such and such a place." 9And the man of God sent to the king of Israel, saying, "Beware that you do not pass this place, for the Syrians are coming down there." 10Then the king of Israel sent *someone* to the place of which the man of God had told him. Thus he warned him, and he was watchful there, not just once or twice.

11Therefore the heart of the king of Syria was greatly troubled by this thing; and he called his servants and said to them, "Will you not show me which of us *is* for the king of Israel?"

12And one of his servants said, "None, my lord, O king; but Elisha, the prophet who *is* in Israel, tells the king of Israel the words that you speak in your bedroom."

13So he said, "Go and see where he *is,* that I may send and get him."

And it was told him, saying, "Surely *he is* in Dothan."

14Therefore he sent horses and chariots and a great army there, and they came by night and surrounded the city. 15And when the servant of the man of God arose early and went out, there was an army, surrounding the city with horses and chariots. And his servant said to him, "Alas, my master! What shall we do?"

16So he answered, "Do not fear, for those who *are* with us *are* more than those who *are* with them." 17And Elisha prayed, and said, "LORD, I pray, open his eyes that he may see." Then the LORD opened the eyes of the young man, and he saw. And behold, the mountain *was* full of horses and chariots of fire all around Elisha. 18So when *the Syrians* came down to him, Elisha prayed to the LORD, and said, "Strike this people, I pray, with blindness." And He struck them with blindness according to the word of Elisha.

19Now Elisha said to them, "This *is* not the way, nor *is* this the city. Follow me, and I will bring you to the man whom you seek." But he led them to Samaria.

20So it was, when they had come to Samaria, that Elisha said, "LORD, open the eyes of these *men,* that they may see." And the LORD opened their eyes, and they saw; and there *they were,* inside Samaria!

21Now when the king of Israel saw them, he said to Elisha, "My father, shall I kill *them?* Shall I kill *them?*"

22But he answered, "You shall not kill *them.* Would you kill those whom you have taken captive with your sword and your bow? Set food and water before them, that they may eat and drink and go to their master." 23Then he prepared a great feast for them; and after they ate and drank, he sent them away and they went to their master. So the bands of Syrian *raiders* came no more into the land of Israel.

Syria Besieges Samaria in Famine

24And it happened after this that Ben-Hadad king of Syria gathered all his army, and went up and besieged Samaria. 25And there was a great famine in Samaria; and indeed they besieged it until a donkey's head was *sold* for eighty *shekels* of silver, and one-fourth of a kab of dove droppings for five *shekels* of silver.

26Then, as the king of Israel was passing by on the wall, a woman cried out to him, saying, "Help, my lord, O king!"

27And he said, "If the LORD does not help you, where can I find help for you? From the threshing floor or from the winepress?" 28Then the king said to her, "What is troubling you?"

Elisha refuses Naaman's gift
Pieter Fransz de Grebber
c. 1600

And she answered, "This woman said to me, 'Give your son, that we may eat him today, and we will eat my son tomorrow.' 29So we boiled my son, and ate him. And I said to her on the next day, 'Give your son, that we may eat him'; but she has hidden her son."

30Now it happened, when the king heard the words of the woman, that he tore his clothes; and as he passed by on the wall, the people looked, and there underneath *he had* sackcloth on his body. 31Then he said, "God do so to me and more also, if the head of Elisha the son of Shaphat remains on him today!"

32But Elisha was sitting in his house, and the elders were sitting with him. And *the king* sent a man ahead of him, but before the messenger came to him, he said to the elders, "Do you see how this son of a murderer has sent someone to take away my head? Look, when the messenger comes, shut the door, and hold him fast at the door. *Is* not the sound of his master's feet behind him?" 33And while he was still talking with them, there was the messenger, coming down to him; and then *the king* said, "Surely this calamity *is* from the LORD; why should I wait for the LORD any longer?"

7 1Then Elisha said, "Hear the word of the LORD. Thus says the LORD: 'Tomorrow about this time a seah of fine flour *shall be sold* for a shekel, and two seahs of barley for a shekel, at the gate of Samaria.' "

2So an officer on whose hand the king leaned answered the man of God and said, "Look, *if* the LORD would make windows in heaven, could this thing be?"

And he said, "In fact, you shall see *it* with your eyes, but you shall not eat of it."

The Syrians Flee

3Now there were four leprous men at the entrance of the gate; and they said to one another, "Why are we sitting here until we die? 4If we say, 'We will enter the city,' the famine *is* in the city, and we shall die there. And if we sit here, we die also. Now therefore, come, let us surrender to the army of the Syrians. If they keep us alive, we shall live; and if they kill us, we shall only die." 5And they rose at twilight to go to the camp of the Syrians; and when they had come to the outskirts of the Syrian camp, to their surprise no one *was* there. 6For the LORD had caused the army of the Syrians to hear the noise of chariots and the noise of horses—the noise of a great army; so they said to one another, "Look, the king of Israel has hired against us the kings of the Hittites and the kings of the Egyptians to attack us!" 7Therefore they arose and fled at twilight, and left the camp intact—their tents, their horses, and their donkeys—and they fled for their lives. 8And when these lepers came to the outskirts of the camp, they went into one tent and ate and drank, and carried from it silver and gold and clothing, and went and hid *them;* then they came back and entered another tent, and carried *some* from there *also,* and went and hid *it.*

9Then they said to one another, "We are not doing right. This day *is* a day of good news, and we remain silent. If we wait until morning light, some punishment will come upon us. Now therefore, come, let us go and tell the king's household." 10So they went and called to the gatekeepers of the city, and told them, saying, "We went to the Syrian camp, and surprisingly no one *was* there, not a human sound—only horses and donkeys tied, and the tents intact." 11And the gatekeepers called out, and they told *it* to the king's household inside.

12So the king arose in the night and said to his servants, "Let me now tell you what the Syrians have done to us. They know that we *are* hungry; therefore they have gone out of the camp to hide themselves in the field, saying, 'When they come out of the city, we shall catch them alive, and get into the city.' "

13And one of his servants answered and said, "Please, let several *men* take five of the remaining horses which are left in the city. Look, they *may either become* like all the multitude of Israel that are left in it; or indeed, *I say,* they *may become* like all the multitude of Israel left from those who are consumed; so let us send them and see." 14Therefore they took two chariots with horses; and the king sent them in the direction of the Syrian army, saying, "Go and see." 15And they went after them to the Jordan; and indeed all the road *was* full of garments and weapons which the Syrians had thrown away in their haste. So the messengers returned and told the king. 16Then the people went out and plundered the tents of the Syrians. So a seah of fine flour was *sold* for a shekel, and two seahs of barley for a shekel, according to the word of the LORD.

TIME CAPSULE 	842 to 841 B.C.
842–800	Hazael, king of Aram-Damascus
841	Ahaziah becomes king in Judah
841	Jehu exterminates the Ahab dynasty and becomes king in Israel
841	Athaliah murders her grandsons and gains Judah's throne
841	The Black Obelisk of Shalmaneser III
841	Shalmaneser forces King Jehu of Israel to pay tribute

King, Dog, and Son of a Nobody (2 Kin. 8:7–15)

Hazael was a king of Aram-Damascus (Syria) and an archenemy of Israel. The devastation that he would inflict upon Israel and Judah was graphically depicted by the prophet Elisha even before Hazael became Aram's king (2 Kin. 8:11–13). Though a king, Hazael really was a "dog" who would commit a "gross thing" (8:13).

Events of Hazael's reign (c. 842–800 B.C.) are known from biblical and Assyrian sources. The Bible records that he usurped the throne of Damascus, killing Ben-Hadad, the previous king (2 Kin. 8:7–15). The annals of the Assyrian king Shalmaneser III support this picture by describing Hazael as "the son of a nobody," an expression referring to a usurper.

The Syro-Palestinian coalition of Hamath, Aram-Damascus, Israel, and others had earlier blocked the advances of Shalmaneser III of Assyria in 853 B.C. This coalition evidently broke down during the reign of Hazael. He alone met an invading Assyrian army in 841 B.C. and was defeated. Damascus was besieged but not taken, although the countryside surrounding it was devastated. The Assyrians returned twice again in 837 and 836 B.C., but Hazael survived these attacks also.

Sometime after 836 B.C. Hazael became free of Assyrian advances, and was able to concentrate his efforts on the south, terrorizing both Israel and Judah. He took the Transjordan—the territory east of the Jordan River—from Israel (2 Kin. 10:32, 33). Apparently Israel under King Jehoahaz (814–798 B.C.) became a vassal of Aram after Hazael had reduced the Israelite army (2 Kin. 13:7). Likewise, Judah under King Joash (835–796 B.C.) also paid tribute to Hazael (2 Kin. 12:17, 18). Both Jehoahaz and Joash were probably relieved when Hazael died near the ends of their reigns (2 Kin. 13:24).

17 Now the king had appointed the officer on
whose hand he leaned to have charge of the gate.
But the people trampled him in the gate, and he
died, just as the man of God had said, who spoke
when the king came down to him. 18 So it happened just as the man of God had spoken to the
king, saying, "Two seahs of barley for a shekel,
and a seah of fine flour for a shekel, shall be *sold*
tomorrow about this time in the gate of Samaria."
19 Then that officer had answered the man of
God, and said, "Now look, *if* the LORD would
make windows in heaven, could such a thing be?"
And he had said, "In fact, you shall see *it*
with your eyes, but you shall not eat of it." 20 And
so it happened to him, for the people trampled
him in the gate, and he died.

The King Restores the Shunammite's Land

8 1 Then Elisha spoke to the woman whose son
he had restored to life, saying, "Arise and go,
you and your household, and stay wherever you
can; for the LORD has called for a famine, and furthermore, it will come upon the land for seven
years." 2 So the woman arose and did according to
the saying of the man of God, and she went with
her household and dwelt in the land of the
Philistines seven years.
3 It came to pass, at the end of seven years,
that the woman returned from the land of the
Philistines; and she went to make an appeal to
the king for her house and for her land. 4 Then the
king talked with Gehazi, the servant of the man
of God, saying, "Tell me, please, all the great
things Elisha has done." 5 Now it happened, as he
was telling the king how he had restored the dead
to life, that there was the woman whose son he
had restored to life, appealing to the king for her
house and for her land. And Gehazi said, "My
lord, O king, this *is* the woman, and this *is* her son
whom Elisha restored to life." 6 And when the
king asked the woman, she told him.
So the king appointed a certain officer for
her, saying, "Restore all that *was* hers, and all the
proceeds of the field from the day that she left
the land until now."

Death of Ben-Hadad

7 Then Elisha went to Damascus, and Ben-
Hadad king of Syria was sick; and it was told
him, saying, "The man of God has come here."
8 And the king said to Hazael, "Take a present in
your hand, and go to meet the man of God, and
inquire of the LORD by him, saying, 'Shall I recover from this disease?' " 9 So Hazael went to
meet him and took a present with him, of every
good thing of Damascus, forty camel-loads; and
he came and stood before him, and said, "Your
son Ben-Hadad king of Syria has sent me to you,
saying, 'Shall I recover from this disease?' "
10 And Elisha said to him, "Go, say to him,
'You shall certainly recover.' However the LORD
has shown me that he will really die." 11 Then he
set his countenance in a stare until he was
ashamed; and the man of God wept. 12 And Hazael said, "Why is my lord weeping?"
He answered, "Because I know the evil that
you will do to the children of Israel: Their
strongholds you will set on fire, and their young
men you will kill with the sword; and you will
dash their children, and rip open their women
with child."
13 So Hazael said, "But what *is* your servant—a dog, that he should do this gross thing?"
And Elisha answered, "The LORD has shown
me that you *will become* king over Syria."
14 Then he departed from Elisha, and came
to his master, who said to him, "What did Elisha
say to you?" And he answered, "He told me you

would surely recover." 15But it happened on the next day that he took a thick cloth and dipped *it* in water, and spread *it* over his face so that he died; and Hazael reigned in his place.

TRANSITION

The Royal Marriage

The alliance between King Jehoshaphat of Judah and King Ahab of Israel was secured by a diplomatic marriage: Jehoshaphat's son, Prince Jehoram, married Ahab's daughter, Princess Athaliah (2 Kin. 8:18). The marriage was a seal of the political alliance between their families that fostered peace and cooperation between the nations Judah and Israel.

The two families even gave their sons some of the same names. While Ahab's sons Ahaziah and Jehoram were ruling in Israel (853–841 B.C.), Jehoshaphat's son Jehoram (848–841 B.C.) and grandson Ahaziah (841 B.C.) were ruling in Judah.

• 2 Kings 8:16–29

2 Kings

Jehoram Reigns in Judah

8 **:16** Now in the fifth year of Joram the son of Ahab, king of Israel, Jehoshaphat *having been* king of Judah, Jehoram the son of Jehoshaphat began to reign as king of Judah. 17He was thirty-two years old when he became king, and he reigned eight years in Jerusalem. 18And he walked in the way of the kings of Israel, just as the house of Ahab had done, for the daughter of Ahab was his wife; and he did evil in the sight of the LORD. 19Yet the LORD would not destroy Judah, for the sake of His servant David, as He promised him to give a lamp to him *and* his sons forever.

20In his days Edom revolted against Judah's authority, and made a king over themselves. 21So Joram[a] went to Zair, and all his chariots with him. Then he rose by night and attacked the Edomites who had surrounded him and the captains of the chariots; and the troops fled to their tents. 22Thus Edom has been in revolt against Judah's authority to this day. And Libnah revolted at that time.

23Now the rest of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? 24So Joram rested with his fathers, and was buried with his fathers in the City of David. Then Ahaziah his son reigned in his place.

Ahaziah Reigns in Judah

25In the twelfth year of Joram the son of Ahab, king of Israel, Ahaziah the son of Jehoram, king of Judah, began to reign. 26Ahaziah *was* twenty-two years old when he became king, and he reigned one year in Jerusalem. His mother's name *was* Athaliah the granddaughter of Omri, king of Israel. 27And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, like the house of Ahab, for he *was* the son-in-law of the house of Ahab.

28Now he went with Joram the son of Ahab to war against Hazael king of Syria at Ramoth Gilead; and the Syrians wounded Joram. 29Then King Joram went back to Jezreel to recover from the wounds which the Syrians had inflicted on him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram, king of Judah, went down to see Joram the son of Ahab in Jezreel, because he was sick.

TRANSITION

Jehu Destroys Ahab's Family

Jehu (841–814 B.C.) came to power with Elisha's charge to end the dynasty of Omri and its Baal worship (2 Kin. 9:1–10). He completed the destruction of official Baalism (10:28), but his methods were so bloody that a century later the prophet Hosea would still be denouncing them (Hos. 1:4).

Jehu's persecution of Ahab's family broke up Israel's military alliances. Phoenicia to the north was the homeland of Ahab's wife Jezebel. Judah to the south was greatly influenced by Ahab's daughter Athaliah, who was queen mother in Jerusalem. Jehu's Israel was now estranged from both Phoenicia and Judah.

Without these alliances, Israel was vulnerable to more powerful nations, such as Aram-Damascus (Syria) and Assyria. Aram under King Hazael succeeded in capturing much Israelite territory (10:32, 33). Farther to the north, the long dormant Assyrian Empire was beginning to awake. The resurgent Assyria compelled Jehu to pay tribute, an event recorded on the Black Obelisk of the Assyrian king Shalmaneser III.

• 2 Kings 9:1—10:36

2 Kings

Jehu Anointed King of Israel

9 **:1** And Elisha the prophet called one of the sons of the prophets, and said to him, "Get yourself ready, take this flask of oil in your hand, and go to Ramoth Gilead. 2Now when you arrive at that place, look there for Jehu the son of Jehoshaphat, the son of Nimshi, and go in and make him rise up from among his associates, and take him to an inner room. 3Then take the flask of oil, and pour *it* on his head, and say, 'Thus says

8:21 [a]Spelled *Jehoram* in verse 16

Jehu Encounters Shalmaneser and Hazael (2 Kin. 9:13)

Jehu was the individual who became king after overthrowing the dynasty of Omri in Israel. To complete his bloody revolution he attempted to eradicate the Baal cult from Samaria. Followers of Baal would have naturally supported the Omri-Ahab family, and thus would have been a constant threat to Jehu (2 Kin. 10:18–27).

The Assyrian king Shalmaneser III conducted his fourth campaign against Syro-Palestine in 841 B.C., the first year of Jehu's reign (841–814 B.C.). Jehu was apparently part of a coalition of kings that included King Hazael of Aram-Damascus. The Assyrians wreaked great havoc in the area, but did not take either Damascus or Samaria.

Details of Shalmaneser's campaign are found in Assyrian inscriptions. Among the annals and on the Black Obelisk of Shalmaneser are records that Jehu was reduced to vassaldom and was required to pay a heavy tribute to the Assyrian monarch. The Assyrian writings describe Jehu as the "son of Omri." Either the Omri dynasty enjoyed an international reputation or the Assyrians were ignorant of the hostile relationship between Jehu and the Omri royal family.

The encounter between Shalmaneser and Jehu must have been significant for both kings. Shalmaneser carved a scene on his Black Obelisk depicting Jehu bowing in submission to the Assyrian ruler, bringing with him many articles of tribute. Jehu, by submitting to the Assyrians, gained protection against Aram-Damascus. In fact, Shalmaneser invaded Damascus again in 838 B.C. but failed to overthrow Hazael.

No Assyrian sources mention Jehu again, implying that he had been successfully subjugated, requiring no further Assyrian incursions. Years later, however, as the Assyrian Empire declined, Hazael of Aram-Damascus attacked Israel, conquering parts of Jehu's kingdom (2 Kin. 10:32, 33).

Black Obelisk of Shalmaneser III

the LORD: "I have anointed you king over Israel." ' Then open the door and flee, and do not delay."

4So the young man, the servant of the prophet, went to Ramoth Gilead. 5And when he arrived, there *were* the captains of the army sitting; and he said, "I have a message for you, Commander."

Jehu said, "For which *one* of us?"

And he said, "For you, Commander." 6Then he arose and went into the house. And he poured the oil on his head, and said to him, "Thus says the LORD God of Israel: 'I have anointed you king over the people of the LORD, over Israel. 7You shall strike down the house of Ahab your master, that I may avenge the blood of My servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel. 8For the whole house of Ahab shall perish; and I will cut off from Ahab all the males in Israel, both bond and free. 9So I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah. 10The dogs shall eat Jezebel on the plot *of ground* at Jezreel, and *there shall be* none to bury *her.*' " And he opened the door and fled.

11Then Jehu came out to the servants of his master, and *one* said to him, "*Is* all well? Why did this madman come to you?"

And he said to them, "You know the man and his babble."

12And they said, "A lie! Tell us now."

So he said, "Thus and thus he spoke to me, saying, 'Thus says the LORD: "I have anointed you king over Israel." ' "

13Then each man hastened to take his garment and put *it* under him on the top of the steps; and they blew trumpets, saying, "Jehu is king!"

Politics & Government

Becoming a king in Israel required formal public acknowledgment and proclamation. This was done by anointing and public acclamation. In the anointing of Jehu (2 Kin. 9:12, 13), a trumpet was used in a typical way to emphasize a pronouncement that was new, important, and authoritative. In effect, the trumpet magnified the human voice.

Joram of Israel Killed

14So Jehu the son of Jehoshaphat, the son of Nimshi, conspired against Joram. (Now Joram had been defending Ramoth Gilead, he and all Israel, against Hazael king of Syria. 15But King Joram had returned to Jezreel to recover from the wounds which the Syrians had inflicted on him when he fought with Hazael king of Syria.) And Jehu said, "If you are so minded, let no one leave *or* escape from the city to go and tell *it* in Jezreel." 16So Jehu rode in a chariot and went to Jezreel, for Joram was laid up there; and Ahaziah king of Judah had come down to see Joram.

17Now a watchman stood on the tower in Jezreel, and he saw the company of Jehu as he came, and said, "I see a company of men."

And Joram said, "Get a horseman and send him to meet them, and let him say, '*Is it* peace?' "

18So the horseman went to meet him, and said, "Thus says the king: '*Is it* peace?' "

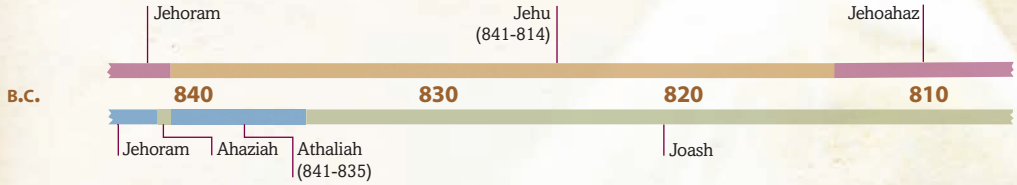
And Jehu said, "What have you to do with peace? Turn around and follow me."

ATTACKS ON JUDAH'S ROYAL FAMILY

Israel (northern kingdom)

Jehu led a violent extermination of the Ahab dynasty. After killing Israel's king Jehoram (2 Kin. 9:24), the son of Ahab, Jehu also influenced the deaths of Ahab's wife Jezebel (9:33) and 70 sons (2 Kin. 10:1, 7).

The slaughter of Ahab's family continued with the killing of Judah's king Ahaziah (9:27), who was Ahab's grandson. Jehu continued an attack against Judah's royal family by executing Ahaziah's brothers (10:12–14). These attacks on Judah's royalty allowed Athaliah to seize Judah's throne.



Judah (southern kingdom)

Athaliah was the daughter of Israel's king Ahab and sister of Israel's king Jehoram. She was married to Judah's king Jehoram. When her husband died, Athaliah's son Ahaziah became king, but was killed after one year.

Desiring Judah's throne for herself, Athaliah ruthlessly tried to kill all her grandsons (2 Kin. 11:1). Had she succeeded, there would not have been a descendant of David to sit on Judah's throne. One grandson survived, the infant Joash (2 Kin. 11:2).

So the watchman reported, saying, "The messenger went to them, but is not coming back."

19 Then he sent out a second horseman who came to them, and said, "Thus says the king: '*Is it* peace?' "

And Jehu answered, "What have you to do with peace? Turn around and follow me."

20 So the watchman reported, saying, "He went up to them and is not coming back; and the driving *is* like the driving of Jehu the son of Nimshi, for he drives furiously!"

21 Then Joram said, "Make ready." And his chariot was made ready. Then Joram king of Israel and Ahaziah king of Judah went out, each in his chariot; and they went out to meet Jehu, and met him on the property of Naboth the Jezreelite. 22 Now it happened, when Joram saw Jehu, that he said, "*Is it* peace, Jehu?"

So he answered, "What peace, as long as the harlotries of your mother Jezebel and her witchcraft *are so* many?"

23 Then Joram turned around and fled, and said to Ahaziah, "Treachery, Ahaziah!" 24 Now Jehu drew his bow with full strength and shot Jehoram between his arms; and the arrow came out at his heart, and he sank down in his chariot.

25 Then *Jehu* said to Bidkar his captain, "Pick *him* up, *and* throw him into the tract of the field of Naboth the Jezreelite; for remember, when you and I were riding together behind Ahab his father, that the LORD laid this burden upon him: 26 'Surely I saw yesterday the blood of Naboth and the blood of his sons,' says the LORD, 'and I will repay you in this plot,' says the LORD. Now therefore, take *and* throw him on the plot *of ground,* according to the word of the LORD."

Ahaziah of Judah Killed

27 But when Ahaziah king of Judah saw *this,* he fled by the road to Beth Haggan.[a] So Jehu pursued him, and said, "Shoot him also in the chariot." *And they shot him* at the Ascent of Gur, which is by Ibleam. Then he fled to Megiddo, and died there. 28 And his servants carried him in the chariot to Jerusalem, and buried him in his tomb with his fathers in the City of David. 29 In the eleventh year of Joram the son of Ahab, Ahaziah had become king over Judah.

Jezebel's Violent Death

30 Now when Jehu had come to Jezreel, Jezebel heard *of it;* and she put paint on her eyes and adorned her head, and looked through a window. 31 Then, as Jehu entered at the gate, she said, "*Is it* peace, Zimri, murderer of your master?"

9:27 [a] Literally *The Garden House*

32And he looked up at the window, and said,
"Who *is* on my side? Who?" So two *or* three eu-
nuchs looked out at him. 33Then he said, "Throw
her down." So they threw her down, and *some* of
her blood spattered on the wall and on the horses;
and he trampled her underfoot. 34And when he
had gone in, he ate and drank. Then he said, "Go
now, see to this accursed *woman,* and bury her,
for she was a king's daughter." 35So they went to
bury her, but they found no more of her than the
skull and the feet and the palms of *her* hands.
36Therefore they came back and told him. And he
said, "This *is* the word of the LORD, which He
spoke by His servant Elijah the Tishbite, saying,
'On the plot *of ground* at Jezreel dogs shall eat
the flesh of Jezebel;[a] 37and the corpse of Jezebel
shall be as refuse on the surface of the field, in
the plot at Jezreel, so that they shall not say,
"Here *lies* Jezebel." ' "

Ahab's Seventy Sons Killed

10 1Now Ahab had seventy sons in Samaria.
And Jehu wrote and sent letters to Sa-
maria, to the rulers of Jezreel,[a] to the elders, and
to those who reared Ahab's *sons,* saying:

2 Now as soon as this letter comes to you,
since your master's sons *are* with you, and
you have chariots and horses, a fortified
city also, and weapons, 3choose the best
qualified of your master's sons, set *him* on
his father's throne, and fight for your
master's house.

4But they were exceedingly afraid, and said,
"Look, two kings could not stand up to him; how
then can we stand?" 5And he who *was* in charge
of the house, and he who *was* in charge of the
city, the elders also, and those who reared *the
sons,* sent to Jehu, saying, "We *are* your servants,
we will do all you tell us; but we will not make
anyone king. Do *what is* good in your sight."
6Then he wrote a second letter to them, saying:

If you *are* for me and will obey my voice,
take the heads of the men, your master's
sons, and come to me at Jezreel by this time
tomorrow.

Now the king's sons, seventy persons, *were*
with the great men of the city, *who* were rearing
them. 7So it was, when the letter came to them,
that they took the king's sons and slaughtered
seventy persons, put their heads in baskets and
sent *them* to him at Jezreel.

8Then a messenger came and told him, saying,
"They have brought the heads of the king's sons."

And he said, "Lay them in two heaps at the
entrance of the gate until morning."

9So it was, in the morning, that he went out
and stood, and said to all the people, "You *are*
righteous. Indeed I conspired against my master
and killed him; but who killed all these? 10Know
now that nothing shall fall to the earth of the word
of the LORD which the LORD spoke concerning the
house of Ahab; for the LORD has done what He
spoke by His servant Elijah." 11So Jehu killed all
who remained of the house of Ahab in Jezreel, and
all his great men and his close acquaintances and
his priests, until he left him none remaining.

Ahaziah's Forty-two Brothers Killed

12And he arose and departed and went to Sa-
maria. On the way, at Beth Eked[a] of the Shep-
herds, 13Jehu met with the brothers of Ahaziah
king of Judah, and said, "Who *are* you?"

So they answered, "We *are* the brothers of
Ahaziah; we have come down to greet the sons of
the king and the sons of the queen mother."

14And he said, "Take them alive!" So they took
them alive, and killed them at the well of Beth
Eked, forty-two men; and he left none of them.

The Rest of Ahab's Family Killed

15Now when he departed from there, he met
Jehonadab the son of Rechab, *coming* to meet
him; and he greeted him and said to him, "Is your
heart right, as my heart *is* toward your heart?"

And Jehonadab answered, "It is."

Jehu said, "If it is, give *me* your hand." So he
gave *him* his hand, and he took him up to him
into the chariot. 16Then he said, "Come with me,
and see my zeal for the LORD." So they had him
ride in his chariot. 17And when he came to Sa-
maria, he killed all who remained to Ahab in Sa-
maria, till he had destroyed them, according to
the word of the LORD which He spoke to Elijah.

Worshipers of Baal Killed

18Then Jehu gathered all the people together,
and said to them, "Ahab served Baal a little, Jehu
will serve him much. 19Now therefore, call to me
all the prophets of Baal, all his servants, and all
his priests. Let no one be missing, for I have a
great sacrifice for Baal. Whoever is missing shall
not live." But Jehu acted deceptively, with the in-
tent of destroying the worshipers of Baal. 20And
Jehu said, "Proclaim a solemn assembly for Baal."
So they proclaimed *it.* 21Then Jehu sent through-
out all Israel; and all the worshipers of Baal came,
so that there was not a man left who did not come.
So they came into the temple[a] of Baal, and the

9:36 [a]1 Kings 21:23 10:1 [a]Following Masoretic Text, Syriac, and Targum; Septuagint reads *Samaria;* Vulgate reads *city.*
10:12 [a]Or *The Shearing House* 10:21 [a]Literally *house,* and so elsewhere in this chapter

Baal Worship in Samaria (2 Kin. 10:18–28)

During Ahab's reign (874–853 B.C.), Yahweh continued to be the official God of Israel, but Baal was clearly the main deity worshiped by the royal family. The temple of Baal was located in Samaria, the capital city (2 Kin. 10:21), while the national temples of Yahweh were in Bethel and Dan, away from the center of the kingdom.

The god Baal that was worshiped in Samaria had been introduced from Sidon by Ahab's queen Jezebel (1 Kin. 16:31, 32). Since the worship of Yahweh continued in the country, the two deities—Baal and Yahweh—were seen as part of a pantheon of gods for the northern kingdom. But the god whom the royal court consulted regularly was Baal; it was Baal's temple that was part of the palace complex in Samaria. The authority given to Baal in Ahab's northern kingdom is evident by the large number of prophets and priests of Baal, and by the throngs of worshipers.

The worshipers would not have considered worshiping both Baal and Yahweh to be a problem. They would have seen Baal as Yahweh's representative in charge of ruling their kingdom. The Law of Moses, however, forbade the worship of other gods even if one believed these gods existed. Israelites were not to bow down to anything in heaven or on earth (Ex. 20:4, 5).

The worship of Baal was a problem. Baal had become the heart of the national religion. This was an apostasy that called for the overthrow of the rulers and even the kingdom itself. In a very real sense, Sidon had conquered Israel religiously. The apostasy was ended by Jehu, whose bloody purge of Baalism destroyed the royal family of Ahab, as well as massacring the worshipers of Baal (2 Kin. 10:18–28).

temple of Baal was full from one end to the other.
22And he said to the one in charge of the wardrobe, "Bring out vestments for all the worshipers
of Baal." So he brought out vestments for them.
23Then Jehu and Jehonadab the son of Rechab
went into the temple of Baal, and said to the
worshipers of Baal, "Search and see that no servants of the LORD are here with you, but only the
worshipers of Baal." 24So they went in to offer
sacrifices and burnt offerings. Now Jehu had appointed for himself eighty men on the outside,
and had said, "*If* any of the men whom I have
brought into your hands escapes, *whoever lets him escape, it shall be* his life for the life of the
other."

25Now it happened, as soon as he had made
an end of offering the burnt offering, that Jehu
said to the guard and to the captains, "Go in *and*
kill them; let no one come out!" And they killed
them with the edge of the sword; then the guards
and the officers threw *them* out, and went into
the inner room of the temple of Baal. 26And they
brought the *sacred* pillars out of the temple of
Baal and burned them. 27Then they broke down
the *sacred* pillar of Baal, and tore down the temple of Baal and made it a refuse dump to this
day. 28Thus Jehu destroyed Baal from Israel.

29However Jehu did not turn away from the
sins of Jeroboam the son of Nebat, who had made
Israel sin, *that is,* from the golden calves that *were*
at Bethel and Dan. 30And the LORD said to Jehu,
"Because you have done well in doing *what is*
right in My sight, *and* have done to the house of
Ahab all that *was* in My heart, your sons shall sit
on the throne of Israel to the fourth *generation."*
31But Jehu took no heed to walk in the law of the
LORD God of Israel with all his heart; for he did
not depart from the sins of Jeroboam, who had
made Israel sin.

Death of Jehu

32In those days the LORD began to cut off
parts of Israel; and Hazael conquered them in all
the territory of Israel 33from the Jordan east-
ward: all the land of Gilead—Gad, Reuben, and
Manasseh—from Aroer, which *is* by the River
Arnon, including Gilead and Bashan.

34Now the rest of the acts of Jehu, all that he
did, and all his might, *are* they not written in the
book of the chronicles of the kings of Israel?
35So Jehu rested with his fathers, and they buried
him in Samaria. Then Jehoahaz his son reigned
in his place. 36And the period that Jehu reigned
over Israel in Samaria *was* twenty-eight years.

TRANSITION

Priestly Account: Fall of Omri's Dynasty

Because the northern kingdom lay outside the purview of the Chronicler, he only briefly mentions that Jehu destroyed the dynasty of Omri and Ahab (2 Chr. 22:7, 8). He is much more concerned about the impact that Ahab's family had on two of Judah's kings: Jehoram (848–841 B.C.) and Ahaziah (841 B.C.). Athaliah, the daughter of Ahab, apparently had much influence on her husband, Jehoram (2 Chr. 21:6), and then seized power after his death. In her role as queen mother, Athaliah could exert power in the government of her son, Ahaziah (2 Chr. 22:2, 3).

• **2 Chronicles 21:1—22:9**

2 Chronicles

Jehoram Reigns in Judah

21 **:1** And Jehoshaphat rested with his fathers,
and was buried with his fathers in the City
of David. Then Jehoram his son reigned in his
place. 2He had brothers, the sons of Jehoshaphat:

Azariah, Jehiel, Zechariah, Azaryahu, Michael, and Shephatiah; all these *were* the sons of Jehoshaphat king of Israel. 3Their father gave them great gifts of silver and gold and precious things, with fortified cities in Judah; but he gave the kingdom to Jehoram, because he *was* the firstborn.

4Now when Jehoram was established over the kingdom of his father, he strengthened himself and killed all his brothers with the sword, and also *others* of the princes of Israel.

5Jehoram *was* thirty-two years old when he became king, and he reigned eight years in Jerusalem. 6And he walked in the way of the kings of Israel, just as the house of Ahab had done, for he had the daughter of Ahab as a wife; and he did evil in the sight of the LORD. 7Yet the LORD would not destroy the house of David, because of the covenant that He had made with David, and since He had promised to give a lamp to him and to his sons forever.

8In his days Edom revolted against Judah's authority, and made a king over themselves. 9So Jehoram went out with his officers, and all his chariots with him. And he rose by night and attacked the Edomites who had surrounded him and the captains of the chariots. 10Thus Edom has been in revolt against Judah's authority to this day. At that time Libnah revolted against his rule, because he had forsaken the LORD God of his fathers. 11Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit harlotry, and led Judah astray.

12And a letter came to him from Elijah the prophet, saying,

> Thus says the LORD God of your father David:
> Because you have not walked in the ways of Jehoshaphat your father, or in the ways of Asa king of Judah, 13but have walked in the way of the kings of Israel, and have made Judah and the inhabitants of Jerusalem to play the harlot like the harlotry of the house of Ahab, and also have killed your brothers, those of your father's household, *who were* better than yourself, 14behold, the LORD will strike your people with a serious affliction—your children, your wives, and all your possessions; 15and you *will become* very sick with a disease of your intestines, until your intestines come out by reason of the sickness, day by day.

16Moreover the LORD stirred up against Jehoram the spirit of the Philistines and the Arabians who *were* near the Ethiopians. 17And they came up into Judah and invaded it, and carried away all the possessions that were found in the king's house, and also his sons and his wives, so that there was not a son left to him except Jehoahaz,[a] the youngest of his sons.

18After all this the LORD struck him in his intestines with an incurable disease. 19Then it happened in the course of time, after the end of two years, that his intestines came out because of his sickness; so he died in severe pain. And his people made no burning for him, like the burning for his fathers.

20He was thirty-two years old when he became king. He reigned in Jerusalem eight years and, to no one's sorrow, departed. However they buried him in the City of David, but not in the tombs of the kings.

Ahaziah Reigns in Judah

22 1Then the inhabitants of Jerusalem made Ahaziah his youngest son king in his place, for the raiders who came with the Arabians into the camp had killed all the older *sons.* So Ahaziah the son of Jehoram, king of Judah, reigned. 2Ahaziah *was* forty-two[a] years old when he became king, and he reigned one year in Jerusalem. His mother's name *was* Athaliah the granddaughter of Omri. 3He also walked in the ways of the house of Ahab, for his mother advised him to do wickedly. 4Therefore he did evil in the sight of the LORD, like the house of Ahab; for they were his counselors after the death of his father, to his destruction. 5He also followed their advice, and went with Jehoram[a] the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth Gilead; and the Syrians wounded Joram. 6Then he returned to Jezreel to recover from the wounds which he had received at Ramah, when he fought against Hazael king of

TIME CAPSULE 	841 to 814 B.C.
841	Shalmaneser III besieges Damascus and destroys the surrounding countryside
838	Shalmaneser invades Damascus but fails to overthrow Hazael
835	Athaliah is killed, and Joash becomes king in Judah
825	Founding of city of Carthage (or 814)
814	Founding of city of Carthage (or 825)
814	Jehoahaz becomes king in Israel

21:17 [a]Elsewhere called *Ahaziah* (compare 2 Chronicles 22:1)
22:2 [a]Or *twenty-two* (compare 2 Kings 8:26) 22:5 [a]Also spelled *Joram* (compare verses 5 and 7; 2 Kings 8:28; and elsewhere)
22:6 [a]Some Hebrew manuscripts, Septuagint, Syriac, Vulgate, and 2 Kings 8:29 read *Ahaziah*

Syria. And Azariah[a] the son of Jehoram, king of Judah, went down to see Jehoram the son of Ahab in Jezreel, because he was sick.

7His going to Joram was God's occasion for Ahaziah's downfall; for when he arrived, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab. 8And it happened, when Jehu was executing judgment on the house of Ahab, and found the princes of Judah and the sons of Ahaziah's brothers who served Ahaziah, that he killed them. 9Then he searched for Ahaziah; and they caught him (he was hiding in Samaria), and brought him to Jehu. When they had killed him, they buried him, "because," they said, "he is the son of Jehoshaphat, who sought the LORD with all his heart."

So the house of Ahaziah had no one to assume power over the kingdom.

TRANSITION

Prophetic Account: Athaliah Seizes Judah's Throne

Jehu exceeded his role of destroying the Israelite house of Ahab and killed even Judah's king, Ahaziah (2 Kin. 9:27, 28). It is not hard to explain Jehu's actions. Ahaziah was related to Ahab's family through his mother, Athaliah. Israel's king Joram was the uncle of Judah's king Ahaziah, so Jehu killed them both.

With her son dead, Athaliah seized the throne of Judah herself and nearly exterminated the Davidic line. She wanted to make sure that no surviving male of David's royal family could challenge her rule. For the first and only time, a queen ruled Judah on her own.

Athaliah's reign (841–835 B.C.) would be brief, for one young prince, Joash, was saved from the massacre (2 Kin. 11:2, 3). Jehoiada, the chief priest for many years in Jerusalem, organized the conspiracy that brought the young Joash (or Jehoash) to the throne. The accession of Joash (835–796 B.C.) restored the Davidic monarchy to the southern kingdom.

• **2 Kings 11:1—12:21**

2 Kings

Athaliah Reigns in Judah

11 **:1** When Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal heirs. 2But Jehosheba, the daughter of King Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him away from among the king's sons *who were* being murdered; and they hid him and his nurse in the bedroom, from Athaliah, so that he was not killed. 3So he was hidden with her in the house of the LORD for six years, while Athaliah reigned over the land.

Joash Crowned King of Judah

4In the seventh year Jehoiada sent and brought the captains of hundreds—of the bodyguards and the escorts—and brought them into the house of the LORD to him. And he made a covenant with them and took an oath from them in the house of the LORD, and showed them the king's son. 5Then he commanded them, saying, "This *is* what you shall do: One-third of you who come on duty on the Sabbath shall be keeping watch over the king's house, 6one-third *shall be* at the gate of Sur, and one-third at the gate behind the escorts. You shall keep the watch of the house, lest it be broken down. 7The two contingents of you who go off duty on the Sabbath shall keep the watch of the house of the LORD for the king. 8But you shall surround the king on all sides, every man with his weapons in his hand; and whoever comes within range, let him be put to death. You are to be with the king as he goes out and as he comes in."

9So the captains of the hundreds did according to all that Jehoiada the priest commanded. Each of them took his men who were to be on duty on the Sabbath, with those who were going off duty on the Sabbath, and came to Jehoiada the priest. 10And the priest gave the captains of hundreds the spears and shields which *had belonged* to King David, that were in the temple of the LORD. 11Then the escorts stood, every man with his weapons in his hand, all around the king, from the right side of the temple to the left side of the temple, by the altar and the house. 12And he brought out the king's son, put the crown on him, and *gave him* the Testimony;[a] they made him king and anointed him, and they clapped their hands and said, "Long live the king!"

Death of Athaliah

13Now when Athaliah heard the noise of the escorts *and* the people, she came to the people *in* the temple of the LORD. 14When she looked, there was the king standing by a pillar according to custom; and the leaders and the trumpeters were by the king. All the people of the land were rejoicing and blowing trumpets. So Athaliah tore her clothes and cried out, "Treason! Treason!"

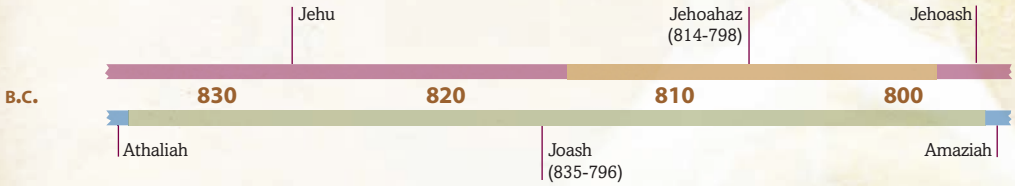
15And Jehoiada the priest commanded the captains of the hundreds, the officers of the army, and said to them, "Take her outside under guard, and slay with the sword whoever follows her." For the priest had said, "Do not let her be killed in the house of the LORD." 16So they seized her; and she went by way of the horses' entrance *into* the king's house, and there she was killed.

.11:12 [a]That is, the Law (compare Exodus 25:16, 21 and Deuteronomy 31:9)

HAZAEL ATTACKS JUDAH AND ISRAEL

Israel (northern kingdom)

Jehoahaz, son of Jehu, continued the dynasty begun by his father. The kingdom that Jehoahaz inherited from Jehu was beset by wars against Aram-Damascus (2 Kin. 10:32, 33). King Hazael of Aram (Syria) and his son Ben-Hadad severely punished Israel during Jehoahaz's reign (2 Kin. 13:3, 25).



Judah (southern kingdom)

Joash was the son of Ahaziah and grandson of Judah's royal couple, Jehoram and Athaliah. When King Ahaziah died, Athaliah killed all the royal heirs to the throne except for one. Hidden by his aunt Jehosheba, Joash (or Jehoash) survived to become king at 7 years old (2 Chr. 22:12; 24:1).

About 81 2 B.C. Joash made repairs to the temple (2 Kin. 12:6–16). Unfortunately, he was forced to pay tribute to Hazael of Aram (Syria), which included sacred items and wealth from the temple treasuries (12:17, 18).

17 Then Jehoiada made a covenant between
the LORD, the king, and the people, that they
should be the LORD's people, and *also* between
the king and the people. 18 And all the people of
the land went to the temple of Baal, and tore it
down. They thoroughly broke in pieces its altars
and images, and killed Mattan the priest of Baal
before the altars. And the priest appointed offi-
cers over the house of the LORD. 19 Then he took
the captains of hundreds, the bodyguards, the es-
corts, and all the people of the land; and they
brought the king down from the house of the
LORD, and went by way of the gate of the escorts
to the king's house. Then he sat on the throne of
the kings. 20 So all the people of the land rejoiced;
and the city was quiet, for they had slain
Athaliah with the sword *in* the king's house. 21 Je-
hoash *was* seven years old when he became king.

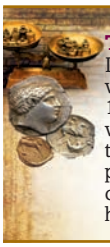
Jehoash Repairs the Temple

12 1 In the seventh year of Jehu, Jehoash[a] be-
came king, and he reigned forty years in
Jerusalem. His mother's name *was* Zibiah of
Beersheba. 2 Jehoash did *what was* right in the
sight of the LORD all the days in which Jehoiada
the priest instructed him. 3 But the high places
were not taken away; the people still sacrificed
and burned incense on the high places.

4 And Jehoash said to the priests, "All the
money of the dedicated gifts that are brought
into the house of the LORD—each man's census
money, each man's assessment money[a]—*and* all
the money that a man purposes in his heart to
bring into the house of the LORD, 5 let the priests
take *it* themselves, each from his constituency;
and let them repair the damages of the temple,
wherever any dilapidation is found."

6 Now it was so, by the twenty-third year of
King Jehoash, *that* the priests had not repaired
the damages of the temple. 7 So King Jehoash
called Jehoiada the priest and the *other* priests,
and said to them, "Why have you not repaired
the damages of the temple? Now therefore, do
not take *more* money from your constituency, but
deliver it for repairing the damages of the tem-
ple." 8 And the priests agreed that they would nei-
ther receive *more* money from the people, nor re-
pair the damages of the temple.

12:1 [a]Spelled *Joash* in 11:2ff 12:4 [a]Compare Leviticus 27:2ff



Trade & Economics
In the absence of banks, religious temples were used as treasuries or storehouses (2 Kin. 12:9). This was true in Egypt and Greece as well as in Israel, resulting in a close association of civil and religious government. The practice of keeping written records of the ownership of goods goes back as far as the history of writing itself.

9Then Jehoiada the priest took a chest, bored a
hole in its lid, and set it beside the altar, on the right
side as one comes into the house of the LORD; and
the priests who kept the door put there all the
money brought into the house of the LORD. 10So it
was, whenever they saw that *there was* much
money in the chest, that the king's scribe and the
high priest came up and put it in bags, and counted
the money that was found in the house of the LORD.
11Then they gave the money, which had been appor-
tioned, into the hands of those who did the work,
who had the oversight of the house of the LORD;
and they paid it out to the carpenters and builders
who worked on the house of the LORD, 12and to ma-
sons and stonecutters, and for buying timber and
hewn stone, to repair the damage of the house of
the LORD, and for all that was paid out to repair the
temple. 13However there were not made for the
house of the LORD basins of silver, trimmers, sprin-
kling-bowls, trumpets, any articles of gold or arti-
cles of silver, from the money brought into the
house of the LORD. 14But they gave that to the work-
men, and they repaired the house of the LORD with
it. 15Moreover they did not require an account from
the men into whose hand they delivered the money
to be paid to workmen, for they dealt faithfully.
16The money from the trespass offerings and the
money from the sin offerings was not brought into
the house of the LORD. It belonged to the priests.

Hazael Threatens Jerusalem

17Hazael king of Syria went up and fought
against Gath, and took it; then Hazael set his face
to go up to Jerusalem. 18And Jehoash king of Ju-
dah took all the sacred things that his fathers, Je-
hoshaphat and Jehoram and Ahaziah, kings of
Judah, had dedicated, and his own sacred things,
and all the gold found in the treasuries of the
house of the LORD and in the king's house, and
sent *them* to Hazael king of Syria. Then he went
away from Jerusalem.

Death of Joash

19Now the rest of the acts of Joash,[a] and all
that he did, *are* they not written in the book of
the chronicles of the kings of Judah?
20And his servants arose and formed a con-
spiracy, and killed Joash in the house of the Millo,[a]
which goes down to Silla. 21For Jozachar[a] the son
of Shimeath and Jehozabad the son of Shomer,[b]
his servants, struck him. So he died, and they
buried him with his fathers in the City of David.
Then Amaziah his son reigned in his place.

12:19 [a]Spelled *Jehoash* in 12:1ff 12:20 [a]Literally *The Landfill* 12:21 [a]Called *Zabad* in 2 Chronicles 24:26 [b]Called *Shimrith* in 2 Chronicles 24:26 13:1 [a]Spelled *Jehoash* in 12:1ff 13:6 [a]Hebrew *Asherah,* a Canaanite goddess

TRANSITION

The Dynasty of Jehu in Israel

Jehu overthrew the Omride dynasty and established a new dynasty that would last for almost a century (841–753 B.C.). Four successors followed Jehu on Israel's throne: Jehoahaz, Jehoash, Jeroboam II, and Zechariah. The reigns of Jehoahaz (814–798 B.C.) and Jehoash (798–782 B.C.) were marked by constant wars with Aram-Damascus (Syria; 2 Kin. 13:3).

While Jehu was king, Aram's King Hazael had been able to take from Israel territories on the east side of the Jordan (2 Kin. 10:31–33). Apparently, Hazael continued to reduce Israel's territory during Jehoahaz's rule. However, the situation changed by the time Jehoash be-came king. Aram's powerful king Hazael (c. 842–800 B.C.) had died, and about 796 B.C. Aram was besieged by the Assyrian king Adad-nirari III. These events allowed Jehoash to find some success against a weaker Aram (2 Kin. 13:24, 25).

• **2 Kings 13:1–25**

2 Kings

Jehoahaz Reigns in Israel

13 **:1** In the twenty-third year of Joash[a] the
son of Ahaziah, king of Judah, Jehoahaz
the son of Jehu became king over Israel in Sa-
maria, *and reigned* seventeen years. 2And he did
evil in the sight of the LORD, and followed the
sins of Jeroboam the son of Nebat, who had
made Israel sin. He did not depart from them.
3Then the anger of the LORD was aroused
against Israel, and He delivered them into the
hand of Hazael king of Syria, and into the hand
of Ben-Hadad the son of Hazael, all *their* days.
4So Jehoahaz pleaded with the LORD, and the
LORD listened to him; for He saw the oppression
of Israel, because the king of Syria oppressed
them. 5Then the LORD gave Israel a deliverer, so
that they escaped from under the hand of the
Syrians; and the children of Israel dwelt in their
tents as before. 6Nevertheless they did not depart
from the sins of the house of Jeroboam, who had
made Israel sin, *but* walked in them; and the
wooden image[a] also remained in Samaria. 7For
He left of the army of Jehoahaz only fifty horse-
men, ten chariots, and ten thousand foot soldiers;
for the king of Syria had destroyed them and
made them like the dust at threshing.
8Now the rest of the acts of Jehoahaz, all
that he did, and his might, *are* they not written in
the book of the chronicles of the kings of Israel?
9So Jehoahaz rested with his fathers, and they
buried him in Samaria. Then Joash his son
reigned in his place.

The Declining Kingdom of Ben-Hadad (2 Kin. 13:3)

The name "Ben-Hadad" was used for at least two kings of Aram-Damascus, and possibly three. The Ben-Hadad named in 2 Kin. 13:3 as the son of Hazael should not be confused with the Ben-Hadad mentioned in 1 Kin. 15:18–20. Ben-Hadad, son of Hazael, ruled Aram-Damascus (translated "Syria" in 2 Kin. 13:3) in the late 9th or early 8th century B.C. While his father had been probably the most powerful monarch of the Aram-Damascus kingdom, sources outside of the Bible describe the decline of the kingdom under Ben-Hadad's own reign.

In the early 8th century B.C. Ben-Hadad led an assault against Zakkur, the king of the lands of Hamath and Luash. According to Zakkur's own inscription, he was saved from Ben-Hadad's siege by divine intervention. Although Ben-Hadad led a coalition of ten allies, he was in fact unable to defeat Zakkur.

The Neo-Assyrian annals describe another failure of Ben-Hadad. These texts tell how the Assyrian king Adad-nirari III (810–783 B.C.) waged a successful assault upon the Aramean capital, Damascus, in 796 B.C. The Assyrians entered the city and forced the king to pay tribute. While the Aramean king mentioned in the texts is called Mar'i, some scholars now identify him with Ben-Hadad, who ruled Damascus at that time.

Zakkur Stele

While Ben-Hadad's Aramean state was suffering these defeats against Hamath and Assyria, it was also losing territory on its southern border to Israel. Israel had been a vassal state of Aram-Damascus under Ben-Hadad's father, Hazael (see 2 Kin. 10:32, 33; 13:3–7). However, during Ben-Hadad's reign this Aramean domination was overthrown by King Joash (or Jehoash) of Israel. In three campaigns during his reign (798–782 B.C.), Joash was successful in recapturing cities from Ben-Hadad that Israel had lost previously (2 Kin. 13:24, 25).

Jehoash Reigns in Israel

10 In the thirty-seventh year of Joash king of
Judah, Jehoash[a] the son of Jehoahaz became king
over Israel in Samaria, *and reigned* sixteen years.
11 And he did evil in the sight of the LORD. He did
not depart from all the sins of Jeroboam the son of
Nebat, who made Israel sin, *but* walked in them.
12 Now the rest of the acts of Joash, all that
he did, and his might with which he fought
against Amaziah king of Judah, *are* they not
written in the book of the chronicles of the kings
of Israel? 13 So Joash rested with his fathers. Then
Jeroboam sat on his throne. And Joash was
buried in Samaria with the kings of Israel.

Death of Elisha

14 Elisha had become sick with the illness of
which he would die. Then Joash the king of Is-
rael came down to him, and wept over his face,
and said, "O my father, my father, the chariots of
Israel and their horsemen!"
15 And Elisha said to him, "Take a bow and
some arrows." So he took himself a bow and
some arrows. 16 Then he said to the king of Israel,
"Put your hand on the bow." So he put his hand
on it, and Elisha put his hands on the king's
hands. 17 And he said, "Open the east window";
and he opened *it.* Then Elisha said, "Shoot"; and
he shot. And he said, "The arrow of the LORD's
deliverance and the arrow of deliverance from
Syria; for you must strike the Syrians at Aphek
till you have destroyed *them.*" 18 Then he said,
"Take the arrows"; so he took *them.* And he said
to the king of Israel, "Strike the ground"; so he
struck three times, and stopped. 19 And the man
of God was angry with him, and said, "You
should have struck five or six times; then you
would have struck Syria till you had destroyed *it!*
But now you will strike Syria *only* three times."
20 Then Elisha died, and they buried him.
And the *raiding* bands from Moab invaded the
land in the spring of the year. 21 So it was, as they
were burying a man, that suddenly they spied a
band *of raiders;* and they put the man in the
tomb of Elisha; and when the man was let down
and touched the bones of Elisha, he revived and
stood on his feet.

Israel Recaptures Cities from Syria

22 And Hazael king of Syria oppressed Israel
all the days of Jehoahaz. 23 But the LORD was gra-
cious to them, had compassion on them, and re-
garded them, because of His covenant with
Abraham, Isaac, and Jacob, and would not yet
destroy them or cast them from His presence.
24 Now Hazael king of Syria died. Then Ben-
Hadad his son reigned in his place. 25 And Je-
hoash[a] the son of Jehoahaz recaptured from the
hand of Ben-Hadad, the son of Hazael, the cities
which he had taken out of the hand of Jehoahaz
his father by war. Three times Joash defeated
him and recaptured the cities of Israel.

13:10 [a]Spelled *Joash* in verse 9 13:25 [a]Spelled *Joash* in verses 12–14, 25

The Moabite Stone and King Mesha (2 Kin. 13:20)

Moab was a nation located in the area southeast of the Dead Sea. Its inhabitants were descended from one of the daughters of Lot, a nephew of Abraham (Gen. 11:27; 19:36, 37), and thus were related to the Israelites. Relations, however, did not produce peace between the two peoples.

It is understandable that there were "raiding bands from Moab" (2 Kin. 13:20) in Israel sometime after Elisha died in the early 8th century B.C. The Moabite Stone, a royal inscription on a basalt slab dating from about 850 B.C., tells of the Moabite king Mesha, who ruled Moab while Ahab was king in Israel. After Ahab died in 853 B.C. (2 Kin. 3:4, 5), Mesha was able to recover Moabite territory in Medeba from the control of Israel. In fact, Mesha claims that three of Israel's cities were taken: Ataroth, Nebo, and Jahaz. He likely resettled the three cities with Moabites.

The Moabite Stone is the only known memorial stele or stone slab written in Moabite. Similar to other ancient Near Eastern royal inscriptions, this text describes the king, his paternal ancestry, and the major successes of his tenure as king, including military and building exploits.

TRANSITION

Conspiracy Continues in Judah

Joash became king through a conspiracy led by the chief priest Jehoiada, who swore the temple guards to loyalty in the name of the child king. His reign also ended in conspiracy with Joash being assassinated by his own servants (2 Kin. 12:20, 21). Joash's son Amaziah (796–767 B.C.) became king in place of his assassinated father. But like his father, Amaziah's reign and life also would be ended by conspiracy and assassination (2 Kin. 14:17–20). The Davidic dynasty was still on shaky ground.

When Jehu became Israel's king, the alliance between Israel and Judah ended immediately. Under Judah's king Amaziah, war broke out once again between the two nations. The outcome for Judah was disastrous: Amaziah was captured, and Israel's army invaded Jerusalem, looting treasures from the temple and palace (2 Kin. 14:12–14). A people's conspiracy against Amaziah is understandable since his war against Israel and the loss of temple treasures would have made him an unpopular king.

• **2 Kings 14:1–22**

2 Kings

Amaziah Reigns in Judah

14:1 In the second year of Joash the son of
Jehoahaz, king of Israel, Amaziah the son
of Joash, king of Judah, became king. 2He was
twenty-five years old when he became king, and
he reigned twenty-nine years in Jerusalem. His
mother's name was Jehoaddan of Jerusalem. 3And
he did *what was* right in the sight of the LORD,
yet not like his father David; he did everything as
his father Joash had done. 4However the high
places were not taken away, and the people still
sacrificed and burned incense on the high places.
5Now it happened, as soon as the kingdom
was established in his hand, that he executed his
servants who had murdered his father the king.
6But the children of the murderers he did not execute, according to what is written in the Book of
the Law of Moses, in which the LORD commanded, saying, "Fathers shall not be put to
death for their children, nor shall children be put
to death for their fathers; but a person shall be
put to death for his own sin."[a]
7He killed ten thousand Edomites in the Valley of Salt, and took Sela by war, and called its
name Joktheel to this day.
8Then Amaziah sent messengers to Jehoash[a]
the son of Jehoahaz, the son of Jehu, king of Israel, saying, "Come, let us face one another *in battle.*" 9And Jehoash king of Israel sent to
Amaziah king of Judah, saying, "The thistle that
was in Lebanon sent to the cedar that *was* in Lebanon, saying, 'Give your daughter to my son as
wife'; and a wild beast that *was* in Lebanon
passed by and trampled the thistle. 10You have
indeed defeated Edom, and your heart has lifted
you up. Glory *in that,* and stay at home; for why
should you meddle with trouble so that you
fall—you and Judah with you?"
11But Amaziah would not heed. Therefore Jehoash king of Israel went out; so he and Amaziah
king of Judah faced one another at Beth Shemesh,
which *belongs* to Judah. 12And Judah was defeated
by Israel, and every man fled to his tent. 13Then
Jehoash king of Israel captured Amaziah king of
Judah, the son of Jehoash, the son of Ahaziah, at
Beth Shemesh; and he went to Jerusalem, and
broke down the wall of Jerusalem from the Gate
of Ephraim to the Corner Gate—four hundred cubits. 14And he took all the gold and silver, all the
articles that were found in the house of the LORD

14:6 [a]Deuteronomy 24:16 14:8 [a]Spelled *Joash* in 13:12ff and 2 Chronicles 25:17ff

and in the treasuries of the king's house, and hostages, and returned to Samaria.

15Now the rest of the acts of Jehoash which he did—his might, and how he fought with Amaziah king of Judah—*are* they not written in the book of the chronicles of the kings of Israel? 16So Jehoash rested with his fathers, and was buried in Samaria with the kings of Israel. Then Jeroboam his son reigned in his place.

17Amaziah the son of Joash, king of Judah, lived fifteen years after the death of Jehoash the son of Jehoahaz, king of Israel. 18Now the rest of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah? 19And they formed a conspiracy against him in Jerusalem, and he fled to Lachish; but they sent after him to Lachish and killed him there. 20Then they brought him on horses, and he was buried at Jerusalem with his fathers in the City of David.

21And all the people of Judah took Azariah,[a] who *was* sixteen years old, and made him king instead of his father Amaziah. 22He built Elath and restored it to Judah, after the king rested with his fathers.

TRANSITION

Priestly Account: Athaliah Seizes Judah's Throne

In Kings, the account of the northern kingdom's rulers from Joram through Jehoash is expanded with stories about the prophet Elisha (2 Kin. 2—13). In fact, Elisha's final prophecy occurs in a meeting with King Jehoash (Joash) of Israel (2 Kin. 13:14–21). In Chronicles, however, the focus is on priests rather than prophets, and on Judah rather than Israel. The prophet Elisha does not appear in Chronicles, and the prophetic struggle with the northern kingdom's Baal worship appears only insofar as that struggle touched Judah.

Israel's Baal worship did arrive in Judah in the person of Athaliah, the daughter of Ahab. She no doubt promoted Baalism while married to Judah's King Jehoram, as well as during her own reign (841–835 B.C.). In Chronicles, however, Baalism is defeated not by prophets but by priests. The Chronicler highlights the part played by the religious personnel in making Joash king (2 Chr. 23:4–7) and in leading a purge of Baal worship (23:16–19).

• **2 Chronicles 22:10—23:21**

2 Chronicles

Athaliah Reigns in Judah

22 **:10** Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal heirs of the house of Judah. 11But Jehoshabeath,[a] the daughter of the king, took Joash the son of Ahaziah, and stole him away from among the king's sons who were being murdered, and put him and his nurse in a bedroom. So Jehoshabeath, the daughter of King Jehoram, the wife of Jehoiada the priest (for she was the sister of Ahaziah), hid him from Athaliah so that she did not kill him. 12And he was hidden with them in the house of God for six years, while Athaliah reigned over the land.

Joash Crowned King of Judah

23 1In the seventh year Jehoiada strengthened himself, *and made a* covenant with the captains of hundreds: Azariah the son of Jeroham, Ishmael the son of Jehohanan, Azariah the son of Obed, Maaseiah the son of Adaiah, and Elishaphat the son of Zichri. 2And they went throughout Judah and gathered the Levites from all the cities of Judah, and the chief fathers of Israel, and they came to Jerusalem.

3Then all the assembly made a covenant with the king in the house of God. And he said to them, "Behold, the king's son shall reign, as the LORD has said of the sons of David. 4This *is* what you shall do: One-third of you entering on the Sabbath, of the priests and the Levites, *shall be* keeping watch over the doors; 5one-third *shall be* at the king's house; and one-third at the Gate of the Foundation. All the people *shall be* in the courts of the house of the LORD. 6But let no one come into the house of the LORD except the priests and those of the Levites who serve. They may go in, for they *are* holy; but all the people shall keep the watch of the LORD. 7And the Levites shall surround the king on all sides, every man with his weapons in his hand; and whoever comes into the house, let him be put to death. You are to be with the king when he comes in and when he goes out."

8So the Levites and all Judah did according to all that Jehoiada the priest commanded. And each man took his men who were to be on duty on the Sabbath, with those who were going *off duty* on the Sabbath; for Jehoiada the priest had not dismissed the divisions. 9And Jehoiada the priest gave to the captains of hundreds the spears and the large and small shields which *had belonged* to King David, that *were* in the temple of God. 10Then he set all the people, every man with his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and by the temple, all around the king. 11And they brought out the king's son, put the crown on him, *gave him* the Testimony,[a] and made him king. Then Jehoiada and his sons anointed him, and said, "*Long* live the king!"

14:21 [a]Called *Uzziah* in 2 Chronicles 26:1ff, Isaiah 6:1, and elsewhere 22:11 [a]Spelled *Jehosheba* in 2 Kings 11:2
23:11 [a]That is, the Law (compare Exodus 25:16, 21; 31:18)

Religion & Worship
In the Bible, any area belonging to God is marked by His purity and righteousness. God does not permit wrongdoing in His presence, and the earthly king who reigns in His name must also exclude wrongdoing. The priest in 2 Chr. 23:14 considers it obvious that killing is not permitted in the temple, even though in some circumstances killing is permitted before God (1 Sam. 15:33).

Death of Athaliah

12 Now when Athaliah heard the noise of the
people running and praising the king, she came
to the people *in* the temple of the LORD. 13 *When*
she looked, there was the king standing by his
pillar at the entrance; and the leaders and the
trumpeters *were* by the king. All the people of
the land were rejoicing and blowing trumpets,
also the singers with musical instruments, and
those who led in praise. So Athaliah tore her
clothes and said, "Treason! Treason!"
14 And Jehoiada the priest brought out the
captains of hundreds who were set over the
army, and said to them, "Take her outside under
guard, and slay with the sword whoever follows
her." For the priest had said, "Do not kill her in
the house of the LORD."
15 So they seized her; and she went by way of
the entrance of the Horse Gate *into* the king's
house, and they killed her there.
16 Then Jehoiada made a covenant between
himself, the people, and the king, that they
should be the LORD's people. 17 And all the people
went to the temple[a] of Baal, and tore it down.
They broke in pieces its altars and images, and
killed Mattan the priest of Baal before the altars.
18 Also Jehoiada appointed the oversight of the
house of the LORD to the hand of the priests, the
Levites, whom David had assigned in the house
of the LORD, to offer the burnt offerings of the
LORD, as *it is* written in the Law of Moses, with re-
joicing and with singing, *as it was established* by
David. 19 And he set the gatekeepers at the gates of
the house of the LORD, so that no one *who was* in
any way unclean should enter.
20 Then he took the captains of hundreds, the
nobles, the governors of the people, and all the
people of the land, and brought the king down
from the house of the LORD; and they went
through the Upper Gate to the king's house, and
set the king on the throne of the kingdom. 21 So
all the people of the land rejoiced; and the city
was quiet, for they had slain Athaliah with the
sword.

23:17 [a]Literally *house*

TRANSITION

The Apostasy of Joash and Amaziah

The Chronicler's emphasis on priests and the temple is reflected in the details that he alone presents. His account of Joash's reign (835–796 B.C.), for instance, stresses the role of the king's different advisors. Joash did right while following the lead of the priest Jehoiada, but when the priest was gone, he fell under the wrongful influence of Judah's leaders (2 Chr. 24:15–18). Worse, the king murdered Jehoiada's son Zechariah (24:20–22), a murder still remembered in Jesus' time (Matt. 23:35).

Similarly, only the Chronicler tells us about idolatry during the reign of Amaziah (796–767 B.C.). While both Kings and Chronicles report Judah's victory over Edom (2 Kin. 14:7; 2 Chr. 25:11, 12), the Chronicler notes Amaziah's involvement with Edomite gods (25:14, 15, 20). Amaziah's actions were typical

Baal Worship in Jerusalem (2 Chr. 23:17)

Just as Israel's capital Samaria featured a temple of Baal, so also was there a temple built for Baal in Jerusalem, the capital of Judah (2 Chr. 23:17). It is possible that this building was built by Judah's king Jehoram for his bride Athaliah, the daughter of Jezebel. The new queen brought to Judah the Baal religion of Sidon, her mother's home city, and influenced her husband Jehoram toward the religious behaviors of her father Ahab's kingdom (2 Chr. 21:5, 6).

Unlike in Samaria, however, Yahweh remained the major deity in the capital Jerusalem. The Baal temple was built for a foreign deity worshiped by the royal family, like the temples built by Solomon for his foreign wives (1 Kin. 11:7, 8). Most likely, those who worshiped Baal understood him to be under the control of Yahweh, whose temple remained the central shrine of the kingdom and who would still have been considered the direct ruler of Judah.

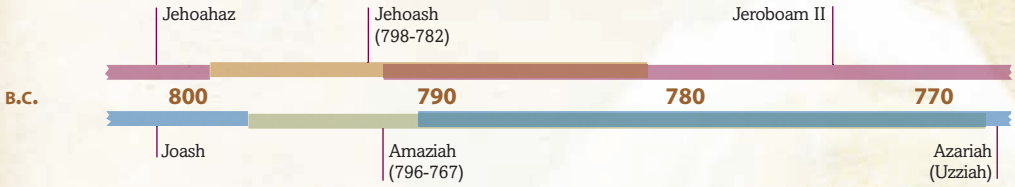
When Athaliah seized the throne, however, the god she worshiped became the major deity of the country. Her murder of the descendants of David (2 Chr. 22:10) shows that she exercised her power primarily for her own protection. She did not rule as a regent for Yahweh, and was perhaps responsible for the deterioration of Yahweh's temple, mentioned by the Chronicler (2 Chr. 24:7).

Opposition to Athaliah's rule was instigated by the priests of Yahweh's temple. The "people of the land," who were probably the landowning countrymen (2 Chr. 23:13) remained loyal to Yahweh and joined the revolt to overthrow the queen. Returning to the worship of Yahweh was vital, so that Yahweh would continue to protect the land, and not allow it to be devastated as the northern kingdom was.

ISRAEL IS VICTORIOUS OVER JUDAH

Israel (northern kingdom)

Jehoash (or Joash), son of Jehoahaz, continued the Jehu dynasty. Israel was revived during his reign, following a long period of suffering at the hands of the Arameans (Syrians). The Assyrian king Adad-nirari III captured the Aramean capital, Damascus, in 796 B.C., and that event possibly enabled Jehoash to recover cities from Aram that Israel had lost while Jehoash's father ruled (2 Kin. 13:24, 25). Jehoash also defeated King Amaziah of Judah.



Judah (southern kingdom)

Amaziah, son of Joash, became king when his father was assassinated (2 Chr. 24:25). He built up the army of Judah, enabling him to gain a stunning victory over the Edomites (24:5, 11). Possibly this success led Amaziah to challenge Jehoash (or Joash) of Israel to war, an effort with disastrous results. Israel defeated Judah at Beth Shemesh; destroyed part of Jerusalem's wall; and looted both Jerusalem's temple and royal treasury (2 Chr. 25:22–24). Like his father, Amaziah was assassinated (25:27).

of kings of the ancient world in that he sought to incorporate the captured gods into his own religion. But such behavior was neither normal nor acceptable for a Judahite king.

• **2 Chronicles 24:1—25:28**

2 Chronicles

Joash Repairs the Temple

24 :1 Joash *was* seven years old when he became king, and he reigned forty years in Jerusalem. His mother's name *was* Zibiah of Beersheba. [2]Joash did *what was* right in the sight of the LORD all the days of Jehoiada the priest. [3]And Jehoiada took two wives for him, and he had sons and daughters.

[4]Now it happened after this *that* Joash set his heart on repairing the house of the LORD. [5]Then he gathered the priests and the Levites, and said to them, "Go out to the cities of Judah, and gather from all Israel money to repair the house of your God from year to year, and see that you do it quickly."

However the Levites did not do it quickly. [6]So the king called Jehoiada the chief *priest,* and said to him, "Why have you not required the Levites to bring in from Judah and from Jerusalem the collection, *according to the commandment* of Moses the servant of the LORD and of the assembly of Israel, for the tabernacle of witness?" [7]For the sons of Athaliah, that wicked woman, had broken into the house of God, and had also presented all the dedicated things of the house of the LORD to the Baals.

[8]Then at the king's command they made a chest, and set it outside at the gate of the house of the LORD. [9]And they made a proclamation throughout Judah and Jerusalem to bring to the LORD the collection *that* Moses the servant of God *had imposed* on Israel in the wilderness. [10]Then all the leaders and all the people rejoiced, brought their contributions, and put *them* into the chest until all had given. [11]So it was, at that time, when the chest was brought to the king's official by the hand of the Levites, and when they saw that *there was* much money, that the king's scribe and the high priest's officer came and emptied the chest, and took it and returned it to its place. Thus they did day by day, and gathered money in abundance.

[12]The king and Jehoiada gave it to those who did the work of the service of the house of the LORD; and they hired masons and carpenters to repair the house of the LORD, and also those who worked in iron and bronze to restore the house of the LORD. [13]So the workmen labored, and the work was completed by them; they restored the house of God to its original condition and reinforced it. [14]When they had finished, they brought the rest of the money before the king and Jehoiada; they made from it articles for the house of the LORD, articles for serving and offering, spoons and vessels of gold and silver. And

Priests Wielding Political Power (2 Chr. 24:1–3)

In the power structures of the ancient Near East, priests carried both political and religious authority. They were consulted by rulers and free citizens to determine the will of the gods. They were responsible for teaching the moral rules decreed by the gods. In both Mesopotamia and Egypt priests controlled large tracts of land and their temples played the role of modern banks for storing money and making loans. At times in Egypt the priests were said to wield more power than the pharaoh. So priesthoods were able to bring both political and sacred authority to bear on the rulers of their societies.

In Israel and Judah priests also exercised power in relation to kings and rulers. The most important office of the priest was as the intermediary between God and the people; this meant also between God and the king. Priests were expected to bring up future rulers in the proper service and worship of God.

The potential political power of the priesthood is witnessed in the Jerusalem priest Jehoiada. He organized the palace guard to bring about the downfall and execution of Queen Athaliah, resulting in the enthronement of Joash (Jehoash) as king (2 Kin. 11:4–21). Since the new king was so young, the priest Jehoiada served in the influential position of regent and advisor to the king, even securing wives for him (2 Chr. 24:1–3).

they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

Apostasy of Joash

15But Jehoiada grew old and was full of days, and he died; *he was* one hundred and thirty years old when he died. 16And they buried him in the City of David among the kings, because he had done good in Israel, both toward God and His house.

17Now after the death of Jehoiada the leaders of Judah came and bowed down to the king. And the king listened to them. 18Therefore they left the house of the LORD God of their fathers, and served wooden images and idols; and wrath came upon Judah and Jerusalem because of their trespass. 19Yet He sent prophets to them, to bring them back to the LORD; and they testified against them, but they would not listen.

20Then the Spirit of God came upon Zechariah the son of Jehoiada the priest, who stood above the people, and said to them, "Thus says God: 'Why do you transgress the commandments of the LORD, so that you cannot prosper? Because you have forsaken the LORD, He also has forsaken you.' " 21So they conspired against him, and at the command of the king they stoned him with stones in the court of the house of the LORD. 22Thus Joash the king did not remember the kindness which Jehoiada his father had done to him, but killed his son; and as he died, he said, "The LORD look on *it,* and repay!"

Death of Joash

23So it happened in the spring of the year *that* the army of Syria came up against him; and they came to Judah and Jerusalem, and destroyed all the leaders of the people from among the people, and sent all their spoil to the king of Damascus. 24For the army of the Syrians came with a small company of men; but the LORD delivered a very great army into their hand, because they had forsaken the LORD God of their fathers. So they executed judgment against Joash. 25And when they had withdrawn from him (for they left him severely wounded), his own servants conspired against him because of the blood of the sons[a] of Jehoiada the priest, and killed him on his bed. So he died. And they buried him in the City of David, but they did not bury him in the tombs of the kings.

26These are the ones who conspired against him: Zabad[a] the son of Shimeath the Ammonitess, and Jehozabad the son of Shimrith[b] the Moabitess. 27Now *concerning* his sons, and the many oracles about him, and the repairing of the house of God, indeed they *are* written in the annals of the book of the kings. Then Amaziah his son reigned in his place.

Amaziah Reigns in Judah

25 1Amaziah *was* twenty-five years old *when* he became king, and he reigned twenty-nine years in Jerusalem. His mother's name *was* Jehoaddan of Jerusalem. 2And he did *what was* right in the sight of the LORD, but not with a loyal heart.

TIME CAPSULE 	810 to 796 B.C.
810–783	Adad-nirari III of Assyria influenced by his mother Semiramis
800	Earliest reference to hardening steel by quenching, Odyssey Book 9
798	Jehoash (or Joash) becomes king in Israel
796	Adad-nirari III of Assyria successfully assaults the Aramean capital, Damascus
796	Ben-Hadad (called Mar'i) of Damascus pays tribute to Adad-nirari
796	King Jehoash of Israel pays tribute to Adad-nirari

24:25 [a]Septuagint and Vulgate read *son* (compare verses 20–22).
24:26 [a]Or *Jozachar* (compare 2 Kings 12:21) [b]Or *Shomer* (compare 2 Kings 12:21)

Adopting Their Idols (2 Chr. 25:14)

The booty taken in war from defeated peoples often included the statues and images of their gods. Two kings of Judah took idols as booty, David from the Philistines (2 Sam. 5:19–21) and Amaziah from the Edomites (2 Chr. 25:14–16).

Captured idols often were treated as symbols of the gods themselves, as they had been by their own peoples. Such idols were taken to the temples of the victors and placed in positions of honor. It was believed that these gods had chosen the conquerors to rule the invaded territories for the gods. In such cases the gods became a part of the divine bureaucracy of the empire.

Theologically, taking these objects could be good propaganda. When Nebuchadnezzar I (1133–1116 B.C.) returned the image of Marduk to Babylon from Elam, where it had been taken previously as booty, the event was treated as the glorious return of the god and as showing the greatness of Babylon. This return sparked an explosion of theological writing of hymns and poems.

Cyrus II, king of Persia (559–530 B.C.), also realized political advantage by respecting the local gods of conquered peoples. At the beginning of his reign over Babylon he declared that all the images of the peoples conquered by the Neo-Babylonian kings would be returned to their respective lands and their respective peoples. Cyrus believed that all the gods had accepted him as the true ruler for their lands.

When Amaziah adopted the Edomite gods (2 Chr. 25:14), he was following the common practice of victorious kings. But the resulting wrath of Yahweh would show that Amaziah had made the wrong choice (25:16).

3 Now it happened, as soon as the kingdom
was established for him, that he executed his ser-
vants who had murdered his father the king.
4 However he did not execute their children, but
did as *it is* written in the Law in the Book of Mo-
ses, where the LORD commanded, saying, "The fa-
thers shall not be put to death for their children,
nor shall the children be put to death for their fa-
thers; but a person shall die for his own sin."[a]

The War Against Edom

5 Moreover Amaziah gathered Judah together
and set over them captains of thousands and cap-
tains of hundreds, according to *their* fathers'
houses, throughout all Judah and Benjamin; and
he numbered them from twenty years old and
above, and found them to be three hundred thou-
sand choice *men, able* to go to war, who could han-
dle spear and shield. 6 He also hired one hundred
thousand mighty men of valor from Israel for one
hundred talents of silver. 7 But a man of God came
to him, saying, "O king, do not let the army of Is-
rael go with you, for the LORD *is* not with Israel—
not with any of the children of Ephraim. 8 But if
you go, be gone! Be strong in battle! *Even so,* God
shall make you fall before the enemy; for God has
power to help and to overthrow."

TIME CAPSULE 	763 to 752 B.C.
763	City of Haran rebels against Assyrians and is destroyed by Asshur-dan III
753	Zechariah becomes king in Israel
752	Shallum assassinates Zechariah and becomes king in Israel
752	Menahem assassinates Shallum and becomes king in Israel
752	Pekah is an officer in Israel's royal court

9 Then Amaziah said to the man of God,
"But what *shall we* do about the hundred talents
which I have given to the troops of Israel?"
And the man of God answered, "The LORD
is able to give you much more than this." 10 So
Amaziah discharged the troops that had come to
him from Ephraim, to go back home. Therefore
their anger was greatly aroused against Judah,
and they returned home in great anger.
11 Then Amaziah strengthened himself, and
leading his people, he went to the Valley of Salt
and killed ten thousand of the people of Seir.
12 Also the children of Judah took captive ten
thousand alive, brought them to the top of the
rock, and cast them down from the top of the
rock, so that they all were dashed in pieces.
13 But as for the soldiers of the army which
Amaziah had discharged, so that they would not
go with him to battle, they raided the cities of Ju-
dah from Samaria to Beth Horon, killed three
thousand in them, and took much spoil.
14 Now it was so, after Amaziah came from
the slaughter of the Edomites, that he brought
the gods of the people of Seir, set them up *to be*
his gods, and bowed down before them and
burned incense to them. 15 Therefore the anger of
the LORD was aroused against Amaziah, and He
sent him a prophet who said to him, "Why have
you sought the gods of the people, which could
not rescue their own people from your hand?"
16 So it was, as he talked with him, that *the*
king said to him, "Have we made you the king's
counselor? Cease! Why should you be killed?"
Then the prophet ceased, and said, "I know
that God has determined to destroy you, because
you have done this and have not heeded my ad-
vice."

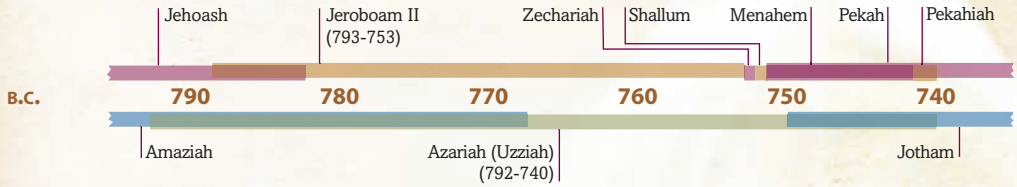
25:4 [a]Deuteronomy 24:16

COREGENCIES, LONG REIGNS, AND PROSPERITY

Israel (northern kingdom)

Jeroboam II, son of Jehoash, was the 4th king of the Jehu dynasty. His long reign of 41 years began as a coregent with his father. Possibly Jehoash placed Jeroboam on the throne when war broke out against King Amaziah of Judah (2 Kin. 13:12).

Successful military adventures helped Jeroboam expand the boundaries of Israel to their greatest extent since the days of David and Solomon (2 Kin. 14:25, 28). The prophet Amos prophesied against social abuses in Jeroboam's Israel (Amos 7:9–11).



Judah (southern kingdom)

Azariah (or Uzziah) became king at 16 years old, and his long reign of 52 years suggests that he served as a coregent with his father Amaziah. Possibly the people placed the young Azariah on the throne when his father Amaziah was taken prisoner by Israel (2 Kin. 14:13, 21).

Ruling a prosperous Judah, Azariah secured the defenses of both his capital and country. About 750 B.C. the disease of leprosy forced him to live the rest of his life in a separate place, while his son Jotham ruled as coregent (2 Chr. 26:21).

Israel Defeats Judah

17 Now Amaziah king of Judah asked advice
and sent to Joash[a] the son of Jehoahaz, the son of
Jehu, king of Israel, saying, "Come, let us face
one another *in battle.*"
18 And Joash king of Israel sent to Amaziah
king of Judah, saying, "The thistle that *was* in
Lebanon sent to the cedar that was in Lebanon,
saying, 'Give your daughter to my son as wife';
and a wild beast that *was* in Lebanon passed by
and trampled the thistle. 19 Indeed you say that
you have defeated the Edomites, and your heart
is lifted up to boast. Stay at home now; why
should you meddle with trouble, that you should
fall—you and Judah with you?"
20 But Amaziah would not heed, for it *came*
from God, that He might give them into the hand
of their enemies, because they sought the gods
of Edom. 21 So Joash king of Israel went out; and
he and Amaziah king of Judah faced one another
at Beth Shemesh, which *belongs* to Judah. 22 And
Judah was defeated by Israel, and every man fled
to his tent. 23 Then Joash the king of Israel cap-
tured Amaziah king of Judah, the son of Joash,
the son of Jehoahaz, at Beth Shemesh; and he
brought him to Jerusalem, and broke down the
wall of Jerusalem from the Gate of Ephraim to
the Corner Gate—four hundred cubits. 24 And *he*
took all the gold and silver, all the articles that
were found in the house of God with Obed-
Edom, the treasures of the king's house, and
hostages, and returned to Samaria.

Death of Amaziah

25 Amaziah the son of Joash, king of Judah,
lived fifteen years after the death of Joash the
son of Jehoahaz, king of Israel. 26 Now the rest of
the acts of Amaziah, from first to last, indeed *are*
they not written in the book of the kings of Ju-
dah and Israel? 27 After the time that Amaziah
turned away from following the LORD, they made
a conspiracy against him in Jerusalem, and he
fled to Lachish; but they sent after him to
Lachish and killed him there. 28 Then they
brought him on horses and buried him with his
fathers in the City of Judah.

25:17 [a]Spelled *Jehoash* in 2 Kings 14:8ff

Politics & Government
Lachish was the second largest city in Palestine during the 9th and 8th centuries B.C. Solomon's son Rehoboam made it one of his fortified cities (2 Chr. 11:5–10). Two other Judahite kings probably strengthened Lachish's fortifications: Asa (2 Chr. 14:6) and Jehoshaphat (17:2). This fortified city was thus a logical place for Amaziah to seek protection (2 Chr. 25:27).

THE NEO-ASSYRIAN EMPIRE

Most of Israel's national history took place in a power vacuum. The great New Kingdom of Egypt, from which the Israelites had escaped in the Exodus, faded away shortly after Ramesses II (1279–1213 B.C.). The Egyptian dynasties that followed were much weaker. In Mesopotamia, the major power was Assyria, but Assyria remained too busy with internal problems to worry about outlying nations like Israel.

A few times Assyria seemed to revive and look beyond its borders. A monument to the Assyrian king Shalmaneser III (858–824 B.C.) describes how he swept through Israel and forced the Israelite king Jehu to pay tribute to Assyria. Such triumphs were rare, though, until the Assyrian Tiglath-Pileser III (744–727 B.C.) came to power during the reigns of Uzziah in Judah and Jeroboam II in Israel. Tiglath-Pileser quickly established his supremacy over Mesopotamia, even over Assyria's old rival Babylon, and began to expand Assyria's borders.

Few armies were as hated as the Assyrian army. Even in a time and culture that was not known for respecting human life, Assyrian tactics and policies toward their enemies were notoriously brutal. The surrounding nations began to watch Tiglath-Pileser nervously.

TRANSITION

Prophetic Account: Jeroboam and Azariah (Uzziah)

The prophetic history, found in 2 Kings, places particular emphasis on the history of the northern kingdom and kings, such as Jeroboam II. Jeroboam was the fourth generation of the Jehu dynasty in Israel, following his grandfather Jehoahaz and father Jehoash to the throne. His long reign of about 41 years (793–753 B.C.) began with an 11-year coregency, during which time Jeroboam ruled together with his father. Upon the death of Jehoash (Joash) in 782 B.C., Jeroboam "sat on his (father's) throne" (2 Kin. 13:13), now a king in his own right.

It was a good time to take leadership in Israel. The Assyrian Empire led by Shalmaneser III had forced Jeroboam's great-grandfather Jehu to pay tribute in 841 B.C. But that empire was now greatly weakened. During the years from 782 to 745 B.C., Assyria was fragmented into various governor-ruled states, and threatened by an expanding kingdom of Urartu to its north. Assyria's weakness allowed Jeroboam to pursue an expansionist policy himself, restoring territory on Israel's northern border (2 Kin. 14:25).

• **2 Kings 14:23–29**

2 Kings

Jeroboam II Reigns in Israel

14 **:23** In the fifteenth year of Amaziah the
son of Joash, king of Judah, Jeroboam the
son of Joash, king of Israel, became king in Sa-
maria, *and reigned* forty-one years. 24And he did
evil in the sight of the LORD; he did not depart
from all the sins of Jeroboam the son of Nebat,
who had made Israel sin. 25He restored the terri-
tory of Israel from the entrance of Hamath to the
Sea of the Arabah, according to the word of the
LORD God of Israel, which He had spoken
through His servant Jonah the son of Amittai,
the prophet who *was* from Gath Hepher. 26For the
LORD saw *that* the affliction of Israel *was* very
bitter; and whether bond or free, there was no
helper for Israel. 27And the LORD did not say that
He would blot out the name of Israel from under
heaven; but He saved them by the hand of Je-
roboam the son of Joash.

28Now the rest of the acts of Jeroboam, and
all that he did—his might, how he made war, and
how he recaptured for Israel, from Damascus and
Hamath, *what had belonged* to Judah—*are* they
not written in the book of the chronicles of the
kings of Israel? 29So Jeroboam rested with his fa-
thers, the kings of Israel. Then Zechariah his son
reigned in his place.

TRANSITION

The Book of Jonah

Jonah the son of Amittai is mentioned in 2 Kin. 14:25, prophesying a victory for the Israelite king Jeroboam II. The book devoted to this prophet does not mention Jonah's activities in Israel. Instead, it tells of a message God gives Jonah to deliver to Nineveh, the capital of Assyria.

Certain details of the Book of Jonah have troubled historians. Leaving aside Jonah's extraordinary encounter with the great fish, scholars have noted that Assyrian records do not mention a mass repentance in Nineveh at this time. Also the title "king of Nineveh" (Jon. 3:6) seems rather small for the ruler of an empire. For these reasons, many have treated the book as an extended parable, not intended to be read as history. Others though, not troubled by accounts of God doing miracles, find no reason to doubt the book's facticity.

Jonah is distinct among prophetic books in that it is a narrative, not a collection of poetic oracles. The message of the book, that God is concerned with all His creation, not just with Israel, is not unique, though. It also appears with other prophets, including Jonah's contemporary Amos.

Two features stand out in the book's theology. One is the universal love and compassion of God for all nations. Another is the

sovereignty of God. The relatively unimpressive title "king of Nineveh" serves above all to humble Nineveh's great monarch before the power of Israel's God.

[a] **Jonah 1:1—4:11**

Jonah

Jonah's Disobedience

1 :1 Now the word of the LORD came to Jonah
the son of Amittai, saying, [2]"Arise, go to Nin-
eveh, that great city, and cry out against it; for
their wickedness has come up before Me." [3]But
Jonah arose to flee to Tarshish from the presence
of the LORD. He went down to Joppa, and found a
ship going to Tarshish; so he paid the fare, and
went down into it, to go with them to Tarshish
from the presence of the LORD.

The Storm at Sea

[4]But the LORD sent out a great wind on the
sea, and there was a mighty tempest on the sea,
so that the ship was about to be broken up.

[5]Then the mariners were afraid; and every
man cried out to his god, and threw the cargo that
was in the ship into the sea, to lighten the load.[a]
But Jonah had gone down into the lowest parts of
the ship, had lain down, and was fast asleep.

[6]So the captain came to him, and said to
him, "What do you mean, sleeper? Arise, call on
your God; perhaps your God will consider us, so
that we may not perish."

[7]And they said to one another, "Come, let us
cast lots, that we may know for whose cause this
trouble *has come* upon us." So they cast lots, and
the lot fell on Jonah. [8]Then they said to him,
"Please tell us! For whose cause *is* this trouble
upon us? What is your occupation? And where
do you come from? What is your country? And of
what people are you?"

[9]So he said to them, "I *am* a Hebrew; and I
fear the LORD, the God of heaven, who made the
sea and the dry *land*."

Jonah Thrown into the Sea

[10]Then the men were exceedingly afraid,
and said to him, "Why have you done this?" For
the men knew that he fled from the presence of
the LORD, because he had told them. [11]Then they
said to him, "What shall we do to you that the
sea may be calm for us?"—for the sea was grow-
ing more tempestuous.

[12]And he said to them, "Pick me up and
throw me into the sea; then the sea will become
calm for you. For I know that this great tempest
is because of me."

[13]Nevertheless the men rowed hard to return
to land, but they could not, for the sea continued
to grow more tempestuous against them. [14]There-
fore they cried out to the LORD and said, "We
pray, O LORD, please do not let us perish for this
man's life, and do not charge us with innocent
blood; for You, O LORD, have done as it pleased
You." [15]So they picked up Jonah and threw him
into the sea, and the sea ceased from its raging.
[16]Then the men feared the LORD exceedingly, and
offered a sacrifice to the LORD and took vows.

Jonah's Prayer and Deliverance

[17]Now the LORD had prepared a great fish to
swallow Jonah. And Jonah was in the belly of the
fish three days and three nights.

1:5 [a]Literally *from upon them*

Jonah Sails for Tarshish (Jon. 1:3)

When Jonah decided to flee from God, he boarded a "ship going to Tarshish" (Jon. 1:3). The narrative about Jonah indicates that Tarshish was in an opposite direction from Nineveh, but the specific direction is not given.

Tarshish is mentioned over thirty times in Scripture, yet its exact location is uncertain. The kings Jehoshaphat and Ahaziah built ships at Ezion Geber, near the Red Sea, which were intended to "go to Tarshish" (2 Chr. 20:36, 37). Nevertheless, the location of Tarshish was not necessarily in the vicinity of the Red Sea.

The most likely candidate for a location is the Phoenician colony Tartessus in southwestern Spain. This colony was known to the Greek historian Herodotus and the Latin writers Strabo and Pliny. Their writings refer to its rich metal resources. Assyrian records from the 7th century B.C. also mention a place called Tarsisi, but its location is unknown.

Some scholars suppose that the term "Tarshish" may well describe an activity associated with a place rather than a specific geographic location. Besides Strabo and Pliny, the prophets Jeremiah (Jer. 10:9) and Ezekiel (Ezek. 27:12) also knew that Tarshish was a source for metals. In the Hebrew language the word "Tarshish" often refers to a precious stone, usually translated as "beryl" (Ex. 28:20; Ezek. 28:13). Possibly then, "Tarshish" did not identify one specific location, but rather several places where the activity of metalworking took place.

In the Bible, ships are frequently called "ships of Tarshish" (Is. 23:1, 14; 60:9). Tarshish ships were often found in the Mediterranean area, carrying goods from Tyre (Ezek. 27:25). We may never know whether the destination of the Tarshish ship in the Jonah story was one site known as "Tarshish" or one of several sites referred to by that name.

2 [1]Then Jonah prayed to the LORD his God
from the fish's belly. [2]And he said:

"I cried out to the LORD because of my
affliction,
And He answered me.

"Out of the belly of Sheol I cried,
And You heard my voice.
3 For You cast me into the deep,
Into the heart of the seas,
And the floods surrounded me;
All Your billows and Your waves passed
over me.
4 Then I said, 'I have been cast out of Your
sight;
Yet I will look again toward Your holy
temple.'
5 The waters surrounded me, *even* to my soul;
The deep closed around me;

Weeds were wrapped around my head.
6 I went down to the moorings of the
mountains;
The earth with its bars *closed* behind me
forever;
Yet You have brought up my life from the pit,
O LORD, my God.

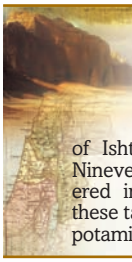
7 "When my soul fainted within me,
I remembered the LORD;
And my prayer went *up* to You,
Into Your holy temple.

8 "Those who regard worthless idols
Forsake their own Mercy.
9 But I will sacrifice to You
With the voice of thanksgiving;
I will pay what I have vowed.
Salvation *is* of the LORD."

[10]So the LORD spoke to the fish, and it vomited Jonah onto dry *land.*

Jonah Preaches at Nineveh

3 [1]Now the word of the LORD came to Jonah
the second time, saying, [2]"Arise, go to Nineveh, that great city, and preach to it the message that I tell you." [3]So Jonah arose and went to Nineveh, according to the word of the LORD. Now Nineveh was an exceedingly great city, a three-day journey[a] *in extent.* [4]And Jonah began to enter the city on the first day's walk. Then he cried out and said, "Yet forty days, and Nineveh shall be overthrown!"



Geography & Environment
Nineveh was the capital of the Assyrian Empire and certainly a "great city" by ancient standards (Jon. 3:3). Archaeologists have uncovered a very large temple of Ishtar as well as other public buildings in Nineveh. More than 25,000 tablets were discovered in the palace of Ashurbanipal. Among these tablets were several that related the Mesopotamian flood legend.

The People of Nineveh Believe

[5]So the people of Nineveh believed God, proclaimed a fast, and put on sackcloth, from the greatest to the least of them. [6]Then word came to the king of Nineveh; and he arose from his throne and laid aside his robe, covered *himself* with sackcloth and sat in ashes. [7]And he caused *it* to be proclaimed and published throughout Nineveh by the decree of the king and his nobles, saying,

3:3 [a]Exact meaning unknown

Let neither man nor beast, herd nor flock,
taste anything; do not let them eat, or drink
water. 8But let man and beast be covered
with sackcloth, and cry mightily to God;
yes, let every one turn from his evil way
and from the violence that is in his hands.
9Who can tell *if* God will turn and relent,
and turn away from His fierce anger, so that
we may not perish?

10Then God saw their works, that they turned from their evil way; and God relented from the disaster that He had said He would bring upon them, and He did not do it.

Jonah's Anger and God's Kindness

4 1But it displeased Jonah exceedingly, and he became angry. 2So he prayed to the LORD, and said, "Ah, LORD, was not this what I said when I was still in my country? Therefore I fled previously to Tarshish; for I know that You *are* a gracious and merciful God, slow to anger and abundant in lovingkindness, One who relents from doing harm. 3Therefore now, O LORD, please take my life from me, for *it is* better for me to die than to live!"

4Then the LORD said, "*Is it* right for you to be angry?"

5So Jonah went out of the city and sat on the east side of the city. There he made himself a shelter and sat under it in the shade, till he might see what would become of the city. 6And the LORD God prepared a plant[a] and made it come up over Jonah, that it might be shade for his head to deliver him from his misery. So Jonah was very grateful for the plant. 7But as morning dawned the next day God prepared a worm, and it *so* damaged the plant that it withered. 8And it happened, when the sun arose, that God prepared a vehement east wind; and the sun beat on Jonah's head, so that he grew faint. Then he wished death for himself, and said, "*It is* better for me to die than to live."

9Then God said to Jonah, "*Is it* right for you to be angry about the plant?"

And he said, "*It is* right for me to be angry, even to death!"

10But the LORD said, "You have had pity on the plant for which you have not labored, nor made it grow, which came up in a night and perished in a night. 11And should I not pity Nineveh, that great city, in which are more than one hundred and twenty thousand persons who cannot discern between their right hand and their left—and much livestock?"

4:6 [a]Hebrew *kikayon*, exact identity unknown

TRANSITION

The Book of Amos

Two of the minor prophets, Amos and Hosea, spoke to the northern kingdom of Israel during the rise of the Neo-Assyrian Empire. Both took the Assyrian threat very seriously, but their messages were unheard. Comparative prosperity in Israel during the reign of Jeroboam II (793–753 B.C.) had fed complacency.

Amos spoke harshly about this complacency. Although he himself was from Tekoa in the land of Judah (Amos 1:1), Amos was sent by God to prophesy to Israel (see 7:10–17), and he brought with him a deep intolerance for oppression. He raged against the lavish lives of the rich (4:1–3), the oppression of the poor (5:11–15), and the ostentatious religious ceremony of the oppressors (5:21–24).

Even more startling, Amos belittles Israel's precious Exodus heritage. Yes, Israel was chosen from among all the nations, he says, but that just means God will judge Israel more harshly (3:1, 2). Besides, Amos adds, God works among other nations, too, such as Ethiopia, Philistia, and Syria (9:7). Given Amos's message, it is not surprising that he was eventually sent home to Judah (7:12, 13).

• **Amos 1:1—6:7**

Amos

1 **:1** The words of Amos, who was among the sheepbreeders[a] of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash, king of Israel, two years before the earthquake.

2And he said:

"The LORD roars from Zion,
And utters His voice from Jerusalem;
The pastures of the shepherds mourn,
And the top of Carmel withers."

Judgment on the Nations

3Thus says the LORD:

"For three transgressions of Damascus,
and for four,
I will not turn away its *punishment,*
Because they have threshed Gilead with
implements of iron.
4 But I will send a fire into the house of
Hazael,
Which shall devour the palaces of
Ben-Hadad.
5 I will also break the *gate* bar of Damascus,
And cut off the inhabitant from the Valley
of Aven,

1:1 [a]Compare 2 Kings 3:4

And the one who holds the scepter from
Beth Eden.
The people of Syria shall go captive to Kir,"
Says the LORD.

6 Thus says the LORD:

"For three transgressions of Gaza, and for
four,
I will not turn away its *punishment,*
Because they took captive the whole
captivity
To deliver *them* up to Edom.
7 But I will send a fire upon the wall of Gaza,
Which shall devour its palaces.
8 I will cut off the inhabitant from Ashdod,
And the one who holds the scepter from
Ashkelon;
I will turn My hand against Ekron,
And the remnant of the Philistines shall
perish,"
Says the Lord GOD.

9 Thus says the LORD:

"For three transgressions of Tyre, and for
four,
I will not turn away its *punishment,*
Because they delivered up the whole
captivity to Edom,
And did not remember the covenant of
brotherhood.
10 But I will send a fire upon the wall of Tyre,
Which shall devour its palaces."

11 Thus says the LORD:

"For three transgressions of Edom, and for
four,
I will not turn away its *punishment,*
Because he pursued his brother with the
sword,
And cast off all pity;
His anger tore perpetually,
And he kept his wrath forever.

TIME CAPSULE  750 B.C.	
750	Jotham serves as coregent with Azariah (Uzziah) in Judah
750	Archaeological work at the city of Hazor shows occurrence of earthquake
750	Clay tablet presents Gilgamesh story as a drama
750	Earliest description of a chariot race, in the Iliad
750	Greek city-state culture in Aegean
750	Iliad and Odyssey come from oral tradition

12 But I will send a fire upon Teman,
Which shall devour the palaces of Bozrah."

13 Thus says the LORD:

"For three transgressions of the people of
Ammon, and for four,
I will not turn away its *punishment,*
Because they ripped open the women with
child in Gilead,
That they might enlarge their territory.
14 But I will kindle a fire in the wall of Rabbah,
And it shall devour its palaces,
Amid shouting in the day of battle,
And a tempest in the day of the whirlwind.
15 Their king shall go into captivity,
He and his princes together,"
Says the LORD.

2 1 Thus says the LORD:

"For three transgressions of Moab, and for
four,
I will not turn away its *punishment,*
Because he burned the bones of the king of
Edom to lime.
2 But I will send a fire upon Moab,
And it shall devour the palaces of Kerioth;
Moab shall die with tumult,
With shouting *and* trumpet sound.
3 And I will cut off the judge from its midst,
And slay all its princes with him,"
Says the LORD.

Judgment on Judah

4 Thus says the LORD:

"For three transgressions of Judah, and for
four,
I will not turn away its *punishment,*
Because they have despised the law of the
LORD,
And have not kept His commandments.
Their lies lead them astray,
Lies which their fathers followed.
5 But I will send a fire upon Judah,
And it shall devour the palaces of
Jerusalem."

Judgment on Israel

6 Thus says the LORD:

"For three transgressions of Israel, and for
four,
I will not turn away its *punishment,*
Because they sell the righteous for silver,
And the poor for a pair of sandals.

From a Capital to a Vassal City (Amos 1:6–8)

During a period from about 1550 to 1150 B.C., Egypt ruled over Canaan, with Gaza serving as the capital city of the Egyptian province. The earliest inscriptional evidence of Gaza shows that it was a well-fortified town as far back as the reign of Seti I of Egypt (1294–1279 B.C.).

During the time of Pharaoh Ramesses III (1184–1153 B.C.), the Sea Peoples invaded Canaan. Although Ramesses stopped their further advance in 1175 B.C., he allowed them to settle in southern Palestine. One group of the Sea Peoples, the Philistines, formed a confederation of five city-states, and Gaza, which had been Canaan's capital under Egypt, continued as the foremost Philistine city.

During the 8th century B.C., when the Neo-Assyrian Empire was threatening nations to the west, the prophet Amos pronounced various judgments on Gaza and on other Philistine cities (Amos 1:6–8). Amos had foreboding news for Gaza: both its walls and palaces would be destroyed by fire (1:7).

The troubles started for Gaza when Tiglath-Pileser was king of Assyria (744–727 B.C.) and a certain Hanno was king of Gaza. Hanno is mentioned in an Assyrian tribute list from 738 B.C. as one king who paid tribute to Assyria. The Assyrian annals note Tiglath-Pileser's campaign in 734 B.C. in which he marched through Syria and Palestine, conquering the city of Gaza. Gaza's royal family was captured and a large tribute imposed. Hanno apparently fled at this time, although he was reinstated later during Tiglath-Pileser's reign.

During the reign of Sargon II of Assyria (721–705 B.C.), Hanno again rebelled and was subsequently led in chains to Assyria. Amos's prophecy (1:7) probably points toward either Gaza's fall in 734 B.C. or to the later campaign by Sargon II. The city that had been a capital of Canaan and a leading Philistine city was now merely a vassal of Assyria.

7 They pant after[a] the dust of the earth *which is* on the head of the poor,
And pervert the way of the humble.
A man and his father go in to the *same* girl,
To defile My holy name.
8 They lie down by every altar on clothes taken in pledge,
And drink the wine of the condemned *in* the house of their god.

9 "Yet *it was* I *who* destroyed the Amorite before them,
Whose height *was* like the height of the cedars,
And he *was as* strong as the oaks;
Yet I destroyed his fruit above
And his roots beneath.
10 Also *it was* I *who* brought you up from the land of Egypt,
And led you forty years through the wilderness,
To possess the land of the Amorite.
11 I raised up some of your sons as prophets,
And some of your young men as Nazirites.
Is it not so, O you children of Israel?"
Says the LORD.
12 "But you gave the Nazirites wine to drink,
And commanded the prophets saying,
'Do not prophesy!'

13 "Behold, I am weighed down by you,
As a cart full of sheaves is weighed down.
14 Therefore flight shall perish from the swift,
The strong shall not strengthen his power,
Nor shall the mighty deliver himself;
15 He shall not stand who handles the bow,
The swift of foot shall not escape,
Nor shall he who rides a horse deliver himself.
16 The most courageous men of might
Shall flee naked in that day,"
Says the LORD.

Authority of the Prophet's Message

3 [1]Hear this word that the LORD has spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying:

2 "You only have I known of all the families of the earth;
Therefore I will punish you for all your iniquities."

3 Can two walk together, unless they are agreed?
4 Will a lion roar in the forest, when he has no prey?
Will a young lion cry out of his den, if he has caught nothing?
5 Will a bird fall into a snare on the earth, where there is no trap for it?

Trade & Economics
In the ancient world, fibers were prepared and woven into fabrics by hand. The complexities of keeping sheep for wool or growing flax for linen only added to the value of cloth. For the poor, the outer garment doubled as a blanket. It could be offered as security for a loan (Amos 2:8), but the law required lenders not to keep this essential item overnight (Ex. 22:26, 27).

2:7 [a]Or *trample on*

Will a snare spring up from the earth, if it
has caught nothing at all?
6 If a trumpet is blown in a city, will not the
people be afraid?
If there is calamity in a city, will not the
LORD have done *it?*

7 Surely the Lord GOD does nothing,
Unless He reveals His secret to His servants
the prophets.
8 A lion has roared!
Who will not fear?
The Lord GOD has spoken!
Who can but prophesy?

Punishment of Israel's Sins

9 "Proclaim in the palaces at Ashdod,[a]
And in the palaces in the land of Egypt,
and say:
'Assemble on the mountains of Samaria;
See great tumults in her midst,
And the oppressed within her.
10 For they do not know to do right,'
Says the LORD,
'Who store up violence and robbery in their
palaces.' "

11 Therefore thus says the Lord GOD:

"An adversary *shall be* all around the land;
He shall sap your strength from you,
And your palaces shall be plundered."

12 Thus says the LORD:

"As a shepherd takes from the mouth of a
lion
Two legs or a piece of an ear,
So shall the children of Israel be taken out
Who dwell in Samaria—
In the corner of a bed and on the edge[a] of a
couch!
13 Hear and testify against the house of
Jacob,"
Says the Lord GOD, the God of hosts,
14 "That in the day I punish Israel for their
transgressions,
I will also visit *destruction* on the altars of
Bethel;
And the horns of the altar shall be cut off
And fall to the ground.
15 I will destroy the winter house along with
the summer house;
The houses of ivory shall perish,
And the great houses shall have an end,"
Says the LORD.

4 1 Hear this word, you cows of Bashan, who
are on the mountain of Samaria,
Who oppress the poor,
Who crush the needy,
Who say to your husbands,[a] "Bring *wine,*
let us drink!"
2 The Lord GOD has sworn by His holiness:
"Behold, the days shall come upon you
When He will take you away with
fishhooks,
And your posterity with fishhooks.
3 You will go out *through* broken *walls,*
Each one straight ahead of her,
And you will be cast into Harmon,"
Says the LORD.

4 "Come to Bethel and transgress,
At Gilgal multiply transgression;
Bring your sacrifices every morning,
Your tithes every three days.[a]
5 Offer a sacrifice of thanksgiving with
leaven,
Proclaim *and* announce the freewill
offerings;
For this you love,
You children of Israel!"
Says the Lord GOD.

Israel Did Not Accept Correction

6 "Also I gave you cleanness of teeth in all
your cities.
And lack of bread in all your places;
Yet you have not returned to Me,"
Says the LORD.

7 "I also withheld rain from you,
When *there were* still three months to the
harvest.
I made it rain on one city,
I withheld rain from another city.
One part was rained upon,
And where it did not rain the part withered.
8 So two *or* three cities wandered to another
city to drink water,
But they were not satisfied;
Yet you have not returned to Me,"
Says the LORD.

9 "I blasted you with blight and mildew.
When your gardens increased,
Your vineyards,
Your fig trees,
And your olive trees,
The locust devoured *them;*

3:9 [a]Following Masoretic Text; Septuagint reads *Assyria.*
3:12 [a]The Hebrew is uncertain. 4:1 [a]Literally *their lords* or *their masters* 4:4 [a]Or *years* (compare Deuteronomy 14:28)

Yet you have not returned to Me,"
Says the LORD.

10 "I sent among you a plague after the manner of Egypt;
Your young men I killed with a sword,
Along with your captive horses;
I made the stench of your camps come up into your nostrils;
Yet you have not returned to Me,"
Says the LORD.

11 "I overthrew *some* of you,
As God overthrew Sodom and Gomorrah,
And you were like a firebrand plucked from the burning;
Yet you have not returned to Me,"
Says the LORD.

12 "Therefore thus will I do to you, O Israel;
Because I will do this to you,
Prepare to meet your God, O Israel!"

13 For behold,
He who forms mountains,
And creates the wind,
Who declares to man what his[a] thought *is,*
And makes the morning darkness,
Who treads the high places of the earth—
The LORD God of hosts *is* His name.

A Lament for Israel

5 1Hear this word which I take up against you,
a lamentation, O house of Israel:

2 The virgin of Israel has fallen;
She will rise no more.
She lies forsaken on her land;
There is no one to raise her up.

3For thus says the Lord GOD:

"The city that goes out by a thousand
Shall have a hundred left,
And that which goes out by a hundred
Shall have ten left to the house of Israel."

A Call to Repentance

4For thus says the LORD to the house of Israel:

"Seek Me and live;
5 But do not seek Bethel,
Nor enter Gilgal,
Nor pass over to Beersheba;
For Gilgal shall surely go into captivity,
And Bethel shall come to nothing.
6 Seek the LORD and live,
Lest He break out like fire *in* the house of Joseph,
And devour *it,*
With no one to quench *it* in Bethel—
7 You who turn justice to wormwood,
And lay righteousness to rest in the earth!"

8 He made the Pleiades and Orion;
He turns the shadow of death into morning
And makes the day dark as night;
He calls for the waters of the sea
And pours them out on the face of the earth;
The LORD *is* His name.
9 He rains ruin upon the strong,
So that fury comes upon the fortress.

10 They hate the one who rebukes in the gate,
And they abhor the one who speaks uprightly.
11 Therefore, because you tread down the poor
And take grain taxes from him,
Though you have built houses of hewn stone,
Yet you shall not dwell in them;
You have planted pleasant vineyards,
But you shall not drink wine from them.
12 For I know your manifold transgressions
And your mighty sins:
Afflicting the just *and* taking bribes;
Diverting the poor *from justice* at the gate.
13 Therefore the prudent keep silent at that time,
For it *is* an evil time.

14 Seek good and not evil,
That you may live;
So the LORD God of hosts will be with you,
As you have spoken.
15 Hate evil, love good;
Establish justice in the gate.
It may be that the LORD God of hosts
Will be gracious to the remnant of Joseph.

The Day of the Lord

16Therefore the LORD God of hosts, the Lord, says this:

"*There shall be* wailing in all streets,
And they shall say in all the highways,
'Alas! Alas!'
They shall call the farmer to mourning,
And skillful lamenters to wailing.
17 In all vineyards *there shall be* wailing,
For I will pass through you,"
Says the LORD.

4:13 [a]Or *His*

The Decline of Hamath the Great (Amos 6:2, 14)

Hamath was a Syro-Hittite city in central Syria, which had a past going back as far as the 6th millennium B.C. The city is mentioned in the Syrian Ebla texts from the 3rd millennium B.C. and in Hittite texts of the 2nd millennium B.C. The prophet Amos warned that the Assyrians would attack Israel "from the entrance of Hamath" (Amos 6:14), which represented Israel's northern border during the reign of King Jeroboam II (793–753 B.C.).

The city of Hamath had numerous dealings with Israel to its south. During the period of David and Solomon (after 1000 B.C.), Hamath was apparently subordinate to Israel. Later, however, Hamath became independent. The Assyrian sources of Shalmaneser III (858–824 B.C.) say that King Urhilina of Hamath was a ringleader in the coalition against Assyria at the battle of Qarqar in 853 B.C. Under King Zakkur, Hamath enjoyed a period of strength during the early 8th century B.C.

Yet the Bible indicates weakness for Hamath sometime later in the same century. Amos, who prophesied during the reign of Jeroboam II, points out that since "Hamath the great" had fallen, Israel should not think that she herself would survive (Amos 6:2). Furthermore, the writer of Kings records a victory by Jeroboam II over Hamath (2 Kin. 14:28).

If Jeroboam II did in fact defeat Hamath, it is possible that this Syro-Hittite kingdom began to decline during the 8th century B.C. According to Assyrian annals, Hamath was forced to surrender 19 provinces to Assyria in 738 B.C., 15 years after the death of Jeroboam II. By 720 B.C. Hamath had lost its independence and had become a province of Assyria.

18 Woe to you who desire the day of the LORD!
For what good *is* the day of the LORD to you?
It *will be* darkness, and not light.
19 It *will be* as though a man fled from a lion,
And a bear met him!
Or *as though* he went into the house,
Leaned his hand on the wall,
And a serpent bit him!
20 *Is* not the day of the LORD darkness, and not light?
Is it not very dark, with no brightness in it?

21 "I hate, I despise your feast days,
And I do not savor your sacred assemblies.
22 Though you offer Me burnt offerings and your grain offerings,
I will not accept *them,*
Nor will I regard your fattened peace offerings.
23 Take away from Me the noise of your songs,
For I will not hear the melody of your stringed instruments.
24 But let justice run down like water,
And righteousness like a mighty stream.

25 "Did you offer Me sacrifices and offerings
In the wilderness forty years, O house of Israel?

Food & Drink
The custom of eating while reclining seems to have come to Palestine from the East. People ate from common dishes on a low table as they reclined on large couches. The banquets of the rich included musicians, fine foods, and perfumes for the guests. Ivory inlays decorated the wooden parts of luxurious furniture (Amos 6:4). Examples of such inlay survive, showing how it was carved by artisans.

26 You also carried Sikkuth[a] your king[b]
And Chiun,[c] your idols,
The star of your gods,
Which you made for yourselves.
27 Therefore I will send you into captivity beyond Damascus,"
Says the LORD, whose name *is* the God of hosts.

Warnings to Zion and Samaria

6 1 Woe to you *who are* at ease in Zion, And trust in Mount Samaria,
Notable persons in the chief nation,
To whom the house of Israel comes!
2 Go over to Calneh and see;
And from there go to Hamath the great;
Then go down to Gath of the Philistines.
Are you better than these kingdoms?
Or is their territory greater than your territory?

3 *Woe to* you who put far off the day of doom,
Who cause the seat of violence to come near;
4 Who lie on beds of ivory,
Stretch out on your couches,
Eat lambs from the flock
And calves from the midst of the stall;
5 Who sing idly to the sound of stringed instruments,
And invent for yourselves musical instruments like David;
6 Who drink wine from bowls,
And anoint yourselves with the best ointments,

5:26 [a]A pagan deity [b]Septuagint and Vulgate read *tabernacle of Moloch.* [c]A pagan deity

But are not grieved for the affliction of Joseph.
7 Therefore they shall now go captive as the
first of the captives,
And those who recline at banquets shall be
removed.

TRANSITION

Destruction to Come

Part of Israel's pride during Amos's time came from the military victories of Jeroboam II (2 Kin. 14:25). Lo Debar and Karnaim, mentioned in Amos 6:13, may have been cities of the Transjordan captured in these campaigns. Amos is scornful of such petty boasting. Victory over these insignificant cities pales before the destruction and slaughter that approaches Israel (Amos 6:8–11).

• **Amos 6:8—7:9**

Amos

6 **:8** The Lord GOD has sworn by Himself,
The LORD God of hosts says:
"I abhor the pride of Jacob,
And hate his palaces;
Therefore I will deliver up *the* city
And all that is in it."

9 Then it shall come to pass, that if ten men
remain in one house, they shall die. 10 And when a
relative *of the dead,* with one who will burn *the*
bodies, picks up the bodies[a] to take them out of
the house, he will say to one inside the house,
"*Are there* any more with you?"
Then someone will say, "None."
And he will say, "Hold your tongue! For we
dare not mention the name of the LORD."

11 For behold, the LORD gives a command:
He will break the great house into bits,
And the little house into pieces.

12 Do horses run on rocks?
Does *one* plow *there* with oxen?
Yet you have turned justice into gall,
And the fruit of righteousness into
wormwood,
13 You who rejoice over Lo Debar,[a]
Who say, "Have we not taken Karnaim[b] for
ourselves
By our own strength?"

14 "But, behold, I will raise up a nation against
you,
O house of Israel,"
Says the LORD God of hosts;
"And they will afflict you from the entrance
of Hamath
To the Valley of the Arabah."

Vision of the Locusts

7 1 Thus the Lord GOD showed me: Behold, He
formed locust swarms at the beginning of
the late crop; indeed *it was* the late crop after the
king's mowings. 2 And so it was, when they had
finished eating the grass of the land, that I said:

"O Lord GOD, forgive, I pray!
Oh, that Jacob may stand,
For he *is* small!"
3 *So* the LORD relented concerning this.
"It shall not be," said the LORD.

Vision of the Fire

4 Thus the Lord GOD showed me: Behold, the
Lord GOD called for conflict by fire, and it con-
sumed the great deep and devoured the territory.
5 Then I said:

"O Lord GOD, cease, I pray!
Oh, that Jacob may stand,
For he *is* small!"
6 *So* the LORD relented concerning this.
"This also shall not be," said the Lord GOD.

Vision of the Plumb Line

7 Thus He showed me: Behold, the Lord
stood on a wall *made* with a plumb line, with a
plumb line in His hand. 8 And the LORD said to
me, "Amos, what do you see?"
And I said, "A plumb line."
Then the Lord said:

"Behold, I am setting a plumb line
In the midst of My people Israel;
I will not pass by them anymore.
9 The high places of Isaac shall be desolate,

TIME CAPSULE	750 to 744 B.C.
750	Picture of a pulley, from Assyria
747–664	The Cushite Era in Egypt
747–716	Ethiopian ruler named Piankhy is pharaoh in Egypt
747–539	The Babylonian Chronicle
745	Political structure of the Neo-Assyrian Empire is fragmented
744–727	Tiglath-Pileser III of Assyria, also called "Pul" (2 Kin. 15:19)

6:10 [a]Literally *bones* symbol of strength

6:13 [a]Literally *Nothing* [b]Literally *Horns,*

And the sanctuaries of Israel shall be laid waste.
I will rise with the sword against the house of Jeroboam."

TRANSITION

Confrontation with Amaziah

The account in Amos 7:10–17 of Amos's encounter with Amaziah, the priest of Bethel, includes the message that Amaziah sent to Jeroboam II (7:10, 11). The message reports a prophecy in which Amos predicts that Jeroboam will die violently and that Israel will go into exile. This prophecy thus dates Amos's ministry sometime before the end of Jeroboam's reign in 753 B.C.

Attempts have been made to date Amos's ministry by an earthquake which occurred during the reign of Judah's King Azariah (or Uzziah), but which was still remembered hundreds of years later (see Zech. 14:5). Amos received his vision "two years before the earthquake" (Amos 1:1).

Unfortunately, an exact date for this earthquake is uncertain. Archaeological work at the city of Hazor shows evidence that it happened sometime in the mid-8th century B.C. The Jewish historian Josephus connects the earthquake with the violation of the priest's office by Azariah (2 Chr. 26:16–20). When Azariah's violation resulted in leprosy, his son Jotham governed with him as coregent (2 Kin. 15:5). Jotham's 10-year coregency with Azariah began in 750 B.C., so following Josephus would place Amos's ministry a few years before 750.

• **Amos 7:10—9:15**

Amos

Amaziah's Complaint

7 **:10** Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, "Amos has conspired against you in the midst of the house of Israel. The land is not able to bear all his words. 11For thus Amos has said:

'Jeroboam shall die by the sword,
And Israel shall surely be led away captive
From their own land.' "

12Then Amaziah said to Amos:

Agriculture & Herding
The sycamore fruit of Amos was a kind of fig *(ficus sycomorus)*. When the fruit is young, small cuts are made in it. Experience has shown that doing this improves the quality of the mature fruit. It is a tedious process, and the "tender of sycamore fruit" (Amos 7:14) was not considered to be employed in a high status job.

"Go, you seer!
Flee to the land of Judah.
There eat bread,
And there prophesy.
13 But never again prophesy at Bethel,
For it *is* the king's sanctuary,
And it *is* the royal residence."

14Then Amos answered, and said to Amaziah:

"I *was* no prophet,
Nor *was* I a son of a prophet,
But I *was* a sheepbreeder[a]
And a tender of sycamore fruit.
15 Then the LORD took me as I followed the flock,
And the LORD said to me,
'Go, prophesy to My people Israel.'
16 Now therefore, hear the word of the LORD:
You say, 'Do not prophesy against Israel,
And do not spout against the house of Isaac.'

17"Therefore thus says the LORD:

'Your wife shall be a harlot in the city;
Your sons and daughters shall fall by the sword;
Your land shall be divided by *survey* line;
You shall die in a defiled land;
And Israel shall surely be led away captive
From his own land.' "

Vision of the Summer Fruit

8 1Thus the Lord GOD showed me: Behold, a basket of summer fruit. 2And He said, "Amos, what do you see?"
So I said, "A basket of summer fruit."
Then the LORD said to me:

"The end has come upon My people Israel;
I will not pass by them anymore.
3 And the songs of the temple
Shall be wailing in that day,"
Says the Lord GOD—
"Many dead bodies everywhere,
They shall be thrown out in silence."

4 Hear this, you who swallow up[a] the needy,
And make the poor of the land fail,

5Saying:

"When will the New Moon be past,

7:14 [a]Compare 2 Kings 3:4 8:4 [a]Or *trample on* (compare 2:7)

That we may sell grain?
And the Sabbath,
That we may trade wheat?
Making the ephah small and the shekel large,
Falsifying the scales by deceit,
6 That we may buy the poor for silver,
And the needy for a pair of sandals—
Even sell the bad wheat?"

7 The LORD has sworn by the pride of Jacob:
"Surely I will never forget any of their works.
8 Shall the land not tremble for this,
And everyone mourn who dwells in it?
All of it shall swell like the River,[a]
Heave and subside
Like the River of Egypt.

9 "And it shall come to pass in that day," says the Lord GOD,
"That I will make the sun go down at noon,
And I will darken the earth in broad daylight;
10 I will turn your feasts into mourning,
And all your songs into lamentation;
I will bring sackcloth on every waist,
And baldness on every head;
I will make it like mourning for an only *son,*
And its end like a bitter day.

11 "Behold, the days are coming," says the Lord GOD,
"That I will send a famine on the land,
Not a famine of bread,
Nor a thirst for water,
But of hearing the words of the LORD.
12 They shall wander from sea to sea,
And from north to east;
They shall run to and fro, seeking the word of the LORD,
But shall not find *it.*

13 "In that day the fair virgins
And strong young men
Shall faint from thirst.
14 Those who swear by the sin[a] of Samaria,
Who say,
'As your god lives, O Dan!'
And, 'As the way of Beersheba lives!'
They shall fall and never rise again."

The Destruction of Israel

9 1 I saw the Lord standing by the altar, and He said:

"Strike the doorposts, that the thresholds may shake,
And break them on the heads of them all.
I will slay the last of them with the sword.
He who flees from them shall not get away,
And he who escapes from them shall not be delivered.

2 "Though they dig into hell,[a]
From there My hand shall take them;
Though they climb up to heaven,
From there I will bring them down;
3 And though they hide themselves on top of Carmel,
From there I will search and take them;
Though they hide from My sight at the bottom of the sea,
From there I will command the serpent, and it shall bite them;
4 Though they go into captivity before their enemies,
From there I will command the sword,
And it shall slay them.
I will set My eyes on them for harm and not for good."
5 The Lord GOD of hosts,
He who touches the earth and it melts,
And all who dwell there mourn;
All of it shall swell like the River,[a]
And subside like the River of Egypt.

8:8 [a]That is, the Nile; some Hebrew manuscripts, Septuagint, Syriac, Targum, and Vulgate read *River;* Masoretic Text reads *the light.* 8:14 [a]Or *Ashima,* a Syrian goddess 9:2 [a]Or *Sheol* 9:5 [a]That is, the Nile

God Is the God of All Peoples (Amos 9:7)

The prophet Amos recognized that Israel was not the only people who had received Yahweh's mercy. In a series of short poetic statements, Amos describes the universal power of Yahweh and reminds the Israelites that God is not concerned with them alone (Amos 9:7).

The prophet cites examples of three other peoples for whom Yahweh cares and for whom He has acted in the past. This places the sin of Israel in a much broader context. There are others for whom God needs to work, and Israel must not put herself above the other nations or assume that she will be treated differently from the other nations.

The three peoples named by Amos are the Ethiopians, Philistines, and Syrians. Yahweh's mercy thus reaches to a distant people (the Ethiopians), as well as to Israel's neighboring enemies (the Philistines and Syrians). He has brought to Canaan people from the centers of differing cultures: from Egypt (Egyptian cultural sphere), from Caphtor (East Mediterranean cultural sphere), and from Kir (Mesopotamian cultural sphere). Yahweh's concern is for all people.

It is not important to Amos that none of the other three peoples worshiped Yahweh. Israel had been called to be God's special people and to worship Yahweh alone, but had not done so. Now, as easily as God had brought these peoples into the land, He would scatter the Israelites from out of the land and into the world.

6 He who builds His layers in the sky,
And has founded His strata in the earth;
Who calls for the waters of the sea,
And pours them out on the face of the earth—
The LORD *is* His name.

7 "*Are* you not like the people of Ethiopia to Me,
O children of Israel?" says the LORD.
"Did I not bring up Israel from the land of Egypt,
The Philistines from Caphtor,
And the Syrians from Kir?

8 "Behold, the eyes of the Lord GOD *are* on the sinful kingdom,
And I will destroy it from the face of the earth;
Yet I will not utterly destroy the house of Jacob,"
Says the LORD.

9 "For surely I will command,
And will sift the house of Israel among all nations,
As *grain* is sifted in a sieve;
Yet not the smallest grain shall fall to the ground.

Arts & Literature
The prophet revealed what God had said through the names given to the children (Hos. 1:4–7). By themselves, these names convey little, but when their meaning was known, the children became a perpetual reminder of what God was saying to the people. The prophets used actions with particular symbolic meanings, making their words public, memorable, and definite.

10 All the sinners of My people shall die by the sword,
Who say, 'The calamity shall not overtake nor confront us.'

Israel Will Be Restored

11 "On that day I will raise up
The tabernacle[a] of David, which has fallen down,
And repair its damages;
I will raise up its ruins,
And rebuild it as in the days of old;
12 That they may possess the remnant of Edom,[a]
And all the Gentiles who are called by My name,"
Says the LORD who does this thing.

13 "Behold, the days are coming," says the LORD,
"When the plowman shall overtake the reaper,
And the treader of grapes him who sows seed;
The mountains shall drip with sweet wine,
And all the hills shall flow *with it.*
14 I will bring back the captives of My people Israel;
They shall build the waste cities and inhabit *them;*
They shall plant vineyards and drink wine from them;
They shall also make gardens and eat fruit from them.
15 I will plant them in their land,
And no longer shall they be pulled up
From the land I have given them,"
Says the LORD your God.

9:11 [a]Literally *booth,* figure of a deposed dynasty
9:12 [a]Septuagint reads *mankind.*

TRANSITION

The Book of Hosea

Hosea is the only native northern Israelite among the writing prophets. Although active at the same time as Amos, Hosea's message is quite different in its focus. Where Amos spoke about oppression, poverty, and injustice, Hosea speaks against the worship of the Canaanite deities, such as Baal and Asherah. These religions stressed rituals that were designed to promote the fertility of the land; among these rituals was sexual intercourse with official cult prostitutes.

Prostitution, or harlotry, becomes a major theme in Hosea, partly through the prophet's own family experience (Hos. 1—3). Israel is the bride of God, and once the marriage was happy (Hos. 2:14, 15; 11:1). By worshiping other gods, though, Israel has become a harlot. God alternately rages against His unfaithful wife and tenderly longs for reconciliation (6:4; 11:8, 9). The book ends with an impassioned appeal for Israel to "return" and a promise that, if she will, then God will become the true fertility God to His wayward people.

• **Hosea 1:1—3:5**

Hosea

1 :1 The word of the LORD that came to Hosea the son of Beeri, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

The Family of Hosea

2 When the LORD began to speak by Hosea, the LORD said to Hosea:

"Go, take yourself a wife of harlotry
And children of harlotry,
For the land has committed great harlotry
By departing from the LORD."

3 So he went and took Gomer the daughter of Diblaim, and she conceived and bore him a son.
4 Then the LORD said to him:

"Call his name Jezreel,
For in a little *while*
I will avenge the bloodshed of Jezreel on the house of Jehu,
And bring an end to the kingdom of the house of Israel.
5 It shall come to pass in that day
That I will break the bow of Israel in the Valley of Jezreel."

6 And she conceived again and bore a daughter. Then *God* said to him:

"Call her name Lo-Ruhamah,[a]
For I will no longer have mercy on the house of Israel,
But I will utterly take them away.[b]
7 Yet I will have mercy on the house of Judah,
Will save them by the LORD their God,
And will not save them by bow,
Nor by sword or battle,
By horses or horsemen."

8 Now when she had weaned Lo-Ruhamah, she conceived and bore a son. 9 Then *God* said:

"Call his name Lo-Ammi,[a]
For you *are* not My people,
And I will not be your *God*.

The Restoration of Israel

10 "Yet the number of the children of Israel
Shall be as the sand of the sea,
Which cannot be measured or numbered.
And it shall come to pass
In the place where it was said to them,
'You *are* not My people,'[a]
There it shall be said to them,
'*You are* sons of the living God.'
11 Then the children of Judah and the children of Israel
Shall be gathered together,
And appoint for themselves one head;
And they shall come up out of the land,
For great *will be* the day of Jezreel!

2 1 Say to your brethren, 'My people,'[a] And to your sisters, 'Mercy[b] *is shown*.'

God's Unfaithful People

2 "Bring charges against your mother, bring charges;
For she *is* not My wife, nor *am* I her Husband!
Let her put away her harlotries from her sight,
And her adulteries from between her breasts;
3 Lest I strip her naked
And expose her, as in the day she was born,
And make her like a wilderness,
And set her like a dry land,
And slay her with thirst.

4 "I will not have mercy on her children,
For they *are* the children of harlotry.
5 For their mother has played the harlot;
She who conceived them has behaved shamefully.

1:6 [a]Literally *No-Mercy* [b]Or *That I may forgive them at all* 1:9 [a]Literally *Not-My-People* 1:10 [a]Hebrew *lo-ammi* (compare verse 9) 2:1 [a]Hebrew *Ammi* (compare 1:9, 10) [b]Hebrew *Ruhamah* (compare 1:6)

For she said, 'I will go after my lovers,
Who give *me* my bread and my water,
My wool and my linen,
My oil and my drink.'

6 "Therefore, behold,
I will hedge up your way with thorns,
And wall her in,
So that she cannot find her paths.
7 She will chase her lovers,
But not overtake them;
Yes, she will seek them, but not find *them.*
Then she will say,
'I will go and return to my first husband,
For then *it was* better for me than now.'
8 For she did not know
That I gave her grain, new wine, and oil,
And multiplied her silver and gold—
Which they prepared for Baal.

9 "Therefore I will return and take away
My grain in its time
And My new wine in its season,
And will take back My wool and My linen,
Given to cover her nakedness.
10 Now I will uncover her lewdness in the sight of her lovers,
And no one shall deliver her from My hand.
11 I will also cause all her mirth to cease,
Her feast days,
Her New Moons,
Her Sabbaths—
All her appointed feasts.

12 "And I will destroy her vines and her fig trees,
Of which she has said,
'These *are* my wages that my lovers have given me.'
So I will make them a forest,
And the beasts of the field shall eat them.
13 I will punish her
For the days of the Baals to which she burned incense.

TIME CAPSULE 	743 to 740 B.C.
743	Tiglath-Pileser III wins battle against Ararat's Sarduri II
742–630	Period of Assyria's greatest imperial power
742	Pekahiah becomes king in Israel
740	Jotham becomes sole king in Judah
740	Pekah assassinates Pekahiah and becomes sole king in Israel
740	Isaiah's call consists of a vision of God

She decked herself with her earrings and jewelry,
And went after her lovers;
But Me she forgot," says the LORD.

God's Mercy on His People

14 "Therefore, behold, I will allure her,
Will bring her into the wilderness,
And speak comfort to her.
15 I will give her her vineyards from there,
And the Valley of Achor as a door of hope;
She shall sing there,
As in the days of her youth,
As in the day when she came up from the land of Egypt.

16 "And it shall be, in that day,"
Says the LORD,
"*That* you will call Me 'My Husband,'[a]
And no longer call Me 'My Master,'[b]
17 For I will take from her mouth the names of the Baals,
And they shall be remembered by their name no more.
18 In that day I will make a covenant for them
With the beasts of the field,
With the birds of the air,
And *with* the creeping things of the ground.
Bow and sword of battle I will shatter from the earth,
To make them lie down safely.

19 "I will betroth you to Me forever;
Yes, I will betroth you to Me
In righteousness and justice,
In lovingkindness and mercy;
20 I will betroth you to Me in faithfulness,
And you shall know the LORD.

21 "It shall come to pass in that day
That I will answer," says the LORD;
"I will answer the heavens,
And they shall answer the earth.
22 The earth shall answer
With grain,
With new wine,
And with oil;
They shall answer Jezreel.[a]
23 Then I will sow her for Myself in the earth,
And I will have mercy on *her who had* not obtained mercy;[a]
Then I will say to *those who were* not My people,[b]
'You *are* My people!'
And they shall say, '*You are* my God!' "

2:16 [a]Hebrew *Ishi* [b]Hebrew *Baali* 2:22 [a]Literally *God Will Sow* 2:23 [a]Hebrew *lo-ruhamah* [b]Hebrew *lo-ammi*

Israel Will Return to God

3 [1]Then the LORD said to me, "Go again, love a woman *who is* loved by a lover[a] and is committing adultery, just like the love of the LORD for the children of Israel, who look to other gods and love *the* raisin cakes *of the pagans*."

[2]So I bought her for myself for fifteen *shekels* of silver, and one and one-half homers of barley. [3]And I said to her, "You shall stay with me many days; you shall not play the harlot, nor shall you have a man—so, too, *will* I *be* toward you."

[4]For the children of Israel shall abide many days without king or prince, without sacrifice or *sacred* pillar, without ephod or teraphim. [5]Afterward the children of Israel shall return and seek the LORD their God and David their king. They shall fear the LORD and His goodness in the latter days.

3:1 [a]Literally *friend* or *husband* 4:7 [a]Following Masoretic Text, Septuagint, and Vulgate; scribal tradition, Syriac, and Targum read *They will change*. [b]Following Masoretic Text, Septuagint, Syriac, Targum, and Vulgate; scribal tradition reads *My glory*.

TRANSITION

The Dates of Hosea's Ministry

The names of five kings indicate the historical period during which Hosea prophesied. According to Hos. 1:1, his ministry is dated by the reign of Israel's Jeroboam II (793–753 B.C.), and by Judah's kings Uzziah, Jotham, Ahaz, and Hezekiah. The total period of the Judahite kings was from about 792 to 686 B.C., although there is no reason to believe Hosea's ministry extended past the fall of Israel in 722 B.C.

The words of Hosea are not arranged in the book chronologically, but rather by thematic and poetic connections. Moreover, it is almost impossible to suggest a chronology for Hosea's oracles, since they are vague concerning their historical context. Most could apply to any of a number of historical situations. Knowing some details about the last years of the northern kingdom, however, does help to illuminate a few of Hosea's many obscure passages.

The account of Hosea's unhappy marriage (Hos. 1—3) traces Israel's apostasy from Yahweh, and serves as an introduction to the themes and language of the book. This section is followed by a statement of God's charges against Israel (4:1—5:7), which possibly reflects the political stability and prosperity of the last years of Jeroboam's rule up to 753 B.C. As already indicated by Hosea's contemporary Amos (see "The Book of Amos" at Amos 1:1), the people had become complacent and comfortable with the social inequality and religious apostasy of their time (Hos. 2:8; 4:11–13).

• **Hosea 4:1—5:7**

Hosea

God's Charge Against Israel

4 **:1** Hear the word of the LORD,
[0]You children of Israel,
For the LORD *brings* a charge against the inhabitants of the land:

"There is no truth or mercy
Or knowledge of God in the land.
2 *By* swearing and lying,
Killing and stealing and committing adultery,
They break all restraint,
With bloodshed upon bloodshed.
3 Therefore the land will mourn;
And everyone who dwells there will waste away
With the beasts of the field
And the birds of the air;
Even the fish of the sea will be taken away.

4 "Now let no man contend, or rebuke another;
For your people *are* like those who contend with the priest.
5 Therefore you shall stumble in the day;
The prophet also shall stumble with you in the night;
And I will destroy your mother.
6 My people are destroyed for lack of knowledge.
Because you have rejected knowledge,
I also will reject you from being priest for Me;
Because you have forgotten the law of your God,
I also will forget your children.

7 "The more they increased,
The more they sinned against Me;
I will change[a] their glory[b] into shame.
8 They eat up the sin of My people;
They set their heart on their iniquity.
9 And it shall be: like people, like priest.
So I will punish them for their ways,
And reward them for their deeds.
10 For they shall eat, but not have enough;
They shall commit harlotry, but not increase;
Because they have ceased obeying the LORD.

The Idolatry of Israel

11 "Harlotry, wine, and new wine enslave the heart.
12 My people ask counsel from their wooden *idols,*
And their staff informs them.
For the spirit of harlotry has caused *them* to stray,

And they have played the harlot against
their God.
13 They offer sacrifices on the mountaintops,
And burn incense on the hills,
Under oaks, poplars, and terebinths,
Because their shade *is* good.
Therefore your daughters commit harlotry,
And your brides commit adultery.

14 "I will not punish your daughters when they
commit harlotry,
Nor your brides when they commit adultery;
For *the men* themselves go apart with
harlots,
And offer sacrifices with a ritual harlot.[a]
Therefore people *who* do not understand
will be trampled.

15 "Though you, Israel, play the harlot,
Let not Judah offend.
Do not come up to Gilgal,
Nor go up to Beth Aven,
Nor swear an oath, *saying,* 'As the LORD
lives'—

16 "For Israel is stubborn
Like a stubborn calf;
Now the LORD will let them forage
Like a lamb in open country.

17 "Ephraim *is* joined to idols,
Let him alone.
18 Their drink is rebellion,
They commit harlotry continually.
Her rulers dearly[a] love dishonor.
19 The wind has wrapped her up in its wings,
And they shall be ashamed because of their
sacrifices.

Impending Judgment on Israel and Judah

5 1 "Hear this, O priests! Take heed, O house
of Israel!
Give ear, O house of the king!
For yours *is* the judgment,
Because you have been a snare to Mizpah
And a net spread on Tabor.
2 The revolters are deeply involved in
slaughter,

Cults & Supernatural
The religion of Canaan was practiced in innumerable small shrines located on hilltops and in groves of trees. The idols consisted of stone pillars and wooden poles. There were prostitutes of both sexes present at the shrines, and their activities were encouraged and protected, if not required, by the local gods (Hos. 4:14).

Though I rebuke them all.
3 I know Ephraim,
And Israel is not hidden from Me;
For now, O Ephraim, you commit harlotry;
Israel is defiled.

4 "They do not direct their deeds
Toward turning to their God,
For the spirit of harlotry is in their midst,
And they do not know the LORD.
5 The pride of Israel testifies to his face;
Therefore Israel and Ephraim stumble in
their iniquity;
Judah also stumbles with them.

6 "With their flocks and herds
They shall go to seek the LORD,
But they will not find *Him;*
He has withdrawn Himself from them.
7 They have dealt treacherously with the LORD,
For they have begotten pagan children.
Now a New Moon shall devour them and
their heritage."

TRANSITION

Hosea and Assyria

During the 30 years from the end of Jeroboam's reign in 753 B.C. to Samaria's fall in 722, the situation in northern Israel changed drastically. Political life suffered a rapid change of rulers occasioned by intrigue and assassinations. A resurgent Assyria, in successive attacks, succeeded in stripping away more and more of Israel's territory.

Some of Hosea's oracles may reflect the confusion of this time. In 743 B.C. Tiglath-Pileser III of Assyria campaigned against the Syro-Palestinian states. Israel under King Pekah (752–732 B.C.) joined Aram (Syria), hoping to stop the Assyrian advance. Pekah and Aram also pressured Judah to join them, prompting the Syro-Ephraimite War from 735 to 732 B.C. (see "Israel and Syria Besiege Judah" at Is. 7:1). Both Judah and Israel (called "Ephraim") suffer, fighting each other (Hos. 5:10–14).

• **Hosea 5:8—6:11**

Hosea

5 :8 "Blow the ram's horn in Gibeah, The
trumpet in Ramah!
Cry aloud *at* Beth Aven,
'*Look* behind you, O Benjamin!'
9 Ephraim shall be desolate in the day of
rebuke;

4:14 [a]Compare Deuteronomy 23:18 4:18 [a]Hebrew is difficult; a Jewish tradition reads *Her rulers shamefully love, 'Give!'*

Among the tribes of Israel I make known
what is sure.

10 "The princes of Judah are like those who
remove a landmark;
I will pour out My wrath on them like water.
11 Ephraim is oppressed *and* broken in
judgment,
Because he willingly walked by *human*
precept.
12 Therefore I *will be* to Ephraim like a moth,
And to the house of Judah like rottenness.

13 "When Ephraim saw his sickness,
And Judah *saw* his wound,
Then Ephraim went to Assyria
And sent to King Jareb;
Yet he cannot cure you,
Nor heal you of your wound.
14 For I *will be* like a lion to Ephraim,
And like a young lion to the house of Judah.
I, *even* I, will tear *them* and go away;
I will take *them* away, and no one shall rescue.
15 I will return again to My place
Till they acknowledge their offense.
Then they will seek My face;
In their affliction they will earnestly seek Me."

A Call to Repentance

6 1 Come, and let us return to the LORD; For
He has torn, but He will heal us;
He has stricken, but He will bind us up.
2 After two days He will revive us;
On the third day He will raise us up,
That we may live in His sight.
3 Let us know,
Let us pursue the knowledge of the LORD.
His going forth is established as the
morning;
He will come to us like the rain,
Like the latter *and* former rain to the earth.

Impenitence of Israel and Judah

4 "O Ephraim, what shall I do to you?
O Judah, what shall I do to you?
For your faithfulness is like a morning
cloud,
And like the early dew it goes away.
5 Therefore I have hewn *them* by the
prophets,
I have slain them by the words of My mouth;
And your judgments *are like* light *that* goes
forth.
6 For I desire mercy and not sacrifice,
And the knowledge of God more than
burnt offerings.

7 "But like men[a] they transgressed the
covenant;
There they dealt treacherously with Me.
8 Gilead *is* a city of evildoers
And defiled with blood.
9 As bands of robbers lie in wait for a man,
So the company of priests murder on the
way to Shechem;
Surely they commit lewdness.
10 I have seen a horrible thing in the house of
Israel:
There *is* the harlotry of Ephraim;
Israel is defiled.
11 Also, O Judah, a harvest is appointed for
you,
When I return the captives of My people."

6:7 [a]Or *like Adam*

TRANSITION

Hosea and Israel's Kings

"All their kings have fallen" (Hos. 7:7). This was an appropriate description of instability in the declining northern kingdom. Within 20 years, four of Israel's kings had been assassinated: Zechariah in 753 B.C., Shallum in 752 (within 7 months of Zechariah), Pekahiah in 740, and Pekah in 732. After the Syro-Ephraimite War ended in 732, Israel was in its final years as a kingdom.

Hoshea (732–722 B.C.) was the last king of northern Israel. He led a pro-Assyrian conspiracy against Israel's king Pekah, assassinating him and seizing the throne himself (2 Kin. 15:30). At first Israel, under Hoshea, became a vassal of Assyria (Hos. 5:13; 14:3). Sometime after the death of the Assyrian king Tiglath-Pileser III in 727 B.C., Hoshea stopped paying tribute and turned to Egypt for help (2 Kin. 17:4). The prophet Hosea warns that an alliance with Egypt will be of no avail (Hos. 7:11, 16).

Hoshea's refusal to pay tribute to Assyria had dire consequences. The Assyrian king Shalmaneser V (726–722 B.C.) laid siege to Samaria from 725 to 722 B.C. and, at some point, imprisoned Hoshea. Samaria lost her king (Hos. 10:3, 7; 13:10, 11). The policy pursued by King Hoshea to lean upon Egypt for help against Assyria would not succeed in preserving the nation from destruction (11:5, 6; 13:16).

• **Hosea 7:1—14:9**

Hosea

7 :1 "When I would have healed Israel, Then
the iniquity of Ephraim was uncovered,
And the wickedness of Samaria.
For they have committed fraud;
A thief comes in;
A band of robbers takes spoil outside.

Destroying Their Idols (Hos. 8:5, 6)

The spoils of war in the ancient world often included statues and images of the gods of defeated peoples. The prophet Hosea dismisses the golden calves of Samaria (Israel) by prophesying that they are worthless and fated to become Assyrian spoils of war (Hos. 10:5, 6).

The Neo-Assyrian kings regularly listed the images of gods, as well as gold and silver, as part of the spoils of war taken from conquered temples. In an inscription, Sargon II includes the images of Samaria's gods among the tally of spoils taken from Samaria in 721 B.C. These were not the golden calves referred to by Hosea, but other idols used by the royal house of Israel.

Captured idols were most valuable as sources of precious metal and gems. If the conquerors wished to show disdain for the conquered people, they would dismantle the idols and use the gold, silver, and gems as raw material for other projects. The wooden or stone parts of the idol would be burned or broken. Extreme contempt for the images meant that the entire object was totally destroyed. No wonder there would be mourning (Hos. 10:5) when the once-worshiped idol was "broken to pieces" (Hos. 8:6).

2 They do not consider in their hearts
That I remember all their wickedness;
Now their own deeds have surrounded them;
They are before My face.
3 They make a king glad with their wickedness,
And princes with their lies.

4 "They *are* all adulterers.
Like an oven heated by a baker—
He ceases stirring *the fire* after kneading the dough,
Until it is leavened.
5 In the day of our king
Princes have made *him* sick, inflamed with wine;
He stretched out his hand with scoffers.
6 They prepare their heart like an oven,
While they lie in wait;
Their baker[a] sleeps all night;
In the morning it burns like a flaming fire.
7 They are all hot, like an oven,
And have devoured their judges;
All their kings have fallen.
None among them calls upon Me.

8 "Ephraim has mixed himself among the peoples;
Ephraim is a cake unturned.
9 Aliens have devoured his strength,
But he does not know *it;*
Yes, gray hairs are here and there on him,
Yet he does not know *it.*
10 And the pride of Israel testifies to his face,
But they do not return to the LORD their God,
Nor seek Him for all this.

Futile Reliance on the Nations

11 "Ephraim also is like a silly dove, without sense—
They call to Egypt,
They go to Assyria.
12 Wherever they go, I will spread My net on them;
I will bring them down like birds of the air;
I will chastise them
According to what their congregation has heard.

13 "Woe to them, for they have fled from Me!
Destruction to them,
Because they have transgressed against Me!
Though I redeemed them,
Yet they have spoken lies against Me.
14 They did not cry out to Me with their heart
When they wailed upon their beds.

"They assemble together for[a] grain and new wine,
They rebel against Me;[b]
15 Though I disciplined *and* strengthened their arms,
Yet they devise evil against Me;
16 They return, *but* not to the Most High;[a]
They are like a treacherous bow.
Their princes shall fall by the sword

7:6 [a]Following Masoretic Text and Vulgate; Syriac and Targum read *Their anger;* Septuagint reads *Ephraim.* 7:14 [a]Following Masoretic Text and Targum; Vulgate reads *thought upon;* Septuagint reads *slashed themselves for* (compare 1 Kings 18:28). [b]Following Masoretic Text, Syriac, and Targum; Septuagint omits *They rebel against Me;* Vulgate reads *They departed from Me.* 7:16 [a]Or *upward*

For the cursings of their tongue.
This *shall be* their derision in the land of Egypt.

The Apostasy of Israel

8 1 "*Set* the trumpet[a] to your mouth! *He shall come* like an eagle against the house of the LORD,
Because they have transgressed My covenant
And rebelled against My law.
2 Israel will cry to Me,
'My God, we know You!'
3 Israel has rejected the good;
The enemy will pursue him.

4 "They set up kings, but not by Me;
They made princes, but I did not acknowledge *them.*
From their silver and gold
They made idols for themselves—
That they might be cut off.
5 Your calf is rejected, O Samaria!
My anger is aroused against them—
How long until they attain to innocence?
6 For from Israel *is* even this:
A workman made it, and it *is* not God;
But the calf of Samaria shall be broken to pieces.

7 "They sow the wind,
And reap the whirlwind.
The stalk has no bud;
It shall never produce meal.
If it should produce,
Aliens would swallow it up.
8 Israel is swallowed up;
Now they are among the Gentiles
Like a vessel in which *is* no pleasure.
9 For they have gone up to Assyria,
Like a wild donkey alone by itself;
Ephraim has hired lovers.
10 Yes, though they have hired among the nations,
Now I will gather them;
And they shall sorrow a little,[a]
Because of the burden[b] of the king of princes.

11 "Because Ephraim has made many altars for sin,
They have become for him altars for sinning.
12 I have written for him the great things of My law,
But they were considered a strange thing.

13 *For* the sacrifices of My offerings they sacrifice flesh and eat *it,*
But the LORD does not accept them.
Now He will remember their iniquity and punish their sins.
They shall return to Egypt.

14 "For Israel has forgotten his Maker,
And has built temples;[a]
Judah also has multiplied fortified cities;
But I will send fire upon his cities,
And it shall devour his palaces."

Judgment of Israel's Sin

9 1 Do not rejoice, O Israel, with joy like *other* peoples,
For you have played the harlot against your God.
You have made love *for* hire on every threshing floor.
2 The threshing floor and the winepress
Shall not feed them,
And the new wine shall fail in her.

3 They shall not dwell in the LORD's land,
But Ephraim shall return to Egypt,
And shall eat unclean *things* in Assyria.
4 They shall not offer wine *offerings* to the LORD,
Nor shall their sacrifices be pleasing to Him.
It shall be like bread of mourners to them;
All who eat it shall be defiled.
For their bread *shall be* for their *own* life;
It shall not come into the house of the LORD.

5 What will you do in the appointed day,
And in the day of the feast of the LORD?
6 For indeed they are gone because of destruction.
Egypt shall gather them up;
Memphis shall bury them.
Nettles shall possess their valuables of silver;
Thorns *shall be* in their tents.

7 The days of punishment have come;
The days of recompense have come.
Israel knows!
The prophet *is* a fool,
The spiritual man *is* insane,
Because of the greatness of your iniquity and great enmity.
8 The watchman of Ephraim *is* with my God;
But the prophet *is* a fowler's[a] snare in all his ways—
Enmity in the house of his God.

8:1 [a]Hebrew *shophar,* ram's horn 8:10 [a]Or *begin to diminish* [b]Or *oracle* 8:14 [a]Or *palaces* 9:8 [a]That is, one who catches birds in a trap or snare

Remember the Brutal Shalman (Hos. 10:14)

The person whom the prophet Hosea identifies as "Shalman" (Hos. 10:14) must have been well known to Hosea and his contemporaries. Evidently Shalman's army destroyed a fortress named Beth Arbel, treating the victims mercilessly. The dark memories which Hosea recalls include mothers being "dashed in pieces" upon their children (10:14).

Unfortunately, both Shalman and Beth Arbel are mentioned in the Bible only by Hosea, and defy absolute identification. Beth Arbel has been identified with Arbela, a town in the Transjordan, near Pella. The site is mentioned by the early Christian historian Eusebius, who locates the town on a very strategic trade route. Josephus, the 1st-century A.D. Jewish historian, also lists an Arbela west of the Sea of Galilee, but this site is not considered important enough to be remembered for such massive destruction as described by Hosea. There is no literary evidence that either of these sites was destroyed during Hosea's time.

"Shalman" has most often been interpreted as a short form of the name "Shalmaneser." Five kings of Assyria were known as Shalmaneser, two of whom could have been the king mentioned by Hosea. Shalmaneser III (858–824 B.C.) fought at the battle of Qarqar (853 B.C.), and in fact may have invaded Israel in 841 B.C. Shalmaneser V (726–722 B.C.) laid siege to Samaria and was the primary force that brought down the northern kingdom of Israel. Neither of these Shalmanesers, however, lists a Beth Arbel in his records.

Another possibility is a certain Moabite king, Salmanu, a contemporary of Hosea. Salmanu is listed as a tribute bearer in the annals of Assyria's King Tiglath-Pileser III (744–727 B.C.). Whether the prophet speaks of Shalmaneser or Salmanu, he warns Israel that she will face the same brutality that Beth Arbel once suffered from the now unidentified Shalman (Hos. 10:15).

9 They are deeply corrupted,
As in the days of Gibeah.
He will remember their iniquity;
He will punish their sins.

10 "I found Israel
Like grapes in the wilderness;
I saw your fathers
As the firstfruits on the fig tree in its first season.
But they went to Baal Peor,
And separated themselves *to that* shame;
They became an abomination like the thing they loved.
11 *As for* Ephraim, their glory shall fly away like a bird—
No birth, no pregnancy, and no conception!
12 Though they bring up their children,
Yet I will bereave them to the last man.
Yes, woe to them when I depart from them!
13 Just as I saw Ephraim like Tyre, planted in a pleasant place,
So Ephraim will bring out his children to the murderer."

14 Give them, O LORD—
What will You give?

Marriage & Family
Societies in ancient Israel considered it extremely important for people to have families. Barrenness was a universally understood cause of personal misery. When Hosea invoked an evil fate on Ephraim, he chose "a miscarrying womb" (Hos. 9:14) and the death of any newborn that escaped miscarriage. The last of the plagues on Egypt involved the death of the firstborn (Ex. 4:23).

Give them a miscarrying womb
And dry breasts!

15 "All their wickedness *is* in Gilgal,
For there I hated them.
Because of the evil of their deeds
I will drive them from My house;
I will love them no more.
All their princes *are* rebellious.
16 Ephraim is stricken,
Their root is dried up;
They shall bear no fruit.
Yes, were they to bear children,
I would kill the darlings of their womb."

17 My God will cast them away,
Because they did not obey Him;
And they shall be wanderers among the nations.

Israel's Sin and Captivity

10 1 Israel empties *his* vine;
He brings forth fruit for himself.
According to the multitude of his fruit
He has increased the altars;
According to the bounty of his land
They have embellished *his sacred* pillars.
2 Their heart is divided;
Now they are held guilty.
He will break down their altars;
He will ruin their *sacred* pillars.

3 For now they say,
"We have no king,
Because we did not fear the LORD.
And as for a king, what would he do for us?"

4 They have spoken words,
Swearing falsely in making a covenant.
Thus judgment springs up like hemlock in the furrows of the field.

5 The inhabitants of Samaria fear
Because of the calf[a] of Beth Aven.
For its people mourn for it,
And its priests shriek for it—
Because its glory has departed from it.
6 *The idol* also shall be carried to Assyria
As a present for King Jareb.
Ephraim shall receive shame,
And Israel shall be ashamed of his own counsel.

7 *As for* Samaria, her king is cut off
Like a twig on the water.
8 Also the high places of Aven, the sin of Israel,
Shall be destroyed.
The thorn and thistle shall grow on their altars;
They shall say to the mountains, "Cover us!"
And to the hills, "Fall on us!"

9 "O Israel, you have sinned from the days of Gibeah;
There they stood.
The battle in Gibeah against the children of iniquity[a]
Did not overtake them.
10 When *it is* My desire, I will chasten them.
Peoples shall be gathered against them
When I bind them for their two transgressions.[a]
11 Ephraim *is* a trained heifer
That loves to thresh *grain;*
But I harnessed her fair neck,
I will make Ephraim pull *a plow.*
Judah shall plow;
Jacob shall break his clods."

12 Sow for yourselves righteousness;
Reap in mercy;
Break up your fallow ground,
For *it is* time to seek the LORD,
Till He comes and rains righteousness on you.

13 You have plowed wickedness;
You have reaped iniquity.
You have eaten the fruit of lies,
Because you trusted in your own way,
In the multitude of your mighty men.
14 Therefore tumult shall arise among your people,
And all your fortresses shall be plundered
As Shalman plundered Beth Arbel in the day of battle—
A mother dashed in pieces upon *her* children.
15 Thus it shall be done to you, O Bethel,
Because of your great wickedness.
At dawn the king of Israel
Shall be cut off utterly.

God's Continuing Love for Israel

11 1 "When Israel *was* a child, I loved him,
And out of Egypt I called My son.
2 *As* they called them,[a]
So they went from them;[b]
They sacrificed to the Baals,
And burned incense to carved images.

3 "I taught Ephraim to walk,
Taking them by their arms;[a]
But they did not know that I healed them.
4 I drew them with gentle cords,[a]
With bands of love,
And I was to them as those who take the yoke from their neck.[b]
I stooped *and* fed them.

5 "He shall not return to the land of Egypt;
But the Assyrian shall be his king,
Because they refused to repent.
6 And the sword shall slash in his cities,
Devour his districts,
And consume *them,*
Because of their own counsels.
7 My people are bent on backsliding from Me.
Though they call to the Most High,[a]
None at all exalt *Him.*

TIME CAPSULE 	738 to 735 B.C.
738	King Enel of Hamath loses 19 provinces to the Assyrians
738	Samaria, Damascus, and Tyre pay tribute to Assyria
737–735	Rezin of Damascus leads coalition against Assyria
735–732	The Syro-Ephraimite War
735	Ahaz serves as coregent with Jotham in Judah

10:5 [a]Literally *calves* 10:9 [a]So read many Hebrew manuscripts, Septuagint, and Vulgate; Masoretic Text reads *unruliness.* 10:10 [a]Or *in their two habitations* 11:2 [a]Following Masoretic Text and Vulgate; Septuagint reads *Just as I called them;* Targum interprets as *I sent prophets to a thousand of them.* [b]Following Masoretic Text, Targum, and Vulgate; Septuagint reads *from My face.* 11:3 [a]Some Hebrew manuscripts, Septuagint, Syriac, and Vulgate read *My arms.* 11:4 [a]Literally *cords of a man* [b]Literally *jaws* 11:7 [a]Or *upward*

The Assyrians Make a Comeback (Hos. 11:5)

Assyria was not always a political state. It originated around the city of Asshur along the Tigris River and is first mentioned in Accadian sources in the late 3rd millennium B.C. The Assyrians evidently forged an independent state in the early 2nd millennium B.C. (c. 1800 B.C.), but did not become a lasting political force until the 14th century B.C. The reign of Ashuruballit I (c. 1363–1328 B.C.) marked the beginning of a stable empire.

Even though Assyria was now an influential kingdom, it was not yet a major power. Assyrian expansionist tendencies did not begin until the late 13th century B.C. under Tukulti-Ninurta I (c. 1243–1207 B.C.). It was not until the 9th century B.C. that Assyria threatened Syria-Palestine, primarily under Shalmaneser III (858–824 B.C.) and his successors.

After Shalmaneser, the Neo-Assyrian Empire declined to a low point. By 745 B.C. its political structure was fragmented, and the kingdom of Urartu threatened its northern territory. At this crucial time for the empire a new king took power, beginning a revival of Assyrian strength. From 744 to 681 B.C. four Assyrian kings, all of whom appear in the Bible, led Assyria to its greatest period of imperial power: Tiglath-Pileser III, Shalmaneser V, Sargon II, Sennacherib.

The revived Assyria threatened the very existence of the small states to the west. In 734 B.C. Tiglath-Pileser III mounted a ferocious offensive against the western states. This campaign culminated in the conquest of Damascus in 732 B.C. and forced most other states to pay tribute to Assyria.

A decade later the Assyrians laid siege to Samaria, the capital of Israel, and ended its existence. Shalmaneser V conducted a 3-year siege, climaxing in Samaria's fall in 722 B.C. Sargon II succeeded Shalmaneser in that same year and probably was the king who carried the Israelite people into exile. Israel experienced the reality of Hosea's prophecy: "The Assyrian shall be his king" (Hos. 11:5).

Assyria had come back as a major power, and she would flex her new strength quickly. Sennacherib (704–681 B.C.) seized most of the major towns in Judah in his campaign of 701 B.C., then destroyed Babylon in 689 B.C.

8 "How can I give you up, Ephraim?
How can I hand you over, Israel?
How can I make you like Admah?
How can I set you like Zeboiim?
My heart churns within Me;
My sympathy is stirred.
9 I will not execute the fierceness of My anger;
I will not again destroy Ephraim.
For I *am* God, and not man,
The Holy One in your midst;
And I will not come with terror.[a]

10 "They shall walk after the LORD.
He will roar like a lion.
When He roars,
Then *His* sons shall come trembling from the west;
11 They shall come trembling like a bird from Egypt,
Like a dove from the land of Assyria.
And I will let them dwell in their houses,"
Says the LORD.

God's Charge Against Ephraim

12 "Ephraim has encircled Me with lies,
And the house of Israel with deceit;
But Judah still walks with God,
Even with the Holy One[a] *who is* faithful.

12 1 "Ephraim feeds on the wind,
And pursues the east wind;
He daily increases lies and desolation.
Also they make a covenant with the Assyrians,
And oil is carried to Egypt.

2 "The LORD also *brings* a charge against Judah,
And will punish Jacob according to his ways;
According to his deeds He will recompense him.
3 He took his brother by the heel in the womb,
And in his strength he struggled with God.[a]
4 Yes, he struggled with the Angel and prevailed;
He wept, and sought favor from Him.
He found Him *in* Bethel,
And there He spoke to us—
5 That is, the LORD God of hosts.
The LORD *is* His memorable name.
6 So you, by *the help of* your God, return;
Observe mercy and justice,
And wait on your God continually.

7 "A cunning Canaanite!
Deceitful scales *are* in his hand;
He loves to oppress.
8 And Ephraim said,
'Surely I have become rich,
I have found wealth for myself;
In all my labors
They shall find in me no iniquity that *is* sin.'

9 "But I *am* the LORD your God,

11:9 [a]Or *I will not enter a city* 11:12 [a]Or *holy ones*
12:3 [a]Compare Genesis 32:28

Ever since the land of Egypt;
I will again make you dwell in tents,
As in the days of the appointed feast.
10 I have also spoken by the prophets,
And have multiplied visions;
I have given symbols through the witness of the prophets."

11 Though Gilead *has* idols—
Surely they are vanity—
Though they sacrifice bulls in Gilgal,
Indeed their altars *shall be* heaps in the furrows of the field.

12 Jacob fled to the country of Syria;
Israel served for a spouse,
And for a wife he tended *sheep.*
13 By a prophet the LORD brought Israel out of Egypt,
And by a prophet he was preserved.
14 Ephraim provoked *Him* to anger most bitterly;
Therefore his Lord will leave the guilt of his bloodshed upon him,
And return his reproach upon him.

Relentless Judgment on Israel

13 1 When Ephraim spoke, trembling,
He exalted *himself* in Israel;
But when he offended through Baal *worship*, he died.
2 Now they sin more and more,
And have made for themselves molded images,
Idols of their silver, according to their skill;
All of it *is* the work of craftsmen.
They say of them,
"Let the men who sacrifice[a] kiss the calves!"
3 Therefore they shall be like the morning cloud
And like the early dew that passes away,
Like chaff blown off from a threshing floor
And like smoke from a chimney.

4 "Yet I *am* the LORD your God
Ever since the land of Egypt,
And you shall know no God but Me;
For *there is* no savior besides Me.
5 I knew you in the wilderness,
In the land of great drought.
6 When they had pasture, they were filled;
They were filled and their heart was exalted;
Therefore they forgot Me.

7 "So I will be to them like a lion;
Like a leopard by the road I will lurk;
8 I will meet them like a bear deprived *of her cubs;*
I will tear open their rib cage,
And there I will devour them like a lion.
The wild beast shall tear them.

9 "O Israel, you are destroyed,[a]
But your help[b] *is* from Me.
10 I will be your King;[a]
Where *is any other,*
That he may save you in all your cities?
And your judges to whom you said,
'Give me a king and princes'?
11 I gave you a king in My anger,
And took *him* away in My wrath.

12 "The iniquity of Ephraim *is* bound up;
His sin *is* stored up.
13 The sorrows of a woman in childbirth shall come upon him.
He *is* an unwise son,
For he should not stay long where children are born.

14 "I will ransom them from the power of the grave;[a]
I will redeem them from death.
O Death, I will be your plagues![b]
O Grave,[c] I will be your destruction![d]
Pity is hidden from My eyes."

15 Though he is fruitful among *his* brethren,
An east wind shall come;
The wind of the LORD shall come up from the wilderness.
Then his spring shall become dry,
And his fountain shall be dried up.
He shall plunder the treasury of every desirable prize.
16 Samaria is held guilty,[a]

TIME CAPSULE	735 to 733 B.C.
735	Tiglath-Pileser III lays siege to capital of Ararat
734	Tiglath-Pileser mounts offensive campaign against western states
734	Tiglath-Pileser marches through Palestine and conquers city of Gaza
733	Shanip of Bit-Ammon pays tribute to the Assyrian king Tiglath-Pileser
733	Ishmaelites pay tribute to Tiglath-Pileser of Assyria

13:2 [a]Or *those who offer human sacrifice* 13:9 [a]Literally *it* or *he destroyed you* [b]Literally *in your help* 13:10 [a]Septuagint, Syriac, Targum, and Vulgate read *Where is your king?*
13:14 [a]Or *Sheol* [b]Septuagint reads *where is your punishment?*
13:14 [c]Or *Sheol* [d]Septuagint reads *where is your sting?*
13:16 [a]Septuagint reads *shall be disfigured.*

For she has rebelled against her God.
They shall fall by the sword,
Their infants shall be dashed in pieces,
And their women with child ripped open.

Israel Restored at Last

14 1 O Israel, return to the LORD your God,
For you have stumbled because of
your iniquity;
2 Take words with you,
And return to the LORD.
Say to Him,
"Take away all iniquity;
Receive *us* graciously,
For we will offer the sacrifices[a] of our lips.
3 Assyria shall not save us,
We will not ride on horses,
Nor will we say anymore to the work of
our hands, '*You are* our gods.'
For in You the fatherless finds mercy."

4 "I will heal their backsliding,
I will love them freely,
For My anger has turned away from him.
5 I will be like the dew to Israel;
He shall grow like the lily,
And lengthen his roots like Lebanon.
6 His branches shall spread;
His beauty shall be like an olive tree,
And his fragrance like Lebanon.
7 Those who dwell under his shadow shall
return;
They shall be revived *like* grain,
And grow like a vine.
Their scent[a] *shall be* like the wine of
Lebanon.

8 "Ephraim *shall say,* 'What have I to do
anymore with idols?'
I have heard and observed him.
I *am* like a green cypress tree;
Your fruit is found in Me."

9 Who *is* wise?
Let him understand these things.
Who is prudent?
Let him know them.
For the ways of the LORD *are* right;
The righteous walk in them,
But transgressors stumble in them.

TRANSITION

Azariah (Uzziah) King of Judah

The long reign of Jeroboam II in the northern kingdom coincided with the even longer reign of Azariah in Judah (792–740 B.C.). Indeed, Azariah (called Uzziah in Chronicles and Isaiah) almost outlived Judah's time of peace. The skin disease of leprosy forced him to relinquish administration of his kingdom to his son Jotham around 750 B.C. The disruptions associated with the resurgent Assyrian Empire began in earnest sometime during the 10-year coregency (750–740 B.C.) while Jotham ruled with his father.

• **2 Kings 15:1–7**

2 Kings

Azariah Reigns in Judah

15 **:1** In the twenty-seventh year of Jeroboam
king of Israel, Azariah the son of
Amaziah, king of Judah, became king. 2He was
sixteen years old when he became king, and he
reigned fifty-two years in Jerusalem. His
mother's name *was* Jecholiah of Jerusalem. 3And
he did *what was* right in the sight of the LORD,
according to all that his father Amaziah had
done, 4except that the high places were not re-
moved; the people still sacrificed and burned in-
cense on the high places. 5Then the LORD struck
the king, so that he was a leper until the day of
his death; so he dwelt in an isolated house. And
Jotham the king's son *was* over the *royal* house,
judging the people of the land.

6Now the rest of the acts of Azariah, and all
that he did, *are* they not written in the book of
the chronicles of the kings of Judah? 7So Azariah
rested with his fathers, and they buried him with
his fathers in the City of David. Then Jotham his
son reigned in his place.

14:2 [a]Literally *bull calves;* Septuagint reads *fruit.*
14:7 [a]Literally *remembrance*

TRANSITION

The Book of Isaiah

Few books have inspired more debate in terms of their historical context. Isaiah the prophet lived in Judah in the 8th century B.C., the time of Assyria's resurgence. He prophesied in Jerusalem, especially to kings Ahaz (735–715 B.C.) and Hezekiah (715–686 B.C.), and many of his prophecies speak clearly of the political situation of their time. His message to both kings, in brief, was that no human power could stand in the way of Assyria. Thus Judah was not to rely on alliances with Egypt or any other nation. Judah's only hope was faith in God's power to protect Zion, His chosen city.

The judgments recorded in Is. 1—35 can almost all be placed in this 8th-century Assyrian context. Chapters 36—39 is a historical narrative about that time period, almost identical to 2 Kin. 18:13—20:19. The setting changes, however, in Is. 40—55. These chapters are oracles of salvation that specifically speak of Cyrus the Persian and the restoration of Jerusalem in 538 B.C., some 200 years after Isaiah's time. Another change of setting occurs in Is. 56—66, chapters that appear to speak of the restored temple during Persian rule (c. 538–515 B.C.).

For almost a thousand years, some scholars have noted these shifts and suggested that the Book of Isaiah is the work of at least two different prophets. One would have been the prophet Isaiah himself, but the other an anonymous prophet of the late Babylonian exile (Cyrus's time) who consciously traced his spiritual roots to the original Isaiah. Other scholars, while acknowledging that chs. 40—66 speak of a later time, maintain that they are still the work of the prophet Isaiah, a divine vision of the salvation to come in the distant future.

But historical context concerns more than just the question of authorship. The sense of the various chapters of Isaiah should be considered in the context of which they speak. During Isaiah's own lifetime the threat was Assyria, and the prophet had to speak forcefully to his people and their kings, because they tended to trust in their own political and military maneuverings rather than in the power of God. This is the setting for most of Is. 1—39.

The prophecies of Is. 40—66 demonstrate that Judah's God is superior to other nations that would come. God promises to deliver His people, His chosen servants, from their captivity in Babylon. He will do something unheard of: through the mighty Persian emperor Cyrus, God will set an exiled people free to go home. Beyond all this, God will prepare His people to make His glory known to the Gentiles, who will come to the Lord's house to learn His ways (49:6; 56:3–8). These later chapters of Isaiah should be read in this context.

The first five chapters of Isaiah contain many representative oracles and may be intended as a thematic introduction to the book. Chronologically, though, Isaiah's ministry begins with his call, recounted in Is. 6. The prophet's call consists of a vision of God which he received "in the year that King Uzziah died" (6:1), about 740 B.C.

Chapters 1—5 present God's case against Judah. She has been seduced by the folly of human independence. Because Judah placed her faith in human leadership instead of in God, she was doomed to experience weaker and weaker leadership. This was exactly what happened in Judah's final years.

- **Isaiah 6:1–13**
- **Isaiah 1:1—5:30**

Isaiah 6:1–13

Isaiah Called to Be a Prophet

6 **:1** In the year that King Uzziah died, I saw
the Lord sitting on a throne, high and lifted
up, and the train of His *robe* filled the temple.
2 Above it stood seraphim; each one had six
wings: with two he covered his face, with two he
covered his feet, and with two he flew. 3 And one
cried to another and said:

"Holy, holy, holy *is* the LORD of hosts;
The whole earth *is* full of His glory!"

4 And the posts of the door were shaken by the
voice of him who cried out, and the house was
filled with smoke.
5 So I said:

"Woe *is* me, for I am undone!
Because I *am* a man of unclean lips,
And I dwell in the midst of a people of
unclean lips;
For my eyes have seen the King,
The LORD of hosts."

6 Then one of the seraphim flew to me, hav-
ing in his hand a live coal *which* he had taken
with the tongs from the altar. 7 And he touched
my mouth *with it,* and said:

"Behold, this has touched your lips;
Your iniquity is taken away,
And your sin purged."

8 Also I heard the voice of the Lord, saying:

"Whom shall I send,
And who will go for Us?"

Then I said, "Here *am* I! Send me."
9 And He said, "Go, and tell this people:

'Keep on hearing, but do not understand;
Keep on seeing, but do not perceive.'

Isaiah Encounters the Seraphim (Is. 6:2–7)

In Judaism and Christianity the seraphim have been considered to be angels high in the heavenly court. The only account in the Bible where seraphim appear (Is. 6:2–7) suggests they were guardians of the throne room of Yahweh.

The translation "seraphim" comes from the Hebrew word *saraph,* which often refers to a "fiery flying serpent" (Is. 14:29; 30:6). Therefore some scholars assume that the flying beings which Isaiah saw guarding the throne of Yahweh had some type of serpents' bodies.

Ancient Near Eastern mythologies commonly present snakelike creatures guarding deities and their possessions. In Egypt the uraeus ("fiery snake") was not only a guardian of the god-king, but also a symbol of divine-kingship itself. The artifacts of Elam are rich in cobra symbolism. Mesopotamian artists used a serpent with legs liberally in public artwork. Further to the east, Indian mythology had nagas guarding the food and treasures of the gods. These cobra people could appear either as snakes or humans, or even with aspects of both. They also shot fire from their eyes and mouths.

The six wings of the seraphim (Is. 6:2) correspond to the six wings of the god El. The Greek writer Philo of Byblos (A.D. 64–141) explains in his *History of Phoenicia* that these wings represent eternal vigilance, mind, and understanding—all appropriate attributes for those closest to Yahweh.

The seraphim in Isaiah act for God and stand in God's presence, giving God glory and praise. They also act for God in relationship to the prophet. Inspiring both reverence and awe, the seraphim were able to make Isaiah acceptable in the presence of Yahweh (2:7), an activity which reflects their position as throne room guards.

10 "Make the heart of this people dull,
And their ears heavy,
And shut their eyes;
Lest they see with their eyes,
And hear with their ears,
And understand with their heart,
And return and be healed."

11 Then I said, "Lord, how long?"
And He answered:

"Until the cities are laid waste and without inhabitant,
The houses are without a man,
The land is utterly desolate,
12 The LORD has removed men far away,
And the forsaken places *are* many in the midst of the land.
13 But yet a tenth *will be* in it,
And will return and be for consuming,
As a terebinth tree or as an oak,
Whose stump *remains* when it is cut down.
So the holy seed *shall be* its stump."

Isaiah 1:1—5:30

1 **:1** The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

Arts & Literature
A stone relief made between 894 and 808 B.C. shows a figure with six wings, something like the seraphim seen by Isaiah (Is. 6:2). The relief was found at Tell Halaf, about halfway between Nineveh and Carchemish in northern Mesopotamia. Unfortunately, there is no writing on the relief to say what it represents.

The Wickedness of Judah

2 Hear, O heavens, and give ear, O earth!
For the LORD has spoken:
"I have nourished and brought up children,
And they have rebelled against Me;
3 The ox knows its owner
And the donkey its master's crib;
But Israel does not know,
My people do not consider."

4 Alas, sinful nation,
A people laden with iniquity,
A brood of evildoers,
Children who are corrupters!
They have forsaken the LORD,
They have provoked to anger
The Holy One of Israel,
They have turned away backward.

5 Why should you be stricken again?
You will revolt more and more.
The whole head is sick,
And the whole heart faints.
6 From the sole of the foot even to the head,
There is no soundness in it,
But wounds and bruises and putrefying sores;
They have not been closed or bound up,
Or soothed with ointment.

7 Your country *is* desolate,
Your cities *are* burned with fire;
Strangers devour your land in your presence;
And *it is* desolate, as overthrown by strangers.
8 So the daughter of Zion is left as a booth in a vineyard,

As a hut in a garden of cucumbers,
As a besieged city.
9 Unless the LORD of hosts
Had left to us a very small remnant,
We would have become like Sodom,
We would have been made like Gomorrah.

10 Hear the word of the LORD,
You rulers of Sodom;
Give ear to the law of our God,
You people of Gomorrah:
11 "To what purpose *is* the multitude of your sacrifices to Me?"
Says the LORD.
"I have had enough of burnt offerings of rams
And the fat of fed cattle.
I do not delight in the blood of bulls,
Or of lambs or goats.

12 "When you come to appear before Me,
Who has required this from your hand,
To trample My courts?
13 Bring no more futile sacrifices;
Incense is an abomination to Me.
The New Moons, the Sabbaths, and the calling of assemblies—
I cannot endure iniquity and the sacred meeting.
14 Your New Moons and your appointed feasts
My soul hates;
They are a trouble to Me,
I am weary of bearing *them*.
15 When you spread out your hands,
I will hide My eyes from you;
Even though you make many prayers,
I will not hear.
Your hands are full of blood.

16 "Wash yourselves, make yourselves clean;
Put away the evil of your doings from before My eyes.
Cease to do evil,
17 Learn to do good;
Seek justice,
Rebuke the oppressor;[a]
Defend the fatherless,
Plead for the widow.

18 "Come now, and let us reason together,"
Says the LORD,
"Though your sins are like scarlet,
They shall be as white as snow;
Though they are red like crimson,
They shall be as wool.
19 If you are willing and obedient,
You shall eat the good of the land;
20 But if you refuse and rebel,
You shall be devoured by the sword";
For the mouth of the LORD has spoken.

The Degenerate City

21 How the faithful city has become a harlot!
It was full of justice;
Righteousness lodged in it,
But now murderers.
22 Your silver has become dross,
Your wine mixed with water.
23 Your princes *are* rebellious,
And companions of thieves;
Everyone loves bribes,
And follows after rewards.
They do not defend the fatherless,
Nor does the cause of the widow come before them.

24 Therefore the Lord says,
The LORD of hosts, the Mighty One of Israel,
"Ah, I will rid Myself of My adversaries,
And take vengeance on My enemies.
25 I will turn My hand against you,
And thoroughly purge away your dross,
And take away all your alloy.
26 I will restore your judges as at the first,
And your counselors as at the beginning.
Afterward you shall be called the city of righteousness, the faithful city."

27 Zion shall be redeemed with justice,
And her penitents with righteousness.
28 The destruction of transgressors and of sinners *shall be* together,
And those who forsake the LORD shall be consumed.
29 For they[a] shall be ashamed of the terebinth trees
Which you have desired;
And you shall be embarrassed because of the gardens
Which you have chosen.

Religion & Worship
Worship in Old Testament times involved daily sacrifices of animals, as well as various feasts and assemblies held during the year (Is. 1:13). In many cultures today, as also in ancient Rome, the number of religious holidays accounts for practically half of the days in a year. Although God had instituted Israel's religious meetings, He took no delight in them unless they represented genuine worship.

1:17 [a]Some ancient versions read *the oppressed.*
1:29 [a]Following Masoretic Text, Septuagint, and Vulgate; some Hebrew manuscripts and Targum read *you*.

Worshiping Moles and Bats (Is. 2:20)

Isaiah focuses on two extremely repugnant examples of idol worship. Moles and bats were not usually the animals used as images to represent deities. In order to show how ridiculous Judah's apostasy was, Isaiah contrasted the precious metals, gold and silver, with the images of "moles and bats" made from them (Is. 2:20).

The Hebrew word translated "moles" (2:20) refers to a digging animal and is sometimes translated as "mice." Rodents, particularly mice, were mummified in Egypt as a part of the worship of various deities, but mice themselves were not worshiped there.

Bats, on the other hand, were regularly worshiped in Egypt as a part of the cult of the dead. The peak of devotion to bats came in the late Egyptian period (1069–525 B.C.), which was contemporary with the kingdoms of Israel and Judah. Egyptian statues of bats for use in the religious cult are very lifelike, displaying much attention to the detail of the natural animal.

Some deity statues in Egypt were part animal and part human, but the idols which Isaiah mentions were simply molded in the shape of rodents and bats. Isaiah reminds his hearers, with these particularly repugnant examples, that they had broken the Law of Moses which prohibited the making of an image in the likeness of anything on the earth (Ex. 20:4).

30 For you shall be as a terebinth whose leaf fades,
And as a garden that has no water.
31 The strong shall be as tinder,
And the work of it as a spark;
Both will burn together,
And no one shall quench *them.*

The Future House of God

2 [1]The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 Now it shall come to pass in the latter days
That the mountain of the LORD's house
Shall be established on the top of the mountains,
And shall be exalted above the hills;
And all nations shall flow to it.
3 Many people shall come and say,
"Come, and let us go up to the mountain of the LORD,
To the house of the God of Jacob;
He will teach us His ways,
And we shall walk in His paths."
For out of Zion shall go forth the law,
And the word of the LORD from Jerusalem.
4 He shall judge between the nations,
And rebuke many people;
They shall beat their swords into plowshares,
And their spears into pruning hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war anymore.

The Day of the LORD

5 O house of Jacob, come and let us walk
In the light of the LORD.

6 For You have forsaken Your people, the house of Jacob,
Because they are filled with eastern ways;
They *are* soothsayers like the Philistines,
And they are pleased with the children of foreigners.
7 Their land is also full of silver and gold,
And there is no end to their treasures;
Their land is also full of horses,
And there is no end to their chariots.
8 Their land is also full of idols;
They worship the work of their own hands,
That which their own fingers have made.
9 People bow down,
And each man humbles himself;
Therefore do not forgive them.

10 Enter into the rock, and hide in the dust,
From the terror of the LORD
And the glory of His majesty.
11 The lofty looks of man shall be humbled,
The haughtiness of men shall be bowed down,
And the LORD alone shall be exalted in that day.

12 For the day of the LORD of hosts
Shall come upon everything proud and lofty,
Upon everything lifted up—
And it shall be brought low—
13 Upon all the cedars of Lebanon *that are* high and lifted up,
And upon all the oaks of Bashan;
14 Upon all the high mountains,
And upon all the hills *that are* lifted up;
15 Upon every high tower,
And upon every fortified wall;
16 Upon all the ships of Tarshish,
And upon all the beautiful sloops.
17 The loftiness of man shall be bowed down,
And the haughtiness of men shall be brought low;

The LORD alone will be exalted in that day,
18 But the idols He shall utterly abolish.

19 They shall go into the holes of the rocks,
And into the caves of the earth,
From the terror of the LORD
And the glory of His majesty,
When He arises to shake the earth mightily.

20 In that day a man will cast away his idols of silver
And his idols of gold,
Which they made, *each* for himself to worship,
To the moles and bats,
21 To go into the clefts of the rocks,
And into the crags of the rugged rocks,
From the terror of the LORD
And the glory of His majesty,
When He arises to shake the earth mightily.

22 Sever yourselves from such a man,
Whose breath *is* in his nostrils;
For of what account is he?

Judgment on Judah and Jerusalem

3 1 For behold, the Lord, the LORD of hosts,
Takes away from Jerusalem and from Judah
The stock and the store,
The whole supply of bread and the whole supply of water;
2 The mighty man and the man of war,
The judge and the prophet,
And the diviner and the elder;
3 The captain of fifty and the honorable man,
The counselor and the skillful artisan,
And the expert enchanter.

4 "I will give children *to be* their princes,
And babes shall rule over them.
5 The people will be oppressed,
Every one by another and every one by his neighbor;
The child will be insolent toward the elder,
And the base toward the honorable."

6 When a man takes hold of his brother
In the house of his father, *saying,*
"You have clothing;
You be our ruler,
And *let* these ruins *be* under your power,"[a]
7 In that day he will protest, saying,
"I cannot cure *your* ills,
For in my house *is* neither food nor clothing;
Do not make me a ruler of the people."

3:6 [a]Literally *hand*

8 For Jerusalem stumbled,
And Judah is fallen,
Because their tongue and their doings
Are against the LORD,
To provoke the eyes of His glory.
9 The look on their countenance witnesses against them,
And they declare their sin as Sodom;
They do not hide *it.*
Woe to their soul!
For they have brought evil upon themselves.

10 "Say to the righteous that *it shall be* well *with them,*
For they shall eat the fruit of their doings.
11 Woe to the wicked! *It shall be* ill *with him,*
For the reward of his hands shall be given him.
12 *As for* My people, children *are* their oppressors,
And women rule over them.
O My people! Those who lead you cause *you* to err,
And destroy the way of your paths."

Oppression and Luxury Condemned

13 The LORD stands up to plead,
And stands to judge the people.
14 The LORD will enter into judgment
With the elders of His people
And His princes:
"For you have eaten up the vineyard;
The plunder of the poor *is* in your houses.
15 What do you mean by crushing My people
And grinding the faces of the poor?"
Says the Lord GOD of hosts.

16 Moreover the LORD says:

"Because the daughters of Zion are haughty,
And walk with outstretched necks
And wanton eyes,
Walking and mincing *as* they go,
Making a jingling with their feet,
17 Therefore the Lord will strike with a scab
The crown of the head of the daughters of Zion,

Daily Life & Customs
Since there is no description of most of the items in Isaiah's list of finery (Is. 3:18), it is often impossible to tell exactly what these items were. Despite the difficulty faced by modern scholars to learn the precise meaning of the Hebrew words, those words were not rare or difficult when written. To the Hebrew writer, they were too familiar to think of anyone not knowing them.

And the LORD will uncover their secret parts."

18 In that day the Lord will take away the finery:
The jingling anklets, the scarves, and the crescents;
19 The pendants, the bracelets, and the veils;
20 The headdresses, the leg ornaments, and the headbands;
The perfume boxes, the charms,
21 and the rings;
The nose jewels,
22 the festal apparel, and the mantles;
The outer garments, the purses,
23 and the mirrors;
The fine linen, the turbans, and the robes.

24 And so it shall be:

Instead of a sweet smell there will be a stench;
Instead of a sash, a rope;
Instead of well-set hair, baldness;
Instead of a rich robe, a girding of sackcloth;
And branding instead of beauty.
25 Your men shall fall by the sword,
And your mighty in the war.

26 Her gates shall lament and mourn,
And she *being* desolate shall sit on the ground.

4 1 And in that day seven women shall take hold of one man, saying,
"We will eat our own food and wear our own apparel;
Only let us be called by your name,
To take away our reproach."

The Renewal of Zion

2 In that day the Branch of the LORD shall be beautiful and glorious;
And the fruit of the earth *shall be* excellent and appealing
For those of Israel who have escaped.

3 And it shall come to pass that *he who is* left in Zion and remains in Jerusalem will be called holy—everyone who is recorded among the living in Jerusalem. 4 When the Lord has washed away the filth of the daughters of Zion, and purged the blood of Jerusalem from her midst, by the spirit of judgment and by the spirit of burning, 5 then the LORD will create above every dwelling place of Mount Zion, and above her assemblies, a cloud and smoke by day and the shining of a flaming fire by night. For over all the glory there *will be* a covering. 6 And there will be a tabernacle for shade in the daytime from the heat, for a place of refuge, and for a shelter from storm and rain.

God's Disappointing Vineyard

5 1 Now let me sing to my Well-beloved
A song of my Beloved regarding His vineyard:

My Well-beloved has a vineyard
On a very fruitful hill.
2 He dug it up and cleared out its stones,
And planted it with the choicest vine.
He built a tower in its midst,
And also made a winepress in it;
So He expected *it* to bring forth *good* grapes,
But it brought forth wild grapes.

3 "And now, O inhabitants of Jerusalem and men of Judah,
Judge, please, between Me and My vineyard.
4 What more could have been done to My vineyard
That I have not done in it?
Why then, when I expected *it* to bring forth *good* grapes,
Did it bring forth wild grapes?
5 And now, please let Me tell you what I will do to My vineyard:
I will take away its hedge, and it shall be burned;
And break down its wall, and it shall be trampled down.
6 I will lay it waste;
It shall not be pruned or dug,
But there shall come up briers and thorns.
I will also command the clouds
That they rain no rain on it."

7 For the vineyard of the LORD of hosts *is* the house of Israel,
And the men of Judah are His pleasant plant.
He looked for justice, but behold, oppression;
For righteousness, but behold, a cry *for help.*

Impending Judgment on Excesses

8 Woe to those who join house to house;
They add field to field,
Till *there is* no place
Where they may dwell alone in the midst of the land!

9 In my hearing the LORD of hosts *said,*
"Truly, many houses shall be desolate,
Great and beautiful ones, without inhabitant.
10 For ten acres of vineyard shall yield one bath,
And a homer of seed shall yield one ephah."

11 Woe to those who rise early in the morning,
That they may follow intoxicating drink;
Who continue until night, *till* wine inflames them!
12 The harp and the strings,
The tambourine and flute,
And wine are in their feasts;
But they do not regard the work of the LORD,
Nor consider the operation of His hands.

13 Therefore my people have gone into captivity,
Because *they have* no knowledge;
Their honorable men *are* famished,
And their multitude dried up with thirst.
14 Therefore Sheol has enlarged itself
And opened its mouth beyond measure;
Their glory and their multitude and their pomp,
And he who is jubilant, shall descend into it.
15 People shall be brought down,
Each man shall be humbled,
And the eyes of the lofty shall be humbled.
16 But the LORD of hosts shall be exalted in judgment,
And God who is holy shall be hallowed in righteousness.
17 Then the lambs shall feed in their pasture,
And in the waste places of the fat ones strangers shall eat.

18 Woe to those who draw iniquity with cords of vanity,
And sin as if with a cart rope;
19 That say, "Let Him make speed *and* hasten His work,
That we may see *it;*
And let the counsel of the Holy One of Israel draw near and come,
That we may know *it.*"

20 Woe to those who call evil good, and good evil;
Who put darkness for light, and light for darkness;
Who put bitter for sweet, and sweet for bitter!

21 Woe to *those who are* wise in their own eyes,
And prudent in their own sight!

22 Woe to men mighty at drinking wine,
Woe to men valiant for mixing intoxicating drink,
23 Who justify the wicked for a bribe,
And take away justice from the righteous man!

24 Therefore, as the fire devours the stubble,
And the flame consumes the chaff,
So their root will be as rottenness,
And their blossom will ascend like dust;
Because they have rejected the law of the LORD of hosts,
And despised the word of the Holy One of Israel.
25 Therefore the anger of the LORD is aroused against His people;
He has stretched out His hand against them
And stricken them,
And the hills trembled.
Their carcasses *were* as refuse in the midst of the streets.

For all this His anger is not turned away,
But His hand *is* stretched out still.

26 He will lift up a banner to the nations from afar,
And will whistle to them from the end of the earth;
Surely they shall come with speed, swiftly.
27 No one will be weary or stumble among them,
No one will slumber or sleep;
Nor will the belt on their loins be loosed,
Nor the strap of their sandals be broken;
28 Whose arrows *are* sharp,
And all their bows bent;

TIME CAPSULE 	733 to 732 B.C.
733–732	Rezin of Damascus leads rebellion against Assyria
733	Tiglath-Pileser III is victorious against Rezin's army and lays siege to Damascus
732	Tiglath-Pileser conquers the Aramean state of Damascus
732	The Syro-Ephraimite War
732	Hoshea assassinates Pekah and becomes king in Israel
732	Ahaz becomes sole king in Judah

Their horses' hooves will seem like flint,
And their wheels like a whirlwind.
29 Their roaring *will be* like a lion,
They will roar like young lions;
Yes, they will roar
And lay hold of the prey;
They will carry *it* away safely,
And no one will deliver.
30 In that day they will roar against them
Like the roaring of the sea.
And if *one* looks to the land,
Behold, darkness *and* sorrow;
And the light is darkened by the clouds.

TRANSITION

Priestly Account: Jeroboam and Uzziah (Azariah)

Under the long reign of Jeroboam II (793–753 B.C.), Israel experienced prosperity and political success to a degree it had not known since the monarchy divided. Yet the Chronicler, who never shows much interest in the northern kingdom, does not mention this king. Jeroboam's contemporary—King Uzziah of Judah (792–740 B.C.)—was also a great ruler. Like Jeroboam, Uzziah led his southern kingdom to a time of prosperity and expansion.

Chronicles, telling the story from a priestly perspective, devotes much more space to Judah's Uzziah (Azariah in Kings) than does the prophetic account. The most significant difference between the two histories concerns Uzziah's leprosy. The Book of 2 Kings does not explicitly say why Uzziah contracted the disease, but it does say that Uzziah's sin was that of allowing the "high places" to remain. The Chronicler, by contrast, focuses on Uzziah's sin against the temple and against the prerogatives of the priests.

• **2 Chronicles 26:1–23**

2 Chronicles

Uzziah Reigns in Judah

26:1 Now all the people of Judah took Uzziah,[a] who *was* sixteen years old, and made him king instead of his father Amaziah. 2He built Elath[a] and restored it to Judah, after the king rested with his fathers.

3Uzziah *was* sixteen years old when he became king, and he reigned fifty-two years in Jerusalem. His mother's name was Jecholiah of Jerusalem. 4And he did *what was* right in the sight of the LORD, according to all that his father Amaziah had done. 5He sought God in the days of Zechariah, who had understanding in the visions[a] of God; and as long as he sought the LORD, God made him prosper.

6Now he went out and made war against the Philistines, and broke down the wall of Gath, the wall of Jabneh, and the wall of Ashdod; and he built cities *around* Ashdod and among the Philistines. 7God helped him against the Philistines, against the Arabians who lived in Gur Baal, and against the Meunites. 8Also the Ammonites brought tribute to Uzziah. His fame spread as far as the entrance of Egypt, for he became exceedingly strong.

9And Uzziah built towers in Jerusalem at the Corner Gate, at the Valley Gate, and at the corner buttress of the wall; then he fortified them. 10Also he built towers in the desert. He dug many wells, for he had much livestock, both in the lowlands and in the plains; *he also had* farmers and vinedressers in the mountains and in Carmel, for he loved the soil.

11Moreover Uzziah had an army of fighting men who went out to war by companies, according to the number on their roll as prepared by Jeiel the scribe and Maaseiah the officer, under the hand of Hananiah, *one* of the king's captains. 12The total number of chief officers[a] of the mighty men of valor *was* two thousand six hundred. 13And under their authority *was* an army of three hundred and seven thousand five hundred, that made war with mighty power, to help the king against the enemy. 14Then Uzziah prepared for them, for the entire army, shields, spears, helmets, body armor, bows, and slings *to cast* stones. 15And he made devices in Jerusalem, invented by skillful men, to be on the towers and the corners, to shoot arrows and large stones. So his fame spread far and wide, for he was marvelously helped till he became strong.

The Penalty for Uzziah's Pride

16But when he was strong his heart was lifted up, to *his* destruction, for he transgressed against the LORD his God by entering the temple of the LORD to burn incense on the altar of incense. 17So Azariah the priest went in after him, and with him were eighty priests of the LORD—valiant men. 18And they withstood King Uzziah, and said to him, "*It* is not for you, Uzziah, to burn incense to the LORD, but for the priests, the sons of Aaron, who are consecrated to burn incense. Get out of the sanctuary, for you have trespassed! You *shall have* no honor from the LORD God."

19Then Uzziah became furious; and he *had* a censer in his hand to burn incense. And while he was angry with the priests, leprosy broke out on his forehead, before the priests in the house of the LORD, beside the incense altar. 20And Azariah

26:1 [a]Called *Azariah* in 2 Kings 14:21ff 26:2 [a]Hebrew *Eloth*
26:5 [a]Several Hebrew manuscripts, Septuagint, Syriac, Targum, and Arabic read *fear.* 26:12 [a]Literally *chief fathers*

No King-Priests in Judah (2 Chr. 26:16–21)

The Law of Moses stipulated that only the priests could perform the ritual sacrifices (Num. 3:5–10). The interior of the temple in Jerusalem was forbidden to all except for certain orders of Levitical priests. Unlike the kings of neighboring nations, the king of Judah was not allowed into his own private temple, for he was not a priest as were most kings in the ancient Near East.

The common Near Eastern belief was that the most significant person in the community should also be the one to represent the people before the god. Egyptian kings were considered embodied gods, and had responsibilities for religious rituals within the cult. Mesopotamian and Syro-Palestinian rulers were seen as both vice-regents of their patron deities as well as high priests of the deities' cults. Certain public holy days could be carried out only by the king, serving as high priest. One of the reasons Nabonidus, king of Babylonia (556–539 B.C.), was so unpopular was that he did not perform the New Year's rituals for several years, but left them to his son. This made the ritual improper and without value.

During Abraham's time, the person of Melchizedek is described as both "*king* of Salem" and "*priest* of God Most High" (Gen. 14:18). Possibly the earlier rulers of Jerusalem (identified with Salem) had been king-priests, but this was a practice not allowed in Yahweh's Jerusalem cult. There, political rule and religious practice were strictly separate.

Judah's king Uzziah was trying to act like the other kings of the ancient world by burning incense on the altar of the temple (2 Chr. 26:16–20). His actions, however, were usurping the role of the priest. The antagonistic encounter between Uzziah and 81 priests of Yahweh (26:17, 18) reveals the power struggles between king and priests that probably occurred often in Judah's politics.

the chief priest and all the priests looked at him,
and there, on his forehead, he *was* leprous; so
they thrust him out of that place. Indeed he also
hurried to get out, because the LORD had struck
him.
21 King Uzziah was a leper until the day of
his death. He dwelt in an isolated house, because
he was a leper; for he was cut off from the house
of the LORD. Then Jotham his son *was* over the
king's house, judging the people of the land.
22 Now the rest of the acts of Uzziah, from
first to last, the prophet Isaiah the son of Amoz
wrote. 23 So Uzziah rested with his fathers, and
they buried him with his fathers in the field of
burial which *belonged* to the kings, for they said,
"He is a leper." Then Jotham his son reigned in
his place.

15:12 [a]2 Kings 10:30 15:13 [a]Called *Azariah* in 14:21ff and 15:1ff

TRANSITION

Prophetic Account: Pekah Attacks Ahaz

After Jeroboam II, the northern kingdom that had been so prosperous and comfortable fell apart. Four different kings ruled in rapid succession; only two were related, and only one was able to hold the throne for longer than a couple of years.

Assassination was commonplace in Israel for 20 years. Zechariah (753 B.C.) ruled only 6 months before his assassination ended the dynasty of Jehu. Shallum (752 B.C.), the assassin, ruled only 1 month before he himself was assassinated by the next king, Menahem. After a 10-year rule (752–742 B.C.), Menahem was succeeded by his son Pekahiah (742–740 B.C.). A military officer, Pekah, assassinated Pekahiah, only to be assassinated himself in 732 B.C. by Israel's last king, Hoshea.

The fifth king, Pekah, evidently came to power with the support of those who wanted to resist the growing power of Assyria. The previous two kings, Menahem and his son Pekahiah, had been sympathetic to Assyria, at least to the extent of paying tribute (2 Kin. 15:19, 20). Pekah's anti-Assyrian party probably resented Menahem's and Pekahiah's conciliatory attitude toward Assyria. Pekah would later form an alliance with Rezin, king of Syria, which pitted Israel and Syria against Judah and Assyria (see 2 Kin. 15:37; 16:5, 7–9).

• 2 Kings 15:8–31

2 Kings

Zechariah Reigns in Israel

15 :8 In the thirty-eighth year of Azariah
king of Judah, Zechariah the son of Jer-
oboam reigned over Israel in Samaria six months.
9 And he did evil in the sight of the LORD, as his
fathers had done; he did not depart from the sins
of Jeroboam the son of Nebat, who had made Is-
rael sin. 10 Then Shallum the son of Jabesh con-
spired against him, and struck and killed him in
front of the people; and he reigned in his place.
11 Now the rest of the acts of Zechariah, in-
deed they *are* written in the book of the chroni-
cles of the kings of Israel.
12 This *was* the word of the LORD which He
spoke to Jehu, saying, "Your sons shall sit on the
throne of Israel to the fourth *generation*."[a] And
so it was.

Shallum Reigns in Israel

13 Shallum the son of Jabesh became king in
the thirty-ninth year of Uzziah[a] king of Judah;

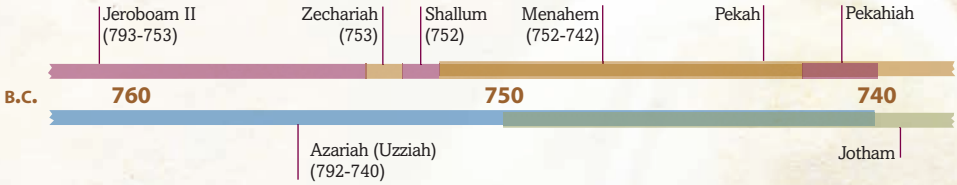
ASSASSINATIONS IN ISRAEL

Israel (northern kingdom)

Zechariah, son of Jeroboam II, was the last king of the Jehu dynasty. He reigned only 6 months before being assassinated by Shallum (2 Kin. 15:8, 10).

Shallum claimed the throne by assassinating Zechariah, but after only 1 month as king was himself assassinated by Menahem.

Menahem quickly killed the assassin Shallum and assumed the throne himself. But his kingship was probably challenged by a rival named Pekah. Another threat was the advancing Assyrian army of Tiglath-Pileser III which forced Menahem to pay tribute to the Assyrian king (2 Kin. 15:19).



Judah (southern kingdom)

Azariah (or Uzziah) extended Judah's territory and brought the nation to a time of great prosperity. In the south he maintained control over Edom; to the west he warred against the Philistines, seizing several cities (2 Chr. 26:2, 6). While Judah enjoyed a stable period under Azariah's leadership, the northern kingdom, Israel, faced much instability as one king after another was assassinated.

and he reigned a full month in Samaria. 14For Menahem the son of Gadi went up from Tirzah, came to Samaria, and struck Shallum the son of Jabesh in Samaria and killed him; and he reigned in his place.

15Now the rest of the acts of Shallum, and the conspiracy which he led, indeed they *are* written in the book of the chronicles of the kings of Israel. 16Then from Tirzah, Menahem attacked Tiphsah, all who *were* there, and its territory. Because they did not surrender, therefore he attacked *it*. All the women there who were with child he ripped open.

Menahem Reigns in Israel

17In the thirty-ninth year of Azariah king of Judah, Menahem the son of Gadi became king over Israel, *and reigned* ten years in Samaria. 18And he did evil in the sight of the LORD; he did not depart all his days from the sins of Jeroboam the son of Nebat, who had made Israel sin. 19Pul[a] king of Assyria came against the land; and Menahem gave Pul a thousand talents of silver, that his hand might be with him to strengthen the kingdom under his control. 20And Menahem exacted the money from Israel, from all the very wealthy, from each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and did not stay there in the land.

21Now the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel? 22So Menahem rested with his fathers. Then Pekahiah his son reigned in his place.

Pekahiah Reigns in Israel

23In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem became king over Israel in Samaria, *and reigned* two years. 24And he did evil in the sight of the LORD; he did not depart from the sins of Jeroboam the son of Nebat, who had made Israel sin. 25Then Pekah the son of Remaliah, an officer of his, conspired against him and killed him in Samaria, in the citadel of the king's house, along with Argob and Arieh; and with him were fifty men of Gilead. He killed him and reigned in his place.

26Now the rest of the acts of Pekahiah, and all that he did, indeed they *are* written in the book of the chronicles of the kings of Israel.

Pekah Reigns in Israel

27In the fifty-second year of Azariah king of Judah, Pekah the son of Remaliah became king over Israel in Samaria, *and reigned* twenty years. 28And he did evil in the sight of the LORD; he did

15:19 [a]That is, Tiglath-Pileser III (compare verse 29)

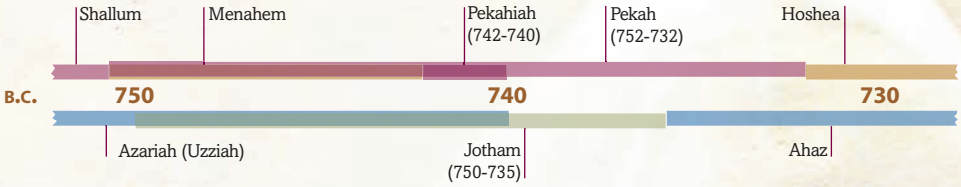
AN OFFICER ASSASSINATES THE KING

Israel (northern kingdom)

Pekah is reported to have ruled 20 years (2 Kin. 15:27). If so, his reign began at the same time Menahem took the throne. Possibly Pekah was an officer of the royal court while Menahem and Pekahiah were kings.

Pekahiah, son of Menahem, reigned only 2 years before being assassinated by Pekah (2 Kin. 15:25).

Pekah became sole king by assassinating Pekahiah. His reign ended when he himself was assassinated by Hoshea (2 Kin. 15:30).



Judah (southern kingdom)

Jotham began ruling as a coregent when it was discovered that his father Azariah had leprosy (2 Chr. 26:21). He inherited a prosperous kingdom from his father and continued to strengthen Judah, building cities and fortifications throughout the countryside. A threat to Judah began to develop during Jotham's reign when Pekah of Israel and Rezin of Aram (Syria) formed a coalition (2 Kin. 15:37).

not depart from the sins of Jeroboam the son of Nebat, who had made Israel sin. [29]In the days of Pekah king of Israel, Tiglath-Pileser king of Assyria came and took Ijon, Abel Beth Maachah, Janoah, Kedesh, Hazor, Gilead, and Galilee, all the land of Naphtali; and he carried them captive to Assyria. [30]Then Hoshea the son of Elah led a conspiracy against Pekah the son of Remaliah, and struck and killed him; so he reigned in his place in the twentieth year of Jotham the son of Uzziah.

[31]Now the rest of the acts of Pekah, and all that he did, indeed they *are* written in the book of the chronicles of the kings of Israel.

15:33 [a]Spelled *Jerushah* in 2 Chronicles 27:1

TRANSITION

Jotham and Ahaz in Judah

While political instability plagued Israel, the calm succession of David's descendants on the throne of Judah continued. After a coregency with his father Uzziah (750–740 B.C.), Jotham ruled Judah alone until being succeeded by his own son Ahaz (735–715 B.C.). A coalition between Israel's king Pekah and Aram's king Rezin had some impact upon Jotham's kingdom, but would present a serious crisis for Ahaz's kingdom (2 Kin. 15:37; 16:5).

• **2 Kings 15:32—16:4**

2 Kings

Jotham Reigns in Judah

15 **:32** In the second year of Pekah the son of Remaliah, king of Israel, Jotham the son of Uzziah, king of Judah, began to reign. [33]He was twenty-five years old when he became king, and he reigned sixteen years in Jerusalem. His mother's name *was* Jerusha[a] the daughter of Zadok. [34]And he did *what was* right in the sight of the LORD; he did according to all that his father Uzziah had done. [35]However the high places were not removed; the people still sacrificed and burned incense on the high places. He built the Upper Gate of the house of the LORD.

[36]Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? [37]In those days the LORD began to send Rezin king of Syria and Pekah the son of Remaliah against Judah. [38]So Jotham rested with his fathers, and was buried with his fathers in the City of David his father. Then Ahaz his son reigned in his place.

Ahaz Reigns in Judah

16 [1]In the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham, king of Judah, began to reign. [2]Ahaz *was* twenty years old when he became king, and he reigned

sixteen years in Jerusalem; and he did not do
what was right in the sight of the LORD his God,
as his father David *had done.* [3]But he walked in
the way of the kings of Israel; indeed he made
his son pass through the fire, according to the
abominations of the nations whom the LORD had
cast out from before the children of Israel. [4]And
he sacrificed and burned incense on the high
places, on the hills, and under every green tree.

TRANSITION

Israel and Syria Besiege Judah

Assyria's growing power under Tiglath-Pileser III could no longer be ignored. Israel and Syria formed a defensive alliance, and their kings, Pekah and Rezin, demanded that Judah join the alliance as well. Ahaz declined, perhaps influenced by the prophet Isaiah's assurances that the Syro-Israelite coalition was doomed (Is. 7:3–9; 8:5–8).

Syria and Israel, then, decided to secure their flank by attacking Judah. Thus Ahaz, trying to avoid war with Assyria, had incited Israel and Syria to besiege his land. Isaiah told him to depend on God (Is. 7:4), but Ahaz preferred more pragmatic steps. He made a treaty with the only power strong enough to protect him: Assyria. Ahaz invited (and paid) Tiglath-Pileser to attack Syria and Israel, and Tiglath-Pileser was happy to oblige.

In the prophecies of Is. 7:1—10:4, Isaiah rebukes King Ahaz, addressing him as "house of David" (Is. 7:13). Ahaz trusts in Assyria instead of in God. The prophet also prophesies against Damascus (Syria) and Ephraim (Israel), the two allies (Is. 17:1–14). In the midst of this rebuke and judgment, Isaiah offers Judah its ultimate hope: the personal presence of God (Hebrew *Immanuel,* "God with us," 7:14; 8:8, 10). This promise of God's personal presence forms the core of the New Testament's understanding of Christ (see Matt. 1:23, quoting Is. 7:14).

- **2 Kings 16:5–9**
- **Isaiah 7:1—10:4**
- **Isaiah 17:1–14**

2 Kings 16:5–9

16 **:5** Then Rezin king of Syria and Pekah the
son of Remaliah, king of Israel, came up to
Jerusalem to *make* war; and they besieged Ahaz
but could not overcome *him.* [6]At that time Rezin
king of Syria captured Elath for Syria, and drove
the men of Judah from Elath. Then the Edomites[a]
went to Elath, and dwell there to this day.

[7]So Ahaz sent messengers to Tiglath-Pileser
king of Assyria, saying, "I *am* your servant and
your son. Come up and save me from the hand of
the king of Syria and from the hand of the king of
Israel, who rise up against me." [8]And Ahaz took
the silver and gold that was found in the house of
the LORD, and in the treasuries of the king's house,
and sent *it as* a present to the king of Assyria. [9]So
the king of Assyria heeded him; for the king of
Assyria went up against Damascus and took it,
carried *its people* captive to Kir, and killed Rezin.

16:6 [a]Some ancient authorities read *Syrians.*

Vassal to Sovereign to Vassal (2 Kin. 16:9)

Aram was an important state in southern Syria from the 11th to 8th centuries B.C. The state was connected with the larger ethnic group of Arameans, who inhabited this area in the late 2nd and 1st millenniums B.C. Reflecting this region, the NKJV and some other translations render the Hebrew name *Aram* as "Syria" or "Syrians."

Many Aramean tribal states attached the designation "Aram" to their names, as in the compound name "Padan Aram" (Gen. 25:20). Biblical writers usually used the Hebrew word *Aram* to refer specifically to Aram-Damascus, the Aramean state whose capital was Damascus. But occasionally *Aram* refers to the Aramean states in general (Judg. 10:6; 1 Kin. 10:29; Amos 9:7).

Early in the 10th century B.C., the Aram-Damascus kingdom was incorporated as a vassal into King David's state (2 Sam. 8:5, 6). During the reign of Solomon (970–930 B.C.), Rezon usurped the throne of Damascus and was able to free himself of Israelite control (1 Kin. 11:23–25).

Aram-Damascus took advantage of the split of the Israelite kingdom in 930 B.C. and became the most powerful state in the region. Soon thereafter, Ahab of Israel became vassal to Ben-Hadad of Aram (1 Kin. 20:1–9) who ruled a kingdom that controlled much of southern Syria and Palestine.

Aram-Damascus was instrumental in originating the anti-Assyrian coalition against Assyria's Shalmaneser III in 853 B.C., culminating in the battle of Qarqar. Assyrian annals tell us that Ahab of Israel furnished 2,000 chariots and 10,000 infantry, while King Hadadezer of Aram-Damascus contributed 1,200 chariots and 20,000 infantry. The coalition lasted about a decade. For the next century, intermittent war was fought between Aram-Damascus and Israel, with Aram usually the dominant power in this struggle.

Aram-Damascus continued to be a threat to the existence of both Israel and Judah until the mid-8th century B.C. During the state's last years of independence, Rezin, the last Aramean king, formed a second anti-Assyrian coalition. In what is known as the Syro-Ephraimite War, Rezin, in alliance with Israel, attacked Judah with the apparent goal of coercing Judah into the coalition.

The result was not as Rezin hoped. Assyrian annals tell of Aram falling to Assyria in 732 B.C. and becoming a vassal to the Assyrian king, Tiglath-Pileser III. Aram-Damascus was annexed to Assyria, ending the former state's sovereignty (2 Kin. 16:9).

Isaiah 7:1—10:4

Isaiah Sent to King Ahaz

7 :1 Now it came to pass in the days of Ahaz
the son of Jotham, the son of Uzziah, king of
Judah, *that* Rezin king of Syria and Pekah the
son of Remaliah, king of Israel, went up to Jeru-
salem to *make* war against it, but could not pre-
vail against it. 2And it was told to the house of
David, saying, "Syria's forces are deployed in
Ephraim." So his heart and the heart of his peo-
ple were moved as the trees of the woods are
moved with the wind.

3Then the LORD said to Isaiah, "Go out now
to meet Ahaz, you and Shear-Jashub[a] your son,
at the end of the aqueduct from the upper pool,
on the highway to the Fuller's Field, 4and say to
him: 'Take heed, and be quiet; do not fear or be
fainthearted for these two stubs of smoking fire-
brands, for the fierce anger of Rezin and Syria,
and the son of Remaliah. 5Because Syria,
Ephraim, and the son of Remaliah have plotted
evil against you, saying, 6"Let us go up against
Judah and trouble it, and let us make a gap in its
wall for ourselves, and set a king over them, the
son of Tabel"— 7thus says the Lord GOD:

"It shall not stand,
Nor shall it come to pass.
8 For the head of Syria *is* Damascus,
And the head of Damascus *is* Rezin.
Within sixty-five years Ephraim will be
broken,
So that it will not *be* a people.
9 The head of Ephraim *is* Samaria,
And the head of Samaria *is* Remaliah's
son.
If you will not believe,
Surely you shall not be established." ' "

The Immanuel Prophecy

10Moreover the LORD spoke again to Ahaz,
saying, 11"Ask a sign for yourself from the LORD
your God; ask it either in the depth or in the
height above."

12But Ahaz said, "I will not ask, nor will I
test the LORD!"

13Then he said, "Hear now, O house of Da-
vid! *Is it* a small thing for you to weary men, but
will you weary my God also? 14Therefore the
Lord Himself will give you a sign: Behold, the
virgin shall conceive and bear a Son, and shall
call His name Immanuel.[a] 15Curds and honey He
shall eat, that He may know to refuse the evil and
choose the good. 16For before the Child shall
know to refuse the evil and choose the good, the
land that you dread will be forsaken by both her
kings. 17The LORD will bring the king of Assyria
upon you and your people and your father's
house—days that have not come since the day
that Ephraim departed from Judah."

18 And it shall come to pass in that day
That the LORD will whistle for the fly
That *is* in the farthest part of the rivers
of Egypt,
And for the bee that *is* in the land of Assyria.
19 They will come, and all of them will rest
In the desolate valleys and in the clefts of
the rocks,
And on all thorns and in all pastures.

20 In the same day the Lord will shave with a
hired razor,
With those from beyond the River,[a] with the
king of Assyria,

7:3 [a]Literally *A Remnant Shall Return* 7:14 [a]Literally *God-With-Us* 7:20 [a]That is, the Euphrates

Smoldering Ends of Burnt-Out Logs (Is. 7:1–9)

The term "Syro-Ephraimite War" is a modern expression referring to the major conflict in which the kingdom of Judah was opposed by the Syro-Ephraimite coalition of Syria and Israel. King Rezin of Syria (centered in Damascus) and King Pekah of northern Israel (known as Ephraim) tried to force Judah to join them in an alliance against Assyria. The resulting war is reported in the biblical historical narratives (2 Kin. 16:5–9; 2 Chr. 28:5–21).

The importance of this struggle in Israel's history is evident from numerous references to the conflict in the prophets. Some of Hosea's prophecies probably picture the period during the war, reflecting military engagements between Israel and Judah (Hos. 5:8–15). The prophet Isaiah told Judah's king Ahaz not to fear the kings of Syria and Israel, calling them "two stubs of smoking firebrands" (Is. 7:1–9); they were burnt-out logs.

Before the war, a coalition of Syro-Palestinian states, including Syria, Tyre, Ashkelon, and Israel, had formed to defend against the rising power of Assyria. When Ahaz of Judah refused to enter the group, they plotted to replace this Davidic king with a puppet ruler, who was the son of a certain Tabel (Is. 7:5, 6). Scholars suppose Tabel refers to Tubail, who later himself became king of Tyre.

As the prophet Isaiah had announced (Is. 7:1–9), the Syro-Ephraimite coalition failed. Judah and Jerusalem were attacked, however, the Assyrians under Tiglath-Pileser III (744–727 B.C.), responding to Ahaz's call for help, invaded Syria, destroying Damascus in 732 B.C. Tyre lost significant territory, and the rulers of the Philistine states Ashkelon and Gaza were replaced. Pekah of Israel was subsequently assassinated, and Israel was required to continue paying tribute to Assyria.

The head and the hair of the legs,
And will also remove the beard.

21 It shall be in that day
That a man will keep alive a young cow
and two sheep;
22 So it shall be, from the abundance of milk
they give,
That he will eat curds;
For curds and honey everyone will eat
who is left in the land.

23 It shall happen in that day,
That wherever there could be a thousand
vines
Worth a thousand *shekels* of silver,
It will be for briers and thorns.
24 With arrows and bows men will come
there,
Because all the land will become briers
and thorns.

Assyrian Campaigns in Palestine
In 734 B.C. Tiglath-Pileser III of Assyria moved along the coast through Philistia, conquering Gaza, and placing his forces on the Egyptian border. In 733 B.C. much of Galilee was conquered, deporting many Israelites in the process. The Aramean capital of Damascus fell to Assyria in 732 B.C.

25 And to any hill which could be dug with
the hoe,
You will not go there for fear of briers and
thorns;
But it will become a range for oxen
And a place for sheep to roam.

Assyria Will Invade the Land

8 1Moreover the LORD said to me, "Take a large scroll, and write on it with a man's pen concerning Maher-Shalal-Hash-Baz.[a] 2And I will take for Myself faithful witnesses to record, Uriah the priest and Zechariah the son of Jeberechiah."

3Then I went to the prophetess, and she conceived and bore a son. Then the LORD said to me, "Call his name Maher-Shalal-Hash-Baz; 4for before the child shall have knowledge to cry 'My father' and 'My mother,' the riches of Damascus and the spoil of Samaria will be taken away before the king of Assyria."

5The LORD also spoke to me again, saying:

6 "Inasmuch as these people refused
The waters of Shiloah that flow softly,
And rejoice in Rezin and in Remaliah's
son;
7 Now therefore, behold, the Lord brings
up over them
The waters of the River,[a] strong and
mighty—
The king of Assyria and all his glory;
He will go up over all his channels
And go over all his banks.
8 He will pass through Judah,
He will overflow and pass over,
He will reach up to the neck;
And the stretching out of his wings
Will fill the breadth of Your land, O
Immanuel.[a]

9 "Be shattered, O you peoples, and be broken
in pieces!
Give ear, all you from far countries.
Gird yourselves, but be broken in pieces;
Gird yourselves, but be broken in pieces.
10 Take counsel together, but it will come to
nothing;
Speak the word, but it will not stand,
For God *is* with us."[a]

Fear God, Heed His Word

11For the LORD spoke thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying:

8:1 [a]Literally *Speed the Spoil, Hasten the Booty* 8:7 [a]That is, the Euphrates 8:8 [a]Literally *God-With-Us* 8:10 [a]Hebrew *Immanuel*

ASSYRIA REVIVES UNDER TIGLATH-PILESER III

B.C. 745 | 740 | 735 | 730 | 725

- Tiglath-Pileser III ascends to the throne of Assyria 744 B.C.
- Tiglath-Pileser wins battle against Sarduri II, king of Ararat 743 B.C.
- King Menahem of Israel pays tribute to Tiglath-Pileser (2 Kin. 15:19) 742 B.C.
- Tiglath-Pileser lays siege to capital of Ararat 735 B.C.
- Rezin, king of Damascus, leads rebellion against Assyria 733 B.C.
- King Ahaz of Judah pays tribute to Tiglath-Pileser (2 Chr. 28:19–21) 734 B.C.
- Tiglath-Pileser conquers Damascus and kills Rezin (2 Kin. 16:9) 732 B.C.
- Tiglath-Pileser defeats armies of Pekah, king of Israel 732 B.C.

12 "Do not say, 'A conspiracy,'
Concerning all that this people call a conspiracy,
Nor be afraid of their threats, nor be troubled.
13 The LORD of hosts, Him you shall hallow;
Let Him *be* your fear,
And *let* Him *be* your dread.
14 He will be as a sanctuary,
But a stone of stumbling and a rock of offense
To both the houses of Israel,
As a trap and a snare to the inhabitants of Jerusalem.
15 And many among them shall stumble;
They shall fall and be broken,
Be snared and taken."

16 Bind up the testimony,
Seal the law among my disciples.
17 And I will wait on the LORD,
Who hides His face from the house of Jacob;
And I will hope in Him.
18 Here am I and the children whom the LORD has given me!
We are for signs and wonders in Israel
From the LORD of hosts,
Who dwells in Mount Zion.

19 And when they say to you, "Seek those who are mediums and wizards, who whisper and mutter," should not a people seek their God? *Should they* seek the dead on behalf of the living? 20 To the law and to the testimony! If they do not speak according to this word, *it is* because *there* is no light in them.

21 They will pass through it hard-pressed and hungry; and it shall happen, when they are hungry, that they will be enraged and curse their king and their God, and look upward. 22 Then they will look to the earth, and see trouble and darkness, gloom of anguish; and *they will be* driven into darkness.

The Government of the Promised Son

9 1 Nevertheless the gloom *will* not *be* upon her who *is* distressed,
As when at first He lightly esteemed
The land of Zebulun and the land of Naphtali,
And afterward more heavily oppressed *her,*
By the way of the sea, beyond the Jordan,
In Galilee of the Gentiles.
2 The people who walked in darkness
Have seen a great light;
Those who dwelt in the land of the shadow of death,
Upon them a light has shined.

3 You have multiplied the nation
And increased its joy;[a]
They rejoice before You
According to the joy of harvest,
As *men* rejoice when they divide the spoil.
4 For You have broken the yoke of his burden
And the staff of his shoulder,
The rod of his oppressor,
As in the day of Midian.
5 For every warrior's sandal from the noisy battle,

Cults & Supernatural
The spirits of the dead, and the mediums who pretend to speak for them, can only talk in whispers and squeaks (Is. 8:19). This is appropriate for those who have left their body behind. When Odysseus visited Hades, the spirits there lamented their increasing separation from the life of physical vitality. The prophets struggled to keep the people from resorting to spiritism.

9:3 [a]Following Qere and Targum; Kethib and Vulgate read *not increased joy;* Septuagint reads *Most of the people You brought down in Your joy.*

And garments rolled in blood,
Will be used for burning *and* fuel of fire.

6 For unto us a Child is born,
Unto us a Son is given;
And the government will be upon His shoulder.
And His name will be called
Wonderful, Counselor, Mighty God,
Everlasting Father, Prince of Peace.
7 Of the increase of *His* government and peace
There will be no end,
Upon the throne of David and over His kingdom,
To order it and establish it with judgment and justice
From that time forward, even forever.
The zeal of the Lord of hosts will perform this.

The Punishment of Samaria

8 The Lord sent a word against Jacob,
And it has fallen on Israel.
9 All the people will know—
Ephraim and the inhabitant of Samaria—
Who say in pride and arrogance of heart:
10 "The bricks have fallen down,
But we will rebuild with hewn stones;
The sycamores are cut down,
But we will replace *them* with cedars."
11 Therefore the LORD shall set up
The adversaries of Rezin against him,
And spur his enemies on,
12 The Syrians before and the Philistines behind;
And they shall devour Israel with an open mouth.

For all this His anger is not turned away,
But His hand *is* stretched out still.

13 For the people do not turn to Him who strikes them,
Nor do they seek the LORD of hosts.

TIME CAPSULE	727 to 722 B.C.
727	Tiglath-Pileser III dies, and Hoshea withholds tribute from Assyria
726–722	The reign of Shalmaneser V of Assyria ends during a revolution
725–722	Shalmaneser lays siege to Samaria
724	Hoshea of Israel shifts his loyalty from Assyria to Egypt
722	Fall of Samaria to the Assyrians

14 Therefore the LORD will cut off head and tail from Israel,
Palm branch and bulrush in one day.
15 The elder and honorable, he *is* the head;
The prophet who teaches lies, he *is* the tail.
16 For the leaders of this people cause *them* to err,
And *those who are* led by them are destroyed.
17 Therefore the Lord will have no joy in their young men,
Nor have mercy on their fatherless and widows;
For everyone *is* a hypocrite and an evildoer,
And every mouth speaks folly.

For all this His anger is not turned away,
But His hand *is* stretched out still.

18 For wickedness burns as the fire;
It shall devour the briers and thorns,
And kindle in the thickets of the forest;
They shall mount up *like* rising smoke.
19 Through the wrath of the LORD of hosts
The land is burned up,
And the people shall be as fuel for the fire;
No man shall spare his brother.
20 And he shall snatch on the right hand
And be hungry;
He shall devour on the left hand
And not be satisfied;
Every man shall eat the flesh of his own arm.
21 Manasseh *shall devour* Ephraim, and Ephraim Manasseh;
Together they *shall be* against Judah.

For all this His anger is not turned away,
But His hand *is* stretched out still.

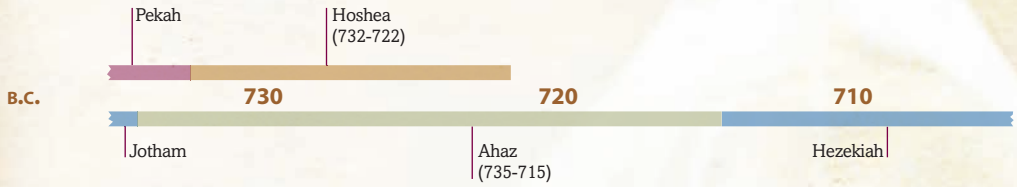
10 1 "Woe to those who decree unrighteous decrees,
Who write misfortune,
Which they have prescribed
2 To rob the needy of justice,
And to take what is right from the poor of My people,
That widows may be their prey,
And *that* they may rob the fatherless.
3 What will you do in the day of punishment,
And in the desolation *which* will come from afar?
To whom will you flee for help?
And where will you leave your glory?

ASSYRIA COMES TO JUDAH AND ISRAEL

Israel (northern kingdom)

Hoshea became king after assassinating the former king, Pekah. At first Hoshea served as a puppet king under Assyria. But eventually he rebelled against Assyria, negotiating an alliance with Egypt (2 Kin. 17:4).

The Assyrian king, Shalmaneser V, besieged the capital, Samaria, and Hoshea was captured and imprisoned. After 3 years of siege, Assyria finally captured Samaria, and its inhabitants were exiled to locations in the Assyrian Empire.



Judah (southern kingdom)

Ahaz, son of Jotham, adopted policies as king that favored Assyria. He refused to join the anti-Assyrian alliance that kings Pekah of Israel and Rezin of Aram (Syria) were supporting. Pekah and Rezin besieged Jerusalem, threatening to dethrone Ahaz.

In defense, Ahaz requested help from the king of Assyria. The plan worked when Assyria invaded Israel and Aram, but Ahaz had to pay tribute to Assyria's king (2 Kin. 16:9, 10; 2 Chr. 28:21).

4 Without Me they shall bow down among
the prisoners,
And they shall fall among the slain."

For all this His anger is not turned away,
But His hand *is* stretched out still.

Isaiah 17:1–14

Proclamation Against Syria and Israel

17 **:1** The burden against Damascus.

"Behold, Damascus will cease from *being* a
city,
And it will be a ruinous heap.
2 The cities of Aroer *are* forsaken;[a]
They will be for flocks
Which lie down, and no one will make *them*
afraid.
3 The fortress also will cease from Ephraim,
The kingdom from Damascus,
And the remnant of Syria;
They will be as the glory of the children
of Israel,"
Says the LORD of hosts.

17:2 [a]Following Masoretic Text and Vulgate; Septuagint reads *It shall be forsaken forever;* Targum reads *Its cities shall be forsaken and desolate.* 17:8 [a]Hebrew *Asherim,* Canaanite deities
17:9 [a]Septuagint reads *Hivites;* Targum reads *laid waste;* Vulgate reads *as the plows.* [b]Septuagint reads *Amorites;* Targum reads *in ruins;* Vulgate reads *corn.*

4 "In that day it shall come to pass
That the glory of Jacob will wane,
And the fatness of his flesh grow lean.
5 It shall be as when the harvester gathers
the grain,
And reaps the heads with his arm;
It shall be as he who gathers heads of grain
In the Valley of Rephaim.
6 Yet gleaning grapes will be left in it,
Like the shaking of an olive tree,
Two *or* three olives at the top of the
uppermost bough,
Four *or* five in its most fruitful branches,"
Says the LORD God of Israel.

7 In that day a man will look to his Maker,
And his eyes will have respect for the Holy
One of Israel.
8 He will not look to the altars,
The work of his hands;
He will not respect what his fingers have
made,
Nor the wooden images[a] nor the incense
altars.

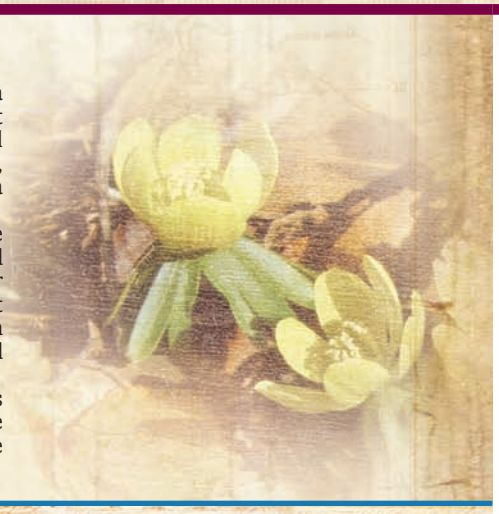
9 In that day his strong cities will be as a
forsaken bough[a]
And an uppermost branch,[b]
Which they left because of the children
of Israel;
And there will be desolation.

Is This a Ritual for a Dying God? (Is. 17:10, 11)

Isaiah prophesied that a harvest of "pleasant plants" would reap "a heap of ruins" (Is. 17:10, 11). Scholars have often suggested that the prophet refers to a ritual for the worship of the god Adonis. All we know about the worship of Adonis comes from Greek sources, but it is claimed that the Greek cult of Adonis was based on a Phoenician cult practiced primarily by women in Phoenicia.

As a part of the ritual in honor of Adonis, seedlings were planted on potsherds (broken pieces of pottery). The plants would sprout, but because they had no soil, would grow only for a day or two and then die. The short life of the plant symbolized the short and tragic life of the god Adonis, who is said to have died young in a hunting accident. The women then mourned for the dead god with public wailing.

Isaiah intensifies the meaning of the ritual. The worshipers think they are mourning for the god, but Isaiah asserts that they are really mourning their own demise. They will surely die because they have abandoned Yahweh (17:10).



10 Because you have forgotten the God of
your salvation,
And have not been mindful of the Rock
of your stronghold,
Therefore you will plant pleasant plants
And set out foreign seedlings;
11 In the day you will make your plant to grow,
And in the morning you will make your
seed to flourish;
But the harvest *will be* a heap of ruins
In the day of grief and desperate sorrow.

12 Woe to the multitude of many people
Who make a noise like the roar of the seas,
And to the rushing of nations
That make a rushing like the rushing of
mighty waters!
13 The nations will rush like the rushing of
many waters;
But *God* will rebuke them and they will
flee far away,
And be chased like the chaff of the
mountains before the wind,
Like a rolling thing before the whirlwind.
14 Then behold, at eventide, trouble!
And before the morning, he *is* no more.
This *is* the portion of those who plunder us,
And the lot of those who rob us.

TIME CAPSULE	722 to 720 B.C.
722	Sargon II usurps the throne of Assyria
721	First official year of Sargon's reign
721–705	Israelites transported to Assyria during early years of Sargon's reign
721–710	Merodach-Baladan's first reign in Babylon
720	Elamites assist Merodach-Baladan against Assyria

TRANSITION

After the Syro-Ephraimite War

The Syro-Ephraimite War ended in 732 B.C. when Tiglath-Pileser and Assyria destroyed Damascus, the capital of Aram (Syria). The Assyrian armies made their presence felt throughout Palestine, from Syria in the northeast to the Philistine coastlands in the southwest. Isaiah warns Assyria that her hold on Palestine will not last forever (Is. 14:24–27), but before Assyria's power would be broken, that power would stretch even to the land of the Philistines (14:28–32).

Judah too, which had avoided war by making diplomatic concessions, was under Assyrian sovereignty. Ahaz's Assyrian-inspired temple modifications (2 Kin. 16:10–18) should perhaps be seen as a sign of the Judean king's loyalty to his Assyrian overlords (16:18).

- **Isaiah 14:24–32**
- **2 Kings 16:10–20**

Isaiah 14:24–32

Assyria Destroyed

14 :24 The LORD of hosts has sworn,
saying,
"Surely, as I have thought, so it shall come
to pass,
And as I have purposed, *so* it shall stand:
25 That I will break the Assyrian in My land,
And on My mountains tread him underfoot.
Then his yoke shall be removed from them,
And his burden removed from their
shoulders.
26 This *is* the purpose that is purposed
against the whole earth,
And this *is* the hand that is stretched out
over all the nations.
27 For the LORD of hosts has purposed,
And who will annul *it?*

His hand *is* stretched out,
And who will turn it back?"

Philistia Destroyed

28 This is the burden which came in the year
that King Ahaz died.

29 "Do not rejoice, all you of Philistia,
Because the rod that struck you is broken;
For out of the serpent's roots will come
forth a viper,
And its offspring *will be* a fiery flying
serpent.
30 The firstborn of the poor will feed,
And the needy will lie down in safety;
I will kill your roots with famine,
And it will slay your remnant.
31 Wail, O gate! Cry, O city!
All you of Philistia *are* dissolved;
For smoke will come from the north,
And no one *will be* alone in his appointed
times."

32 What will they answer the messengers
of the nation?
That the LORD has founded Zion,
And the poor of His people shall take
refuge in it.

2 Kings 16:10–20

16 **:10** Now King Ahaz went to Damascus to meet Tiglath-Pileser king of Assyria, and saw an altar that *was* at Damascus; and King Ahaz sent to Urijah the priest the design of the altar and its pattern, according to all its workmanship. 11 Then Urijah the priest built an altar according to all that King Ahaz had sent from Damascus. So Urijah the priest made *it* before King Ahaz came back from Damascus. 12 And when the king came back from Damascus, the king saw the altar; and the king approached the altar and made offerings on it. 13 So he burned his burnt offering and his grain offering; and he poured his drink offering and sprinkled the blood of his peace offerings on the altar. 14 He also brought the bronze altar which *was* before the LORD, from the front of the temple—from between the *new* altar and the house of the LORD—and put it on the north side of the *new* altar. 15 Then King Ahaz commanded Urijah the priest, saying, "On the great *new* altar burn the morning burnt offering, the evening grain offering, the king's burnt sacrifice, and his grain offering, with the burnt offering of all the people of the land, their grain offering, and their drink offerings; and sprinkle on it all the blood of the burnt offering and all the blood of the sacrifice. And the bronze altar shall be for me to inquire *by*."
16 Thus did Urijah the priest, according to all that King Ahaz commanded.

17 And King Ahaz cut off the panels of the carts, and removed the lavers from them; and he took down the Sea from the bronze oxen that *were* under it, and put it on a pavement of stones. 18 Also he removed the Sabbath pavilion which they had built in the temple, and he removed the king's outer entrance from the house of the LORD, on account of the king of Assyria.

19 Now the rest of the acts of Ahaz which he did, *are* they not written in the book of the chronicles of the kings of Judah? 20 So Ahaz rested with his fathers, and was buried with his fathers in the City of David. Then Hezekiah his son reigned in his place.

TRANSITION

The Book of Micah

Micah, like Isaiah, prophesied in Judah during the reigns of Jotham, Ahaz, and Hezekiah (Mic. 1:1). Indeed, there are even some parallels between the two prophets. Both spoke of God's plan for Zion (Jerusalem) and said that salvation would come through the line of David (cf. Is. 11:1–5; Mic. 5:2–5). There is even one shared prophecy: Is. 2:2–4 is almost identical to Mic. 4:1–3.

Micah has a few distinctives, however. Perhaps because he is not from Jerusalem itself, he is less convinced of Jerusalem's invulnerability than Isaiah seems. Micah prophesies Jerusalem's destruction (Mic. 3:12; see Jer. 26:17–19 for the results of this prophecy). In addition, Micah rejects religious hypocrisy and calls for the protection of the helpless in language that is more like that of Amos than that of Isaiah (Mic. 6:1–8).

• **Micah 1:1—2:13**

Micah

1 **:1** The word of the LORD that came to Micah of Moresheth in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

The Coming Judgment on Israel

2 Hear, all you peoples!
Listen, O earth, and all that is in it!
Let the Lord GOD be a witness against you,
The Lord from His holy temple.

3 For behold, the LORD is coming out of His
place;
He will come down
And tread on the high places of the earth.
4 The mountains will melt under Him,
And the valleys will split

Like wax before the fire,
Like waters poured down a steep place.
5 All this is for the transgression of Jacob
And for the sins of the house of Israel.
What *is* the transgression of Jacob?
Is it not Samaria?
And what *are* the high places of Judah?
Are they not Jerusalem?

6 "Therefore I will make Samaria a heap of ruins in the field,
Places for planting a vineyard;
I will pour down her stones into the valley,
And I will uncover her foundations.
7 All her carved images shall be beaten to pieces,
And all her pay as a harlot shall be burned with the fire;
All her idols I will lay desolate,
For she gathered *it* from the pay of a harlot,
And they shall return to the pay of a harlot."

Mourning for Israel and Judah

8 Therefore I will wail and howl,
I will go stripped and naked;
I will make a wailing like the jackals
And a mourning like the ostriches,
9 For her wounds *are* incurable.
For it has come to Judah;
It has come to the gate of My people—
To Jerusalem.

10 Tell *it* not in Gath,
Weep not at all;
In Beth Aphrah[a]
Roll yourself in the dust.
11 Pass by in naked shame, you inhabitant of Shaphir;
The inhabitant of Zaanan[a] does not go out.
Beth Ezel mourns;
Its place to stand is taken away from you.

12 For the inhabitant of Maroth pined[a] for good,
But disaster came down from the LORD
To the gate of Jerusalem.

TIME CAPSULE  720 to 716 B.C.	
720	After a victory at Qarqar Sargon II marches through Gaza and Israel to Egypt's border
720	Hamath is incorporated into the Assyrian Empire
717	Assyrians conquer and destroy Carchemish
717	Memphis is besieged by the Nubian ruler Piankhy
716	Ishmaelite tribes pay tribute to Sargon II of Assyria

13 O inhabitant of Lachish,
Harness the chariot to the swift steeds
(She *was* the beginning of sin to the daughter of Zion),
For the transgressions of Israel were found in you.

14 Therefore you shall give presents to Moresheth Gath;[a]
The houses of Achzib[b] *shall be* a lie to the kings of Israel.
15 I will yet bring an heir to you, O inhabitant of Mareshah;[a]
The glory of Israel shall come to Adullam.
16 Make yourself bald and cut off your hair,
Because of your precious children;
Enlarge your baldness like an eagle,
For they shall go from you into captivity.

Woe to Evildoers

2 1 Woe to those who devise iniquity,
And work out evil on their beds!
At morning light they practice it,
Because it is in the power of their hand.
2 They covet fields and take *them* by violence,
Also houses, and seize *them.*
So they oppress a man and his house,
A man and his inheritance.

3 Therefore thus says the LORD:

"Behold, against this family I am devising disaster,
From which you cannot remove your necks;
Nor shall you walk haughtily,
For this *is* an evil time.
4 In that day *one* shall take up a proverb against you,
And lament with a bitter lamentation, saying:
'We are utterly destroyed!
He has changed the heritage of my people;
How He has removed *it* from me!
To a turncoat He has divided our fields.' "

5 Therefore you will have no one to determine boundaries[a] by lot
In the assembly of the LORD.

Lying Prophets

6 "Do not prattle," *you say to those* who prophesy.
So they shall not prophesy to you;[a]
They shall not return insult for insult.[b]

1:10 [a]Literally *House of Dust* 1:11 [a]Literally *Going Out* 1:12 [a]Literally *was sick* 1:14 [a]Literally *Possession of Gath* [b]Literally *Lie* 1:15 [a]Literally *Inheritance* 2:5 [a]Literally *one casting a surveyor's line* 2:6 [a]Literally *to these* [b]Vulgate reads *He shall not take shame.*

7 *You who are* named the house of Jacob:
"Is the Spirit of the LORD restricted?
Are these His doings?
Do not My words do good
To him who walks uprightly?

8 "Lately My people have risen up as an enemy—
You pull off the robe with the garment
From those who trust *you,* as they pass by,
Like men returned from war.
9 The women of My people you cast out
From their pleasant houses;
From their children
You have taken away My glory forever.

10 "Arise and depart,
For this *is* not *your* rest;
Because it is defiled, it shall destroy,
Yes, with utter destruction.
11 If a man should walk in a false spirit
And speak a lie, *saying,*
'I will prophesy to you of wine and drink,'
Even he would be the prattler of this people.

Israel Restored

12 "I will surely assemble all of you, O Jacob,
I will surely gather the remnant of Israel;
I will put them together like sheep of the fold,[a]
Like a flock in the midst of their pasture;
They shall make a loud noise because of *so many* people.
13 The one who breaks open will come up before them;
They will break out,
Pass through the gate,
And go out by it;
Their king will pass before them,
With the LORD at their head."

2:12 [a]Hebrew *Bozrah*

TRANSITION

Micah's Ministry

Like Hosea's oracles, Micah's words provide only vague references to the historical events which may form their background. The kings mentioned in Mic. 1:1 (Jotham, Ahaz, Hezekiah) place Micah's ministry in the second half of the 8th century B.C. (750–686 B.C.). Specific dates within that period are not possible to determine.

A few passages in the book suggest approximate times. References to Samaria (Mic. 1:1, 6) imply that at least part of Micah's preaching occurred before the fall of the northern kingdom in 722 B.C. Two other passages point to a later time during Hezekiah's reign (715–686 B.C.). The cities named in Mic. 1:10–16 seem to picture a military invasion from the south such as that conducted by the Assyrian king Sennacherib in 701 B.C. (see "Sennacherib's Invasion" at Is. 36:1). Quoting the words of Mic. 3:12, Jeremiah places Micah in "the days of Hezekiah" (Jer. 26:18), prophesying the fall of Jerusalem.

• **Micah 3:1—7:20**

Micah

Wicked Rulers and Prophets

3 **:1** And I said:
"Hear now, O heads of Jacob,
And you rulers of the house of Israel:
Is it not for you to know justice?
2 You who hate good and love evil;

A Prophet Prophesies Against the Prophets (Mic. 3:5–8)

Kings usually employed the services of professional prophets, who kept the king informed of the will of the gods. Yet despite the prevalence of such court prophets, it was widely believed that gods could use any human, from slave to ruler, as a prophet. The Mari tablets (c. 1813–1760 B.C.) record a prophecy from the deity Dagon as it was spoken by a slave woman who served one of the princesses. The prophetic frenzy of King Saul is an example of prophetic actions on the part of royalty (1 Sam. 19:23, 24).

Those persons who were seized by God and forced to speak the divine word are known as ecstatic prophets. For example, Amos insists that God had made him speak, though he was definitely not a prophet, only a sheepbreeder (Amos 7:14, 15). Similarly, Micah received power to prophesy "by the Spirit of the LORD" (Mic. 3:8). Yet Micah's prophecies denounced the professional prophets and seers who themselves could obtain "no answer from God" (Mic. 3:5–7).

Generally, the ecstatic prophets were different individuals from the professional court prophets, and the Bible distinguishes between true and false prophets. The true prophet was forced to speak the very word supplied by God whether or not the human wished to do so, as was Jeremiah's prophetic experience (Jer. 20:7–9). To hear the words of a true prophet was to hear the very word of God. False prophets, however, made up their own prophecies and then spoke them as if they were from the divine world. One seldom actually encountered a court prophet who was also ecstatic, though such was the prophet Micaiah in King Ahab's court (1 Kin. 22:8, 14).

Each with Their Own God (Mic. 4:5)

Micah recognized that each people had its own gods. Each state or group had its own patron deity or deities to whom it was devoted, and whom the civil authorities honored in public ritual. The theology of the ancient Near East held that patron deities provided for their people protection, abundance, and guidance for moral and ritual conduct.

Around Judah were cities with patron deities, like Tyre and her god Baal-Melqart. There were also states, such as Moab with her ethnic deity Chemosh, and empires, which, though they had vast pantheons, still had a national deity, such as Re in Egypt, Asshur in Assyria, and Marduk in Babylonia.

Micah says that Judah will "walk" in Yahweh's name forever, though other nations walk in the name of their own gods (Mic. 4:5). The import of his statement is that Yahweh was one God among many deities. That there were other gods for other peoples, however, does not alter Judah's situation: Yahweh was to be their only God, and it was by the laws of Yahweh that Judah must live.

Who strip the skin from My people,[a]
And the flesh from their bones;
3 Who also eat the flesh of My people,
Flay their skin from them,
Break their bones,
And chop *them* in pieces
Like *meat* for the pot,
Like flesh in the caldron."

4 Then they will cry to the LORD,
But He will not hear them;
He will even hide His face from them at that time,
Because they have been evil in their deeds.

5 Thus says the LORD concerning the prophets
Who make my people stray;
Who chant "Peace"
While they chew with their teeth,
But who prepare war against him
Who puts nothing into their mouths:
6 "Therefore you shall have night without vision,
And you shall have darkness without divination;
The sun shall go down on the prophets,
And the day shall be dark for them.
7 So the seers shall be ashamed,
And the diviners abashed;
Indeed they shall all cover their lips;
For *there is* no answer from God."

8 But truly I am full of power by the Spirit of the LORD,
And of justice and might,
To declare to Jacob his transgression
And to Israel his sin.
9 Now hear this,
You heads of the house of Jacob
And rulers of the house of Israel,
Who abhor justice
And pervert all equity,
10 Who build up Zion with bloodshed
And Jerusalem with iniquity:
11 Her heads judge for a bribe,
Her priests teach for pay,
And her prophets divine for money.
Yet they lean on the LORD, and say,
"Is not the LORD among us?
No harm can come upon us."
12 Therefore because of you
Zion shall be plowed *like* a field,
Jerusalem shall become heaps of ruins,
And the mountain of the temple[a]
Like the bare hills of the forest.

The LORD's Reign in Zion

4 1 Now it shall come to pass in the latter days
That the mountain of the LORD's house
Shall be established on the top of the mountains,
And shall be exalted above the hills;
And peoples shall flow to it.
2 Many nations shall come and say,
"Come, and let us go up to the mountain of the LORD,
To the house of the God of Jacob;
He will teach us His ways,
And we shall walk in His paths."
For out of Zion the law shall go forth,
And the word of the LORD from Jerusalem.
3 He shall judge between many peoples,
And rebuke strong nations afar off;
They shall beat their swords into plowshares,
And their spears into pruning hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war anymore.[a]
4 But everyone shall sit under his vine and under his fig tree,
And no one shall make *them* afraid;
For the mouth of the LORD of hosts has spoken.
5 For all people walk each in the name of his god,
But we will walk in the name of the LORD our God
Forever and ever.

3:2 [a]Literally *them* 3:12 [a]Literally *house* 4:3 [a]Compare Isaiah 2:2–4

Zion's Future Triumph

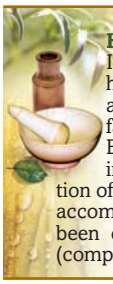
6 "In that day," says the LORD,
"I will assemble the lame,
I will gather the outcast
And those whom I have afflicted;
7 I will make the lame a remnant,
And the outcast a strong nation;
So the LORD will reign over them in
Mount Zion
From now on, even forever.
8 And you, O tower of the flock,
The stronghold of the daughter of Zion,
To you shall it come,
Even the former dominion shall come,
The kingdom of the daughter of Jerusalem."

9 Now why do you cry aloud?
Is there no king in your midst?
Has your counselor perished?
For pangs have seized you like a woman
in labor.
10 Be in pain, and labor to bring forth,
O daughter of Zion,
Like a woman in birth pangs.
For now you shall go forth from the city,
You shall dwell in the field,
And to Babylon you shall go.
There you shall be delivered;
There the LORD will redeem you
From the hand of your enemies.

11 Now also many nations have gathered
against you,
Who say, "Let her be defiled,
And let our eye look upon Zion."
12 But they do not know the thoughts of
the LORD,
Nor do they understand His counsel;
For He will gather them like sheaves to
the threshing floor.

13 "Arise and thresh, O daughter of Zion;
For I will make your horn iron,
And I will make your hooves bronze;
You shall beat in pieces many peoples;
I will consecrate their gain to the LORD,
And their substance to the Lord of the
whole earth."

5 1 Now gather yourself in troops,
O daughter of troops;
He has laid siege against us;
They will strike the judge of Israel with
a rod on the cheek.

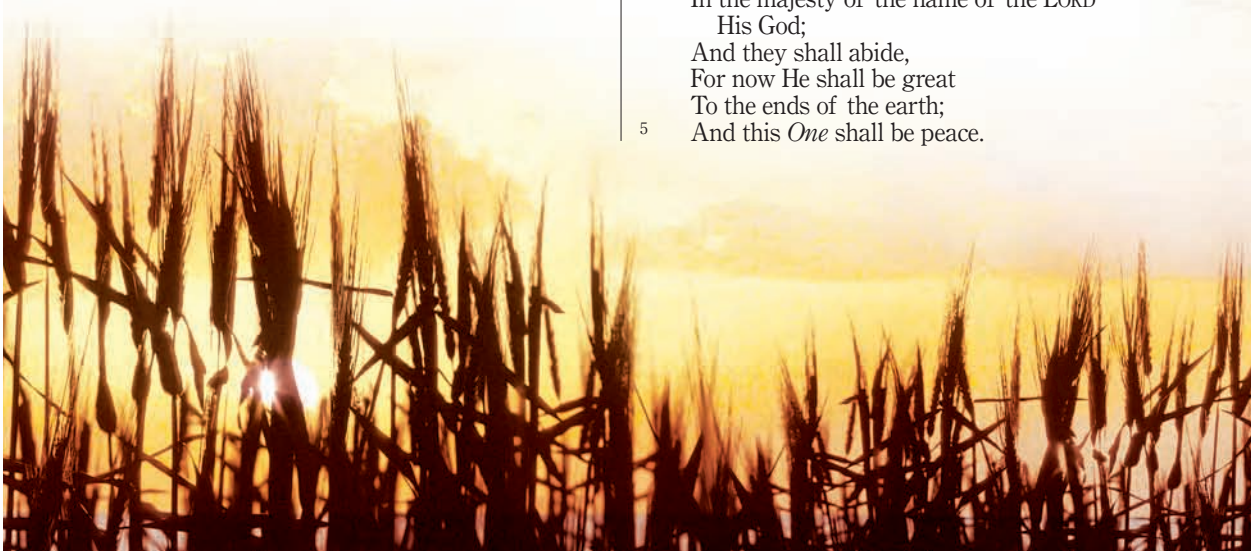


Health & Medicine
In the ancient world, children were born at home, not in a hospital. The pains of labor and delivery, extreme as they are, were familiar to many people. The writers of the Bible use birth pains to suggest the sufferings that must take place before the salvation of God appears (Mic. 4:10). The distress that accompanies the unfolding of the divine plan has been called "the birth pangs of the Messiah" (compare John 16:21, 22).

The Coming Messiah

2 "But you, Bethlehem Ephrathah,
Though you are little among the thousands
of Judah,
Yet out of you shall come forth to Me
The One to be Ruler in Israel,
Whose goings forth *are* from of old,
From everlasting."

3 Therefore He shall give them up,
Until the time *that* she who is in labor
has given birth;
Then the remnant of His brethren
Shall return to the children of Israel.
4 And He shall stand and feed *His flock*
In the strength of the LORD,
In the majesty of the name of the LORD
His God;
And they shall abide,
For now He shall be great
To the ends of the earth;
5 And this *One* shall be peace.



Judgment on Israel's Enemies

When the Assyrian comes into our land,
And when he treads in our palaces,
Then we will raise against him
Seven shepherds and eight princely men.
6 They shall waste with the sword the land of Assyria,
And the land of Nimrod at its entrances;
Thus He shall deliver *us* from the Assyrian,
When he comes into our land
And when he treads within our borders.

7 Then the remnant of Jacob
Shall be in the midst of many peoples,
Like dew from the LORD,
Like showers on the grass,
That tarry for no man
Nor wait for the sons of men.
8 And the remnant of Jacob
Shall be among the Gentiles,
In the midst of many peoples,
Like a lion among the beasts of the forest,
Like a young lion among flocks of sheep,
Who, if he passes through,
Both treads down and tears in pieces,
And none can deliver.
9 Your hand shall be lifted against your adversaries,
And all your enemies shall be cut off.

10 "And it shall be in that day," says the LORD,
"That I will cut off your horses from your midst
And destroy your chariots.
11 I will cut off the cities of your land
And throw down all your strongholds.
12 I will cut off sorceries from your hand,
And you shall have no soothsayers.
13 Your carved images I will also cut off,
And your *sacred* pillars from your midst;
You shall no more worship the work of your hands;
14 I will pluck your wooden images[a] from your midst;
Thus I will destroy your cities.
15 And I will execute vengeance in anger and fury
On the nations that have not heard."[a]

God Pleads with Israel

6 [1]Hear now what the LORD says:

"Arise, plead your case before the mountains,
And let the hills hear your voice.
2 Hear, O you mountains, the LORD's complaint,
And you strong foundations of the earth;
For the LORD has a complaint against His people,
And He will contend with Israel.

3 "O My people, what have I done to you?
And how have I wearied you?
Testify against Me.
4 For I brought you up from the land of Egypt,
I redeemed you from the house of bondage;
And I sent before you Moses, Aaron, and Miriam.
5 O My people, remember now
What Balak king of Moab counseled,
And what Balaam the son of Beor answered him,
From Acacia Grove[a] to Gilgal,
That you may know the righteousness of the LORD."

6 With what shall I come before the LORD,
And bow myself before the High God?
Shall I come before Him with burnt offerings,
With calves a year old?
7 Will the LORD be pleased with thousands of rams,
Ten thousand rivers of oil?
Shall I give my firstborn *for* my transgression,
The fruit of my body *for* the sin of my soul?

8 He has shown you, O man, what *is* good;
And what does the LORD require of you
But to do justly,
To love mercy,
And to walk humbly with your God?

Punishment of Israel's Injustice

9 The LORD's voice cries to the city—
Wisdom shall see Your name:

"Hear the rod!
Who has appointed it?
10 Are there yet the treasures of wickedness
In the house of the wicked,
And the short measure *that is* an abomination?
11 Shall I count pure *those* with the wicked scales,
And with the bag of deceitful weights?
12 For her rich men are full of violence,
Her inhabitants have spoken lies,
And their tongue is deceitful in their mouth.

5:14 [a]Hebrew *Asherim,* Canaanite deities 5:15 [a]Or *obeyed*
6:5 [a]Hebrew *Shittim* (compare Numbers 25:1; Joshua 2:1; 3:1)

Omri's Name Lives On (Mic. 6:16)

Omri was the king of Israel (885–874 B.C.) who established Samaria as the capital of the Israelite kingdom. He also founded a dynasty in Israel that lasted four generations, with Omri being followed on Israel's throne by his son Ahab, and Ahab's sons Ahaziah and Joram.

Omri and his dynasty achieved international importance. Illustrating Omri's influence are references to him in two sources outside of the Bible. The Moabite Stone is a basalt slab dating from about 850 B.C. which records some of Omri's military accomplishments. In the inscription on the stone, King Mesha of Moab mentions Omri as occupying parts of the land of Moab. Moreover, Omri is indirectly mentioned in the Assyrian annals of Shalmaneser III (858–824 B.C.). Although Jehu was not of Omri's family and had even overthrown the Omri dynasty, he is described in the annals as a "son of Omri," and the land of Israel is called the "house of Omri."

This Israelite king also impacted neighboring Judah, and his name was known to Micah, who prophesied more than 125 years after Omri's death. Micah's mention of "the statutes of Omri" (Mic. 6:16) possibly alludes to Omri's importance in at least legal declarations, although there is no other reference to Omri's legal code, even in sources outside of the Bible. Despite impressive political accomplishments, Omri is condemned for his religious policies (1 Kin. 16:25, 26), and Micah announces judgment on the people because they have kept Omri's statutes.

13 "Therefore I will also make *you* sick by striking you,
By making *you* desolate because of your sins.
14 You shall eat, but not be satisfied;
Hunger[a] *shall be* in your midst.
You may carry *some* away,[b] but shall not save *them;*
And what you do rescue I will give over to the sword.

15 "You shall sow, but not reap;
You shall tread the olives, but not anoint yourselves with oil;
And *make* sweet wine, but not drink wine.
16 For the statutes of Omri are kept;
All the works of Ahab's house *are done;*
And you walk in their counsels,
That I may make you a desolation,
And your inhabitants a hissing.
Therefore you shall bear the reproach of My people."[a]

Sorrow for Israel's Sins

7 1 Woe is me!
For I am like those who gather summer fruits,
Like those who glean vintage grapes;
There is no cluster to eat
Of the first-ripe fruit *which* my soul desires.
2 The faithful *man* has perished from the earth,
And *there is* no one upright among men.
They all lie in wait for blood;
Every man hunts his brother with a net.

3 That they may successfully do evil with both hands—
The prince asks *for gifts,*
The judge *seeks* a bribe,
And the great *man* utters his evil desire;
So they scheme together.
4 The best of them *is* like a brier;
The most upright *is sharper* than a thorn hedge;
The day of your watchman and your punishment comes;
Now shall be their perplexity.

5 Do not trust in a friend;
Do not put your confidence in a companion;
Guard the doors of your mouth
From her who lies in your bosom.
6 For son dishonors father,
Daughter rises against her mother,
Daughter-in-law against her mother-in-law;
A man's enemies *are* the men of his own household.
7 Therefore I will look to the LORD;
I will wait for the God of my salvation;
My God will hear me.

Israel's Confession and Comfort

8 Do not rejoice over me, my enemy;
When I fall, I will arise;
When I sit in darkness,
The LORD *will be* a light to me.
9 I will bear the indignation of the LORD,
Because I have sinned against Him,
Until He pleads my case
And executes justice for me.
He will bring me forth to the light;
I will see His righteousness.
10 Then *she who is* my enemy will see,
And shame will cover her who said to me,
"Where is the LORD your God?"
My eyes will see her;
Now she will be trampled down
Like mud in the streets.

6:14 [a]Or *Emptiness* or *Humiliation* [b]Targum and Vulgate read *You shall take hold.* 6:16 [a]Following Masoretic Text, Targum, and Vulgate; Septuagint reads *of nations.*

11 *In* the day when your walls are to be built,
In that day the decree shall go far and wide.[a]
12 *In* that day they[a] shall come to you
From Assyria and the fortified cities,[b]
From the fortress[c] to the River,[d]
From sea to sea,
And mountain *to* mountain.
13 Yet the land shall be desolate
Because of those who dwell in it,
And for the fruit of their deeds.

God Will Forgive Israel

14 Shepherd Your people with Your staff,
The flock of Your heritage,
Who dwell solitarily *in* a woodland,
In the midst of Carmel;
Let them feed *in* Bashan and Gilead,
As in days of old.

15 "As in the days when you came out of the land of Egypt,
I will show them[a] wonders."

16 The nations shall see and be ashamed of all their might;
They shall put *their* hand over *their* mouth;
Their ears shall be deaf.
17 They shall lick the dust like a serpent;
They shall crawl from their holes like snakes of the earth.
They shall be afraid of the LORD our God,
And shall fear because of You.
18 Who *is* a God like You,
Pardoning iniquity
And passing over the transgression of the remnant of His heritage?

He does not retain His anger forever,
Because He delights *in* mercy.
19 He will again have compassion on us,
And will subdue our iniquities.

You will cast all our[a] sins
Into the depths of the sea.
20 You will give truth to Jacob
And mercy to Abraham,
Which You have sworn to our fathers
From days of old.

TRANSITION

Priestly Account: Pekah Attacks Ahaz

As usual, the Chronicler gives more detail about the kings of Judah and much less detail about the kings of Israel, than does the Book of Kings. The succession of kings in Israel is not mentioned; only Pekah appears in relation to the attack on Judah (2 Chr. 28:5, 6). On the other hand, Chronicles expands the account of King Jotham in Judah, relating more of his building activities (27:3, 4) and his victory over Ammon (27:5).

The differences between Kings and Chronicles, though, are more than just detail. In 2 Kings, Syria and Israel could not overcome Ahaz (2 Kin. 16:5), but 2 Chronicles describes their victory over Judah, emphasizing Judah's losses (2 Chr. 28:5–15). Perhaps 2 Kin. 16:5 only means that the Syro-Israelite coalition could not take Jerusalem itself.

In Chronicles the two kingdoms, Israel and Judah, are still "brethren," even though they are at war (28:11). For Israel to have enslaved their brethren from Judah would have been in violation of the Mosaic law (see Lev. 25:39–43). The Israelites of Ephraim were sensitive to the guilt involved (2 Chr. 28:13), which influenced the kind treatment of the Judahite captives (28:15).

The two histories agree, however, in their condemnation of Ahaz and his worship of foreign deities. "This is that King Ahaz" (2 Chr. 28:22–25) who did not turn to God, but, in fact, turned farther from Him.

• 2 Chronicles 27:1—28:27

2 Chronicles

Jotham Reigns in Judah

27 :1 Jotham *was* twenty-five years old when he became king, and he reigned sixteen years in Jerusalem. His mother's name *was* Jerushah[a] the daughter of Zadok. 2And he did *what was* right in the sight of the LORD, according to all that his father Uzziah had done (although he did not enter the temple of the LORD). But still the people acted corruptly.

3He built the Upper Gate of the house of the LORD, and he built extensively on the wall of Ophel. 4Moreover he built cities in the mountains of Judah, and in the forests he built fortresses and towers. 5He also fought with the king of the Ammonites and defeated them. And the people of Ammon gave him in that year one hundred talents of silver, ten thousand kors of wheat, and ten thousand of barley. The people of Ammon paid this to him in the second and third years also. 6So Jotham became mighty, because he prepared his ways before the LORD his God.

7Now the rest of the acts of Jotham, and all his wars and his ways, indeed they *are* written in the book of the kings of Israel and Judah. 8He was twenty-five years old when he became king, and he reigned sixteen years in Jerusalem. 9So Jotham rested with his fathers, and they buried

7:11 [a]Or *the boundary shall be extended* 7:12 [a]Literally *he,* collective of the captives [b]Hebrew *arey mazor,* possibly *cities of Egypt* [c]Hebrew *mazor*, possibly *Egypt* [d]That is, the Euphrates 7:15 [a]Literally *him,* collective for the captives 7:19 [a]Literally *their* **2 Chr.** 27:1 [a]Spelled *Jerusha* in 2 Kings 15:33

him in the City of David. Then Ahaz his son reigned in his place.

Ahaz Reigns in Judah

28 1Ahaz *was* twenty years old when he became king, and he reigned sixteen years in Jerusalem; and he did not do *what was* right in the sight of the LORD, as his father David *had done.* 2For he walked in the ways of the kings of Israel, and made molded images for the Baals. 3He burned incense in the Valley of the Son of Hinnom, and burned his children in the fire, according to the abominations of the nations whom the LORD had cast out before the children of Israel. 4And he sacrificed and burned incense on the high places, on the hills, and under every green tree.

Syria and Israel Defeat Judah

5Therefore the LORD his God delivered him into the hand of the king of Syria. They defeated him, and carried away a great multitude of them as captives, and brought *them* to Damascus. Then he was also delivered into the hand of the king of Israel, who defeated him with a great slaughter. 6For Pekah the son of Remaliah killed one hundred and twenty thousand in Judah in one day, all valiant men, because they had forsaken the LORD God of their fathers. 7Zichri, a mighty man of Ephraim, killed Maaseiah the king's son, Azrikam the officer over the house, and Elkanah *who was* second to the king. 8And the children of Israel carried away captive of their brethren two hundred thousand women, sons, and daughters; and they also took away much spoil from them, and brought the spoil to Samaria.

Israel Returns the Captives

9But a prophet of the LORD was there, whose name *was* Oded; and he went out before the army that came to Samaria, and said to them: "Look, because the LORD God of your fathers was angry with Judah, He has delivered them into your hand; but you have killed them in a rage *that* reaches up to heaven. 10And now you propose to force the children of Judah and Jerusalem to be your male and female slaves; *but are* you not also guilty before the LORD your God? 11Now hear me, therefore, and return the captives, whom you have taken captive from your brethren, for the fierce wrath of the LORD *is* upon you."

12Then some of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against those who came from the war, 13and said to them, "You shall not bring the captives here, for we *already* have offended the LORD. You intend to add to our sins and to our guilt; for our guilt is great, and *there is* fierce wrath against Israel." 14So the armed men left the captives and the spoil before the leaders and all the assembly. 15Then the men who were designated by name rose up and took the captives, and from the spoil they clothed all who were naked among them, dressed them and gave them sandals, gave them food and drink, and anointed them; and they let all the feeble ones ride on donkeys. So they brought them to their brethren at Jericho, the city of palm trees. Then they returned to Samaria.

Assyria Refuses to Help Judah

16At the same time King Ahaz sent to the kings[a] of Assyria to help him. 17For again the Edomites had come, attacked Judah, and carried away captives. 18The Philistines also had invaded the cities of the lowland and of the South of Judah, and had taken Beth Shemesh, Aijalon, Gederoth, Sochoh with its villages, Timnah with its villages, and Gimzo with its villages; and they dwelt there. 19For the LORD brought Judah low because of Ahaz king of Israel, for he had encouraged moral decline in Judah and had been continually unfaithful to the LORD. 20Also Tiglath-Pileser[a] king of Assyria came to him and distressed him, and did not assist him. 21For Ahaz took part *of the treasures* from the house of the LORD, from the house of the king, and from the leaders, and he gave *it* to the king of Assyria; but he did not help him.

Apostasy and Death of Ahaz

22Now in the time of his distress King Ahaz became increasingly unfaithful to the LORD. This *is that* King Ahaz. 23For he sacrificed to the gods of Damascus which had defeated him, saying, "Because the gods of the kings of Syria help them, I will sacrifice to them that they may help me." But they were the ruin of him and of all Israel. 24So Ahaz gathered the articles of the house of God, cut in pieces the articles of the house of

TIME CAPSULE 	715 to 710 B.C.
715	Hezekiah becomes king in Judah
714–712	Ashkelon joins with other Philistine cities in coalition against Assyria
713	Sargon II places his brother on throne in Ashdod
712	Sargon forces Yamani of Ashdod to flee to Egypt
710	Merodach-Baladan driven from Babylon by Sargon

28:16 [a]Septuagint, Syriac, and Vulgate read *king* (compare verse 20). 28:20 [a]Hebrew *Tilgath-Pilneser*

King So or Dynasty So (2 Kin. 17:4)

King Hoshea of Israel attempted to procure military aid from "So, king of Egypt" (2 Kin. 17:4) for a rebellion against Assyria, but was unsuccessful. The positive identification of this king with monarchs listed in Egyptian records also has been unsuccessful.

Though no Egyptian king is known by the name "So," two kings are possible candidates. Both ruled in Egypt during Hoshea's reign in Israel (732–722 B.C.), and both ruled at a time when Egypt was politically divided. In fact, they were contemporaries: Osorkon IV (730–715 B.C.) and Tefnakht I (727–720 B.C.).

Osorkon IV was the last ruler of the 22nd Dynasty (c. 945–715 B.C.). The Egypt of his time was no longer a united kingdom, but rather consisted of small, rival Libyan dynasties. Some scholars suggest that "So" was a short form of the name "Osorkon."

Tefnakht I was able to consolidate a kingdom in Egypt's West Delta, establishing a capital at Sais. Scholars have supposed that "So" could be a place name corresponding to Sais, or to "the Saite," a name referring to the dynasty of pharaohs who ruled from the city of Sais. If this were the case, then the writer of 2 Kings possibly meant that Hoshea sent "to Sais (So), to the king of Egypt," emphasizing the Egyptian monarch's dynasty rather than his personal name.

These two contemporary monarchs are the most likely candidates to be King So of Egypt. Although Osorkon IV would have been physically closer to Palestine, Tefnakht campaigned in Arabia, according to tradition.

God, shut up the doors of the house of the LORD,
and made for himself altars in every corner of
Jerusalem. 25And in every single city of Judah he
made high places to burn incense to other gods,
and provoked to anger the LORD God of his fa-
thers.
26Now the rest of his acts and all his ways,
from first to last, indeed they *are* written in the
book of the kings of Judah and Israel. 27So Ahaz
rested with his fathers, and they buried him in
the city, in Jerusalem; but they did not bring him
into the tombs of the kings of Israel. Then
Hezekiah his son reigned in his place.

TRANSITION

Prophetic Account: Assyria's Invasions

The alliance made by Pekah of Israel and Rezin of Syria failed. As Isaiah had foretold (Is. 17:1–11), Tiglath-Pileser of Assyria overcame Syria and crushed it, destroying 591 towns in the campaign that ended in 732 B.C. Israel, however, survived briefly after the Syro-Ephraimite War, now under King Hoshea (732–722 B.C.). When Tiglath-Pileser died, Hoshea rebelled against Assyria, depending on help from Egypt. Tiglath-Pileser's successor, Shalmaneser V (726–722 B.C.), moved quickly.

• **2 Kings 17:1–4**

2 Kings

Hoshea Reigns in Israel

17 **:1** In the twelfth year of Ahaz king of Ju-
dah, Hoshea the son of Elah became king
of Israel in Samaria, *and he reigned* nine years.
2And he did evil in the sight of the LORD, but not
as the kings of Israel who were before him.
3Shalmaneser king of Assyria came up against
him; and Hoshea became his vassal, and paid
him tribute money. 4And the king of Assyria
uncovered a conspiracy by Hoshea; for he had
sent messengers to So, king of Egypt, and
brought no tribute to the king of Assyria, as *he
had done* year by year. Therefore the king of As-
syria shut him up, and bound him in prison.

TRANSITION

A Warning to Jerusalem's Leaders

To Isaiah, in southern Judah, northern Israel's approaching end was the result of the people's refusal to listen to the word of the Lord. There was no reason for Judah to rejoice. Instead, Isaiah used the "fading flower" of Ephraim (another name for Israel) as an object lesson for the rulers in Jerusalem (Is. 28:1–29). Jerusalem too can be punished, he declares, though it will not be destroyed (29:6–9). And someday, perhaps, those who had refused to hear will hear; even Israel, the house of Jacob, might be restored (29:17–24).

• **Isaiah 28:1—29:24**

Isaiah

Woe to Ephraim and Jerusalem

28 **:1** Woe to the crown of pride, to the
drunkards of Ephraim,
Whose glorious beauty *is* a fading flower
Which *is* at the head of the verdant valleys,
To those who are overcome with wine!
2 Behold, the Lord has a mighty and strong
one,
Like a tempest of hail and a destroying
storm,
Like a flood of mighty waters overflowing,
Who will bring *them* down to the earth
with *His* hand.
3 The crown of pride, the drunkards of
Ephraim,
Will be trampled underfoot;

4 And the glorious beauty is a fading flower
Which *is* at the head of the verdant valley,
Like the first fruit before the summer,
Which an observer sees;
He eats it up while it is still in his hand.

5 In that day the LORD of hosts will be
For a crown of glory and a diadem of beauty
To the remnant of His people,
6 For a spirit of justice to him who sits in judgment,
And for strength to those who turn back the battle at the gate.

7 But they also have erred through wine,
And through intoxicating drink are out of the way;
The priest and the prophet have erred through intoxicating drink,
They are swallowed up by wine,
They are out of the way through intoxicating drink;
They err in vision, they stumble *in* judgment.
8 For all tables are full of vomit *and* filth;
No place *is clean.*

9 "Whom will he teach knowledge?
And whom will he make to understand the message?
Those *just* weaned from milk?
Those *just* drawn from the breasts?
10 For precept *must be* upon precept, precept upon precept,
Line upon line, line upon line,
Here a little, there a little."

11 For with stammering lips and another tongue
He will speak to this people,
12 To whom He said, "This *is* the rest *with which*
You may cause the weary to rest,"
And, "This *is* the refreshing";
Yet they would not hear.
13 But the word of the LORD was to them,
"Precept upon precept, precept upon precept,
Line upon line, line upon line,
Here a little, there a little,"
That they might go and fall backward, and be broken
And snared and caught.

14 Therefore hear the word of the LORD, you scornful men,
Who rule this people who *are* in Jerusalem,
15 Because you have said, "We have made a covenant with death,
And with Sheol we are in agreement.
When the overflowing scourge passes through,
It will not come to us,
For we have made lies our refuge,
And under falsehood we have hidden ourselves."

A Cornerstone in Zion

16 Therefore thus says the Lord GOD:

"Behold, I lay in Zion a stone for a foundation,
A tried stone, a precious cornerstone, a sure foundation;
Whoever believes will not act hastily.
17 Also I will make justice the measuring line,
And righteousness the plummet;
The hail will sweep away the refuge of lies,
And the waters will overflow the hiding place.
18 Your covenant with death will be annulled,
And your agreement with Sheol will not stand;

Assyrian Campaigns Against Israel and Judah

In 725 B.C. Shalmaneser V of Assyria invaded Israel and besieged the capital city of Samaria for 3 years. Shalmaneser died shortly before Samaria fell in 722 B.C. Sargon II, his successor, claimed the credit for the Assyrian victory.
In 701 B.C. Sennacherib of Assyria moved southward along the coastal plains, defeated an Egyptian army, and then turned his attention toward Judah. From his camp at Lachish he moved against Jerusalem, but did not capture the city.

When the overflowing scourge passes through,
Then you will be trampled down by it.
19 As often as it goes out it will take you;
For morning by morning it will pass over,
And by day and by night;
It will be a terror just to understand the report."

20 For the bed is too short to stretch out *on,*
And the covering so narrow that one cannot wrap himself *in it.*
21 For the LORD will rise up as *at* Mount Perazim,
He will be angry as in the Valley of Gibeon—
That He may do His work, His awesome work,
And bring to pass His act, His unusual act.
22 Now therefore, do not be mockers,
Lest your bonds be made strong;
For I have heard from the Lord GOD of hosts,
A destruction determined even upon the whole earth.

Listen to the Teaching of God

23 Give ear and hear my voice,
Listen and hear my speech.
24 Does the plowman keep plowing all day to sow?
Does he keep turning his soil and breaking the clods?
25 When he has leveled its surface,
Does he not sow the black cummin
And scatter the cummin,
Plant the wheat in rows,
The barley in the appointed place,
And the spelt in its place?
26 For He instructs him in right judgment,
His God teaches him.
27 For the black cummin is not threshed with a threshing sledge,
Nor is a cartwheel rolled over the cummin;
But the black cummin is beaten out with a stick,
And the cummin with a rod.
28 Bread *flour* must be ground;
Therefore he does not thresh it forever,
Break *it with* his cartwheel,
Or crush it *with* his horsemen.
29 This also comes from the LORD of hosts,
Who is wonderful in counsel *and* excellent in guidance.

Food & Drink
There is a natural limit to the strength of alcohol that can be obtained without distilling, a process unknown in biblical times. Great quantities of grain were used to make beer, which was more of a food or thin gruel than today's beer. Numerous warnings in Scripture show that drunkenness was a problem (Is. 28:7).

Woe to Jerusalem

29 1 "Woe to Ariel,[a] to Ariel, the city *where* David dwelt!
Add year to year;
Let feasts come around.
2 Yet I will distress Ariel;
There shall be heaviness and sorrow,
And it shall be to Me as Ariel.
3 I will encamp against you all around,
I will lay siege against you with a mound,
And I will raise siegeworks against you.
4 You shall be brought down,
You shall speak out of the ground;
Your speech shall be low, out of the dust;
Your voice shall be like a medium's, out of the ground;
And your speech shall whisper out of the dust.

29:1 [a]That is, Jerusalem

A Covenant with Death (Is. 28:15, 18)

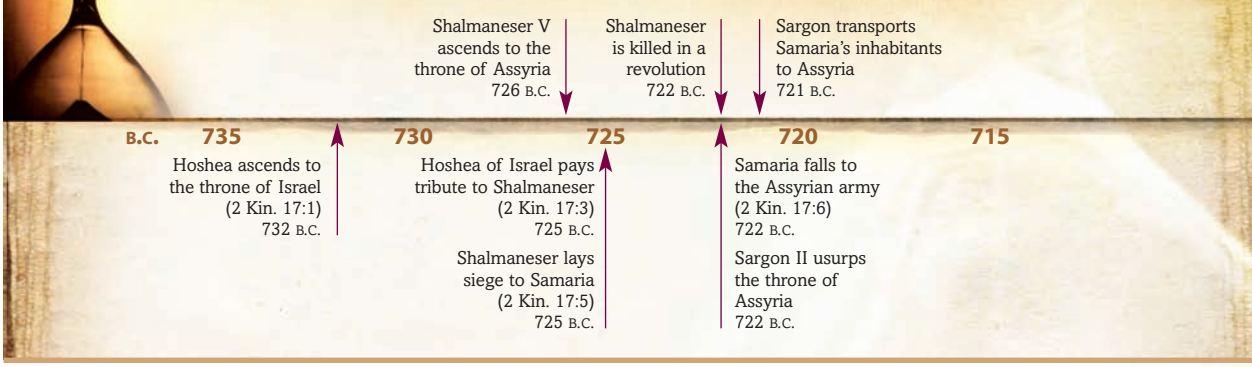
In the ancient world worshipers prayed to both demons and deities of death to spare them, or they wore amulets to protect them from death by warding off the divine beings. Such amulets are commonly found in Middle Eastern archaeological digs, including Judah and Israel.

The god of death in Syria-Palestine was Mot. The Ugaritic myths from Ras Shamra, Syria, depict Mot as having an insatiable appetite for living beings and, in the end, devouring all life. In Canaanite thought, Mot, the bringer of death, struggles with Baal, the bringer of life. Mot's victories result in death and destruction on earth, while Baal's victories bring life-giving rains and good crops.

Isaiah confronted some leaders of Jerusalem who anticipated a coming destruction (Is. 28:14–22). The "overflowing scourge" (28:15) pictures a "flood," a metaphor used throughout the ancient Near East for military destruction. These leaders believed that by making a covenant with Mot they would be safe. Mot, they supposed, would protect them when the devastation passed through.

Isaiah answers that their "covenant with death," their bargain with Mot, offers no real security (28:18, 19). All Mot can deliver is death itself.

THE FALL OF SAMARIA



5 "Moreover the multitude of your foes
Shall be like fine dust,
And the multitude of the terrible ones
Like chaff that passes away;
Yes, it shall be in an instant, suddenly.
6 You will be punished by the LORD of hosts
With thunder and earthquake and great noise,
With storm and tempest
And the flame of devouring fire.
7 The multitude of all the nations who fight against Ariel,
Even all who fight against her and her fortress,
And distress her,
Shall be as a dream of a night vision.
8 It shall even be as when a hungry man dreams,
And look—he eats;
But he awakes, and his soul is still empty;
Or as when a thirsty man dreams,
And look—he drinks;
But he awakes, and indeed *he is* faint,
And his soul still craves:
So the multitude of all the nations shall be,
Who fight against Mount Zion."

The Blindness of Disobedience

9 Pause and wonder!
Blind yourselves and be blind!
They are drunk, but not with wine;
They stagger, but not with intoxicating drink.
10 For the LORD has poured out on you
The spirit of deep sleep,
And has closed your eyes, namely, the prophets;
And He has covered your heads, *namely,* the seers.

11 The whole vision has become to you like the words of a book that is sealed, which *men* deliver to one who is literate, saying, "Read this, please."
And he says, "I cannot, for it *is* sealed."
12 Then the book is delivered to one who is illiterate, saying, "Read this, please."
And he says, "I am not literate."
13 Therefore the Lord said:

"Inasmuch as these people draw near with their mouths
And honor Me with their lips,
But have removed their hearts far from Me,
And their fear toward Me is taught by the commandment of men,
14 Therefore, behold, I will again do a marvelous work
Among this people,
A marvelous work and a wonder;
For the wisdom of their wise *men* shall perish,
And the understanding of their prudent *men* shall be hidden."

15 Woe to those who seek deep to hide their counsel far from the LORD,
And their works are in the dark;
They say, "Who sees us?" and, "Who knows us?"

TIME CAPSULE	710 to 703 B.C.
710	Assyrian troops fight on horseback individually
705	Hezekiah revolts against Assyria
705	Earliest pin-tumbler lock mechanism, Assyria
704–681	Sennacherib of Assyria faces alliance of Chaldeans, Arameans, and Elamites early in his reign
703–702?	Merodach-Baladan's second reign in Babylon

16 Surely you have things turned around!
Shall the potter be esteemed as the clay;
For shall the thing made say of him who made it,
"He did not make me"?
Or shall the thing formed say of him who formed it,
"He has no understanding"?

Future Recovery of Wisdom

17 *Is* it not yet a very little while
Till Lebanon shall be turned into a fruitful field,
And the fruitful field be esteemed as a forest?
18 In that day the deaf shall hear the words of the book,
And the eyes of the blind shall see out of obscurity and out of darkness.
19 The humble also shall increase *their* joy in the LORD,
And the poor among men shall rejoice
In the Holy One of Israel.
20 For the terrible one is brought to nothing,
The scornful one is consumed,
And all who watch for iniquity are cut off—
21 Who make a man an offender by a word,
And lay a snare for him who reproves in the gate,
And turn aside the just by empty words.

22 Therefore thus says the LORD, who redeemed Abraham, concerning the house of Jacob:

"Jacob shall not now be ashamed,
Nor shall his face now grow pale;
23 But when he sees his children,
The work of My hands, in his midst,
They will hallow My name,
And hallow the Holy One of Jacob,
And fear the God of Israel.
24 These also who erred in spirit will come to understanding,
And those who complained will learn doctrine."

TRANSITION

The Fall of Samaria

Modern history-writing aims at objectivity and tries to present only what can be independently verified. This is a new notion. Ancient historians invariably had their own polemic purposes and—more to the point—were quite open about it. The historian of the Book of Kings cannot tell of such an event as the fall of the northern kingdom without giving the theological reason that such a thing could have happened.

Practical reasons for the fall, such as Assyria's superior armies, are unimportant to the biblical historian. Israel had broken the statutes and commandments of the Lord (2 Kin. 17:15, 16). Ultimately it was Israel's rejection by her God that brought about her fall (17:18, 20, 23).

The identity of the Assyrian king who captured Samaria in 722 B.C. is not clear. Shalmaneser V died sometime during or after the 3-year siege. His brother and successor, Sargon II (721–705 B.C.), was probably the king who actually entered the city and led the conquered Israelites into exile.

In an inscription Sargon claims credit for deporting 27,290 captives. The custom of many Assyrian kings was to replace the deported captives with inhabitants from other conquered areas. The mixture of races broke rebellious tendencies and blended religious practices (17:24–41). This ethnic and religious blending in Samaria is the reason for the Jewish prejudice against Samaritans that is so evident in the New Testament.

• **2 Kings 17:5–41**

2 Kings

Israel Carried Captive to Assyria

17 :5 Now the king of Assyria went throughout all the land, and went up to Samaria and besieged it for three years. 6 In the ninth year of Hoshea, the king of Assyria took Samaria and carried Israel away to Assyria, and placed them in Halah and by the Habor, the River of Gozan, and in the cities of the Medes.

7 For so it was that the children of Israel had sinned against the LORD their God, who had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt; and they had feared other gods, 8 and had walked in the statutes of the nations whom the LORD had cast out from before the children of Israel, and of the kings of Israel, which they had made. 9 Also the children of Israel secretly did against the LORD their God things that *were* not right, and they built for themselves high places in all their cities, from watchtower to fortified city. 10 They set up for themselves *sacred* pillars and wooden images[a] on every high hill and under every green tree. 11 There they burned incense on all the high places, like the nations whom the LORD had carried away before them; and they did wicked things to provoke the LORD to anger, 12 for they served idols, of which the LORD had said to them, "You shall not do this thing."

13 Yet the LORD testified against Israel and against Judah, by all of His prophets, every seer, saying, "Turn from your evil ways, and keep My

17:10 [a] Hebrew *Asherim,* Canaanite deities

Assyrians Worship Yahweh (2 Kin. 17:25, 28)

In the theology of the ancient world, gods owned territory. When Assyria overran Samaria, it was understood that Asshur, god of Assyria, was then in control of an empire which included Israel. Since the land of Israel still technically belonged to Yahweh, in the eyes of the Assyrians Yahweh was now a lesser deity in their pantheon, who would serve their god Asshur.

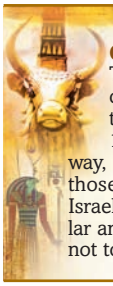
The Assyrians desired to be on good terms with the deities who owned the territories which Asshur and the Assyrian armies had conquered. It was important, therefore, to acknowledge Yahweh as God of Israel. Immediately after the conquest, however, busy with the resettling of peoples from other parts of their empire into Israel, the Assyrian army failed to retain the official rites in honor of Yahweh. As would any slighted god in the ancient world, Yahweh responded with a "gentle" reminder not to ignore the real power of the land; lions were sent which attacked people (2 Kin. 17:25).

Assyria attempted to correct this slight by finding among the exiled Israelites an official priest of Yahweh and returning him to Samaria. The king of Assyria hoped that the people who had been resettled in Israel would learn the proper religion for the territory they now inhabited. This would ensure that the local God, Yahweh, would remain happy with Assyria.

The people whom the Assyrians had forcibly relocated to Israel did what the Judeans would do approximately 136 years later when they were exiled to Babylonia. The new transplanted inhabitants brought their own gods with them to Israel and continued the worship they had practiced in their previous home territories (2 Kin. 17:29–33).

commandments *and* My statutes, according to all
the law which I commanded your fathers, and
which I sent to you by My servants the prophets."
14Nevertheless they would not hear, but stiffened
their necks, like the necks of their fathers, who did
not believe in the LORD their God. 15And they re-
jected His statutes and His covenant that He had
made with their fathers, and His testimonies which
He had testified against them; they followed idols,
became idolaters, and *went* after the nations who
were all around them, *concerning* whom the LORD
had charged them that they should not do like
them. 16So they left all the commandments of the
LORD their God, made for themselves a molded
image *and* two calves, made a wooden image and
worshiped all the host of heaven, and served
Baal. 17And they caused their sons and daughters
to pass through the fire, practiced witchcraft and
soothsaying, and sold themselves to do evil in the
sight of the LORD, to provoke Him to anger.
18Therefore the LORD was very angry with Israel,
and removed them from His sight; there was none
left but the tribe of Judah alone.

19Also Judah did not keep the commandments of the LORD their God, but walked in the statutes of Israel which they made. 20And the LORD rejected all the descendants of Israel, afflicted them, and delivered them into the hand of plunderers, until He had cast them from His sight. 21For He tore Israel from the house of David, and they made Jeroboam the son of Nebat king. Then Jeroboam drove Israel from following the LORD, and made them commit a great sin. 22For the children of Israel walked in all the sins of Jeroboam which he did; they did not depart from them, 23until the LORD removed Israel out of His sight, as He had said by all His servants the prophets. So Israel was carried away from their own land to Assyria, *as it is* to this day.



Cults & Supernatural

The native religion of Canaan had an obvious focus on trees, whether living trees or the wooden poles made from them (2 Kin. 17:10). These poles were carved in some way, probably not as freestanding statues like those of classical Greece and Rome. The Israelites were familiar with trees being a popular and widespread symbol of divinity, but were not to represent their God by any image.

Assyria Resettles Samaria

24Then the king of Assyria brought *people*
from Babylon, Cuthah, Ava, Hamath, and from
Sepharvaim, and placed *them* in the cities of Sa-
maria instead of the children of Israel; and they
took possession of Samaria and dwelt in its
cities. 25And it was so, at the beginning of their
dwelling there, *that* they did not fear the LORD;
therefore the LORD sent lions among them, which
killed *some* of them. 26So they spoke to the king
of Assyria, saying, "The nations whom you have
removed and placed in the cities of Samaria do
not know the rituals of the God of the land;
therefore He has sent lions among them, and in-
deed, they are killing them because they do not
know the rituals of the God of the land." 27Then
the king of Assyria commanded, saying, "Send
there one of the priests whom you brought from
there; let him go and dwell there, and let him
teach them the rituals of the God of the land."
28Then one of the priests whom they had carried
away from Samaria came and dwelt in Bethel,
and taught them how they should fear the LORD.

29However every nation continued to make
gods of its own, and put *them* in the shrines on
the high places which the Samaritans had made,
every nation in the cities where they dwelt. 30The

Gods of the Assyrian Exiles in Israel (2 Kin. 17:29–33)

The people whom Assyria forcibly resettled in Israel did not worship Yahweh exclusively when they arrived. Nor did they accept the gods of Canaan. Instead the immigrants took over the sacred places of the Israelites and established the cults of their own gods where the Israelites had worshiped Canaanite gods (2 Kin. 17:29).

Most of the deities listed in 2 Kin. 17:30, 31 (Ashima, Nibhaz, Tartak, Adrammelech, Anammelech) cannot be clearly identified with any known gods of the ancient Near East. Only Nergal (and perhaps Succoth Benoth) can be associated with Babylonian or Assyrian religion.

The new immigrants to Samaria were not impressed with the local rural deities. While they did begin to worship Yahweh (17:33), they also kept the worship of other gods from cultured areas of Mesopotamia and Elam. Because they made statues of their deities, their first religious actions were forbidden by the local patron deity of the land, Yahweh.

men of Babylon made Succoth Benoth, the men
of Cuth made Nergal, the men of Hamath made
Ashima, 31and the Avites made Nibhaz and Tar-
tak; and the Sepharvites burned their children in
fire to Adrammelech and Anammelech, the gods
of Sepharvaim. 32So they feared the LORD, and
from every class they appointed for themselves
priests of the high places, who sacrificed for
them in the shrines of the high places. 33They
feared the LORD, yet served their own gods—ac-
cording to the rituals of the nations from among
whom they were carried away.

34To this day they continue practicing the
former rituals; they do not fear the LORD, nor do
they follow their statutes or their ordinances, or
the law and commandment which the LORD had
commanded the children of Jacob, whom He
named Israel, 35with whom the LORD had made a
covenant and charged them, saying: "You shall
not fear other gods, nor bow down to them nor
serve them nor sacrifice to them; 36but the LORD,
who brought you up from the land of Egypt with
great power and an outstretched arm, Him you
shall fear, Him you shall worship, and to Him
you shall offer sacrifice. 37And the statutes, the
ordinances, the law, and the commandment
which He wrote for you, you shall be careful to
observe forever; you shall not fear other gods.
38And the covenant that I have made with you,
you shall not forget, nor shall you fear other
gods. 39But the LORD your God you shall fear;
and He will deliver you from the hand of all your
enemies." 40However they did not obey, but they
followed their former rituals. 41So these nations
feared the LORD, yet served their carved images;
also their children and their children's children
have continued doing as their fathers did, even to
this day.

TRANSITION

A New King in Judah

The reign of Ahaz had not been good for Judah. His pro-Assyrian policy resulted in Judah becoming a vassal to Assyria. He compromised Judah's worship of Yahweh through his worship of foreign deities. During Ahaz's rule, Judah lost the port of Elath to Aram, and it became inhabited by Edomites. Furthermore, Chronicles records invasions by the Philistines into southern Judah at this time (2 Chr. 28:18).

Judah needed a change of direction, and it came in Hezekiah, the son and successor of Ahaz. During his reign (715–686 B.C.), Hezekiah led an unparalleled reformation of worship (2 Kin. 18:4–6); revolted against Assyria, reversing the policy of Ahaz (18:7); and reconquered Philistia (18:8). This first rebellion against Assyria may have occurred in 705 B.C. when the Assyrian king Sargon died.

• 2 Kings 18:1–12

2 Kings

Hezekiah Reigns in Judah

18 :1 Now it came to pass in the third year of
Hoshea the son of Elah, king of Israel,
that Hezekiah the son of Ahaz, king of Judah,
began to reign. 2He was twenty-five years old
when he became king, and he reigned twenty-
nine years in Jerusalem. His mother's name *was*
Abi[a] the daughter of Zechariah. 3And he did
what was right in the sight of the LORD, accord-
ing to all that his father David had done.

4He removed the high places and broke the
sacred pillars, cut down the wooden image[a] and
broke in pieces the bronze serpent that Moses had
made; for until those days the children of Israel
burned incense to it, and called it Nehushtan.[b] 5He
trusted in the LORD God of Israel, so that after
him was none like him among all the kings of Ju-
dah, nor who were before him. 6For he held fast to
the LORD; he did not depart from following Him,
but kept His commandments, which the LORD had
commanded Moses. 7The LORD was with him; he
prospered wherever he went. And he rebelled
against the king of Assyria and did not serve
him. 8He subdued the Philistines, as far as Gaza
and its territory, from watchtower to fortified city.

9Now it came to pass in the fourth year of
King Hezekiah, which *was* the seventh year of

18:2 [a]Called *Abijah* in 2 Chronicles 29:1ff 18:4 [a]Hebrew *Asherah,* a Canaanite goddess [b]Literally *Bronze Thing*

Hoshea the son of Elah, king of Israel, *that* Shalmaneser king of Assyria came up against Samaria and besieged it. 10And at the end of three years they took it. In the sixth year of Hezekiah, that *is,* the ninth year of Hoshea king of Israel, Samaria was taken. 11Then the king of Assyria carried Israel away captive to Assyria, and put them in Halah and by the Habor, the River of Gozan, and in the cities of the Medes, 12because they did not obey the voice of the LORD their God, but transgressed His covenant *and* all that Moses the servant of the LORD had commanded; and they would neither hear nor do *them.*

TRANSITION

Assyria, Tool in God's Hand

The prophet Isaiah had declared that Assyria was (unwittingly) serving God's purposes in punishing Israel. When that punishment was complete, however, Isaiah had a new message: a message of judgment for Assyria and of possible hope for the remnant of Israel and to Judah.

The Assyrians had made people submit to their yoke (Is. 10:27) and boasted of their strength (10:13, 14). God would now punish His arrogant tool, Assyria (10:5–34). He would reveal a ruler "from the stem of Jesse," that is, from the line of David, to rule in peace (11:1–9), and would gather His people from every place to which they may have been scattered by His judgment (11:10–16). Such deliverance prompts a hymn of praise to God (12:1–6).

• **Isaiah 10:5—12:6**

Isaiah

Arrogant Assyria Also Judged

10 :5 "Woe to Assyria, the rod of My anger
And the staff in whose hand is My indignation.
6 I will send him against an ungodly nation,
And against the people of My wrath
I will give him charge,
To seize the spoil, to take the prey,
And to tread them down like the mire of the streets.
7 Yet he does not mean so,
Nor does his heart think so;
But *it is* in his heart to destroy,
And cut off not a few nations.
8 For he says,
'*Are* not my princes altogether kings?
9 *Is* not Calno like Carchemish?
Is not Hamath like Arpad?
Is not Samaria like Damascus?
10 As my hand has found the kingdoms of the idols,
Whose carved images excelled those of Jerusalem and Samaria,
11 As I have done to Samaria and her idols,
Shall I not do also to Jerusalem and her idols?' "

12Therefore it shall come to pass, when the Lord has performed all His work on Mount Zion and on Jerusalem, *that He will say,* "I will punish the fruit of the arrogant heart of the king of Assyria, and the glory of his haughty looks."
13For he says:

"By the strength of my hand I have done *it,*
And by my wisdom, for I am prudent;
Also I have removed the boundaries of the people,
And have robbed their treasuries;
So I have put down the inhabitants like a valiant *man.*
14 My hand has found like a nest the riches of the people,
And as one gathers eggs *that are* left,
I have gathered all the earth;
And there was no one who moved *his* wing,
Nor opened *his* mouth with even a peep."

15 Shall the ax boast itself against him who chops with it?
Or shall the saw exalt itself against him who saws with it?
As if a rod could wield *itself* against those who lift it up,
Or as if a staff could lift up, *as if it were* not wood!
16 Therefore the Lord, the Lord[a] of hosts,
Will send leanness among his fat ones;
And under his glory
He will kindle a burning
Like the burning of a fire.
17 So the Light of Israel will be for a fire,
And his Holy One for a flame;
It will burn and devour
His thorns and his briers in one day.
18 And it will consume the glory of his forest and of his fruitful field,
Both soul and body;
And they will be as when a sick man wastes away.
19 Then the rest of the trees of his forest
Will be so few in number
That a child may write them.

The Returning Remnant of Israel

20 And it shall come to pass in that day
That the remnant of Israel,

10:16 [a]Following Bomberg; Masoretic Text and Dead Sea Scrolls read *YHWH* (*the LORD*).

Omri Builds a Capital at Samaria (Is. 10:10, 11)

The name "Samaria" originally referred to the city chosen by King Omri to be the capital city of Israel in the early 9th century B.C. The site was excellent for establishing a capital because it was militarily defensible and close to a major international highway. Later in time, the name "Samaria" was associated with the region otherwise known as the northern kingdom of Israel.

It has been presumed that Omri built the city Samaria to create an atmosphere of stability and security during a period when it was uncertain who had rights to the throne. Several of the previous kings—Nadab, Elah, Zimri, and Tibni—ruled for very short periods before being overthrown by the succeeding monarch. Omri, a military commander who in fact himself usurped the throne, survived a civil war lasting about 5 years (885–880 B.C.), during which Tibni also claimed to be king (1 Kin. 16:21). Following Tibni's death, Omri moved Israel's capital from Tirzah, where the earlier kings Baasha, Elah, and Zimri had ruled (1 Kin. 16:22–24).

Samaria became a center for worship of the Phoenician god Baal. The cult of Baal was officially established in Samaria by Omri's son Ahab, who built a temple of Baal in the city.

The capital of the northern kingdom remained in Samaria until the nation fell in 722 B.C. More than a century after Omri had founded Samaria, the prophet Isaiah recalled the city in his message to Jerusalem. The idols and images of Jerusalem, the capital of Judah, Isaiah warned, would meet the same fate as had the idols and images of Samaria, the capital of Israel (Is. 10:10, 11).

And such as have escaped of the house of Jacob,
Will never again depend on him who defeated them,
But will depend on the LORD, the Holy One of Israel, in truth.
21 The remnant will return, the remnant of Jacob,
To the Mighty God.
22 For though your people, O Israel, be as the sand of the sea,
A remnant of them will return;
The destruction decreed shall overflow with righteousness.
23 For the Lord GOD of hosts
Will make a determined end
In the midst of all the land.

24 Therefore thus says the Lord GOD of hosts: "O My people, who dwell in Zion, do not be afraid of the Assyrian. He shall strike you with a rod and lift up his staff against you, in the manner of Egypt. 25 For yet a very little while and the indignation will cease, as will My anger in their destruction." 26 And the LORD of hosts will stir up a scourge for him like the slaughter of Midian at the rock of Oreb; *as* His rod was on the sea, so will He lift it up in the manner of Egypt.

27 It shall come to pass in that day
That his burden will be taken away from your shoulder,
And his yoke from your neck,
And the yoke will be destroyed because of the anointing oil.

28 He has come to Aiath,
He has passed Migron;
At Michmash he has attended to his equipment.
29 They have gone along the ridge,
They have taken up lodging at Geba.
Ramah is afraid,
Gibeah of Saul has fled.
30 Lift up your voice,
O daughter of Gallim!
Cause it to be heard as far as Laish—
O poor Anathoth![a]
31 Madmenah has fled,
The inhabitants of Gebim seek refuge.
32 As yet he will remain at Nob that day;
He will shake his fist at the mount of the daughter of Zion,
The hill of Jerusalem.

33 Behold, the Lord,
The LORD of hosts,
Will lop off the bough with terror;
Those of high stature *will be* hewn down,
And the haughty will be humbled.
34 He will cut down the thickets of the forest with iron,
And Lebanon will fall by the Mighty One.

The Reign of Jesse's Offspring

11 1 There shall come forth a Rod from the stem of Jesse,
And a Branch shall grow out of his roots.
2 The Spirit of the LORD shall rest upon Him,
The Spirit of wisdom and understanding,
The Spirit of counsel and might,
The Spirit of knowledge and of the fear of the LORD.

3 His delight *is* in the fear of the LORD,
And He shall not judge by the sight of His eyes,

10:30 [a]Following Masoretic Text, Targum, and Vulgate; Septuagint and Syriac read *Listen to her, O Anathoth.*

Nor decide by the hearing of His ears;
4 But with righteousness He shall judge the poor,
And decide with equity for the meek of the earth;
He shall strike the earth with the rod of His mouth,
And with the breath of His lips He shall slay the wicked.
5 Righteousness shall be the belt of His loins,
And faithfulness the belt of His waist.

6 "The wolf also shall dwell with the lamb,
The leopard shall lie down with the young goat,
The calf and the young lion and the fatling together;
And a little child shall lead them.
7 The cow and the bear shall graze;
Their young ones shall lie down together;
And the lion shall eat straw like the ox.
8 The nursing child shall play by the cobra's hole,
And the weaned child shall put his hand in the viper's den.
9 They shall not hurt nor destroy in all My holy mountain,
For the earth shall be full of the knowledge of the LORD
As the waters cover the sea.

10 "And in that day there shall be a Root of Jesse,
Who shall stand as a banner to the people;
For the Gentiles shall seek Him,
And His resting place shall be glorious."

11 It shall come to pass in that day
That the Lord shall set His hand again the second time
To recover the remnant of His people who are left,
From Assyria and Egypt,
From Pathros and Cush,
From Elam and Shinar,
From Hamath and the islands of the sea.

12 He will set up a banner for the nations,
And will assemble the outcasts of Israel,
And gather together the dispersed of Judah
From the four corners of the earth.
13 Also the envy of Ephraim shall depart,
And the adversaries of Judah shall be cut off;
Ephraim shall not envy Judah,
And Judah shall not harass Ephraim.
14 But they shall fly down upon the shoulder of the Philistines toward the west;
Together they shall plunder the people of the East;
They shall lay their hand on Edom and Moab;
And the people of Ammon shall obey them.
15 The LORD will utterly destroy[a] the tongue of the Sea of Egypt;
With His mighty wind He will shake His fist over the River,[b]
And strike it in the seven streams,
And make *men* cross over dryshod.
16 There will be a highway for the remnant of His people
Who will be left from Assyria,
As it was for Israel
In the day that he came up from the land of Egypt.

11:15 [a]Following Masoretic Text and Vulgate; Septuagint, Syriac, and Targum read *dry up*. [b]That is, the Euphrates

EDOM—JUDAH'S UNWANTED NEIGHBOR (IS. 11:14)

"They shall lay their hand on Edom" (Is. 11:14). The prophet describes a time when Judah and Israel (Ephraim), once again united, would conquer the Edomites. In the last years of the 8th century B.C., this message would have been welcomed by Judahites. Their sister nation Israel had fallen in 722 B.C., and Edom offered Judah no cooperation in confronting the Assyrians in 713 and 701 B.C.

Edom was south and east of the Dead Sea. According to Israelite tradition, the Edomites were descended from Jacob's brother Esau, and a list of early Edomite monarchs appears in Gen. 36:31–39. Judah's relationship to their Edomite neighbors, however, was normally hostile.

King Ahaz took the throne of Judah in 735 B.C., and the first few years of his reign were marked by war. To his north he had to withstand a coalition of two nations—Syria and Israel. To his south he faced a smaller yet real threat from Edom. In fact, the nation of Edom played a role in the events following the invasion of Judah by Syria and northern Israel.

In what is called the Syro-Ephraimite War, Syria and Israel (Ephraim) attempted to depose King Ahaz of Judah (2 Kin. 16:5). Ahaz subsequently asked Assyria for help, and evidently entered into a treaty which reduced Judah to the status of an Assyrian vassal (16:7, 8). Edom was able to take advantage of this unstable international situation to invade southern Judah and occupy Elath, formerly an Edomite possession (2 Chr. 28:16, 17; 2 Kin. 16:6).

Edom is listed in Assyrian annals as among the nations who sent tribute to Assyria after the Syro-Ephraimite War of 732 B.C. Having become a vassal of Assyria, Edom was occasionally required to commit troops and unpaid labor for the Assyrians. No wonder she refused to ally with Judah against mighty Assyria.

JUDAH AFTER ISRAEL'S FALL

Israel (northern kingdom)

Fell to the Assyrian Empire in 722 B.C.

Judah (southern kingdom)

Hezekiah, son of Ahaz, faced a golden opportunity to bring some unity between Judah and Israel. In the north, Israel had fallen to Assyria, so Hezekiah invited the northern tribes to a Passover celebration in Jerusalem.

There is no indication that Hezekiah joined the rebellion against Assyria that Ashdod led in 712 B.C. Eventually he did rebel, and the Assyrian king Sennacherib besieged Jerusalem in 701 B.C.

Hezekiah suffered a serious illness 15 years before he died. It is possible that his son Manasseh served as a coregent with him during the last 11 or 12 years of Hezekiah's life.

A Hymn of Praise

12 [1]And in that day you will say:

"O LORD, I will praise You;
Though You were angry with me,
Your anger is turned away, and You comfort me.
[2] Behold, God *is* my salvation,
I will trust and not be afraid;
'For YAH, the LORD, *is* my strength and song;
He also has become my salvation.' "[a]

[3] Therefore with joy you will draw water
From the wells of salvation.

[4]And in that day you will say:

"Praise the LORD, call upon His name;
Declare His deeds among the peoples,
Make mention that His name is exalted.
[5] Sing to the LORD,
For He has done excellent things;
This *is* known in all the earth.
[6] Cry out and shout, O inhabitant of Zion,
For great *is* the Holy One of Israel in your midst!"

TRANSITION

Hezekiah's Proverbs

Shalmaneser V of Assyria conquered Israel, but died himself about the same time. He was replaced by Sargon II (721–705 B.C.). Shortly after Sargon took the throne, a certain Merodach-Baladan led a successful rebellion in the city of Babylon. The first several years of Sargon's rule would pass (721–710 B.C.) before he was able to drive Merodach-Baladan into hiding.

Sargon was involved in various campaigns. In 720 a victory at Qarqar was followed by a march through Gaza and Israel to Egypt's border. In 713 and 712 he defeated separate rebellions in Ashdod. During Sargon's military activities, Judah somehow escaped his attention. This allowed King Hezekiah to establish a fairly prosperous court and apparently to sponsor some literary work, the collections of wisdom traditions.

The attribution of Prov. 25:1 identifies a collection of proverbs (Prov. 25—29) which was copied by "the men of Hezekiah king of Judah." Perhaps some of the sayings connected with Solomon's name were copied and preserved for future generations. The reference to the "men of Hezekiah" may reflect Hezekiah's support of the sages who collected and copied the earlier proverbs.

• **Proverbs 25:1—29:27**

Proverbs

Further Wise Sayings of Solomon

25 **:1** These also *are* proverbs of Solomon which the men of Hezekiah king of Judah copied:

[2] *It is* the glory of God to conceal a matter,
But the glory of kings *is* to search out a matter.

12:2 [a]Exodus 15:2

3 *As* the heavens for height and the earth for depth,
So the heart of kings *is* unsearchable.

4 Take away the dross from silver,
And it will go to the silversmith *for* jewelry.
5 Take away the wicked from before the king,
And his throne will be established in righteousness.

6 Do not exalt yourself in the presence of the king,
And do not stand in the place of the great;
7 For *it is* better that he say to you,
"Come up here,"
Than that you should be put lower in the presence of the prince,
Whom your eyes have seen.

8 Do not go hastily to court;
For what will you do in the end,
When your neighbor has put you to shame?
9 Debate your case with your neighbor,
And do not disclose the secret to another;
10 Lest he who hears *it* expose your shame,
And your reputation be ruined.

11 A word fitly spoken *is like* apples of gold
In settings of silver.
12 *Like* an earring of gold and an ornament of fine gold
Is a wise rebuker to an obedient ear.

13 Like the cold of snow in time of harvest
Is a faithful messenger to those who send him,
For he refreshes the soul of his masters.

14 Whoever falsely boasts of giving
Is like clouds and wind without rain.

15 By long forbearance a ruler is persuaded,
And a gentle tongue breaks a bone.

16 Have you found honey?
Eat only as much as you need,
Lest you be filled with it and vomit.

17 Seldom set foot in your neighbor's house,
Lest he become weary of you and hate you.

18 A man who bears false witness against his neighbor
Is like a club, a sword, and a sharp arrow.

19 Confidence in an unfaithful *man* in time of trouble
Is like a bad tooth and a foot out of joint.

20 *Like* one who takes away a garment in cold weather,
And like vinegar on soda,
Is one who sings songs to a heavy heart.

21 If your enemy is hungry, give him bread to eat;
And if he is thirsty, give him water to drink;
22 For *so* you will heap coals of fire on his head,
And the LORD will reward you.

23 The north wind brings forth rain,
And a backbiting tongue an angry countenance.

24 *It is* better to dwell in a corner of a housetop,
Than in a house shared with a contentious woman.

25 *As* cold water to a weary soul,
So *is* good news from a far country.

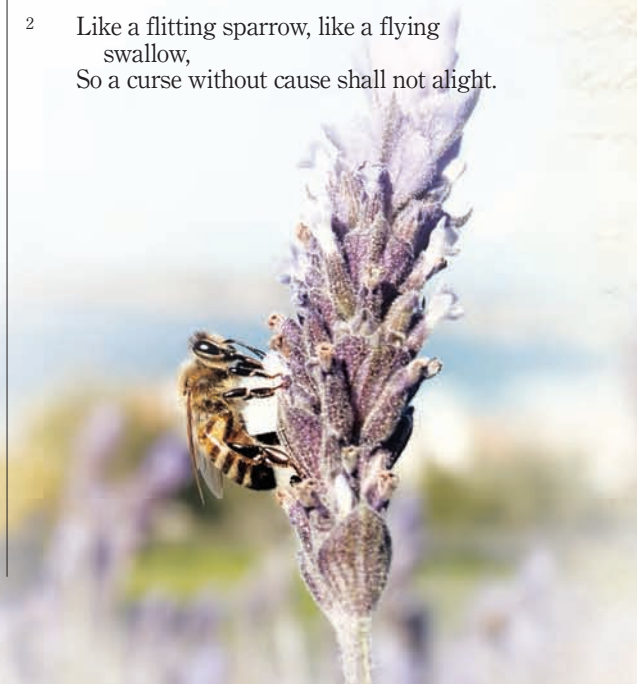
26 A righteous *man* who falters before the wicked
Is like a murky spring and a polluted well.

27 *It is* not good to eat much honey;
So to seek one's own glory *is not* glory.

28 Whoever *has* no rule over his own spirit
Is like a city broken down, without walls.

26 1 As snow in summer and rain in harvest,
So honor is not fitting for a fool.

2 Like a flitting sparrow, like a flying swallow,
So a curse without cause shall not alight.



Sumerian Abominations (Prov. 26:25)

The Book of Proverbs describes the person who pretends kindness but is motivated by hatred and deceit: "There are seven abominations in his heart" (Prov. 26:25). Other proverbs list murder (Prov. 6:16, 17), dishonest scales (11:1), and pride (16:5) as abominations. "Lying lips" are specifically called an "abomination to the Lord" (12:22). Whatever offended the moral sense of a person was considered an abomination, not only by Israel's God, but also by the gods of Sumer, located in the southern Tigris-Euphrates valley.

A Sumerian text lists a series of abominations to the gods. A judge who perverts justice, or a firstborn son who drives a younger son out of his rightful inheritance, are abominations to the god Utu. Also offensive to Utu are eating at a banquet without washing the hands, spitting without stamping on the spittle, and blowing the nose without returning the mucus to dust. Reaching for alms was an abomination to the god Ninurta. Bringing unwashed hands to the mouth was offensive presumably to any god.

The abominations in the Sumerian list are cultic and ethical in nature, but do not address idolatry as an abomination. The Law of Moses, however, was forthright: the toleration or bringing of carved images into one's house was an abomination to the God of Israel (Deut. 7:25, 26).

3 A whip for the horse,
A bridle for the donkey,
And a rod for the fool's back.
4 Do not answer a fool according to his folly,
Lest you also be like him.
5 Answer a fool according to his folly,
Lest he be wise in his own eyes.
6 He who sends a message by the hand of a fool
Cuts off *his own* feet *and* drinks violence.
7 *Like* the legs of the lame that hang limp
Is a proverb in the mouth of fools.
8 Like one who binds a stone in a sling
Is he who gives honor to a fool.
9 *Like* a thorn *that* goes into the hand of a drunkard
Is a proverb in the mouth of fools.
10 The great *God* who formed everything
Gives the fool *his* hire and the transgressor *his* wages.[a]
11 As a dog returns to his own vomit,
So a fool repeats his folly.
12 Do you see a man wise in his own eyes?
There is more hope for a fool than for him.

13 The lazy *man* says, "*There is* a lion in the road!
A fierce lion *is* in the streets!"
14 *As* a door turns on its hinges,
So *does* the lazy *man* on his bed.
15 The lazy *man* buries his hand in the bowl;[a]
It wearies him to bring it back to his mouth.
16 The lazy *man is* wiser in his own eyes
Than seven men who can answer sensibly.

17 He who passes by *and* meddles in a quarrel not his own
Is like one who takes a dog by the ears.

18 Like a madman who throws firebrands, arrows, and death,
19 *Is* the man *who* deceives his neighbor,
And says, "I was only joking!"

20 Where *there is* no wood, the fire goes out;
And where *there is* no talebearer, strife ceases.
21 *As* charcoal *is* to burning coals, and wood to fire,
So *is* a contentious man to kindle strife.
22 The words of a talebearer *are* like tasty trifles,
And they go down into the inmost body.

23 Fervent lips with a wicked heart
Are like earthenware covered with silver dross.

24 He who hates, disguises *it* with his lips,
And lays up deceit within himself;
25 When he speaks kindly, do not believe him,
For *there are* seven abominations in his heart;
26 *Though his* hatred is covered by deceit,
His wickedness will be revealed before the assembly.

27 Whoever digs a pit will fall into it,
And he who rolls a stone will have it roll back on him.

26:10 [a]The Hebrew is difficult; ancient and modern translators differ greatly. 26:15 [a]Compare 19:24

TIME CAPSULE 	701 to 700 B.C.
701	Assyrian king Sennacherib stops rebellion in Ashkelon
701	Sennacherib seizes major towns in Judah and besieges Jerusalem
700	Malta is a Phoenician trading colony
700–200	Rituals of sacrifice of children at the Phoenician colony of Carthage

28 A lying tongue hates *those who are* crushed by it,
And a flattering mouth works ruin.

27 1 Do not boast about tomorrow,
For you do not know what a day may bring forth.

2 Let another man praise you, and not your own mouth;
A stranger, and not your own lips.

3 A stone *is* heavy and sand *is* weighty,
But a fool's wrath *is* heavier than both of them.

4 Wrath *is* cruel and anger a torrent,
But who *is* able to stand before jealousy?

5 Open rebuke *is* better
Than love carefully concealed.

6 Faithful *are* the wounds of a friend,
But the kisses of an enemy *are* deceitful.

7 A satisfied soul loathes the honeycomb,
But to a hungry soul every bitter thing *is* sweet.

8 Like a bird that wanders from its nest
Is a man who wanders from his place.

9 Ointment and perfume delight the heart,
And the sweetness of a man's friend *gives delight* by hearty counsel.

10 Do not forsake your own friend or your father's friend,
Nor go to your brother's house in the day of your calamity;
Better *is* a neighbor nearby than a brother far away.

11 My son, be wise, and make my heart glad,
That I may answer him who reproaches me.

12 A prudent *man* foresees evil *and* hides himself;
The simple pass on *and* are punished.

13 Take the garment of him who is surety for a stranger,
And hold it in pledge *when* he is surety for a seductress.

14 He who blesses his friend with a loud voice, rising early in the morning,
It will be counted a curse to him.

15 A continual dripping on a very rainy day
And a contentious woman are alike;
16 Whoever restrains her restrains the wind,
And grasps oil with his right hand.

17 *As* iron sharpens iron,
So a man sharpens the countenance of his friend.

18 Whoever keeps the fig tree will eat its fruit;
So he who waits on his master will be honored.

19 As in water face *reflects* face,
So a man's heart *reveals* the man.

20 Hell[a] and Destruction[b] are never full;
So the eyes of man are never satisfied.

21 The refining pot *is* for silver and the furnace for gold,
And a man *is valued* by what others say of him.

22 Though you grind a fool in a mortar with a pestle along with crushed grain,
Yet his foolishness will not depart from him.

23 Be diligent to know the state of your flocks,
And attend to your herds;
24 For riches *are* not forever,
Nor does a crown *endure* to all generations.
25 *When* the hay is removed, and the tender grass shows itself,
And the herbs of the mountains are gathered in,
26 The lambs *will provide* your clothing,
And the goats the price of a field;
27 *You shall have* enough goats' milk for your food,
For the food of your household,
And the nourishment of your maidservants.

Agriculture & Herding
In addition to careers in court or business, Proverbs also presents the farmer (Prov. 27:18) and the shepherd (Prov. 27:23) as typical or acceptable ways of life. Those employed in these occupations are exhorted to pay attention to the day-to-day affairs of their labor. For such diligence they would enjoy the fruits of their work.

27:20 [a]Or *Sheol* [b]Hebrew *Abaddon*

28 1 The wicked flee when no one pursues,
But the righteous are bold as a lion.

2 Because of the transgression of a land,
many *are* its princes;
But by a man of understanding *and* knowledge
Right will be prolonged.

3 A poor man who oppresses the poor
Is like a driving rain which leaves no food.

4 Those who forsake the law praise the wicked,
But such as keep the law contend with them.

5 Evil men do not understand justice,
But those who seek the LORD understand all.

6 Better *is* the poor who walks in his integrity
Than one perverse *in his* ways, though he *be* rich.

7 Whoever keeps the law *is* a discerning son,
But a companion of gluttons shames his father.

8 One who increases his possessions by usury and extortion
Gathers it for him who will pity the poor.

9 One who turns away his ear from hearing the law,
Even his prayer *is* an abomination.

10 Whoever causes the upright to go astray in an evil way,
He himself will fall into his own pit;
But the blameless will inherit good.

11 The rich man *is* wise in his own eyes,
But the poor who has understanding searches him out.

12 When the righteous rejoice, *there is* great glory;
But when the wicked arise, men hide themselves.

13 He who covers his sins will not prosper,
But whoever confesses and forsakes *them* will have mercy.

14 Happy *is* the man who is always reverent,
But he who hardens his heart will fall into calamity.

15 *Like* a roaring lion and a charging bear
Is a wicked ruler over poor people.

16 A ruler who lacks understanding *is* a great oppressor,
But he who hates covetousness will prolong *his* days.

17 A man burdened with bloodshed will flee into a pit;
Let no one help him.

18 Whoever walks blamelessly will be saved,
But *he who is* perverse *in his* ways will suddenly fall.

19 He who tills his land will have plenty of bread,
But he who follows frivolity will have poverty enough!

20 A faithful man will abound with blessings,
But he who hastens to be rich will not go unpunished.

21 To show partiality *is* not good,
Because for a piece of bread a man will transgress.

22 A man with an evil eye hastens after riches,
And does not consider that poverty will come upon him.

23 He who rebukes a man will find more favor afterward
Than he who flatters with the tongue.

24 Whoever robs his father or his mother,
And says, "*It is* no transgression,"
The same *is* companion to a destroyer.

25 He who is of a proud heart stirs up strife,
But he who trusts in the LORD will be prospered.

26 He who trusts in his own heart is a fool,
But whoever walks wisely will be delivered.

27 He who gives to the poor will not lack,
But he who hides his eyes will have many curses.

28 When the wicked arise, men hide themselves;
But when they perish, the righteous increase.

29 1 He who is often rebuked, *and* hardens
his neck,
Will suddenly be destroyed, and that
without remedy.

2 When the righteous are in authority, the
people rejoice;
But when a wicked *man* rules, the people
groan.

3 Whoever loves wisdom makes his father
rejoice,
But a companion of harlots wastes *his*
wealth.

4 The king establishes the land by justice,
But he who receives bribes overthrows it.

5 A man who flatters his neighbor
Spreads a net for his feet.

6 By transgression an evil man is snared,
But the righteous sings and rejoices.

7 The righteous considers the cause of the
poor,
But the wicked does not understand *such*
knowledge.

8 Scoffers set a city aflame,
But wise *men* turn away wrath.

9 *If* a wise man contends with a foolish man,
Whether *the fool* rages or laughs, *there is*
no peace.

10 The bloodthirsty hate the blameless,
But the upright seek his well-being.[a]

11 A fool vents all his feelings,[a]
But a wise *man* holds them back.

12 If a ruler pays attention to lies,
All his servants *become* wicked.

13 The poor *man* and the oppressor have this
in common:
The LORD gives light to the eyes of both.

14 The king who judges the poor with truth,
His throne will be established forever.

15 The rod and rebuke give wisdom,
But a child left *to himself* brings shame to
his mother.

16 When the wicked are multiplied,
transgression increases;
But the righteous will see their fall.

17 Correct your son, and he will give you rest;
Yes, he will give delight to your soul.

18 Where *there is* no revelation,[a] the people
cast off restraint;
But happy *is* he who keeps the law.

19 A servant will not be corrected by mere
words;
For though he understands, he will not
respond.

20 Do you see a man hasty in his words?
There is more hope for a fool than for
him.

21 He who pampers his servant from
childhood
Will have him as a son in the end.

22 An angry man stirs up strife,
And a furious man abounds in
transgression.

23 A man's pride will bring him low,
But the humble in spirit will retain honor.

24 Whoever is a partner with a thief hates his
own life;
He swears to tell the truth,[a] but reveals
nothing.

25 The fear of man brings a snare,
But whoever trusts in the LORD shall be
safe.

26 Many seek the ruler's favor,
But justice for man *comes* from the LORD.

27 An unjust man *is* an abomination to the
righteous,
And *he who is* upright in the way *is* an
abomination to the wicked.

29:10 [a]Literally *soul* 29:11 [a]Literally *spirit* 29:18 [a]Or *prophetic vision* 29:24 [a]Literally *hears the adjuration*

TRANSITION

The Ashdod Rebellion

While Sargon, king of Assyria, was occupied with Babylon, a new dynasty came to power in Egypt. An Ethiopian ruler named Piankhy (747–716 B.C.) swept through the land, uniting Egypt under one ruler for the first time in generations. The new power in Egypt gave hope to the nations of Palestine, who formed a coalition to rebel against

Sargon. From 714 to 712 B.C. this rebellion was centered in Ashdod, on the Philistine coast, but it involved Moab, Edom, and certain promises from Egypt.

Judah was invited to join the anti-Assyrian coalition, but opinion on the matter was divided. Many thought this was Judah's chance, but Isaiah disagreed. Perhaps one of Isaiah's opponents was Shebna the scribe, mentioned in Is. 22:15–25. The exact nature of Shebna's conduct which caused him to be demoted from his office (22:19) is unknown. He represents the blindness of Judah's leaders.

Some of Isaiah's harshest messages were directed against Egypt (18:1—20:6) and against all those who trusted in Egypt's help (30:1—32:20). Neither would a relationship with Moab help Judah (15:1—16:14). God would save Zion, he agreed, but the way to salvation was through faith in God, not through alliances.

- **Isaiah 18:1—20:6**
- **Isaiah 15:1—16:14**
- **Isaiah 22:15–25**
- **Isaiah 30:1—32:20**

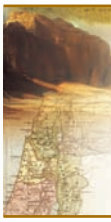
Isaiah 18:1—20:6

Proclamation Against Ethiopia

18 **:1** Woe to the land shadowed with buzzing wings,
Which *is* beyond the rivers of Ethiopia,
2 Which sends ambassadors by sea,
Even in vessels of reed on the waters, *saying,*
"Go, swift messengers, to a nation tall and smooth *of skin,*
To a people terrible from their beginning onward,
A nation powerful and treading down,
Whose land the rivers divide."

3 All inhabitants of the world and dwellers on the earth:
When he lifts up a banner on the mountains, you see *it;*
And when he blows a trumpet, you hear *it.*
4 For so the LORD said to me,
"I will take My rest,
And I will look from My dwelling place
Like clear heat in sunshine,
Like a cloud of dew in the heat of harvest."
5 For before the harvest, when the bud is perfect
And the sour grape is ripening in the flower,
He will both cut off the sprigs with pruning hooks
And take away *and* cut down the branches.
6 They will be left together for the mountain birds of prey
And for the beasts of the earth;
The birds of prey will summer on them,
And all the beasts of the earth will winter on them.

7 In that time a present will be brought to the LORD of hosts
From[a] a people tall and smooth *of skin,*
And from a people terrible from their beginning onward,
A nation powerful and treading down,
Whose land the rivers divide—
To the place of the name of the LORD of hosts,
To Mount Zion.



Geography & Environment
The White Nile flows from Lake Tanzania, and near Khartoum it joins the Blue Nile that originates in Ethiopia. The Nile is 4,132 miles long, the longest river in the world. All the inhabited land of Egypt depends directly on the Nile (Is. 19:7), since there is practically no rainfall in that country.

Proclamation Against Egypt

19 1 The burden against Egypt.
Behold, the LORD rides on a swift cloud,
And will come into Egypt;
The idols of Egypt will totter at His presence,
And the heart of Egypt will melt in its midst.

2 "I will set Egyptians against Egyptians;
Everyone will fight against his brother,
And everyone against his neighbor,
City against city, kingdom against kingdom.
3 The spirit of Egypt will fail in its midst;
I will destroy their counsel,
And they will consult the idols and the charmers,
The mediums and the sorcerers.
4 And the Egyptians I will give
Into the hand of a cruel master,
And a fierce king will rule over them,"
Says the Lord, the LORD of hosts.

5 The waters will fail from the sea,
And the river will be wasted and dried up.
6 The rivers will turn foul;
The brooks of defense will be emptied and dried up;
The reeds and rushes will wither.

18:7 [a]Following Dead Sea Scrolls, Septuagint, and Vulgate; Masoretic Text omits *From;* Targum reads *To.*

The Tartan Comes to Ashdod (Is. 20:1)

Back in the period of Israel's judges, Ashdod had been a major Philistine city. Ashdod was prominent in the Philistine capture of the ark of the covenant (1 Sam. 5:1–7), and it is also mentioned in Ugaritic sources of that time (15th to 13th centuries B.C.).

In the 8th century B.C. the threat of Assyria loomed large on the Palestinian horizon. The Assyrian king Tiglath-Pileser III had conquered the Aramean state of Damascus in 732 B.C., and there is evidence that the Assyrians also campaigned against the Philistines at that time. Ashdod and other cities in Palestine certainly felt the presence of Assyrian imperial power.

The Assyrian annals of Sargon II report how Ashdod revolted against Assyria a generation later. Ashdod's king Aziru formed an alliance with Egypt, Gaza, Ekron, Judah (under Hezekiah), Moab, Ammon, and Edom. But the alliance failed, and Sargon came to Palestine in 713 B.C., placing his own brother on Ashdod's throne in place of Aziru.

The people of Ashdod did not give up. Overthrowing Sargon's brother, they appointed a certain commoner, named Yamani. Yamani was successful in organizing another coalition against Assyria, this time consisting of the Philistine city-states Judah, Moab, Edom, Ammon, and possibly Cyprus. But Sargon returned again in 712 B.C., and Yamani was forced to flee to Egypt.

Ashdod did not recover this time. Sargon's annals mention an unnamed king of Egypt who sent Yamani in chains back to Assyria. The Assyrians returned, this time under the leadership of the Tartan, a commander called *turtanu* in the Assyrian language. The Tartan seized the city of Ashdod and deported the royal family, the gods of Ashdod, and its people, gold, and silver to Assyria (Is. 20:1). Ashdod was made into an Assyrian province. Fragments of a victory stele of Sargon have been found at the site of ancient Ashdod.

7 The papyrus reeds by the River,[a] by the
mouth of the River,
And everything sown by the River,
Will wither, be driven away, and be no
more.
8 The fishermen also will mourn;
All those will lament who cast hooks into
the River,
And they will languish who spread nets
on the waters.
9 Moreover those who work in fine flax
And those who weave fine fabric will be
ashamed;
10 And its foundations will be broken.
All who make wages *will be* troubled of
soul.

11 Surely the princes of Zoan *are* fools;
Pharaoh's wise counselors give foolish
counsel.
How do you say to Pharaoh, "I *am* the son
of the wise,
The son of ancient kings?"
12 Where *are* they?
Where are your wise men?
Let them tell you now,
And let them know what the LORD of hosts
has purposed against Egypt.
13 The princes of Zoan have become fools;
The princes of Noph[a] are deceived;
They have also deluded Egypt,
Those who are the mainstay of its tribes.

14 The LORD has mingled a perverse spirit in
her midst;
And they have caused Egypt to err in all
her work,
As a drunken man staggers in his vomit.
15 Neither will there be *any* work for Egypt,
Which the head or tail,
Palm branch or bulrush, may do.[a]
16 In that day Egypt will be like women, and
will be afraid and fear because of the waving of
the hand of the LORD of hosts, which He waves
over it. 17 And the land of Judah will be a terror to
Egypt; everyone who makes mention of it will be
afraid in himself, because of the counsel of the
LORD of hosts which He has determined against it.

Egypt, Assyria, and Israel Blessed

18 In that day five cities in the land of Egypt
will speak the language of Canaan and swear by
the LORD of hosts; one will be called the City of
Destruction.[a]
19 In that day there will be an altar to the
LORD in the midst of the land of Egypt, and a
pillar to the LORD at its border. 20 And it will be
for a sign and for a witness to the LORD of hosts
in the land of Egypt; for they will cry to the
LORD because of the oppressors, and He will
send them a Savior and a Mighty One, and He
will deliver them. 21 Then the LORD will be known
to Egypt, and the Egyptians will know the LORD
in that day, and will make sacrifice and offering;
yes, they will make a vow to the LORD and perform *it.* 22 And the LORD will strike Egypt, He will
strike and heal *it;* they will return to the LORD,
and He will be entreated by them and heal them.
23 In that day there will be a highway from
Egypt to Assyria, and the Assyrian will come

19:7 [a]That is, the Nile 19:13 [a]That is, ancient Memphis
19:15 [a]Compare Isaiah 9:14–16 19:18 [a]Some Hebrew manuscripts, Arabic, Dead Sea Scrolls, Targum, and Vulgate read *Sun;* Septuagint reads *Asedek* (literally *Righteousness*).

Ethiopians Ruling in Egypt (Is. 20:2–6)

The prophet Isaiah acted out Egypt's and Ethiopia's fate of being taken naked into Assyrian captivity (Is. 20:2–6). The Assyrian invasion, which Isaiah describes as an attack on both Ethiopians and Egyptians, would result in the "shame of Egypt" (20:4). The attack is against one "territory" whose inhabitants consider "Ethiopia their expectation and Egypt their glory" (20:5, 6).

The name "Ethiopia" is a translation of the Hebrew *Cush,* a land south of Egypt and east of the Nile. Later the Romans knew the land as Nubia. The Egyptians had extensive trading relations with the Cushites, and often dominated them politically. The Bible also mentions important trading connections with this area (Job 28:19). A close blood tie is observed in the Bible, as Cush was a brother of Mizraim, the ancestor of Egypt (Gen. 10:6).

By the 8th century B.C. the Cushites were successful in conquering Egypt and creating the Egyptian 25th Dynasty (c. 780–656 B.C.). They brought a certain degree of unity to Egypt, but faced a threat from the expanding Assyrian Empire. When Sennacherib and the Assyrians sought to conquer Judah, the Cushites, under Tirhakah, attempted to halt the advance of the Assyrian army (Is. 37:9). This event occurred either in 701 B.C., when Tirhakah was the Cushite crown prince, or a decade later in 688 B.C., when Tirhakah was himself king of Cushite Egypt.

Clashes between Egypt and two Assyrian kings continued during Tirhakah's reign (690–664 B.C.). Esarhaddon drove Tirhakah from Memphis in 671 B.C., and Ashurbanipal recaptured Memphis in 667 B.C. While the Ethiopians (Cushites) ruled Egypt, they surely wondered how they might be "delivered from the king of Assyria" (Is. 20:6).

into Egypt and the Egyptian into Assyria, and the Egyptians will serve with the Assyrians.

24 In that day Israel will be one of three with Egypt and Assyria—a blessing in the midst of the land, 25 whom the LORD of hosts shall bless, saying, "Blessed *is* Egypt My people, and Assyria the work of My hands, and Israel My inheritance."

The Sign Against Egypt and Ethiopia

20 1 In the year that Tartan[a] came to Ashdod, when Sargon the king of Assyria sent him, and he fought against Ashdod and took it, 2 at the same time the LORD spoke by Isaiah the son of Amoz, saying, "Go, and remove the sackcloth from your body, and take your sandals off your feet." And he did so, walking naked and barefoot.

3 Then the LORD said, "Just as My servant Isaiah has walked naked and barefoot three years *for* a sign and a wonder against Egypt and Ethiopia, 4 so shall the king of Assyria lead away the Egyptians as prisoners and the Ethiopians as captives, young and old, naked and barefoot, with their buttocks uncovered, to the shame of Egypt. 5 Then they shall be afraid and ashamed of Ethiopia their expectation and Egypt their glory. 6 And the inhabitant of this territory will say in that day, 'Surely such *is* our expectation, wherever we flee for help to be delivered from the king of Assyria; and how shall we escape?' "

Isaiah 15:1—16:14

Proclamation Against Moab

15 :1 The burden against Moab.

Because in the night Ar of Moab is laid waste
And destroyed,
Because in the night Kir of Moab is laid waste
And destroyed,
2 He has gone up to the temple[a] and Dibon,
To the high places to weep.
Moab will wail over Nebo and over Medeba;
On all their heads *will be* baldness,
And every beard cut off.
3 In their streets they will clothe themselves with sackcloth;
On the tops of their houses
And in their streets
Everyone will wail, weeping bitterly.
4 Heshbon and Elealeh will cry out,
Their voice shall be heard as far as Jahaz;
Therefore the armed soldiers[a] of Moab will cry out;
His life will be burdensome to him.

5 "My heart will cry out for Moab;
His fugitives *shall flee* to Zoar,
Like a three-year-old heifer.[a]
For by the Ascent of Luhith
They will go up with weeping;
For in the way of Horonaim
They will raise up a cry of destruction,
6 For the waters of Nimrim will be desolate,
For the green grass has withered away;
The grass fails, there is nothing green.
7 Therefore the abundance they have gained,
And what they have laid up,
They will carry away to the Brook of the Willows.

20:1 [a]Or *the Commander in Chief* 15:2 [a]Hebrew *bayith,* literally *house* 15:4 [a]Following Masoretic Text, Targum, and Vulgate; Septuagint and Syriac read *loins.* 15:5 [a]Or *The Third Eglath,* an unknown city (compare Jeremiah 48:34)

8 For the cry has gone all around the borders of Moab,
Its wailing to Eglaim
And its wailing to Beer Elim.
9 For the waters of Dimon[a] will be full of blood;
Because I will bring more upon Dimon,[b]
Lions upon him who escapes from Moab,
And on the remnant of the land."

Moab Destroyed

16 1 Send the lamb to the ruler of the land,
From Sela to the wilderness,
To the mount of the daughter of Zion.
2 For it shall be as a wandering bird thrown out of the nest;
So shall be the daughters of Moab at the fords of the Arnon.

3 "Take counsel, execute judgment;
Make your shadow like the night in the middle of the day;
Hide the outcasts,
Do not betray him who escapes.
4 Let My outcasts dwell with you, O Moab;
Be a shelter to them from the face of the spoiler.
For the extortioner is at an end,
Devastation ceases,
The oppressors are consumed out of the land.
5 In mercy the throne will be established;
And One will sit on it in truth, in the tabernacle of David,
Judging and seeking justice and hastening righteousness."

6 We have heard of the pride of Moab—
He is very proud—
Of his haughtiness and his pride and his wrath;
But his lies *shall* not *be* so.
7 Therefore Moab shall wail for Moab;
Everyone shall wail.
For the foundations of Kir Hareseth you shall mourn;
Surely *they are* stricken.

8 For the fields of Heshbon languish,
And the vine of Sibmah;
The lords of the nations have broken down its choice plants,
Which have reached to Jazer
And wandered through the wilderness.
Her branches are stretched out,
They are gone over the sea.
9 Therefore I will bewail the vine of Sibmah,
With the weeping of Jazer;
I will drench you with my tears,
O Heshbon and Elealeh;
For battle cries have fallen
Over your summer fruits and your harvest.

10 Gladness is taken away,
And joy from the plentiful field;
In the vineyards there will be no singing,
Nor will there be shouting;
No treaders will tread out wine in the presses;
I have made their shouting cease.
11 Therefore my heart shall resound like a harp for Moab,
And my inner being for Kir Heres.

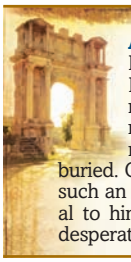
12 And it shall come to pass,
When it is seen that Moab is weary on the high place,
That he will come to his sanctuary to pray;
But he will not prevail.

13 This *is* the word which the LORD has spoken concerning Moab since that time. 14 But now the LORD has spoken, saying, "Within three years, as the years of a hired man, the glory of Moab will be despised with all that great multitude, and the remnant *will be* very small *and* feeble."

Isaiah 22:15–25

The Judgment on Shebna

22 :15 Thus says the Lord GOD of hosts:
"Go, proceed to this steward,
To Shebna, who *is* over the house, *and say:*
16 'What have you here, and whom have you here,
That you have hewn a sepulcher here,
As he who hews himself a sepulcher on high,
Who carves a tomb for himself in a rock?
17 Indeed, the LORD will throw you away violently,
O mighty man,
And will surely seize you.



Architecture & Building
Many of the tombs dating from the time of Isaiah are cut into the rocks in the hills surrounding Jerusalem. Some tombs were made with an entrance area leading to the rooms where family members could be buried. Only a rich person could afford to prepare such an impressive tomb. Shebna built a memorial to himself instead of paying attention to the desperate condition of his nation (Is. 22:15, 16).

15:9 [a]Following Masoretic Text and Targum; Dead Sea Scrolls and Vulgate read *Dibon;* Septuagint reads *Rimon.* [b]Following Masoretic Text and Targum; Dead Sea Scrolls and Vulgate read *Dibon;* Septuagint reads *Rimon.*

18 He will surely turn violently and toss you like a ball
Into a large country;
There you shall die, and there your glorious chariots
Shall be the shame of your master's house.
19 So I will drive you out of your office,
And from your position he will pull you down.[a]

20 'Then it shall be in that day,
That I will call My servant Eliakim the son of Hilkiah;
21 I will clothe him with your robe
And strengthen him with your belt;
I will commit your responsibility into his hand.
He shall be a father to the inhabitants of Jerusalem
And to the house of Judah.
22 The key of the house of David
I will lay on his shoulder;
So he shall open, and no one shall shut;
And he shall shut, and no one shall open.
23 I will fasten him *as* a peg in a secure place,
And he will become a glorious throne to his father's house.

24"They will hang on him all the glory of his father's house, the offspring and the posterity, all vessels of small quantity, from the cups to all the pitchers. 25In that day,' says the LORD of hosts, 'the peg that is fastened in the secure place will be removed and be cut down and fall, and the burden that *was* on it will be cut off; for the LORD has spoken.' "

Isaiah 30:1—32:20

Futile Confidence in Egypt

30 :1 "Woe to the rebellious children," says the LORD,
"Who take counsel, but not of Me,
And who devise plans, but not of My Spirit,
That they may add sin to sin;

TIME CAPSULE	697 to 686 B.C.
697	Manasseh serves as coregent with Hezekiah in Judah
690–664	Tirhakah leads rebuilding program in Egypt
689	Assyrian king Sennacherib demolishes Babylon
689	Statue of Marduk disturbed at Babylon
686	Manasseh becomes sole king in Judah

2 Who walk to go down to Egypt,
And have not asked My advice,
To strengthen themselves in the strength of Pharaoh,
And to trust in the shadow of Egypt!
3 Therefore the strength of Pharaoh
Shall be your shame,
And trust in the shadow of Egypt
Shall be *your* humiliation.
4 For his princes were at Zoan,
And his ambassadors came to Hanes.
5 They were all ashamed of a people *who* could not benefit them,
Or be help or benefit,
But a shame and also a reproach."

6The burden against the beasts of the South.

Through a land of trouble and anguish,
From which *came* the lioness and lion,
The viper and fiery flying serpent,
They will carry their riches on the backs of young donkeys,
And their treasures on the humps of camels,
To a people *who* shall not profit;
7 For the Egyptians shall help in vain and to no purpose.
Therefore I have called her
Rahab-Hem-Shebeth.[a]

A Rebellious People

8 Now go, write it before them on a tablet,
And note it on a scroll,
That it may be for time to come,
Forever and ever:
9 That this *is* a rebellious people,
Lying children,
Children *who* will not hear the law of the LORD;
10 Who say to the seers, "Do not see,"
And to the prophets, "Do not prophesy to us right things;
Speak to us smooth things, prophesy deceits.
11 Get out of the way,
Turn aside from the path,
Cause the Holy One of Israel
To cease from before us."

12Therefore thus says the Holy One of Israel:

"Because you despise this word,
And trust in oppression and perversity,
And rely on them,

22:19 [a]Septuagint omits *he will pull you down;* Syriac, Targum, and Vulgate read *I will pull you down.* 30:7 [a]Literally *Rahab Sits Idle*

13 Therefore this iniquity shall be to you
Like a breach ready to fall,
A bulge in a high wall,
Whose breaking comes suddenly, in an instant.
14 And He shall break it like the breaking of the potter's vessel,
Which is broken in pieces;
He shall not spare.
So there shall not be found among its fragments
A shard to take fire from the hearth,
Or to take water from the cistern."

15 For thus says the Lord GOD, the Holy One of Israel:

"In returning and rest you shall be saved;
In quietness and confidence shall be your strength."
But you would not,
16 And you said, "No, for we will flee on horses"—
Therefore you shall flee!
And, "We will ride on swift *horses*"—
Therefore those who pursue you shall be swift!

17 One thousand *shall flee* at the threat of one,
At the threat of five you shall flee,
Till you are left as a pole on top of a mountain
And as a banner on a hill.

Arts & Literature
The oldest writing tablets (Is. 30:8) discovered so far can be dated to about 1350 B.C. They were found in A.D. 1986 in a shipwreck off the coast of southern Turkey. Until this discovery, the oldest tablets were those found in a well at Nimrud, near Nineveh, dating from about 700 B.C. The original writing surface was a coating of wax.

God Will Be Gracious

18 Therefore the LORD will wait, that He may be gracious to you;
And therefore He will be exalted, that He may have mercy on you.
For the LORD *is* a God of justice;
Blessed *are* all those who wait for Him.

19 For the people shall dwell in Zion at Jerusalem;
You shall weep no more.
He will be very gracious to you at the sound of your cry;
When He hears it, He will answer you.
20 And *though* the Lord gives you
The bread of adversity and the water of affliction,
Yet your teachers will not be moved into a corner anymore,
But your eyes shall see your teachers.
21 Your ears shall hear a word behind you, saying,
"This *is* the way, walk in it,"
Whenever you turn to the right hand
Or whenever you turn to the left.
22 You will also defile the covering of your images of silver,
And the ornament of your molded images of gold.
You will throw them away as an unclean thing;
You will say to them, "Get away!"

23 Then He will give the rain for your seed
With which you sow the ground,
And bread of the increase of the earth;
It will be fat and plentiful.
In that day your cattle will feed
In large pastures.
24 Likewise the oxen and the young donkeys that work the ground
Will eat cured fodder,
Which has been winnowed with the shovel and fan.
25 There will be on every high mountain
And on every high hill
Rivers *and* streams of waters,
In the day of the great slaughter,
When the towers fall.
26 Moreover the light of the moon will be as the light of the sun,
And the light of the sun will be sevenfold,
As the light of seven days,
In the day that the LORD binds up the bruise of His people
And heals the stroke of their wound.

Judgment on Assyria

27 Behold, the name of the LORD comes from afar,
Burning *with* His anger,
And *His* burden *is* heavy;
His lips are full of indignation,
And His tongue like a devouring fire.
28 His breath is like an overflowing stream,
Which reaches up to the neck,
To sift the nations with the sieve of futility;
And *there shall be* a bridle in the jaws of the people,
Causing *them* to err.

Tophet Burns with Much Wood (Is. 30:33)

Tophet (or Topheth) was a cultic site installed in the Valley of the Son of Hinnom (2 Kin. 23:10). It was connected to the worship of the god Molech and involved rituals that allowed children to be burned with fire (Jer. 7:31). The Valley of Hinnom runs roughly in a curving form, east-west, on the south side of the city of Jerusalem. To this day, no archaeological evidence of Tophet has been found.

The prophets often mentioned the fire of Tophet that was used to destroy children, but for the prophets Tophet was symbolical of the judgment God would bring on those not faithful to Him. Jeremiah proclaims that God would make Jerusalem and the towns around it like Tophet—like a place of burning—because their inhabitants had "stiffened their necks" against God's will (Jer. 19:12–15).

Another prophet, Isaiah, announces that a similar punishment would befall Assyria (Is. 30:31–33). Tophet is pictured by Isaiah as a funeral pyre that God had prepared "of old," ages before Assyria existed. It was "deep and large," a place of burning "with much wood," certainly adequate to punish Assyria (30:31) and its king (30:33).

The rites of child sacrifice at Tophet left their mark long after worship at that spot had been forgotten. By New Testament times, the Aramaic term *gehinnam,* meaning "Valley of Hinnom," was known in Greek as Gehenna, the "hell fire" (Matt. 5:22). In Jesus' warnings about hell fire (Matt. 18:9), Gehenna would be a fiery judgment, recalling the judgment and burning at Tophet proclaimed by Isaiah.

29 You shall have a song
As in the night *when* a holy festival is kept,
And gladness of heart as when one goes
with a flute,
To come into the mountain of the LORD,
To the Mighty One of Israel.
30 The LORD will cause His glorious voice to
be heard,
And show the descent of His arm,
With the indignation of *His* anger
And the flame of a devouring fire,
With scattering, tempest, and hailstones.
31 For through the voice of the LORD
Assyria will be beaten down,
As He strikes with the rod.
32 And *in* every place where the staff of
punishment passes,
Which the LORD lays on him,
It will be with tambourines and harps;
And in battles of brandishing He will fight
with it.
33 For Tophet *was* established of old,
Yes, for the king it is prepared.
He has made *it* deep and large;
Its pyre *is* fire with much wood;
The breath of the LORD, like a stream of
brimstone,
Kindles it.

TIME CAPSULE	 684 to 677 B.C.
684	Inundation of the Nile results in bumper crop in Egypt
683–680	Tirhakah of Egypt conducts military campaigns in Libya and Palestine
681	Sennacherib's death
680–669	Esarhaddon's mother Naqi'a exercises authority during her son's reign
677	Esarhaddon marches against Sidon

The Folly of Not Trusting God

31 1 Woe to those who go down to Egypt
for help,
And rely on horses,
Who trust in chariots because *they are* many,
And in horsemen because they are very
strong,
But who do not look to the Holy One of
Israel,
Nor seek the LORD!
2 Yet He also *is* wise and will bring disaster,
And will not call back His words,
But will arise against the house of
evildoers,
And against the help of those who work
iniquity.
3 Now the Egyptians *are* men, and not God;
And their horses are flesh, and not spirit.
When the LORD stretches out His hand,
Both he who helps will fall,
And he who is helped will fall down;
They all will perish together.

God Will Deliver Jerusalem

4 For thus the LORD has spoken to me:

"As a lion roars,
And a young lion over his prey
(When a multitude of shepherds is
summoned against him,
He will not be afraid of their voice
Nor be disturbed by their noise),
So the LORD of hosts will come down
To fight for Mount Zion and for its hill.
5 Like birds flying about,
So will the LORD of hosts defend Jerusalem.
Defending, He will also deliver *it;*
Passing over, He will preserve *it.*"

6 Return *to Him* against whom the children
of Israel have deeply revolted. 7 For in that day

every man shall throw away his idols of silver
and his idols of gold—sin, which your own
hands have made for yourselves.

8 "Then Assyria shall fall by a sword not of
man,
And a sword not of mankind shall devour
him.
But he shall flee from the sword,
And his young men shall become forced
labor.
9 He shall cross over to his stronghold for fear,
And his princes shall be afraid of the
banner,"
Says the LORD,
Whose fire *is* in Zion
And whose furnace *is* in Jerusalem.

A Reign of Righteousness

32 1 Behold, a king will reign in righteousness,
And princes will rule with justice.
2 A man will be as a hiding place from the
wind,
And a cover from the tempest,
As rivers of water in a dry place,
As the shadow of a great rock in a weary
land.
3 The eyes of those who see will not be dim,
And the ears of those who hear will listen.
4 Also the heart of the rash will understand
knowledge,
And the tongue of the stammerers will be
ready to speak plainly.

5 The foolish person will no longer be called
generous,
Nor the miser said *to be* bountiful;
6 For the foolish person will speak foolishness,
And his heart will work iniquity:
To practice ungodliness,
To utter error against the LORD,
To keep the hungry unsatisfied,
And he will cause the drink of the thirsty
to fail.
7 Also the schemes of the schemer *are* evil;
He devises wicked plans
To destroy the poor with lying words,
Even when the needy speaks justice.
8 But a generous man devises generous things,
And by generosity he shall stand.

Consequences of Complacency

9 Rise up, you women who are at ease,
Hear my voice;
You complacent daughters,
Give ear to my speech.
10 In a year and *some* days
You will be troubled, you complacent
women;
For the vintage will fail,
The gathering will not come.
11 Tremble, you *women* who are at ease;
Be troubled, you complacent ones;
Strip yourselves, make yourselves bare,
And gird *sackcloth* on *your* waists.

12 People shall mourn upon their breasts
For the pleasant fields, for the fruitful vine.
13 On the land of my people will come up
thorns *and* briers,
Yes, on all the happy homes *in* the joyous
city;
14 Because the palaces will be forsaken,
The bustling city will be deserted.
The forts and towers will become lairs
forever,
A joy of wild donkeys, a pasture of flocks—
15 Until the Spirit is poured upon us from on
high,
And the wilderness becomes a fruitful field,
And the fruitful field is counted as a forest.

The Peace of God's Reign

16 Then justice will dwell in the wilderness,
And righteousness remain in the fruitful
field.
17 The work of righteousness will be peace,
And the effect of righteousness, quietness
and assurance forever.
18 My people will dwell in a peaceful
habitation,
In secure dwellings, and in quiet resting
places,
19 Though hail comes down on the forest,
And the city is brought low in humiliation.

20 Blessed *are* you who sow beside all waters,
Who send out freely the feet of the ox and
the donkey.

TRANSITION

Hezekiah's Illness and Recovery

Sargon of Assyria decisively put down the Ashdod rebellion in 712 B.C., and as Isaiah had expected, Egypt did not keep its promises of aid. King Hezekiah must not have been too involved in the rebellion, however, because Judah was not punished as Ashdod was. Nevertheless, a few years later he began to consider rebellion again. He even received overtures of friendship from Merodach-Baladan, who had been driven from Babylon by Sargon around 710 B.C. but had managed to regain control and was planning another rebellion against Assyria.

The biblical history of the next few years appears not only in 2 Kin. 18:13—20:21 but also in Is. 36—39. The order of events in the biblical text is not strictly chronological. Hezekiah's illness (Is. 38) and the visit by ambassadors from the Babylonian ruler Merodach-Baladan (Is. 39) are described at the end of this section but must have come before Sennacherib withdrew from Jerusalem (Is. 37:37; see 2 Kin. 20:6).

The name "Berodach-Baladan" in 2 Kin. 20:12 appears to be a corrupted spelling of Merodach-Baladan. He was the Babylonian ruler at two separate times (721–710 and 703–702 B.C.), and specialized in forming alliances to support his fight against Assyrian control. He may still have been known by the title "king of Babylon" at the time of Hezekiah's sickness, although he might then have been in exile. Hezekiah died in 686 B.C.; his illness 15 years earlier would have been approximately 701 B.C. (2 Kin. 20:6).

- **2 Kings 20:1–11**
- **Isaiah 38:1–22**
- **2 Kings 20:12–19**
- **Isaiah 39:1–8**

2 Kings 20:1–11

Hezekiah's Life Extended

20 :1 In those days Hezekiah was sick and near death. And Isaiah the prophet, the son of Amoz, went to him and said to him, "Thus says the LORD: 'Set your house in order, for you shall die, and not live.' "

2Then he turned his face toward the wall, and prayed to the LORD, saying, 3"Remember now, O LORD, I pray, how I have walked before You in truth and with a loyal heart, and have done *what was* good in Your sight." And Hezekiah wept bitterly.

4And it happened, before Isaiah had gone out into the middle court, that the word of the LORD came to him, saying, 5"Return and tell Hezekiah the leader of My people, 'Thus says the LORD, the God of David your father: "I have heard your prayer, I have seen your tears; surely I will heal you. On the third day you shall go up to the house of the LORD. 6And I will add to your days fifteen years. I will deliver you and this city from the hand of the king of Assyria; and I will defend this city for My own sake, and for the sake of My servant David." ' "

7Then Isaiah said, "Take a lump of figs." So they took and laid *it* on the boil, and he recovered.

8And Hezekiah said to Isaiah, "What *is* the sign that the LORD will heal me, and that I shall go up to the house of the LORD the third day?"

9Then Isaiah said, "This is the sign to you from the LORD, that the LORD will do the thing which He has spoken: *shall* the shadow go forward ten degrees or go backward ten degrees?"

10And Hezekiah answered, "It is an easy thing for the shadow to go down ten degrees; no, but let the shadow go backward ten degrees."

11So Isaiah the prophet cried out to the LORD, and He brought the shadow ten degrees backward, by which it had gone down on the sundial of Ahaz.

Isaiah 38:1–22

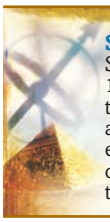
Hezekiah's Life Extended

38 :1 In those days Hezekiah was sick and near death. And Isaiah the prophet, the son of Amoz, went to him and said to him, "Thus says the LORD: 'Set your house in order, for you shall die and not live.' "

2Then Hezekiah turned his face toward the wall, and prayed to the LORD, 3and said, "Remember now, O LORD, I pray, how I have walked before You in truth and with a loyal heart, and have done *what is* good in Your sight." And Hezekiah wept bitterly.

4And the word of the LORD came to Isaiah, saying, 5"Go and tell Hezekiah, 'Thus says the LORD, the God of David your father: "I have heard your prayer, I have seen your tears; surely I will add to your days fifteen years. 6I will deliver you and this city from the hand of the king of Assyria, and I will defend this city." ' 7And this *is* the sign to you from the LORD, that the LORD will do this thing which He has spoken: 8Behold, I will bring the shadow on the sundial, which has gone down with the sun on the sundial of Ahaz, ten degrees backward." So the sun returned ten degrees on the dial by which it had gone down.

9This is the writing of Hezekiah king of Judah, when he had been sick and had recovered from his sickness:



Science & Technology

Sundials were in use in Egypt from at least 1300 B.C. The scale on which the shadow traveled was straight, like a ruler. There are also sundials made in which the shadow travels up or down a series of steps, like a flight of stairs. Ahaz's sundial may have been of this type (Is. 38:8), with a pillar on the top.

Sennacherib Fails to Open the Cage (Is. 38:6)

Sennacherib was the king of Assyria who mounted a ferocious military campaign against Syro-Palestine at the end of the 8th century B.C. The invasion is described in Sennacherib's annals as his third military campaign. There are a number of copies referring to this attack, as well as carved stone reliefs at Nineveh which relate the Assyrian siege of Lachish (an important fortified town in Judah).

The annals describe the destruction of a wide area of Judah, but do not mention the taking of Jerusalem. Military operations against the capital of Judah were never completed, although Sennacherib claims to have encircled Jerusalem with watchtowers. Outside of Jerusalem, the land of Judah was plundered: 46 cities were conquered, many of which were given over to Philistia, a rival of Judah. The annals claim that over 200,000 captives were taken from Judah (though not necessarily into permanent or extended captivity).

Sennacherib placed responsibility for Judah's fate in the hands of Hezekiah (the Assyrians typically blamed the enemy monarch for the invasion). We are told that the Assyrians demanded from Hezekiah his daughters, weapons, women, gold, and numerous other artifacts. The lists of tribute are the longest and most detailed of any of Sennacherib's inscriptions, possibly to downplay the failure to take Jerusalem.

The reassuring message to Hezekiah from the prophet Isaiah was that God would deliver his "city from the hand of the king of Assyria" (Is. 38:6). The Assyrian annals boast of victories but make no mention of defeats. Thus Sennacherib boasts of imprisoning Hezekiah like a "bird in a cage," but fails to say that the Assyrians had to withdraw from the cage without capturing the bird.

10 I said,
"In the prime of my life
I shall go to the gates of Sheol;
I am deprived of the remainder of my years."
11 I said,
"I shall not see YAH,
The LORD[a] in the land of the living;
I shall observe man no more among the inhabitants of the world.[b]
12 My life span is gone,
Taken from me like a shepherd's tent;
I have cut off my life like a weaver.
He cuts me off from the loom;
From day until night You make an end of me.
13 I have considered until morning—
Like a lion,
So He breaks all my bones;
From day until night You make an end of me.
14 Like a crane *or* a swallow, so I chattered;
I mourned like a dove;
My eyes fail *from looking* upward.
O LORD,[a] I am oppressed;
Undertake for me!

15 "What shall I say?
He has both spoken to me,[a]
And He Himself has done *it.*
I shall walk carefully all my years
In the bitterness of my soul.
16 O Lord, by these *things men* live;
And in all these *things is* the life of my spirit;
So You will restore me and make me live.
17 Indeed *it was* for *my own* peace
That I had great bitterness;
But You have lovingly *delivered* my soul from the pit of corruption,
For You have cast all my sins behind Your back.
18 For Sheol cannot thank You,
Death cannot praise You;
Those who go down to the pit cannot hope for Your truth.
19 The living, the living man, he shall praise You,
As I *do* this day;
The father shall make known Your truth to the children.

20 "The LORD *was ready* to save me;
Therefore we will sing my songs with stringed instruments
All the days of our life, in the house of the LORD."

21 Now Isaiah had said, "Let them take a lump of figs, and apply *it* as a poultice on the boil, and he shall recover."
22 And Hezekiah had said, "What *is* the sign that I shall go up to the house of the LORD?"

2 Kings 20:12–19

The Babylonian Envoys

20:12 At that time Berodach-Baladan[a] the son of Baladan, king of Babylon, sent letters and a present to Hezekiah, for he heard that Hezekiah had been sick. 13 And Hezekiah was attentive to them, and showed them all the house of his treasures—the silver and gold, the spices and precious ointment, and all[a] his armory—all that

38:11 [a]Hebrew *YAH, YAH* 38:11 [b]Following some Hebrew manuscripts; Masoretic Text and Vulgate read *rest;* Septuagint omits *among the inhabitants of the world;* Targum reads *land.* 38:14 [a]Following Bomberg; Masoretic Text and Dead Sea Scrolls read *Lord.* 38:15 [a]Following Masoretic Text and Vulgate; Dead Sea Scrolls and Targum read *And shall I say to Him;* Septuagint omits first half of this verse. 20:12 [a]Spelled *Merodach-Baladan* in Isaiah 39:1 20:13 [a]Following many Hebrew manuscripts, Syriac, and Targum; Masoretic Text omits *all.*

A Chaldean Thorn Pricks Mighty Assyria (Is. 39:1)

Merodach-Baladan (also known by his Accadian name, Mardukapal-iddina) was a Chaldean tribal leader from southern Babylonia during the late 8th century B.C. Except for the biblical references (2 Kin. 20:12; Is. 39:1), this Chaldean ruler is mentioned primarily in hostile Assyrian sources, although a few Chaldean sources do exist.

While Assyria was expanding its control of southern Babylonia, Merodach-Baladan sent tribute to the Assyrian king Tiglath-Pileser III (744–727 B.C.). Later, during the confusing period in which the Assyrian throne was usurped by Sargon II (722–721 B.C.), the Chaldean leader formed a coalition of Chaldean and Aramean tribes and claimed independence from Assyria. He was evidently appreciated by the local inhabitants of Babylonia, who flourished under his kingship for the next 10 years until 710 B.C.

After 710 B.C. Merodach-Baladan was forced to engage in an ancient equivalent of guerrilla warfare against Assyrian advances. Although he was deposed from the throne of Babylon in this period, the Chaldean chieftain was never captured by the Assyrians. He, along with Hezekiah of Judah and others, was instrumental in leading a rebellion against Assyria during the early reign of Sennacherib (704–701 B.C.).

The alliance against Assyria was eventually defeated. Sennacherib drove Merodach-Baladan out of Babylon, and the Chaldean is last mentioned as fleeing east to Elam about 700 B.C. For a half-century, this ruler had been a constant thorn in the side of the Assyrian Empire.

Sennacherib during his Babylonian war, relief from his palace in Nineveh

was found among his treasures. There was nothing in his house or in all his dominion that Hezekiah did not show them.

14 Then Isaiah the prophet went to King Hezekiah, and said to him, "What did these men say, and from where did they come to you?"

So Hezekiah said, "They came from a far country, from Babylon."

15 And he said, "What have they seen in your house?"

So Hezekiah answered, "They have seen all that *is* in my house; there is nothing among my treasures that I have not shown them."

16 Then Isaiah said to Hezekiah, "Hear the word of the LORD: 17 'Behold, the days are coming when all that *is* in your house, and what your fathers have accumulated until this day, shall be carried to Babylon; nothing shall be left,' says the LORD. 18 'And they shall take away some of your sons who will descend from you, whom you will beget; and they shall be eunuchs in the palace of the king of Babylon.' "

19 So Hezekiah said to Isaiah, "The word of the LORD which you have spoken *is* good!" For he said, "Will there not be peace and truth at least in my days?"

Isaiah 39:1–8

The Babylonian Envoys

39 :1 At that time Merodach-Baladan[a] the son of Baladan, king of Babylon, sent letters and a present to Hezekiah, for he heard that he had been sick and had recovered. 2 And Hezekiah was pleased with them, and showed them the house of his treasures—the silver and gold, the spices and precious ointment, and all his armory—all that was found among his treasures. There was nothing in his house or in all his dominion that Hezekiah did not show them.

3 Then Isaiah the prophet went to King Hezekiah, and said to him, "What did these men say, and from where did they come to you?"

So Hezekiah said, "They came to me from a far country, from Babylon."

4 And he said, "What have they seen in your house?"

So Hezekiah answered, "They have seen all that *is* in my house; there is nothing among my treasures that I have not shown them."

5 Then Isaiah said to Hezekiah, "Hear the word of the LORD of hosts: 6 'Behold, the days are coming when all that *is* in your house, and what your fathers have accumulated until this day, shall be carried to Babylon; nothing shall be left,' says the LORD. 7 'And they shall take away *some* of your sons who will descend from you, whom you will beget; and they shall be eunuchs in the palace of the king of Babylon.' "

8 So Hezekiah said to Isaiah, "The word of the LORD which you have spoken *is* good!" For he said, "At least there will be peace and truth in my days."

39:1 [a] Spelled *Berodach-Baladan* in 2 Kings 20:12

TRANSITION

Sennacherib's Invasion

After flirting with the idea for years, Hezekiah finally rebelled against Assyria. The Assyrian king, Sennacherib (704–681 B.C.), promptly attacked Judah.

The chronology of Sennacherib's invasion is difficult. The 14th year of Hezekiah (2 Kin. 18:13; Is. 36:1) would be 701 B.C., but the siege was interrupted by an attack from Tirhakah of Egypt (2 Kin. 19:9; Is. 37:9), whose reign (690–664 B.C.) did not begin until about 10 years after this date. Some suggest that the Bible uses the name "Tirhakah," the most famous of the Ethiopian pharaohs, for a different and less well known king. Others argue that Hezekiah actually rebelled against Sennacherib twice, and the two accounts have been compressed into one narrative.

The suggestion that there were two invasions would also explain why there are two different reasons given for Jerusalem's deliverance. Hezekiah rebelled and was invaded in 701 B.C. He survived this first invasion only by paying exorbitant tribute to Sennacherib (2 Kin. 18:14–16). This payment is corroborated by Assyrian records, but interestingly enough, the parallel passage in Isaiah (Is. 36:1, 2) does not mention Hezekiah's tribute.

- **Isaiah 36:1**
- **2 Kings 18:13–16**

Isaiah 36:1

36 :1 Now it came to pass in the fourteenth year of King Hezekiah *that* Sennacherib king of Assyria came up against all the fortified cities of Judah and took them.

2 Kings 18:13–16

18 :13 And in the fourteenth year of King Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah and took them. 14Then Hezekiah king of Judah sent to the king of Assyria at Lachish, saying, "I have done wrong; turn away from me; whatever you impose on me I will pay." And the king of Assyria assessed Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. 15So Hezekiah gave *him* all the silver that was found in the house of the LORD and in the treasuries of the king's house. 16At that time Hezekiah stripped *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

18:17 [a]A title, probably *Commander in Chief* [b]A title, probably *Chief Officer* [c]A title, probably *Chief of Staff* or *Governor*

TRANSITION

A Second Invasion

Hezekiah survived his rebellion of 701 B.C., but some 12 or 13 years later he tried again. Maybe around 688 B.C. Sennacherib again invaded and laid siege to Jerusalem (Is. 36:2—37:7). This time Tirhakah, the Ethiopian king of Egypt, interrupted the siege briefly but was driven back. This time there was no tribute paid; Jerusalem was spared by a miraculous plague that swept the Assyrian camp (Is. 37:8–38). A second invasion by Sennacherib is not recorded in Assyrian annals, but it has been suggested by scholars to account for the appearance of Pharaoh Tirhakah, who was not yet in power when Sennacherib invaded Judah in 701 B.C.

- **2 Kings 18:17—19:7**
- **Isaiah 36:2—37:7**
- **2 Kings 19:8–37**
- **Isaiah 37:8–38**
- **2 Kings 20:20, 21**

2 Kings 18:17—19:7

Sennacherib Boasts Against the LORD

18 :17 Then the king of Assyria sent *the* Tartan,[a] *the* Rabsaris,[b] *and the* Rabshakeh[c] from Lachish, with a great army against Jerusalem, to King Hezekiah. And they went up and came to Jerusalem. When they had come up, they went and stood by the aqueduct from the upper pool, which *was* on the highway to the Fuller's Field. 18And when they had called to the king, Eliakim the son of Hilkiah, who *was* over the household, Shebna the scribe, and Joah the son of Asaph, the recorder, came out to them. 19Then *the* Rabshakeh said to them, "Say now to Hezekiah, 'Thus says the great king, the king of Assyria: "What confidence *is* this in which you trust? 20You speak of *having* plans and power for war; but *they are* mere words. And in whom do you trust, that you rebel against me? 21Now look! You are trusting in the staff of this broken reed, Egypt, on which if a man leans, it will go into his hand and pierce it. So *is* Pharaoh king of Egypt to all who trust in him. 22But if you say to me, 'We trust in the LORD our God,' *is* it not He whose high places and whose altars Hezekiah has taken away, and said to Judah and Jerusalem, 'You shall worship before this altar in Jerusalem'?" ' 23Now therefore, I urge you, give a pledge to my master the king of Assyria, and I will give you two thousand horses—if you are able on your part to put riders on them! 24How then will you repel one captain of the least of my master's servants, and put your trust in Egypt for chariots and horsemen? 25Have I now come up without the LORD against this place to destroy it? The

The Assyrians Serve God, So They Say (2 Kin. 18:25; Is. 36:10)

One of the high-ranking officers in the Assyrian army was titled the Rabshakeh (2 Kin. 18:17; Is. 36:2), a position possibly similar to a Chief of Staff. As the Assyrian army laid siege to Jerusalem, the Rabshakeh urged King Hezekiah and his people to surrender. He further intimidated the Jerusalemites by claiming that Jerusalem's own God, Yahweh, had given him authority to take the city (2 Kin. 18:25; Is. 36:10).

The Rabshakeh supported his claim by asserting that Yahweh was displeased with Hezekiah as king of Judah. The altars and high places that had been purged in Hezekiah's earlier reform (2 Kin. 18:4) belonged to Yahweh, so the Rabshakeh thought (2 Kin. 18:22; Is. 36:7). Therefore, Yahweh had given Judah to Sennacherib, king of Assyria (704–681 B.C.), who would become Yahweh's new vice-regent for the land. According to the Rabshakeh's logic, the Judahites should recognize their own God's right to transfer the land from Hezekiah's control to Sennacherib's, as well as understand that Yahweh had brought the Assyrian army to take possession.

The Rabshakeh's speech plays on the common Near Eastern belief that gods owned the land and could give it to whomever they chose. A frequently used propaganda device in the Neo-Assyrian period was to claim that a god had chosen to destroy his own nation or turn it over to another people. Sennacherib himself used this argument when he destroyed Babylon in 689 B.C., claiming that Marduk (Babylon's god) had ordered the destruction of his own city.

LORD said to me, 'Go up against this land, and destroy it.' "

26Then Eliakim the son of Hilkiah, Shebna, and Joah said to *the* Rabshakeh, "Please speak to your servants in Aramaic, for we understand *it;* and do not speak to us in Hebrew[a] in the hearing of the people who *are* on the wall."

27But *the* Rabshakeh said to them, "Has my master sent me to your master and to you to speak these words, and not to the men who sit on the wall, who will eat and drink their own waste with you?"

28Then *the* Rabshakeh stood and called out with a loud voice in Hebrew, and spoke, saying, "Hear the word of the great king, the king of Assyria! 29Thus says the king: 'Do not let Hezekiah deceive you, for he shall not be able to deliver you from his hand; 30nor let Hezekiah make you trust in the LORD, saying, "The LORD will surely deliver us; this city shall not be given into the hand of the king of Assyria." ' 31Do not listen to Hezekiah; for thus says the king of Assyria: 'Make *peace* with me by a present and come out to me; and every one of you eat from his own vine and every one from his own fig tree, and every one of you drink the waters of his own cistern; 32until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of olive groves and honey, that you may live and not die. But do not listen to Hezekiah, lest he persuade you, saying, "The LORD will deliver us." 33Has any of the gods of the nations at all delivered its land from the hand of the king of Assyria? 34Where *are* the gods of Hamath and Arpad? Where *are* the gods of Sepharvaim and Hena and Ivah? Indeed, have they delivered Samaria from my hand? 35Who among all the gods of the lands have delivered their countries from my hand, that the LORD should deliver Jerusalem from my hand?' "

36But the people held their peace and answered him not a word; for the king's commandment was, "Do not answer him." 37Then Eliakim the son of Hilkiah, who *was* over the household, Shebna the scribe, and Joah the son of Asaph, the recorder, came to Hezekiah with *their* clothes torn, and told him the words of *the* Rabshakeh.

TIME CAPSULE 	676 to 672 B.C.
676	Edom, Moab, and Ammon become vassals of Assyria
675	Temple of the moon god at Haran is repaired by Assyrian king Esarhaddon
674	Esarhaddon makes his first attack on Egypt
672	Esarhaddon appoints one son as heir to Assyria's throne and another son to Babylonia's throne

Isaiah Assures Deliverance

19 1And so it was, when King Hezekiah heard *it,* that he tore his clothes, covered himself with sackcloth, and went into the house of the LORD. 2Then he sent Eliakim, who *was* over the household, Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz. 3And they said to him, "Thus says Hezekiah: 'This day *is* a day of trouble, and rebuke, and blasphemy; for the children have come to birth, but *there is* no strength to bring them forth. 4It may be that the LORD your God will hear all the words of *the* Rabshakeh, whom his master the king of Assyria has sent to reproach the living God, and will rebuke the words which the LORD your God has heard. Therefore lift up *your* prayer for the remnant that is left.' "

5So the servants of King Hezekiah came to Isaiah. 6And Isaiah said to them, "Thus you shall say to your master, 'Thus says the LORD: "Do not be afraid of the words which you have heard, with which the servants of the king of Assyria

18:26 [a]Literally *Judean*

Okay, the Assyrians Really Serve Asshur (2 Kin. 18:35; Is. 36:20)

The Rabshakeh continued his propaganda speech with a shift in emphasis. The king of Assyria, Sennacherib, was considered the vice-regent of the god Asshur, patron deity of Assyria. The common belief was that conquering armies were preceded by their gods, who defeated the local gods of the lands being invaded. The divine presence (of Asshur, in this case) went before the king, defeating his enemies.

Clearly, the Rabshakeh argues, none of the gods of other lands had been able to help their people against the Assyrian army (2 Kin. 18:33–35; Is. 36:18–20). Hamath, Arpad, Sepharvaim, Hena, and Ivah had all fallen to Assyria's power. So Asshur must be the highest ruling deity of all gods, otherwise why would Sennacherib's armies be so successful?

The unbroken list of conquests (2 Kin. 18:34; Is. 36:19) was given to Jerusalem as proof that Asshur and his Assyrians controlled the world. If all other gods had given up their land and handed their territories over to Asshur, it would follow logically that Yahweh should do the same. The Judahites were defying both Asshur and Yahweh by their refusal to surrender.

The prophet Isaiah, however, assured Hezekiah that the Rabshakeh had "blasphemed" Yahweh both by misunderstanding the order of the universe and by misrepresenting the current situation. Whether Assyria knew it or not, she existed only at the command of the sovereign God Yahweh (Is. 37:26, 27).

have blasphemed Me. 7Surely I will send a spirit
upon him, and he shall hear a rumor and return
to his own land; and I will cause him to fall by
the sword in his own land." ' "

Isaiah 36:2—37:7

Sennacherib Boasts Against the Lord

36 :2 Then the king of Assyria sent *the* Rab-
shakeh[a] with a great army from Lachish
to King Hezekiah at Jerusalem. And he stood by
the aqueduct from the upper pool, on the high-
way to the Fuller's Field. 3And Eliakim the son of
Hilkiah, who was over the household, Shebna the
scribe, and Joah the son of Asaph, the recorder,
came out to him.

4Then *the* Rabshakeh said to them, "Say
now to Hezekiah, 'Thus says the great king, the
king of Assyria: "What confidence is this in
which you trust? 5I say you speak of having
plans and power for war; but *they are* mere
words. Now in whom do you trust, that you rebel
against me? 6Look! You are trusting in the staff
of this broken reed, Egypt, on which if a man
leans, it will go into his hand and pierce it. So *is*
Pharaoh king of Egypt to all who trust in him.

7"But if you say to me, 'We trust in the Lord
our God,' *is it* not He whose high places and
whose altars Hezekiah has taken away, and said
to Judah and Jerusalem, 'You shall worship be-
fore this altar'?" ' 8Now therefore, I urge you, give
a pledge to my master the king of Assyria, and I
will give you two thousand horses—if you are
able on your part to put riders on them! 9How
then will you repel one captain of the least of my
master's servants, and put your trust in Egypt
for chariots and horsemen? 10Have I now come
up without the Lord against this land to destroy
it? The Lord said to me, 'Go up against this land,
and destroy it.' "

36:2 [a]A title, probably *Chief of Staff* or *Governor*
36:11 [d]Literally *Judean*

11Then Eliakim, Shebna, and Joah said to *the*
Rabshakeh, "Please speak to your servants in
Aramaic, for we understand *it;* and do not speak
to us in Hebrew[a] in the hearing of the people
who *are* on the wall."

12But *the* Rabshakeh said, "Has my master
sent me to your master and to you to speak these
words, and not to the men who sit on the wall,
who will eat and drink their own waste with you?"

13Then *the* Rabshakeh stood and called out
with a loud voice in Hebrew, and said, "Hear the
words of the great king, the king of Assyria!
14Thus says the king: 'Do not let Hezekiah de-
ceive you, for he will not be able to deliver you;
15nor let Hezekiah make you trust in the Lord,
saying, "The Lord will surely deliver us; this city
will not be given into the hand of the king of As-
syria." ' 16Do not listen to Hezekiah; for thus says
the king of Assyria: 'Make *peace* with me *by a*
present and come out to me; and every one of
you eat from his own vine and every one from his
own fig tree, and every one of you drink the wa-
ters of his own cistern; 17until I come and take
you away to a land like your own land, a land of
grain and new wine, a land of bread and vine-
yards. 18*Beware* lest Hezekiah persuade you, say-
ing, "The Lord will deliver us." Has any one of
the gods of the nations delivered its land from
the hand of the king of Assyria? 19Where *are* the
gods of Hamath and Arpad? Where *are* the gods
of Sepharvaim? Indeed, have they delivered Sa-
maria from my hand? 20Who among all the gods
of these lands have delivered their countries
from my hand, that the Lord should deliver Jeru-
salem from my hand?' "

21But they held their peace and answered
him not a word; for the king's commandment
was, "Do not answer him." 22Then Eliakim the
son of Hilkiah, who *was* over the household,
Shebna the scribe, and Joah the son of Asaph,
the recorder, came to Hezekiah with *their* clothes
torn, and told him the words of *the* Rabshakeh.

Tirhakah, King of Ethiopia and Egypt (2 Kin. 19:9; Is. 37:9)

Tirhakah was from a Nubian line of kings of Egypt in the 25th Dynasty. Isaiah calls him the "king of Ethiopia" (or Cush; Is. 37:9), a correct title since Tirhakah originated in Nubia, a region of northeast Africa along the Nile.

Upon attaining the Egyptian throne, Tirhakah began numerous building projects, especially at the Egyptian city of Thebes. Egyptian inscriptions provide evidence of his military campaigns both in Libya and in Palestine early in his reign (c. 683–680 B.C.). He allied with Tyre and Sidon against the continued advance of Assyria.

After 680 B.C. Tirhakah finally faced attacks from Assyria. Assyrian sources describe the invasion and conquest of the Phoenician city-states by Esarhaddon (680–669 B.C.), who then invaded the Delta region of Egypt. Though Esarhaddon's forces were repulsed in 674 B.C., his army succeeded 3 years later (671 B.C.) in taking Memphis, Tirhakah's capital city.

Tirhakah was able to regain control of Memphis. However, another Assyrian king, Ashurbanipal (668–627 B.C.), also sent armies to Egypt early in his reign in 667 and 664 B.C. The Assyrians forced Tirhakah to flee southward to Nubia, where he died in 664 B.C. Nevertheless, he continued to be considered the king of Egypt even while in his southern exile.

Tirhakah's role in the Assyrian invasion of Judah is unknown in sources outside of the Bible. Assyria's king Sennacherib first invaded Judah in 701 B.C. (Is. 36:2), and Tirhakah was not officially king of Egypt for another decade (690–664 B.C.). Some scholars suppose that Sennacherib besieged Jerusalem during a second invasion around 688 B.C. During that year Tirhakah was ruling Egypt and could have interrupted the siege (Is. 37:9), though Assyrian sources do not report a campaign in 688.

Isaiah Assures Deliverance

37 [1]And so it was, when King Hezekiah heard *it,* that he tore his clothes, covered himself with sackcloth, and went into the house of the LORD. [2]Then he sent Eliakim, who *was* over the household, Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz. [3]And they said to him, "Thus says Hezekiah: 'This day *is* a day of trouble and rebuke and blasphemy; for the children have come to birth, but *there is* no strength to bring them forth. [4]It may be that the LORD your God will hear the words of *the* Rabshakeh, whom his master the king of Assyria has sent to reproach the living God, and will rebuke the words which the LORD your God has heard. Therefore lift up *your* prayer for the remnant that is left.' "

[5]So the servants of King Hezekiah came to Isaiah. [6]And Isaiah said to them, "Thus you shall say to your master, 'Thus says the LORD: "Do not be afraid of the words which you have heard, with which the servants of the king of Assyria have blasphemed Me. [7]Surely I will send a spirit upon him, and he shall hear a rumor and return to his own land; and I will cause him to fall by the sword in his own land." ' "

2 Kings 19:8–37

Sennacherib's Threat and Hezekiah's Prayer

19 **:8** Then *the* Rabshakeh returned and found the king of Assyria warring against Libnah, for he heard that he had departed from Lachish. [9]And the king heard concerning Tirhakah king of Ethiopia, "Look, he has come out to make war with you." So he again sent messengers to Hezekiah, saying, [10]"Thus you shall speak to Hezekiah king of Judah, saying: 'Do not let your God in whom you trust deceive you, saying, "Jerusalem shall not be given into the hand of the king of Assyria." [11]Look! You have heard what the kings of Assyria have done to all lands by utterly destroying them; and shall you be delivered? [12]Have the gods of the nations delivered those whom my fathers have destroyed, Gozan and Haran and Rezeph, and the people of Eden who *were* in Telassar? [13]Where *is* the king of Hamath, the king of Arpad, and the king of the city of Sepharvaim, Hena, and Ivah?' "

[14]And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up to the house of the LORD, and spread it before the LORD. [15]Then Hezekiah prayed before the LORD, and said: "O LORD God of Israel, *the One* who dwells *between* the cherubim, You are God, You alone, of all the kingdoms of the earth. You have made heaven and earth. [16]Incline Your ear, O LORD, and hear; open Your eyes, O LORD, and see; and hear the words of Sennacherib, which he has sent to reproach the living God. [17]Truly, LORD, the kings of Assyria have laid waste the nations and their lands, [18]and have cast their gods into the fire; for they *were* not gods, but the work of men's hands—wood and stone. Therefore they destroyed them. [19]Now therefore, O LORD our God, I pray, save us from his hand, that all the kingdoms of the earth may know that You *are* the LORD God, You alone."

The Word of the LORD Concerning Sennacherib

[20]Then Isaiah the son of Amoz sent to Hezekiah, saying, "Thus says the LORD God of Israel: 'Because you have prayed to Me against Sennacherib king of Assyria, I have heard.' [21]This *is* the word which the LORD has spoken concerning him:

'The virgin, the daughter of Zion,
Has despised you, laughed you to scorn;
The daughter of Jerusalem
Has shaken *her* head behind your back!

22 'Whom have you reproached and
blasphemed?
Against whom have you raised *your* voice,
And lifted up your eyes on high?
Against the Holy *One* of Israel.
23 By your messengers you have reproached
the Lord,
And said: "By the multitude of my chariots
I have come up to the height of the
mountains,
To the limits of Lebanon;
I will cut down its tall cedars
And its choice cypress trees;
I will enter the extremity of its borders,
To its fruitful forest.
24 I have dug and drunk strange water,
And with the soles of my feet I have dried
up
All the brooks of defense."

25 'Did you not hear long ago
How I made it,
From ancient times that I formed it?
Now I have brought it to pass,
That you should be
For crushing fortified cities *into* heaps of
ruins.
26 Therefore their inhabitants had little power;
They were dismayed and confounded;
They were *as* the grass of the field
And the green herb,
As the grass on the housetops
And *grain* blighted before it is grown.

27 'But I know your dwelling place,
Your going out and your coming in,
And your rage against Me.
28 Because your rage against Me and your
tumult
Have come up to My ears,
Therefore I will put My hook in your nose
And My bridle in your lips,
And I will turn you back
By the way which you came.

29"This *shall be* a sign to you:

You shall eat this year such as grows of
itself,
And in the second year what springs from
the same;
Also in the third year sow and reap,
Plant vineyards and eat the fruit of them.
30 And the remnant who have escaped of the
house of Judah
Shall again take root downward,
And bear fruit upward.
31 For out of Jerusalem shall go a remnant,
And those who escape from Mount Zion.
The zeal of the LORD of hosts[a] will do this.'

32"Therefore thus says the LORD concerning the king of Assyria:

'He shall not come into this city,
Nor shoot an arrow there,
Nor come before it with shield,
Nor build a siege mound against it.
33 By the way that he came,
By the same shall he return;
And he shall not come into this city,'
Says the LORD.
34 'For I will defend this city, to save it
For My own sake and for My servant
David's sake.' "

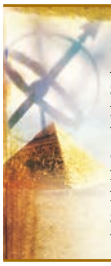
Sennacherib's Defeat and Death

35And it came to pass on a certain night that the angel[a] of the LORD went out, and killed in the camp of the Assyrians one hundred and eighty-five thousand; and when *people* arose early in the morning, there were the corpses—all dead. 36So Sennacherib king of Assyria departed and went away, returned *home,* and remained at Nineveh. 37Now it came to pass, as he was worshiping in the temple of Nisroch his god, that his sons Adrammelech and Sharezer struck him down with the sword; and they escaped into the land of Ararat. Then Esarhaddon his son reigned in his place.

Isaiah 37:8–38

Sennacherib's Threat and Hezekiah's Prayer

37 :8 Then *the* Rabshakeh returned, and found the king of Assyria warring against Libnah, for he heard that he had departed from Lachish. 9And the king heard concerning



Science & Technology
An army attacking a city would typically lay siege to it, or surround it and try to starve it into submission. Within its walls a city had to have food and water to resist a siege. The attacking army could try to build a "siege mound" (2 Kin. 19:32), a ramp of dirt leading up to the top of the city walls. Using such a ramp, the soldiers could march over the fortifications.

19:31 [a]Following many Hebrew manuscripts and ancient versions (compare Isaiah 37:32); Masoretic Text omits *of hosts.*
19:35 [a]Or *Angel*

Tirhakah king of Ethiopia, "He has come out to make war with you." So when he heard *it,* he sent messengers to Hezekiah, saying, [10]"Thus you shall speak to Hezekiah king of Judah, saying: 'Do not let your God in whom you trust deceive you, saying, "Jerusalem shall not be given into the hand of the king of Assyria." [11]Look! You have heard what the kings of Assyria have done to all lands by utterly destroying them; and shall you be delivered? [12]Have the gods of the nations delivered those whom my fathers have destroyed, Gozan and Haran and Rezeph, and the people of Eden who *were* in Telassar? [13]Where *is* the king of Hamath, the king of Arpad, and the king of the city of Sepharvaim, Hena, and Ivah?' "

[14]And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up to the house of the LORD, and spread it before the LORD. [15]Then Hezekiah prayed to the LORD, saying: [16]"O LORD of hosts, God of Israel, *the One* who dwells *between* the cherubim, You *are* God, You alone, of all the kingdoms of the earth. You have made heaven and earth. [17]Incline Your ear, O LORD, and hear; open Your eyes, O LORD, and see; and hear all the words of Sennacherib, which he has sent to reproach the living God. [18]Truly, LORD, the kings of Assyria have laid waste all the nations and their lands, [19]and have cast their gods into the fire; for they *were* not gods, but the work of men's hands—wood and stone. Therefore they destroyed them. [20]Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that You *are* the LORD, You alone."

The Word of the LORD Concerning Sennacherib

[21]Then Isaiah the son of Amoz sent to Hezekiah, saying, "Thus says the LORD God of Israel, 'Because you have prayed to Me against Sennacherib king of Assyria, [22]this *is* the word which the LORD has spoken concerning him:

"The virgin, the daughter of Zion,
Has despised you, laughed you to scorn;
The daughter of Jerusalem
Has shaken *her* head behind your back!

23 "Whom have you reproached and blasphemed?
Against whom have you raised *your* voice,
And lifted up your eyes on high?
Against the Holy One of Israel.
24 By your servants you have reproached the Lord,
And said, 'By the multitude of my chariots
I have come up to the height of the mountains,
To the limits of Lebanon;
I will cut down its tall cedars
And its choice cypress trees;
I will enter its farthest height,
To its fruitful forest.
25 I have dug and drunk water,
And with the soles of my feet I have dried up
All the brooks of defense.'

26 "Did you not hear long ago
How I made it,
From ancient times that I formed it?

Ararat—Assyria's Enemy to the North (2 Kin. 19:37; Is. 37:38)

Ararat is best known as the region where Noah's ark landed, described by Gen. 8:4 as "on the mountains of Ararat." The country of Ararat was located in eastern Anatolia, and, at its greatest extent, included parts of what today is Iran, Iraq, and southern Russia. Assyrian records called this country Urartu. During the 9th to 6th centuries B.C. the kingdom of Urartu or Ararat flourished as an independent political entity, posing a constant threat to the Assyrian Empire.

The Assyrian annals first mention Ararat as a geographic region during the reign of Shalmaneser I (13th century B.C.). By the 9th century B.C. Ararat was ruled as a unified state by a certain Sarduri I. The expansion of the kingdom to the south posed a direct threat to Assyrian economic security, resulting in two centuries of conflict between the two powers. The Assyrian king Shalmaneser III (858–824 B.C.) conducted several campaigns against Ararat, commemorating his victories on the large bronze gates of the Assyrian city Imgur-Enlil, southeast of Nineveh.

The 8th century witnessed more Assyrian victories. Tiglath-Pileser III (744–727 B.C.) won a primary battle against Ararat's Sarduri II in 743. His Assyrian army destroyed the Ararat countryside while laying siege to Sarduri's capital in 735 B.C. Another Assyrian king, Sargon II (721–705 B.C.), claims to have invaded Ararat, raided its sacred city, Musasir, and carried off the national god of Ararat.

Relations between Ararat and Assyria were no better during the reign of Assyria's Sennacherib (704–681 B.C.). It makes sense that those who murdered Sennacherib in 681 would flee to Ararat, the political enemies of Assyria, in order to find refuge. Both Assyrian and later Babylonian sources appear to confirm the biblical account of Sennacherib's death in 2 Kin. 19:37; Is. 37:38. The Babylonian Chronicle reports Sennacherib's death by his son.

The Assyrians never completely conquered Ararat. However, the Medes, who with the Babylonians ended the Assyrian Empire in 612 B.C., also brought an end to Ararat. With the help of the Scythians, the Medes incorporated the kingdom of Ararat into the Median Empire in 585 B.C.

Now I have brought it to pass,
That you should be
For crushing fortified cities *into* heaps of ruins.
27 Therefore their inhabitants *had* little power;
They were dismayed and confounded;
They were *as* the grass of the field
And the green herb,
As the grass on the housetops
And grain blighted before it is grown.

28 "But I know your dwelling place,
Your going out and your coming in,
And your rage against Me.
29 Because your rage against Me and your tumult
Have come up to My ears,
Therefore I will put My hook in your nose
And My bridle in your lips,
And I will turn you back
By the way which you came." '

30 "This *shall be* a sign to you:

You shall eat this year such as grows of itself,
And the second year what springs from the same;
Also in the third year sow and reap,
Plant vineyards and eat the fruit of them.
31 And the remnant who have escaped of the house of Judah
Shall again take root downward,
And bear fruit upward.
32 For out of Jerusalem shall go a remnant,
And those who escape from Mount Zion.
The zeal of the LORD of hosts will do this.

33 "Therefore thus says the LORD concerning the king of Assyria:

'He shall not come into this city,
Nor shoot an arrow there,
Nor come before it with shield,
Nor build a siege mound against it.
34 By the way that he came,
By the same shall he return;
And he shall not come into this city,'
Says the LORD.
35 'For I will defend this city, to save it
For My own sake and for My servant David's sake.' "

Sennacherib's Defeat and Death

36 Then the angel[a] of the LORD went out, and killed in the camp of the Assyrians one hundred and eighty-five thousand; and when *people* arose early in the morning, there were the corpses—all dead. 37 So Sennacherib king of Assyria departed and went away, returned *home,* and remained at Nineveh. 38 Now it came to pass, as he was worshiping in the house of Nisroch his god, that his sons Adrammelech and Sharezer struck him down with the sword; and they escaped into the land of Ararat. Then Esarhaddon his son reigned in his place.

37:36 [a]Or *Angel*

2 Kings 20:20, 21

Death of Hezekiah

20 :20 Now the rest of the acts of Hezekiah—all his might, and how he made a pool and a tunnel and brought water into the city—*are* they not written in the book of the chronicles of the kings of Judah? [21]So Hezekiah rested with his fathers. Then Manasseh his son reigned in his place.

TRANSITION

After Sennacherib's Campaign

Jerusalem had been spared, just as Isaiah had repeatedly promised (see Is. 31:4, 5), but the land had not escaped unscathed by Sennacherib's invasion (Is. 22:1–14). The prophet condemns Judah's leadership, perhaps even including Hezekiah, for paying more attention to the defenses of the city than to seeking their "Maker" (22:8–11). The lands around Jerusalem had been desolated, as had the northern lands of Phoenicia, particularly the city of Sidon (23:1–18).

The historical setting of Is. 24—27 is difficult to determine. The judgments and salvations described in these chapters are not specifically tied to the political events of the 8th century. For this reason, many suggest that chs. 24—27 actually refer to a much later time, perhaps to the destruction of Jerusalem in 586 B.C. It is true that the style of these chapters is more like the apocalyptic prophecies in Ezekiel and Daniel than like the other prophecies of Isaiah. Nevertheless, the woe described here well suits the time after Assyria's armies had destroyed Israel and ravaged Judah, as does the reference in Is. 27:13 to the ones "who are about to perish in the land of Assyria."

- **Isaiah 22:1–14**
- **Isaiah 23:1–18**
- **Isaiah 24:1—27:13**

Isaiah 22:1–14

Proclamation Against Jerusalem

22 :1 The burden against the Valley of Vision.

What ails you now, that you have all gone
up to the housetops,
2 You who are full of noise,
A tumultuous city, a joyous city?
Your slain *men are* not slain with the sword,
Nor dead in battle.
3 All your rulers have fled together;
They are captured by the archers.
All who are found in you are bound together;
They have fled from afar.
4 Therefore I said, "Look away from me,
I will weep bitterly;
Do not labor to comfort me
Because of the plundering of the daughter
of my people."

5 For *it is* a day of trouble and treading down
and perplexity
By the Lord God of hosts
In the Valley of Vision—
Breaking down the walls
And of crying to the mountain.
6 Elam bore the quiver
With chariots of men *and* horsemen,
And Kir uncovered the shield.
7 It shall come to pass *that* your choicest
valleys
Shall be full of chariots,
And the horsemen shall set themselves in
array at the gate.

8 He removed the protection of Judah.
You looked in that day to the armor of the
House of the Forest;
9 You also saw the damage to the city of
David,
That it was great;
And you gathered together the waters of
the lower pool.
10 You numbered the houses of Jerusalem,
And the houses you broke down
To fortify the wall.
11 You also made a reservoir between the two
walls
For the water of the old pool.
But you did not look to its Maker,
Nor did you have respect for Him who
fashioned it long ago.

12 And in that day the Lord God of hosts
Called for weeping and for mourning,
For baldness and for girding with
sackcloth.
13 But instead, joy and gladness,
Slaying oxen and killing sheep,
Eating meat and drinking wine:
"Let us eat and drink, for tomorrow we die!"

TIME CAPSULE	671 to 667 B.C.
671	Esarhaddon invades Egypt and captures Memphis
671	Esarhaddon drives the Egyptian ruler Tirhakah from Memphis
669	Esarhaddon dies en route to Egypt
668–627	Ashurbanipal rules in Assyria
667–648	Shamash-shuma-ukin rules Babylonia

Hezekiah's Tunnel (Is. 22:11)

Beginning in the 8th century B.C. the kingdoms of Judah and Israel were continuously threatened by the Neo-Assyrian Empire. Assyrian kings came to Canaan to collect taxes and to intimidate the local rulers. In 722 B.C. Samaria, the capital of Israel, was destroyed (2 Kin. 17:6), and those Israelites that could, fled toward Jerusalem. Upon becoming king of Judah in 715 B.C., Hezekiah did his best to prepare Jerusalem for the eventual attack by the Assyrians. His most lasting project involved water.

Rain in Judah usually comes only in the winter. Thus, Judahites built their cities near perennial springs, and in Jerusalem the main water source was the Gihon spring (1 Kin. 1:33, 38). Like most springs, the Gihon flowed in the valley, while the city sat on the hill above. Thus the spring that served Jerusalem water was, then, at the foot of the hill, outside the walls of the city. That location would be a problem if an enemy army surrounded the city.

Hezekiah camouflaged the spring and ordered that a tunnel be carved into the hillside to bring the water under the city. Shafts were then dug down to the flowing water in the tunnel, which when finished was 1,750 feet long and emptied into the Pool of Siloam (2 Chr. 32:2–4, 30).

A dedication inscription was discovered in A.D.1880 near the southern exit of the tunnel. Called the Siloam inscription, it describes the 8-month effort of two teams of diggers working toward each other from opposite ends of the tunnel. As the workmen came close together they could hear the other team, and they dug, according to the inscription, "pickaxe against pickaxe" until the water flowed from the spring to the reservoir.

Hezekiah's tunnel was a remarkable building project. The height of the tunnel varies greatly but averages 6 feet, and the water is most often less than knee deep. Even today, visitors to Jerusalem can wade through the s-shaped tunnel in the cool waters of the Gihon spring. Hezekiah was successful in securing the city's water supply. But the prophet (Is. 22:9–11) warns Judah's leaders that dependence on defense projects would not be sufficient to secure the city itself.

14 Then it was revealed in my hearing by the LORD of hosts,
"Surely for this iniquity there will be no atonement for you,
Even to your death," says the Lord GOD of hosts.

Isaiah 23:1–18

Proclamation Against Tyre

23 :1 The burden against Tyre.
Wail, you ships of Tarshish!
For it is laid waste,
So that there is no house, no harbor;
From the land of Cyprus[a] it is revealed to them.

2 Be still, you inhabitants of the coastland,
You merchants of Sidon,
Whom those who cross the sea have filled.[a]
3 And on great waters the grain of Shihor,
The harvest of the River,[a] *is* her revenue;
And she is a marketplace for the nations.

4 Be ashamed, O Sidon;
For the sea has spoken,
The strength of the sea, saying,
"I do not labor, nor bring forth children;
Neither do I rear young men,
Nor bring up virgins."
5 When the report *reaches* Egypt,
They also will be in agony at the report of Tyre.

6 Cross over to Tarshish;
Wail, you inhabitants of the coastland!
7 *Is* this your joyous *city,*
Whose antiquity *is* from ancient days,
Whose feet carried her far off to dwell?
8 Who has taken this counsel against Tyre, the crowning *city,*
Whose merchants *are* princes,
Whose traders *are* the honorable of the earth?
9 The LORD of hosts has purposed it,
To bring to dishonor the pride of all glory,
To bring into contempt all the honorable of the earth.

10 Overflow through your land like the River,[a]
O daughter of Tarshish;
There is no more strength.

23:1 [a]Hebrew *Kittim,* western lands, especially Cyprus
23:2 [a]Following Masoretic Text and Vulgate; Septuagint and Targum read *Passing over the water;* Dead Sea Scrolls read *Your messengers passing over the sea.* 23:3 [a]That is, the Nile
23:10 [a]That is, the Nile

11 He stretched out His hand over the sea,
He shook the kingdoms;
The LORD has given a commandment
against Canaan
To destroy its strongholds.
12 And He said, "You will rejoice no more,
O you oppressed virgin daughter of
Sidon.
Arise, cross over to Cyprus;
There also you will have no rest."

13 Behold, the land of the Chaldeans,
This people *which* was not;
Assyria founded it for wild beasts of the
desert.
They set up its towers,
They raised up its palaces,
And brought it to ruin.

14 Wail, you ships of Tarshish!
For your strength is laid waste.

15 Now it shall come to pass in that day that Tyre will be forgotten seventy years, according to the days of one king. At the end of seventy years it will happen to Tyre as *in* the song of the harlot:

16 "Take a harp, go about the city,
You forgotten harlot;
Make sweet melody, sing many songs,
That you may be remembered."

17 And it shall be, at the end of seventy years, that the LORD will deal with Tyre. She will return to her hire, and commit fornication with all the kingdoms of the world on the face of the earth. 18 Her gain and her pay will be set apart for the LORD; it will not be treasured nor laid up, for her gain will be for those who dwell before the LORD, to eat sufficiently, and for fine clothing.

Isaiah 24:1—27:13

Impending Judgment on the Earth

24 :1 Behold, the LORD makes the earth
empty and makes it waste,
Distorts its surface
And scatters abroad its inhabitants.
2 And it shall be:

Politics & Government
Pits have often been used for punishment (Is. 24:22). In 413 B.C. Athens suffered a terrible defeat at Syracuse, and 7,000 prisoners were held in the quarries at Syracuse before being sold into slavery. The Romans executed prisoners condemned to death in an underground cell called the Tullianum.

As with the people, so with the priest;
As with the servant, so with his master;
As with the maid, so with her mistress;
As with the buyer, so with the seller;
As with the lender, so with the borrower;
As with the creditor, so with the debtor.
3 The land shall be entirely emptied and
utterly plundered,
For the LORD has spoken this word.

4 The earth mourns *and* fades away,
The world languishes *and* fades away;
The haughty people of the earth languish.
5 The earth is also defiled under its
inhabitants,
Because they have transgressed the laws,
Changed the ordinance,
Broken the everlasting covenant.
6 Therefore the curse has devoured the earth,
And those who dwell in it are desolate.
Therefore the inhabitants of the earth are
burned,
And few men *are* left.

7 The new wine fails, the vine languishes,
All the merry-hearted sigh.
8 The mirth of the tambourine ceases,
The noise of the jubilant ends,
The joy of the harp ceases.
9 They shall not drink wine with a song;
Strong drink is bitter to those who drink it.
10 The city of confusion is broken down;
Every house is shut up, so that none may
go in.
11 *There is* a cry for wine in the streets,
All joy is darkened,
The mirth of the land is gone.
12 In the city desolation is left,
And the gate is stricken with destruction.
13 When it shall be thus in the midst of the
land among the people,
It shall be like the shaking of an olive tree,
Like the gleaning of grapes when the
vintage is done.

14 They shall lift up their voice, they shall
sing;
For the majesty of the LORD
They shall cry aloud from the sea.
15 Therefore glorify the LORD in the dawning
light,
The name of the LORD God of Israel in the
coastlands of the sea.
16 From the ends of the earth we have heard
songs:
"Glory to the righteous!"
But I said, "I am ruined, ruined!
Woe to me!

God Punishes Gods and Kings (Is. 24:21–23)

Worshipers held special feast days dedicated to their gods, at which time the duty of the gods was to bring justice to all. Such justice included punishing evildoers. Patron deities of cities and empires, as well as the sun gods and goddesses, were expected to punish the wicked at any time. Nevertheless, humans would also pray to gods of all kinds and at all levels of the divine hierarchy, requesting that justice be done.

Isaiah expects that Yahweh will sweep the wicked completely from ruling over His righteous worshipers (Is. 24:21–23). All who have misbehaved will be punished. Divine rulers "on high" ("the host of exalted ones") as well as human rulers ("the kings of the earth") will lose the offices they have abused. They will be placed in the Pit, usually meaning the land of the dead (Sheol), a place where they will be physically restrained from ever gaining power again.

The myths of Ugarit contain similar threats against the gods by El, the chief god of the pantheon. El reminds the other gods that he can and will remove them from their positions for improper behavior. Such behavior occurs in the Ugaritic *Legend of Aqhat* when the goddess Anath kills Aqhat. Aqhat's father, Daniel, requests the god Baal to intercede with El so that Anath might be punished.

Similarly, Isaiah expects Yahweh to punish the idols. The moon god Yareah and the sun god Shemesh were widely worshiped deities throughout Syria-Palestine, and Isaiah prophesies that they will be debased (24:23). Instead, God alone will reign in Jerusalem (the holy city) on Mount Zion (the holy mountain; see Ps. 82).

The treacherous dealers have dealt treacherously,
Indeed, the treacherous dealers have dealt very treacherously."

17 Fear and the pit and the snare
Are upon you, O inhabitant of the earth.
18 And it shall be
That he who flees from the noise of the fear
Shall fall into the pit,
And he who comes up from the midst of the pit
Shall be caught in the snare;
For the windows from on high are open,
And the foundations of the earth are shaken.

19 The earth is violently broken,
The earth is split open,
The earth is shaken exceedingly.
20 The earth shall reel to and fro like a drunkard,
And shall totter like a hut;
Its transgression shall be heavy upon it,
And it will fall, and not rise again.

21 It shall come to pass in that day
That the LORD will punish on high the host of exalted ones,
And on the earth the kings of the earth.
22 They will be gathered together,
As prisoners are gathered in the pit,
And will be shut up in the prison;
After many days they will be punished.
23 Then the moon will be disgraced
And the sun ashamed;
For the LORD of hosts will reign
On Mount Zion and in Jerusalem
And before His elders, gloriously.

Praise to God

25 1 O LORD, You *are* my God.
I will exalt You,
I will praise Your name,
For You have done wonderful *things;*
Your counsels of old *are* faithfulness *and* truth.
2 For You have made a city a ruin,
A fortified city a ruin,
A palace of foreigners to be a city no more;
It will never be rebuilt.
3 Therefore the strong people will glorify You;
The city of the terrible nations will fear You.
4 For You have been a strength to the poor,
A strength to the needy in his distress,
A refuge from the storm,
A shade from the heat;
For the blast of the terrible ones *is* as a storm *against* the wall.
5 You will reduce the noise of aliens,
As heat in a dry place;
As heat in the shadow of a cloud,
The song of the terrible ones will be diminished.

6 And in this mountain
The LORD of hosts will make for all people
A feast of choice pieces,
A feast of wines on the lees,
Of fat things full of marrow,
Of well-refined wines on the lees.
7 And He will destroy on this mountain
The surface of the covering cast over all people,
And the veil that is spread over all nations.
8 He will swallow up death forever,
And the Lord GOD will wipe away tears from all faces;

The rebuke of His people
He will take away from all the earth;
For the LORD has spoken.

9 And it will be said in that day:
"Behold, this *is* our God;
We have waited for Him, and He will save us.
This *is* the LORD;
We have waited for Him;
We will be glad and rejoice in His salvation."

10 For on this mountain the hand of the LORD will rest,
And Moab shall be trampled down under Him,
As straw is trampled down for the refuse heap.
11 And He will spread out His hands in their midst
As a swimmer reaches out to swim,
And He will bring down their pride
Together with the trickery of their hands.
12 The fortress of the high fort of your walls
He will bring down, lay low,
And bring to the ground, down to the dust.

A Song of Salvation

26 1 In that day this song will be sung in the land of Judah:

"We have a strong city;
God will appoint salvation *for* walls and bulwarks.
2 Open the gates,
That the righteous nation which keeps the truth may enter in.
3 You will keep *him* in perfect peace,
Whose mind *is* stayed *on You,*
Because he trusts in You.
4 Trust in the LORD forever,
For in YAH, the LORD, *is* everlasting strength.[a]
5 For He brings down those who dwell on high,
The lofty city;
He lays it low,
He lays it low to the ground,
He brings it down to the dust.
6 The foot shall tread it down—
The feet of the poor
And the steps of the needy."

7 The way of the just *is* uprightness;
O Most Upright,
You weigh the path of the just.
8 Yes, in the way of Your judgments,
O LORD, we have waited for You;
The desire of *our* soul *is* for Your name
And for the remembrance of You.
9 With my soul I have desired You in the night,
Yes, by my spirit within me I will seek You early;
For when Your judgments *are* in the earth,
The inhabitants of the world will learn righteousness.

10 Let grace be shown to the wicked,
Yet he will not learn righteousness;
In the land of uprightness he will deal unjustly,
And will not behold the majesty of the LORD.
11 LORD, *when* Your hand is lifted up, they will not see.
But they will see and be ashamed
For *their* envy of people;
Yes, the fire of Your enemies shall devour them.

12 LORD, You will establish peace for us,
For You have also done all our works in us.
13 O LORD our God, masters besides You
Have had dominion over us;
But by You only we make mention of Your name.
14 *They are* dead, they will not live;
They are deceased, they will not rise.
Therefore You have punished and destroyed them,
And made all their memory to perish.
15 You have increased the nation, O LORD,
You have increased the nation;
You are glorified;
You have expanded all the borders of the land.

16 LORD, in trouble they have visited You,
They poured out a prayer *when* Your chastening *was* upon them.
17 As a woman with child
Is in pain and cries out in her pangs,
When she draws near the time of her delivery,
So have we been in Your sight, O LORD.
18 We have been with child, we have been in pain;
We have, as it were, brought forth wind;
We have not accomplished any deliverance in the earth,
Nor have the inhabitants of the world fallen.

19 Your dead shall live;

26:4 [a]Or *Rock of Ages*

Together with my dead body[a] they shall arise.
Awake and sing, you who dwell in dust;
For your dew *is like* the dew of herbs,
And the earth shall cast out the dead.

Take Refuge from the Coming Judgment

20 Come, my people, enter your chambers,
And shut your doors behind you;
Hide yourself, as it were, for a little moment,
Until the indignation is past.
21 For behold, the LORD comes out of His place
To punish the inhabitants of the earth for their iniquity;
The earth will also disclose her blood,
And will no more cover her slain.

27 1 In that day the LORD with His severe sword, great and strong,
Will punish Leviathan the fleeing serpent,
Leviathan that twisted serpent;
And He will slay the reptile that *is* in the sea.

The Restoration of Israel

2 In that day sing to her,
"A vineyard of red wine![a]
3 I, the LORD, keep it,
I water it every moment;
Lest any hurt it,
I keep it night and day.
4 Fury *is* not in Me.
Who would set briers *and* thorns
Against Me in battle?
I would go through them,
I would burn them together.
5 Or let him take hold of My strength,
That he may make peace with Me;
And he shall make peace with Me."

6 Those who come He shall cause to take root in Jacob;
Israel shall blossom and bud,
And fill the face of the world with fruit.

7 Has He struck Israel as He struck those who struck him?
Or has He been slain according to the slaughter of those who were slain by Him?

8 In measure, by sending it away,
You contended with it.
He removes *it* by His rough wind
In the day of the east wind.
9 Therefore by this the iniquity of Jacob will be covered;
And this *is* all the fruit of taking away his sin:
When he makes all the stones of the altar
Like chalkstones that are beaten to dust,
Wooden images[a] and incense altars shall not stand.

10 Yet the fortified city *will be* desolate,
The habitation forsaken and left like a wilderness;
There the calf will feed, and there it will lie down
And consume its branches.
11 When its boughs are withered, they will be broken off;
The women come *and* set them on fire.
For it *is* a people of no understanding;
Therefore He who made them will not have mercy on them,
And He who formed them will show them no favor.

12 And it shall come to pass in that day
That the LORD will thresh,
From the channel of the River[a] to the Brook of Egypt;
And you will be gathered one by one,
O you children of Israel.

13 So it shall be in that day:
The great trumpet will be blown;
They will come, who are about to perish in the land of Assyria,
And they who are outcasts in the land of Egypt,
And shall worship the LORD in the holy mount at Jerusalem.

TIME CAPSULE 	667 to 656 B.C.
667	Ashurbanipal captures Memphis
665	Elamite ruler Urtak attacks Babylonia and is pushed back
664	Ethiopia controls Egypt until 664
664	Ashurbanipal drives Cushites from Thebes and Memphis
664–525	Egypt is united under pharaohs from Sais
656	Psammetichus I begins united dynasty in Egypt by annexing Upper Egypt

26:19 [a]Following Masoretic Text and Vulgate; Syriac and Targum read *their dead bodies;* Septuagint reads *those in the tombs.* 27:2 [a]Following Masoretic Text (Kittel's *Biblia Hebraica*), Bomberg, and Vulgate; Masoretic Text (*Biblia Hebraica Stuttgartensia*), some Hebrew manuscripts, and Septuagint read *delight;* Targum reads *choice vineyard.* 27:9 [a]Hebrew *Asherim,* Canaanite deities 27:12 [a]That is, the Euphrates

TRANSITION

Priestly Account: Assyria's Invasions

The Chronicler has comparatively little interest in Hezekiah's rebellion against Assyria. Political matters are never as important in Chronicles as are temple concerns. The historian of Kings only briefly covered Hezekiah's reform before devoting most of his account to the king's illness and the Assyrian invasions. The Chronicler reverses the emphasis, expanding the account of the reforms (2 Chr. 29—31), then offering a shortened version of the illness and invasions (2 Chr. 32).

Indeed, the Chronicler describes Hezekiah's greatness entirely in terms of his temple reforms. Hezekiah's reforms are even more highly praised than the more famous reforms of his great-grandson Josiah (2 Kin. 22; 23; 2 Chr. 34; 35). Hezekiah is even given credit for resuming the Passover celebration (2 Chr. 30:26), something that 2 Kin. 23:22 attributes to Josiah. As usual, Chronicles shows a keen interest in the priests and Levites and in their duties (2 Chr. 31).

• **2 Chronicles 29:1—31:21**

2 Chronicles

Hezekiah Reigns in Judah

29:1 Hezekiah became king *when he was* twenty-five years old, and he reigned twenty-nine years in Jerusalem. His mother's name *was* Abijah[a] the daughter of Zechariah. 2And he did *what was* right in the sight of the LORD, according to all that his father David had done.

Hezekiah Cleanses the Temple

3In the first year of his reign, in the first month, he opened the doors of the house of the LORD and repaired them. 4Then he brought in the priests and the Levites, and gathered them in the East Square, 5and said to them: "Hear me, Levites! Now sanctify yourselves, sanctify the house of the LORD God of your fathers, and carry out the rubbish from the holy *place.* 6For our fathers have trespassed and done evil in the eyes of the LORD our God; they have forsaken Him, have turned their faces away from the dwelling place of the LORD, and turned *their* backs *on Him.* 7They have also shut up the doors of the vestibule, put out the lamps, and have not burned incense or offered burnt offerings in the holy *place* to the God of Israel. 8Therefore the wrath of the LORD fell upon Judah and Jerusalem, and He has given them up to trouble, to desolation, and to jeering, as you see with your eyes. 9For indeed, because of this our fathers have fallen by the sword; and our sons, our daughters, and our wives *are* in captivity.

10"Now *it is* in my heart to make a covenant with the LORD God of Israel, that His fierce wrath may turn away from us. 11My sons, do not be negligent now, for the LORD has chosen you to stand before Him, to serve Him, and that you should minister to Him and burn incense."

12Then these Levites arose: Mahath the son of Amasai and Joel the son of Azariah, of the sons of the Kohathites; of the sons of Merari, Kish the son of Abdi and Azariah the son of Jehallelel; of the Gershonites, Joah the son of Zimmah and Eden the son of Joah; 13of the sons of Elizaphan, Shimri and Jeiel; of the sons of Asaph, Zechariah and Mattaniah; 14of the sons of Heman, Jehiel and Shimei; and of the sons of Jeduthun, Shemaiah and Uzziel.

15And they gathered their brethren, sanctified themselves, and went according to the commandment of the king, at the words of the LORD, to cleanse the house of the LORD. 16Then the priests went into the inner part of the house of the LORD to cleanse *it,* and brought out all the debris that they found in the temple of the LORD to the court of the house of the LORD. And the Levites took *it* out and carried *it* to the Brook Kidron.

17Now they began to sanctify on the first *day* of the first month, and on the eighth day of the month they came to the vestibule of the LORD. So they sanctified the house of the LORD in eight days, and on the sixteenth day of the first month they finished.

18Then they went in to King Hezekiah and said, "We have cleansed all the house of the LORD, the altar of burnt offerings with all its articles, and the table of the showbread with all its articles. 19Moreover all the articles which King Ahaz in his reign had cast aside in his transgression we have prepared and sanctified; and there they *are,* before the altar of the LORD."

Hezekiah Restores Temple Worship

20Then King Hezekiah rose early, gathered the rulers of the city, and went up to the house of the LORD. 21And they brought seven bulls, seven rams, seven lambs, and seven male goats for a sin offering for the kingdom, for the sanctuary, and for Judah. Then he commanded the priests, the sons of Aaron, to offer *them* on the altar of the LORD. 22So they killed the bulls, and the priests received the blood and sprinkled *it* on the altar. Likewise they killed the rams and sprinkled the blood on the altar. They also killed the lambs and sprinkled the blood on the altar. 23Then they brought out the male goats *for* the sin offering before the king and the assembly, and they laid their hands on them. 24And the priests killed them; and they presented their blood on the altar as a sin offering to make an atonement for all Israel, for the king commanded

29:1 [a]Spelled *Abi* in 2 Kings 18:2

that the burnt offering and the sin offering *be made* for all Israel.

25And he stationed the Levites in the house of the LORD with cymbals, with stringed instruments, and with harps, according to the commandment of David, of Gad the king's seer, and of Nathan the prophet; for thus *was* the commandment of the LORD by His prophets. 26The Levites stood with the instruments of David, and the priests with the trumpets. 27Then Hezekiah commanded *them* to offer the burnt offering on the altar. And when the burnt offering began, the song of the LORD *also* began, with the trumpets and with the instruments of David king of Israel. 28So all the assembly worshiped, the singers sang, and the trumpeters sounded; all *this continued* until the burnt offering was finished. 29And when they had finished offering, the king and all who were present with him bowed and worshiped. 30Moreover King Hezekiah and the leaders commanded the Levites to sing praise to the LORD with the words of David and of Asaph the seer. So they sang praises with gladness, and they bowed their heads and worshiped.

31Then Hezekiah answered and said, "Now *that* you have consecrated yourselves to the LORD, come near, and bring sacrifices and thank offerings into the house of the LORD." So the assembly brought in sacrifices and thank offerings, and as many as were of a willing heart *brought* burnt offerings. 32And the number of the burnt offerings which the assembly brought was seventy bulls, one hundred rams, *and* two hundred lambs; all these *were* for a burnt offering to the LORD. 33The consecrated things *were* six hundred bulls and three thousand sheep. 34But the priests were too few, so that they could not skin all the burnt offerings; therefore their brethren the Levites helped them until the work was ended and until the *other* priests had sanctified themselves, for the Levites were more diligent in sanctifying themselves than the priests. 35Also the burnt offerings *were* in abundance, with the fat of the peace offerings and *with* the drink offerings for *every* burnt offering.

So the service of the house of the LORD was set in order. 36Then Hezekiah and all the people rejoiced that God had prepared the people, since the events took place so suddenly.

Hezekiah Keeps the Passover

30 1And Hezekiah sent to all Israel and Judah, and also wrote letters to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the Passover to the LORD God of Israel. 2For the king and his leaders and all the assembly in Jerusalem had agreed to keep the Passover in the second month. 3For they could not keep it at the regular time,[a] because a sufficient number of priests had not consecrated themselves, nor had the people gathered together at Jerusalem. 4And the matter pleased the king and all the assembly. 5So they resolved to make a proclamation throughout all Israel, from Beersheba to Dan, that they should come to keep the Passover to the LORD God of Israel at Jerusalem, since they had not done *it* for a long *time* in the *prescribed* manner.

6Then the runners went throughout all Israel and Judah with the letters from the king and his leaders, and spoke according to the command of the king: "Children of Israel, return to the LORD God of Abraham, Isaac, and Israel; then He will return to the remnant of you who have escaped from the hand of the kings of Assyria. 7And do not be like your fathers and your brethren, who trespassed against the LORD God of their fathers, so that He gave them up to desolation, as you see. 8Now do not be stiff-necked, as your fathers *were, but* yield yourselves to the LORD; and enter His sanctuary, which He has sanctified forever, and serve the LORD your God, that the fierceness of His wrath may turn away from you. 9For if you return to the LORD, your brethren and your children *will be treated* with compassion by those who lead them captive, so that they may come back to this land; for the LORD your God *is* gracious and merciful, and will not turn *His* face from you if you return to Him."

10So the runners passed from city to city through the country of Ephraim and Manasseh, as far as Zebulun; but they laughed at them and mocked them. 11Nevertheless some from Asher, Manasseh, and Zebulun humbled themselves and came to Jerusalem. 12Also the hand of God was on Judah to give them singleness of heart to obey the command of the king and the leaders, at the word of the LORD.

13Now many people, a very great assembly, gathered at Jerusalem to keep the Feast of Unleavened Bread in the second month. 14They arose and took away the altars that *were* in Jerusalem, and they took away all the incense altars and cast *them* into the Brook Kidron. 15Then they slaughtered the Passover *lambs* on the fourteenth *day* of the second month. The priests and the Levites were ashamed, and sanctified themselves, and brought the burnt offerings to the house of the LORD. 16They stood in their place according to their custom, according to the Law of Moses the man of God; the priests sprinkled the blood *received* from the hand of the Levites. 17For *there were* many in the assembly who had not sanctified themselves; therefore the Levites had

30:3 [a]That is, the first month (compare Leviticus 23:5); literally *at that time*

Hezekiah Brings Revival to Judah (2 Chr. 30:26)

King Hezekiah of Judah (715–686 B.C.) is given very high marks as a monarch by the writer of 2 Kings. The works of this king (2 Kin. 18:3) and those of Josiah (2 Kin. 22:1, 2) are favorably compared with those of their ancestor King David. Hezekiah is credited with sweeping reforms of Judah's temple worship (2 Chr. 29—31). The Passover observance which he restored was such a time of joy that the Chronicler reports, "Since the time of Solomon the son of David, king of Israel, there had been nothing like this in Jerusalem" (2 Chr. 30:26).

Hezekiah is a focus of attention in the Assyrian annals. It is probable that he joined the alliance of Chaldeans, Arameans, and Elamites that rebelled against Assyrian rule after the death of Sargon II in 705 B.C. Sargon's successor, Sennacherib, invaded Palestine in 701 B.C., ravaging Judah and taking all of its fortified towns—except Jerusalem. The Assyrian records claim that over 200,000 Judahites were deported, and that Hezekiah was "like a caged bird" in his capital city. Though Jerusalem had to pay large amounts of tribute, the city was not captured (2 Kin. 18:13–16).

charge of the slaughter of the Passover *lambs*
for everyone *who was* not clean, to sanctify *them*
to the LORD. 18For a multitude of the people,
many from Ephraim, Manasseh, Issachar, and
Zebulun, had not cleansed themselves, yet they
ate the Passover contrary to what was written.
But Hezekiah prayed for them, saying, "May the
good LORD provide atonement for everyone 19*who*
prepares his heart to seek God, the LORD God of
his fathers, though *he is* not *cleansed* according
to the purification of the sanctuary." 20And the
LORD listened to Hezekiah and healed the people.

21So the children of Israel who were present
at Jerusalem kept the Feast of Unleavened Bread
seven days with great gladness; and the Levites
and the priests praised the LORD day by day,
singing to the LORD, accompanied by loud instru-
ments. 22And Hezekiah gave encouragement to
all the Levites who taught the good knowledge of
the LORD; and they ate throughout the feast
seven days, offering peace offerings and making
confession to the LORD God of their fathers.

23Then the whole assembly agreed to keep
the feast another seven days, and they kept it *an-*
other seven days with gladness. 24For Hezekiah
king of Judah gave to the assembly a thousand
bulls and seven thousand sheep, and the leaders
gave to the assembly a thousand bulls and ten
thousand sheep; and a great number of priests
sanctified themselves. 25The whole assembly of
Judah rejoiced, also the priests and Levites, all
the assembly that came from Israel, the sojourn-
ers who came from the land of Israel, and those
who dwelt in Judah. 26So there was great joy in
Jerusalem, for since the time of Solomon the son
of David, king of Israel, *there had* been nothing
like this in Jerusalem. 27Then the priests, the
Levites, arose and blessed the people, and their
voice was heard; and their prayer came *up* to His
holy dwelling place, to heaven.

Food & Drink
In biblical times practically all meat was slaughtered in a religious ritual, if not as a special sacrifice (2 Chr. 30:24). A large feast using such meat was part of the religious event. Among the nomadic Arabs (the bedouin) of modern times, meat was seldom eaten except for a festival or to welcome a guest. As nomads they kept large herds of sheep and goats, while hunting and eating gazelle.

The Reforms of Hezekiah

31 1Now when all this was finished, all Israel
who were present went out to the cities of
Judah and broke the *sacred* pillars in pieces, cut
down the wooden images, and threw down the
high places and the altars—from all Judah, Ben-
jamin, Ephraim, and Manasseh—until they had
utterly destroyed them all. Then all the children
of Israel returned to their own cities, every man
to his possession.

2And Hezekiah appointed the divisions of
the priests and the Levites according to their
divisions, each man according to his service, the
priests and Levites for burnt offerings and peace
offerings, to serve, to give thanks, and to praise
in the gates of the camp[a] of the LORD. 3The king
also *appointed* a portion of his possessions for
the burnt offerings: for the morning and evening
burnt offerings, the burnt offerings for the Sab-
baths and the New Moons and the set feasts, as *it*
is written in the Law of the LORD.

4Moreover he commanded the people who
dwelt in Jerusalem to contribute support for the
priests and the Levites, that they might devote
themselves to the Law of the LORD.

5As soon as the commandment was circu-
lated, the children of Israel brought in abun-
dance the firstfruits of grain and wine, oil and
honey, and of all the produce of the field; and
they brought in abundantly the tithe of every-
thing. 6And the children of Israel and Judah, who
dwelt in the cities of Judah, brought the tithe of
oxen and sheep; also the tithe of holy things
which were consecrated to the LORD their God
they laid in heaps.

7In the third month they began laying them
in heaps, and they finished in the seventh month.

31:2 [a]That is, the temple

8And when Hezekiah and the leaders came and
saw the heaps, they blessed the LORD and His
people Israel. 9Then Hezekiah questioned the
priests and the Levites concerning the heaps.
10And Azariah the chief priest, from the house of
Zadok, answered him and said, "Since *the people*
began to bring the offerings into the house of the
LORD, we have had enough to eat and have plenty
left, for the LORD has blessed His people; and
what is left *is* this great abundance."

11Now Hezekiah commanded *them* to prepare
rooms in the house of the LORD, and they pre-
pared them. 12Then they faithfully brought in the
offerings, the tithes, and the dedicated things;
Cononiah the Levite had charge of them, and
Shimei his brother *was* the next. 13Jehiel, Azaziah,
Nahath, Asahel, Jerimoth, Jozabad, Eliel, Is-
machiah, Mahath, and Benaiah *were* overseers un-
der the hand of Cononiah and Shimei his brother,
at the commandment of Hezekiah the king and
Azariah the ruler of the house of God. 14Kore the
son of Imnah the Levite, the keeper of the East
Gate, *was* over the freewill offerings to God, to dis-
tribute the offerings of the LORD and the most
holy things. 15And under him *were* Eden, Mini-
amin, Jeshua, Shemaiah, Amariah, and Sheca-
niah, *his* faithful assistants in the cities of the
priests, to distribute allotments to their brethren
by divisions, to the great as well as the small.

16Besides those males from three years old
and up who were written in the genealogy, they
distributed to everyone who entered the house of
the LORD his daily portion for the work of his
service, by his division, 17and to the priests who
were written in the genealogy according to their
father's house, and to the Levites from twenty
years old and up according to their work, by
their divisions, 18and to all who were written in
the genealogy—their little ones and their wives,
their sons and daughters, the whole company of
them—for in their faithfulness they sanctified
themselves in holiness.

19Also for the sons of Aaron the priests, *who
were* in the fields of the common-lands of their
cities, in every single city, *there were* men who
were designated by name to distribute portions
to all the males among the priests and to all who
were listed by genealogies among the Levites.

20Thus Hezekiah did throughout all Judah,
and he did what *was* good and right and true be-
fore the LORD his God. 21And in every work that
he began in the service of the house of God, in
the law and in the commandment, to seek his
God, he did *it* with all his heart. So he prospered.

32:28 [a]Following Septuagint and Vulgate; Arabic and Syriac omit *folds for flocks;* Masoretic Text reads *flocks for sheepfolds*.
32:30 [a]Literally *brought it straight* (compare 2 Kings 20:20)

TRANSITION

Hezekiah's Sickness and Rebellion

When the Chronicler finally deals with Hezekiah's rebellion against Assyria, it is a much condensed account. Among other omissions, Chronicles does not mention that Hezekiah paid tribute to Sennacherib (2 Kin. 18:13–16). As in Kings and Isaiah, the accounts of Hezekiah's illness and of the ambassadors from Babylon appear to be out of chronological order. Given the known dates for the Babylonian ruler Merodach-Baladan (721–710 and 703–702 B.C.), the "ambassadors of the princes of Babylon" (2 Chr. 32:31) probably visited before Sennacherib's withdrawal from Jerusalem in 701 B.C., and certainly before his death in 681 B.C.

- **2 Chronicles 32:24–31**
- **2 Chronicles 32:1–23**
- **2 Chronicles 32:32, 33**

2 Chronicles 32:24–31

Hezekiah Humbles Himself

32 **:24** In those days Hezekiah was sick and
near death, and he prayed to the LORD;
and He spoke to him and gave him a sign. 25But
Hezekiah did not repay according to the favor
shown him, for his heart was lifted up; therefore
wrath was looming over him and over Judah and
Jerusalem. 26Then Hezekiah humbled himself for
the pride of his heart, he and the inhabitants of
Jerusalem, so that the wrath of the LORD did not
come upon them in the days of Hezekiah.

Hezekiah's Wealth and Honor

27Hezekiah had very great riches and honor.
And he made himself treasuries for silver, for
gold, for precious stones, for spices, for shields,
and for all kinds of desirable items; 28store-
houses for the harvest of grain, wine, and oil;
and stalls for all kinds of livestock, and folds for
flocks.[a] 29Moreover he provided cities for himself,
and possessions of flocks and herds in abun-
dance; for God had given him very much prop-
erty. 30This same Hezekiah also stopped the wa-
ter outlet of Upper Gihon, and brought the water
by tunnel[a] to the west side of the City of David.
Hezekiah prospered in all his works.

31However, *regarding* the ambassadors of the
princes of Babylon, whom they sent to him to

Architecture & Building
Hezekiah's tunnel (2 Chr. 32:30) still exists and is a tourist attraction today. It is 1,750 feet long. Workmen dug simultaneously from the two ends, and a surviving inscription tells how they met in the middle. They could hear shouts from the other team, enabling them to find each other. The tunnel was dug sometime between 715 and 701 B.C.

The Siege of Lachish (2 Chr. 32:9)

One of the more dramatic military efforts in Assyrian history is only barely mentioned in the Bible. This event was the conquest of Lachish by the Assyrian king Sennacherib. Some scholars think Sennacherib may have invaded Palestine twice: An invasion in 701 B.C. that is reported in Assyrian annals, and a supposed second invasion in 688 B.C. After attacking and defeating Lachish, the Assyrian king set up his headquarters there, from which he sent Assyrian forces to Jerusalem (2 Kin. 18:17).

The Bible only reports the destruction of Lachish in small details. It tells us that Sennacherib was "at Lachish" (2 Kin. 18:14), that he "laid siege against Lachish" (2 Chr. 32:9), and implies that he eventually captured that city (Is. 37:8). Fortunately, the Assyrian record of that conquest is much more detailed.

On the walls of his Nineveh palace Sennacherib had carved stone reliefs of the siege of Lachish. In these artistic works one can see how the Assyrians built a siege mound for their use in breaching the walls. The captive Judahites are also shown being led into captivity, giving us the earliest pictures of the common dress of the day. We also gain an interesting insight into the military efforts of the time, including the defensive features of Lachish, the Assyrian siege engines equipped with battering rams, contingents of archers, and soldiers using slings in combat.

inquire about the wonder that was *done* in the land, God withdrew from him, in order to test him, that He might know all *that was* in his heart.

2 Chronicles 32:1–23

Sennacherib Boasts Against the Lord

32 **:1** After these deeds of faithfulness, Sennacherib king of Assyria came and entered Judah; he encamped against the fortified cities, thinking to win them over to himself. 2And when Hezekiah saw that Sennacherib had come, and that his purpose was to make war against Jerusalem, 3he consulted with his leaders and commanders[a] to stop the water from the springs which were outside the city; and they helped him. 4Thus many people gathered together who stopped all the springs and the brook that ran through the land, saying, "Why should the kings[a] of Assyria come and find much water?" 5And he strengthened himself, built up all the wall that was broken, raised it up to the towers, and built another wall outside; also he repaired the Millo[a] in the City of David, and made weapons and shields in abundance. 6Then he set military captains over the people, gathered them together to him in the open square of the city gate, and gave them encouragement, saying, 7"Be strong and courageous; do not be afraid nor dismayed before the king of Assyria, nor before all the multitude that is with him; for there are more with us than with him. 8With him is an arm of flesh; but with us is the Lord our God, to help us and to fight our battles." And the people were strengthened by the words of Hezekiah king of Judah.

9After this Sennacherib king of Assyria sent his servants to Jerusalem (but he and all the forces with him *laid siege* against Lachish), to Hezekiah king of Judah, and to all Judah who *were* in Jerusalem, saying, 10"Thus says Sennacherib king of Assyria: 'In what do you trust, that you remain under siege in Jerusalem? 11Does not Hezekiah persuade you to give yourselves over to die by famine and by thirst, saying, "The Lord our God will deliver us from the hand of the king of Assyria"? 12Has not the same Hezekiah taken away His high places and His altars, and commanded Judah and Jerusalem, saying, "You shall worship before one altar and burn incense on it"? 13Do you not know what I and my fathers have done to all the peoples of *other* lands? Were the gods of the nations of those lands in any way able to deliver their lands out of my hand? 14Who *was there* among all the gods of those nations that my fathers utterly destroyed that could deliver his people from my hand, that your God should be able to deliver you from my hand? 15Now therefore, do not let Hezekiah deceive you or persuade you like this, and do not believe him; for no god of any nation or kingdom was able to deliver his people from my hand or the hand of my fathers. How much less will your God deliver you from my hand?' "

16Furthermore, his servants spoke against the Lord God and against His servant Hezekiah.

17He also wrote letters to revile the Lord God of Israel, and to speak against Him, saying, "As the gods of the nations of *other* lands have not delivered their people from my hand, so the God of Hezekiah will not deliver His people from my

TIME CAPSULE  653 to 648 B.C.	
653	Ashurbanipal campaigns against Elam at the river Ulai
652–648	The Assyrian civil war between Ashurbanipal and his brother Shamash-shuma-ukin
650	Greeks use molds for making things out of clay
648	Ashurbanipal captures Babylon, and his brother Shamash-shuma-ukin dies in the palace fire

32:3 [a]Literally *mighty men* 32:4 [a]Following Masoretic Text and Vulgate; Arabic, Septuagint, and Syriac read *king*.
32:5 [a]Literally *The Landfill*

A Bird in a Cage (2 Chr. 32:9, 21, 22)

In the 8th century B.C. the Assyrians were the dominant power in the Near East, so it is no wonder that several books report about the Assyrian period (Isaiah, Jonah, Nahum, 2 Kings, 2 Chronicles). One of the most amazing accounts is that of the confrontation between Hezekiah and Sennacherib. What makes this incident so unusual is that it is mentioned not only in the Bible but also by the Assyrians in the annals of Sennacherib.

Sennacherib, the Assyrian king, invaded Judah in 701 B.C. He conquered Lachish, one of Judah's strongest cities, and was plaguing the entire area (2 Kin. 18:13, 14). The seriousness of this threat to Judah can be seen from Sennacherib's records where he claims to have destroyed 46 walled cities and to have conquered smaller towns "without number." In addition, Sennacherib boasted of taking 200,150 people captive. Undoubtedly, the Assyrian conquest was a catastrophic blow to Judah.

Whether in 701 B.C. or later, as some scholars suppose, in 688 B.C., Sennacherib finally focused his attention on Jerusalem. After surrounding the city, the Assyrian Chief of Staff Rabshakeh tried to convince the city's leaders to petition King Hezekiah for peace (2 Kin. 18:17–19). Sennacherib's records report about Hezekiah, "Himself, like a caged bird, I shut up in Jerusalem, his royal city."

Though the city was terrified, Isaiah prophesied the ultimate demise of Sennacherib and retreat of his army (2 Kin. 19:6, 7). The Chronicler records the destruction of Sennacherib's army as the work of the angel of the Lord (2 Chr. 32:21). Sennacherib himself, in his own records, does not say why he did not complete his conquest of Jerusalem. He only states that he had made preparation to do so, but then went away.

hand." 18Then they called out with a loud voice in Hebrew[a] to the people of Jerusalem who *were* on the wall, to frighten them and trouble them, that they might take the city. 19And they spoke against the God of Jerusalem, as against the gods of the people of the earth—the work of men's hands.

Sennacherib's Defeat and Death

20Now because of this King Hezekiah and the prophet Isaiah, the son of Amoz, prayed and cried out to heaven. 21Then the LORD sent an angel who cut down every mighty man of valor, leader, and captain in the camp of the king of Assyria. So he returned shamefaced to his own land. And when he had gone into the temple of his god, some of his own offspring struck him down with the sword there.

22Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *others,* and guided them[a] on every side. 23And many brought gifts to the LORD at Jerusalem, and presents to Hezekiah king of Judah, so that he was exalted in the sight of all nations thereafter.

2 Chronicles 32:32, 33

Death of Hezekiah

32 **:32** Now the rest of the acts of Hezekiah, and his goodness, indeed they *are* written in the vision of Isaiah the prophet, the son of Amoz, *and* in the book of the kings of Judah and Israel. 33So Hezekiah rested with his fathers, and they buried him in the upper tombs of the sons of David; and all Judah and the inhabitants of Jerusalem honored him at his death. Then Manasseh his son reigned in his place.

32:18 [a]Literally *Judean* 32:22 [a]Septuagint reads *gave them rest;* Vulgate reads *gave them treasures.* 21:3 [a]Hebrew *Asherah,* a Canaanite goddess [b]The gods of the Assyrians

TRANSITION

Prophetic Account: Bad and Good Kings

After his illness, Hezekiah probably began preparing his son Manasseh to succeed him as king. It is likely that Manasseh ruled as a coregent during the last 11 or 12 years of Hezekiah's life (697–686 B.C.). After Hezekiah died, Manasseh quickly surrendered to Assyria. His long reign (697–642 B.C.) is presented as the blackest period in Judah's history. Hezekiah received praise as a king (2 Kin. 18:5); his son did not (21:11).

Manasseh seems to have set about dismantling the faith of the Judahites. No king of Judah would ever embrace the Canaanite (and probably Assyrian) deities as completely as Manasseh. According to tradition, Manasseh had the prophet Isaiah executed by placing him in a log and sawing it in half. The legend is uncertain, but it may be referred to in Heb. 11:37. The historian of Kings is very clear concerning this ruler's influence: Judah's eventual destruction can be attributed to the sins of Manasseh (2 Kin. 21:10–15; 23:26, 27).

• **2 Kings 21:1–18**

2 Kings

Manasseh Reigns in Judah

21 **:1** Manasseh *was* twelve years old when he became king, and he reigned fifty-five years in Jerusalem. His mother's name *was* Hephzibah. 2And he did evil in the sight of the LORD, according to the abominations of the nations whom the LORD had cast out before the children of Israel. 3For he rebuilt the high places which Hezekiah his father had destroyed; he raised up altars for Baal, and made a wooden image,[a] as Ahab king of Israel had done; and he worshiped all the host of heaven[b] and served them. 4He also

The Long, Dark Years of Manasseh (2 Kin. 21:16)

Manasseh's reign (697–642 B.C.) was the longest in the history of the Judean kingdom. In his first 11 or 12 years he ruled as a minor, serving as a coregent with his father Hezekiah. His 55-year rule must have seemed even longer to some. The writer of Kings gives Manasseh very low marks as a monarch, cataloging the king's many sins (2 Kin. 21:1–18).

Assyrian sources from the 7th century B.C. mention Manasseh. Judah had become a vassal state of Assyria after Sennacherib's invasion of Judah in 701 B.C. The annals of Sennacherib's son, Esarhaddon (680–669 B.C.) name Manasseh among 22 vassal kings who were obligated to transport materials to Nineveh. The records of Ashurbanipal (668–627 B.C.) also list Manasseh in an account of vassal kings who presented gifts to Assyria and helped to defeat Egypt.

Among the criticisms leveled at Manasseh was that he worshiped the stars—the "host of heaven" (2 Kin. 21:3). Some scholars assume that Manasseh's religious practices were due to the direction of Assyria. Vassal states were obligated to pay tribute and take loyalty oaths, demonstrating Assyrian rulership. But there is no evidence that the Assyrians imposed their religion upon these states. Possibly Manasseh willingly incorporated Assyrian cultic practices in the temple to show his loyalty to Assyria.

The writer of Chronicles reports that Manasseh was taken prisoner by the Assyrians to Babylon (2 Chr. 33:11). The city of Babylon did not gain power until after about 625 B.C., several years after Manasseh's reign. After the death of Esarhaddon, however, the Assyrians had corulers at Nineveh and Babylon for 16 years (668–652 B.C.), so it is plausible that Manasseh could have been sent to Babylon.

built altars in the house of the LORD, of which
the LORD had said, "In Jerusalem I will put My
name." 5And he built altars for all the host of
heaven in the two courts of the house of the
LORD. 6Also he made his son pass through the
fire, practiced soothsaying, used witchcraft, and
consulted spiritists and mediums. He did much
evil in the sight of the LORD, to provoke *Him* to
anger. 7He even set a carved image of Asherah[a]
that he had made, in the house of which the
LORD had said to David and to Solomon his son,
"In this house and in Jerusalem, which I have
chosen out of all the tribes of Israel, I will put
My name forever; 8and I will not make the feet of
Israel wander anymore from the land which I
gave their fathers—only if they are careful to do
according to all that I have commanded them,
and according to all the law that My servant Mo-
ses commanded them." 9But they paid no atten-
tion, and Manasseh seduced them to do more evil
than the nations whom the LORD had destroyed
before the children of Israel.

10And the LORD spoke by His servants the
prophets, saying, 11"Because Manasseh king of
Judah has done these abominations (he has acted
more wickedly than all the Amorites who *were*
before him, and has also made Judah sin with his
idols), 12therefore thus says the LORD God of Is-
rael: 'Behold, *I* am bringing *such* calamity upon
Jerusalem and Judah, that whoever hears of it,
both his ears will tingle. 13And I will stretch over
Jerusalem the measuring line of Samaria and the
plummet of the house of Ahab; I will wipe Jeru-
salem as *one* wipes a dish, wiping *it* and turning
it upside down. 14So I will forsake the remnant of
My inheritance and deliver them into the hand of
their enemies; and they shall become victims of
plunder to all their enemies, 15because they have
done evil in My sight, and have provoked Me to
anger since the day their fathers came out of
Egypt, even to this day.' "

16Moreover Manasseh shed very much inno-
cent blood, till he had filled Jerusalem from one
end to another, besides his sin by which he made
Judah sin, in doing evil in the sight of the LORD.

17Now the rest of the acts of Manasseh—all
that he did, and the sin that he committed—*are*
they not written in the book of the chronicles of
the kings of Judah? 18So Manasseh rested with
his fathers, and was buried in the garden of his
own house, in the garden of Uzza. Then his son
Amon reigned in his place.

TRANSITION

Assassination in the Palace

Manasseh was followed to the throne by his son Amon, who was assassinated after only 2 years as king (642–640 B.C.). The conspiracy against Amon was probably a palace intrigue rather than a popular revolt (2 Kin. 21:23, 24). He was assassinated in the royal palace, and "the people of the land" quickly enacted vengeance upon the conspirators.

• **2 Kings 21:19–26**

2 Kings

Amon's Reign and Death

21 :19 Amon *was* twenty-two years old
when he became king, and he reigned two
years in Jerusalem. His mother's name *was*
Meshullemeth the daughter of Haruz of Jotbah.
20And he did evil in the sight of the LORD, as his
father Manasseh had done. 21So he walked in all

21:7 [a]A Canaanite goddess

AN IDOLATROUS KING IN JUDAH

Israel (northern kingdom)

Fell to the Assyrian Empire in 722 B.C.

Judah (southern kingdom)

Manasseh probably served as coregent with his father Hezekiah for about 11 or 12 years. During his own reign, Manasseh restored the idolatry that Hezekiah had abolished.

Those who protested Manasseh's actions were killed (2 Kin. 21:16). It is possible that he executed the prophet Isaiah. Rabbinical tradition states that Manasseh gave the command that Isaiah be sawn in two.

Amon, son of Manasseh, reigned for only 2 years. His own servants conspired to kill him; however, after Amon's assassination the people of Judah executed the conspirators and placed Amon's son Josiah on the throne (2 Chr. 33:25).

the ways that his father had walked; and he
served the idols that his father had served, and
worshiped them. 22He forsook the LORD God of his
fathers, and did not walk in the way of the LORD.
23Then the servants of Amon conspired
against him, and killed the king in his own
house. 24But the people of the land executed all
those who had conspired against King Amon.
Then the people of the land made his son Josiah
king in his place.
25Now the rest of the acts of Amon which
he did, *are* they not written in the book of the
chronicles of the kings of Judah? 26And he was
buried in his tomb in the garden of Uzza. Then
Josiah his son reigned in his place.

TRANSITION

Josiah, the Religious Reformer

Sennacherib, king of Assyria, died in 681 B.C., a few years after Hezekiah. His reign ended violently when some of his own sons assassinated him, and he was replaced by another son Esarhaddon (680–669 B.C.). Under Esarhaddon and his successor, Ashurbanipal (668–627 B.C.), Assyria was at its peak of power. These kings even conquered Egypt, something that no Mesopotamian power had ever done before. Esarhaddon captured Memphis in 671 B.C., and Ashurbanipal captured Memphis again in 667 B.C. and Thebes in 664 B.C.

By the end of Ashurbanipal's long reign (627 B.C.), however, the great Neo-Assyrian Empire was near collapse. Many factors explain this rapid decline, but ultimately one may say that the Assyrians were better at building an empire than at maintaining it. In particular, the nation of Babylon, which had never completely accepted Assyrian supremacy, began to assert itself.

Assyria's preoccupation with internal matters allowed the new king of Judah, Josiah (640–609 B.C.), to assert his independence. In 628 B.C. (his 12th year, 2 Chr. 34:3), he began to purge Judah and Jerusalem of the pagan high places. While this was surely a religious action, it would also have made a political statement. Manasseh had shown his allegiance to Assyria by worshiping Assyrian gods; Josiah's return to the worship of Israel's God was a declaration of independence.

A discovery in 622 B.C. (Josiah's 18th year, 2 Kin. 22:3), as the young king began to repair and renovate the temple, greatly affected him. His reforms gained their greatest impetus from the Book of the Law that Hilkiah the priest found in the temple. From the kinds of reforms that Josiah put into effect, it seems likely that this book was part or all of the Book of Deuteronomy. No religious reforms in Israel's history were so comprehensive.

• **2 Kings 22:1–20**

2 Kings

Josiah Reigns in Judah

22 :1 Josiah *was* eight years old when he became king, and he reigned thirty-one
years in Jerusalem. His mother's name *was* Jedi-
dah the daughter of Adaiah of Bozkath. 2And he
did *what was* right in the sight of the LORD, and
walked in all the ways of his father David; he did
not turn aside to the right hand or to the left.

Should We Correct a Cult Gone Astray? (2 Kin. 22:8–20)

Josiah was confronted with the "Book of the Law," revealing that the temple cult in Jerusalem had been corrupted (2 Kin. 22:8). His response was to check with the prophetess Huldah to find out if this was truly the word of God (22:13). The caution of the king appears to be part of standard cult reform procedure in the ancient Near East.

The Assyrian king Sennacherib demolished the city of Babylon in 689 B.C. Later, his son Esarhaddon ruled Assyria and undertook the rebuilding of Babylon and the temple cult of the god Marduk. According to inscriptions relating the events of Esarhaddon's reign (680–669 B.C.), Marduk caused omens to appear to the king, revealing that the cult should be reinstated. The king, however, worried about such an undertaking since it was Marduk himself who had ordered his own city destroyed. Following Mesopotamian customs, the king went to the temples of the deities in charge of omens, Shamash and Adad, as well as to Marduk, and kneeled before them. Each deity supplied yet more omens to confirm that the temple reform should be instigated.

In the same way, the Babylonian king Nabonidus (556–539 B.C.) observed an eclipse of the moon, which was interpreted (by means of an omen book) to mean that the moon god, Sin, wished a new high priestess and a refurbished cult. As with Esarhaddon and Josiah, Nabonidus wanted to confirm the message. The king checked three times with the gods Shamash and Adad, the omen deities, to confirm the need for a new high priestess, the restoration of the Sin temples throughout Babylonia, and the choice of his daughter for priestess of Sin.

Hilkiah Finds the Book of the Law

3Now it came to pass, in the eighteenth year
of King Josiah, *that* the king sent Shaphan the
scribe, the son of Azaliah, the son of Meshullam,
to the house of the LORD, saying: 4"Go up to
Hilkiah the high priest, that he may count the
money which has been brought into the house of
the LORD, which the doorkeepers have gathered
from the people. 5And let them deliver it into the
hand of those doing the work, who are the over-
seers in the house of the LORD; let them give it to
those who *are* in the house of the LORD doing the
work, to repair the damages of the house— 6to
carpenters and builders and masons—and to
buy timber and hewn stone to repair the house.
7However there need be no accounting made with
them of the money delivered into their hand, be-
cause they deal faithfully."

8Then Hilkiah the high priest said to
Shaphan the scribe, "I have found the Book of
the Law in the house of the LORD." And Hilkiah
gave the book to Shaphan, and he read it. 9So
Shaphan the scribe went to the king, bringing the
king word, saying, "Your servants have gathered
the money that was found in the house, and have
delivered it into the hand of those who do the
work, who oversee the house of the LORD."
10Then Shaphan the scribe showed the king, say-
ing, "Hilkiah the priest has given me a book."
And Shaphan read it before the king.

11Now it happened, when the king heard the
words of the Book of the Law, that he tore his
clothes. 12Then the king commanded Hilkiah the
priest, Ahikam the son of Shaphan, Achbor[a] the
son of Michaiah, Shaphan the scribe, and Asaiah
a servant of the king, saying, 13"Go, inquire of
the LORD for me, for the people and for all Judah,
concerning the words of this book that has been
found; for great *is* the wrath of the LORD that is
aroused against us, because our fathers have not
obeyed the words of this book, to do according
to all that is written concerning us."

14So Hilkiah the priest, Ahikam, Achbor,
Shaphan, and Asaiah went to Huldah the
prophetess, the wife of Shallum the son of Tik-
vah, the son of Harhas, keeper of the wardrobe.
(She dwelt in Jerusalem in the Second Quarter.)
And they spoke with her. 15Then she said to
them, "Thus says the LORD God of Israel, 'Tell the
man who sent you to Me, 16"Thus says the LORD:
'Behold, I will bring calamity on this place and on
its inhabitants—all the words of the book which
the king of Judah has read— 17because they have
forsaken Me and burned incense to other gods,
that they might provoke Me to anger with all the
works of their hands. Therefore My wrath shall
be aroused against this place and shall not be
quenched.' " ' 18But as for the king of Judah, who
sent you to inquire of the LORD, in this manner
you shall speak to him, 'Thus says the LORD God
of Israel: "*Concerning* the words which you have
heard— 19because your heart was tender, and you
humbled yourself before the LORD when you
heard what I spoke against this place and against
its inhabitants, that they would become a desola-
tion and a curse, and you tore your clothes and
wept before Me, I also have heard *you,*" says the
LORD. 20"Surely, therefore, I will gather you to
your fathers, and you shall be gathered to your
grave in peace; and your eyes shall not see all the
calamity which I will bring on this place." ' " So
they brought back word to the king.

22:12 [a]*Abdon the son of Micah* in 2 Chronicles 34:20

TRANSITION

The Book of Zephaniah

The superscription to the Book of Zephaniah (Zeph. 1:1) places this prophet during the reign of Josiah (640–609 B.C.). Although Josiah's reforms are not mentioned specifically within the book, Zephaniah clearly sympathizes with Josiah's aims. In one oracle, the prophet pronounces doom on the idolatrous priests and pagan worshipers that Josiah sought to destroy (Zeph. 1:4–6). Zephaniah may have been one of the prophetic voices that encouraged the reform efforts (2 Kin. 23:2, 3), and his prophecies were probably delivered before the reforms of 622 B.C.

Zephaniah's message extended beyond Judah, however. He also pronounces judgment on foreign nations, most significantly on Ethiopia (which had controlled Egypt until about 664 B.C.) and on Assyria itself. The "day of the LORD," Zephaniah declares, will come to all the nations. Jerusalem itself is not exempt (Zeph. 3:6, 7), but in the end God will establish justice and comfort for His city.

• **Zephaniah 1:1—3:20**

Zephaniah

1:1 The word of the LORD which came to Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, in the days of Josiah the son of Amon, king of Judah.

The Great Day of the LORD

2 "I will utterly consume everything
From the face of the land,"
Says the LORD;
3 "I will consume man and beast;
I will consume the birds of the heavens,
The fish of the sea,
And the stumbling blocks[a] along with the wicked.
I will cut off man from the face of the land,"
Says the LORD.

4 "I will stretch out My hand against Judah,
And against all the inhabitants of Jerusalem.
I will cut off every trace of Baal from this place,
The names of the idolatrous priests[a] with the *pagan* priests—
5 Those who worship the host of heaven on the housetops;
Those who worship and swear *oaths* by the LORD,
But who *also* swear by Milcom;[a]
6 Those who have turned back from *following* the LORD,
And have not sought the LORD, nor inquired of Him."

7 Be silent in the presence of the Lord GOD;
For the day of the LORD *is* at hand,
For the LORD has prepared a sacrifice;
He has invited[a] His guests.

8 "And it shall be,
In the day of the LORD's sacrifice,
That I will punish the princes and the king's children,
And all such as are clothed with foreign apparel.
9 In the same day I will punish
All those who leap over the threshold,[a]
Who fill their masters' houses with violence and deceit.

10 "And there shall be on that day," says the LORD,
"The sound of a mournful cry from the Fish Gate,
A wailing from the Second Quarter,
And a loud crashing from the hills.
11 Wail, you inhabitants of Maktesh![a]
For all the merchant people are cut down;
All those who handle money are cut off.

12 "And it shall come to pass at that time
That I will search Jerusalem with lamps,
And punish the men
Who are settled in complacency,[a]
Who say in their heart,
'The LORD will not do good,
Nor will He do evil.'
13 Therefore their goods shall become booty,
And their houses a desolation;
They shall build houses, but not inhabit *them;*
They shall plant vineyards, but not drink their wine."

1:3 [a]Figurative of idols 1:4 [a]Hebrew *chemarim* 1:5 [a]Or *Malcam,* an Ammonite god, also called *Molech* (compare Leviticus 18:21) 1:7 [a]Literally *set apart, consecrated* 1:9 [a]Compare 1 Samuel 5:5 1:11 [a]Literally *Mortar,* a market district of Jerusalem 1:12 [a]Literally *on their lees,* that is, settled like the dregs of wine

TIME CAPSULE	647 to 630 B.C.
647	Ashurbanipal invades Elam
642	Amon becomes king in Judah
640	Josiah becomes king in Judah
640	Assyrians under Ashurbanipal conquer Elamites
630	All of Philistia comes under Egyptian control

Jerusalem's Apostasies and Other Gods (Zeph. 1:4–6)

The prophet Zephaniah announces judgment upon the people of Judah. Apostasies are the cause for Yahweh's wrath; the people had been in pursuit of other deities.

The deity Baal, also known as the storm god Hadad, had long been a part of Jerusalem worship. This popular Canaanite deity was reintroduced during the reign of Manasseh (2 Kin. 21:3). The threat to "cut off every trace of Baal" (Zeph. 1:4) parallels actions in Egypt after the Amarna period (c. 1336 B.C.). The name of the god Aten was removed from Egyptian monuments, manuscripts, and even from hieroglyphics where "Aten" formed part of someone's name. Workmen took chisels and actually chipped the divine name out of the stone. Zephaniah threatens even more drastic measures—not just the name, but the worshipers of Baal will be destroyed.

Besides Baal worshipers, there were those who worshiped the host of heaven in their homes. This means they accepted a pantheon of gods, while worshiping "on the housetops" (Zeph. 1:5), perhaps as they watched the stars. Since these people used their personal homes instead of cultic centers, they were possibly holding family worship services for various deities.

Many in Judah attempted to worship other gods in addition to Yahweh. Zephaniah particulary raises the example of Milcom (or Molech), no doubt chosen because he was understood by most Judahites to be unsavory (1:5). For Judah, Yahweh was to have been the only God and thus the only deity one could swear by. In most other nations, though, oaths were taken more seriously when the swearer swore by more and more deities. For Zephaniah, however, any oath that appealed beyond Yahweh to another god was already false.

14 The great day of the LORD *is* near;
It is near and hastens quickly.
The noise of the day of the LORD is bitter;
There the mighty men shall cry out.
15 That day *is* a day of wrath,
A day of trouble and distress,
A day of devastation and desolation,
A day of darkness and gloominess,
A day of clouds and thick darkness,
16 A day of trumpet and alarm
Against the fortified cities
And against the high towers.

17 "I will bring distress upon men,
And they shall walk like blind men,
Because they have sinned against the LORD;
Their blood shall be poured out like dust,
And their flesh like refuse."

18 Neither their silver nor their gold
Shall be able to deliver them
In the day of the LORD's wrath;
But the whole land shall be devoured
By the fire of His jealousy,
For He will make speedy riddance
Of all those who dwell in the land.

A Call to Repentance

2 1 Gather yourselves together, yes, gather together,
O undesirable[a] nation,
2 Before the decree is issued,
Or the day passes like chaff,
Before the LORD's fierce anger comes upon you,
Before the day of the LORD's anger comes upon you!
3 Seek the LORD, all you meek of the earth,
Who have upheld His justice.
Seek righteousness, seek humility.
It may be that you will be hidden
In the day of the LORD's anger.

Judgment on Nations

4 For Gaza shall be forsaken,
And Ashkelon desolate;
They shall drive out Ashdod at noonday,
And Ekron shall be uprooted.
5 Woe to the inhabitants of the seacoast,
The nation of the Cherethites!
The word of the LORD *is* against you,
O Canaan, land of the Philistines:
"I will destroy you;
So there shall be no inhabitant."

6 The seacoast shall be pastures,
With shelters[a] for shepherds and folds for flocks.
7 The coast shall be for the remnant of the house of Judah;
They shall feed *their* flocks there;
In the houses of Ashkelon they shall lie down at evening.
For the LORD their God will intervene for them,
And return their captives.

8 "I have heard the reproach of Moab,
And the insults of the people of Ammon,
With which they have reproached My people,
And made arrogant threats against their borders.
9 Therefore, as I live,"
Says the LORD of hosts, the God of Israel,
"Surely Moab shall be like Sodom,
And the people of Ammon like Gomorrah—
Overrun with weeds and saltpits,
And a perpetual desolation.

2:1 [a]Or *shameless* 2:6 [a]Literally *excavations,* either underground huts or cisterns

The residue of My people shall plunder them,
And the remnant of My people shall
possess them."

10 This they shall have for their pride,
Because they have reproached and made
arrogant threats
Against the people of the LORD of hosts.
11 The LORD *will be* awesome to them,
For He will reduce to nothing all the gods of
the earth;
People shall worship Him,
Each one from his place,
Indeed all the shores of the nations.

12 "You Ethiopians also,
You shall be slain by My sword."

13 And He will stretch out His hand against
the north,
Destroy Assyria,
And make Nineveh a desolation,
As dry as the wilderness.
14 The herds shall lie down in her midst,
Every beast of the nation.
Both the pelican and the bittern
Shall lodge on the capitals *of* her *pillars;*
Their voice shall sing in the windows;
Desolation *shall be* at the threshold;
For He will lay bare the cedar work.
15 This is the rejoicing city
That dwelt securely,
That said in her heart,
"I *am it,* and *there is* none besides me."
How has she become a desolation,
A place for beasts to lie down!
Everyone who passes by her
Shall hiss and shake his fist.

Beliefs & Ideas

In Old Testament times the goal of human civilization was typically the city. The uninhabited desert or wilderness was considered to be undesirable and hostile, a suitable picture of God's curse (Zeph. 2:13). Ruined buildings did not seem romantic or full of interesting memories. They were evidence that something had gone wrong and that God had rejected the people that once lived in them.

The Wickedness of Jerusalem

3 1 Woe to her who is rebellious and polluted,
To the oppressing city!
2 She has not obeyed *His* voice,
She has not received correction;
She has not trusted in the LORD,
She has not drawn near to her God.

3 Her princes in her midst *are* roaring lions;
Her judges *are* evening wolves
That leave not a bone till morning.
4 Her prophets are insolent, treacherous
people;
Her priests have polluted the sanctuary,
They have done violence to the law.
5 The LORD *is* righteous in her midst,
He will do no unrighteousness.
Every morning He brings His justice to light;
He never fails,
But the unjust knows no shame.

6 "I have cut off nations,
Their fortresses are devastated;
I have made their streets desolate,
With none passing by.
Their cities are destroyed;
There is no one, no inhabitant.

A New King Rises and a Capital Dies (Zeph. 2:13)

At the time the Assyrians destroyed Israel (722 B.C.) and then plagued Judah (701 B.C.), Nineveh was the proud capital of the Assyrian Empire (2 Kin. 18:9–13; 19:36). The Assyrian kingdom eventually spread from Egypt to the Persian Gulf. The size of Nineveh itself can be imagined from the description of the city in the Book of Jonah: "an exceedingly great city, a three-day journey in extent" (Jon. 3:3). A city with a population of 120,000 inhabitants (Jon. 4:11) would certainly have been one of the largest cities of ancient times.

As far as the prophet Nahum was concerned, Nineveh, the great city, had one chief characteristic—sinfulness. The Assyrians, with Nineveh as their capital, had waged terrible military campaigns against Israel and Judah. Nahum prophesies the invasion, siege, and sack of this "bloody city" that had looted so many others (Nah. 1—3).

Nineveh was most influential at the time when her last major king, Ashurbanipal, took the throne. During Ashurbanipal's reign (668–627 B.C.), Assyria continued to control Babylonia, as she had since the Assyrian king Sennacherib captured the city of Babylon in 689 B.C. The death of a ruler, however, is a common time for revolt, and after Ashurbanipal's death a Babylonian named Nabopolassar seized the throne of Babylon. Nabopolassar was not from the Babylonian royal family but did receive the support of the populace.

Nabopolassar's kingdom grew quickly. He claimed Uruk in 623 B.C. and Nippur in 622 B.C., but failed to conquer Nineveh and Asshur in 615 B.C. Yet the prophet Zephaniah announced that Assyria and Nineveh would be destroyed (Zeph. 2:13). In 612 B.C. Nabopolassar's son Nebuchadnezzar led the armies of Babylon, in alliance with the Medes, and destroyed Nineveh. The destruction was so complete that the once-great capital never rose from the ashes.

7 I said, 'Surely you will fear Me,
You will receive instruction'—
So that her dwelling would not be cut off,
Despite everything for which I punished her.
But they rose early and corrupted all their deeds.

A Faithful Remnant

8 "Therefore wait for Me," says the LORD,
"Until the day I rise up for plunder;[a]
My determination *is* to gather the nations
To My assembly of kingdoms,
To pour on them My indignation,
All My fierce anger;
All the earth shall be devoured
With the fire of My jealousy.

9 "For then I will restore to the peoples a pure language,
That they all may call on the name of the LORD,
To serve Him with one accord.
10 From beyond the rivers of Ethiopia
My worshipers,
The daughter of My dispersed ones,
Shall bring My offering.
11 In that day you shall not be shamed for any of your deeds
In which you transgress against Me;
For then I will take away from your midst
Those who rejoice in your pride,
And you shall no longer be haughty
In My holy mountain.
12 I will leave in your midst
A meek and humble people,
And they shall trust in the name of the LORD.
13 The remnant of Israel shall do no unrighteousness
And speak no lies,
Nor shall a deceitful tongue be found in their mouth;
For they shall feed *their* flocks and lie down,
And no one shall make *them* afraid."

Joy in God's Faithfulness

14 Sing, O daughter of Zion!
Shout, O Israel!
Be glad and rejoice with all *your* heart,
O daughter of Jerusalem!
15 The LORD has taken away your judgments,
He has cast out your enemy.
The King of Israel, the LORD, *is* in your midst;
You shall see[a] disaster no more.

16 In that day it shall be said to Jerusalem:
"Do not fear;
Zion, let not your hands be weak.
17 The LORD your God in your midst,
The Mighty One, will save;
He will rejoice over you with gladness,
He will quiet *you* with His love,
He will rejoice over you with singing."

18 "I will gather those who sorrow over the appointed assembly,
Who are among you,
To whom its reproach *is* a burden.
19 Behold, at that time
I will deal with all who afflict you;
I will save the lame,
And gather those who were driven out;
I will appoint them for praise and fame
In every land where they were put to shame.
20 At that time I will bring you back,
Even at the time I gather you;
For I will give you fame and praise
Among all the peoples of the earth,
When I return your captives before your eyes,"
Says the LORD.

3:8 [a]Septuagint and Syriac read *for witness;* Targum reads *for the day of My revelation for judgment;* Vulgate reads *for the day of My resurrection that is to come.* 3:15 [a]Some Hebrew manuscripts, Septuagint, and Bomberg read *see;* Masoretic Text and Vulgate read *fear.*

TRANSITION

Josiah Keeps the Passover

The historian of Kings describes Josiah's religious reforms in some detail, and in 2 Kin. 23:25 gives Josiah by far the most complimentary evaluation of any of Judah's kings. Josiah's reign brought great hope to Judah, first to the priests and prophets who hoped to see a genuine renewal of worship. The celebration of the Passover in 622 B.C. formed a climax to Josiah's religious reforms (2 Kin. 23:21–23).

Josiah's reign also gave hope to Judahites with more secular goals. There were evidently many who dreamed of reunifying Israel. Josiah began to expand Judah's borders into what had been the northern kingdom of Israel before Assyria captured it. In these efforts, Josiah was helped by the sharp decline of the Assyrian Empire, which created a power vacuum in the area of the former northern kingdom. Among other actions, Josiah destroyed the idolatrous Israelite shrine of Bethel from which the prophet Amos had been expelled over a century before (Amos 7:10–17).

• **2 Kings 23:1–25**

Cleaning Out Solomon's High Places (2 Kin. 23:13)

Josiah achieved fame as the king responsible for reforming Judah's cultic worship (2 Kin. 23:25). Part of his reform involved purging the temple and temple precincts of pagan images (see "The Temple Pantheon of Jerusalem" at 2 Chr. 34:33). Yet another part of the reform linked the famous Josiah with another king who, more than 300 years earlier, had also attained great fame—Solomon. Josiah destroyed the high places east of Jerusalem that Solomon himself had built (2 Kin. 23:13).

The Hebrew word translated "high place" refers to a sanctuary; what Solomon did was to build temples to foreign gods in the vicinity of Jerusalem. In the ancient Near East any temple, sanctuary, or shrine constructed by the rightful ruler was a state religious site. So Solomon had officially included foreign gods in the religion of Israel. Furthermore, his sanctuary construction was extensive; he actually built such shrines for "all his foreign wives" (1 Kin. 11:5–8).

Three gods—Ashtoreth, Chemosh, Milcom—are recorded by name as having a high place constructed for them by Solomon (2 Kin. 23:13). Ashtoreth (or Astarte) was the patron goddess in Sidon, a very powerful Phoenician city-state. Chemosh was the patron deity of Moab. An inscription set up by the Moabites around 850 B.C. tells about the defeat of Israel by Chemosh and his chosen Moabite king, Mesha. Milcom (or Molech), the god of Ammon, required human sacrifice. The famous Solomon allowed these deities into Israel; now the famous Josiah cleaned them out.

2 Kings

Josiah Restores True Worship

23 :1 Now the king sent them to gather all
the elders of Judah and Jerusalem to him.
[2]The king went up to the house of the LORD with
all the men of Judah, and with him all the inhabi-
tants of Jerusalem—the priests and the prophets
and all the people, both small and great. And he
read in their hearing all the words of the Book of
the Covenant which had been found in the house
of the LORD.
[3]Then the king stood by a pillar and made a
covenant before the LORD, to follow the LORD and
to keep His commandments and His testimonies
and His statutes, with all *his* heart and all *his*
soul, to perform the words of this covenant that
were written in this book. And all the people took
a stand for the covenant. [4]And the king com-
manded Hilkiah the high priest, the priests of the
second order, and the doorkeepers, to bring out
of the temple of the LORD all the articles that
were made for Baal, for Asherah,[a] and for all the
host of heaven;[b] and he burned them outside Je-
rusalem in the fields of Kidron, and carried their
ashes to Bethel. [5]Then he removed the idolatrous
priests whom the kings of Judah had ordained to
burn incense on the high places in the cities of
Judah and in the places all around Jerusalem, and
those who burned incense to Baal, to the sun, to
the moon, to the constellations, and to all the host
of heaven. [6]And he brought out the wooden im-
age[a] from the house of the LORD, to the Brook
Kidron outside Jerusalem, burned it at the Brook
Kidron and ground *it* to ashes, and threw its
ashes on the graves of the common people. [7]Then
he tore down the *ritual* booths of the perverted
persons[a] that *were* in the house of the LORD,
where the women wove hangings for the wooden
image. [8]And he brought all the priests from the
cities of Judah, and defiled the high places where
the priests had burned incense, from Geba to
Beersheba; also he broke down the high places at
the gates which *were* at the entrance of the Gate
of Joshua the governor of the city, which *were* to
the left of the city gate. [9]Nevertheless the priests
of the high places did not come up to the altar of
the LORD in Jerusalem, but they ate unleavened
bread among their brethren.
[10]And he defiled Topheth, which *is* in the Val-
ley of the Son[a] of Hinnom, that no man might
make his son or his daughter pass through the fire
to Molech. [11]Then he removed the horses that the
kings of Judah had dedicated to the sun, at the en-
trance to the house of the LORD, by the chamber of
Nathan-Melech, the officer who *was* in the court;
and he burned the chariots of the sun with fire.
[12]The altars that *were* on the roof, the upper cham-
ber of Ahaz, which the kings of Judah had made,
and the altars which Manasseh had made in the
two courts of the house of the LORD, the king
broke down and pulverized there, and threw their
dust into the Brook Kidron. [13]Then the king de-
filed the high places that *were* east of Jerusalem,
which *were* on the south of the Mount of Corrup-
tion, which Solomon king of Israel had built for
Ashtoreth the abomination of the Sidonians, for

2 Kin. 23:4 [a]A Canaanite goddess [b]The gods of the Assyrians 23:6 [a]Hebrew *Asherah,* a Canaanite goddess 23:7 [a]Hebrew *qedeshim,* that is, those practicing sodomy and prostitution in religious rituals 23:10 [a]Kethib reads *Sons.*

Arts & Literature
The sun can be compared to a flaming chariot traveling across the sky, and the horses of this chariot are convenient symbols of its daily journey. Small statues of horses decorated with solar disks have been excavated near Jerusalem. Live horses pulling chariots in processions honoring the sun may have been thought to be "dedicated to the sun" (2 Kin. 23:11).

ASSYRIAN KINGS CAMPAIGN AGAINST JUDAH

B.C.

695 — Assyrian king Sennacherib attacks cities of Judah (2 Chr. 32:1) 701 B.C.

Manasseh ascends to the throne of Judah (2 Chr. 33:1) 697 B.C.

680 — Esarhaddon ascends to the throne of Assyria 680 B.C.

665 — Esarhaddon settles "adversaries" in Judah (Ezra 4:1, 2)

Esarhaddon conquers Memphis, the capital of Egypt 671 B.C.

Ashurbanipal recaptures Egypt's Memphis 667 B.C.

650 — Manasseh imprisoned, possibly during civil war (2 Chr. 33:11) 652 B.C.

Civil war breaks out in Assyria 652 B.C.

Chemosh the abomination of the Moabites, and
for Milcom the abomination of the people of
Ammon. 14And he broke in pieces the *sacred* pil-
lars and cut down the wooden images, and filled
their places with the bones of men.
15Moreover the altar that *was* at Bethel, *and*
the high place which Jeroboam the son of Nebat,
who made Israel sin, had made, both that altar and
the high place he broke down; and he burned the
high place *and* crushed *it* to powder, and burned
the wooden image. 16As Josiah turned, he saw the
tombs that *were* there on the mountain. And he
sent and took the bones out of the tombs and
burned *them* on the altar, and defiled it according
to the word of the LORD which the man of God
proclaimed, who proclaimed these words. 17Then
he said, "What gravestone *is* this that I see?"
So the men of the city told him, "*It is* the
tomb of the man of God who came from Judah
and proclaimed these things which you have
done against the altar of Bethel."
18And he said, "Let him alone; let no one
move his bones." So they let his bones alone, with
the bones of the prophet who came from Samaria.
19Now Josiah also took away all the shrines
of the high places that *were* in the cities of Sa-
maria, which the kings of Israel had made to
provoke the LORD[a] to anger; and he did to them
according to all the deeds he had done in Bethel.
20He executed all the priests of the high places
who *were* there, on the altars, and burned men's
bones on them; and he returned to Jerusalem.
21Then the king commanded all the people,
saying, "Keep the Passover to the LORD your God,
as *it is* written in this Book of the Covenant."
22Such a Passover surely had never been held
since the days of the judges who judged Israel,
nor in all the days of the kings of Israel and the
kings of Judah. 23But in the eighteenth year of
King Josiah this Passover was held before the
LORD in Jerusalem. 24Moreover Josiah put away
those who consulted mediums and spiritists, the
household gods and idols, all the abominations
that were seen in the land of Judah and in Jerusa-
lem, that he might perform the words of the law
which were written in the book that Hilkiah the
priest found in the house of the LORD. 25Now be-
fore him there was no king like him, who turned
to the LORD with all his heart, with all his soul,
and with all his might, according to all the Law of
Moses; nor after him did *any* arise like him.

23:19 [a]Following Septuagint, Syriac, and Vulgate; Masoretic Text and Targum omit *the LORD*.

TRANSITION

Priestly Account: Bad and Good Kings

Both Kings and Chronicles evaluate the kings of Israel and Judah in simple terms: the kings either do evil or do right. There is little or no middle ground. The kings of Judah during the Neo-Assyrian Empire were, in order, Ahaz (bad, 2 Chr. 28:1); Hezekiah (good, 2 Chr. 29:2); Manasseh, Amon (bad, 2 Chr. 33:2, 22); Josiah (good, 2 Chr. 34:2).

One of the most fascinating differences between the histories of Kings and Chronicles concerns King Manasseh (697–642 B.C.). In Kings his sinfulness is cited as the ultimate reason that God would allow Jerusalem to be destroyed (2 Kin. 21:11–13; 23:26, 27). No redeeming quality is allowed to disturb this black portrait. In Chronicles, however, Manasseh is captured by Assyria and eventually humbles himself before God and is forgiven (2 Chr. 33:11–13). Such repentance is, to say the least, striking.

The Chronicler carries the theme of Manasseh's repentance into the account of Amon (642–640 B.C.). Kings criticized Amon for doing evil "as his father Manasseh had done" (2 Kin. 21:20). Chronicles changes this report to say that Amon did not humble himself "as his father Manasseh had humbled himself" (2 Chr. 33:23). The "Prayer of Manasseh" of the Apocrypha is based on the

The King of Assyria Deports Manasseh (2 Chr. 33:11)

Esarhaddon ascended the throne of Assyria after his father Sennacherib was assassinated by some of his own sons (2 Kin. 19:37; Is. 37:38). Younger than his brothers, Esarhaddon pursued his father's murderers and avenged the death. Though this king's reign was short (680–669 B.C.), it was very active militarily, especially in the invasion of Egypt.

Esarhaddon's vassal treaties were discovered at the ancient Assyrian city of Nimrud. These documents are oaths of allegiance sworn by Assyrian vassals to uphold the appointment of the king's sons as monarchs in Babylonia and Assyria. The treaties are similar in structure to the oaths between God and Israel in Deut. 27:11–26.

The Prism of Esarhaddon describes King Manasseh of Judah as a vassal of the Assyrian monarch. Thus some scholars think that Esarhaddon was the "king of Assyria" who deported Manasseh to Babylon (2 Chr. 33:11). Manasseh is also listed as a vassal, however, on the Prism of Ashurbanipal. So the deportation could have occurred during the reign of Ashurbanipal (668–627 B.C.), Esarhaddon's successor to the Assyrian throne.

Chronicler's repentance account, though it was almost certainly written centuries later.

The Chronicler's account of Josiah (640–609 B.C.) follows the Kings account very closely, except that it lays more stress on the Passover celebration. Since the Passover is a temple festival, this is completely consistent with Chronicles's priestly focus. Much more information is provided concerning the duties of the Levites and the details of the Passover ritual itself (2 Chr. 35:1–19).

• 2 Chronicles 33:1—35:19

2 Chronicles

Manasseh Reigns in Judah

33 :1 Manasseh *was* twelve years old when
he became king, and he reigned fifty-five
years in Jerusalem. 2But he did evil in the sight of
the LORD, according to the abominations of the
nations whom the LORD had cast out before the
children of Israel. 3For he rebuilt the high places
which Hezekiah his father had broken down; he
raised up altars for the Baals, and made wooden
images; and he worshiped all the host of heaven[a]
and served them. 4He also built altars in the
house of the LORD, of which the LORD had said,
"In Jerusalem shall My name be forever." 5And
he built altars for all the host of heaven in the
two courts of the house of the LORD. 6Also he
caused his sons to pass through the fire in the
Valley of the Son of Hinnom; he practiced sooth-
saying, used witchcraft and sorcery, and con-
sulted mediums and spiritists. He did much evil
in the sight of the LORD, to provoke Him to anger.
7He even set a carved image, the idol which he
had made, in the house of God, of which God
had said to David and to Solomon his son, "In
this house and in Jerusalem, which I have chosen
out of all the tribes of Israel, I will put My name
forever; 8and I will not again remove the foot of
Israel from the land which I have appointed for
your fathers—only if they are careful to do all
that I have commanded them, according to the
whole law and the statutes and the ordinances by
the hand of Moses." 9So Manasseh seduced Ju-
dah and the inhabitants of Jerusalem to do more
evil than the nations whom the LORD had de-
stroyed before the children of Israel.

Manasseh Restored After Repentance

10And the LORD spoke to Manasseh and his
people, but they would not listen. 11Therefore the
LORD brought upon them the captains of the
army of the king of Assyria, who took Man-
asseh with hooks,[a] bound him with bronze *fet-
ters,* and carried him off to Babylon. 12Now when
he was in affliction, he implored the LORD his
God, and humbled himself greatly before the
God of his fathers, 13and prayed to Him; and He
received his entreaty, heard his supplication, and
brought him back to Jerusalem into his kingdom.
Then Manasseh knew that the LORD *was* God.
14After this he built a wall outside the City
of David on the west side of Gihon, in the valley,
as far as the entrance of the Fish Gate; and *it* en-
closed Ophel, and he raised it to a very great
height. Then he put military captains in all the
fortified cities of Judah. 15He took away the for-
eign gods and the idol from the house of the
LORD, and all the altars that he had built in the
mount of the house of the LORD and in Jerusa-
lem; and he cast *them* out of the city. 16He also re-
paired the altar of the LORD, sacrificed peace of-
ferings and thank offerings on it, and
commanded Judah to serve the LORD God of Is-
rael. 17Nevertheless the people still sacrificed on
the high places, *but* only to the LORD their God.

Death of Manasseh

18Now the rest of the acts of Manasseh, his
prayer to his God, and the words of the seers who
spoke to him in the name of the LORD God of Is-
rael, indeed they *are written* in the book[a] of the
kings of Israel. 19Also his prayer and *how God* re-
ceived his entreaty, and all his sin and trespass,
and the sites where he built high places and set

33:3 [a]The gods of the Assyrians 33:11 [a]That is, nose hooks (compare 2 Kings 19:28) 33:18 [a]Literally *words*

up wooden images and carved images, before he was humbled, indeed they *are* written among the sayings of Hozai.[a] 20So Manasseh rested with his fathers, and they buried him in his own house. Then his son Amon reigned in his place.

Amon's Reign and Death

21Amon *was* twenty-two years old when he became king, and he reigned two years in Jerusalem. 22But he did evil in the sight of the LORD, as his father Manasseh had done; for Amon sacrificed to all the carved images which his father Manasseh had made, and served them. 23And he did not humble himself before the LORD, as his father Manasseh had humbled himself; but Amon trespassed more and more.

24Then his servants conspired against him, and killed him in his own house. 25But the people of the land executed all those who had conspired against King Amon. Then the people of the land made his son Josiah king in his place.

Josiah Reigns in Judah

34 1Josiah *was* eight years old when he became king, and he reigned thirty-one years in Jerusalem. 2And he did *what was* right in the sight of the LORD, and walked in the ways of his father David; *he* did *not* turn aside to the right hand or to the left.

3For in the eighth year of his reign, while he was still young, he began to seek the God of his father David; and in the twelfth year he began to purge Judah and Jerusalem of the high places, the wooden images, the carved images, and the molded images. 4They broke down the altars of the Baals in his presence, and the incense altars which *were* above them he cut down; and the wooden images, the carved images, and the molded images he broke in pieces, and made dust of them and scattered *it* on the graves of those who had sacrificed to them. 5He also burned the bones of the priests on their altars, and cleansed Judah and Jerusalem. 6And *so he did* in the cities of Manasseh, Ephraim, and Simeon, as far as Naphtali and all around, with axes.[a] 7When he had broken down the altars and the wooden images, had beaten the carved images into powder, and cut down all the incense altars throughout all the land of Israel, he returned to Jerusalem.

TIME CAPSULE 	628 to 626 B.C.
628	Josiah begins to repair and renovate the temple
627	Jeremiah is born; or becomes aware of his divine calling; or begins to prophesy
626–539	The Neo-Babylonian Empire
626–605	Nabopolassar is founder of the Neo-Babylonian Dynasty
626	Nabopolassar lays siege to Assyrian garrison at Nippur

Hilkiah Finds the Book of the Law

8In the eighteenth year of his reign, when he had purged the land and the temple,[a] he sent Shaphan the son of Azaliah, Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God. 9When they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites who kept the doors had gathered from the hand of Manasseh and Ephraim, from all the remnant of Israel, from all Judah and Benjamin, and *which* they had brought back to Jerusalem. 10Then they put *it* in the hand of the foremen who had the oversight of the house of the LORD; and they gave it to the workmen who worked in the house of the LORD, to repair and restore the house. 11They gave *it* to the craftsmen and builders to buy hewn stone and timber for beams, and to floor the houses which the kings of Judah had destroyed. 12And the men did the work faithfully. Their overseers *were* Jahath and Obadiah the Levites, of the sons of Merari, and Zechariah and Meshullam, of the sons of the Kohathites, to supervise. *Others of* the Levites, all of whom were skillful with instruments of music, 13*were* over the burden bearers and *were* overseers of all who did work in any kind of service. And *some* of the Levites *were* scribes, officers, and gatekeepers.

14Now when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found the Book of the Law of the LORD *given* by Moses. 15Then Hilkiah answered and said to Shaphan the scribe, "I have found the Book of the Law in the house of the LORD." And Hilkiah gave the book to Shaphan. 16So Shaphan carried the book to the king, bringing the king word, saying, "All that was committed to your servants they are doing. 17And they have gathered the money that was found in the house of the LORD, and have delivered it into the hand of the overseers and the workmen." 18Then Shaphan the scribe told the king, saying, "Hilkiah the priest has given me a book." And Shaphan read it before the king.

19Thus it happened, when the king heard the words of the Law, that he tore his clothes. 20Then the king commanded Hilkiah, Ahikam the son of Shaphan, Abdon[a] the son of Micah, Shaphan the

33:19 [a]Septuagint reads *the seers.* 34:6 [a]Literally *swords*
34:8 [a]Literally *house* 34:20 [a]*Achbor the son of Michaiah* in 2 Kings 22:12

The Temple Pantheon of Jerusalem (2 Chr. 34:31, 33)

Josiah's covenant with Yahweh meant that there would be only one deity worshiped in Judah, for Josiah "removed all the abominations" from the country (2 Chr. 34:31, 33). The reform began in 622 B.C. by removing the idols that had been placed in the Jerusalem temple. These images, representing gods such as Baal and Asherah (2 Kin. 23:4), were of Syro-Palestinian (Canaanite) origin. The expression "host of heaven" (2 Kin. 23:4) referred to an entire pantheon of gods; Josiah's reform was thorough.

It is significant that there were images of these various deities in the royal temple. Through the reigns of Manasseh and Amon, Josiah's predecessors, the local gods had been incorporated into Judah's royal cult. Probably both Canaanite and Assyrian deities were worshiped, for Assyria was then the ruling power over the vassal state of Judah. Many of the traditional Canaanite gods had been worshiped in the northern kingdom, and an association of these gods with Israel may explain why Josiah took the cult images to Bethel for disposal (23:4). Bethel had been a national temple of Israel.

The sanctity of the temple space was retained during the reform efforts. Only priests were allowed to clean out the images. Hilkiah had been the high priest of the cult involving all these deities, but, under orders from the king (23:4), he removed the gods that he had served.

scribe, and Asaiah a servant of the king, saying,
21"Go, inquire of the LORD for me, and for those
who are left in Israel and Judah, concerning the
words of the book that is found; for great *is* the
wrath of the LORD that is poured out on us, be-
cause our fathers have not kept the word of the
LORD, to do according to all that is written in this
book."
22So Hilkiah and those the king *had ap-*
pointed went to Huldah the prophetess, the wife
of Shallum the son of Tokhath,[a] the son of Has-
rah,[b] keeper of the wardrobe. (She dwelt in Jeru-
salem in the Second Quarter.) And they spoke to
her to that *effect.*
23Then she answered them, "Thus says the
LORD God of Israel, 'Tell the man who sent you
to Me, 24"Thus says the LORD: 'Behold, I will
bring calamity on this place and on its inhabi-
tants, all the curses that are written in the book
which they have read before the king of Judah,
25because they have forsaken Me and burned in-
cense to other gods, that they might provoke Me
to anger with all the works of their hands. There-
fore My wrath will be poured out on this place,
and not be quenched.' " ' 26But as for the king of
Judah, who sent you to inquire of the LORD, in this
manner you shall speak to him, 'Thus says the
LORD God of Israel: "*Concerning* the words which
you have heard— 27because your heart was ten-
der, and you humbled yourself before God when
you heard His words against this place and
against its inhabitants, and you humbled your-
self before Me, and you tore your clothes and
wept before Me, I also have heard *you,*" says the
LORD. 28"Surely I will gather you to your fathers,
and you shall be gathered to your grave in peace;
and your eyes shall not see all the calamity
which I will bring on this place and its inhabi-
tants." ' " So they brought back word to the king.

34:22 [a]Spelled *Tikvah* in 2 Kings 22:14 [b]Spelled *Harhas* in 2 Kings 22:14

Josiah Restores True Worship

29Then the king sent and gathered all the
elders of Judah and Jerusalem. 30The king went
up to the house of the LORD, with all the men of
Judah and the inhabitants of Jerusalem—the
priests and the Levites, and all the people, great
and small. And he read in their hearing all the
words of the Book of the Covenant which had
been found in the house of the LORD. 31Then the
king stood in his place and made a covenant be-
fore the LORD, to follow the LORD, and to keep His
commandments and His testimonies and His
statutes with all his heart and all his soul, to per-
form the words of the covenant that were written
in this book. 32And he made all who were present
in Jerusalem and Benjamin take a stand. So the
inhabitants of Jerusalem did according to the
covenant of God, the God of their fathers. 33Thus
Josiah removed all the abominations from all the
country that *belonged* to the children of Israel,
and made all who were present in Israel dili-
gently serve the LORD their God. All his days
they did not depart from following the LORD God
of their fathers.

Josiah Keeps the Passover

35 1Now Josiah kept a Passover to the LORD
in Jerusalem, and they slaughtered the
Passover *lambs* on the fourteenth *day* of the first
month. 2And he set the priests in their duties and
encouraged them for the service of the house of
the LORD. 3Then he said to the Levites who
taught all Israel, who were holy to the LORD: "Put
the holy ark in the house which Solomon the son
of David, king of Israel, built. *It shall* no longer
be a burden on *your* shoulders. Now serve the
LORD your God and His people Israel. 4Prepare
yourselves according to your fathers' houses, ac-
cording to your divisions, following the written
instruction of David king of Israel and the writ-
ten instruction of Solomon his son. 5And stand
in the holy *place* according to the divisions of the

fathers' houses of your brethren the *lay* people, and *according to* the division of the father's house of the Levites. 6So slaughter the Passover *offerings,* consecrate yourselves, and prepare *them* for your brethren, that *they* may do according to the word of the LORD by the hand of Moses."

7Then Josiah gave the *lay* people lambs and young goats from the flock, all for Passover *offerings* for all who were present, to the number of thirty thousand, as well as three thousand cattle; these *were* from the king's possessions. 8And his leaders gave willingly to the people, to the priests, and to the Levites. Hilkiah, Zechariah, and Jehiel, rulers of the house of God, gave to the priests for the Passover *offerings* two thousand six hundred *from the flock,* and three hundred cattle. 9Also Conaniah, his brothers Shemaiah and Nethanel, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave to the Levites for Passover *offerings* five thousand *from the flock* and five hundred cattle.

10So the service was prepared, and the priests stood in their places, and the Levites in their divisions, according to the king's command. 11And they slaughtered the Passover *offerings;* and the priests sprinkled *the blood* with their hands, while the Levites skinned *the animals.* 12Then they removed the burnt offerings that *they* might give them to the divisions of the fathers' houses of the *lay* people, to offer to the LORD, as *it is* written in the Book of Moses. And so *they did* with the cattle. 13Also they roasted the Passover *offerings* with fire according to the ordinance; but the *other* holy *offerings* they boiled in pots, in caldrons, and in pans, and divided *them* quickly among all the *lay* people. 14Then afterward they prepared portions for themselves and for the priests, because the priests, the sons of Aaron, *were busy* in offering burnt offerings and fat until night; therefore the Levites prepared portions for themselves and for the priests, the sons of Aaron. 15And the singers, the sons of Asaph, *were* in their places, according to the command of David, Asaph, Heman, and Jeduthun the king's seer. Also the gatekeepers were at each gate; they did not have to leave their position, because their brethren the Levites prepared portions for them.

16So all the service of the LORD was prepared the same day, to keep the Passover and to offer burnt offerings on the altar of the LORD, according to the command of King Josiah. 17And the children of Israel who were present kept the Passover at that time, and the Feast of Unleavened Bread for seven days. 18There had been no Passover kept in Israel like that since the days of Samuel the prophet; and none of the kings of Israel had kept such a Passover as Josiah kept, with the priests and the Levites, all Judah and Israel who were present, and the inhabitants of Jerusalem. 19In the eighteenth year of the reign of Josiah this Passover was kept.

TRANSITION

Psalms of Joy and Praise

Josiah reinstated the celebration of Passover in Jerusalem, which had been neglected for years. The Chronicler emphasizes the role of the priests and Levites in Josiah's observance (2 Chr. 35:10), and also comments that the singers were "in their places" at the celebration (2 Chr. 35:15). Passover became a time of joy and feasting as God's people remembered His deliverance from Egypt. It was a time of singing and of giving praise to God. In such a context it is appropriate to recall some of the psalms that reflect joy and praise. The beautiful hymn of Ps. 33 begins with a call to praise. Two psalms of thanksgiving (Ps. 66; 67) celebrate the greatness of God in exuberant tones. The hymn of procession in Ps. 100 was probably sung by pilgrims coming to worship in the temple.

- **Psalms 33; 66; 67; 100**

PSALM 33

The Sovereignty of the LORD in Creation and History

Rejoice in the LORD, O you righteous!
For praise from the upright is beautiful.
2 Praise the LORD with the harp;
Make melody to Him with an instrument of ten strings.
3 Sing to Him a new song;
Play skillfully with a shout of joy.

4 For the word of the LORD *is* right,
And all His work *is done* in truth.
5 He loves righteousness and justice;
The earth is full of the goodness of the LORD.

6 By the word of the LORD the heavens were made,
And all the host of them by the breath of His mouth.
7 He gathers the waters of the sea together as a heap;[a]
He lays up the deep in storehouses.

8 Let all the earth fear the LORD;

33:7 [a]Septuagint, Targum, and Vulgate read *in a vessel.*

Let all the inhabitants of the world stand
in awe of Him.
9 For He spoke, and it was *done;*
He commanded, and it stood fast.

10 The LORD brings the counsel of the nations
to nothing;
He makes the plans of the peoples of no
effect.
11 The counsel of the LORD stands forever,
The plans of His heart to all generations.
12 Blessed *is* the nation whose God *is* the LORD,
The people He has chosen as His own
inheritance.

13 The LORD looks from heaven;
He sees all the sons of men.
14 From the place of His dwelling He looks
On all the inhabitants of the earth;
15 He fashions their hearts individually;
He considers all their works.

16 No king *is* saved by the multitude of an
army;
A mighty man is not delivered by great
strength.
17 A horse *is* a vain hope for safety;
Neither shall it deliver *any* by its great
strength.

18 Behold, the eye of the LORD *is* on those
who fear Him,
On those who hope in His mercy,
19 To deliver their soul from death,
And to keep them alive in famine.

20 Our soul waits for the LORD;
He *is* our help and our shield.
21 For our heart shall rejoice in Him,
Because we have trusted in His holy name.
22 Let Your mercy, O LORD, be upon us,
Just as we hope in You.

PSALM 66

Praise to God for His Awesome Works

To the Chief Musician. A Song. A Psalm.

Make a joyful shout to God, all the earth!
2 Sing out the honor of His name;
Make His praise glorious.
3 Say to God,
"How awesome are Your works!
Through the greatness of Your power
Your enemies shall submit themselves
to You.
4 All the earth shall worship You
And sing praises to You;
They shall sing praises *to* Your name."
Selah

5 Come and see the works of God;
He is awesome *in His* doing toward
the sons of men.
6 He turned the sea into dry *land;*
They went through the river on foot.
There we will rejoice in Him.
7 He rules by His power forever;
His eyes observe the nations;
Do not let the rebellious exalt themselves.
Selah

8 Oh, bless our God, you peoples!
And make the voice of His praise to be
heard,
9 Who keeps our soul among the living,
And does not allow our feet to be moved.
10 For You, O God, have tested us;
You have refined us as silver is refined.
11 You brought us into the net;
You laid affliction on our backs.
12 You have caused men to ride over our
heads;
We went through fire and through water;
But You brought us out to rich *fulfillment.*

13 I will go into Your house with burnt offerings;
I will pay You my vows,
14 Which my lips have uttered
And my mouth has spoken when I was in trouble.
15 I will offer You burnt sacrifices of fat animals,
With the sweet aroma of rams;
I will offer bulls with goats. Selah

16 Come *and* hear, all you who fear God,
And I will declare what He has done for my soul.
17 I cried to Him with my mouth,
And He was extolled with my tongue.
18 If I regard iniquity in my heart,
The Lord will not hear.
19 *But* certainly God has heard *me;*
He has attended to the voice of my prayer.

20 Blessed *be* God,
Who has not turned away my prayer,
Nor His mercy from me!

PSALM 67

An Invocation and a Doxology

To the Chief Musician. On stringed instruments.[a]
A Psalm. A Song.

God be merciful to us and bless us,
And cause His face to shine upon us, Selah
2 That Your way may be known on earth,
Your salvation among all nations.

3 Let the peoples praise You, O God;
Let all the peoples praise You.
4 Oh, let the nations be glad and sing for joy!
For You shall judge the people righteously,
And govern the nations on earth. Selah

5 Let the peoples praise You, O God;
Let all the peoples praise You.
6 *Then* the earth shall yield her increase;
God, our own God, shall bless us.
7 God shall bless us,
And all the ends of the earth shall fear Him.

PSALM 100

A Song of Praise for the Lord's Faithfulness to His People

A Psalm of Thanksgiving.

Make a joyful shout to the Lord, all you lands!
2 Serve the Lord with gladness;
Come before His presence with singing.
3 Know that the Lord, He *is* God;
It is He *who* has made us, and not we ourselves;[a]
We are His people and the sheep of His pasture.

4 Enter into His gates with thanksgiving,
And into His courts with praise.
Be thankful to Him, *and* bless His name.
5 For the Lord *is* good;
His mercy *is* everlasting,
And His truth *endures* to all generations.

67:title [a]Hebrew *neginoth* 100:3 [a]Following Kethib, Septuagint, and Vulgate; Qere, many Hebrew manuscripts, and Targum read *we are His.*

THE NEO-BABYLONIAN EMPIRE

The events of the approximately 30 years following Josiah's reform of 622 B.C. lie behind a wide range of biblical books. The most important are probably the books of Jeremiah and Ezekiel, but other prophetic books, historical accounts, psalms, and poems also refer to this critical era. The catastrophes of this time would completely reshape both the faith of the Judeans and the Bible itself. These disasters were even more staggering in that they came so suddenly after the optimistic years of Josiah's reign in Judah (640–609 B.C.).

The catastrophes of this time completely reshaped both the faith of the Judeans and the Bible itself.

Under Ashurbanipal (668–627 B.C.) the Assyrian Empire that had once made the world its own had grown old and surprisingly weak. Constant rebellions from outlying provinces had sapped its resources. Egypt, for instance, had effectively declared its independence and appeared to be regaining some of its former strength. Even more disturbing for Assyria, though, were rebellions closer to home. After Ashurbanipal died, Babylon rebelled once more, joined by the northeastern nation of Media. This time Assyria would not be able to quell the revolt.

The effect of these stirring events on Judah was virtually to give King Josiah complete independence from his official overlords in Assyria. He could pursue his religious reforms and expand his political boundaries at will.

TRANSITION

Prophetic Account: Josiah's Last Years

Josiah's reforms would not allow Judah to avoid the consequences of Manasseh's sins. Judgment upon Judah was inevitable, though for a brief time delayed. Israel, the northern kingdom, had fallen in 722 B.C.; Judah's fall would come.

The word of Yahweh announcing the approaching judgment (2 Kin. 23:27) was likely preached by one of the prophets. While the identity of that prophet (or prophets) is not given, the theme of Yahweh rejecting His chosen people appears again in the prophecies of Jeremiah (Jer. 6:27–30).

• **2 Kings 23:26, 27**

2 Kings

Impending Judgment on Judah

23 :26 Nevertheless the LORD did not turn
from the fierceness of His great wrath,
with which His anger was aroused against Ju-
dah, because of all the provocations with which
Manasseh had provoked Him. [27]And the LORD
said, "I will also remove Judah from My sight, as
I have removed Israel, and will cast off this city
Jerusalem which I have chosen, and the house of
which I said, 'My name shall be there.' "[a]

23:27 [a]1 Kings 8:29

TRANSITION

The Book of Jeremiah

No prophet is more important in this crucial time period than Jeremiah. He was from a priestly family, from the small town of Anathoth near Jerusalem. He may have been a descendant of David's priest Abiathar, who had been banished to Anathoth by King Solomon (1 Kin. 2:26). In any case, Jeremiah's relationship with the Jerusalem establishment—temple, priests, prophets, and kings—was strained, to say the least. Unlike Isaiah, who was evidently acknowledged and respected throughout Jerusalem in his day, Jeremiah's long ministry was marked by persecution, banishment from the temple, and threats of death.

Jeremiah's very unpopular message was that Jerusalem had sinned so long and so grievously that God was about to destroy the temple, the city, and the land. In language very close to that of the northern prophet Hosea, Jeremiah called for the people to turn from their wickedness. Even after almost all of Jeremiah's prophecies had been fulfilled, though, few listened.

No book in the Old Testament presents more difficulties to chronological arrangement. In its usual order, the book is divided into three general sections: oracles against Judah and Jerusalem (chs. 1—25), narratives about Jeremiah (chs. 26—45), and oracles against other nations (chs. 46—51). The final chapter (ch. 52) is an almost exact reproduction of 2 Kin. 25. Not one of these three general sections follows a chronological arrangement, however. Even the historical narratives of the central portion skip back and forth in time. As for the oracles of the first section, it is almost impossible to decide the time period to which some of these refer.

Any attempt to arrange chronologically the various portions of Jeremiah must be both very different from the usual order and very tentative. On the other hand, no other Old Testament book benefits more from such a rearrangement. To read Jeremiah's words in light of his life and the history of his land is a completely new experience.

The first chronological difficulty concerns the beginning of Jeremiah's ministry. In Jer. 1:2 the prophet is reported to have received the word of the Lord in the 13th year of Josiah's reign (627 B.C.). If this is when he began his prophetic task, then the time of his ministry spans all of Josiah's reforms. It is odd then that Jeremiah never mentions these reforms or any other sign of religious faithfulness in Jerusalem.

The year 627 B.C. marks a beginning for this prophet, but was it the beginning of his ministry? Some think this is when Jeremiah became aware of his divine calling, and not necessarily when he began to prophesy. Others suggest that Jer. 1:2 actually refers to the date of Jeremiah's birth, noting that Jeremiah was called as a prophet even before he was born (Jer. 1:5). If he was born in 627, Jeremiah could have begun his prophetic ministry near the end of Josiah's reforms, when he was between the ages of 12 and 18. Many of the oracles found in chs. 1—6 rebuke the people and the priests for backsliding, perhaps indicating that Josiah's reforms were falling apart even during Josiah's reign.

The end of Jeremiah's ministry is dated by Jer. 1:3 in King Zedekiah's 11th year (586 B.C.). This prophet continued his work until Jerusalem fell and the city's people were exiled.

• **Jeremiah 1:1—6:30**

Jeremiah

1 :1 The words of Jeremiah the son of Hilkiah,
of the priests who *were* in Anathoth in the
land of Benjamin, [2]to whom the word of the
LORD came in the days of Josiah the son of
Amon, king of Judah, in the thirteenth year of
his reign. [3]It came also in the days of Jehoiakim
the son of Josiah, king of Judah, until the end of
the eleventh year of Zedekiah the son of Josiah,
king of Judah, until the carrying away of Jerusa-
lem captive in the fifth month.

The Prophet Is Called

4 Then the word of the LORD came to me,
saying:

5 "Before I formed you in the womb I knew you;
Before you were born I sanctified you;
I ordained you a prophet to the nations."

6 Then said I:

"Ah, Lord GOD!
Behold, I cannot speak, for I *am* a youth."

7 But the LORD said to me:

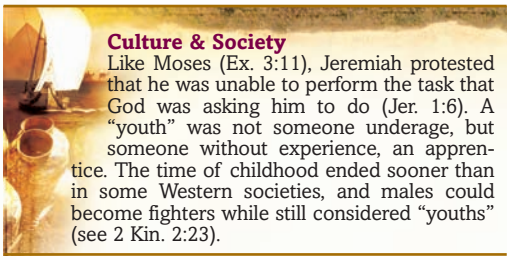
"Do not say, 'I *am* a youth,'
For you shall go to all to whom I send you,
And whatever I command you, you shall speak.
8 Do not be afraid of their faces,
For I *am* with you to deliver you," says the LORD.

9 Then the LORD put forth His hand and touched my mouth, and the LORD said to me:

"Behold, I have put My words in your mouth.
10 See, I have this day set you over the nations and over the kingdoms,
To root out and to pull down,
To destroy and to throw down,
To build and to plant."

11 Moreover the word of the LORD came to me, saying, "Jeremiah, what do you see?"
And I said, "I see a branch of an almond tree."
12 Then the LORD said to me, "You have seen well, for I am ready to perform My word."
13 And the word of the LORD came to me the second time, saying, "What do you see?"
And I said, "I see a boiling pot, and it is facing away from the north."
14 Then the LORD said to me:

"Out of the north calamity shall break forth
On all the inhabitants of the land.



Culture & Society
Like Moses (Ex. 3:11), Jeremiah protested that he was unable to perform the task that God was asking him to do (Jer. 1:6). A "youth" was not someone underage, but someone without experience, an apprentice. The time of childhood ended sooner than in some Western societies, and males could become fighters while still considered "youths" (see 2 Kin. 2:23).

15 For behold, I am calling
All the families of the kingdoms of the north," says the LORD;
"They shall come and each one set his throne
At the entrance of the gates of Jerusalem,
Against all its walls all around,
And against all the cities of Judah.
16 I will utter My judgments
Against them concerning all their wickedness,
Because they have forsaken Me,
Burned incense to other gods,
And worshiped the works of their own hands.

17 "Therefore prepare yourself and arise,
And speak to them all that I command you.
Do not be dismayed before their faces,
Lest I dismay you before them.
18 For behold, I have made you this day
A fortified city and an iron pillar,
And bronze walls against the whole land—
Against the kings of Judah,
Against its princes,
Against its priests,
And against the people of the land.
19 They will fight against you,
But they shall not prevail against you.
For I *am* with you," says the LORD, "to deliver you."

God's Case Against Israel

2 1 Moreover the word of the LORD came to me, saying, 2 "Go and cry in the hearing of Jerusalem, saying, 'Thus says the LORD:

"I remember you,
The kindness of your youth,
The love of your betrothal,
When you went after Me in the wilderness,
In a land not sown.
3 Israel *was* holiness to the LORD,
The firstfruits of His increase.
All that devour him will offend;
Disaster will come upon them," says the LORD.' "

4 Hear the word of the LORD, O house of Jacob and all the families of the house of Israel.
5 Thus says the LORD:

"What injustice have your fathers found in Me,
That they have gone far from Me,
Have followed idols,
And have become idolaters?

Broken Cisterns (Jer. 2:13)

In Old Testament times cisterns were an everyday part of life. The seasonal rainfall of the Bible lands necessitated extraordinary strategies for securing water. In some cities virtually every household had its own cistern, arranged so as to collect runoff water from the streets as well as from the roofs of the houses.

Cisterns were dug into the bedrock foundation of the houses, and could be plastered or unplastered depending on the type of rock into which they had been dug. Sometimes two or more cisterns were connected by water channels. In the middle of many of these cisterns were stone-carved sumps where the larger impurities could be collected and periodically removed. Even in the best of times, however, the stored waters, while usable, were not very pleasant.

In Jer. 2:13 the prophet makes a contrast between the true God and the false gods of Canaan. He describes Israel's God as fresh, sweet water from a living or moving spring that could give life to all. The Israelites are charged with ignoring this refreshing source and turning instead to water from a cistern.

The irony of Jeremiah's prophecy is even greater. The cisterns from which the Israelites were seeking satisfaction were broken cisterns that really could not collect water. Jeremiah's contrast would be understood by those who daily sought drinking water from cisterns. God is a living sustaining water source that satisfies, while the false gods of Canaan are like broken, unusable cisterns that promise refreshment but leave those who try to drink there thirsty and without hope.

6 Neither did they say, 'Where *is* the LORD,
Who brought us up out of the land of Egypt,
Who led us through the wilderness,
Through a land of deserts and pits,
Through a land of drought and the shadow of death,
Through a land that no one crossed
And where no one dwelt?'
7 I brought you into a bountiful country,
To eat its fruit and its goodness.
But when you entered, you defiled My land
And made My heritage an abomination.
8 The priests did not say, 'Where *is* the LORD?'
And those who handle the law did not know Me;
The rulers also transgressed against Me;
The prophets prophesied by Baal,
And walked after *things that* do not profit.

9 "Therefore I will yet bring charges against you," says the LORD,
"And against your children's children I will bring charges.
10 For pass beyond the coasts of Cyprus[a] and see,
Send to Kedar[b] and consider diligently,
And see if there has been such *a thing*.
11 Has a nation changed *its* gods,
Which *are* not gods?
But My people have changed their Glory
For *what* does not profit.
12 Be astonished, O heavens, at this,
And be horribly afraid;
Be very desolate," says the LORD.

2:10 [a]Hebrew *Kittim,* western lands, especially Cyprus [b]In the northern Arabian desert, representative of the eastern cultures
2:16 [a]That is, Memphis in ancient Egypt 2:18 [a]That is, the Euphrates

13 "For My people have committed two evils:
They have forsaken Me, the fountain of living waters,
And hewn themselves cisterns—broken cisterns that can hold no water.

14 "*Is* Israel a servant?
Is he a homeborn *slave?*
Why is he plundered?
15 The young lions roared at him, *and* growled;
They made his land waste;
His cities are burned, without inhabitant.
16 Also the people of Noph[a] and Tahpanhes
Have broken the crown of your head.
17 Have you not brought this on yourself,
In that you have forsaken the LORD your God
When He led you in the way?
18 And now why take the road to Egypt,
To drink the waters of Sihor?
Or why take the road to Assyria,
To drink the waters of the River?[a]
19 Your own wickedness will correct you,
And your backslidings will rebuke you.
Know therefore and see that *it is* an evil and bitter *thing*
That you have forsaken the LORD your God,

TIME CAPSULE 	625 to 622 B.C.
625	Earliest coinage, found in Ephesus
623	Nabopolassar claims Uruk for the Babylonians
622	Nabopolassar claims Nippur for the Babylonians
622	Hilkiah the priest finds Book of the Law in the temple
622	The reforms of Josiah
622	Celebration of the Passover as a climax to Josiah's reform effort

Avoiding Ungodly Alliances (Jer. 2:18)

In the years between 627 and 605 B.C. many important events occurred in Judah. For instance, King Josiah undertook his reforms to centralize all worship of Yahweh at the Jerusalem temple and outlawed all idolatrous worship (2 Kin. 23:1–25). On the international scene, major changes were under way as well.

For over a century, the great Assyrian Empire had reigned supreme throughout the ancient Near East. At the beginning of the 7th century B.C., the Assyrian king Sennacherib had conquered all of Judah, except for Jerusalem, which miraculously withstood his siege (2 Kin. 18:13—19:37). By the late 7th century, however, Assyria's influence had begun to wane. King Josiah took advantage of Assyria's loss of power to exert Judah's independence.

The Babylonians quickly arose to contest the Assyrians for control of Mesopotamia. In an attempt to hold on to power and stop the Babylonians, Assyria entered an alliance with a more distant power—Egypt. They hoped this alliance with the pharaohs of the 26th Dynasty (664–525 B.C.) would change the balance of power back into their favor.

While all these events happened far from Judah, no doubt Assyrian, and possibly also Egyptian, diplomats lobbied in Jerusalem for the Judahites to join with them. The Egyptian pharaoh Psammetichus II even visited Judah in 591 B.C. The offer to join forces with the two oldest and most powerful, prestigious states in that century would have looked very tempting. Surely this was the path to security and prosperity for the kingdom of Judah!

Jeremiah did not think so. The "road to Egypt" and the "road to Assyria" were dead ends. Help would not come from the part of the Nile River known as Sihor (or Shihor, Is. 23:3), nor from Assyria's Euphrates River (Jer. 2:18). Political alliances were not the way to security, but rather faithfulness to Yahweh and Yahweh alone. Rather than entering an alliance with the Assyrians and the Egyptians, Jeremiah counseled Judah to maintain the independence achieved during the reign of King Josiah (640–609 B.C.).

And the fear of Me *is* not in you,"
Says the Lord God of hosts.

20 "For of old I have broken your yoke *and* burst your bonds;
And you said, 'I will not transgress,'
When on every high hill and under every green tree
You lay down, playing the harlot.
21 Yet I had planted you a noble vine, a seed of highest quality.
How then have you turned before Me
Into the degenerate plant of an alien vine?
22 For though you wash yourself with lye, and use much soap,
Yet your iniquity is marked before Me," says the Lord God.

23 "How can you say, 'I am not polluted,
I have not gone after the Baals'?
See your way in the valley;
Know what you have done:
You are a swift dromedary breaking loose in her ways,
24 A wild donkey used to the wilderness,
That sniffs at the wind in her desire;
In her time of mating, who can turn her away?
All those who seek her will not weary themselves;
In her month they will find her.
25 Withhold your foot from being unshod, and your throat from thirst.
But you said, 'There is no hope.
No! For I have loved aliens, and after them I will go.'

26 "As the thief is ashamed when he is found out,
So is the house of Israel ashamed;
They and their kings and their princes, and their priests and their prophets,
27 Saying to a tree, 'You *are* my father,'
And to a stone, 'You gave birth to me.'
For they have turned *their* back to Me, and not *their* face.
But in the time of their trouble
They will say, 'Arise and save us.'
28 But where *are* your gods that you have made for yourselves?
Let them arise,
If they can save you in the time of your trouble;
For *according to* the number of your cities
Are your gods, O Judah.

29 "Why will you plead with Me?
You all have transgressed against Me," says the Lord.
30 "In vain I have chastened your children;
They received no correction.
Your sword has devoured your prophets
Like a destroying lion.

Science & Technology

Lye and soap are both alkaline. In practice this means that they can remove grease and oil from clothing, something that water alone will not do (Jer. 2:22). Naturally occurring soda is also alkaline and was used in the ancient world as well. The difficulty of washing clothes in ancient times is apparent from the way the whiteness of clean clothes is used as a metaphor in the Bible.

31 "O generation, see the word of the LORD!
Have I been a wilderness to Israel,
Or a land of darkness?
Why do My people say, 'We are lords;
We will come no more to You'?
32 Can a virgin forget her ornaments,
Or a bride her attire?
Yet My people have forgotten Me days
without number.

33 "Why do you beautify your way to seek love?
Therefore you have also taught
The wicked women your ways.
34 Also on your skirts is found
The blood of the lives of the poor innocents.
I have not found it by secret search,
But plainly on all these things.
35 Yet you say, 'Because I am innocent,
Surely His anger shall turn from me.'
Behold, I will plead My case against you,
Because you say, 'I have not sinned.'
36 Why do you gad about so much to change
your way?
Also you shall be ashamed of Egypt as you
were ashamed of Assyria.
37 Indeed you will go forth from him
With your hands on your head;
For the LORD has rejected your trusted allies,
And you will not prosper by them.

Israel Is Shameless

3 1 "They say, 'If a man divorces his wife,
And she goes from him
And becomes another man's,
May he return to her again?'
Would not that land be greatly polluted?
But you have played the harlot with many
lovers;
Yet return to Me," says the LORD.
2 "Lift up your eyes to the desolate heights
and see:
Where have you not lain *with men?*
By the road you have sat for them
Like an Arabian in the wilderness;
And you have polluted the land
With your harlotries and your wickedness.
3 Therefore the showers have been withheld,
And there has been no latter rain.
You have had a harlot's forehead;
You refuse to be ashamed.
4 Will you not from this time cry to Me,
'My Father, You *are* the guide of my youth?
5 Will He remain angry forever?
Will He keep it to the end?'
Behold, you have spoken and done evil things,
As you were able."

A Call to Repentance

6 The LORD said also to me in the days of Josiah the king: "Have you seen what backsliding Israel has done? She has gone up on every high mountain and under every green tree, and there played the harlot. 7 And I said, after she had done all these *things,* 'Return to Me.' But she did not return. And her treacherous sister Judah saw it. 8 Then I saw that for all the causes for which backsliding Israel had committed adultery, I had put her away and given her a certificate of divorce; yet her treacherous sister Judah did not fear, but went and played the harlot also. 9 So it came to pass, through her casual harlotry, that she defiled the land and committed adultery with stones and trees. 10 And yet for all this her treacherous sister Judah has not turned to Me with her whole heart, but in pretense," says the LORD.

11 Then the LORD said to me, "Backsliding Israel has shown herself more righteous than treacherous Judah. 12 Go and proclaim these words toward the north, and say:

Jeremiah in the Days of King Josiah (Jer. 3:6)

Jeremiah received messages from Yahweh "in the days of Josiah the king" (Jer. 3:6). His prophetic call is dated specifically in Josiah's 13th year, which was 627 B.C. (Jer. 1:1, 2). The peace and prosperity of Josiah's kingship is thus the setting for the early years of Jeremiah's ministry.

Josiah, who reigned from 640 to 609 B.C., was the last major king of the Davidic dynasty in Judah. He is given high marks by the historian of Kings (2 Kin. 23:25), equaled only by Josiah's great-grandfather Hezekiah (2 Kin. 18:5) and by David himself. It was in 622 B.C., Josiah's 18th year, that the Book of the Law, apparently including at least a portion of the Book of Deuteronomy, was discovered.

Some of the most significant achievements of King Josiah were in the area of religious reform. In 632 B.C. he began to seek the God of his ancestors, and in 628 B.C. he initiated his earliest reforms (2 Chr. 34:3). The crucial year, however, was 622. A project to repair the temple resulted in the discovery of the law book, which in turn provided a new momentum for the reformation already in progress.

These reform efforts seem to have coincided with a civil war in Assyria. The Neo-Assyrian Empire was in decline, and the reforms may have been an expression of Judah's independence from Assyrian rule. Josiah removed all pagan elements from the temple, again an act that could have been interpreted as a claim of autonomy from Assyria. Though the king may have had some political motives, the main impetus for reform was religious—a desire to seek Yahweh and adhere to His law (2 Kin. 23:3). In the days of such a king, Yahweh called and spoke to Jeremiah.

'Return, backsliding Israel,' says the LORD;
'I will not cause My anger to fall on you.
For I *am* merciful,' says the LORD;
'I will not remain angry forever.
13 Only acknowledge your iniquity,
That you have transgressed against the LORD your God,
And have scattered your charms
To alien deities under every green tree,
And you have not obeyed My voice,' says the LORD.

14"Return, O backsliding children," says the LORD; "for I am married to you. I will take you, one from a city and two from a family, and I will bring you to Zion. 15And I will give you shepherds according to My heart, who will feed you with knowledge and understanding.

16"Then it shall come to pass, when you are multiplied and increased in the land in those days," says the LORD, "that they will say no more, 'The ark of the covenant of the LORD.' It shall not come to mind, nor shall they remember it, nor shall they visit *it,* nor shall it be made anymore.

17"At that time Jerusalem shall be called The Throne of the LORD, and all the nations shall be gathered to it, to the name of the LORD, to Jerusalem. No more shall they follow the dictates of their evil hearts.

18"In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given as an inheritance to your fathers.

19"But I said:

'How can I put you among the children
And give you a pleasant land,
A beautiful heritage of the hosts of nations?'

"And I said:

'You shall call Me, "My Father,"
And not turn away from Me.'
20 Surely, *as* a wife treacherously departs from her husband,
So have you dealt treacherously with Me,
O house of Israel," says the LORD.

21 A voice was heard on the desolate heights,
Weeping *and* supplications of the children of Israel.
For they have perverted their way;
They have forgotten the LORD their God.

22 "Return, you backsliding children,
And I will heal your backslidings."
"Indeed we do come to You,
For You are the LORD our God.
23 Truly, in vain *is salvation hoped for* from the hills,
And from the multitude of mountains;
Truly, in the LORD our God
Is the salvation of Israel.
24 For shame has devoured
The labor of our fathers from our youth—
Their flocks and their herds,
Their sons and their daughters.
25 We lie down in our shame,
And our reproach covers us.
For we have sinned against the LORD our God,
We and our fathers,
From our youth even to this day,
And have not obeyed the voice of the LORD our God."

4 1 "If you will return, O Israel," says the LORD,
"Return to Me;
And if you will put away your abominations out of My sight,
Then you shall not be moved.
2 And you shall swear, 'The LORD lives,'
In truth, in judgment, and in righteousness;
The nations shall bless themselves in Him,
And in Him they shall glory."

3For thus says the LORD to the men of Judah and Jerusalem:

"Break up your fallow ground,
And do not sow among thorns.
4 Circumcise yourselves to the LORD,
And take away the foreskins of your hearts,
You men of Judah and inhabitants of Jerusalem,
Lest My fury come forth like fire,
And burn so that no one can quench *it,*
Because of the evil of your doings."

An Imminent Invasion

5Declare in Judah and proclaim in Jerusalem, and say:

"Blow the trumpet in the land;
Cry, 'Gather together,'
And say, 'Assemble yourselves,
And let us go into the fortified cities.'
6 Set up the standard toward Zion.
Take refuge! Do not delay!
For I will bring disaster from the north,
And great destruction."

7 The lion has come up from his thicket,
And the destroyer of nations is on his way.

He has gone forth from his place
To make your land desolate.
Your cities will be laid waste,
Without inhabitant.
8 For this, clothe yourself with sackcloth,
Lament and wail.
For the fierce anger of the LORD
Has not turned back from us.

9 "And it shall come to pass in that day,"
says the LORD,
"*That* the heart of the king shall perish,
And the heart of the princes;
The priests shall be astonished,
And the prophets shall wonder."

10 Then I said, "Ah, Lord GOD!
Surely You have greatly deceived this
people and Jerusalem,
Saying, 'You shall have peace,'
Whereas the sword reaches to the heart."

11 At that time it will be said
To this people and to Jerusalem,
"A dry wind of the desolate heights *blows*
in the wilderness
Toward the daughter of My people—
Not to fan or to cleanse—
12 A wind too strong for these will come for Me;
Now I will also speak judgment against
them."

13 "Behold, he shall come up like clouds,
And his chariots like a whirlwind.
His horses are swifter than eagles.
Woe to us, for we are plundered!"

14 O Jerusalem, wash your heart from
wickedness,
That you may be saved.
How long shall your evil thoughts lodge
within you?
15 For a voice declares from Dan
And proclaims affliction from Mount
Ephraim:

16 "Make mention to the nations,
Yes, proclaim against Jerusalem,
That watchers come from a far country
And raise their voice against the cities of
Judah.
17 Like keepers of a field they are against her
all around,
Because she has been rebellious against
Me," says the LORD.
18 "Your ways and your doings
Have procured these *things* for you.
This *is* your wickedness,
Because it is bitter,
Because it reaches to your heart."

Sorrow for the Doomed Nation

19 O my soul, my soul!
I am pained in my very heart!
My heart makes a noise in me;
I cannot hold my peace,
Because you have heard, O my soul,
The sound of the trumpet,
The alarm of war.
20 Destruction upon destruction is cried,
For the whole land is plundered.
Suddenly my tents are plundered,
And my curtains in a moment.
21 How long will I see the standard,
And hear the sound of the trumpet?

22 "For My people *are* foolish,
They have not known Me.
They *are* silly children,
And they have no understanding.
They *are* wise to do evil,
But to do good they have no knowledge."

23 I beheld the earth, and indeed *it was*
without form, and void;
And the heavens, they *had* no light.
24 I beheld the mountains, and indeed they
trembled,
And all the hills moved back and forth.
25 I beheld, and indeed *there was* no man,
And all the birds of the heavens had fled.

26 I beheld, and indeed the fruitful land
was a wilderness,
And all its cities were broken down
At the presence of the LORD,
By His fierce anger.

27 For thus says the LORD:

"The whole land shall be desolate;
Yet I will not make a full end.
28 For this shall the earth mourn,
And the heavens above be black,
Because I have spoken.
I have purposed and will not relent,
Nor will I turn back from it.
29 The whole city shall flee from the noise
of the horsemen and bowmen.
They shall go into thickets and climb up
on the rocks.
Every city *shall be* forsaken,
And not a man shall dwell in it.

30 "And *when* you *are* plundered,
What will you do?
Though you clothe yourself with crimson,
Though you adorn *yourself* with ornaments
of gold,
Though you enlarge your eyes with paint,
In vain you will make yourself fair;
Your lovers will despise you;
They will seek your life.

31 "For I have heard a voice as of a woman
in labor,
The anguish as of her who brings forth her
first child,
The voice of the daughter of Zion
bewailing herself;
She spreads her hands, *saying,*
'Woe *is* me now, for my soul is weary
Because of murderers!'

The Justice of God's Judgment

5 1 "Run to and fro through the streets of
Jerusalem;
See now and know;
And seek in her open places
If you can find a man,
If there is *anyone* who executes judgment,
Who seeks the truth,
And I will pardon her.
2 Though they say, '*As* the LORD lives,'
Surely they swear falsely."

3 O LORD, *are* not Your eyes on the truth?
You have stricken them,
But they have not grieved;
You have consumed them,
But they have refused to receive correction.
They have made their faces harder than
rock;
They have refused to return.

4 Therefore I said, "Surely these *are* poor.
They are foolish;
For they do not know the way of the LORD,
The judgment of their God.
5 I will go to the great men and speak to
them,
For they have known the way of the LORD,
The judgment of their God."

But these have altogether broken the yoke
And burst the bonds.
6 Therefore a lion from the forest shall slay
them,
A wolf of the deserts shall destroy them;
A leopard will watch over their cities.
Everyone who goes out from there shall be
torn in pieces,
Because their transgressions are many;
Their backslidings have increased.

7 "How shall I pardon you for this?
Your children have forsaken Me
And sworn by *those that are* not gods.
When I had fed them to the full,
Then they committed adultery
And assembled themselves by troops in the
harlots' houses.
8 They were *like* well-fed lusty stallions;
Every one neighed after his neighbor's wife.
9 Shall I not punish *them* for these *things?*"
says the LORD.
"And shall I not avenge Myself on such a
nation as this?

10 "Go up on her walls and destroy,
But do not make a complete end.
Take away her branches,
For they *are* not the LORD's.
11 For the house of Israel and the house of
Judah
Have dealt very treacherously with Me,"
says the LORD.

12 They have lied about the LORD,
And said, "*It is* not He.
Neither will evil come upon us,
Nor shall we see sword or famine.
13 And the prophets become wind,
For the word *is* not in them.
Thus shall it be done to them."

14 Therefore thus says the LORD God of
hosts:

"Because you speak this word,
Behold, I will make My words in your mouth fire,
And this people wood,
And it shall devour them.
15 Behold, I will bring a nation against you from afar,
O house of Israel," says the LORD.
"It *is* a mighty nation,
It *is* an ancient nation,
A nation whose language you do not know,
Nor can you understand what they say.
16 Their quiver *is* like an open tomb;
They *are* all mighty men.
17 And they shall eat up your harvest and your bread,
Which your sons and daughters should eat.
They shall eat up your flocks and your herds;
They shall eat up your vines and your fig trees;
They shall destroy your fortified cities,
In which you trust, with the sword.

18"Nevertheless in those days," says the LORD, "I will not make a complete end of you. 19And it will be when you say, 'Why does the LORD our God do all these *things* to us?' then you shall answer them, 'Just as you have forsaken Me and served foreign gods in your land, so you shall serve aliens in a land *that is* not yours.'

20 "Declare this in the house of Jacob
And proclaim it in Judah, saying,
21 'Hear this now, O foolish people,
Without understanding,
Who have eyes and see not,
And who have ears and hear not:
22 Do you not fear Me?' says the LORD.
'Will you not tremble at My presence,
Who have placed the sand as the bound of the sea,
By a perpetual decree, that it cannot pass beyond it?
And though its waves toss to and fro,
Yet they cannot prevail;
Though they roar, yet they cannot pass over it.

Beliefs & Ideas
One of the notable themes of the Bible is the doctrine of the "remnant," the part of the people that God reserves (Jer. 5:18). Only what remained of the people after the devastation of Jerusalem by the Babylonians in 586 B.C. was able to return 70 years later. But it was foretold that there would be a remnant to return (Jer. 46:28).

23 But this people has a defiant and rebellious heart;
They have revolted and departed.
24 They do not say in their heart,
"Let us now fear the LORD our God,
Who gives rain, both the former and the latter, in its season.
He reserves for us the appointed weeks of the harvest."
25 Your iniquities have turned these *things* away,
And your sins have withheld good from you.

26 'For among My people are found wicked *men;*
They lie in wait as one who sets snares;
They set a trap;
They catch men.
27 As a cage is full of birds,
So their houses *are* full of deceit.
Therefore they have become great and grown rich.
28 They have grown fat, they are sleek;
Yes, they surpass the deeds of the wicked;
They do not plead the cause,
The cause of the fatherless;
Yet they prosper,
And the right of the needy they do not defend.
29 Shall I not punish *them* for these *things?*' says the LORD.
'Shall I not avenge Myself on such a nation as this?'

30 "An astonishing and horrible thing
Has been committed in the land:
31 The prophets prophesy falsely,
And the priests rule by their *own* power;
And My people love *to have it* so.
But what will you do in the end?

Impending Destruction from the North

6 1 "O you children of Benjamin,
Gather yourselves to flee from the midst of Jerusalem!
Blow the trumpet in Tekoa,
And set up a signal-fire in Beth Haccerem;
For disaster appears out of the north,
And great destruction.
2 I have likened the daughter of Zion
To a lovely and delicate woman.
3 The shepherds with their flocks shall come to her.
They shall pitch *their* tents against her all around.
Each one shall pasture in his own place."

4 "Prepare war against her;
Arise, and let us go up at noon.

Signal-Fires in Beth Haccerem (Jer. 6:1)

In the 1930s archaeologists discovered a group of ostraca in the ruins of the outer gate at the site of Lachish, the ancient Judahite city. All the evidence suggests that these ostraca (broken pieces of pottery used to write on) were written in the last days of the kingdom of Judah before the Babylonian king Nebuchadnezzar utterly destroyed Jerusalem in 586 B.C. The ostraca are now known as the Lachish Letters.

The letters address a man named "Yaosh." Yaosh, always called "my lord" in the letters, probably commanded Lachish's defenses and participated in the frantic diplomatic and military attempts to stave off the Babylonian invasion. Letter IV has a particularly harrowing tone as it ends: "and let (my lord) know that we are watching for the signals of Lachish, according to all the indications which my lord has given, for we cannot see Azekah." The "signals of Lachish" were a fire lit on top of a high point or tower, as part of the national defense system—early technology to warn of an impending attack.

The only thing worse than the lighting of a signal was seeing it no more. That could mean only one thing: the enemy was approaching. Having lost sight of the signal-fire in Azekah, those in Jerusalem strained in hope to see the signal-fire of Lachish. Maybe the Babylonians would be stopped there! Judging by the destruction at Lachish, however, such a hope was in vain.

The Lachish Letters therefore provide a chilling background for Jeremiah's warning: "set up a signal-fire in Beth Haccerem" (Jer. 6:1). Scholars have recently suggested that Beth Haccerem was a site about 3 miles southwest of Jerusalem, almost exactly halfway between Jerusalem and Bethlehem. It thus represented the last stop before the invading Babylonian army reached Jerusalem. Jeremiah's point is clear: destruction of Jerusalem had drawn very near. God's judgment was about to ring forth.

Woe to us, for the day goes away,
For the shadows of the evening are lengthening.
5 Arise, and let us go by night,
And let us destroy her palaces."

6 For thus has the LORD of hosts said:

"Cut down trees,
And build a mound against Jerusalem.
This *is* the city to be punished.
She *is* full of oppression in her midst.
7 As a fountain wells up with water,
So she wells up with her wickedness.
Violence and plundering are heard in her.
Before Me continually *are* grief and wounds.
8 Be instructed, O Jerusalem,
Lest My soul depart from you;
Lest I make you desolate,
A land not inhabited."

9 Thus says the LORD of hosts:

"They shall thoroughly glean as a vine the remnant of Israel;
As a grape-gatherer, put your hand back into the branches."

10 To whom shall I speak and give warning,
That they may hear?
Indeed their ear *is* uncircumcised,
And they cannot give heed.
Behold, the word of the LORD is a reproach to them;
They have no delight in it.
11 Therefore I am full of the fury of the LORD.
I am weary of holding *it* in.
"I will pour it out on the children outside,
And on the assembly of young men together;
For even the husband shall be taken with the wife,
The aged with *him who is* full of days.
12 And their houses shall be turned over to others,
Fields and wives together;
For I will stretch out My hand
Against the inhabitants of the land," says the LORD.
13 "Because from the least of them even to the greatest of them,
Everyone *is* given to covetousness;
And from the prophet even to the priest,
Everyone deals falsely.
14 They have also healed the hurt of My people slightly,
Saying, 'Peace, peace!'
When *there is* no peace.
15 Were they ashamed when they had committed abomination?
No! They were not at all ashamed;
Nor did they know how to blush.
Therefore they shall fall among those who fall;
At the time I punish them,
They shall be cast down," says the LORD.

16 Thus says the LORD:

"Stand in the ways and see,
And ask for the old paths, where the good way *is,*
And walk in it;
Then you will find rest for your souls.
But they said, 'We will not walk *in it.*'

17 Also, I set watchmen over you, *saying,*
'Listen to the sound of the trumpet!'
But they said, 'We will not listen.'
18 Therefore hear, you nations,
And know, O congregation, what *is* among them.
19 Hear, O earth!
Behold, I will certainly bring calamity on this people—
The fruit of their thoughts,
Because they have not heeded My words
Nor My law, but rejected it.
20 For what purpose to Me
Comes frankincense from Sheba,
And sweet cane from a far country?
Your burnt offerings *are* not acceptable,
Nor your sacrifices sweet to Me."

21 Therefore thus says the LORD:

"Behold, I will lay stumbling blocks before this people,
And the fathers and the sons together shall fall on them.
The neighbor and his friend shall perish."

22 Thus says the LORD:

"Behold, a people comes from the north country,
And a great nation will be raised from the farthest parts of the earth.
23 They will lay hold on bow and spear;
They *are* cruel and have no mercy;
Their voice roars like the sea;
And they ride on horses,
As men of war set in array against you, O daughter of Zion."

24 We have heard the report of it;
Our hands grow feeble.
Anguish has taken hold of us,
Pain as of a woman in labor.
25 Do not go out into the field,
Nor walk by the way.
Because of the sword of the enemy,
Fear *is* on every side.

Science & Technology
Silver commonly occurs in nature mixed with lead (Jer. 6:29). The two metals are separated by a process called cupellation, in which the ore is heated in a ceramic vessel over a flame blown by a bellows. The process is repeated to increase the purity of the silver. With practice the technique can achieve a high degree of purity with silver, as well as recover the lead for its uses.

26 O daughter of my people,
Dress in sackcloth
And roll about in ashes!
Make mourning *as for* an only son, most bitter lamentation;
For the plunderer will suddenly come upon us.

27 "I have set you *as* an assayer *and* a fortress among My people,
That you may know and test their way.
28 They *are* all stubborn rebels, walking as slanderers.
They are bronze and iron,
They *are* all corrupters;
29 The bellows blow fiercely,
The lead is consumed by the fire;
The smelter refines in vain,
For the wicked are not drawn off.
30 *People* will call them rejected silver,
Because the LORD has rejected them."

TRANSITION

The Book of Nahum

In 612 B.C. the rebel alliance of the Babylonians and the Medes, under the leadership of the Babylonian king Nabopolassar (626–605 B.C.), drove the Assyrians out of their own capital, Nineveh. The Assyrians were not entirely defeated, and they were able to regroup in the northwest, at the ancient city of Haran. Nevertheless, Nineveh, once a symbol of Assyrian splendor, was gone. The nations that had once been so terrorized by Assyria could only be delighted.

Nothing is known of the prophet named Nahum, nor of the exact time of his prophecy. It is clear, however, that the book speaks of the events of 612 B.C., when the Medes and Babylonians drove the Assyrians out of Nineveh. Nahum's glee at Nineveh's downfall can sound vindictive to modern ears, but it is understandable. Assyria's reputation for brutality and torture was well established; Nineveh was referred to as "the bloody city" (Nah. 3:1). More than one person had wondered how such cruelty could go unpunished, including the prophet Habakkuk (see "The Book of Habakkuk" at Hab. 1:1). Nahum's delight comes primarily from seeing that the Lord does punish the wicked after all (see Nah. 1:2, 3).

Nahum's mention of "No Amon" (3:8) refers to Thebes, the Egyptian capital which Assyria herself had sacked in 664 B.C. Nahum recalls that Assyrian victory as a warning that Assyria also must face judgment, and would fall as had her victims.

• **Nahum 1:1—3:19**

Assyria's Capital Is Destroyed (Nah. 1:1)

Nineveh was the chief city of the Assyrian Empire in the last century of the empire's power (c. 705–612 B.C.). It is this 7th-century Nineveh that is known from accounts in the books of Nahum and Jonah. Yet the city had a very long history, and there are substantial archaeological material remains of Nineveh from the New Stone Age (c. 5000–4000 B.C.).

The city is not mentioned in written records until the mid-3rd millennium B.C. when it was under control of the Accadian kings. It is named again briefly during the reign of Shamshi-Adad I (1813–1781 B.C.), who ruled the city-state of Asshur and most of northern Mesopotamia. Though it is listed in Gen. 10:11 along with Calah, there is no evidence of Nineveh being politically linked with other Assyrian cities until later in time.

Nineveh was incorporated into Assyria during the reign of Ashur-uballit I (1363–1328 B.C.). The city thus played a prominent role in the Middle Assyrian Empire after 1273 B.C., and Assyrian kings spent much time in building activity there.

The Nineveh against which Nahum prophesies was more than just a major city. The Assyrian king Sennacherib (705-681 B.C.) decided to make Nineveh the capital of Assyria, and it was then transformed into the capital of a world state. Like the Babylonian king Nebuchadnezzar II a century later, Sennacherib spent a great deal of time in monumental building projects at the site.

Despite being protected by an enormous city wall, Nineveh was captured and destroyed by an alliance of Medes and Chaldeans in 612 B.C. The fall of this great city, which is recorded in the Babylonian Chronicle and described in Nahum's prophecy (Nah. 2:3–13), effectively ended the Assyrian Empire.

Nahum

1 **:1** The burden[a] against Nineveh. The book of the vision of Nahum the Elkoshite.

God's Wrath on His Enemies

2 God *is* jealous, and the LORD avenges;
The LORD avenges and *is* furious.
The LORD will take vengeance on His adversaries,
And He reserves *wrath* for His enemies;
3 The LORD *is* slow to anger and great in power,
And will not at all acquit *the wicked.*

The LORD has His way
In the whirlwind and in the storm,
And the clouds *are* the dust of His feet.
4 He rebukes the sea and makes it dry,
And dries up all the rivers.
Bashan and Carmel wither,
And the flower of Lebanon wilts.
5 The mountains quake before Him,
The hills melt,
And the earth heaves[a] at His presence,
Yes, the world and all who dwell in it.

6 Who can stand before His indignation?
And who can endure the fierceness of His anger?
His fury is poured out like fire,
And the rocks are thrown down by Him.

7 The LORD *is* good,
A stronghold in the day of trouble;
And He knows those who trust in Him.
8 But with an overflowing flood
He will make an utter end of its place,
And darkness will pursue His enemies.

9 What do you conspire against the LORD?
He will make an utter end *of it.*
Affliction will not rise up a second time.
10 For while tangled *like* thorns,
And while drunken *like* drunkards,
They shall be devoured like stubble fully dried.
11 From you comes forth *one*
Who plots evil against the LORD,
A wicked counselor.

12 Thus says the LORD:

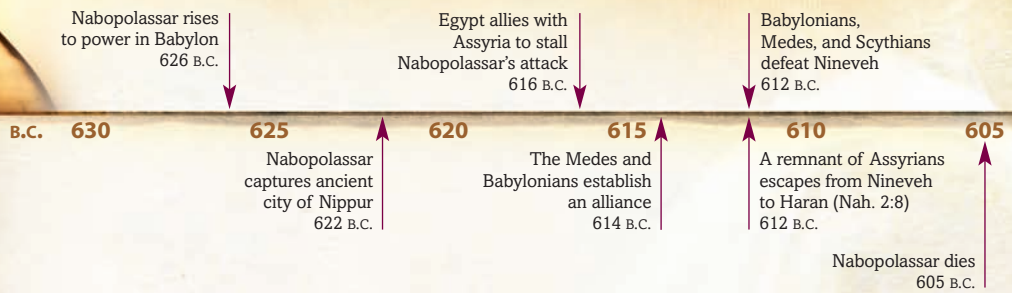
"Though *they are* safe, and likewise many,
Yet in this manner they will be cut down
When he passes through.
Though I have afflicted you,
I will afflict you no more;
13 For now I will break off his yoke from you,
And burst your bonds apart."

14 The LORD has given a command concerning you:
"Your name shall be perpetuated no longer.
Out of the house of your gods
I will cut off the carved image and the molded image.
I will dig your grave,
For you are vile."

15 Behold, on the mountains
The feet of him who brings good tidings,
Who proclaims peace!
O Judah, keep your appointed feasts,
Perform your vows.
For the wicked one shall no more pass through you;
He is utterly cut off.

1:1 [a]Or *oracle* 1:5 [a]Targum reads *burns.*

NAHUM PROPHESIES OF NINEVEH AND NABOPOLASSAR



The Destruction of Nineveh

2 1 He who scatters[a] has come up before
your face.
Man the fort!
Watch the road!
Strengthen *your* flanks!
Fortify *your* power mightily.

2 For the LORD will restore the excellence
of Jacob
Like the excellence of Israel,
For the emptiers have emptied them out
And ruined their vine branches.

3 The shields of his mighty men *are* made red,
The valiant men *are* in scarlet.
The chariots *come* with flaming torches
In the day of his preparation,
And the spears are brandished.[a]
4 The chariots rage in the streets,
They jostle one another in the broad roads;
They seem like torches,
They run like lightning.

5 He remembers his nobles;
They stumble in their walk;
They make haste to her walls,
And the defense is prepared.
6 The gates of the rivers are opened,
And the palace is dissolved.
7 It is decreed:[a]
She shall be led away captive,
She shall be brought up;
And her maidservants shall lead *her*
as with the voice of doves,
Beating their breasts.

8 Though Nineveh of old *was* like a pool
of water,
Now they flee away.
"Halt! Halt!" *they cry;*
But no one turns back.
9 Take spoil of silver!
Take spoil of gold!
There is no end of treasure,
Or wealth of every desirable prize.
10 She is empty, desolate, and waste!
The heart melts, and the knees shake;
Much pain *is* in every side,
And all their faces are drained of color.[a]

11 Where *is* the dwelling of the lions,
And the feeding place of the young lions,
Where the lion walked, the lioness *and*
lion's cub,
And no one made *them* afraid?
12 The lion tore in pieces enough for his
cubs,
Killed for his lionesses,
Filled his caves with prey,
And his dens with flesh.

13 "Behold, I *am* against you," says the LORD
of hosts, "I will burn your[a] chariots in smoke, and
the sword shall devour your young lions; I will
cut off your prey from the earth, and the voice of
your messengers shall be heard no more."

TIME CAPSULE	616 to 614 B.C.
616–594	Babylonian Chronicle records campaigns of Nebuchadnezzar
616	Egypt sends help to Assyria to stop the Babylonian attack
615	Nabopolassar fails to conquer Nineveh and Asshur
614	Nabopolassar establishes peace treaty with Cyaxeres, king of the Medes
614	The Medes and Scythians capture city of Asshur

2:1 [a]Vulgate reads *he who destroys.* 2:3 [a]Literally *the cypresses are shaken;* Septuagint and Syriac read *the horses rush about;* Vulgate reads *the drivers are stupefied.* 2:7 [a]Hebrew *Huzzab* 2:10 [a]Compare Joel 2:6 2:13 [a]Literally *her*

Arts & Literature
The public art of the Assyrians depicted the humiliation, mutilation, and death of prisoners of war. In the 9th century B.C. an Assyrian king boasted of his unrestrained cruelty to his enemies, recording his exploits by writing them in stone at the door of a temple. Ironically, Nahum's prophecy describes the fall of Assyria's capital, Nineveh (Nah. 3:3). It was conquered in 612 B.C. by the Babylonians and the Medes.

The Woe of Nineveh

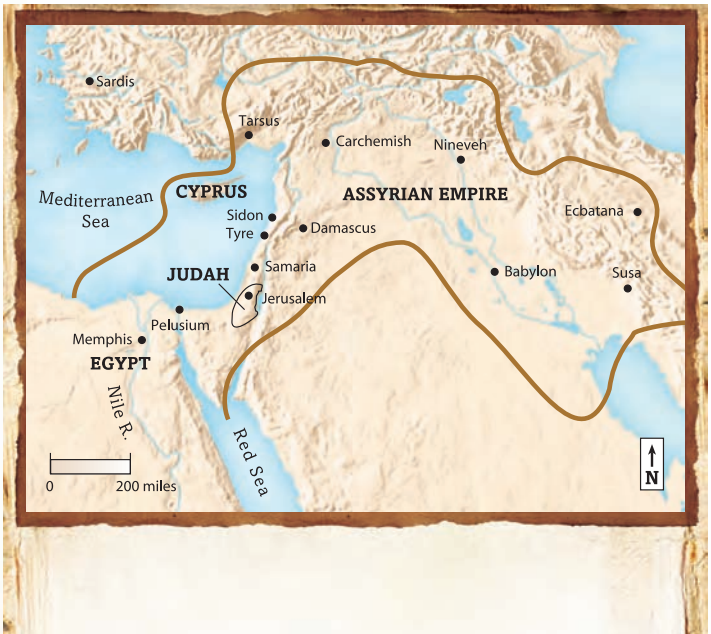
3 1 Woe to the bloody city!
It *is* all full of lies *and* robbery.
Its victim never departs.
2 The noise of a whip
And the noise of rattling wheels,
Of galloping horses,
Of clattering chariots!
3 Horsemen charge with bright sword
and glittering spear.
There is a multitude of slain,
A great number of bodies,
Countless corpses—
They stumble over the corpses—
4 Because of the multitude of harlotries
of the seductive harlot,
The mistress of sorceries,
Who sells nations through her harlotries,
And families through her sorceries.

5 "Behold, I *am* against you," says the LORD
of hosts;
"I will lift your skirts over your face,
I will show the nations your nakedness,
And the kingdoms your shame.
6 I will cast abominable filth upon you,
Make you vile,
And make you a spectacle.
7 It shall come to pass *that* all who look
upon you
Will flee from you, and say,
'Nineveh is laid waste!
Who will bemoan her?'
Where shall I seek comforters for you?"

8 Are you better than No Amon[a]
That was situated by the River,[b]
That had the waters around her,
Whose rampart *was* the sea,
Whose wall *was* the sea?
9 Ethiopia and Egypt *were* her strength,
And *it was* boundless;
Put and Lubim were your[a] helpers.
10 Yet she *was* carried away,
She went into captivity;
Her young children also were dashed to
pieces
At the head of every street;
They cast lots for her honorable men,
And all her great men were bound in chains.
11 You also will be drunk;
You will be hidden;
You also will seek refuge from the enemy.

12 All your strongholds *are* fig trees with
ripened figs:
If they are shaken,
They fall into the mouth of the eater.

3:8 [a]That is, ancient Thebes; Targum and Vulgate read *populous Alexandria.* [b]Literally *rivers,* that is, the Nile and the surrounding canals 3:9 [a]Septuagint reads *her.*



The Neo-Assyrian Empire
By 650 B.C. the Assyrian Empire, with its capital in Nineveh, stretched from the Persian Gulf in the east throughout the fertile crescent into Palestine and beyond, embracing for a short time all of Egypt in the southwest. Judah, while a free zone, still paid tribute to Assyria. The prophet Nahum mentions Assyria's victory over Thebes (or No Amon, Nah. 3:8). But Nahum also prophesies the destruction of Nineveh, Assyria's great capital (Nah. 3:18).

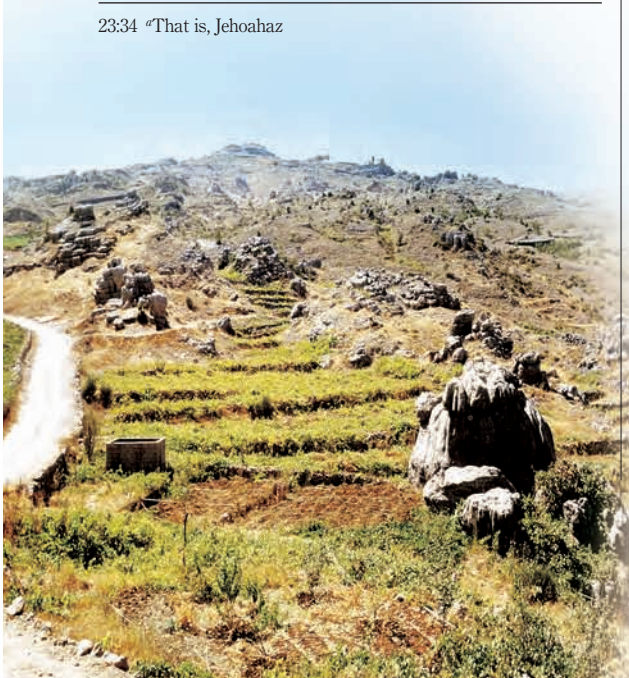
13 Surely, your people in your midst *are* women!
The gates of your land are wide open
for your enemies;
Fire shall devour the bars of your *gates*.

14 Draw your water for the siege!
Fortify your strongholds!
Go into the clay and tread the mortar!
Make strong the brick kiln!
15 There the fire will devour you,
The sword will cut you off;
It will eat you up like a locust.

Make yourself many—like the locust!
Make yourself many—like the *swarming*
locusts!
16 You have multiplied your merchants more
than the stars of heaven.
The locust plunders and flies away.
17 Your commanders *are* like *swarming*
locusts,
And your generals like great grasshoppers,
Which camp in the hedges on a cold day;
When the sun rises they flee away,
And the place where they *are* is not known.

18 Your shepherds slumber, O king of Assyria;
Your nobles rest *in the dust*.
Your people are scattered on the mountains,
And no one gathers them.
19 Your injury *has* no healing,
Your wound is severe.
All who hear news of you
Will clap *their* hands over you,
For upon whom has not your wickedness
passed continually?

23:34 [a]That is, Jehoahaz



TRANSITION

The Death of Josiah

Assyria, driven out of its capital, Nineveh, in 612 B.C., had established a capital-in-exile at Haran. In 610, the Assyrians were expelled even from there. In an attempt to recapture Haran, Assyria made an alliance with its former enemy Egypt. The Egyptian king, Necho II (610–595 B.C.) evidently feared the new strength of Babylon more than the aging power of Assyria, and he marched north through the land of Judah to join forces with Assyria in the assault of Haran.

On the way to Haran, Pharaoh Necho was met by Judah's King Josiah, who attacked the Egyptian army at Megiddo in 609 B.C. Exactly why Josiah did so is unclear. Perhaps he feared a resurgence of Egyptian power. Whatever the reason, Josiah and Judah paid for his attack. Josiah himself was killed, and Judah became an Egyptian vassal. Josiah's son Jehoahaz became the new king of Judah, but ruled only 3 months.

• **2 Kings 23:28–34**

2 Kings

Josiah Dies in Battle

23 **:28** Now the rest of the acts of Josiah,
and all that he did, *are* they not written in
the book of the chronicles of the kings of Judah?
29 In his days Pharaoh Necho king of Egypt went
to the aid of the king of Assyria, to the River Eu-
phrates; and King Josiah went against him. And
Pharaoh Necho killed him at Megiddo when he
confronted him. 30 Then his servants moved his
body in a chariot from Megiddo, brought him to
Jerusalem, and buried him in his own tomb. And
the people of the land took Jehoahaz the son of
Josiah, anointed him, and made him king in his
father's place.

The Reign and Captivity of Jehoahaz

31 Jehoahaz *was* twenty-three years old when
he became king, and he reigned three months in
Jerusalem. His mother's name *was* Hamutal the
daughter of Jeremiah of Libnah. 32 And he did evil
in the sight of the LORD, according to all that his
fathers had done. 33 Now Pharaoh Necho put him
in prison at Riblah in the land of Hamath, that he
might not reign in Jerusalem; and he imposed on
the land a tribute of one hundred talents of silver
and a talent of gold. 34 Then Pharaoh Necho made
Eliakim the son of Josiah king in place of his fa-
ther Josiah, and changed his name to Jehoiakim.
And *Pharaoh* took Jehoahaz and went to Egypt,
and he[a] died there.

"Your people are scattered on the mountains,
And no one gathers them."
Nahum 3:18

TRANSITION

A Dirge for an Exiled King

Josiah's attack may have at least slowed the Egyptian armies under Necho. At any rate, the Assyrian-Egyptian alliance failed to recapture Haran. Assyria was driven further north, and Necho returned south. It was on this return trip that Necho asserted his new authority over Judah by removing the new king, Jehoahaz, from the throne and replacing him with his brother Eliakim.

In another demonstration of power, Necho changed Eliakim's name to the throne name "Jehoiakim." Similarly, Jehoahaz was an official throne name; Jehoahaz's personal name was Shallum (Jer. 22:11). The prophet's dirge (Jer. 22:10–12) instructs Judah not to continue weeping for the dead King Josiah, but rather to weep for Jehoahaz who was exiled to Egypt by Pharaoh Necho and would not return. Another reason to weep for Jehoahaz was the greed and rapacity of Jehoiakim who took his place (22:13–17).

• **Jeremiah 22:10–17**

Jeremiah

22 **:10** Weep not for the dead, nor bemoan him;
Weep bitterly for him who goes away,
For he shall return no more,
Nor see his native country.

Message to the Son of Josiah

11 For thus says the LORD concerning Shallum[a] the son of Josiah, king of Judah, who
reigned instead of Josiah his father, who went
from this place: "He shall not return here any-
more, 12 but he shall die in the place where they
have led him captive, and shall see this land no
more.

13 "Woe to him who builds his house by unrighteousness
And his chambers by injustice,
Who uses his neighbor's service without wages
And gives him nothing for his work,
14 Who says, 'I will build myself a wide house with spacious chambers,
And cut out windows for it,
Paneling *it* with cedar
And painting *it* with vermilion.'

15 "Shall you reign because you enclose *yourself* in cedar?
Did not your father eat and drink,
And do justice and righteousness?
Then *it was* well with him.
16 He judged the cause of the poor and needy;
Then *it was* well.
Was not this knowing Me?" says the LORD.

17 "Yet your eyes and your heart *are* for nothing but your covetousness,
For shedding innocent blood,
And practicing oppression and violence."

TRANSITION

Priestly Account: Josiah's Last Years

The Chronicler's account of Josiah's death in 609 B.C. is very close to the account in Kings. One difference is the curious note that Necho fought "against Carchemish" (2 Chr. 35:20). An important battle was fought by Assyria and Babylon at Carchemish in 605 B.C., 4 years after Josiah's death, but in 609 B.C. Necho was advancing to fight at Haran. The Chronicler may be referring to Necho's plans in 609 to join the Assyrian army near Carchemish on the Euphrates River, and use that city as a base of operations for the siege of Haran.

Chronicles also provides more detail about Josiah's death. The Chronicler reports that God accomplishes His purposes even through a foreigner, the Egyptian pharaoh Necho (35:21). The tragedy of Josiah's death is accentuated by the lamentations of Judah and of the prophet Jeremiah, mourning for the king whose reign would be remembered forever as the kingdom's last moment of glory.

• **2 Chronicles 35:20—36:4**

2 Chronicles

Josiah Dies in Battle

35 **:20** After all this, when Josiah had prepared the temple, Necho king of Egypt
came up to fight against Carchemish by the Eu-
phrates; and Josiah went out against him. 21 But
he sent messengers to him, saying, "What have I
to do with you, king of Judah? *I have* not *come*
against you this day, but against the house with
which I have war; for God commanded me to
make haste. Refrain *from meddling with* God,
who *is* with me, lest He destroy you." 22 Neverthe-
less Josiah would not turn his face from him, but
disguised himself so that he might fight with
him, and did not heed the words of Necho from
the mouth of God. So he came to fight in the Val-
ley of Megiddo.

23 And the archers shot King Josiah; and the
king said to his servants, "Take me away, for I
am severely wounded." 24 His servants therefore
took him out of that chariot and put him in the
second chariot that he had, and they brought him
to Jerusalem. So he died, and was buried in *one
of* the tombs of his fathers. And all Judah and Je-
rusalem mourned for Josiah.

22:11 [a]Also called *Jehoahaz*

JOSIAH PURSUES REFORM IN JUDAH

Israel (northern kingdom)

Fell to the Assyrian Empire in 722 B.C.

Judah (southern kingdom)

Josiah, son of Amon, ruled during 3 decades of peace and prosperity for Judah. The death of the great Assyrian king, Ashurbanipal, brought about a serious decline in Assyria's power and allowed Josiah freedom to pursue various reforms.

In 609 B.C. Josiah attempted to block Pharaoh Necho II of Egypt as he marched north to assist Assyria in a fight against Babylon. Possibly Necho's northern campaign appeared a threat to Judah. Nevertheless, in a battle against Necho at Megiddo, Josiah suffered serious injuries and eventually died.

25 Jeremiah also lamented for Josiah. And to
this day all the singing men and the singing
women speak of Josiah in their lamentations.
They made it a custom in Israel; and indeed they
are written in the Laments.
26 Now the rest of the acts of Josiah and his
goodness, according to *what was* written in the
Law of the LORD, 27 and his deeds from first to
last, indeed they *are* written in the book of the
kings of Israel and Judah.

The Reign and Captivity of Jehoahaz

36 1 Then the people of the land took Jehoa-
haz the son of Josiah, and made him king
in his father's place in Jerusalem. 2 Jehoahaz[a] *was*
twenty-three years old when he became king,
and he reigned three months in Jerusalem. 3 Now
the king of Egypt deposed him at Jerusalem; and
he imposed on the land a tribute of one hundred
talents of silver and a talent of gold. 4 Then the
king of Egypt made *Jehoahaz's*[a] brother Eliakim
king over Judah and Jerusalem, and changed his
name to Jehoiakim. And Necho took Jehoahaz[b]
his brother and carried him off to Egypt.

36:2 [a]Masoretic Text reads *Joahaz.* 36:4 [a]Literally *his*
[b]Masoretic Text reads *Joahaz.* **Hab.** 1:1 [a]Or *oracle*

TRANSITION

The Book of Habakkuk

In the final years of Josiah's reign, while Assyria fought the Babylonian alliance in Mesopotamia, the prophet Habakkuk pondered the forces behind these events. Like Nahum, Habakkuk felt the injustice of Assyria's power. In a dialogue with God, he asks how such violence could go unpunished. Unlike Nahum, though, Habakkuk is not satisfied with Assyria's punishment at the hands of Babylon. Is Babylon any better than Assyria, after all? How can a pure God use such impure tools? In reply, God tells Habakkuk to wait, for in such faithful waiting is true righteousness (Hab. 2:4).

Habakkuk's forthright questioning has earned him the title "the philosopher prophet." He might just as well be described as a priestly prophet. He uses priestly language (ch. 3 is a psalm, complete with musical directions). Even the questions he asks of God sound priestly, very similar in tone and content to the questions asked by the psalmist of Ps. 73, a psalm associated with the priestly singer Asaph.

• **Habakkuk 1:1—3:19**

Habakkuk

1 **:1** The burden[a] which the prophet Habakkuk
saw.

The Prophet's Question

2 O LORD, how long shall I cry,
And You will not hear?
Even cry out to You, "Violence!"
And You will not save.
3 Why do You show me iniquity,
And cause *me* to see trouble?
For plundering and violence *are* before me;
There is strife, and contention arises.
4 Therefore the law is powerless,
And justice never goes forth.
For the wicked surround the righteous;
Therefore perverse judgment proceeds.

Chaldeans Become Babylonians (Hab. 1:6)

As early as the 9th century B.C. the Chaldeans as a people are known from cuneiform records, the wedge-shaped characters etched in blocks of clay with styluses. The Chaldeans originally inhabited the southern portion of Babylonia on the west border of Elam. There was possibly a relationship between them and the Arameans, but that relationship is not clear. Both were tribal groups in southern Babylonia, and there is no difference between Aramean and Chaldean personal names. Yet the Arameans and Chaldeans were often described as distinct peoples.

For over 2 centuries of the Neo-Assyrian period (934–612 B.C.) the Chaldeans were at odds with the powerful Assyrians in the north. They often successfully waged guerrilla warfare against this foe. Merodach-Baladan II was a Chaldean king who twice occupied the throne of Babylon (721–710 and 703–702 B.C.). Evidently he also enlisted the support of Hezekiah, king of Judah, during a revolt against the Assyrians (Is. 39:1, 2).

By the 7th century B.C., the Chaldean tribes were able to control Babylonia and its capital city, Babylon. At that point, the terms "Babylonian" and "Chaldean" appear to be synonymous. Thus, Scripture uses these terms interchangeably: Nebuchadnezzar II, king of Babylon (c. 605–562 B.C.) and the destroyer of Jerusalem, was himself a Chaldean (see Ezra 5:12).

The Lord's Reply

5 "Look among the nations and watch—
Be utterly astounded!
For *I will* work a work in your days
Which you would not believe, though it were told *you.*
6 For indeed I am raising up the Chaldeans,
A bitter and hasty nation
Which marches through the breadth of the earth,
To possess dwelling places *that are* not theirs.
7 They are terrible and dreadful;
Their judgment and their dignity proceed from themselves.
8 Their horses also are swifter than leopards,
And more fierce than evening wolves.
Their chargers charge ahead;
Their cavalry comes from afar;
They fly as the eagle *that* hastens to eat.

9 "They all come for violence;
Their faces are set *like* the east wind.
They gather captives like sand.
10 They scoff at kings,
And princes are scorned by them.
They deride every stronghold,
For they heap up earthen *mounds* and seize it.

TIME CAPSULE	612 to 609 B.C.
612	The Medes and Babylonians drive the Assyrians out of Nineveh
612	Fall of Assyria to the Medes and Babylonians
610	Nabopolassar of Babylon attacks Haran and scatters the Assyrian and Egyptian armies
610–595	Pharaoh Necho II of Egypt is foe of Babylon
609	The last Assyrian king, Ashuruballit II, fails to recover the city of Haran from the Babylonians

11 Then *his* mind[a] changes, and he transgresses;
He commits offense,
Ascribing this power to his god."

The Prophet's Second Question

12 Are You not from everlasting,
O Lord my God, my Holy One?
We shall not die.
O Lord, You have appointed them for judgment;
O Rock, You have marked them for correction.
13 *You are* of purer eyes than to behold evil,
And cannot look on wickedness.
Why do You look on those who deal treacherously,
And hold Your tongue when the wicked devours
A *person* more righteous than he?
14 *Why* do You make men like fish of the sea,
Like creeping things *that have* no ruler over them?

15 They take up all of them with a hook,
They catch them in their net,
And gather them in their dragnet.
Therefore they rejoice and are glad.
16 Therefore they sacrifice to their net,
And burn incense to their dragnet;
Because by them their share *is* sumptuous
And their food plentiful.
17 Shall they therefore empty their net,
And continue to slay nations without pity?

2 1 I will stand my watch
And set myself on the rampart,
And watch to see what He will say to me,
And what I will answer when I am corrected.

1:11 [a]Literally *spirit* or *wind*

The Just Live by Faith

2 Then the LORD answered me and said:

"Write the vision
And make *it* plain on tablets,
That he may run who reads it.
3 For the vision *is* yet for an appointed time;
But at the end it will speak, and it will not lie.
Though it tarries, wait for it;
Because it will surely come,
It will not tarry.

4 "Behold the proud,
His soul is not upright in him;
But the just shall live by his faith.

Woe to the Wicked

5 "Indeed, because he transgresses by wine,
He is a proud man,
And he does not stay at home.
Because he enlarges his desire as hell,[a]
And he *is* like death, and cannot be satisfied,
He gathers to himself all nations
And heaps up for himself all peoples.

6 "Will not all these take up a proverb against him,
And a taunting riddle against him, and say,
'Woe to him who increases
What is not his—how long?
And to him who loads himself with many pledges'?[a]
7 Will not your creditors[a] rise up suddenly?
Will they not awaken who oppress you?
And you will become their booty.
8 Because you have plundered many nations,
All the remnant of the people shall plunder you,
Because of men's blood
And the violence of the land *and* the city,
And of all who dwell in it.

9 "Woe to him who covets evil gain for his house,
That he may set his nest on high,
That he may be delivered from the power of disaster!
10 You give shameful counsel to your house,
Cutting off many peoples,
And sin *against* your soul.

11 For the stone will cry out from the wall,
And the beam from the timbers will answer it.

12 "Woe to him who builds a town with bloodshed,
Who establishes a city by iniquity!
13 Behold, *is it* not of the LORD of hosts
That the peoples labor to feed the fire,[a]
And nations weary themselves in vain?
14 For the earth will be filled
With the knowledge of the glory of the LORD,
As the waters cover the sea.

15 "Woe to him who gives drink to his neighbor,
Pressing[a] *him to* your bottle,
Even to make *him* drunk,
That you may look on his nakedness!
16 You are filled with shame instead of glory.
You also—drink!
And be exposed as uncircumcised![a]
The cup of the LORD's right hand *will be* turned against you,
And utter shame will be on your glory.
17 For the violence *done to* Lebanon will cover you,
And the plunder of beasts *which* made them afraid,
Because of men's blood
And the violence of the land *and* the city,
And of all who dwell in it.

18 "What profit is the image, that its maker should carve it,
The molded image, a teacher of lies,
That the maker of its mold should trust in it,
To make mute idols?
19 Woe to him who says to wood, 'Awake!'
To silent stone, 'Arise! It shall teach!'
Behold, it is overlaid with gold and silver,
Yet in it there is no breath at all.

20 "But the LORD is in His holy temple.
Let all the earth keep silence before Him."

Beliefs & Ideas

The land of the dead in general is presented in the Old Testament as it seemed from the point of view of the living. The dead were excluded from the energy of life and were reduced to weak, unhappy shadows. In its terrible aspect death was compared to the mouth of a gigantic monster. The appetite of death could never be satisfied (Hab. 2:5), requiring that all must die.

2:5 [a]Or *Sheol* 2:6 [a]Syriac and Vulgate read *thick clay.*
2:7 [a]Literally *those who bite you* 2:13 [a]Literally *for what satisfies fire,* that is, for what is of no lasting value
2:15 [a]Literally *Attaching* or *Joining* 2:16 [a]Dead Sea Scrolls and Septuagint read *And reel!;* Syriac and Vulgate read *And fall fast asleep!*

The Prophet's Prayer

3 1A prayer of Habakkuk the prophet, on Shigionoth.[a]

2 O LORD, I have heard Your speech *and* was afraid;
O LORD, revive Your work in the midst of the years!
In the midst of the years make *it* known;
In wrath remember mercy.

3 God came from Teman,
The Holy One from Mount Paran. Selah

His glory covered the heavens,
And the earth was full of His praise.
4 *His* brightness was like the light;
He had rays *flashing* from His hand,
And there His power *was* hidden.
5 Before Him went pestilence,
And fever followed at His feet.

6 He stood and measured the earth;
He looked and startled the nations.
And the everlasting mountains were scattered,
The perpetual hills bowed.
His ways *are* everlasting.
7 I saw the tents of Cushan in affliction;
The curtains of the land of Midian trembled.

8 O LORD, were *You* displeased with the rivers,
Was Your anger against the rivers,
Was Your wrath against the sea,
That You rode on Your horses,
Your chariots of salvation?
9 Your bow was made quite ready;
Oaths were sworn over *Your* arrows.[a] Selah

You divided the earth with rivers.
10 The mountains saw You *and* trembled;
The overflowing of the water passed by.
The deep uttered its voice,
And lifted its hands on high.
11 The sun and moon stood still in their habitation;
At the light of Your arrows they went,
At the shining of Your glittering spear.

12 You marched through the land in indignation;
You trampled the nations in anger.
13 You went forth for the salvation of Your people,
For salvation with Your Anointed.
You struck the head from the house of the wicked,
By laying bare from foundation to neck. Selah

14 You thrust through with his own arrows
The head of his villages.
They came out like a whirlwind to scatter me;
Their rejoicing was like feasting on the poor in secret.
15 You walked through the sea with Your horses,
Through the heap of great waters.

16 When I heard, my body trembled;
My lips quivered at *the* voice;
Rottenness entered my bones;
And I trembled in myself,
That I might rest in the day of trouble.
When he comes up to the people,
He will invade them with his troops.

A Hymn of Faith

17 Though the fig tree may not blossom,
Nor fruit be on the vines;
Though the labor of the olive may fail,
And the fields yield no food;
Though the flock may be cut off from the fold,
And there be no herd in the stalls—
18 Yet I will rejoice in the LORD,
I will joy in the God of my salvation.

19 The LORD God[a] is my strength;
He will make my feet like deer's *feet,*
And He will make me walk on my high hills.

To the Chief Musician. With my stringed instruments.

3:1 [a]Exact meaning unknown 3:9 [a]Literally *rods* or *tribes* (compare verse 14) 3:19 [a]Hebrew *YHWH Adonai*

TRANSITION

Prophetic Account: Jehoiakim and Jehoiachin

The exile of King Jehoahaz to Egypt by Pharaoh Necho (2 Kin. 23:34) was the end for Judah as an independent nation. Her next king, Jehoiakim, would rule as a vassal first to Egypt and then to Babylon. His son, Jehoiachin, would rule only long enough to surrender to Babylon.

When Pharaoh Necho of Egypt placed Jehoiakim on Judah's throne in 609 B.C., it was with the understanding that he would be loyal to Egypt. This gave Egypt a buffer between its own land and the armies of Babylon, but it

placed Judah in a precarious position, caught between two warring empires. Of these, Babylon was the strongest, but Egypt was the nearest. Jehoiakim wavered between alliances, but generally remained loyal to Egypt.

• **2 Kings 23:35–37**

2 Kings

Jehoiakim Reigns in Judah

23 :35 So Jehoiakim gave the silver and gold to Pharaoh; but he taxed the land to give money according to the command of Pharaoh; he exacted the silver and gold from the people of the land, from every one according to his assessment, to give *it* to Pharaoh Necho. 36Jehoiakim *was* twenty-five years old when he became king, and he reigned eleven years in Jerusalem. His mother's name *was* Zebudah the daughter of Pedaiah of Rumah. 37And he did evil in the sight of the LORD, according to all that his fathers had done.

TRANSITION

Jeremiah's Temple Sermon

Jeremiah's ministry entered its most active stage when Jehoiakim became king in 609 B.C., when Jeremiah was (by one proposed chronology) about 18 years old. In Jehoiakim's first year, Jeremiah preached what is known as his Temple Sermon. The events surrounding this sermon and a short version of the sermon itself are recounted in Jer. 26. A much longer version of the sermon appears in Jer. 7:1—8:3. That Jeremiah was from Anathoth, not from Jerusalem, may explain why he was so scornful of those who put their trust in "the temple of the Lord, the temple of the Lord" (7:4). It may also explain why the Jerusalem hierarchy reacted so strongly to his condemnations.

At various points in the first half of the Book of Jeremiah appear the prophet's complaints to God concerning the difficulty of his calling. These are usually called Jeremiah's Confessions. They are couched in the language of the psalms, and like the psalms give few clues as to their precise historical context. These laments can be read where complaints would be appropriate. The first of these, Jer. 12:1–17, is appropriate in the context of Jeremiah's near execution after preaching his Temple Sermon (Jer. 26:8–19).

• **Jeremiah 26:1–6**
• **Jeremiah 7:1—8:3**
• **Jeremiah 26:7–24**
• **Jeremiah 11:1—12:17**

Jeremiah 26:1–6

26 :1 In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, this word came from the LORD, saying, 2"Thus says the LORD: 'Stand in the court of the LORD's house, and speak to all the cities of Judah, which come to worship *in* the LORD's house, all the words that I command you to speak to them. Do not diminish a word. 3Perhaps everyone will listen and turn from his evil way, that I may relent concerning the calamity which I purpose to bring on them because of the evil of their doings.' 4And you shall say to them, 'Thus says the LORD: "If you will not listen to Me, to walk in My law which I have set before you, 5to heed the words of My servants the prophets whom I sent to you, both rising up early and sending *them* (but you have not heeded), 6then I will make this house like Shiloh, and will make this city a curse to all the nations of the earth." ' "

Jeremiah 7:1—8:3

Trusting in Lying Words

7 :1 The word that came to Jeremiah from the LORD, saying, 2"Stand in the gate of the LORD's house, and proclaim there this word, and say, 'Hear the word of the LORD, all *you of* Judah who enter in at these gates to worship the LORD!' " 3Thus says the LORD of hosts, the God of Israel: "Amend your ways and your doings, and I will cause you to dwell in this place. 4Do not trust in these lying words, saying, 'The temple of the LORD, the temple of the LORD, the temple of the LORD *are* these.'

5"For if you thoroughly amend your ways and your doings, if you thoroughly execute judgment between a man and his neighbor, 6*if* you do not oppress the stranger, the fatherless, and the widow, and do not shed innocent blood in this place, or walk after other gods to your hurt, 7then I will cause you to dwell in this place, in the land that I gave to your fathers forever and ever.

8"Behold, you trust in lying words that cannot profit. 9Will you steal, murder, commit adultery, swear falsely, burn incense to Baal, and walk after other gods whom you do not know, 10and *then* come and stand before Me in this house which is called by My name, and say, 'We are delivered to do all these abominations'? 11Has this house, which is called by My name, become a den of thieves in your eyes? Behold, I, even I, have seen *it,*" says the LORD.

12"But go now to My place which *was* in Shiloh, where I set My name at the first, and see what I did to it because of the wickedness of My people Israel. 13And now, because you have done all these works," says the LORD, "and I spoke to you, rising up early and speaking, but you did not hear, and I called you, but you did not answer, 14therefore I will do to the house which is called by My name, in which you trust, and to

Family Worship of the Queen of Heaven (Jer. 7:17–20)

Still unknown is the identity of the "queen of heaven" who was worshiped in Judah (Jer. 7:18; 44:18). She could have been Asherah, Anath, or Astarte, all popular Canaanite goddesses. The only reference to "queen of heaven" outside the Bible is in a 6th-century B.C. letter found at Hermopolis in Egypt; there Anath is given the title. Since Anath was a popular deity in Hermopolis, it is possible she acquired the title "queen of heaven" there.

Whichever goddess was the queen of heaven, she seems to have been worshiped in homes, rather than in a temple. The activities of her worshipers mentioned in the Book of Jeremiah picture a family cultic meal and not a congregational service. The entire family was involved: women, men, and children all took part in the worship, though each had specific roles related to age and gender (Jer. 7:18). The women were particularly associated with, and possibly blamed for, such worship, but they defended themselves to Jeremiah by reminding him that wives did nothing without their "husbands' permission" (Jer. 44:19).

The worship ritual does not identify the goddess. The Hebrew word for the cakes that the women made (Jer. 7:18) seems to come from an Accadian word referring to a sweet pastry which was offered to the Mesopotamian goddess Ishtar. Yet this would not necessarily connect the queen of heaven cult to Mesopotamia. It simply shows that important goddesses were honored with festival bakery goods.

The other ritual activities also fail to identify the queen of heaven. Both burning incense and pouring out drink offerings (Jer. 44:18) were standard parts of religious rituals in Syria-Palestine. Judah's own God Yahweh was honored with incense and drink offerings.

Worship of the queen of heaven was carried to Egypt by refugees fleeing from Jerusalem's destruction. They apparently credited her with bringing the peace and well-being they enjoyed when Judah was independent under King Josiah (44:17). For Jeremiah, however, her worship was part of the cause of the past disaster, as well as that to come (44:20–27).

this place which I gave to you and your fathers,
as I have done to Shiloh. 15And I will cast you out
of My sight, as I have cast out all your
brethren—the whole posterity of Ephraim.
16"Therefore do not pray for this people, nor
lift up a cry or prayer for them, nor make intercession to Me; for I will not hear you. 17Do you
not see what they do in the cities of Judah and in
the streets of Jeru-salem? 18The children gather
wood, the fathers kindle the fire, and the women
knead dough, to make cakes for the queen of
heaven; and *they* pour out drink offerings to
other gods, that they may provoke Me to anger.
19Do they provoke Me to anger?" says the LORD.
"*Do they* not *provoke* themselves, to the shame of
their own faces?"
20Therefore thus says the Lord GOD: "Behold, My anger and My fury will be poured out
on this place—on man and on beast, on the trees
of the field and on the fruit of the ground. And it
will burn and not be quenched."

TIME CAPSULE 	609 B.C.
609	Pharaoh Necho of Egypt moves army northward to help the Assyrians against Nebuchadnezzar of Babylon
609	Pharaoh Necho kills King Josiah of Judah at Megiddo
609	Jehoahaz becomes king in Judah
609	Necho replaces Jehoahaz with his half brother Eliakim
609	Necho gives Eliakim the throne name "Jehoiakim" (2 Chr. 36:4)

21Thus says the LORD of hosts, the God of
Israel: "Add your burnt offerings to your sacrifices and eat meat. 22For I did not speak to your
fathers, or command them in the day that I
brought them out of the land of Egypt, concerning burnt offerings or sacrifices. 23But this is
what I commanded them, saying, 'Obey My
voice, and I will be your God, and you shall be
My people. And walk in all the ways that I have
commanded you, that it may be well with you.'
24Yet they did not obey or incline their ear, but
followed the counsels *and* the dictates of their
evil hearts, and went backward and not forward.
25Since the day that your fathers came out of the
land of Egypt until this day, I have even sent to
you all My servants the prophets, daily rising up
early and sending *them.* 26Yet they did not obey
Me or incline their ear, but stiffened their neck.
They did worse than their fathers.
27"Therefore you shall speak all these words
to them, but they will not obey you. You shall
also call to them, but they will not answer you.

Judgment on Obscene Religion

28"So you shall say to them, 'This *is* a nation
that does not obey the voice of the LORD their
God nor receive correction. Truth has perished
and has been cut off from their mouth. 29Cut off
your hair and cast *it* away, and take up a lamentation on the desolate heights; for the LORD has
rejected and forsaken the generation of His
wrath.' 30For the children of Judah have done evil
in My sight," says the LORD. "They have set their
abominations in the house which is called by My
name, to pollute it. 31And they have built the
high places of Tophet, which *is* in the Valley of

A Place for Burning Babies to the Gods (Jer. 7:31)

A firepit in the Valley of the Son of Hinnom called Tophet was built for the sole purpose of sacrificing young children to one or more deities. Probably the god worshiped there was Molech, but his cult may have been adapted to the worship of Yahweh. Jeremiah's prophecy of judgment (Jer. 7:31) condemns the practice, but also reveals that the sacrifice of children was popular in Jerusalem.

The worship complex for these rituals must have been large. Jeremiah's reference to the "high places of Tophet" (7:31) describes dedicated sanctuaries serving as cultic centers. There would have been an altar, a place for cremating the sacrificial victims, and probably a burial area for the bones and ashes. Such a center has been excavated at the Phoenician colony of Carthage, where the bones of children and animals have been found in urns.

the Son of Hinnom, to burn their sons and their daughters in the fire, which I did not command, nor did it come into My heart.

32"Therefore behold, the days are coming," says the LORD, "when it will no more be called Tophet, or the Valley of the Son of Hinnom, but the Valley of Slaughter; for they will bury in Tophet until there is no room. 33The corpses of this people will be food for the birds of the heaven and for the beasts of the earth. And no one will frighten *them away.* 34Then I will cause to cease from the cities of Judah and from the streets of Jerusalem the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride. For the land shall be desolate.

8 1"At that time," says the LORD, "they shall bring out the bones of the kings of Judah, and the bones of its princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves. 2They shall spread them before the sun and the moon and all the host of heaven, which they have loved and which they have served and after which they have walked, which they have sought and which they have worshiped. They shall not be gathered nor buried; they shall be like refuse on the face of the earth. 3Then death shall be chosen rather than life by all the residue of those who remain of this evil family, who remain in all the places where I have driven them," says the LORD of hosts.

Jeremiah 26:7–24

Jeremiah Saved from Death

26 :7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD. 8Now it happened, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak to all the people, that the priests and the prophets and all the people seized him, saying, "You will surely die! 9Why have you prophesied in the name of the LORD, saying, 'This house shall be like Shiloh, and this city shall be desolate, without an inhabitant'?" And all the people were gathered against Jeremiah in the house of the LORD.

10When the princes of Judah heard these things, they came up from the king's house to the house of the LORD and sat down in the entry of the New Gate of the LORD's *house.* 11And the priests and the prophets spoke to the princes and all the people, saying, "This man deserves to die! For he has prophesied against this city, as you have heard with your ears."

12Then Jeremiah spoke to all the princes and all the people, saying: "The LORD sent me to prophesy against this house and against this city with all the words that you have heard. 13Now therefore, amend your ways and your doings, and obey the voice of the LORD your God; then the LORD will relent concerning the doom that He has pronounced against you. 14As for me, here I am, in your hand; do with me as seems good and proper to you. 15But know for certain that if you put me to death, you will surely bring innocent blood on yourselves, on this city, and on its inhabitants; for truly the LORD has sent me to you to speak all these words in your hearing."

16So the princes and all the people said to the priests and the prophets, "This man does not deserve to die. For he has spoken to us in the name of the LORD our God."

17Then certain of the elders of the land rose up and spoke to all the assembly of the people, saying: 18"Micah of Moresheth prophesied in the days of Hezekiah king of Judah, and spoke to all the people of Judah, saying, 'Thus says the LORD of hosts:

"Zion shall be plowed *like* a field,
Jerusalem shall become heaps of ruins,
And the mountain of the temple[a]
Like the bare hills of the forest." '[b]

19Did Hezekiah king of Judah and all Judah ever put him to death? Did he not fear the LORD and seek the LORD's favor? And the LORD relented concerning the doom which He had pronounced against them. But we are doing great evil against ourselves."

26:18 [a]Literally *house* [b]Compare Micah 3:12

20Now there was also a man who prophesied
in the name of the LORD, Urijah the son of Shemaiah of Kirjath Jearim, who prophesied against
this city and against this land according to all
the words of Jeremiah. 21And when Jehoiakim
the king, with all his mighty men and all the
princes, heard his words, the king sought to put
him to death; but when Urijah heard *it,* he was
afraid and fled, and went to Egypt. 22Then Jehoiakim the king sent men to Egypt: Elnathan
the son of Achbor, and *other* men *who went* with
him to Egypt. 23And they brought Urijah from
Egypt and brought him to Jehoiakim the king,
who killed him with the sword and cast his dead
body into the graves of the common people.

24Nevertheless the hand of Ahikam the son
of Shaphan was with Jeremiah, so that they
should not give him into the hand of the people
to put him to death.

Jeremiah 11:1—12:17

The Broken Covenant

11 :1 The word that came to Jeremiah from
the LORD, saying, 2"Hear the words of this
covenant, and speak to the men of Judah and to
the inhabitants of Jerusalem; 3and say to them,
'Thus says the LORD God of Israel: "Cursed *is* the
man who does not obey the words of this
covenant 4which I commanded your fathers in
the day I brought them out of the land of Egypt,
from the iron furnace, saying, 'Obey My voice,
and do according to all that I command you; so
shall you be My people, and I will be your God,'
5that I may establish the oath which I have
sworn to your fathers, to give them 'a land flowing with milk and honey,'[a] as *it is* this day." ' "

And I answered and said, "So be it, LORD."

6Then the LORD said to me, "Proclaim all
these words in the cities of Judah and in the
streets of Jerusalem, saying: 'Hear the words of
this covenant and do them. 7For I earnestly exhorted your fathers in the day I brought them up
out of the land of Egypt, until this day, rising
early and exhorting, saying, "Obey My voice."
8Yet they did not obey or incline their ear, but
everyone followed the dictates of his evil heart;
therefore I will bring upon them all the words of
this covenant, which I commanded *them* to do,
but *which* they have not done.' "

9And the LORD said to me, "A conspiracy
has been found among the men of Judah and
among the inhabitants of Jerusalem. 10They have
turned back to the iniquities of their forefathers
who refused to hear My words, and they have
gone after other gods to serve them; the house of
Israel and the house of Judah have broken My
covenant which I made with their fathers."

11Therefore thus says the LORD: "Behold, I
will surely bring calamity on them which they
will not be able to escape; and though they cry
out to Me, I will not listen to them. 12Then the
cities of Judah and the inhabitants of Jerusalem
will go and cry out to the gods to whom they offer incense, but they will not save them at all in
the time of their trouble. 13For *according to* the
number of your cities were your gods, O Judah;
and *according to* the number of the streets of Jerusalem you have set up altars to *that* shameful
thing, altars to burn incense to Baal.

14"So do not pray for this people, or lift up a
cry or prayer for them; for I will not hear *them* in
the time that they cry out to Me because of their
trouble.

15 "What has My beloved to do in My house,
Having done lewd deeds with many?
And the holy flesh has passed from you.
When you do evil, then you rejoice.
16 The LORD called your name,
Green Olive Tree, Lovely *and* of Good Fruit.
With the noise of a great tumult
He has kindled fire on it,
And its branches are broken.

17"For the LORD of hosts, who planted you,
has pronounced doom against you for the evil of
the house of Israel and of the house of Judah,
which they have done against themselves to provoke Me to anger in offering incense to Baal."

Jeremiah's Life Threatened

18Now the LORD gave me knowledge *of it,*
and I know *it;* for You showed me their doings.
19But I *was* like a docile lamb brought to the
slaughter; and I did not know that they had devised schemes against me, *saying,* "Let us destroy the tree with its fruit, and let us cut him off
from the land of the living, that his name may be
remembered no more."

20 But, O LORD of hosts,
You who judge righteously,

TIME CAPSULE  609 to 605 B.C.	
609	Jehoiakim becomes king in Judah
605	Jehoiakim's 3rd year according to the Babylonian method of counting in Book of Daniel
605	Jehoiakim's 4th year according to the Judean method of counting in Book of Jeremiah
605–562	Nebuchadnezzar II is 2nd king of Chaldean dynasty in Babylon

11:5 [a]Exodus 3:8

Testing the mind and the heart,
Let me see Your vengeance on them,
For to You I have revealed my cause.

21"Therefore thus says the LORD concerning the men of Anathoth who seek your life, saying, 'Do not prophesy in the name of the LORD, lest you die by our hand'— 22therefore thus says the LORD of hosts: 'Behold, I will punish them. The young men shall die by the sword, their sons and their daughters shall die by famine; 23and there shall be no remnant of them, for I will bring catastrophe on the men of Anathoth, *even* the year of their punishment.' "

Jeremiah's Question

12 1 Righteous *are* You, O LORD, when I plead with You;
Yet let me talk with You about *Your* judgments.
Why does the way of the wicked prosper?
Why are those happy who deal so treacherously?
2 You have planted them, yes, they have taken root;
They grow, yes, they bear fruit.
You *are* near in their mouth
But far from their mind.

3 But You, O LORD, know me;
You have seen me,
And You have tested my heart toward You.
Pull them out like sheep for the slaughter,
And prepare them for the day of slaughter.
4 How long will the land mourn,
And the herbs of every field wither?
The beasts and birds are consumed,
For the wickedness of those who dwell there,
Because they said, "He will not see our final end."

The LORD Answers Jeremiah

5 "If you have run with the footmen, and they have wearied you,
Then how can you contend with horses?
And *if* in the land of peace,
In which you trusted, *they wearied you,*
Then how will you do in the floodplain[a] of the Jordan?
6 For even your brothers, the house of your father,
Even they have dealt treacherously with you;
Yes, they have called a multitude after you.
Do not believe them,
Even though they speak smooth words to you.

7 "I have forsaken My house, I have left My heritage;
I have given the dearly beloved of My soul into the hand of her enemies.
8 My heritage is to Me like a lion in the forest;
It cries out against Me;
Therefore I have hated it.
9 My heritage *is* to Me *like* a speckled vulture;
The vultures all around *are* against her.
Come, assemble all the beasts of the field,
Bring them to devour!

10 "Many rulers[a] have destroyed My vineyard,
They have trodden My portion underfoot;
They have made My pleasant portion a desolate wilderness.
11 They have made it desolate;
Desolate, it mourns to Me;
The whole land is made desolate,
Because no one takes *it* to heart.
12 The plunderers have come
On all the desolate heights in the wilderness,
For the sword of the LORD shall devour
From *one* end of the land to the *other* end of the land;
No flesh shall have peace.
13 They have sown wheat but reaped thorns;
They have put themselves to pain *but* do not profit.
But be ashamed of your harvest
Because of the fierce anger of the LORD."

14Thus says the LORD: "Against all My evil neighbors who touch the inheritance which I have caused My people Israel to inherit—behold, I will pluck them out of their land and pluck out the house of Judah from among them. 15Then it shall be, after I have plucked them out, that I will return and have compassion on them and bring them back, everyone to his heritage and everyone to his land. 16And it shall be, if they will learn carefully the ways of My people, to swear by My name, 'As the LORD lives,' as they taught My people to swear by Baal, then they shall be established in the midst of My people. 17But if they do not obey, I will utterly pluck up and destroy that nation," says the LORD.

12:5 [a]Or *thicket* 12:10 [a]Literally *shepherds* or *pastors*

The City of Failed Revolts (Jer. 47:5–7)

The large seaport town of Ashkelon, 13 miles north of Gaza along the coast of Philistia, was often controlled by other powers: Egypt, Assyria, Babylon. The history of this Philistine city is one of numerous rebellions against stronger forces, but also of numerous failures.

The name of the city appears in the Egyptian Execration Texts (19th to 18th centuries B.C.), as well as in the Amarna letters and various royal inscriptions from Egypt (14th to 13th centuries B.C.). A rebellion against Egyptian control was not successful, and a picture of Ashkelon's fall to Egyptian troops is inscribed in the wall of the temple of Karnak at Thebes. The inscription was once credited to the pharaoh Ramesses II (1279–1213 B.C.), but now is thought to be that of his son Merenptah (1213–1203 B.C.).

According to the Assyrian annals of Sargon II (721–705 B.C.), Ashkelon played a role (along with other Philistine cities) in a coalition against Assyria from 714 to 712 B.C. The rebellion did not work. Another overthrow of Assyrian control was attempted in 701 B.C. against the Assyrian ruler Sennacherib, but was stopped in the same year. The Philistine city would continue to pay tribute to Assyria until the collapse of the reign of the last great Assyrian monarch, Ashurbanipal (668–627 B.C.).

After the Assyrian Empire declined, other powers became interested in Ashkelon. All of Philistia, including this city, briefly came under Egyptian control about 630 B.C. However, in 605 B.C. Nebuchadnezzar II of Babylon celebrated a decisive victory over Egypt at the battle of Carchemish. When Nebuchadnezzar claimed Egyptian-held territory in the region of Ashkelon, the city resisted.

Jeremiah correctly prophesied that Ashkelon would be taken by Babylon (Jer. 47:5–7). In 604 B.C. Ashkelon's king, Aga, was killed and many prisoners were captured and deported to Babylon. The Babylonian Chronicle describes these prisoners as receiving rations at the Babylonian court. Jeremiah's call, "Ashkelon is cut off" (47:5), marked one more fall for a city that had fallen several times before.

TRANSITION

The Battle of Carchemish

In Jehoiakim's 4th year (605 B.C.), the exiled nation of Assyria again made an alliance with Egypt and attacked the Babylonian army, which was led by the crown prince of Babylon, Nebuchadnezzar (also spelled Nebuchadrezzar). On the way through Canaan, Pharaoh Necho evidently attacked Gaza and Ashkelon in the Philistine coastlands.

The battle, fought at Carchemish on the northern Euphrates River, was a rout. Nebuchadnezzar's armies destroyed the Assyrians once and for all and sent Necho fleeing back through Palestine toward Egypt. Nebuchadnezzar was unable to follow up his advantage, however. Receiving word that his father Nabopolassar had died, Nebuchadnezzar returned to Babylon to assume the throne, now the undisputed ruler over all Mesopotamia.

Jeremiah was a keen observer of world events and frequently spoke to and about the nations around Judah. His announcements of judgment against Philistia (Jer. 47:17) and Egypt (46:1–12) may have referred to the events surrounding the battle at Carchemish. His political advice to Jehoiakim, which the king invariably ignored, was to accept Babylonian supremacy and reject alliances with Egypt.

Jeremiah's essential theme, though, was that all these events were part of God's plan, and that God was working through all the nations to perform His will. The object lessons of the ruined linen sash (13:1–11), the bottle filled with wine (13:12–14), and the potter's clay (18:1–17) illustrated clearly that no nation, not even Judah, could escape His judgment.

- **Jeremiah 47:1–7**
- **Jeremiah 46:1–12**
- **Jeremiah 13:1–14**
- **Jeremiah 18:1–17**

Jeremiah 47:1–7

Judgment on Philistia

47 **:1** The word of the LORD that came to Jeremiah the prophet against the Philistines,
before Pharaoh attacked Gaza.
2 Thus says the LORD:

"Behold, waters rise out of the north,
And shall be an overflowing flood;
They shall overflow the land and all that is in it,
The city and those who dwell within;
Then the men shall cry,
And all the inhabitants of the land shall wail.
3 At the noise of the stamping hooves of his strong horses,
At the rushing of his chariots,
At the rumbling of his wheels,
The fathers will not look back for *their* children,
Lacking courage,
4 Because of the day that comes to plunder all the Philistines,
To cut off from Tyre and Sidon every helper who remains;
For the LORD shall plunder the Philistines,
The remnant of the country of Caphtor.
5 Baldness has come upon Gaza,
Ashkelon is cut off
With the remnant of their valley.
How long will you cut yourself?

6 "O you sword of the LORD,
How long until you are quiet?
Put yourself up into your scabbard,
Rest and be still!

7 How can it be quiet,
Seeing the LORD has given it a charge
Against Ashkelon and against the seashore?
There He has appointed it."

Jeremiah 46:1–12

Judgment on Egypt

46 :1 The word of the LORD which came to Jeremiah the prophet against the nations. 2 Against Egypt.

Concerning the army of Pharaoh Necho, king of Egypt, which was by the River Euphrates in Carchemish, and which Nebuchadnezzar king of Babylon defeated in the fourth year of Jehoiakim the son of Josiah, king of Judah:

3 "Order the buckler and shield,
And draw near to battle!
4 Harness the horses,
And mount up, you horsemen!
Stand forth with *your* helmets,
Polish the spears,
Put on the armor!
5 Why have I seen them dismayed *and* turned back?
Their mighty ones are beaten down;
They have speedily fled,
And did not look back,
For fear *was* all around," says the LORD.
6 "Do not let the swift flee away,
Nor the mighty man escape;
They will stumble and fall
Toward the north, by the River Euphrates.

7 "Who *is* this coming up like a flood,
Whose waters move like the rivers?
8 Egypt rises up like a flood,
And *its* waters move like the rivers;
And he says, 'I will go up *and* cover the earth,
I will destroy the city and its inhabitants.'
9 Come up, O horses, and rage, O chariots!
And let the mighty men come forth:
The Ethiopians and the Libyans who handle the shield,
And the Lydians who handle *and* bend the bow.
10 For this *is* the day of the Lord GOD of hosts,
A day of vengeance,
That He may avenge Himself on His adversaries.
The sword shall devour;
It shall be satiated and made drunk with their blood;
For the Lord GOD of hosts has a sacrifice
In the north country by the River Euphrates.

11 "Go up to Gilead and take balm,
O virgin, the daughter of Egypt;
In vain you will use many medicines;
You shall not be cured.
12 The nations have heard of your shame,
And your cry has filled the land;
For the mighty man has stumbled against the mighty;
They both have fallen together."

Jeremiah 13:1–14

Symbol of the Linen Sash

13 :1 Thus the LORD said to me: "Go and get yourself a linen sash, and put it around your waist, but do not put it in water." 2 So I got a sash according to the word of the LORD, and put *it* around my waist.

3 And the word of the LORD came to me the second time, saying, 4 "Take the sash that you acquired, which *is* around your waist, and arise, go

Who's Controlling Carchemish? (Jer. 46:2)

Carchemish was a major city with a strategic location on the Upper Euphrates River. Its position 120 miles inland from the northeastern corner of the Mediterranean put it near the main route from Egypt through Palestine to Assyria and Babylonia.

The city was sometimes independent and sometimes under foreign control. The Egyptians controlled it in the 15th century B.C., and the Hittites in the 13th century. Later on the Assyrians forced Carchemish to pay them taxes, and in 717 B.C. they conquered and destroyed the city (see Is. 10:9).

Carchemish was a key site in the struggle of Assyria and Egypt against Babylon. In 609 B.C. Pharaoh Necho of Egypt moved his army northward to help the Assyrians against Nebuchadnezzar of Babylon. King Josiah of Judah for some reason tried to stop Necho, engaging the Egyptians at Megiddo, but was killed in the attempt (2 Kin. 23:29, 30; 2 Chr. 35:20–25).

Eventually, Necho was able to occupy and fortify Carchemish for Egypt. But in 605 B.C. Nebuchadnezzar and the Babylonians defeated Necho at the battle of Carchemish. This defeat, which Jeremiah mentions (Jer. 46:2), put the Egyptians out of the way and allowed the Babylonians to bring their forces down to Judah.

Judah was a small nation pressed between the Egyptians to the south and the Assyrians and Babylonians to the north. Josiah's Judean army was no match for the more powerful Egyptians in 609. However, Jeremiah prophesies that Judah's God, who is sovereign over political powers, would end Egypt's control of Carchemish in 605. God had planned a sacrifice "in the north country by the River Euphrates" (Jer. 46:10).

THE BATTLE OF CARCHEMISH

Pharaoh Necho II marches to Carchemish to aid the Assyrians 609 B.C.

Babylon defeats Necho decisively at Carchemish (Jer. 46:2) 605 B.C.

Necho stops a Babylonian invasion of Egypt (2 Kin. 24:7) 601 B.C.

B.C. 612 609 606 603 600

The Babylonians destroy Nineveh and the Assyrians withdraw 612 B.C.

Josiah interferes with Necho and is killed (2 Chr. 35:20) 609 B.C.

Necho replaces Jehoahaz of Judah with Jehoiakim (2 Kin. 23:34) 609 B.C.

Jehoiakim pays tribute to Babylon (2 Kin. 24:1) 604 B.C.

to the Euphrates,[a] and hide it there in a hole in the rock." 5So I went and hid it by the Euphrates, as the LORD commanded me.

6Now it came to pass after many days that the LORD said to me, "Arise, go to the Euphrates, and take from there the sash which I commanded you to hide there." 7Then I went to the Euphrates and dug, and I took the sash from the place where I had hidden it; and there was the sash, ruined. It was profitable for nothing.

8Then the word of the LORD came to me, saying, 9"Thus says the LORD: 'In this manner I will ruin the pride of Judah and the great pride of Jerusalem. 10This evil people, who refuse to hear My words, who follow the dictates of their hearts, and walk after other gods to serve them and worship them, shall be just like this sash which is profitable for nothing. 11For as the sash clings to the waist of a man, so I have caused the whole house of Israel and the whole house of Judah to cling to Me,' says the LORD, 'that they may become My people, for renown, for praise, and for glory; but they would not hear.'

Symbol of the Wine Bottles

12"Therefore you shall speak to them this word: 'Thus says the LORD God of Israel: "Every bottle shall be filled with wine." '

"And they will say to you, 'Do we not certainly know that every bottle will be filled with wine?'

13"Then you shall say to them, 'Thus says the LORD: "Behold, I will fill all the inhabitants of this land—even the kings who sit on David's throne, the priests, the prophets, and all the inhabitants of Jerusalem—with drunkenness! 14And I will dash them one against another, even the fathers and the sons together," says the LORD. "I will not pity nor spare nor have mercy, but will destroy them." ' "

Science & Technology
A potter's wheel (Jer. 18:3) is a horizontal platform that rotates and allows the workman to form circular vessels accurately. If the rotation is fast enough and has adequate momentum, the potter makes the vessel by pressing and pulling the clay as it turns. A half-shaped vessel can be folded down and remolded into a new one with no particular effort (18:4).

Jeremiah 18:1–17

The Potter and the Clay

18 :1 The word which came to Jeremiah from the LORD, saying: 2"Arise and go down to the potter's house, and there I will cause you to hear My words." 3Then I went down to the potter's house, and there he was, making something at the wheel. 4And the vessel that he made of clay was marred in the hand of the potter; so he made it again into another vessel, as it seemed good to the potter to make.

5Then the word of the LORD came to me, saying: 6"O house of Israel, can I not do with you as this potter?" says the LORD. "Look, as the clay *is* in the potter's hand, so *are* you in My hand, O house of Israel! 7The instant I speak concerning a nation and concerning a kingdom, to pluck up, to pull down, and to destroy *it,* 8if that nation against whom I have spoken turns from its evil, I will relent of the disaster that I thought to bring upon it. 9And the instant I speak concerning a nation and concerning a kingdom, to build and to plant *it,* 10if it does evil in My sight so that it does not obey My voice, then I will relent concerning the good with which I said I would benefit it.

11"Now therefore, speak to the men of Judah and to the inhabitants of Jerusalem, saying, 'Thus says the LORD: "Behold, I am fashioning a disaster and devising a plan against you. Return now every one from his evil way, and make your ways and your doings good." ' "

13:4 [a]Hebrew *Perath*

God's Warning Rejected

12And they said, "That is hopeless! So we
will walk according to our own plans, and we
will every one obey the dictates of his evil heart."
13Therefore thus says the LORD:

"Ask now among the Gentiles,
Who has heard such things?
The virgin of Israel has done a very horrible
thing.
14 Will *a man* leave the snow water of Lebanon,
Which comes from the rock of the field?
Will the cold flowing waters be forsaken
for strange waters?

15 "Because My people have forgotten Me,
They have burned incense to worthless idols.
And they have caused themselves to
stumble in their ways,
From the ancient paths,
To walk in pathways and not on a highway,
16 To make their land desolate *and* a perpetual
hissing;
Everyone who passes by it will be astonished
And shake his head.
17 I will scatter them as with an east wind
before the enemy;
I will show them[a] the back and not the face
In the day of their calamity."

18:17 [a]Following Septuagint, Syriac, Targum, and Vulgate; Masoretic Text reads *look them in*.

The younger brothers of Kamanas, king of Carchemish, playing games

TRANSITION

Jeremiah's Scroll

By the 4th year of Jehoiakim's reign (605 B.C.), when Babylon affirmed its supremacy at the battle of Carchemish, Jeremiah was well known to the Jerusalem leadership. Indeed, his constant condemnations of Judah's leaders had led them to banish him from the temple. There would be no more sermons at the temple gates (see "Jeremiah's Temple Sermon" at Jer. 26:1). Jeremiah was not so easily silenced, though. The prophet dictated a message to his friend and scribe, Baruch, and sent him to read the scroll on the day of fasting (Jer. 36:1–10). Baruch had to wait over a year before a day of fasting was proclaimed. The 9th month of Jehoiakim's 5th year (36:9, 22), following the Babylonian calendar, would place the fast in December, 604 B.C.

The exact contents of this scroll are uncertain, although it may have contained large portions of what is now Jer. 1—25. The message of Jer. 25:1–14 must have been a part of the scroll, since the superscription (25:1) dates these verses in Jehoiakim's 4th year, and the phrase "this book" (25:13) may refer to the scroll. Jeremiah reminds the people (25:3) that 23 years have passed since his calling in the 13th year of Josiah's reign (627 B.C.), and he has spoken to them repeatedly.

The second of Jeremiah's Confessions (15:10–21) can be read as an appropriate response to the king's rejection and burning of Jeremiah's written oracle (36:11–32). Jeremiah's friend Baruch also suffered and made his complaint, to which Jeremiah responds strongly (45:1–5). Baruch's brother, Seraiah, served as a high official under King Zedekiah. Baruch had good reason to believe that he, too, could have gained a responsible position in Judah's court (both were sons of Neriah, 32:12; 51:59). He forfeited that dream by siding with Jeremiah and alienating Judah's rulers.

- **Jeremiah 36:1–10**
- **Jeremiah 25:1–14**
- **Jeremiah 36:11–32**
- **Jeremiah 45:1–5**
- **Jeremiah 15:10–21**

Jeremiah 36:1–10

The Scroll Read in the Temple

36 :1 Now it came to pass in the fourth year
of Jehoiakim the son of Josiah, king of Ju-
dah, *that* this word came to Jeremiah from the
LORD, saying: 2"Take a scroll of a book and write
on it all the words that I have spoken to you
against Israel, against Judah, and against all the
nations, from the day I spoke to you, from the
days of Josiah even to this day. 3It may be that
the house of Judah will hear all the adversities

Jehoiakim Resists Babylon's Control (Jer. 36:1)

Jehoiakim, whose personal name was Eliakim, was one of the last three kings of the Judean monarchy (609–598 B.C.). He began his reign as a vassal to Egypt. After the death of his father Josiah at the battle of Megiddo (609 B.C.), Jehoiakim's brother Jehoahaz became Judah's new king. The Egyptian pharaoh Necho II removed Jehoahaz from the throne, deporting him to Egypt and replacing him with his brother Jehoiakim. Paying tribute to Egypt was Jehoiakim's task as a puppet ruler under Egypt's control.

After the battle of Carchemish, which took place in Jehoiakim's 4th year (605 B.C.; Jer. 25:1; 36:1), the Judean king was obliged to shift allegiance to the new power in the area, Chaldean Babylon. The Babylonian Chronicle records that Nebuchadnezzar II marched to the west in 605 B.C. and conducted campaigns in Syria-Palestine from 605 to 601 B.C. It was probably the campaign of 604–603 B.C. for which the Babylonian Chronicle notes that Nebuchadnezzar exacted tribute from many of the Palestinian rulers, which would have included Jehoiakim.

The Judean monarch subsequently continued to pay tribute for the next 3 or 4 years, until the Babylonians suffered setbacks from Egypt. Jehoiakim then rebelled. Nebuchadnezzar did not immediately move against Jerusalem, possibly because, according to the Babylonian Chronicle, he remained in Babylon resupplying his army during his 5th year (599 B.C.).

Jehoiakim's luck would not last forever. The Babylonian Chronicle relates the capture of Jerusalem 2 years later (597 B.C.) by the Babylonian forces. Jehoiakim died either during or as a result of the siege. His son Jehoiachin was deposed, and enormous amounts of tribute were sent to Babylon.

which I purpose to bring upon them, that everyone may turn from his evil way, that I may forgive their iniquity and their sin."

4Then Jeremiah called Baruch the son of Neriah; and Baruch wrote on a scroll of a book, at the instruction of Jeremiah,[a] all the words of the LORD which He had spoken to him. 5And Jeremiah commanded Baruch, saying, "I *am* confined, I cannot go into the house of the LORD. 6You go, therefore, and read from the scroll which you have written at my instruction,[a] the words of the LORD, in the hearing of the people in the LORD's house on the day of fasting. And you shall also read them in the hearing of all Judah who come from their cities. 7It may be that they will present their supplication before the LORD, and everyone will turn from his evil way. For great *is* the anger and the fury that the LORD has pronounced against this people." 8And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading from the book the words of the LORD in the LORD's house.

9Now it came to pass in the fifth year of Jehoiakim the son of Josiah, king of Judah, in the ninth month, *that* they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people who came from the cities of Judah to Jerusalem. 10Then Baruch read from the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the upper court at the entry of the New Gate of the LORD's house, in the hearing of all the people.

Jeremiah 25:1–14

Seventy Years of Desolation

25 **:1** The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, king of Judah (which *was* the first year of Nebuchadnezzar king of Babylon), 2which Jeremiah the prophet spoke to all the people of Judah and to all the inhabitants of Jerusalem, saying: 3"From the thirteenth year of Josiah the son of Amon, king of Judah, even to this day, this *is* the twenty-third year in which the word of the LORD has come to me; and I have spoken to you, rising early and speaking, but you have not listened. 4And the LORD has sent to you all His servants the prophets, rising early and sending *them,* but you have not listened nor inclined your ear to hear. 5They said, 'Repent now everyone of his evil way and his evil doings, and dwell in the land that the LORD has given to you and your fathers forever and ever. 6Do not go after other gods to serve them and worship them, and do not provoke Me to anger with the works of your hands; and I will not harm you.' 7Yet you have not listened to Me," says the LORD, "that you might provoke Me to anger with the works of your hands to your own hurt.

8"Therefore thus says the LORD of hosts: 'Because you have not heard My words, 9behold, I will send and take all the families of the north,' says the LORD, 'and Nebuchadnezzar the king of Babylon, My servant, and will bring them against this land, against its inhabitants, and against these nations all around, and will utterly destroy them, and make them an astonishment, a hissing, and perpetual desolations. 10Moreover I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp. 11And this whole land shall be a desolation *and* an astonishment, and these nations shall serve the king of Babylon seventy years.

36:4 [a]Literally *from Jeremiah's mouth* 36:6 [a]Literally *from my mouth*

A Faithful Friend and Scribe (Jer. 36:4, 32)

Jeremiah dictated his prophetic message to a certain Baruch, the son of Neriah (Jer. 36:4). When temple officials forbade Jeremiah to enter the temple with his message of judgment, Baruch took the scroll into the temple courtyard and faithfully read it there (36:9, 10). Ultimately, the king destroyed the scroll, only to have Jeremiah dictate another to Baruch (36:20–24, 32). For his efforts, Baruch received a warrant for his arrest, and had to go into hiding (36:26).

Throughout the Book of Jeremiah, Baruch is pictured as Jeremiah's loyal friend, scribe, and lawyer. Baruch witnessed and sealed the legal transaction for Jeremiah's purchase of land and personally held the deed for Jeremiah (36:12–16). When the military forced Jeremiah to move to Egypt as a refugee following the destruction of Jerusalem, Baruch went with him (43:5, 6). Baruch was evidently Jeremiah's "right-hand man."

Yet Baruch was also a very important person in Jerusalem's society. A seal impression reading "Belonging to Berechiah, son of Neriah, the scribe" has been found in a royal archive. This seal of "Berechiah" (the long form of the name "Baruch") identifies Baruch's profession as a scribe, yet also suggests that he was probably a royal scribe from a prominent scribal family.

Not just anyone had a seal, only those with wealth and influence. Such a seal was a ring used to grant legal status to documents and transactions. Pressed into soft clay, it made the document legally binding based upon the status and character of the person. Baruch's seal impression matches two imprints, or bullae, which were made by the seal. Apparently, Jeremiah's friend and scribe had important connections within Jerusalem's society.

12"Then it will come to pass, when seventy
years are completed, *that* I will punish the king
of Babylon and that nation, the land of the
Chaldeans, for their iniquity,' says the LORD; 'and
I will make it a perpetual desolation. 13So I will
bring on that land all My words which I have
pronounced against it, all that is written in this
book, which Jeremiah has prophesied concerning
all the nations. 14(For many nations and great
kings shall be served by them also; and I will re-
pay them according to their deeds and according
to the works of their own hands.)' "

Jeremiah 36:11–32

The Scroll Read in the Palace

36 **:11** When Michaiah the son of Gemariah,
the son of Shaphan, heard all the words of
the LORD from the book, 12he then went down to
the king's house, into the scribe's chamber; and
there all the princes were sitting—Elishama the
scribe, Delaiah the son of Shemaiah, Elnathan the
son of Achbor, Gemariah the son of Shaphan,
Zedekiah the son of Hananiah, and all the
princes. 13Then Michaiah declared to them all the
words that he had heard when Baruch read the
book in the hearing of the people. 14Therefore all
the princes sent Jehudi the son of Nethaniah, the
son of Shelemiah, the son of Cushi, to Baruch,
saying, "Take in your hand the scroll from which
you have read in the hearing of the people, and
come." So Baruch the son of Neriah took the
scroll in his hand and came to them. 15And they
said to him, "Sit down now, and read it in our
hearing." So Baruch read *it* in their hearing.
16Now it happened, when they had heard all
the words, that they looked in fear from one to
another, and said to Baruch, "We will surely tell
the king of all these words." 17And they asked
Baruch, saying, "Tell us now, how did you write
all these words—at his instruction?"[a]
18So Baruch answered them, "He proclaimed
with his mouth all these words to me, and I
wrote *them* with ink in the book."
19Then the princes said to Baruch, "Go and
hide, you and Jeremiah; and let no one know
where you are."

The King Destroys Jeremiah's Scroll

20And they went to the king, into the court;
but they stored the scroll in the chamber of El-
ishama the scribe, and told all the words in the
hearing of the king. 21So the king sent Jehudi to
bring the scroll, and he took it from Elishama the
scribe's chamber. And Jehudi read it in the hear-
ing of the king and in the hearing of all the
princes who stood beside the king. 22Now the
king was sitting in the winter house in the ninth
month, with *a fire* burning on the hearth before
him. 23And it happened, when Jehudi had read
three or four columns, *that the king* cut it with
the scribe's knife and cast *it* into the fire that *was*
on the hearth, until all the scroll was consumed
in the fire that *was* on the hearth. 24Yet they were
not afraid, nor did they tear their garments, the
king nor any of his servants who heard all these
words. 25Nevertheless Elnathan, Delaiah, and
Gemariah implored the king not to burn the
scroll; but he would not listen to them. 26And the
king commanded Jerahmeel the king's[a] son, Sera-
iah the son of Azriel, and Shelemiah the son of
Abdeel, to seize Baruch the scribe and Jeremiah
the prophet, but the LORD hid them.

Jeremiah Rewrites the Scroll

27Now after the king had burned the scroll
with the words which Baruch had written at the

36:17 [a]Literally *with his mouth* 36:26 [a]Hebrew *Hammelech*

instruction of Jeremiah,[a] the word of the LORD
came to Jeremiah, saying: 28"Take yet another
scroll, and write on it all the former words that
were in the first scroll which Jehoiakim the king
of Judah has burned. 29And you shall say to Je-
hoiakim king of Judah, 'Thus says the LORD:
"You have burned this scroll, saying, 'Why have
you written in it that the king of Babylon will
certainly come and destroy this land, and cause
man and beast to cease from here?' " 30Therefore
thus says the LORD concerning Jehoiakim king of
Judah: "He shall have no one to sit on the throne
of David, and his dead body shall be cast out to
the heat of the day and the frost of the night. 31I
will punish him, his family, and his servants for
their iniquity; and I will bring on them, on the in-
habitants of Jerusalem, and on the men of Judah
all the doom that I have pronounced against
them; but they did not heed." ' "

32Then Jeremiah took another scroll and
gave it to Baruch the scribe, the son of Neriah,
who wrote on it at the instruction of Jeremiah[a]
all the words of the book which Jehoiakim king
of Judah had burned in the fire. And besides,
there were added to them many similar words.

Jeremiah 45:1–5

Assurance to Baruch

45 :1 The word that Jeremiah the prophet
spoke to Baruch the son of Neriah, when
he had written these words in a book at the in-
struction of Jeremiah,[a] in the fourth year of Je-
hoiakim the son of Josiah, king of Judah, saying,
2"Thus says the LORD, the God of Israel, to you,
O Baruch: 3'You said, "Woe is me now! For the
LORD has added grief to my sorrow. I fainted in
my sighing, and I find no rest." '

4"Thus you shall say to him, 'Thus says the
LORD: "Behold, what I have built I will break
down, and what I have planted I will pluck up,
that is, this whole land. 5And do you seek great
things for yourself? Do not seek *them;* for be-
hold, I will bring adversity on all flesh," says the
LORD. "But I will give your life to you as a prize
in all places, wherever you go." ' "

Jeremiah 15:10–21

Jeremiah's Dejection

15 :10 Woe is me, my mother,
That you have borne me,
A man of strife and a man of contention
to the whole earth!
I have neither lent for interest,
Nor have men lent to me for interest.
Every one of them curses me.

11The LORD said:
"Surely it will be well with your
remnant;
Surely I will cause the enemy to
intercede with you
In the time of adversity and in the
time of affliction.
12 Can anyone break iron,
The northern iron and the bronze?
13 Your wealth and your treasures
I will give as plunder without price,
Because of all your sins,
Throughout your territories.
14 And I will make *you* cross over with[a]
your enemies
Into a land *which* you do not know;
For a fire is kindled in My anger,
Which shall burn upon you."

15 O LORD, You know;
Remember me and visit me,
And take vengeance for me on my
persecutors.
In Your enduring patience, do not take
me away.
Know that for Your sake I have suffered
rebuke.
16 Your words were found, and I ate them,
And Your word was to me the joy and
rejoicing of my heart;
For I am called by Your name,
O LORD God of hosts.
17 I did not sit in the assembly of the
mockers,
Nor did I rejoice;
I sat alone because of Your hand,
For You have filled me with indignation.
18 Why is my pain perpetual
And my wound incurable,
Which refuses to be healed?
Will You surely be to me like an unreliable
stream,
As waters *that* fail?

36:27 [a]Literally *from Jeremiah's mouth* 36:32 [a]Literally *from Jeremiah's mouth* 45:1 [a]Literally *from Jeremiah's mouth* 15:14 [a]Following Masoretic Text and Vulgate; Septuagint, Syriac, and Targum read *cause you to serve* (compare 17:4).

Arts & Literature

Before the time of Christ, books were written on scrolls made of leather or papyrus, a kind of paper. A typical papyrus scroll was 10 inches high and 15 feet long, with the text written in columns. The scroll that Baruch wrote and then rewrote probably included a significant part of the present Book of Jeremiah, though it is impossible to know which sections exactly (Jer. 36:27).

The LORD Reassures Jeremiah

19 Therefore thus says the LORD:

"If you return,
Then I will bring you back;
You shall stand before Me;
If you take out the precious from the vile,
You shall be as My mouth.
Let them return to you,
But you must not return to them.
20 And I will make you to this people a fortified bronze wall;
And they will fight against you,
But they shall not prevail against you;
For I *am* with you to save you
And deliver you," says the LORD.
21 "I will deliver you from the hand of the wicked,
And I will redeem you from the grip of the terrible."

TRANSITION

The Droughts

In his early prophecies, Jeremiah calls repeatedly for the people to return to the Lord (e.g., 4:1–4), but in his later oracles he seems less hopeful that the people can repent. Perhaps the continual rejection of his message by the people and the king led to this bleak new perspective.

The mention of "the droughts" (Jer. 14:1) does not specify when these droughts occurred; however, the oracles that follow fit the later years of Jehoiakim's reign. These passages are difficult to place historically, but because of their similarity in theme and their recurring images of deserts and desolation, they can be read in the context of those droughts.

This was a time for weeping, not just by the doomed nation but by the prophet who proclaimed that doom. Jeremiah's laments in Jer. 14:1—15:9 emphasize that Judah's reality would be droughts, war, and famine. The prophet's lifestyle—forbidding marriage, childbearing, attendance at funerals and weddings—was to be a constant reminder of Judah's imminent tragedy (16:1—17:27). Themes of Judah's evil and the consequences of judgment continue in Jer. 8:4—10:16. At times Jeremiah could weep without ceasing (9:1); at other times he wanted to flee from his people (9:2). His discouragement is especially evident in 17:14–18, the third of his "Confessions."

- **Jeremiah 14:1—15:9**
- **Jeremiah 16:1—17:27**
- **Jeremiah 8:4—10:16**

Jeremiah 14:1—15:9

Sword, Famine, and Pestilence

14 :1 The word of the LORD that came to Jeremiah concerning the droughts.

2 "Judah mourns,
And her gates languish;
They mourn for the land,
And the cry of Jerusalem has gone up.
3 Their nobles have sent their lads for water;
They went to the cisterns *and* found no water.
They returned with their vessels empty;
They were ashamed and confounded
And covered their heads.
4 Because the ground is parched,
For there was no rain in the land,
The plowmen were ashamed;
They covered their heads.
5 Yes, the deer also gave birth in the field,
But left because there was no grass.
6 And the wild donkeys stood in the desolate heights;
They sniffed at the wind like jackals;
Their eyes failed because *there was* no grass."

7 O LORD, though our iniquities testify against us,
Do it for Your name's sake;
For our backslidings are many,
We have sinned against You.
8 O the Hope of Israel, his Savior in time of trouble,
Why should You be like a stranger in the land,
And like a traveler *who* turns aside to tarry for a night?
9 Why should You be like a man astonished,
Like a mighty one *who* cannot save?
Yet You, O LORD, *are* in our midst,
And we are called by Your name;
Do not leave us!

10 Thus says the LORD to this people:

"Thus they have loved to wander;
They have not restrained their feet.
Therefore the LORD does not accept them;
He will remember their iniquity now,
And punish their sins."

11 Then the LORD said to me, "Do not pray for this people, for *their* good. 12 When they fast, I will not hear their cry; and when they offer burnt offering and grain offering, I will not accept them. But I will consume them by the sword, by the famine, and by the pestilence."

13Then I said, "Ah, Lord GOD! Behold, the prophets say to them, 'You shall not see the sword, nor shall you have famine, but I will give you assured peace in this place.' "

14And the LORD said to me, "The prophets prophesy lies in My name. I have not sent them, commanded them, nor spoken to them; they prophesy to you a false vision, divination, a worthless thing, and the deceit of their heart. 15Therefore thus says the LORD concerning the prophets who prophesy in My name, whom I did not send, and who say, 'Sword and famine shall not be in this land'—'By sword and famine those prophets shall be consumed! 16And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; they will have no one to bury them—them nor their wives, their sons nor their daughters—for I will pour their wickedness on them.'

17"Therefore you shall say this word to them:

'Let my eyes flow with tears night and day,
And let them not cease;
For the virgin daughter of my people
Has been broken with a mighty stroke,
with a very severe blow.
18 If I go out to the field,
Then behold, those slain with the sword!
And if I enter the city,
Then behold, those sick from famine!
Yes, both prophet and priest go about in a land they do not know.' "

The People Plead for Mercy

19 Have You utterly rejected Judah?
Has Your soul loathed Zion?
Why have You stricken us so that *there is* no healing for us?
We looked for peace, but *there was* no good;
And for the time of healing, and there was trouble.
20 We acknowledge, O LORD, our wickedness
And the iniquity of our fathers,
For we have sinned against You.
21 Do not abhor *us,* for Your name's sake;
Do not disgrace the throne of Your glory.
Remember, do not break Your covenant with us.
22 Are there any among the idols of the nations that can cause rain?
Or can the heavens give showers?
Are You not He, O LORD our God?
Therefore we will wait for You,
Since You have made all these.

Beliefs & Ideas
The famine resulting from lack of water was a natural calamity, yet the people responded with shame (Jer. 14:4). They felt responsibility for the famine because they considered it to be a punishment for their sins (14:7, 10). The control of the weather and especially rain was exclusively reserved to Judah's God Yahweh (14:22), while surrounding religions attributed this power to Baal.

The LORD Will Not Relent

15 1Then the LORD said to me, "*Even* if Moses and Samuel stood before Me, My mind *would* not *be* favorable toward this people. Cast *them* out of My sight, and let them go forth. 2And it shall be, if they say to you, 'Where should we go?' then you shall tell them, 'Thus says the LORD:

"Such as *are* for death, to death;
And such as *are* for the sword, to the sword;
And such as *are* for the famine, to the famine;
And such as *are* for the captivity, to the captivity." '

3"And I will appoint over them four forms *of destruction,*" says the LORD: "the sword to slay,

Manasseh's Repentance and Forgiveness (Jer. 15:4)

Many of the prayers and hymns of the ancient Near East concern forgiveness for sins committed against a certain deity. The gods could be petitioned for forgiveness because they were viewed as merciful to those who freely confessed their sins. Restoration of health, property, or position were considered signs that forgiveness had been granted. Proper devotion to the god seems to have been enough in ancient times to cancel almost any kind of sin, whether committed with or without knowledge.

One example of a forgiveness prayer is *Ludlul bel Nemeqi,* a Mesopotamian text from the Kassite period (c. 1595–1157 B.C.). The text describes the sufferings of the author and his prayer to the Babylonian god Marduk for relief. The writer admits that he has sinned against the god, even though he is not exactly certain what the transgression was, and asks for mercy. Marduk accepts the petitioner's prayer, forgives his sin, and restores him to health and fortune.

During a long reign (697–642 B.C.) King Manasseh had infuriated Yahweh with his heretical cult innovations. The devastating influence of this king's actions on Judah's national course was still remembered a half-century later by the prophet Jeremiah (Jer. 15:4). The Chronicler records Manasseh's punishment by exile, his prayer of repentance, and acceptance by Yahweh (2 Chr. 33:11–13). As with other Near Eastern forgiveness prayers, Manasseh is restored to his kingdom (33:13).

the dogs to drag, the birds of the heavens and the
beasts of the earth to devour and destroy. 4I will
hand them over to trouble, to all kingdoms of the
earth, because of Manasseh the son of Hezekiah,
king of Judah, for what he did in Jerusalem.

5 "For who will have pity on you, O Jerusalem?
Or who will bemoan you?
Or who will turn aside to ask how you
are doing?
6 You have forsaken Me," says the LORD,
"You have gone backward.
Therefore I will stretch out My hand
against you and destroy you;
I am weary of relenting!
7 And I will winnow them with a winnowing
fan in the gates of the land;
I will bereave *them* of children;
I will destroy My people,
Since they do not return from their ways.
8 Their widows will be increased to Me more
than the sand of the seas;
I will bring against them,
Against the mother of the young men,
A plunderer at noonday;
I will cause anguish and terror to fall on
them suddenly.

9 "She languishes who has borne seven;
She has breathed her last;
Her sun has gone down
While *it was* yet day;
She has been ashamed and confounded.
And the remnant of them I will deliver
to the sword
Before their enemies," says the LORD.

Jeremiah 16:1—17:27

Jeremiah's Lifestyle and Message

16 **:1** The word of the LORD also came to me,
saying, 2"You shall not take a wife, nor
shall you have sons or daughters in this place."
3For thus says the LORD concerning the sons and
daughters who are born in this place, and concerning their mothers who bore them and their
fathers who begot them in this land: 4"They shall
die gruesome deaths; they shall not be lamented
nor shall they be buried, *but* they shall be like refuse on the face of the earth. They shall be consumed by the sword and by famine, and their
corpses shall be meat for the birds of heaven and
for the beasts of the earth."

5For thus says the LORD: "Do not enter the
house of mourning, nor go to lament or bemoan
them; for I have taken away My peace from this
people," says the LORD, "lovingkindness and mercies. 6Both the great and the small shall die in
this land. They shall not be buried; neither shall
men lament for them, cut themselves, nor make
themselves bald for them. 7Nor shall *men* break
bread in mourning for them, to comfort them for
the dead; nor shall *men* give them the cup of consolation to drink for their father or their mother.
8Also you shall not go into the house of feasting
to sit with them, to eat and drink."

9For thus says the LORD of hosts, the God of
Israel: "Behold, I will cause to cease from this
place, before your eyes and in your days, the voice
of mirth and the voice of gladness, the voice of
the bridegroom and the voice of the bride.

10"And it shall be, when you show this people all these words, and they say to you, 'Why
has the LORD pronounced all this great disaster
against us? Or what *is* our iniquity? Or what *is*
our sin that we have committed against the LORD
our God?' 11then you shall say to them, 'Because
your fathers have forsaken Me,' says the LORD;
'they have walked after other gods and have
served them and worshiped them, and have forsaken Me and not kept My law. 12And you have
done worse than your fathers, for behold, each
one follows the dictates of his own evil heart, so

that no one listens to Me. 13Therefore I will cast
you out of this land into a land that you do not
know, neither you nor your fathers; and there you
shall serve other gods day and night, where I will
not show you favor.'

God Will Restore Israel

14"Therefore behold, the days are coming,"
says the LORD, "that it shall no more be said, 'The
LORD lives who brought up the children of Israel
from the land of Egypt,' 15but, 'The LORD lives
who brought up the children of Israel from the
land of the north and from all the lands where
He had driven them.' For I will bring them back
into their land which I gave to their fathers.
16"Behold, I will send for many fishermen,"
says the LORD, "and they shall fish them; and after-
ward I will send for many hunters, and they shall
hunt them from every mountain and every hill,
and out of the holes of the rocks. 17For My eyes
are on all their ways; they are not hidden from
My face, nor is their iniquity hidden from My
eyes. 18And first I will repay double for their iniq-
uity and their sin, because they have defiled My
land; they have filled My inheritance with the car-
casses of their detestable and abominable idols."

19 O LORD, my strength and my fortress,
My refuge in the day of affliction,
The Gentiles shall come to You
From the ends of the earth and say,
"Surely our fathers have inherited lies,
Worthlessness and unprofitable *things*."
20 Will a man make gods for himself,
Which *are* not gods?

21 "Therefore behold, I will this once cause
them to know,
I will cause them to know
My hand and My might;
And they shall know that My name
is the LORD.

Judah's Sin and Punishment

17 1 "The sin of Judah *is* written with a pen
of iron;
With the point of a diamond *it is* engraved
On the tablet of their heart,
And on the horns of your altars,
2 While their children remember
Their altars and their wooden images[a]
By the green trees on the high hills.
3 O My mountain in the field,
I will give as plunder your wealth, all
your treasures,
And your high places of sin within all
your borders.
4 And you, even yourself,
Shall let go of your heritage which I
gave you;
And I will cause you to serve your
enemies
In the land which you do not know;
For you have kindled a fire in My anger
which shall burn forever."

5Thus says the LORD:

"Cursed *is* the man who trusts in man
And makes flesh his strength,
Whose heart departs from the LORD.
6 For he shall be like a shrub in the desert,
And shall not see when good comes,
But shall inhabit the parched places in the
wilderness,
In a salt land *which is* not inhabited.

17:2 [a]Hebrew *Asherim,* Canaanite deities

A Prophet Without a Family (Jer. 16:2)

A prophet's life often characterized the message that God had given that prophet to proclaim. The symbolism of the single life takes on dark overtones for Jeremiah (Jer. 16:2–13).

God prohibited Jeremiah from marrying, and thus from having children: "You shall not take a wife, nor shall you have sons or daughters in this place" (Jer. 16:2). By prohibiting marriage, God emptied the prophet's life of any future significance from the perspective of his society.

Israelite society was grounded upon the social institution of the family. Not only did the family provide stability for the present, it also carried the status of the family into the future. The man governed the family, and heirs provided the means for his "name," his status and honor, to continue into new generations.

Marriage, then, represented the first step toward achieving an honorable future. Marriage was not so much about "falling in love" as it was a social compact between two families in the hope of gaining more status (honor) for both. Children were the expected fruit of a marriage, cementing the relationship between the families and providing an inheritor to carry on the family's name into the future. With no children, one's household had no future; without a wife, a man had no legitimate children.

By depriving Jeremiah of a family, God symbolically pronounced the depth and extent of His judgment upon Israel. Even without a family, Jeremiah would be better off than his peers. The children of his peers would die "gruesome deaths" (16:3, 4) so frequently that even the parents would not observe the proper mourning rituals (16:5–7). Given the depth of destruction, even celebrations, such as those at weddings, would not occur (16:9). Such would be the price for Judah forsaking Yahweh and walking after other gods (16:10, 11).

Mourning at the Banquet Hall (Jer. 16:5, 8)

Banqueting houses were common in ancient times, as evidenced by the texts and material remains of the ancient Near East. They were places where individuals (as well as "gods") came for the express purpose of drinking. The writer of Ecclesiastes planted "vineyards" and built "houses" (Eccl. 2:4), by which he could be referring to wine cellars, places where wine was drunk, ritual banquet houses, or even taverns. The prophet Jeremiah was commanded by God not to enter a "house of feasting . . . to eat and drink" (Jer. 16:8) because of the impending doom upon the nation.

The Hebrew term *marzeah* refers to some type of "house," but is ambiguous in meaning. It is translated both as "banquets" (Amos 6:7) and as a "house of mourning" (Jer. 16:5). Whatever its meaning, it is apparently synonymous with the "house of feasting" in Jer. 16:8. The common denominator between the "house of mourning" in Jeremiah and the "banquets" in Amos may be drinking, and not mourning, as scholars have traditionally understood *marzeah*.

The house represented by *marzeah* is found in many written records outside of the Bible. At Ugarit, a Canaanite town with writings dating from 1400 to 1200 B.C., the *marzeah* appears to have been a meeting place for some kind of organization. The primary activity there was drinking. The *marzeah* organization owned much property, including vineyards, and often made large real estate transactions, as recorded in the Ugaritic texts.

The *marzeah* is also found in Phoenician writings from Carthage, as well as in Aramaic texts from Elephantine in Egypt, Palmyra, and Nabatea. It is also mentioned in a text from the Transjordan and in later Hebrew rabbinic writings. From this information, it appears that the *marzeah* was an organization known for its drinking festivals. Sometimes it was associated with funeral feasts, as many there would drink in order to console themselves. Jeremiah's "house of mourning" (Jer. 16:5) and "house of feasting" (16:8) were possibly the same house.

7 "Blessed *is* the man who trusts in the LORD,
And whose hope is the LORD.
8 For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear[a] when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.

9 "The heart *is* deceitful above all *things,*
And desperately wicked;
Who can know it?
10 I, the LORD, search the heart,
I test the mind,
Even to give every man according to his ways,
According to the fruit of his doings.

11 "*As* a partridge that broods but does not hatch,
So is he who gets riches, but not by right;
It will leave him in the midst of his days,
And at his end he will be a fool."

12 A glorious high throne from the beginning
Is the place of our sanctuary.
13 O LORD, the hope of Israel,
All who forsake You shall be ashamed.

"Those who depart from Me
Shall be written in the earth,
Because they have forsaken the LORD,
The fountain of living waters."

17:8 [a]Qere and Targum read *see.*

Jeremiah Prays for Deliverance

14 Heal me, O LORD, and I shall be healed;
Save me, and I shall be saved,
For You *are* my praise.
15 Indeed they say to me,
"Where *is* the word of the LORD?
Let it come now!"
16 As for me, I have not hurried away from *being* a shepherd *who* follows You,
Nor have I desired the woeful day;
You know what came out of my lips;
It was right there before You.
17 Do not be a terror to me;
You *are* my hope in the day of doom.
18 Let them be ashamed who persecute me,
But do not let me be put to shame;
Let them be dismayed,
But do not let me be dismayed.
Bring on them the day of doom,
And destroy them with double destruction!

Hallow the Sabbath Day

19 Thus the LORD said to me: "Go and stand in the gate of the children of the people, by which the kings of Judah come in and by which they go out, and in all the gates of Jerusalem; 20 and say to them, 'Hear the word of the LORD, you kings of Judah, and all Judah, and all the inhabitants of Jerusalem, who enter by these gates. 21 Thus says the LORD: "Take heed to yourselves, and bear no burden on the Sabbath day, nor bring *it* in by the gates of Jerusalem; 22 nor carry a burden out of your houses on the Sabbath day, nor do any work, but hallow the Sabbath day, as I commanded your fathers. 23 But they did not obey nor incline their ear, but made their neck stiff, that they might not hear nor receive instruction.

24"And it shall be, if you heed Me carefully," says the LORD, "to bring no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work in it, 25then shall enter the gates of this city kings and princes sitting on the throne of David, riding in chariots and on horses, they and their princes, accompanied by the men of Judah and the inhabitants of Jerusalem; and this city shall remain forever. 26And they shall come from the cities of Judah and from the places around Jerusalem, from the land of Benjamin and from the lowland, from the mountains and from the South, bringing burnt offerings and sacrifices, grain offerings and incense, bringing sacrifices of praise to the house of the LORD.

27"But if you will not heed Me to hallow the Sabbath day, such as not carrying a burden when entering the gates of Jerusalem on the Sabbath day, then I will kindle a fire in its gates, and it shall devour the palaces of Jerusalem, and it shall not be quenched." ' "

Jeremiah 8:4—10:16

The Peril of False Teaching

8:4 "Moreover you shall say to them, 'Thus says the LORD:

"Will they fall and not rise?
Will one turn away and not return?
5 Why has this people slidden back,
Jerusalem, in a perpetual backsliding?
They hold fast to deceit,
They refuse to return.
6 I listened and heard,
But they do not speak aright.
No man repented of his wickedness,
Saying, 'What have I done?'
Everyone turned to his own course,
As the horse rushes into the battle.

7 "Even the stork in the heavens
Knows her appointed times;
And the turtledove, the swift, and the swallow
Observe the time of their coming.
But My people do not know the judgment of the LORD.

8 "How can you say, 'We *are* wise,
And the law of the LORD *is* with us'?
Look, the false pen of the scribe certainly works falsehood.
9 The wise men are ashamed,
They are dismayed and taken.
Behold, they have rejected the word of the LORD;
So what wisdom do they have?
10 Therefore I will give their wives to others,
And their fields to those who will inherit *them;*
Because from the least even to the greatest
Everyone is given to covetousness;
From the prophet even to the priest
Everyone deals falsely.
11 For they have healed the hurt of the daughter of My people slightly,
Saying, 'Peace, peace!'
When *there is* no peace.
12 Were they ashamed when they had committed abomination?
No! They were not at all ashamed,
Nor did they know how to blush.
Therefore they shall fall among those who fall;
In the time of their punishment
They shall be cast down," says the LORD.

13 "I will surely consume them," says the LORD.
"No grapes *shall be* on the vine,
Nor figs on the fig tree,
And the leaf shall fade;
And *the things* I have given them shall pass away from them." ' "

14 "Why do we sit still?
Assemble yourselves,
And let us enter the fortified cities,
And let us be silent there.
For the LORD our God has put us to silence
And given us water of gall to drink,
Because we have sinned against the LORD.

15 "*We* looked for peace, but no good *came;*
And for a time of health, and there was trouble!
16 The snorting of His horses was heard from Dan.
The whole land trembled at the sound of the neighing of His strong ones;
For they have come and devoured the land and all that is in it,
The city and those who dwell in it."

17 "For behold, I will send serpents among you,
Vipers which cannot be charmed,
And they shall bite you," says the LORD.

The Prophet Mourns for the People

18 I would comfort myself in sorrow;
My heart *is* faint in me.
19 Listen! The voice,
The cry of the daughter of my people
From a far country:
"*Is* not the LORD in Zion?
Is not her King in her?"

"Why have they provoked Me to anger
With their carved images—
With foreign idols?"

20 "The harvest is past,
The summer is ended,
And we are not saved!"

21 For the hurt of the daughter of my
people I am hurt.
I am mourning;
Astonishment has taken hold of me.
22 *Is there* no balm in Gilead,
Is there no physician there?
Why then is there no recovery
For the health of the daughter of my
people?

9 1 Oh, that my head were waters,
And my eyes a fountain of tears,
That I might weep day and night
For the slain of the daughter of my people!
2 Oh, that I had in the wilderness
A lodging place for travelers;
That I might leave my people,
And go from them!
For they *are* all adulterers,
An assembly of treacherous men.

3 "And *like* their bow they have bent their
tongues *for* lies.
They are not valiant for the truth on the
earth.
For they proceed from evil to evil,
And they do not know Me," says the LORD.
4 "Everyone take heed to his neighbor,
And do not trust any brother;
For every brother will utterly supplant,
And every neighbor will walk with
slanderers.
5 Everyone will deceive his neighbor,
And will not speak the truth;
They have taught their tongue to speak lies;
They weary themselves to commit iniquity.
6 Your dwelling place *is* in the midst of deceit;
Through deceit they refuse to know Me,"
says the LORD.

7 Therefore thus says the LORD of hosts:

"Behold, I will refine them and try them;
For how shall I deal with the daughter of
My people?
8 Their tongue *is* an arrow shot out;
It speaks deceit;
One speaks peaceably to his neighbor with
his mouth,
But in his heart he lies in wait.
9 Shall I not punish them for these *things?*"
says the LORD.
"Shall I not avenge Myself on such a nation
as this?"

10 I will take up a weeping and wailing
for the mountains,
And for the dwelling places of the
wilderness a lamentation,
Because they are burned up,
So that no one can pass through;
Nor can *men* hear the voice of the cattle.
Both the birds of the heavens and the
beasts have fled;
They are gone.

11 "I will make Jerusalem a heap of ruins,
a den of jackals.
I will make the cities of Judah desolate,
without an inhabitant."

12 Who *is* the wise man who may understand this? And *who is he* to whom the mouth of the LORD has spoken, that he may declare it? Why does the land perish *and* burn up like a wilderness, so that no one can pass through?

13 And the LORD said, "Because they have forsaken My law which I set before them, and have not obeyed My voice, nor walked according to it, 14 but they have walked according to the dictates of their own hearts and after the Baals, which their fathers taught them," 15 therefore thus says the LORD of hosts, the God of Israel: "Behold, I will feed them, this people, with wormwood, and give them water of gall to drink. 16 I will scatter them also among the Gentiles, whom neither they nor their fathers have known. And I will send a sword after them until I have consumed them."

The People Mourn in Judgment

17 Thus says the LORD of hosts:

"Consider and call for the mourning
women,
That they may come;
And send for skillful wailing women,
That they may come.
18 Let them make haste
And take up a wailing for us,
That our eyes may run with tears,
And our eyelids gush with water.
19 For a voice of wailing is heard from Zion:
'How we are plundered!
We are greatly ashamed,
Because we have forsaken the land,
Because we have been cast out of our
dwellings.' "

Death Comes Through Your Windows (Jer. 9:21)

The prophet warns Jerusalem to prepare for deep mourning. The city will be so shattered by the death toll of war that its women will wail with grief. As Jeremiah explains, death will no longer be outside, but rather inside the city. Indeed, death will come through the "windows" into the very homes of the people (Jer. 9:20, 21).

The Hebrew word for "death" is *mot.* In the Hebrew Bible, *mot* not only refers to the place of death, but is also personified, referring to the person "Death." The prophets knew that Yahweh could redeem His people from the plagues of Death (Hos. 13:14). In Ugaritic mythology, Mot was the god of death, who was understood to have final power over all humans, since all people die.

Throughout the ancient Near East there were numerous deities of death. The notion that Death creeps into personal dwellings to steal away the living can be found expressed in almost the same terms in an elegy from Assyria. Written as if by a woman who has died, the poem describes how Death crept into her bedroom and drove her away from her husband.

In both the Bible and the Assyrian text, Death is unwelcome and, like a thief, breaks into one's seemingly safe home to kill without mercy or warning. Jerusalem's women would certainly mourn, "Death has come through our windows" (Jer. 9:21).

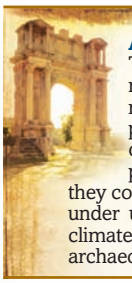
20 Yet hear the word of the LORD, O women,
And let your ear receive the word of His mouth;
Teach your daughters wailing,
And everyone her neighbor a lamentation.
21 For death has come through our windows,
Has entered our palaces,
To kill off the children—*no longer to be* outside!
And the young men—*no longer* on the streets!

22 Speak, "Thus says the LORD:

'Even the carcasses of men shall fall as refuse on the open field,
Like cuttings after the harvester,
And no one shall gather *them.*' "

23 Thus says the LORD:

"Let not the wise *man* glory in his wisdom,
Let not the mighty *man* glory in his might,
Nor let the rich *man* glory in his riches;
24 But let him who glories glory in this,
That he understands and knows Me,
That I *am* the LORD, exercising lovingkindness, judgment, and righteousness in the earth.
For in these I delight," says the LORD.



Architecture & Building
The people of Canaan worshiped in many centers. The most prominent element in their worship was the wooden poles set up in honor of their female goddess (Jer. 10:3–5). It is doubtful that these poles were freestanding sculpture, but they could have been carved in low relief. Except under unusual circumstances, such as the dry climate of Egypt, wood does not survive for archaeologists to discover.

25 "Behold, the days are coming," says the LORD, "that I will punish all *who are* circumcised with the uncircumcised— 26 Egypt, Judah, Edom, the people of Ammon, Moab, and all *who are* in the farthest corners, who dwell in the wilderness. For all *these* nations *are* uncircumcised, and all the house of Israel *are* uncircumcised in the heart."

Idols and the True God

10 1 Hear the word which the LORD speaks to you, O house of Israel.
2 Thus says the LORD:

"Do not learn the way of the Gentiles;
Do not be dismayed at the signs of heaven,
For the Gentiles are dismayed at them.
3 For the customs of the peoples *are* futile;
For *one* cuts a tree from the forest,
The work of the hands of the workman, with the ax.
4 They decorate it with silver and gold;
They fasten it with nails and hammers
So that it will not topple.
5 They *are* upright, like a palm tree,
And they cannot speak;
They must be carried,
Because they cannot go *by themselves.*
Do not be afraid of them,
For they cannot do evil,
Nor can they do any good."

6 Inasmuch as *there is* none like You, O LORD
(You *are* great, and Your name *is* great in might),
7 Who would not fear You, O King of the nations?
For this is Your rightful due.
For among all the wise *men* of the nations,
And in all their kingdoms,
There is none like You.
8 But they are altogether dull-hearted and foolish;
A wooden idol *is* a worthless doctrine.

Oracles in Heaven (Jer. 10:2)

Jeremiah dismisses the idea of reading the future by looking at the skies. Even though Gentile nations studied the "signs of heaven" and were "dismayed at them" (Jer. 10:2), Judah was not to follow their example. Ancient people had two ways of trying to read the future in the skies: one way studied atmospheric conditions; the other, the movement of planets and stars.

The atmospheric method looked to various weather-related conditions as indicators of what events would occur on earth. The way the wind blew, how the rain fell, the formation of clouds, or the color of the morning or evening sky were recorded and checked against the omen books to see what they meant. People did not think that these weather conditions caused the earthly events. Rather, the event was simply associated with a particular weather condition.

More famous, because it has been retained to the present age, is the reading of the stars and planets. Early forms of astronomy and astrology merged to tell both time and the future. By the 1st Dynasty in Egypt (c. 3000 B.C.) scribes associated the flooding of the Nile with the rising of the star Sirius. From the 9th Dynasty (c. 2160 B.C.) onward a series of stars (known as "rams" in Egypt) were thought to control individual destinies.

The zodiac and other familiar forms of astrology were developed in Mesopotamia. The earliest Mesopotamian astrological references date from the Dynasty of Accad (c. 2300 B.C.). The Old Babylonian period (c. 2017–1595 B.C.) provides the first extensive series of celestial "charts," collected in a work entitled *Enuma Anu Enlil*.

At first the system was used to predict events for the nation itself and for the royal family. By the Neo-Assyrian period (934–612 B.C.) all the elements which now make up the zodiac appeared in an Assyrian text. The formal 12-sign, 4-season structure appeared later in the Neo-Babylonian (626–539 B.C.) or early Persian (539–530 B.C.) periods. The prophets dismissed the endeavors of astrologers and stargazers as meaningless (Jer. 10:2; Is. 47:13).

9 Silver is beaten into plates;
It is brought from Tarshish,
And gold from Uphaz,
The work of the craftsman
And of the hands of the metalsmith;
Blue and purple *are* their clothing;
They *are* all the work of skillful *men.*
10 But the LORD *is* the true God;
He *is* the living God and the everlasting King.
At His wrath the earth will tremble,
And the nations will not be able to endure
His indignation.

11 Thus you shall say to them: "The gods that have not made the heavens and the earth shall perish from the earth and from under these heavens."

12 He has made the earth by His power,
He has established the world by His wisdom,
And has stretched out the heavens at His
discretion.
13 When He utters His voice,
There is a multitude of waters in the
heavens:
"And He causes the vapors to ascend from
the ends of the earth.
He makes lightning for the rain,
He brings the wind out of His treasuries."[a]

14 Everyone is dull-hearted, without knowledge;
Every metalsmith is put to shame by an
image;
For his molded image *is* falsehood,
And *there is* no breath in them.
15 They *are* futile, a work of errors;
In the time of their punishment they shall
perish.
16 The Portion of Jacob *is* not like them,
For He *is* the Maker of all *things,*
And Israel *is* the tribe of His inheritance;
The LORD of hosts *is* His name.

10:13 [a]Psalm 135:7

TRANSITION

Jehoiakim's Rebellion Against Babylon

Despite his promises to remain faithful to Egypt, Jehoiakim had to bow to Babylonian authority. The Babylonian Chronicle reports that Babylon's King Nebuchadnezzar campaigned in Syria-Palestine each year from 605 to 601 B.C. It was probably during the long campaign of 604–603 that Nebuchadnezzar showed his power in Jerusalem, and Jehoiakim became his subject. Jehoiakim always preferred alliances with Egypt though, and he rebelled against Babylon as soon as he thought he could get away with it. Sometime around 601 B.C. the Babylonian army suffered a military setback while fighting Pharaoh Necho in Egypt. Jehoiakim thought that this was his opportunity. He was mistaken.

• **2 Kings 24:1–4**

2 Kings

Judah Overrun by Enemies

24 :1 In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his vassal *for* three years. Then he turned and rebelled against him. [2]And the LORD sent against him *raiding* bands of Chaldeans, bands of Syrians, bands of Moabites, and bands of the people of Ammon; He sent them against Judah to destroy it, according to the word of the LORD which He had spoken by His servants the prophets. [3]Surely at the commandment of the LORD *this* came upon Judah, to remove *them* from His sight because of the sins of Manasseh, according to all that he had done, [4]and also because of the innocent blood that he had shed; for he had filled Jerusalem with innocent blood, which the LORD would not pardon.

TRANSITION

The Rechabites

When Nebuchadnezzar swept through the land of Judah on the way to Jerusalem, he drove all the inhabitants before him. One family that was driven to take refuge in Jerusalem was the family of Rechab (Jer. 35:11). This family, the Rechabites, had rigorously obeyed the arbitrary injunctions of their ancestor Jonadab, and Jer. 35 highlights their obedience as an example of loyalty not found in Judah in its last days.

The notable member of this family, who appears to be the founder, was Jonadab (Jer. 35:6; also spelled Jehonadab). He is mentioned in 2 Kin. 10:15, 16 as one who opposed the worship of Baal in Israel, joining Jehu in his "zeal for the LORD." Jonadab and his Rechabite descendants displayed a faithfulness and devotion towards Yahweh that was lacking in disobedient Judah.

• **Jeremiah 35:1–19**

Jeremiah

The Obedient Rechabites

35 :1 The word which came to Jeremiah from the LORD in the days of Jehoiakim the son of Josiah, king of Judah, saying, [2]"Go to the house of the Rechabites, speak to them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink."

[3]Then I took Jaazaniah the son of Jeremiah, the son of Habazziniah, his brothers and all his sons, and the whole house of the Rechabites, [4]and I brought them into the house of the LORD, into the chamber of the sons of Hanan the son of Igdaliah, a man of God, which *was* by the chamber of the princes, above the chamber of Maaseiah the son of Shallum, the keeper of the door. [5]Then I set before the sons of the house of the Rechabites bowls full of wine, and cups; and I said to them, "Drink wine."

[6]But they said, "We will drink no wine, for Jonadab the son of Rechab, our father, commanded us, saying, 'You shall drink no wine, you nor your sons, forever. [7]You shall not build a house, sow seed, plant a vineyard, nor have *any of these;* but all your days you shall dwell in tents, that you may live many days in the land where you are sojourners.' [8]Thus we have obeyed the voice of Jonadab the son of Rechab, our father, in all that he charged us, to drink no wine all our days, we, our wives, our sons, or our daughters, [9]nor to build ourselves houses to dwell in; nor do we have vineyard, field, or seed. [10]But we have dwelt in tents, and have obeyed and done according to all that Jonadab our father commanded us. [11]But it came to pass, when Nebuchadnezzar king of Babylon came up into the land, that we said, 'Come, let us go to Jerusalem for fear of the army of the Chaldeans and for fear of the army of the Syrians.' So we dwell at Jerusalem."

The Obedient Rechabites (Jer. 35:2)

The Rechabites are an enigmatic people mentioned by name only in Jeremiah 35. We can assume that the Rechabite family members encountered by Jeremiah were quite few in number, since all of them were able to fit in just one area of the temple (Jer. 35:2).

The Rechabites were not usually city dwellers, since they did not build, or live, in houses, nor plant gardens or vineyards (Jer. 35:7). They lived in tents as seasonal nomads, following the available water sources for their animals. In addition to the usual nomadic lifestyle, the Rechabites did not drink wine because Rechab (the ancestor from whom they derived their name) had commanded them saying "You shall drink no wine, you nor your sons, forever" (Jer. 35:6). It is possible that, in some way, the Rechabites were related to the Kenites (1 Chr. 2:55). This link with the Kenites would make the Rechabites distant relatives of Moses (Judg. 1:16).

Jeremiah pays special attention to the Rechabites partly because of their loyalty to their father. The prophet cites the example of the Rechabites as the basis for an earnest plea to a disobedient Judah (Jer. 35:12–16). This family had rigorously obeyed the arbitrary injunctions of an earthly father. Why could not Judah obey the injunctions of their God Yahweh?

The reward for the Rechabites was the promise that their family would always continue (Jer. 35:19; Neh. 3:14). Implicit in this promise was hope that, if the Judahites would return to Yahweh, they too would continue to exist.

12Then came the word of the LORD to Jeremiah, saying, 13"Thus says the LORD of hosts, the God of Israel: 'Go and tell the men of Judah and the inhabitants of Jerusalem, "Will you not receive instruction to obey My words?" says the LORD. 14"The words of Jonadab the son of Rechab, which he commanded his sons, not to drink wine, are performed; for to this day they drink none, and obey their father's commandment. But although I have spoken to you, rising early and speaking, you did not obey Me. 15I have also sent to you all My servants the prophets, rising up early and sending *them,* saying, 'Turn now everyone from his evil way, amend your doings, and do not go after other gods to serve them; then you will dwell in the land which I have given you and your fathers.' But you have not inclined your ear, nor obeyed Me. 16Surely the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them, but this people has not obeyed Me." '

17"Therefore thus says the LORD God of hosts, the God of Israel: 'Behold, I will bring on Judah and on all the inhabitants of Jerusalem all the doom that I have pronounced against them; because I have spoken to them but they have not heard, and I have called to them but they have not answered.' "

18And Jeremiah said to the house of the Rechabites, "Thus says the LORD of hosts, the God of Israel: 'Because you have obeyed the commandment of Jonadab your father, and kept all his precepts and done according to all that he commanded you, 19therefore thus says the LORD of hosts, the God of Israel: "Jonadab the son of Rechab shall not lack a man to stand before Me forever." ' "

TRANSITION

False Prophets

No prophet since Elijah had more trouble with false prophets than Jeremiah. As Nebuchadnezzar approached Jerusalem, Jeremiah declared that God would give the city to the armies of Babylon, but other prophets proclaimed that Jerusalem could never be captured, never be destroyed. These false prophets of Judah would bear responsibility for Jerusalem's coming fall, for they had confirmed the people in their sinful ways (Jer. 23:9–40).

Jeremiah's message of imminent doom led inevitably to more persecution. The narratives of chs. 18—20 show both the message and the response it was given. The last two of Jeremiah's Confessions also appear here (18:19–23 and 20:7–18). The final Confession, especially, is a wrenching cry from a man who never wanted to be a prophet but who could not stop, from a messenger whose greatness as a prophet is only magnified by his human frailty.

- **Jeremiah 23:9–40**
- **Jeremiah 18:18—20:18**

Jeremiah 23:9–40

False Prophets and Empty Oracles

23 :9 My heart within me is broken
Because of the prophets;
All my bones shake.
I am like a drunken man,
And like a man whom wine has overcome,
Because of the LORD,
And because of His holy words.
10 For the land is full of adulterers;
For because of a curse the land mourns.
The pleasant places of the wilderness are dried up.
Their course of life is evil,
And their might *is* not right.

11 "For both prophet and priest are profane;
Yes, in My house I have found their wickedness," says the LORD.
12 "Therefore their way shall be to them
Like slippery *ways;*
In the darkness they shall be driven on
And fall in them;
For I will bring disaster on them,
The year of their punishment," says the LORD.
13 "And I have seen folly in the prophets of Samaria:
They prophesied by Baal
And caused My people Israel to err.
14 Also I have seen a horrible thing in the prophets of Jerusalem:
They commit adultery and walk in lies;
They also strengthen the hands of evildoers,
So that no one turns back from his wickedness.
All of them are like Sodom to Me,
And her inhabitants like Gomorrah.

15"Therefore thus says the LORD of hosts concerning the prophets:

'Behold, I will feed them with wormwood,
And make them drink the water of gall;
For from the prophets of Jerusalem
Profaneness has gone out into all the land.' "

16Thus says the LORD of hosts:

True or False Prophet? (Jer. 23:16–27)

Jeremiah relentlessly proclaimed a message of God's judgment, warning that the Babylonians would come and completely devastate Judah and Jerusalem. The sufferings he described of the Babylonian siege and subsequent victory were terrifying (Jer. 18:21).

To say the least, this did not exactly make him a popular speaker in Jerusalem. People then, as now, wanted an optimistic, upbeat message. Jeremiah, therefore, often had conflict with others, especially the aristocracy of Jerusalem, over the content of his prophecy. Among other things, Jeremiah once ended up in stocks outside the temple as the leaders of Jerusalem tried to get him to change his vision of the future (Jer. 20:1–6).

Jeremiah, however, was not the only prophet at work in Jerusalem at that time. Other prophets worked the streets as well, and they were a little more sensitive to public sentiments than Jeremiah. As one might expect, these prophets were much more popular.

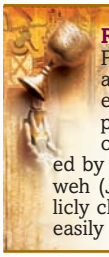
These other prophets recalled that the prophet Isaiah had correctly prophesied that God would save Jerusalem from the Assyrians merely a century earlier (Is. 37:21–35). From this they concluded, and publicly prophesied, that God again would save Jerusalem, and His temple, from defeat. Even though the Babylonians pressed near, there would be "peace" (Jer. 23:17).

In Jeremiah's time it was not easy to distinguish between a false prophet and a true prophet: Which prophet had really received counsel from God? The key difference, claimed Jeremiah, was moral: the false prophets' oracles had brought about no change in the Judahites' evil lifestyle (23:22). This indicated that these prophets spoke "a vision of their own heart, not from the mouth of the Lord" (23:16).

"Do not listen to the words of the prophets
who prophesy to you.
They make you worthless;
They speak a vision of their own heart,
Not from the mouth of the Lord.
17 They continually say to those who despise
Me,
'The Lord has said, "You shall have peace" ';
And *to* everyone who walks according to
the dictates of his own heart, they say,
'No evil shall come upon you.' "

18 For who has stood in the counsel of the Lord,
And has perceived and heard His word?
Who has marked His word and heard *it?*
19 Behold, a whirlwind of the Lord has gone
forth in fury—
A violent whirlwind!
It will fall violently on the head of the
wicked.
20 The anger of the Lord will not turn back
Until He has executed and performed the
thoughts of His heart.
In the latter days you will understand it
perfectly.

21 "I have not sent these prophets, yet they ran.
I have not spoken to them, yet they
prophesied.



Religion & Worship
People knew the prophets by their appearance and way of life (2 Kin. 1:8), their visible experiences (1 Sam. 19:24), and their prophetic word (2 Chr. 18:7). Evidently some or most of these signs could be counterfeited by false prophets, claiming to speak for Yahweh (Jer. 23:25). Priests and diviners who publicly claimed to represent other gods were more easily identified and excluded (Deut. 13:2).

22 But if they had stood in My counsel,
And had caused My people to hear My
words,
Then they would have turned them from
their evil way
And from the evil of their doings.

23 "*Am* I a God near at hand," says the Lord,
"And not a God afar off?
24 Can anyone hide himself in secret places,
So I shall not see him?" says the Lord;
"Do I not fill heaven and earth?" says the
Lord.

25"I have heard what the prophets have said
who prophesy lies in My name, saying, 'I have
dreamed, I have dreamed!' 26How long will *this* be
in the heart of the prophets who prophesy lies?
Indeed *they are* prophets of the deceit of their
own heart, 27who try to make My people forget
My name by their dreams which everyone tells
his neighbor, as their fathers forgot My name for
Baal.

28 "The prophet who has a dream, let him
tell a dream;
And he who has My word, let him speak
My word faithfully.
What *is* the chaff to the wheat?" says the
Lord.
29 "*Is* not My word like a fire?" says the Lord,
"And like a hammer *that* breaks the rock in
pieces?

30"Therefore behold, I *am* against the
prophets," says the Lord, "who steal My words
every one from his neighbor. 31Behold, I *am*
against the prophets," says the Lord, "who use
their tongues and say, 'He says.' 32Behold, I *am*

against those who prophesy false dreams," says the LORD, "and tell them, and cause My people to err by their lies and by their recklessness. Yet I did not send them or command them; therefore they shall not profit this people at all," says the LORD.

33"So when these people or the prophet or the priest ask you, saying, 'What is the oracle of the LORD?' you shall then say to them, 'What oracle?'[a] I will even forsake you," says the LORD. 34"And *as for* the prophet and the priest and the people who say, 'The oracle of the LORD!' I will even punish that man and his house. 35Thus every one of you shall say to his neighbor, and every one to his brother, 'What has the LORD answered?' and, 'What has the LORD spoken?' 36And the oracle of the LORD you shall mention no more. For every man's word will be his oracle, for you have perverted the words of the living God, the LORD of hosts, our God. 37Thus you shall say to the prophet, 'What has the LORD answered you?' and, 'What has the LORD spoken?' 38But since you say, 'The oracle of the LORD!' therefore thus says the LORD: 'Because you say this word, "The oracle of the LORD!" and I have sent to you, saying, "Do not say, 'The oracle of the LORD!' " 39therefore behold, I, even I, will utterly forget you and forsake you, and the city that I gave you and your fathers, and *will cast you* out of My presence. 40And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.' "

Jeremiah 18:18—20:18

Jeremiah Persecuted

18 **:18** Then they said, "Come and let us devise plans against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come and let us attack him with the tongue, and let us not give heed to any of his words."

19 Give heed to me, O LORD,
And listen to the voice of those who contend with me!
20 Shall evil be repaid for good?
For they have dug a pit for my life.
Remember that I stood before You
To speak good for them,
To turn away Your wrath from them.
21 Therefore deliver up their children to the famine,
And pour out their *blood*
By the force of the sword;
Let their wives *become* widows
And bereaved of their children.
Let their men be put to death,
Their young men *be* slain
By the sword in battle.
22 Let a cry be heard from their houses,
When You bring a troop suddenly upon them;
For they have dug a pit to take me,
And hidden snares for my feet.
23 Yet, LORD, You know all their counsel
Which is against me, to slay *me.*
Provide no atonement for their iniquity,
Nor blot out their sin from Your sight;
But let them be overthrown before You.
Deal *thus* with them
In the time of Your anger.

The Sign of the Broken Flask

19 1Thus says the LORD: "Go and get a potter's earthen flask, and *take* some of the elders of the people and some of the elders of the priests. 2And go out to the Valley of the Son of Hinnom, which *is* by the entry of the Potsherd Gate; and proclaim there the words that I will tell you, 3and say, 'Hear the word of the LORD, O kings of Judah and inhabitants of Jerusalem. Thus says the LORD of hosts, the God of Israel: "Behold, I will bring such a catastrophe on this place, that whoever hears of it, his ears will tingle.

4"Because they have forsaken Me and made this an alien place, because they have burned incense in it to other gods whom neither they, their fathers, nor the kings of Judah have known, and have filled this place with the blood of the innocents 5(they have also built the high places of Baal, to burn their sons with fire *for* burnt offerings to Baal, which I did not command or speak, nor did it come into My mind), 6therefore behold, the days are coming," says the LORD, "that this place shall no more be called Tophet or the Valley of the Son of Hinnom, but the Valley of Slaughter. 7And I will make void the counsel of Judah and Jerusalem in this place, and I will

TIME CAPSULE 	605 to 604 B.C.
605	Nebuchadnezzar defeats Necho at the battle of Carchemish
605–601	Nebuchadnezzar campaigns in Syria-Palestine each year
605	Possible deportation of Judeans, including Daniel, from Jerusalem
604–603	Nebuchadnezzar exacts tribute from many Palestinian rulers
604	Ashkelon's king Aga killed and prisoners deported to Babylon

23:33 [a]Septuagint, Targum, and Vulgate read '*You are the burden.*'

Broken Pieces in the Garbage Dump (Jer. 19:1–13)

Refuse disposal is a necessity not only for contemporary society, but was also for urban life in ancient Israel. Much like pioneer America where the refuse pile was just off the back step of the house, Jerusalemite society used a valley just outside its walls, the Valley of Hinnom, to dispose of its garbage.

Large pots served as the "garbage cans" to deliver the refuse to its proper place. Therefore, the gate that provided access to this valley was called the Potsherd Gate. In postexilic Judah, in the time of Nehemiah, the same gate was called the Refuse Gate (Neh. 2:13; 3:14). It probably was not a pleasant place to spend an afternoon!

The Valley of Hinnom was also not a place that the "elders of the people" and "the elders of the priests" (Jer. 19:1), the leaders of Jerusalemite society, frequented very often. They, no doubt, had others to carry out their garbage. Yet it was in the midst of the city dump that Jeremiah called these important leaders of Jerusalem and Judah (19:2).

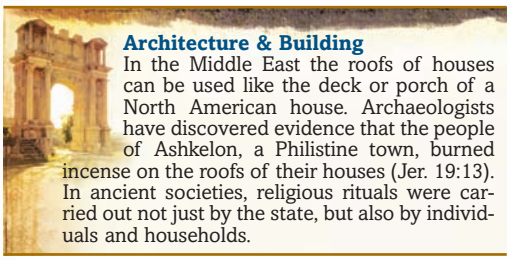
If the elders were not pleased at the location, they probably were not pleased with Jeremiah's message, either. Jeremiah used the setting to proclaim the tragedy that would soon befall Jerusalem, a tragedy so great as to make the ears "tingle" (19:3). The gist of Jeremiah's oracle is that all Judah and Jerusalem will become like broken pots in the garbage dump (19:6–9, 11–13). Jeremiah punctuated this oracle of judgment by shattering a pot in front of the elders (19:10, 11).

Through the combination of location and action, therefore, Jeremiah made God's coming judgment of Judah clear. Destruction awaited.

cause them to fall by the sword before their enemies and by the hands of those who seek their lives; their corpses I will give as meat for the birds of the heaven and for the beasts of the earth. 8I will make this city desolate and a hissing; everyone who passes by it will be astonished and hiss because of all its plagues. 9And I will cause them to eat the flesh of their sons and the flesh of their daughters, and everyone shall eat the flesh of his friend in the siege and in the desperation with which their enemies and those who seek their lives shall drive them to despair." '

10"Then you shall break the flask in the sight of the men who go with you, 11and say to them, 'Thus says the LORD of hosts: "Even so I will break this people and this city, as *one* breaks a potter's vessel, which cannot be made whole again; and they shall bury *them* in Tophet till *there is* no place to bury. 12Thus I will do to this place," says the LORD, "and to its inhabitants, and make this city like Tophet. 13And the houses of Jerusalem and the houses of the kings of Judah shall be defiled like the place of Tophet, because of all the houses on whose roofs they have burned incense to all the host of heaven, and poured out drink offerings to other gods." ' "

14Then Jeremiah came from Tophet, where the LORD had sent him to prophesy; and he stood in the court of the Lord's house and said to all the people, 15"Thus says the LORD of hosts, the God of Israel: 'Behold, I will bring on this city and on all her towns all the doom that I have pronounced against it, because they have stiffened their necks that they might not hear My words.' "



Architecture & Building
In the Middle East the roofs of houses can be used like the deck or porch of a North American house. Archaeologists have discovered evidence that the people of Ashkelon, a Philistine town, burned incense on the roofs of their houses (Jer. 19:13). In ancient societies, religious rituals were carried out not just by the state, but also by individuals and households.

The Word of God to Pashhur

20 1Now Pashhur the son of Immer, the priest who *was* also chief governor in the house of the LORD, heard that Jeremiah prophesied these things. 2Then Pashhur struck Jeremiah the prophet, and put him in the stocks that *were* in the high gate of Benjamin, which *was* by the house of the LORD.

3And it happened on the next day that Pashhur brought Jeremiah out of the stocks. Then Jeremiah said to him, "The LORD has not called your name Pashhur, but Magor-Missabib.[a] 4For thus says the LORD: 'Behold, I will make you a terror to yourself and to all your friends; and they shall fall by the sword of their enemies, and your eyes shall see *it*. I will give all Judah into the hand of the king of Babylon, and he shall carry them captive to Babylon and slay them with the sword. 5Moreover I will deliver all the wealth of this city, all its produce, and all its precious things; all the treasures of the kings of Judah I will give into the hand of their enemies, who will plunder them, seize them, and carry them to Babylon. 6And you, Pashhur, and all who dwell in your house, shall go into captivity. You shall go to Babylon, and there you shall die, and be buried there, you and all your friends, to whom you have prophesied lies.' "

Jeremiah's Unpopular Ministry

7 O LORD, You induced me, and I was persuaded;
You are stronger than I, and have prevailed.

20:3 [a]Literally *Fear on Every Side*

I am in derision daily;
Everyone mocks me.
8 For when I spoke, I cried out;
I shouted, "Violence and plunder!"
Because the word of the LORD was made to me
A reproach and a derision daily.
9 Then I said, "I will not make mention of Him,
Nor speak anymore in His name."
But *His word* was in my heart like a burning fire
Shut up in my bones;
I was weary of holding *it* back,
And I could not.
10 For I heard many mocking:
"Fear on every side!"
"Report," *they say,* "and we will report it!"
All my acquaintances watched for my stumbling, *saying,*
"Perhaps he can be induced;
Then we will prevail against him,
And we will take our revenge on him."

11 But the LORD *is* with me as a mighty, awesome One.
Therefore my persecutors will stumble, and will not prevail.
They will be greatly ashamed, for they will not prosper.
Their everlasting confusion will never be forgotten.
12 But, O LORD of hosts,
You who test the righteous,
And see the mind and heart,
Let me see Your vengeance on them;
For I have pleaded my cause before You.

13 Sing to the LORD! Praise the LORD!
For He has delivered the life of the poor
From the hand of evildoers.

14 Cursed *be* the day in which I was born!
Let the day not be blessed in which my mother bore me!
15 Let the man *be* cursed
Who brought news to my father, saying,
"A male child has been born to you!"
Making him very glad.

Beliefs & Ideas
Although the Romans dignified suicide, regarding it as an acceptable way of leaving this world, the Judeans were much less approving of it. They did not criticize Saul for taking his own life in the wake of defeat in war, thus escaping abuse from his enemies (1 Sam. 31:4). Yet to curse the gift of life was understood to be an extreme act, practically an insult to God (Jer. 20:14; Job 2:9, 10).

16 And let that man be like the cities
Which the LORD overthrew, and did not relent;
Let him hear the cry in the morning
And the shouting at noon,
17 Because he did not kill me from the womb,
That my mother might have been my grave,
And her womb always enlarged *with me.*
18 Why did I come forth from the womb
to see labor and sorrow,
That my days should be consumed with shame?

TRANSITION

Do Not Hope in King Jehoiachin

The attack on Egypt's border in 601 B.C. by Nebuchadnezzar's Babylonian army was repelled by Pharaoh Necho. Babylon recovered from this battle, but Egypt did not. In the last few years before his death in 595 B.C., Pharaoh Necho could do no more than keep Babylon from invading Egypt (2 Kin. 24:7).

Before Nebuchadnezzar could capture Jerusalem, Jehoiakim died. Given the situation, one could speculate that he was assassinated, but such an event is unknown. In any case, he does not appear to have been much missed, if Jeremiah's comments on his death are representative (Jer. 22:18–23).

Jehoiakim was succeeded by his son Coniah (also spelled Jeconiah), who is very often mentioned alongside his mother Nehushta. When Coniah became king, he assumed the throne name Jehoiachin. Though pleased to be rid of Jehoiakim, Jeremiah did not greet the new king with optimism. His warnings now carried with them the conviction that it was too late (Jer. 13:15–27). The king and his mother would be taken into exile (Jer. 22:24–30; 13:18, 19). Jehoiachin ruled for only 3 months in 598–597 B.C. before surrendering to Nebuchadnezzar.

- **2 Kings 24:5–9**
- **Jeremiah 22:18–30**
- **Jeremiah 13:15–27**

2 Kings 24:5–9

24 **:5** Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? 6 So Jehoiakim rested with his fathers. Then Jehoiachin his son reigned in his place.

7 And the king of Egypt did not come out of his land anymore, for the king of Babylon had taken all that belonged to the king of Egypt from the Brook of Egypt to the River Euphrates.

Pharaoh Necho Battles the Babylonians (2 Kin. 24:7)

Pharaoh Necho II, who reigned from 610 to 595 B.C., was the second king of the 26th Dynasty of Egypt. He is known for his defeat of Judah and killing of King Josiah at Megiddo in 609 B.C., and for his own defeat at the hands of Babylon at Carchemish in 605 B.C.

During the last years of the Assyrian Empire, Necho assisted the weakened Assyrians in their struggles against the rising power of the Babylonians. Accadian sources relate that in 609 Necho was moving his army north to help the Assyrians recapture Haran from the Babylonians. On the way, he encountered Josiah. In 605, Babylon completely annihilated Necho's Egyptian army at Carchemish.

The pharaoh was successful in repelling a Babylonian invasion deep into Palestine in 601 B.C. This evidently caused Judah's king Jehoiakim to rebel against Babylonian control (2 Kin. 24:1). Apparently Necho's forces could not recover from the 601 battle in order to conduct future campaigns: Necho "did not come out of his land anymore" (2 Kin. 24:7). After 601, it appears that Egypt and Babylon were not hostile, but nothing more is mentioned about Necho, who died in 595 B.C.

The Reign of Jehoiachin

8Jehoiachin *was* eighteen years old when he
became king, and he reigned in Jerusalem three
months. His mother's name *was* Nehushta the
daughter of Elnathan of Jerusalem. 9And he did
evil in the sight of the LORD, according to all that
his father had done.

Jeremiah 22:18–30

Message to Jehoiakim

22 :18 Therefore thus says the LORD con-
cerning Jehoiakim the son of Josiah, king
of Judah:

"They shall not lament for him,
Saying, 'Alas, my brother!' or 'Alas, my
sister!'
They shall not lament for him,
Saying, 'Alas, master!' or 'Alas, his glory!'
19 He shall be buried with the burial of a
donkey,
Dragged and cast out beyond the gates
of Jerusalem.

20 "Go up to Lebanon, and cry out,
And lift up your voice in Bashan;
Cry from Abarim,
For all your lovers are destroyed.
21 I spoke to you in your prosperity,
But you said, 'I will not hear.'
This *has been* your manner from your
youth,
That you did not obey My voice.
22 The wind shall eat up all your rulers,
And your lovers shall go into captivity;
Surely then you will be ashamed and
humiliated
For all your wickedness.
23 O inhabitant of Lebanon,
Making your nest in the cedars,
How gracious will you be when pangs
come upon you,
Like the pain of a woman in labor?

Message to Coniah

24"*As* I live," says the LORD, "though Coniah[a]
the son of Jehoiakim, king of Judah, were the sig-
net on My right hand, yet I would pluck you off;
25and I will give you into the hand of those who
seek your life, and into the hand *of those* whose
face you fear—the hand of Nebuchadnezzar king
of Babylon and the hand of the Chaldeans. 26So I
will cast you out, and your mother who bore you,
into another country where you were not born;
and there you shall die. 27But to the land to which
they desire to return, there they shall not return.

28 "Is this man Coniah a despised, broken
idol—
A vessel in which *is* no pleasure?
Why are they cast out, he and his
descendants,
And cast into a land which they do not
know?
29 O earth, earth, earth,
Hear the word of the LORD!
30 Thus says the LORD:
'Write this man down as childless,
A man *who* shall not prosper in his days;
For none of his descendants shall prosper,
Sitting on the throne of David,
And ruling anymore in Judah.' "

Jeremiah 13:15–27

Pride Precedes Captivity

13 :15 Hear and give ear:
Do not be proud,
For the LORD has spoken.
16 Give glory to the LORD your God
Before He causes darkness,
And before your feet stumble
On the dark mountains,
And while you are looking for light,
He turns it into the shadow of death
And makes *it* dense darkness.

22:24 [a]Also called *Jeconiah* and *Jehoiachin*

17 But if you will not hear it,
My soul will weep in secret for *your* pride;
My eyes will weep bitterly
And run down with tears,
Because the LORD's flock has been taken captive.

18 Say to the king and to the queen mother,
"Humble yourselves;
Sit down,
For your rule shall collapse, the crown of your glory."
19 The cities of the South shall be shut up,
And no one shall open *them;*
Judah shall be carried away captive, all of it;
It shall be wholly carried away captive.

20 Lift up your eyes and see
Those who come from the north.
Where *is* the flock *that* was given to you,
Your beautiful sheep?
21 What will you say when He punishes you?
For you have taught them
To be chieftains, to be head over you.
Will not pangs seize you,
Like a woman in labor?
22 And if you say in your heart,
"Why have these things come upon me?"
For the greatness of your iniquity
Your skirts have been uncovered,
Your heels made bare.
23 Can the Ethiopian change his skin or the leopard its spots?
Then may you also do good who are accustomed to do evil.

24 "Therefore I will scatter them like stubble
That passes away by the wind of the wilderness.
25 This is your lot,
The portion of your measures from Me," says the LORD,
"Because you have forgotten Me
And trusted in falsehood.
26 Therefore I will uncover your skirts over your face,
That your shame may appear.
27 I have seen your adulteries
And your *lustful* neighings,
The lewdness of your harlotry,
Your abominations on the hills in the fields.
Woe to you, O Jerusalem!
Will you still not be made clean?"

TRANSITION

Jehoiachin Is Taken Captive

The new king Jehoiachin had little time to enjoy his throne. The Babylonian Chronicle reports that Nebuchadnezzar left Babylon in December, 598 B.C. on a campaign against Judah and besieged the city. Jeremiah's call to submit to Babylon was finally obeyed, though unwillingly, when it was clear that defeat was inevitable. In March, 597 B.C., Jehoiachin and his mother went into exile, and Mattaniah, another son of Josiah's and therefore uncle to Jehoiachin, was placed on the throne, changing his name to Zedekiah.

• **2 Kings 24:10–17**

2 Kings

24 :10 At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.
11 And Nebuchadnezzar king of Babylon came against the city, as his servants were besieging it.
12 Then Jehoiachin king of Judah, his mother, his servants, his princes, and his officers went out to the king of Babylon; and the king of Babylon, in the eighth year of his reign, took him prisoner.

The Captivity of Jerusalem

13 And he carried out from there all the treasures of the house of the LORD and the treasures

Jehoiachin's Exile in Babylon (2 Kin. 24:10–17)

Jehoiachin ruled briefly as king of Judah for 3 months, from about December, 598 to March, 597 B.C. He was the son of Jehoiakim, the previous king who had rebelled against Babylonian rule around 601 B.C. Jehoiachin was the unfortunate successor who was but 18 years old when the Babylonians returned to take the city of Jerusalem and dethrone Judah's monarch.

The Babylonian Chronicle records that the Babylonian king Nebuchadnezzar left Babylon in the month of Kislev in his 7th year (December, 598 B.C.) on a campaign against Judah, and ultimately captured Jerusalem and its king. The text states that the king was deported, although his name is not explicitly mentioned, and that another king was appointed in his place. Obviously, the Babylonian Chronicle refers to Jehoiachin being deposed and deported to Babylon, while Mattaniah was put on the throne and given the throne name "Zedekiah" (2 Kin. 24:10–17).

Babylonian cuneiform texts, which date between 595 and 570 B.C., thus contemporary with the reign of Nebuchadnezzar II (605–562 B.C.), list rations distributed to several captives and skilled workers. Named among them is Jehoiachin. It is probable that the Judean king and his family were under house arrest, but enjoyed relative freedom.

Jehoiachin continued to be imprisoned until the reign of Evil-Merodach, successor to Nebuchadnezzar. This release from prison is dated in the 37th year of Jehoiachin's captivity (2 Kin. 25:27; Jer. 52:31), which corresponds to about 561 B.C., at the beginning of Evil-Merodach's reign. Neither the Babylonian nor biblical sources describe Jehoiachin's fate, though he apparently dined in Babylon with other exiled kings until he died (Jer. 52:34).

of the king's house, and he cut in pieces all the
articles of gold which Solomon king of Israel had
made in the temple of the LORD, as the LORD had
said. 14Also he carried into captivity all Jerusalem:
all the captains and all the mighty men of valor,
ten thousand captives, and all the craftsmen and
smiths. None remained except the poorest people
of the land. 15And he carried Jehoiachin captive to
Babylon. The king's mother, the king's wives, his
officers, and the mighty of the land he carried into
captivity from Jerusalem to Babylon. 16All the
valiant men, seven thousand, and craftsmen and
smiths, one thousand, all *who were* strong *and* fit
for war, these the king of Babylon brought captive to Babylon.

Zedekiah Reigns in Judah

17Then the king of Babylon made Mattaniah, *Jehoiachin's*[a] uncle, king in his place, and changed his name to Zedekiah.

2 Chronicles

The Reign and Captivity of Jehoiakim

36 :5 Jehoiakim *was* twenty-five years old
when he became king, and he reigned eleven
years in Jerusalem. And he did evil in the sight of
the LORD his God. 6Nebuchadnezzar king of
Babylon came up against him, and bound him in
bronze *fetters* to carry him off to Babylon. 7Nebuchadnezzar also carried off *some* of the articles
from the house of the LORD to Babylon, and put
them in his temple at Babylon. 8Now the rest of the
acts of Jehoiakim, the abominations which he did,
and what was found against him, indeed they *are*
written in the book of the kings of Israel and Judah. Then Jehoiachin his son reigned in his place.

The Reign and Captivity of Jehoiachin

9Jehoiachin *was* eight[a] years old when he became king, and he reigned in Jerusalem three
months and ten days. And he did evil in the sight
of the LORD. 10At the turn of the year King Nebuchadnezzar summoned *him* and took him to
Babylon, with the costly articles from the house
of the LORD, and made Zedekiah, *Jehoiakim's*[a]
brother, king over Judah and Jerusalem.

24:17 [a]Literally *his*
36:9 [a]Some Hebrew manuscripts, Septuagint, Syriac, and 2 Kings 24:8 read *eighteen.*
36:10 [a]Literally *his* (compare 2 Kings 24:17)

TRANSITION

Priestly Account: Jehoiakim and Jehoiachin

Chronicles, which normally gives more detail about the kings of Judah, is surprisingly brief in its account of Jehoiakim. The Chronicler adds one detail, that Jehoiakim was bound in chains to be taken to Babylon. It is not clear whether the king died before the Babylonians could carry him into captivity.

Chronicles also omits many details of Jehoiachin's reign, providing no reference to Nebuchadnezzar's siege of Jerusalem. True to his priestly focus, the Chronicler does include comment about the treasures which were taken from the temple for tribute (2 Chr. 36:10).

• **2 Chronicles 36:5–10**

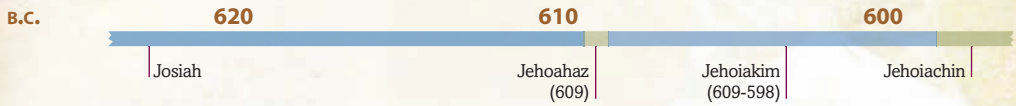
Politics & Government

The Babylonian Chronicle is an official writing covering events of southern Mesopotamia, dating from Sargon of Accad (c. 2350 B.C.) to the Persian period (c. 539 B.C.). The entries include a selection of events and are brief. Only parts of the Chronicle survive. The date that Jerusalem fell to Nebuchadnezzar (2 Chr. 36:10) is given as 2 Adar, or March 16, 597 B.C.

THE SONS OF JOSIAH RULE IN JUDAH

Israel (northern kingdom)

Fell to the Assyrian Empire in 722 B.C.



Judah (southern kingdom)

Jehoahaz, son of Josiah, ruled for only 3 months (2 Chr. 36:2). Pharaoh Necho of Egypt, who defeated and killed Josiah, also deposed Jehoahaz from Judah's throne. Jehoahaz is also known as Shallum (1 Chr. 3:15).

Jehoiakim, also a son of Josiah, was a half brother to Jehoahaz. When Pharaoh Necho deported Jehoahaz to Egypt, he placed Eliakim on the throne, giving him the throne name "Jehoiakim" (2 Chr. 36:4). Jehoiakim was forced to pay tribute to Necho. Later in his reign, Jehoiakim became a vassal of Nebuchadnezzar of Babylon (2 Kin. 24:1).

TRANSITION

Prophetic Account: Zedekiah and Jeremiah

Judah was divided. Its leadership had been removed from the land with Jehoiachin in 597 B.C., leaving in Jerusalem those of lesser importance. One who stayed was Jeremiah. Although the prophet had had only strained relations with the leaders of Judah, now that they were gone, Jeremiah considered them Jerusalem's best hope. It was the exiles, not the people remaining in Judah, whom God would use to redeem His land and His people. In a vision (Jer. 24:1–10) Jeremiah sees that the exiled people are actually "good figs." It is the survivors in Jerusalem, the "bad figs," who will face a terrible fate.

• **Jeremiah 24:1–10**

Jeremiah

The Sign of Two Baskets of Figs

24 **:1** The LORD showed me, and there were two baskets of figs set before the temple of the LORD, after Nebuchadnezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim, king of Judah, and the princes of Judah with the craftsmen and smiths, from Jerusalem, and had brought them to Babylon. [2]One basket *had* very good figs, like the figs *that are* first ripe; and the other basket *had* very bad figs which could not be eaten, they were so bad. [3]Then the LORD said to me, "What do you see, Jeremiah?"

And I said, "Figs, the good figs, very good; and the bad, very bad, which cannot be eaten, they are so bad."

[4]Again the word of the LORD came to me, saying, [5]"Thus says the LORD, the God of Israel: 'Like these good figs, so will I acknowledge those who are carried away captive from Judah, whom I have sent out of this place for *their own* good, into the land of the Chaldeans. [6]For I will set My eyes on them for good, and I will bring them back to this land; I will build them and not pull *them* down, and I will plant them and not pluck *them* up. [7]Then I will give them a heart to know Me, that I *am* the LORD; and they shall be My people, and I will be their God, for they shall return to Me with their whole heart.

[8]'And as the bad figs which cannot be eaten, they are so bad'—surely thus says the LORD—'so will I give up Zedekiah the king of Judah, his princes, the residue of Jerusalem who remain in this land, and those who dwell in the land of Egypt. [9]I will deliver them to trouble into all the kingdoms of the earth, for *their* harm, *to be* a reproach and a byword, a taunt and a curse, in all places where I shall drive them. [10]And I will send the sword, the famine, and the pestilence among them, till they are consumed from the land that I gave to them and their fathers.' "

TRANSITION

The Book of Daniel

Among the exiles taken to Babylon was the young man Daniel, who began immediately his training to become a courtier in Nebuchadnezzar's court (Dan. 1). His long life as a faithful Jew in a pagan land is told in chs. 1—6 of the Book of Daniel, while chs. 7—12 consist of Daniel's symbolic visions of the future.

The Book of Daniel presents many difficulties to chronological arrangement. To begin with, Dan. 1:1 places Nebuchadnezzar's siege and the beginning of Daniel's exile in the "third year of the reign of Jehoiakim" (605 B.C.). No other text describes a siege and captivity in that year, which was Nebuchadnezzar's 1st year. To resolve the difficulty, some scholars favor an otherwise unknown siege in 605 B.C. when, it is suggested, Nebuchadnezzar sent Chaldean (Babylonian) armies against Judah (2 Kin. 24:2), bound Jehoiakim in chains, and carried off vessels from the Jerusalem temple (2 Chr. 36:6, 7), along with Daniel and other exiles. Then another, final, siege in 597 B.C. led to the much larger deportation described in other biblical accounts.

Other interpreters are more skeptical about an unknown event in 605 B.C. The historian of Kings recounts only the sieges of 597 B.C. (2 Kin. 24:10, 11) and of 588 B.C. (2 Kin. 25:1, 2). The prophet Jeremiah summarized the deportations of Judeans from Jerusalem (Jer. 52:28–30), recording three deportations that possibly correspond to 597, 586, and 581 B.C. (see "Various Deportations to Babylon" at Jer. 52:28). Jeremiah does not list a deportation for 605 B.C.

It is difficult to imagine why both Kings and Jeremiah neglect to mention such an important event as an invasion and deportation. Perhaps the dates given in Dan. 1:1; 2:1, locating these narratives at the beginning of King Nebuchadnezzar's reign, serve a thematic purpose—to shift the focus away from Judah's history to Babylon's. Indeed, in many ways, the main character in Dan. 1—4 is not Daniel but Nebuchadnezzar.

The first large deportation, and thus the beginning of the Babylonian exile, occurred in Nebuchadnezzar's 8th year (597 B.C.; 2 Kin. 24:12), when Jehoiachin was taken captive to Babylon. Regardless of when Daniel was deported, the experiences of this most famous Judean exile can be read in that context.

A second chronological difficulty has to do with identifying the times referred to in the visions of Daniel (chs. 7—12). On the one hand, the visions themselves say that they refer to the "latter time" (8:19), and they are even today very often interpreted as referring to events that have not yet occurred. On the other hand, the more explicit visions (chs. 10—12) quite clearly refer to the end of the Persian Empire and the rise of the Greek Empire of the 4th through 2nd centuries B.C. (e.g., 11:2, 3; see "Daniel and the Greeks" at Dan. 10:1).

To say that Daniel's visions speak specifically of events in the Persian-Greek period does not, however, mean that they cannot also refer to the "latter time." Daniel's visions are densely packed with obscure and surprising images; they resist being restricted to any single meaning. For this reason, many scholars understand them to have multiple fulfillments. Thus, Dan. 7—12 can be read in light of historical events at the end of the 1st millennium B.C., while keeping in mind the possible references to an ultimate fulfillment. See "The Apocalyptic Visions of Daniel" at Dan. 7:1.

Because the visions describe the events of the Greek era so clearly and in such detail, scholars often suggest that they were actually written during Greek times and attributed to the historical figure of Daniel. Other scholars, though, less puzzled by such explicit foretelling of future events among the prophets, accept the traditional attribution of the book to Daniel himself.

• **Daniel 1:1–21**

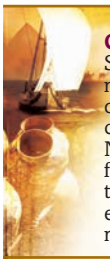
Daniel

Daniel and His Friends Obey God

1 :1 In the third year of the reign of Jehoiakim
king of Judah, Nebuchadnezzar king of
Babylon came to Jerusalem and besieged it. [2]And
the Lord gave Jehoiakim king of Judah into his
hand, with some of the articles of the house of
God, which he carried into the land of Shinar to
the house of his god; and he brought the articles
into the treasure house of his god.

[3]Then the king instructed Ashpenaz, the
master of his eunuchs, to bring some of the children of Israel and some of the king's descendants
and some of the nobles, [4]young men in whom
there was no blemish, but good-looking, gifted in
all wisdom, possessing knowledge and quick to
understand, who *had* ability to serve in the king's
palace, and whom they might teach the language
and literature of the Chaldeans. [5]And the king appointed for them a daily provision of the king's
delicacies and of the wine which he drank, and
three years of training for them, so that at the
end of *that time* they might serve before the king.
[6]Now from among those of the sons of Judah
were Daniel, Hananiah, Mishael, and Azariah.
[7]To them the chief of the eunuchs gave names:
he gave Daniel *the name* Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to
Azariah, Abed-Nego.

[8]But Daniel purposed in his heart that he
would not defile himself with the portion of the
king's delicacies, nor with the wine which he
drank; therefore he requested of the chief of the
eunuchs that he might not defile himself. [9]Now
God had brought Daniel into the favor and goodwill of the chief of the eunuchs. [10]And the chief



Culture & Society

Some people were born into slavery, but many others lost their freedom as a result of war. In this way the rich and the nobility could be enslaved as well as the poor. Nebuchadnezzar chose slaves for his palace from the defeated Judeans, requiring them to be physically healthy, wellborn, and well-educated (Dan. 1:3, 4). They received new names as a token of his authority over them.

DEPORTATIONS FROM JERUSALEM TO BABYLON

The armies of Babylon under King Nebuchadnezzar besieged Jerusalem on different occasions, taking parts of the population away into exile. The Babylonian Chronicle records the campaigns of Nebuchadnezzar between the years 616 and 594 B.C., including the siege of Jerusalem in 597 B.C.

A Proposed Early Deportation

605 B.C. Nebuchadnezzar besieges Jerusalem, captures King Jehoiakim, and deports captives, including Daniel, into exile.

Source: The Book of Daniel is the only record of a deportation in this year. Dan. 1:1, 2 dates the siege in Jehoiakim's 3rd year, which according to the Babylonian method of counting would be 605 B.C. Some think that 2 Chr. 36:6, 7 refers to this event. (Jeremiah, writing in Judah and using the Judean method of counting, reckons 605 B.C. as Jehoiakim's 4th year, Jer. 46:2.)

The Deportation of Jehoiachin

597 B.C. Nebuchadnezzar captures King Jehoiachin, loots the temple treasures, and deports captives, including Ezekiel, into exile.

Source: The Babylonian Chronicle, as well as 2 Kin. 24:10–16; 2 Chr. 36:10; and probably Jer. 52:28. The reason for the large difference in the numbers of deported captives is not known.

The Fall of Jerusalem

588 to 586 B.C. Nebuchadnezzar besieges Judah's cities, including Jerusalem, during these years. In 586, his army captures King Zedekiah, burns down the temple, and deports Jerusalem's people into exile.

Source: The Lachish Letters, as well as 2 Kin. 25:1–21; 2 Chr. 36:17–20; and probably Jer. 52:29.

A Final Deportation

581 B.C. Nebuzaradan, captain of the guard for the Babylonians, deports 745 persons from Jerusalem.

Source: The Book of Jeremiah (Jer. 50:30) is the only record of a deportation in this year. It could have been a reprisal for the murder of the governor Gedaliah, who was appointed by the Babylonians.

of the eunuchs said to Daniel, "I fear my lord the king, who has appointed your food and drink. For why should he see your faces looking worse than the young men who *are* your age? Then you would endanger my head before the king."

11 So Daniel said to the steward[a] whom the chief of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, 12 "Please test your servants for ten days, and let them give us vegetables to eat and water to drink. 13 Then let our appearance be examined before you, and the appearance of the young men who eat the portion of the king's delicacies; and as you see fit, *so* deal with your servants." 14 So he consented with them in this matter, and tested them ten days.

15 And at the end of ten days their features appeared better and fatter in flesh than all the young men who ate the portion of the king's delicacies. 16 Thus the steward took away their portion of delicacies and the wine that they were to drink, and gave them vegetables.

17 As for these four young men, God gave them knowledge and skill in all literature and wisdom; and Daniel had understanding in all visions and dreams.

18 Now at the end of the days, when the king had said that they should be brought in, the chief of the eunuchs brought them in before Nebuchadnezzar. 19 Then the king interviewed them,[a] and among them all none was found like Daniel, Hananiah, Mishael, and Azariah; therefore they served before the king. 20 And in all matters of wisdom *and* understanding about which the king examined them, he found them ten times better than all the magicians *and* astrologers who *were* in all his realm. 21 Thus Daniel continued until the first year of King Cyrus.

1:11 [a]Hebrew *Melzar,* also in verse 16

1:19 [a]Literally *talked with them*

TRANSITION

Daniel's Time in Babylon

Two different contexts appear in Dan. 2. The narrative of ch. 2 includes a symbolic dream that is, in many ways, parallel to Daniel's visions of the future in chs. 7 and 8. Thus the dream could be read alongside those two visions, in light of their future reference (see "The Apocalyptic Visions of Daniel" at Dan. 7:1). Because Nebuchadnezzar's dream is essential to the story set in his time, though, it should be read with chs. 1—6, rather than in the Greek period with the visions of chs. 7; 8.

The chronological note in Dan. 2:1 places the narrative in Nebuchadnezzar's 2nd year (604 B.C.) and assumes that Daniel and his three friends were taken captive a year earlier in 605 B.C. Besides the historical questions that surround these dates and make them puzzling to many scholars (see "The Book of Daniel" at Dan. 1:1), there are a few other chronological features of Daniel's career evident in Dan. 1; 2.

The Book of Daniel provides information that pictures a long life for the Judean Daniel in Babylon. Whether one begins with Nebuchadnezzar's 1st year (605 B.C.; Dan. 1:1) or with the first year of the exile as reported in Kings and Jeremiah (597 B.C.; Jer. 28:1–4), Daniel's longevity in the court was remarkable. He is reported to have continued his public ministry in the royal court until the "first year of King Cyrus" (Dan. 1:21). Cyrus took the throne of Persia in 559 B.C.; however, this 1st year very likely refers to 539 B.C. when Cyrus defeated Babylon and became its ruler. The Book of Daniel thus describes an impressive record of from 60 to 70 years for Daniel in Babylon.

The story of Dan. 1 places the Hebrew exiles in "training" for 3 years after coming to Babylon (Dan. 1:5). Thus, Daniel's interpretation of the king's dream in 604 (his 2nd year; Dan. 2:1) is set before the end of the 3 years of training, and one must picture a very youthful Daniel in the king's court.

• **Daniel 2:1—4:37**

Daniel

Nebuchadnezzar's Dream

2 :1 Now in the second year of Nebuchadnezzar's reign, Nebuchadnezzar had dreams; and his spirit was *so* troubled that his sleep left him. [2]Then the king gave the command to call the magicians, the astrologers, the sorcerers, and the Chaldeans to tell the king his dreams. So they came and stood before the king. [3]And the king said to them, "I have had a dream, and my spirit is anxious to know the dream."

[4]Then the Chaldeans spoke to the king in Aramaic,[a] "O king, live forever! Tell your servants the dream, and we will give the interpretation."

[5]The king answered and said to the Chaldeans, "My decision is firm: if you do not make known the dream to me, and its interpretation, you shall be cut in pieces, and your houses shall be made an ash heap. [6]However, if you tell the dream and its interpretation, you shall receive from me gifts, rewards, and great honor. Therefore tell me the dream and its interpretation."

[7]They answered again and said, "Let the king tell his servants the dream, and we will give its interpretation."

[8]The king answered and said, "I know for certain that you would gain time, because you see that my decision is firm: [9]if you do not make known the dream to me, *there is only* one decree for you! For you have agreed to speak lying and corrupt words before me till the time has changed. Therefore tell me the dream, and I shall know that you can give me its interpretation."

[10]The Chaldeans answered the king, and said, "There is not a man on earth who can tell the king's matter; therefore no king, lord, or ruler has *ever* asked such things of any magician, astrologer, or Chaldean. [11]*It is* a difficult thing that the king requests, and there is no other who can tell it to the king except the gods, whose dwelling is not with flesh."

[12]For this reason the king was angry and very furious, and gave the command to destroy all the wise *men* of Babylon. [13]So the decree went out, and they began killing the wise *men;* and they sought Daniel and his companions, to kill *them.*

God Reveals Nebuchadnezzar's Dream

[14]Then with counsel and wisdom Daniel answered Arioch, the captain of the king's guard, who had gone out to kill the wise *men* of Babylon; [15]he answered and said to Arioch the king's captain, "Why is the decree from the king so urgent?" Then Arioch made the decision known to Daniel.

[16]So Daniel went in and asked the king to give him time, that he might tell the king the interpretation. [17]Then Daniel went to his house, and made the decision known to Hananiah, Mishael, and Azariah, his companions, [18]that they might seek mercies from the God of heaven concerning this secret, so that Daniel and his companions might not perish with the rest of the wise *men* of Babylon. [19]Then the secret was revealed to Daniel in a night vision. So Daniel blessed the God of heaven.

[20]Daniel answered and said:

"Blessed be the name of God forever
and ever,
For wisdom and might are His.

2:4 [a]The original language of Daniel 2:4b through 7:28 is Aramaic.

21 And He changes the times and the
seasons;
He removes kings and raises up kings;
He gives wisdom to the wise
And knowledge to those who have
understanding.
22 He reveals deep and secret things;
He knows what *is* in the darkness,
And light dwells with Him.

23 "I thank You and praise You,
O God of my fathers;
You have given me wisdom and might,
And have now made known to me what
we asked of You,
For You have made known to us the
king's demand."

Daniel Explains the Dream

24 Therefore Daniel went to Arioch, whom the king had appointed to destroy the wise *men* of Babylon. He went and said thus to him: "Do not destroy the wise *men* of Babylon; take me before the king, and I will tell the king the interpretation."

25 Then Arioch quickly brought Daniel before the king, and said thus to him, "I have found a man of the captives[a] of Judah, who will make known to the king the interpretation."

26 The king answered and said to Daniel, whose name *was* Belteshazzar, "Are you able to make known to me the dream which I have seen, and its interpretation?"

27 Daniel answered in the presence of the king, and said, "The secret which the king has demanded, the wise *men,* the astrologers, the magicians, and the soothsayers cannot declare to the king. 28 But there is a God in heaven who reveals secrets, and He has made known to King Nebuchadnezzar what will be in the latter days. Your dream, and the visions of your head upon your bed, were these: 29 As for you, O king, thoughts came *to* your *mind while* on your bed, *about* what would come to pass after this; and He who reveals secrets has made known to you what will be. 30 But as for me, this secret has not been revealed to me because I have more wisdom than anyone living, but for *our* sakes who make known the interpretation to the king, and that you may know the thoughts of your heart.

31 "You, O king, were watching; and behold, a great image! This great image, whose splendor *was* excellent, stood before you; and its form *was* awesome. 32 This image's head *was* of fine gold, its chest and arms of silver, its belly and thighs[a] of bronze, 33 its legs of iron, its feet partly of iron and partly of clay.[a] 34 You watched while a stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces. 35 Then the iron, the clay, the bronze, the silver, and the gold were crushed together, and became like chaff from the summer threshing floors; the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.

36 "This *is* the dream. Now we will tell the interpretation of it before the king. 37 You, O king, *are* a king of kings. For the God of heaven has given you a kingdom, power, strength, and glory; 38 and wherever the children of men dwell, or the beasts of the field and the birds of the heaven, He has given *them* into your hand, and has made you ruler over them all—you *are* this head of gold. 39 But after you shall arise another kingdom inferior to yours; then another, a third kingdom of bronze, which shall rule over all the earth. 40 And the fourth kingdom shall be as strong as iron, inasmuch as iron breaks in pieces and shatters everything; and like iron that crushes, *that kingdom* will break in pieces and crush all the others. 41 Whereas you saw the feet and toes, partly of potter's clay and partly of iron, the kingdom shall be divided; yet the strength of the iron shall be in it, just as you saw the iron mixed with ceramic clay. 42 And *as* the toes of the feet *were* partly of iron and partly of clay, *so* the kingdom shall be partly strong and partly fragile. 43 As you saw iron mixed with ceramic clay, they will mingle with the seed of men; but they will not adhere to one another, just as iron does not mix with clay. 44 And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever. 45 Inasmuch as you saw that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold—the great God has made known to the king what will come to pass after this. The dream is certain, and its interpretation is sure."

Science & Technology
Iron replaced bronze as the most common metal for tool and weapons, starting about 1200 B.C. The process of replacement lasted some time. For one thing, iron has to have some carbon in it, then it can be hardened by heating and quenching. Weapons were known to bend during use and the soldiers had to straighten them in the midst of battle. Yet in the end iron was recognized as the common symbol of war (Dan. 2:40).

2:25 [a]Literally *of the sons of the captivity* 2:32 [a]Or *sides*
2:33 [a]Or *baked clay,* and so in verses 34, 35, and 42

Nebuchadnezzar, King of Babylon (Dan. 3:1)

Nebuchadnezzar II reigned from 605 to 562 B.C., becoming the second and most famous king of the Neo-Babylonian or Chaldean dynasty (Dan. 3:1). As crown prince, he orchestrated the victory over the Egyptians at the crucial battle of Carchemish in 605 B.C.

The Chaldean king spent a great deal of effort in campaigning to the west—in Syria and Palestine—primarily to check Egyptian influence in the region. The Babylonian Chronicle, the primary historical source for the early periods of the Chaldean kingdom, records how Nebuchadnezzar laid siege to Jerusalem in 597 B.C. and deposed King Jehoiachin of Judah.

The destruction of Jerusalem in 586 B.C., related by the historian of Kings (2 Kin. 25:1–21), is not mentioned in cuneiform records, since the Babylonian Chronicle breaks off after 594 B.C. The Jewish historian Josephus (A.D. 37–100) does record Jerusalem's end in an account that apparently depends upon the Book of 2 Kings as a source.

Nebuchadnezzar was also known for his great building projects, especially in Babylon. These included a summer palace, a fortification of the city, the ziggurat (sometimes associated with the tower of Babel described in Gen. 11), and the famous royal hanging gardens.

This Chaldean king is also well known from later Greek, Latin, and Jewish sources. The classical writers were impressed with his monumental building activity, while the Jewish writers, understandably, condemned him for his destruction of Jerusalem and the temple.

Daniel and His Friends Promoted

46Then King Nebuchadnezzar fell on his
face, prostrate before Daniel, and commanded
that they should present an offering and incense
to him. 47The king answered Daniel, and said,
"Truly your God *is* the God of gods, the Lord of
kings, and a revealer of secrets, since you could
reveal this secret." 48Then the king promoted
Daniel and gave him many great gifts; and he
made him ruler over the whole province of Baby-
lon, and chief administrator over all the wise
men of Babylon. 49Also Daniel petitioned the
king, and he set Shadrach, Meshach, and Abed-
Nego over the affairs of the province of Babylon;
but Daniel *sat* in the gate[a] of the king.

The Image of Gold

3 1Nebuchadnezzar the king made an image of
gold, whose height *was* sixty cubits *and* its
width six cubits. He set it up in the plain of
Dura, in the province of Babylon. 2And King
Nebuchadnezzar sent *word* to gather together the
satraps, the administrators, the governors, the
counselors, the treasurers, the judges, the magis-
trates, and all the officials of the provinces, to
come to the dedication of the image which King
Nebuchadnezzar had set up. 3So the satraps, the
administrators, the governors, the counselors,
the treasurers, the judges, the magistrates, and
all the officials of the provinces gathered to-
gether for the dedication of the image that King
Nebuchadnezzar had set up; and they stood be-
fore the image that Nebuchadnezzar had set up.
4Then a herald cried aloud: "To you it is com-
manded, O peoples, nations, and languages, 5*that*
at the time you hear the sound of the horn, flute,
harp, lyre, *and* psaltery, in symphony with all
kinds of music, you shall fall down and worship
the gold image that King Nebuchadnezzar has
set up; 6and whoever does not fall down and
worship shall be cast immediately into the midst
of a burning fiery furnace."
7So at that time, when all the people heard
the sound of the horn, flute, harp, *and* lyre, in
symphony with all kinds of music, all the people,
nations, and languages fell down *and* worshiped
the gold image which King Nebuchadnezzar had
set up.

Daniel's Friends Disobey the King

8Therefore at that time certain Chaldeans
came forward and accused the Jews. 9They spoke
and said to King Nebuchadnezzar, "O king, live
forever! 10You, O king, have made a decree that
everyone who hears the sound of the horn, flute,
harp, lyre, *and* psaltery, in symphony with all
kinds of music, shall fall down and worship the
gold image; 11and whoever does not fall down
and worship shall be cast into the midst of a
burning fiery furnace. 12There are certain Jews
whom you have set over the affairs of the
province of Babylon: Shadrach, Meshach, and
Abed-Nego; these men, O king, have not paid due
regard to you. They do not serve your gods or
worship the gold image which you have set up."
13Then Nebuchadnezzar, in rage and fury,
gave the command to bring Shadrach, Meshach,
and Abed-Nego. So they brought these men be-
fore the king. 14Nebuchadnezzar spoke, saying to
them, "*Is it* true, Shadrach, Meshach, and Abed-
Nego, *that* you do not serve my gods or worship
the gold image which I have set up? 15Now if you
are ready at the time you hear the sound of the
horn, flute, harp, lyre, *and* psaltery, in symphony
with all kinds of music, and you fall down and
worship the image which I have made, *good!* But
if you do not worship, you shall be cast immedi-
ately into the midst of a burning fiery furnace.

2:49 [a]That is, the king's court

And who *is* the god who will deliver you from
my hands?"
16Shadrach, Meshach, and Abed-Nego an-
swered and said to the king, "O Nebuchadnezzar,
we have no need to answer you in this matter. 17If
that *is the case,* our God whom we serve is able
to deliver us from the burning fiery furnace, and
He will deliver *us* from your hand, O king. 18But
if not, let it be known to you, O king, that we do
not serve your gods, nor will we worship the gold
image which you have set up."

Saved in Fiery Trial

19Then Nebuchadnezzar was full of fury,
and the expression on his face changed toward
Shadrach, Meshach, and Abed-Nego. He spoke
and commanded that they heat the furnace seven
times more than it was usually heated. 20And he
commanded certain mighty men of valor who
were in his army to bind Shadrach, Meshach, and
Abed-Nego, *and* cast *them* into the burning fiery
furnace. 21Then these men were bound in their
coats, their trousers, their turbans, and their
other garments, and were cast into the midst of
the burning fiery furnace. 22Therefore, because
the king's command was urgent, and the furnace
exceedingly hot, the flame of the fire killed those
men who took up Shadrach, Meshach, and Abed-
Nego. 23And these three men, Shadrach, Me-
shach, and Abed-Nego, fell down bound into the
midst of the burning fiery furnace.
24Then King Nebuchadnezzar was aston-
ished; and he rose in haste *and* spoke, saying to
his counselors, "Did we not cast three men bound
into the midst of the fire?"
They answered and said to the king, "True,
O king."
25"Look!" he answered, "I see four men loose,
walking in the midst of the fire; and they are not
hurt, and the form of the fourth is like the Son of
God."[a]

Nebuchadnezzar Praises God

26Then Nebuchadnezzar went near the
mouth of the burning fiery furnace *and* spoke,
saying, "Shadrach, Meshach, and Abed-Nego,
servants of the Most High God, come out, and
come *here.*" Then Shadrach, Meshach, and Abed-
Nego came from the midst of the fire. 27And the
satraps, administrators, governors, and the
king's counselors gathered together, and they
saw these men on whose bodies the fire had no
power; the hair of their head was not singed nor
were their garments affected, and the smell of
fire was not on them.
28Nebuchadnezzar spoke, saying, "Blessed be
the God of Shadrach, Meshach, and Abed-Nego,
who sent His Angel[a] and delivered His servants
who trusted in Him, and they have frustrated the
king's word, and yielded their bodies, that they
should not serve nor worship any god except
their own God! 29Therefore I make a decree that
any people, nation, or language which speaks
anything amiss against the God of Shadrach, Me-
shach, and Abed-Nego shall be cut in pieces, and
their houses shall be made an ash heap; because
there is no other God who can deliver like this."
30Then the king promoted Shadrach, Me-
shach, and Abed-Nego in the province of Babylon.

Nebuchadnezzar's Second Dream

4 1 Nebuchadnezzar the king,

To all peoples, nations, and languages that
dwell in all the earth:

Peace be multiplied to you.

2 I thought it good to declare the signs and
wonders that the Most High God has
worked for me.

3 How great *are* His signs,
And how mighty His wonders!
His kingdom *is* an everlasting kingdom,
And His dominion *is* from generation to
generation.

4 I, Nebuchadnezzar, was at rest in my house,
and flourishing in my palace. 5I saw a
dream which made me afraid, and the
thoughts on my bed and the visions of my
head troubled me. 6Therefore I issued a
decree to bring in all the wise *men* of
Babylon before me, that they might make
known to me the interpretation of the dream.
7Then the magicians, the astrologers, the
Chaldeans, and the soothsayers came in,
and I told them the dream; but they did not
make known to me its interpretation. 8But
at last Daniel came before me (his name *is*
Belteshazzar, according to the name of my
god; in him *is* the Spirit of the Holy God),
and I told the dream before him, *saying:*
9"Belteshazzar, chief of the magicians,
because I know that the Spirit of the Holy
God *is* in you, and no secret troubles you,
explain to me the visions of my dream that
I have seen, and its interpretation.

10 "These *were* the visions of my head *while*
on my bed:

I was looking, and behold,
A tree in the midst of the earth,

3:25 [a]Or *a son of the gods* 3:28 [a]Or *angel*

And its height was great.
11 The tree grew and became strong;
Its height reached to the heavens,
And it could be seen to the ends of all the earth.
12 Its leaves *were* lovely,
Its fruit abundant,
And in it *was* food for all.
The beasts of the field found shade under it,
The birds of the heavens dwelt in its branches,
And all flesh was fed from it.

13 "I saw in the visions of my head *while* on my bed, and there was a watcher, a holy one, coming down from heaven. 14He cried aloud and said thus:

'Chop down the tree and cut off its branches,
Strip off its leaves and scatter its fruit.
Let the beasts get out from under it,
And the birds from its branches.
15 Nevertheless leave the stump and roots in the earth,
Bound with a band of iron and bronze,
In the tender grass of the field.
Let it be wet with the dew of heaven,
And *let* him graze with the beasts
On the grass of the earth.
16 Let his heart be changed from *that of* a man,
Let him be given the heart of a beast,
And let seven times[a] pass over him.

17 'This decision *is* by the decree of the watchers,
And the sentence by the word of the holy ones,
In order that the living may know
That the Most High rules in the kingdom of men,
Gives it to whomever He will,
And sets over it the lowest of men.'

18 "This dream I, King Nebuchadnezzar, have seen. Now you, Belteshazzar, declare its interpretation, since all the wise *men* of my kingdom are not able to make known to me the interpretation; but you *are* able, for the Spirit of the Holy God *is* in you."

Beliefs & Ideas
A "watcher" is a kind of angel not mentioned anywhere in the Bible except Dan. 4:13, 23. Nevertheless, watchers are a prominent part of Jewish speculation of the last few centuries B.C. The medieval Jewish scholar Rashi explained the name by its similarity to the Hebrew word for "awake." Like God, the angels do not sleep (Ps. 121:3, 4).

Daniel Explains the Second Dream

19 Then Daniel, whose name was Belteshazzar, was astonished for a time, and his thoughts troubled him. *So* the king spoke, and said, "Belteshazzar, do not let the dream or its interpretation trouble you."
Belteshazzar answered and said, "My lord, *may* the dream concern those who hate you, and its interpretation concern your enemies!

20 "The tree that you saw, which grew and became strong, whose height reached to the heavens and which *could be seen* by all the earth, 21whose leaves *were* lovely and its fruit abundant, in which *was* food for all, under which the beasts of the field dwelt, and in whose branches the birds of the heaven had their home— 22it *is* you, O king, who have grown and become strong; for your greatness has grown and reaches to the heavens, and your dominion to the end of the earth.

23 "And inasmuch as the king saw a watcher, a holy one, coming down from heaven and

4:16 [a]Possibly *seven years,* and so in verses 23, 25, and 32

Nebuchadenezzar's "body was wet with the dew of heaven till his hair had grown like eagles' feathers and his nails like birds' claws."

saying, 'Chop down the tree and destroy it,
but leave its stump and roots in the earth,
bound with a band of iron and bronze in
the tender grass of the field; let it be wet
with the dew of heaven, and let him graze
with the beasts of the field, till seven times
pass over him'; [24]this is the interpretation,
O king, and this is the decree of the Most
High, which has come upon my lord the
king: [25]They shall drive you from men, your
dwelling shall be with the beasts of the
field, and they shall make you eat grass
like oxen. They shall wet you with the dew
of heaven, and seven times shall pass over
you, till you know that the Most High rules
in the kingdom of men, and gives it to
whomever He chooses.

26 "And inasmuch as they gave the command
to leave the stump *and* roots of the tree,
your kingdom shall be assured to you, after
you come to know that Heaven rules.
[27]Therefore, O king, let my advice be
acceptable to you; break off your sins by
being righteous, and your iniquities by
showing mercy to *the* poor. Perhaps there
may be a lengthening of your prosperity."

Nebuchadnezzar's Humiliation

28 All *this* came upon King Nebuchadnezzar.
[29]At the end of the twelve months he was
walking about the royal palace of Babylon.
[30]The king spoke, saying, "Is not this great
Babylon, that I have built for a royal
dwelling by my mighty power and for the
honor of my majesty?"

31 While the word *was still* in the king's
mouth, a voice fell from heaven: "King
Nebuchadnezzar, to you it is spoken: the
kingdom has departed from you! [32]And
they shall drive you from men, and your
dwelling *shall be* with the beasts of the
field. They shall make you eat grass like
oxen; and seven times shall pass over you,
until you know that the Most High rules in
the kingdom of men, and gives it to
whomever He chooses."

33 That very hour the word was fulfilled
concerning Nebuchadnezzar; he was driven
from men and ate grass like oxen; his body
was wet with the dew of heaven till his
hair had grown like eagles' *feathers* and his
nails like birds' *claws*.

4:34 [a]Literally *days*

Nebuchadnezzar Praises God

34 And at the end of the time[a] I,
Nebuchadnezzar, lifted my eyes to heaven,
and my understanding returned to me; and
I blessed the Most High and praised and
honored Him who lives forever:

For His dominion *is* an everlasting
dominion,
And His kingdom *is* from generation to
generation.
35 All the inhabitants of the earth *are* reputed
as nothing;
He does according to His will in the army
of heaven
And *among* the inhabitants of the earth.
No one can restrain His hand
Or say to Him, "What have You done?"

36 At the same time my reason returned to
me, and for the glory of my kingdom, my
honor and splendor returned to me. My
counselors and nobles resorted to me, I
was restored to my kingdom, and excellent
majesty was added to me. [37]Now I,
Nebuchadnezzar, praise and extol and
honor the King of heaven, all of whose
works *are* truth, and His ways justice.
And those who walk in pride He is able
to put down.

TRANSITION

Zedekiah's Alliances

While the exiles, including King Jehoiachin, were taken to Babylon, Nebuchadnezzar placed Jehoiachin's uncle Mattaniah on the throne, no doubt with clear instructions to remain faithful to Babylon. Mattaniah was given the throne name "Zedekiah."

Although Zedekiah was placed on the throne in Jerusalem by the Babylonians, and certainly swore fidelity to Babylon, his was a weak allegiance. Like his brother Jehoiakim before him, Zedekiah was often tempted by promises from Egypt. As far as Israel's political alliances were concerned, Zedekiah could just as well have been Jehoiakim again.

The final chapter of the Book of Jeremiah (ch. 52) appears to have been taken almost word for word from 2 Kin. 24:18—25:30. Some scholars suggest that a later editor, noting how the Book of Jeremiah jumps back and forth in time, felt the need to provide a chronological overview of Jeremiah's times.

- **2 Kings 24:18, 19**
- **Jeremiah 52:1, 2**

2 Kings 24:18, 19

24 :18 Zedekiah *was* twenty-one years old when he became king, and he reigned eleven years in Jerusalem. His mother's name *was* Hamutal the daughter of Jeremiah of Libnah. [19]He also did evil in the sight of the LORD, according to all that Jehoiakim had done.

Jeremiah 52:1, 2

52 :1 Zedekiah *was* twenty-one years old when he became king, and he reigned eleven years in Jerusalem. His mother's name *was* Hamutal the daughter of Jeremiah of Libnah. [2]He also did evil in the sight of the LORD, according to all that Jehoiakim had done.

TRANSITION

Zedekiah's Jerusalem Conference

Almost immediately after becoming king, Zedekiah sponsored a conference of local nations. At this conference in Jerusalem, messengers from these neighboring lands discussed the possibility of a united rebellion against their Babylonian master. Excited by the possibilities, many prophets in Jerusalem began to foretell a great victory and the restoration of all that Nebuchadnezzar had taken from the city. As usual, Jeremiah was the lone dissenting voice. He declared that Nebuchadnezzar of Babylon was only doing God's will (Jer. 27:6), and prophesied disaster on all who opposed Babylon.

Many of the oracles against the foreign nations (chs. 46—51) fit in this context. Jeremiah's message to Judah's neighbors was that the Lord would allow them to survive if they surrendered to the control of Babylon (Jer. 27:1–11). Those who did not would fall to the invading Babylonian armies (48:1—49:39; 25:15–38). He had the same message for Zedekiah and Judah, despite the predictions of peace by such false prophets as Hananiah (27:12—28:17).

This conference is placed by Jer. 27:1 at "the beginning" of Jehoiakim's reign. Some Hebrew manuscripts and some major versions read "Zedekiah" in place of "Jehoiakim," and Jer. 27:3 refers to King Zedekiah. Since the oracle takes place after Nebuchadnezzar had plundered the temple in 597 B.C. (27:20), it should be dated with Jer. 28:1 in Zedekiah's 4th year (593 B.C.).

- **Jeremiah 27:1–11**
- **Jeremiah 48:1—49:39**
- **Jeremiah 25:15–38**
- **Jeremiah 27:12—28:17**

Jeremiah 27:1–11

Symbol of the Bonds and Yokes

27 :1 In the beginning of the reign of Jehoiakim[a] the son of Josiah, king of Judah, this word came to Jeremiah from the LORD, saying,[b]
[2]"Thus says the LORD to me: 'Make for yourselves bonds and yokes, and put them on your neck, [3]and send them to the king of Edom, the king of Moab, the king of the Ammonites, the king of Tyre, and the king of Sidon, by the hand of the messengers who come to Jerusalem to Zedekiah king of Judah. [4]And command them to say to their masters, "Thus says the LORD of hosts, the God of Israel—thus you shall say to your masters: [5]'I have made the earth, the man and the beast that *are* on the ground, by My great power and by My outstretched arm, and have given it to whom it seemed proper to Me. [6]And now I have given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant; and the beasts of the field I have also given him to serve him. [7]So all nations shall serve him and his son and his son's son, until the time of his land comes; and then many nations and great kings shall make him serve them. [8]And it shall be, *that* the nation and kingdom which will not serve Nebuchadnezzar the king of Babylon, and which will not put its neck under the yoke of the king of Babylon, that nation I will punish,' says the LORD, with the sword, the famine, and the pestilence, until I have consumed them by his hand. [9]Therefore do not listen to your prophets, your diviners, your dreamers, your soothsayers, or your sorcerers, who speak to you, saying, "You shall not serve the king of Babylon." [10]For they prophesy a lie to you, to remove you far from your land; and I will drive you out, and you will perish. [11]But the nations that bring their necks under the yoke of the king of Babylon and serve him, I will let them remain in their own land,' says the LORD, 'and they shall till it and dwell in it.' " ' "

Science & Technology

The basic motor power available for agriculture was the muscles of humans and animals. Animals pulled loads by means of a wooden yoke, a basic item known to everyone (Jer. 27:2). The yoke was thus a symbol for doing work at the command of another. At its worst this was slavery or humiliation in war (Lev. 26:13). At the other extreme it was a symbol for following the commandments of God (Lam. 3:27; Matt. 11:29).

Jeremiah 48:1—49:39

Judgment on Moab

48 :1 Against Moab.
Thus says the LORD of hosts, the God of Israel:

27:1 [a]Following Masoretic Text, Targum, and Vulgate; some Hebrew manuscripts, Arabic, and Syriac read *Zedekiah* (compare 27:3, 12; 28:1). [b]Septuagint omits verse 1.

"Woe to Nebo!
For it is plundered,
Kirjathaim is shamed *and* taken;
The high stronghold[a] is shamed and dismayed—
2 No more praise of Moab.
In Heshbon they have devised evil against her:
'Come, and let us cut her off as a nation.'
You also shall be cut down, O Madmen![a]
The sword shall pursue you;
3 A voice of crying *shall be* from Horonaim:
'Plundering and great destruction!'

4 "Moab is destroyed;
Her little ones have caused a cry to be heard;[a]
5 For in the Ascent of Luhith they ascend with continual weeping;
For in the descent of Horonaim the enemies have heard a cry of destruction.

6 "Flee, save your lives!
And be like the juniper[a] in the wilderness.
7 For because you have trusted in your works and your treasures,
You also shall be taken.
And Chemosh shall go forth into captivity,
His priests and his princes together.
8 And the plunderer shall come against every city;
No one shall escape.
The valley also shall perish,
And the plain shall be destroyed,
As the LORD has spoken.

9 "Give wings to Moab,
That she may flee and get away;
For her cities shall be desolate,
Without any to dwell in them.
10 Cursed *is* he who does the work of the LORD deceitfully,
And cursed *is* he who keeps back his sword from blood.

11 "Moab has been at ease from his[a] youth;
He has settled on his dregs,
And has not been emptied from vessel to vessel,
Nor has he gone into captivity.
Therefore his taste remained in him,
And his scent has not changed.

12 "Therefore behold, the days are coming," says the LORD,
"That I shall send him wine-workers
Who will tip him over
And empty his vessels
And break the bottles.
13 Moab shall be ashamed of Chemosh,
As the house of Israel was ashamed of Bethel, their confidence.

14 "How can you say, 'We *are* mighty
And strong men for the war'?
15 Moab is plundered and gone up *from* her cities;
Her chosen young men have gone down to the slaughter," says the King,
Whose name *is* the LORD of hosts.

16 "The calamity of Moab *is* near at hand,
And his affliction comes quickly.
17 Bemoan him, all you who are around him;
And all you who know his name,
Say, 'How the strong staff is broken,
The beautiful rod!'

18 "O daughter inhabiting Dibon,
Come down from *your* glory,
And sit in thirst;
For the plunderer of Moab has come against you,
He has destroyed your strongholds.
19 O inhabitant of Aroer,
Stand by the way and watch;
Ask him who flees
And her who escapes;
Say, 'What has happened?'
20 Moab is shamed, for he is broken down.
Wail and cry!
Tell it in Arnon, that Moab is plundered.

21 "And judgment has come on the plain country:
On Holon and Jahzah and Mephaath,
22 On Dibon and Nebo and Beth Diblathaim,
23 On Kirjathaim and Beth Gamul and Beth Meon,

48:1 [a]Hebrew *Misgab* 48:2 [a]A city of Moab
48:4 [a]Following Masoretic Text, Targum, and Vulgate; Septuagint reads *Proclaim it in Zoar*. 48:6 [a]Or *Aroer,* a city of Moab
48:11 [a]The Hebrew uses masculine and feminine pronouns interchangeably in this chapter.

Geography & Environment
Moab was located on the plateau southeast of the Dead Sea. The Moabites kept herds of sheep and goats and farmed wheat and barley. They worshiped the god Chemosh (Jer. 48:13). A stone celebrating the victories of the king of Moab over Israel was discovered at Dibon, near the Dead Sea (48:18). The stone records how the Moabites consecrated Ataroth, an Israelite town, to Chemosh, thus killing the inhabitants.

24 On Kerioth and Bozrah,
On all the cities of the land of Moab,
Far or near.
25 The horn of Moab is cut off,
And his arm is broken," says the LORD.

26 "Make him drunk,
Because he exalted *himself* against the LORD.
Moab shall wallow in his vomit,
And he shall also be in derision.
27 For was not Israel a derision to you?
Was he found among thieves?
For whenever you speak of him,
You shake *your head in* scorn.
28 You who dwell in Moab,
Leave the cities and dwell in the rock,
And be like the dove *which* makes her nest
In the sides of the cave's mouth.

29 "We have heard the pride of Moab
(He *is* exceedingly proud),
Of his loftiness and arrogance and pride,
And of the haughtiness of his heart."

30 "I know his wrath," says the LORD,
"But it *is* not right;
His lies have made nothing right.
31 Therefore I will wail for Moab,
And I will cry out for all Moab;
I[a] will mourn for the men of Kir Heres.
32 O vine of Sibmah! I will weep for you with the weeping of Jazer.
Your plants have gone over the sea,
They reach to the sea of Jazer.
The plunderer has fallen on your summer fruit and your vintage.

33 Joy and gladness are taken
From the plentiful field
And from the land of Moab;
I have caused wine to fail from the winepresses;
No one will tread with joyous shouting—
Not joyous shouting!

34 "From the cry of Heshbon to Elealeh and to Jahaz
They have uttered their voice,
From Zoar to Horonaim,
Like a three-year-old heifer;[a]
For the waters of Nimrim also shall be desolate.

35 "Moreover," says the LORD,
"I will cause to cease in Moab
The one who offers *sacrifices* in the high places
And burns incense to his gods.
36 Therefore My heart shall wail like flutes for Moab,
And like flutes My heart shall wail
For the men of Kir Heres.
Therefore the riches they have acquired have perished.

37 "For every head *shall be* bald, and every beard clipped;
On all the hands *shall be* cuts, and on the loins sackcloth—
38 A general lamentation
On all the housetops of Moab,

48:31 [a]Following Dead Sea Scrolls, Septuagint, and Vulgate; Masoretic Text reads *He*. 48:34 [a]Or *The Third Eglath*, an unknown city (compare Isaiah 15:5)

The Neo-Babylonian Empire
In 605 B.C. Nebuchadnezzar's 2-year siege of Carchemish proved successful, and most of the Assyrian Empire rapidly became the Babylonian Empire. In 586 B.C. Nebuchadnezzar conquered all of Judah, besieging and destroying Jerusalem and the Jewish temple in the process. At its zenith in 560 B.C. Babylon ruled the entire fertile crescent and Arabia, although Egypt regained autonomy.

And in its streets;
For I have broken Moab like a vessel in
which *is* no pleasure," says the LORD.
39 "They shall wail:
'How she is broken down!
How Moab has turned her back with
shame!'
So Moab shall be a derision
And a dismay to all those about her."

40 For thus says the LORD:

"Behold, one shall fly like an eagle,
And spread his wings over Moab.
41 Kerioth is taken,
And the strongholds are surprised;
The mighty men's hearts in Moab on that
day shall be
Like the heart of a woman in birth pangs.
42 And Moab shall be destroyed as a people,
Because he exalted *himself* against the
LORD.
43 Fear and the pit and the snare *shall be*
upon you,
O inhabitant of Moab," says the LORD.
44 "He who flees from the fear shall fall into
the pit,
And he who gets out of the pit shall be
caught in the snare.
For upon Moab, upon it I will bring
The year of their punishment," says the
LORD.

45 "Those who fled stood under the shadow
of Heshbon
Because of exhaustion.
But a fire shall come out of Heshbon,
A flame from the midst of Sihon,
And shall devour the brow of Moab,
The crown of the head of the sons of
tumult.
46 Woe to you, O Moab!
The people of Chemosh perish;
For your sons have been taken captive,
And your daughters captive.

47 "Yet I will bring back the captives of
Moab
In the latter days," says the LORD.

Thus far *is* the judgment of Moab.

Judgment on Ammon

49 1 Against the Ammonites.
Thus says the LORD:

"Has Israel no sons?
Has he no heir?
Why *then* does Milcom[a] inherit Gad,
And his people dwell in its cities?
2 Therefore behold, the days are coming,"
says the LORD,
"That I will cause to be heard an alarm
of war
In Rabbah of the Ammonites;
It shall be a desolate mound,
And her villages shall be burned with fire.
Then Israel shall take possession of his
inheritance," says the LORD.

3 "Wail, O Heshbon, for Ai is plundered!
Cry, you daughters of Rabbah,
Gird yourselves with sackcloth!
Lament and run to and fro by the walls;
For Milcom shall go into captivity
With his priests and his princes together.
4 Why do you boast in the valleys,
Your flowing valley, O backsliding
daughter?
Who trusted in her treasures, *saying,*
'Who will come against me?'
5 Behold, I will bring fear upon you,"
Says the Lord GOD of hosts,
"From all those who are around you;
You shall be driven out, everyone headlong,
And no one will gather those who wander
off.
6 But afterward I will bring back
The captives of the people of Ammon,"
says the LORD.

Judgment on Edom

7 Against Edom.
Thus says the LORD of hosts:

"*Is* wisdom no more in Teman?
Has counsel perished from the prudent?
Has their wisdom vanished?
8 Flee, turn back, dwell in the depths, O
inhabitants of Dedan!

TIME CAPSULE 	604 to 601 B.C.
604	Baruch reads Jeremiah's scroll at the temple (Jer. 36:10)
604	Jehoiakim burns Jeremiah's scroll (Jer. 36:22, 23)
603	Nebuchadnezzar destroys Philistine city during campaign in Palestine
601	Necho repels a Babylonian invasion of Egypt's border
601	King Jehoiakim rebels against Babylonian rule

49:1 [a]Hebrew *Malcam,* literally *their king,* a god of the Ammonites; also called *Molech* (compare verse 3)

For I will bring the calamity of Esau
upon him,
The time *that* I will punish him.
9 If grape-gatherers came to you,
Would they not leave *some* gleaning grapes?
If thieves by night,
Would they not destroy until they have
enough?
10 But I have made Esau bare;
I have uncovered his secret places,[a]
And he shall not be able to hide himself.
His descendants are plundered,
His brethren and his neighbors,
And he *is* no more.
11 Leave your fatherless children,
I will preserve *them* alive;
And let your widows trust in Me."

12For thus says the LORD: "Behold, those whose judgment *was* not to drink of the cup have assuredly drunk. And *are* you the one who will altogether go unpunished? You shall not go unpunished, but you shall surely drink *of it*. 13For I have sworn by Myself," says the LORD, "that Bozrah shall become a desolation, a reproach, a waste, and a curse. And all its cities shall be perpetual wastes."

14 I have heard a message from the LORD,
And an ambassador has been sent to
the nations:
"Gather together, come against her,
And rise up to battle!

15 "For indeed, I will make you small among
nations,
Despised among men.
16 Your fierceness has deceived you,
The pride of your heart,
O you who dwell in the clefts of the rock,
Who hold the height of the hill!
Though you make your nest as high as
the eagle,
I will bring you down from there," says
the LORD.[a]

17 "Edom also shall be an astonishment;
Everyone who goes by it will be astonished
And will hiss at all its plagues.
18 As in the overthrow of Sodom and
Gomorrah
And their neighbors," says the LORD,
"No one shall remain there,
Nor shall a son of man dwell in it.

19 "Behold, he shall come up like a lion from
the floodplain[a] of the Jordan
Against the dwelling place of the strong;
But I will suddenly make him run away
from her.
And who *is* a chosen *man that* I may
appoint over her?
For who *is* like Me?
Who will arraign Me?
And who *is* that shepherd
Who will withstand Me?"

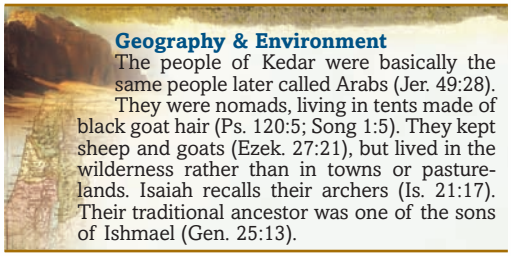
20 Therefore hear the counsel of the LORD
that He has taken against Edom,
And His purposes that He has proposed
against the inhabitants of Teman:
Surely the least of the flock shall draw
them out;
Surely He shall make their dwelling places
desolate with them.
21 The earth shakes at the noise of their fall;
At the cry its noise is heard at the Red Sea.
22 Behold, He shall come up and fly like the
eagle,
And spread His wings over Bozrah;
The heart of the mighty men of Edom in
that day shall be
Like the heart of a woman in birth pangs.

49:10 [a]Compare Obadiah 1:5, 6
49:16 [a]Compare Obadiah 1:3, 4
49:19 [a]Or *thicket*

Judgment on Damascus

23 Against Damascus.

"Hamath and Arpad are shamed,
For they have heard bad news.
They are fainthearted;
There is trouble on the sea;
It cannot be quiet.
24 Damascus has grown feeble;
She turns to flee,
And fear has seized *her.*
Anguish and sorrows have taken her
like a woman in labor.
25 Why is the city of praise not deserted,
the city of My joy?
26 Therefore her young men shall fall in her
streets,
And all the men of war shall be cut off in
that day," says the LORD of hosts.
27 "I will kindle a fire in the wall of Damascus,
And it shall consume the palaces of
Ben-Hadad."[a]



Geography & Environment
The people of Kedar were basically the same people later called Arabs (Jer. 49:28). They were nomads, living in tents made of black goat hair (Ps. 120:5; Song 1:5). They kept sheep and goats (Ezek. 27:21), but lived in the wilderness rather than in towns or pastureлands. Isaiah recalls their archers (Is. 21:17). Their traditional ancestor was one of the sons of Ishmael (Gen. 25:13).

Judgment on Kedar and Hazor

28 Against Kedar and against the kingdoms of Hazor, which Nebuchadnezzar king of Babylon shall strike.
Thus says the LORD:

"Arise, go up to Kedar,
And devastate the men of the East!
29 Their tents and their flocks they shall take
away.
They shall take for themselves their curtains,
All their vessels and their camels;
And they shall cry out to them,
'Fear *is* on every side!'

30 "Flee, get far away! Dwell in the depths,
O inhabitants of Hazor!" says the LORD.
"For Nebuchadnezzar king of Babylon has
taken counsel against you,
And has conceived a plan against you.

31 "Arise, go up to the wealthy nation that
dwells securely," says the LORD,
"Which has neither gates nor bars,
Dwelling alone.
32 Their camels shall be for booty,
And the multitude of their cattle for
plunder.
I will scatter to all winds those in the
farthest corners,
And I will bring their calamity from all
its sides," says the LORD.
33 "Hazor shall be a dwelling for jackals, a
desolation forever;
No one shall reside there,
Nor son of man dwell in it."

Judgment on Elam

34 The word of the LORD that came to Jeremiah the prophet against Elam, in the beginning of the reign of Zedekiah king of Judah, saying,
35 "Thus says the LORD of hosts:

'Behold, I will break the bow of Elam,
The foremost of their might.
36 Against Elam I will bring the four winds
From the four quarters of heaven,
And scatter them toward all those winds;
There shall be no nations where the
outcasts of Elam will not go.
37 For I will cause Elam to be dismayed before
their enemies
And before those who seek their life.
I will bring disaster upon them,
My fierce anger,' says the LORD;
'And I will send the sword after them
Until I have consumed them.
38 I will set My throne in Elam,
And will destroy from there the king and
the princes,' says the LORD.

39 'But it shall come to pass in the latter days:
I will bring back the captives of Elam,' says
the LORD."

Jeremiah 25:15–38

Judgment on the Nations

25 :15 For thus says the LORD God of Israel to me: "Take this wine cup of fury from My hand, and cause all the nations, to whom I send you, to drink it. 16 And they will drink and stagger and go mad because of the sword that I will send among them."
17 Then I took the cup from the LORD's hand, and made all the nations drink, to whom the LORD had sent me: 18 Jerusalem and the cities of Judah, its kings and its princes, to make them a desolation, an astonishment, a hissing, and a curse, as *it is* this day; 19 Pharaoh king of Egypt, his servants, his princes, and all his people; 20 all the mixed multitude, all the kings of the land of

49:27 [a] Compare Amos 1:4

Uz, all the kings of the land of the Philistines
(namely, Ashkelon, Gaza, Ekron, and the rem-
nant of Ashdod); 21Edom, Moab, and the people
of Ammon; 22all the kings of Tyre, all the kings
of Sidon, and the kings of the coastlands which
are across the sea; 23Dedan, Tema, Buz, and all
who are in the farthest corners; 24all the kings of
Arabia and all the kings of the mixed multitude
who dwell in the desert; 25all the kings of Zimri,
all the kings of Elam, and all the kings of the
Medes; 26all the kings of the north, far and near,
one with another; and all the kingdoms of the
world which *are* on the face of the earth. Also
the king of Sheshach[a] shall drink after them.

27"Therefore you shall say to them, 'Thus
says the LORD of hosts, the God of Israel: "Drink,
be drunk, and vomit! Fall and rise no more, be-
cause of the sword which I will send among
you." ' 28And it shall be, if they refuse to take the
cup from your hand to drink, then you shall say
to them, 'Thus says the LORD of hosts: "You shall
certainly drink! 29For behold, I begin to bring
calamity on the city which is called by My name,
and should you be utterly unpunished? You shall
not be unpunished, for I will call for a sword on
all the inhabitants of the earth," says the LORD of
hosts.'

30"Therefore prophesy against them all these
words, and say to them:

'The LORD will roar from on high,
And utter His voice from His holy
habitation;
He will roar mightily against His fold.
He will give a shout, as those who tread *the
grapes,*
Against all the inhabitants of the earth.
31 A noise will come to the ends of the earth—
For the LORD has a controversy with the
nations;
He will plead His case with all flesh.
He will give those *who are* wicked to the
sword,' says the LORD."

32Thus says the LORD of hosts:

"Behold, disaster shall go forth
From nation to nation,
And a great whirlwind shall be raised up
From the farthest parts of the earth.

33"And at that day the slain of the LORD shall be
from *one* end of the earth even to the *other* end
of the earth. They shall not be lamented, or gath-
ered, or buried; they shall become refuse on the
ground.

34 "Wail, shepherds, and cry!
Roll about *in the ashes,*
You leaders of the flock!
For the days of your slaughter and your
dispersions are fulfilled;
You shall fall like a precious vessel.
35 And the shepherds will have no way to
flee,
Nor the leaders of the flock to escape.
36 A voice of the cry of the shepherds,
And a wailing of the leaders to the flock
will be heard.
For the LORD has plundered their pasture,
37 And the peaceful dwellings are cut down
Because of the fierce anger of the LORD.
38 He has left His lair like the lion;
For their land is desolate
Because of the fierceness of the
Oppressor,
And because of His fierce anger."

25:26 [a]A code word for Babylon (compare 51:41)

Ekron Drinks God's Wine Cup of Fury (Jer. 25:20)

Ekron was one of the cities of the Philistine Pentapolis—an alliance of five cities which also included Ashkelon, Gath, Ashdod, and Gaza. It was located in the Shephelah, bordering on Judah's territory.

By the time of Jeremiah the Pentapolis was reduced by one, as Gath is no longer mentioned by the prophets Jeremiah (Jer. 25:20), Zephaniah (Zeph. 2:4), or Zechariah (Zech. 9:5). The remainder of the Philistine cities were also in danger of being destroyed, as Jeremiah's prophecy suggests. The kings of Ashkelon, Gaza, Ekron, and Ashdod are included among those Jeremiah made to drink God's "wine cup of fury" (Jer. 25:15–17, 20).

Moreover, an Aramaic letter, known as the Saqqara Papyrus in Egypt, supports Jeremiah's warnings of coming destruction. The letter, written by a certain King Adon of one of the Philistine city-states, urgently requests aid from Egypt because of an approaching Babylonian invasion of Palestine. Such a letter could have been sent during or shortly after the time of Egypt's King Psammetichus I (664–610 B.C.), who had reunited Egypt and then aided Assyria against the rising power of Babylon. Some scholars suppose that Adon may indeed have been the king at Ekron.

The Babylonian Chronicle describes the destruction of a Philistine city during the campaign in 603 B.C. by Nebuchadnezzar II. The name of the Philistine city, however, is not mentioned, and so possibly could have been Ekron. That Ekron did drink the "wine cup of fury" is possible, since the city is not named in any records again until the late Hellenistic period (after 150 B.C.).

THE FALL OF JERUSALEM

Nebuchadnezzar deposes King Jehoiachin (2 Kin. 24:10–15) 597 B.C.

The siege is interrupted by Pharaoh Hophra (Jer. 37:5) 587 B.C.

Nebuzaradan deports more captives from Jerusalem (Jer. 52:30) 581 B.C.

B.C. 610 595 590 585 580

King Zedekiah is summoned to Babylon (Jer. 51:59) 593 B.C.

King Zedekiah rebels against Babylon (2 Kin. 24:20) 588 B.C.

Nebuchadnezzar begins a new siege against Jerusalem 588 B.C.

Nebuchadnezzar enters Jerusalem and burns temple (2 Kin. 25:4, 9) 586 B.C.

The people are taken captive to Babylon (2 Kin. 25:11) 586 B.C.

Jeremiah 27:12—28:17

27 **:12** I also spoke to Zedekiah king of Judah according to all these words, saying,
"Bring your necks under the yoke of the king of
Babylon, and serve him and his people, and live!
13Why will you die, you and your people, by the
sword, by the famine, and by the pestilence, as
the LORD has spoken against the nation that will
not serve the king of Babylon? 14Therefore do not
listen to the words of the prophets who speak to
you, saying, 'You shall not serve the king of
Babylon,' for they prophesy a lie to you; 15for I
have not sent them," says the LORD, "yet they
prophesy a lie in My name, that I may drive you
out, and that you may perish, you and the
prophets who prophesy to you."

16Also I spoke to the priests and to all this people, saying, "Thus says the LORD: 'Do not listen to the words of your prophets who prophesy to you, saying, "Behold, the vessels of the LORD's house will now shortly be brought back from Babylon"; for they prophesy a lie to you. 17Do not listen to them; serve the king of Babylon, and live! Why should this city be laid waste? 18But if they *are* prophets, and if the word of the LORD is with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, *in* the house of the king of Judah, and at Jerusalem, do not go to Babylon.'

19"For thus says the LORD of hosts concerning the pillars, concerning the Sea, concerning the carts, and concerning the remainder of the vessels that remain in this city, 20which Nebuchadnezzar king of Babylon did not take, when he carried away captive Jeconiah the son of Jehoiakim, king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem— 21yes, thus says the LORD of hosts, the God of Israel, concerning the vessels that remain in the house of the LORD, and in the house of the king of Judah and of Jerusalem: 22'They shall be carried to Babylon, and there they shall be until the day that I visit them,' says the LORD. 'Then I will bring them up and restore them to this place.' "

Hananiah's Falsehood and Doom

28 1And it happened in the same year, at the beginning of the reign of Zedekiah king of Judah, in the fourth year *and* in the fifth month, *that* Hananiah the son of Azur the prophet, who *was* from Gibeon, spoke to me in the house of the LORD in the presence of the priests and of all the people, saying, 2"Thus speaks the LORD of hosts, the God of Israel, saying: 'I have broken the yoke of the king of Babylon. 3Within two full years I will bring back to this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place and carried to Babylon. 4And I will bring back to this place Jeconiah the son of Jehoiakim, king of Judah, with all the captives of Judah who went to Babylon,' says the LORD, 'for I will break the yoke of the king of Babylon.' "

5Then the prophet Jeremiah spoke to the prophet Hananiah in the presence of the priests and in the presence of all the people who stood in the house of the LORD, 6and the prophet Jeremiah

TIME CAPSULE 	600 to 598 B.C.
600	Epimenides, poet from Crete
600	Greeks adopt from the East the custom of reclining at feasts
599	Nebuchadnezzar remains in Babylon to resupply his army
598	Nebuchadnezzar leaves Babylon in December to campaign against Judah
598–597	Nebuchadnezzar besieges Jerusalem
598	King Jehoiakim dies, possibly during siege of Jerusalem

said, "Amen! The LORD do so; the LORD perform
your words which you have prophesied, to bring
back the vessels of the LORD's house and all who
were carried away captive, from Babylon to this
place. 7Nevertheless hear now this word that I
speak in your hearing and in the hearing of all
the people: 8The prophets who have been before
me and before you of old prophesied against
many countries and great kingdoms—of war
and disaster and pestilence. 9As for the prophet
who prophesies of peace, when the word of the
prophet comes to pass, the prophet will be
known *as* one whom the LORD has truly sent."

10Then Hananiah the prophet took the yoke
off the prophet Jeremiah's neck and broke it.
11And Hananiah spoke in the presence of all the
people, saying, "Thus says the LORD: 'Even so I
will break the yoke of Nebuchadnezzar king of
Babylon from the neck of all nations within the
space of two full years.' " And the prophet Jere-
miah went his way.

12Now the word of the LORD came to Jere-
miah, after Hananiah the prophet had broken the
yoke from the neck of the prophet Jeremiah, say-
ing, 13"Go and tell Hananiah, saying, 'Thus says
the LORD: "You have broken the yokes of wood,
but you have made in their place yokes of iron."
14For thus says the LORD of hosts, the God of Is-
rael: "I have put a yoke of iron on the neck of all
these nations, that they may serve Nebuchadnez-
zar king of Babylon; and they shall serve him. I
have given him the beasts of the field also." ' "

15Then the prophet Jeremiah said to Hana-
niah the prophet, "Hear now, Hananiah, the LORD
has not sent you, but you make this people trust
in a lie. 16Therefore thus says the LORD: 'Behold, I
will cast you from the face of the earth. This
year you shall die, because you have taught re-
bellion against the LORD.' "

17So Hananiah the prophet died the same
year in the seventh month.

TRANSITION

Letter to the Exiles

Jeremiah never lost his conviction that Israel's hope lay in the exiles in Babylon (see "Prophetic Account: Zedekiah and Jeremiah" at Jer. 24:1). This hope, however, was not to be fulfilled immediately. The exiles would not return to Israel for years yet, and Jeremiah wrote to tell them so (Jer. 29:1–32). This was hardly the message that they wanted to hear. Indeed, one of the exiles, a certain Shemaiah, wrote back to Jerusalem demanding that Jeremiah be imprisoned (29:24–28). As always, Jeremiah's message was rejected.

• **Jeremiah 29:1–32**

Jeremiah

Jeremiah's Letter

29 :1 Now these *are* the words of the letter
that Jeremiah the prophet sent from Jeru-
salem to the remainder of the elders who were
carried away captive—to the priests, the prophets,
and all the people whom Nebuchadnezzar had car-
ried away captive from Jerusalem to Babylon.
2(This happened after Jeconiah the king, the queen
mother, the eunuchs, the princes of Judah and Je-
rusalem, the craftsmen, and the smiths had de-
parted from Jerusalem.) 3*The letter was sent* by
the hand of Elasah the son of Shaphan, and
Gemariah the son of Hilkiah, whom Zedekiah
king of Judah sent to Babylon, to Nebuchadnez-
zar king of Babylon, saying,

4 Thus says the LORD of hosts, the God of
Israel, to all who were carried away captive,
whom I have caused to be carried away
from Jerusalem to Babylon:

5 Build houses and dwell *in them;* plant
gardens and eat their fruit. 6Take wives
and beget sons and daughters; and take
wives for your sons and give your
daughters to husbands, so that they may
bear sons and daughters—that you may be
increased there, and not diminished. 7And
seek the peace of the city where I have
caused you to be carried away captive, and
pray to the LORD for it; for in its peace you
will have peace. 8For thus says the LORD of
hosts, the God of Israel: Do not let your
prophets and your diviners who are in your
midst deceive you, nor listen to your
dreams which you cause to be dreamed.
9For they prophesy falsely to you in My
name; I have not sent them, says the LORD.

10 For thus says the LORD: After seventy years
are completed at Babylon, I will visit you
and perform My good word toward you,
and cause you to return to this place. 11For
I know the thoughts that I think toward
you, says the LORD, thoughts of peace and
not of evil, to give you a future and a hope.
12Then you will call upon Me and go and
pray to Me, and I will listen to you. 13And
you will seek Me and find *Me,* when you
search for Me with all your heart. 14I will be
found by you, says the LORD, and I will
bring you back from your captivity; I will
gather you from all the nations and from all
the places where I have driven you, says the
LORD, and I will bring you to the place from
which I cause you to be carried away captive.

15 Because you have said, "The LORD has
raised up prophets for us in Babylon"—
16therefore thus says the LORD concerning
the king who sits on the throne of David,
concerning all the people who dwell in this
city, and concerning your brethren who
have not gone out with you into captivity—
17thus says the LORD of hosts: Behold, I will
send on them the sword, the famine, and
the pestilence, and will make them like
rotten figs that cannot be eaten, they are
so bad. 18And I will pursue them with the
sword, with famine, and with pestilence;
and I will deliver them to trouble among all
the kingdoms of the earth—to be a curse,
an astonishment, a hissing, and a reproach
among all the nations where I have driven
them, 19because they have not heeded My
words, says the LORD, which I sent to them
by My servants the prophets, rising up early
and sending *them;* neither would you heed,
says the LORD. 20Therefore hear the word of
the LORD, all you of the captivity, whom I
have sent from Jerusalem to Babylon.

21 Thus says the LORD of hosts, the God of
Israel, concerning Ahab the son of Kolaiah,
and Zedekiah the son of Maaseiah, who
prophesy a lie to you in My name: Behold,
I will deliver them into the hand of
Nebuchadnezzar king of Babylon, and he
shall slay them before your eyes. 22And
because of them a curse shall be taken up
by all the captivity of Judah who *are* in
Babylon, saying, "The LORD make you like
Zedekiah and Ahab, whom the king of
Babylon roasted in the fire"; 23because they
have done disgraceful things in Israel, have
committed adultery with their neighbors'
wives, and have spoken lying words in My
name, which I have not commanded them.
Indeed I know, and *am* a witness, says the
LORD.

24 You shall also speak to Shemaiah the
Nehelamite, saying, 25Thus speaks the LORD
of hosts, the God of Israel, saying: You
have sent letters in your name to all the
people who *are* at Jerusalem, to Zephaniah
the son of Maaseiah the priest, and to all
the priests, saying, 26"The LORD has made
you priest instead of Jehoiada the priest, so
that there should be officers *in* the house of
the LORD over every man *who* is demented
and considers himself a prophet, that you
should put him in prison and in the stocks.
27Now therefore, why have you not rebuked
Jeremiah of Anathoth who makes himself
a prophet to you? 28For he has sent to us *in*
Babylon, saying, 'This *captivity is* long;
build houses and dwell *in them,* and plant
gardens and eat their fruit.' "

29 Now Zephaniah the priest read this letter
in the hearing of Jeremiah the prophet.
30Then the word of the LORD came to
Jeremiah, saying: 31Send to all those in
captivity, saying, Thus says the LORD
concerning Shemaiah the Nehelamite:
Because Shemaiah has prophesied to you,
and I have not sent him, and he has caused
you to trust in a lie— 32therefore thus says
the LORD: Behold, I will punish Shemaiah
the Nehelamite and his family: he shall not
have anyone to dwell among this people,
nor shall he see the good that I will do for
My people, says the LORD, because he has
taught rebellion against the LORD.

TRANSITION

Oracles Against Babylon

Jeremiah had declared that Babylon was only doing what God wanted, but this did not mean that Babylon would never be punished for its own sins. In Zedekiah's 4th year (593 B.C.), the king was summoned to Babylon (Jer. 51:59–64). Perhaps Nebuchadnezzar had heard about Zedekiah's Jerusalem conference (Jer. 27) and wanted an explanation. In any case, Jeremiah used the king's journey to send another letter, this one filled with his oracles about Babylon's coming judgment (50:1—51:58).

• **Jeremiah 50:1—51:64**

Jeremiah

Judgment on Babylon and Babylonia

50 **:1** The word that the LORD spoke against
Babylon *and* against the land of the Chaldeans by Jeremiah the prophet.

2 "Declare among the nations,
Proclaim, and set up a standard;
Proclaim—do not conceal *it*—
Say, 'Babylon is taken, Bel is shamed.
Merodach[a] is broken in pieces;
Her idols are humiliated,
Her images are broken in pieces.'
3 For out of the north a nation comes
up against her,
Which shall make her land desolate,
And no one shall dwell therein.
They shall move, they shall depart,
Both man and beast.

50:2 [a]A Babylonian god; sometimes spelled *Marduk*

Marduk Ascends the Divine Ranks (Jer. 50:2)

Jeremiah announced the utter defeat of Babylon in the theological language of the people he had spent so much of his prophetic career confronting. The patron deity they believed in would prove to be the nothing Jeremiah had always proclaimed him to be: "Bel is shamed. Merodach is broken in pieces" (Jer. 50:2). The downfall of Babylon, the city whose armies destroyed Judah and Jerusalem, would mean also the downfall of her deities and their images.

"Merodach" is the Hebrew variant of "Marduk." Before 2000 B.C. Marduk, one of the sons of the god Enki, was a minor deity in the pantheon of the Sumerians. He became the patron deity of Babylon, and then rose in status during the reign of Hammurabi, sixth king of the 1st Dynasty of Babylon (1792–1750 B.C.). When Hammurabi gained control over all of Mesopotamia, Marduk, the god of the ruling city, became the ruling god of the conquered territory as well. The 1st Dynasty built the temple area called Esagila to honor Marduk for the victorious expansion of power.

Marduk's prestige waned after the 1st Dynasty. The victory of Nebuchadnezzar I over Elam (c. 1120 B.C.), however, brought new theological activity in Babylon, producing a cult with Marduk worshiped as the great cosmic ruler. The Babylonian creation epic, the Enuma Elish, relates Marduk's creation of the universe and celebrates the order which the god maintained. The title "Bel" (meaning "lord") became synonymous with Marduk, and from this period Bel Marduk was considered the divine lord of the universe.

In the early 1st millennium B.C. Assyria became the prominent power in Mesopotamia. Marduk was incorporated into the Assyrian pantheon, and, when the Assyrian king Sennacherib demolished Babylon in 689 B.C., the image of Marduk was reverently taken to the Assyrian capital. In accordance with ancient theology, Marduk was made subordinate to the victorious Asshur, patron deity of Assyria.

By Jeremiah's time the Neo-Babylonian Empire (626–539 B.C.) had reestablished Babylon's supremacy in Mesopotamia and beyond. Marduk was again seen by all the conquered people as the supreme deity whose city was victorious because of his might. Jeremiah used this theology, believed even by his contemporaries in Judah, to declare the coming end of Babylon and its god. For Jeremiah there was no doubt that Marduk was nothing; he was "broken in pieces" (Jer. 50:2). Furthermore, Israel's God was in charge, declaring, "I will punish Bel in Babylon" (Jer. 51:44).

4 "In those days and in that time," says the LORD,
"The children of Israel shall come,
They and the children of Judah together;
With continual weeping they shall come,
And seek the LORD their God.
5 They shall ask the way to Zion,
With their faces toward it, *saying,*
'Come and let us join ourselves to the LORD
In a perpetual covenant
That will not be forgotten.'

6 "My people have been lost sheep.
Their shepherds have led them astray;
They have turned them away *on* the mountains.
They have gone from mountain to hill;
They have forgotten their resting place.
7 All who found them have devoured them;
And their adversaries said, 'We have not offended,
Because they have sinned against the LORD, the habitation of justice,
The LORD, the hope of their fathers.'

8 "Move from the midst of Babylon,
Go out of the land of the Chaldeans;
And be like the rams before the flocks.
9 For behold, I will raise and cause to come up against Babylon
An assembly of great nations from the north country,
And they shall array themselves against her;
From there she shall be captured.
Their arrows *shall be* like *those* of an expert warrior;[a]
None shall return in vain.
10 And Chaldea shall become plunder;
All who plunder her shall be satisfied," says the LORD.

11 "Because you were glad, because you rejoiced,
You destroyers of My heritage,
Because you have grown fat like a heifer threshing grain,
And you bellow like bulls,
12 Your mother shall be deeply ashamed;
She who bore you shall be ashamed.
Behold, the least of the nations *shall be* a wilderness,
A dry land and a desert.
13 Because of the wrath of the LORD
She shall not be inhabited,
But she shall be wholly desolate.
Everyone who goes by Babylon shall be horrified
And hiss at all her plagues.

14 "Put yourselves in array against Babylon all around,
All you who bend the bow;

50:9 [a]Following some Hebrew manuscripts, Septuagint, and Syriac; Masoretic Text, Targum, and Vulgate read *a warrior who makes childless.*

Sargon II Devours Israel (Jer. 50:17)

Sargon was the throne name of an Assyrian king who probably usurped the throne in the late 8th century (c. 722 B.C.). His name is mentioned only once in the Bible: the prophet Isaiah records that he received an oracle in about 712 B.C., the year that "Sargon the king of Assyria" campaigned against Ashdod (Is. 20:1).

Like his two immediate predecessors, Tiglath-Pileser III and Shalmaneser V, Sargon II mounted extensive military campaigns in Syro-Palestine. Though the Bible appears to give credit to Shalmaneser for besieging and taking Samaria (2 Kin. 17:3–6; 18:9, 10), Sargon in his annals claims to have conquered the city in 722 B.C. It is likely that both kings played a role in the conquest, with Shalmaneser conducting the siege and Sargon actually leading the Israelites into exile.

In his annals and inscriptions Sargon boasts about Samaria's fall. One claim tallies over 27,000 inhabitants of Samaria who were deported. Another claim states that Sargon subsequently rebuilt the city "better than it was before," and placed an Assyrian official there, as well as inhabitants brought from other lands. Archaeological excavations at Samaria from this period have revealed a fragment of a stele (stone slab) dedicated to Sargon, and a cuneiform text that mentions a local Assyrian governor.

As the prophet Jeremiah pictures Israel as "scattered sheep," he reflects on Sargon's capture of the northern kingdom's capital at Samaria. Just as lions attack sheep, so did Sargon "the king of Assyria devour" Israel (Jer. 50:17).

Shoot at her, spare no arrows,
For she has sinned against the LORD.
15 Shout against her all around;
She has given her hand,
Her foundations have fallen,
Her walls are thrown down;
For it *is* the vengeance of the LORD.
Take vengeance on her.
As she has done, so do to her.
16 Cut off the sower from Babylon,
And him who handles the sickle at harvest time.
For fear of the oppressing sword
Everyone shall turn to his own people,
And everyone shall flee to his own land.

17 "Israel *is* like scattered sheep;
The lions have driven *him* away.
First the king of Assyria devoured him;
Now at last this Nebuchadnezzar king of Babylon has broken his bones."

18 Therefore thus says the LORD of hosts, the God of Israel:

"Behold, I will punish the king of Babylon and his land,
As I have punished the king of Assyria.
19 But I will bring back Israel to his home,
And he shall feed on Carmel and Bashan;
His soul shall be satisfied on Mount Ephraim and Gilead.
20 In those days and in that time," says the LORD,
"The iniquity of Israel shall be sought, but *there shall be* none;
And the sins of Judah, but they shall not be found;
For I will pardon those whom I preserve.

21 "Go up against the land of Merathaim, against it,
And against the inhabitants of Pekod.
Waste and utterly destroy them," says the LORD,
"And do according to all that I have commanded you.
22 A sound of battle *is* in the land,
And of great destruction.
23 How the hammer of the whole earth has been cut apart and broken!
How Babylon has become a desolation among the nations!
I have laid a snare for you;
24 You have indeed been trapped, O Babylon,
And you were not aware;
You have been found and also caught,
Because you have contended against the LORD.
25 The LORD has opened His armory,
And has brought out the weapons of His indignation;
For this *is* the work of the Lord GOD of hosts
In the land of the Chaldeans.
26 Come against her from the farthest border;
Open her storehouses;
Cast her up as heaps of ruins,
And destroy her utterly;
Let nothing of her be left.
27 Slay all her bulls,
Let them go down to the slaughter.
Woe to them!
For their day has come, the time of their punishment.
28 The voice of those who flee and escape from the land of Babylon
Declares in Zion the vengeance of the LORD our God,
The vengeance of His temple.

29 "Call together the archers against Babylon.
All you who bend the bow, encamp against it all around;

Let none of them escape.[a]
Repay her according to her work;
According to all she has done, do to her;
For she has been proud against the LORD,
Against the Holy One of Israel.
30 Therefore her young men shall fall in the streets,
And all her men of war shall be cut off in that day," says the LORD.
31 "Behold, I *am* against you,
O most haughty one!" says the Lord GOD of hosts;
"For your day has come,
The time *that* I will punish you.[a]
32 The most proud shall stumble and fall,
And no one will raise him up;
I will kindle a fire in his cities,
And it will devour all around him."

33 Thus says the LORD of hosts:

"The children of Israel *were* oppressed,
Along with the children of Judah;
All who took them captive have held them fast;
They have refused to let them go.
34 Their Redeemer *is* strong;
The LORD of hosts *is* His name.
He will thoroughly plead their case,
That He may give rest to the land,
And disquiet the inhabitants of Babylon.

35 "A sword *is* against the Chaldeans," says the LORD,
"Against the inhabitants of Babylon,
And against her princes and her wise men.
36 A sword *is* against the soothsayers, and they will be fools.
A sword *is* against her mighty men, and they will be dismayed.
37 A sword *is* against their horses,
Against their chariots,
And against all the mixed peoples who *are* in her midst;
And they will become like women.
A sword *is* against her treasures, and they will be robbed.
38 A drought[a] *is* against her waters, and they will be dried up.
For it *is* the land of carved images,
And they are insane with *their* idols.

39 "Therefore the wild desert beasts shall dwell *there* with the jackals,
And the ostriches shall dwell in it.
It shall be inhabited no more forever,
Nor shall it be dwelt in from generation to generation.
40 As God overthrew Sodom and Gomorrah
And their neighbors," says the LORD,
"*So* no one shall reside there,
Nor son of man dwell in it.

41 "Behold, a people shall come from the north,
And a great nation and many kings
Shall be raised up from the ends of the earth.
42 They shall hold the bow and the lance;
They *are* cruel and shall not show mercy.
Their voice shall roar like the sea;
They shall ride on horses,
Set in array, like a man for the battle,
Against you, O daughter of Babylon.

43 "The king of Babylon has heard the report about them,
And his hands grow feeble;
Anguish has taken hold of him,
Pangs as of a woman in childbirth.

44 "Behold, he shall come up like a lion from the floodplain[a] of the Jordan
Against the dwelling place of the strong;
But I will make them suddenly run away from her.
And who *is* a chosen *man that* I may appoint over her?
For who *is* like Me?
Who will arraign Me?
And who *is* that shepherd
Who will withstand Me?"

45 Therefore hear the counsel of the LORD that He has taken against Babylon,
And His purposes that He has proposed against the land of the Chaldeans:

TIME CAPSULE 	598 to 597 B.C.
598	Jehoiachin becomes king in Judah
597	Nebuchadnezzar captures Jerusalem and deposes King Jehoiachin
597	The prophet Ezekiel is among Judeans deported to Babylon
597	Nebuchadnezzar replaces Jehoiachin with his uncle Mattaniah
597	Nebuchadnezzar gives Mattaniah the throne name "Zedekiah" (2 Kin. 24:17)
597	Zedekiah becomes king in Judah

50:29 [a]Qere, some Hebrew manuscripts, Septuagint, and Targum add *to her*. 50:31 [a]Following Masoretic Text and Targum; Septuagint and Vulgate read *The time of your punishment*. 50:38 [a]Following Masoretic Text, Targum, and Vulgate; Syriac reads *sword;* Septuagint omits *A drought is*. 50:44 [a]Or *thicket*

Surely the least of the flock shall draw
them out;
Surely He will make their dwelling place
desolate with them.
46 At the noise of the taking of Babylon
The earth trembles,
And the cry is heard among the nations.

Science & Technology
Archers riding in chariots could shoot their arrows without stopping (Jer. 51:3). One kind of armor for chariot archers was a long-sleeved leather shirt coming to the knees. Scales were sewn to the shirt, like fish scales, and a suit of armor might contain 500 to 1,000 scales and weigh about 50 pounds. This kind of armor appears in ancient Assyrian art, and many copper scales have also been discovered.

The Utter Destruction of Babylon

51 1 Thus says the LORD:
"Behold, I will raise up against Babylon,
Against those who dwell in Leb Kamai,[a]
A destroying wind.
2 And I will send winnowers to Babylon,
Who shall winnow her and empty her land.
For in the day of doom
They shall be against her all around.
3 Against *her* let the archer bend his bow,
And lift himself up against *her* in his armor.
Do not spare her young men;
Utterly destroy all her army.
4 Thus the slain shall fall in the land of the
Chaldeans,
And *those* thrust through in her streets.
5 For Israel is not forsaken, nor Judah,
By his God, the LORD of hosts,
Though their land was filled with sin
against the Holy One of Israel."

6 Flee from the midst of Babylon,
And every one save his life!
Do not be cut off in her iniquity,
For this *is* the time of the LORD's
vengeance;
He shall recompense her.
7 Babylon *was* a golden cup in the LORD's
hand,
That made all the earth drunk.
The nations drank her wine;
Therefore the nations are deranged.
8 Babylon has suddenly fallen and been
destroyed.
Wail for her!
Take balm for her pain;
Perhaps she may be healed.

9 We would have healed Babylon,
But she is not healed.
Forsake her, and let us go everyone to his
own country;
For her judgment reaches to heaven and is
lifted up to the skies.
10 The LORD has revealed our righteousness.
Come and let us declare in Zion the work of
the LORD our God.

11 Make the arrows bright!
Gather the shields!
The LORD has raised up the spirit of the
kings of the Medes.
For His plan *is* against Babylon to destroy it,
Because it *is* the vengeance of the LORD,
The vengeance for His temple.
12 Set up the standard on the walls of Babylon;
Make the guard strong,
Set up the watchmen,
Prepare the ambushes.
For the LORD has both devised and done
What He spoke against the inhabitants of
Babylon.
13 O you who dwell by many waters,
Abundant in treasures,
Your end has come,
The measure of your covetousness.
14 The LORD of hosts has sworn by Himself:
"Surely I will fill you with men, as with
locusts,
And they shall lift up a shout against you."

15 He has made the earth by His power;
He has established the world by His
wisdom,
And stretched out the heaven by His
understanding.
16 When He utters *His* voice—
There is a multitude of waters in the
heavens:
"He causes the vapors to ascend from the
ends of the earth;
He makes lightnings for the rain;
He brings the wind out of His treasuries."[a]

Health & Medicine
Balm is a kind of resin taken from trees by cutting the bark. It was used as a perfume and was considered effective as a medicine (Jer. 51:8). Although Gilead is mentioned together with balm (Jer. 8:22; 46:11), the substance was not produced in Gilead. It may have been transported through Gilead or sold there. Ancient pharmaceuticals consisted mainly of plant products recommended by tradition.

51:1 [a]A code word for Chaldea (Babylonia); may be translated *The Midst of Those Who Rise Up Against Me* 51:16 [a]Psalm 135:7

17 Everyone is dull-hearted, without knowledge;
Every metalsmith is put to shame by the carved image;
For his molded image *is* falsehood,
And *there is* no breath in them.
18 They *are* futile, a work of errors;
In the time of their punishment they shall perish.
19 The Portion of Jacob *is* not like them,
For He *is* the Maker of all things;
And *Israel is* the tribe of His inheritance.
The LORD of hosts *is* His name.

20 "You *are* My battle-ax *and* weapons of war:
For with you I will break the nation in pieces;
With you I will destroy kingdoms;
21 With you I will break in pieces the horse and its rider;
With you I will break in pieces the chariot and its rider;
22 With you also I will break in pieces man and woman;
With you I will break in pieces old and young;
With you I will break in pieces the young man and the maiden;
23 With you also I will break in pieces the shepherd and his flock;
With you I will break in pieces the farmer and his yoke of oxen;
And with you I will break in pieces governors and rulers.

24 "And I will repay Babylon
And all the inhabitants of Chaldea
For all the evil they have done
In Zion in your sight," says the LORD.

25 "Behold, I *am* against you, O destroying mountain,
Who destroys all the earth," says the LORD.
"And I will stretch out My hand against you,
Roll you down from the rocks,
And make you a burnt mountain.
26 They shall not take from you a stone for a corner
Nor a stone for a foundation,
But you shall be desolate forever," says the LORD.

27 Set up a banner in the land,
Blow the trumpet among the nations!
Prepare the nations against her,
Call the kingdoms together against her:
Ararat, Minni, and Ashkenaz.
Appoint a general against her;
Cause the horses to come up like the bristling locusts.
28 Prepare against her the nations,
With the kings of the Medes,
Its governors and all its rulers,
All the land of his dominion.
29 And the land will tremble and sorrow;
For every purpose of the LORD shall be performed against Babylon,
To make the land of Babylon a desolation without inhabitant.
30 The mighty men of Babylon have ceased fighting,
They have remained in their strongholds;
Their might has failed,
They became *like* women;
They have burned her dwelling places,
The bars of her *gate* are broken.
31 One runner will run to meet another,
And one messenger to meet another,
To show the king of Babylon that his city is taken on *all* sides;
32 The passages are blocked,
The reeds they have burned with fire,
And the men of war are terrified.

33 For thus says the LORD of hosts, the God of Israel:

"The daughter of Babylon *is* like a threshing floor
When it is time to thresh her;
Yet a little while
And the time of her harvest will come."

A Festival for Bel Marduk (Jer. 51:44)

Bel Marduk was seen by the Babylonians as the creator god and the head of the pantheon of gods. Not only was the earth created long ago, but to the Babylonians that creation was temporary, needing to be reconfirmed each year lest the cosmos return to chaos.

The New Year's Festival was an 11- to 12-day process of securing a continued creation. It is not known what happened on each day of the festival, but we do know that Marduk's temple was prepared on the 1st day, with the incantation priest washing himself with water from the Euphrates River, praying, and singing on the 2nd day. On the 3rd day, three craftsmen were given materials to make two images of wood, which represented evil, and adorn them with precious stones and red garments. On the 4th day, in the late afternoon, the story of creation (called the Enuma Elish) was recited.

On the 5th day, Marduk's temple was purified by sprinkling its walls with water from the Tigris River and smearing them with a tree sap. After the temple was cleansed, a sheep was slaughtered and, after taking the body into the temple, both head and body were thrown into the Euphrates River, supposedly taking away the sins of the previous year. That evening the king presented himself before Marduk and surrendered his kingship. The officiating priest struck the face of the king, pulled his ears, and forced him to bow before Marduk's image. The king confessed his innocence from evil and recognized the supremacy of Marduk.

On the 6th day, the two wooden images made by the craftsmen were decapitated and burned. On following days, gods from surrounding areas were brought to Marduk's temple with more songs and prayers. A grand banquet finished the New Year celebration, and the gods were returned to their own temples. This entire festival revolved around the idea that Marduk controlled the world.

The prophet Jeremiah proclaimed, however, that one day, as retribution for what Babylon did to Jerusalem, Yahweh would punish Marduk and Babylon (Jer. 51:44). When that happened, the world would know which god was really in control.

34 "Nebuchadnezzar the king of Babylon
Has devoured me, he has crushed me;
He has made me an empty vessel,
He has swallowed me up like a monster;
He has filled his stomach with my delicacies,
He has spit me out.
35 Let the violence *done* to me and my flesh *be* upon Babylon,"
The inhabitant of Zion will say;
"And my blood be upon the inhabitants of Chaldea!"
Jerusalem will say.

36 Therefore thus says the LORD:

"Behold, I will plead your case and take vengeance for you.
I will dry up her sea and make her springs dry.
37 Babylon shall become a heap,
A dwelling place for jackals,
An astonishment and a hissing,
Without an inhabitant.
38 They shall roar together like lions,
They shall growl like lions' whelps.
39 In their excitement I will prepare their feasts;
I will make them drunk,
That they may rejoice,
And sleep a perpetual sleep
And not awake," says the LORD.
40 "I will bring them down
Like lambs to the slaughter,
Like rams with male goats.

41 "Oh, how Sheshach[a] is taken!
Oh, how the praise of the whole earth is seized!
How Babylon has become desolate among the nations!
42 The sea has come up over Babylon;
She is covered with the multitude of its waves.
43 Her cities are a desolation,
A dry land and a wilderness,
A land where no one dwells,
Through which no son of man passes.
44 I will punish Bel in Babylon,
And I will bring out of his mouth what he has swallowed;
And the nations shall not stream to him anymore.
Yes, the wall of Babylon shall fall.

45 "My people, go out of the midst of her!
And let everyone deliver himself from the fierce anger of the LORD.
46 And lest your heart faint,
And you fear for the rumor that *will be* heard in the land
(A rumor will come *one* year,
And after that, in *another* year
A rumor *will come,*
And violence in the land,
Ruler against ruler),
47 Therefore behold, the days are coming
That I will bring judgment on the carved images of Babylon;

51:41 [a]A code word for Babylon (compare Jeremiah 25:26)

Her whole land shall be ashamed,
And all her slain shall fall in her midst.
48 Then the heavens and the earth and all
that *is* in them
Shall sing joyously over Babylon;
For the plunderers shall come to her from
the north," says the LORD.

49 As Babylon *has caused* the slain of Israel
to fall,
So at Babylon the slain of all the earth
shall fall.
50 You who have escaped the sword,
Get away! Do not stand still!
Remember the LORD afar off,
And let Jerusalem come to your mind.

51 We are ashamed because we have heard
reproach.
Shame has covered our faces,
For strangers have come into the
sanctuaries of the LORD's house.

52 "Therefore behold, the days are coming,"
says the LORD,
"That I will bring judgment on her carved
images,
And throughout all her land the wounded
shall groan.
53 Though Babylon were to mount up to
heaven,
And though she were to fortify the height
of her strength,
Yet from Me plunderers would come to
her," says the LORD.

54 The sound of a cry *comes* from
Babylon,
And great destruction from the land
of the Chaldeans,
55 Because the LORD is plundering Babylon
And silencing her loud voice,
Though her waves roar like great waters,
And the noise of their voice is uttered,
56 Because the plunderer comes against her,
against Babylon,
And her mighty men are taken.
Every one of their bows is broken;
For the LORD *is* the God of recompense,
He will surely repay.

57 "And I will make drunk
Her princes and wise men,
Her governors, her deputies, and her
mighty men.
And they shall sleep a perpetual sleep
And not awake," says the King,
Whose name *is* the LORD of hosts.

58 Thus says the LORD of hosts:

"The broad walls of Babylon shall be
utterly broken,
And her high gates shall be burned
with fire;
The people will labor in vain,
And the nations, because of the fire;
And they shall be weary."

Jeremiah's Command to Seraiah

59 The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Mahseiah, when he went with Zedekiah the king of Judah to Babylon in the fourth year of his reign. And Seraiah *was* the quartermaster. 60 So Jeremiah wrote in a book all the evil that would come upon Babylon, all these words that are written against Babylon. 61 And Jeremiah said to Seraiah, "When you arrive in Babylon and see it, and read all these words, 62 then you shall say, 'O LORD, You have spoken against this place to cut it off, so that none shall remain in it, neither man nor beast, but it shall be desolate forever.' 63 Now it shall be, when you have finished reading this book, *that* you shall tie a stone to it and throw it out into the Euphrates. 64 Then you shall say, 'Thus Babylon shall sink and not rise from the catastrophe that I will bring upon her. And they shall be weary.' "

Thus far *are* the words of Jeremiah.

TRANSITION

Priestly Account: Zedekiah and Jeremiah

As with King Jehoiakim, Chronicles gives very little space to King Zedekiah. One detail is added, however. The Chronicler specifies that King Zedekiah did not listen to the prophet Jeremiah (who is never mentioned in the account in Kings). This indicates that by the time Chronicles was written—at least 50 years after Kings, and probably much more—Jeremiah's status was well established. Rejected throughout his life, Jeremiah would at last be recognized as a true prophet of God.

• **2 Chronicles 36:11, 12**

2 Chronicles

Zedekiah Reigns in Judah

36 :11 Zedekiah *was* twenty-one years old when he became king, and he reigned eleven years in Jerusalem. 12 He did evil in the sight of the LORD his God, *and* did not humble himself before Jeremiah the prophet, *who spoke* from the mouth of the LORD.

TRANSITION

The Book of Ezekiel

The second great prophet of Jerusalem's last days, along with Jeremiah, was Ezekiel. When Nebuchadnezzar captured Jerusalem in 597 B.C., the young priest Ezekiel was one of the Judeans taken into exile in Babylon. Though he would visit Jerusalem in visions (Ezek. 8:3), he appears to have spent the rest of his life and ministry in Babylon.

Being a part of the Jerusalem priestly establishment, Ezekiel must have known of Jeremiah's preaching, and may even have joined the other priests in opposing it. If so, he changed his mind in Babylon. Ezekiel's message to the exiles was much the same as Jeremiah's to those who remained in Jerusalem. To those who felt that this exile would be brief and that soon all would be restored in Jerusalem, Ezekiel prophesied that Jerusalem and even the temple itself would be destroyed. Not until that destruction had taken place (in 586 B.C.) would Ezekiel speak of a future restoration. His oracles of judgment appear in chs. 1—24, followed by his oracles concerning other nations (chs. 25—32). The book concludes with Ezekiel's words of salvation (chs. 33—48).

Ezekiel's priestly heritage shines through his prophecies, especially in his focus on the temple. Judah's sins are sins against true worship and ritual purity, particularly in the temple (see chs. 8—11). Judah's greatest punishment comes when the glory of God leaves the temple (11:23). After that, the temple's destruction is inevitable. Judah's true salvation appears in the form of a new, heavenly temple, to which God's glory would return (chs. 40—48, especially 43:1–5). The priestly focus of Ezekiel's prophecies makes it appropriate to read this prophet in the "Priestly Account" of Israel's history.

Unlike the Book of Jeremiah, Ezekiel's prophecies appear almost entirely in a clearly marked chronological order. Ezekiel received his prophetic call in the 5th year of Jehoiachin's exile (593 B.C.; Ezek. 1:2). The reference in Ezek. 1:1 to the "thirtieth year" may refer to the prophet's age at the time of his call. The account of Ezekiel's first vision of God (1:1—3:21) spans a period of 7 days during the year 593 (3:15, 16).

• **Ezekiel 1:1—3:21**

Ezekiel

Ezekiel's Vision of God

1 **:1** Now it came to pass in the thirtieth year,
in the fourth *month,* on the fifth *day* of the
month, as I *was* among the captives by the River
Chebar, *that* the heavens were opened and I saw
visions[a] of God. 2On the fifth *day* of the month,
which *was* in the fifth year of King Jehoiachin's
captivity, 3the word of the LORD came expressly
to Ezekiel the priest, the son of Buzi, in the land
of the Chaldeans[a] by the River Chebar; and the
hand of the LORD was upon him there.

4Then I looked, and behold, a whirlwind was
coming out of the north, a great cloud with rag-
ing fire engulfing itself; and brightness *was* all
around it and radiating out of its midst like the
color of amber, out of the midst of the fire. 5Also
from within it *came* the likeness of four living
creatures. And this *was* their appearance: they had
the likeness of a man. 6Each one had four faces,
and each one had four wings. 7Their legs *were*
straight, and the soles of their feet *were* like the
soles of calves' feet. They sparkled like the color of
burnished bronze. 8The hands of a man *were* un-
der their wings on their four sides; and each of the
four had faces and wings. 9Their wings touched
one another. *The creatures* did not turn when
they went, but each one went straight forward.

10As for the likeness of their faces, *each* had
the face of a man; each of the four had the face
of a lion on the right side, each of the four had
the face of an ox on the left side, and each of the
four had the face of an eagle. 11Thus *were* their
faces. Their wings stretched upward; two *wings*
of each one touched one another, and two cov-
ered their bodies. 12And each one went straight
forward; they went wherever the spirit wanted to
go, and they did not turn when they went.

13As for the likeness of the living creatures,
their appearance *was* like burning coals of fire,
like the appearance of torches going back and
forth among the living creatures. The fire was
bright, and out of the fire went lightning. 14And
the living creatures ran back and forth, in ap-
pearance like a flash of lightning.

15Now as I looked at the living creatures, be-
hold, a wheel *was* on the earth beside each living
creature with its four faces. 16The appearance of
the wheels and their workings *was* like the color
of beryl, and all four had the same likeness. The
appearance of their workings *was,* as it were, a
wheel in the middle of a wheel. 17When they
moved, they went toward any one of four direc-
tions; they did not turn aside when they went.
18As for their rims, they were so high they were
awesome; and their rims *were* full of eyes, all
around the four of them. 19When the living crea-
tures went, the wheels went beside them; and
when the living creatures were lifted up from the
earth, the wheels were lifted up. 20Wherever the
spirit wanted to go, they went, *because* there the
spirit went; and the wheels were lifted together

1:1 [a]Following Masoretic Text, Septuagint, and Vulgate; Syriac and Targum read *a vision.* 1:3 [a]Or *Babylonians,* and so elsewhere in this book

A Prophet in Exile (Ezek. 1:1–3)

The River Chebar was located in Babylon, probably a few miles from the city of Nippur. It was there that Ezekiel began his prophetic work as a prophet "among the captives" (Ezek. 1:1)—the Judeans whom the Babylonians had exiled from Judah.

Ezekiel was among a group of Judeans deported by the Babylonians in 597 B.C. (2 Kin. 24:14–16). Upon taking the throne in Judah, King Jehoiachin faced an immediate crisis. His father Jehoiakim had rebelled against the Babylonian king Nebuchadnezzar, but it was Jehoiachin who experienced the consequences of that rebellion. Within 3 months of Jehoiachin's coronation, Nebuchadnezzar had besieged Jerusalem, deposed the new king, and taken him as a prisoner to Babylon (2 Kin. 24:12), along with others, including Ezekiel.

This exile should not be confused with the Babylonian exile of 586 B.C. In 588 B.C., Judah's king Zedekiah revolted against the Babylonians. In response, Nebuchadnezzar destroyed Jerusalem and the temple, taking a large portion of the surviving population into exile to Babylon (2 Kin. 25:1–21).

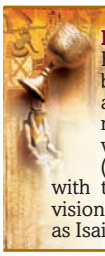
In 597 B.C., however, Nebuchadnezzar did not destroy Jerusalem. Instead, he "merely" replaced the Judahite king with another king who he thought would not rebel. For good measure, he took the old king, Jehoiachin, and many of Judah's skilled citizens in order to discourage their relatives back home in Judah from further rebellion. By taking this group into exile, Nebuchadnezzar essentially held them hostage.

Ezekiel, therefore, prophesied to a group away from home who most likely had hopes of returning to Jerusalem. If they looked to Ezekiel to fuel this hope, they were disappointed. Rather than hope, Ezekiel saw nothing but God's judgment upon Jerusalem as long as the city stood (Ezek. 15; 16).

with them, for the spirit of the living creatures[a] *was* in the wheels. 21When those went, *these* went; when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up together with them, for the spirit of the living creatures[a] *was* in the wheels.

22The likeness of the firmament above the heads of the living creatures[a] *was* like the color of an awesome crystal, stretched out over their heads. 23And under the firmament their wings *spread out* straight, one toward another. Each one had two which covered one side, and each one had two which covered the other side of the body. 24When they went, I heard the noise of their wings, like the noise of many waters, like the voice of the Almighty, a tumult like the noise of an army; and when they stood still, they let down their wings. 25A voice came from above the firmament that *was* over their heads; whenever they stood, they let down their wings.

26And above the firmament over their heads *was* the likeness of a throne, in appearance like a sapphire stone; on the likeness of the throne *was* a likeness with the appearance of a man high above it. 27Also from the appearance of His waist and upward I saw, as it were, the color of amber with the appearance of fire all around within it; and from the appearance of His waist and downward I saw, as it were, the appearance of fire with brightness all around. 28Like the appearance of a rainbow in a cloud on a rainy day, so *was* the appearance of the brightness all around it. This *was* the appearance of the likeness of the glory of the LORD.



Religion & Worship
Ezekiel's vision of God is in effect his call to be a prophet. It seems to have been customary for Judeans in exile to gather for worship near running water, perhaps because ritual washings were involved. The River Chebar (Ezek. 1:1) was probably a canal connected with the Euphrates River in Babylon. Ezekiel's vision caused him to fall down (Ezek. 1:28), much as Isaiah was stunned by the glory of God (Is. 6:5).

Ezekiel Sent to Rebellious Israel

So when I saw *it,* I fell on my face, and I heard a voice of One speaking.

2 1And He said to me, "Son of man, stand on your feet, and I will speak to you." 2Then the Spirit entered me when He spoke to me, and set me on my feet; and I heard Him who spoke to me. 3And He said to me: "Son of man, I am sending you to the children of Israel, to a rebellious nation that has rebelled against Me; they and their fathers have transgressed against Me to this very day. 4For *they are* impudent and stubborn children. I am sending you to them, and you shall say to them, 'Thus says the Lord GOD.' 5As for them, whether they hear or whether they refuse—for they *are* a rebellious house—yet they will know that a prophet has been among them.

6"And you, son of man, do not be afraid of them nor be afraid of their words, though briers and thorns *are* with you and you dwell among scorpions; do not be afraid of their words or dismayed by their looks, though they *are* a rebellious house. 7You shall speak My words to them, whether they hear or whether they refuse, for they *are* rebellious. 8But you, son of man, hear what I say to you. Do not be rebellious like that rebellious house; open your mouth and eat what I give you."

1:20 [a]Literally *living creature;* Septuagint and Vulgate read *spirit of life;* Targum reads *creatures.* 1:21 [a]Literally *living creature;* Septuagint and Vulgate read *spirit of life;* Targum reads *creatures.* 1:22 [a]Following Septuagint, Targum, and Vulgate; Masoretic Text reads *living creature.*

[9]Now when I looked, there was a hand
stretched out to me; and behold, a scroll of a
book *was* in it. [10]Then He spread it before me;
and *there was* writing on the inside and on the
outside, and written on it *were* lamentations and
mourning and woe.

3 [1]Moreover He said to me, "Son of man, eat
what you find; eat this scroll, and go, speak
to the house of Israel." [2]So I opened my mouth,
and He caused me to eat that scroll.

[3]And He said to me, "Son of man, feed your
belly, and fill your stomach with this scroll that I
give you." So I ate, and it was in my mouth like
honey in sweetness.

[4]Then He said to me: "Son of man, go to the
house of Israel and speak with My words to them.
[5]For you *are* not sent to a people of unfamiliar
speech and of hard language, *but* to the house of
Israel, [6]not to many people of unfamiliar speech
and of hard language, whose words you cannot
understand. Surely, had I sent you to them, they
would have listened to you. [7]But the house of Is-
rael will not listen to you, because they will not lis-
ten to Me; for all the house of Israel *are* impudent
and hard-hearted. [8]Behold, I have made your face
strong against their faces, and your forehead
strong against their foreheads. [9]Like adamant
stone, harder than flint, I have made your fore-
head; do not be afraid of them, nor be dismayed at
their looks, though they *are* a rebellious house."

[10]Moreover He said to me: "Son of man, re-
ceive into your heart all My words that I speak to
you, and hear with your ears. [11]And go, get to the
captives, to the children of your people, and
speak to them and tell them, 'Thus says the Lord
GOD,' whether they hear, or whether they refuse."

[12]Then the Spirit lifted me up, and I heard be-
hind me a great thunderous voice: "Blessed *is* the
glory of the LORD from His place!" [13]*I* also *heard*
the noise of the wings of the living creatures that
touched one another, and the noise of the wheels
beside them, and a great thunderous noise. [14]So
the Spirit lifted me up and took me away, and I
went in bitterness, in the heat of my spirit; but the
hand of the LORD was strong upon me. [15]Then I
came to the captives at Tel Abib, who dwelt by the
River Chebar; and I sat where they sat, and re-
mained there astonished among them seven days.

Ezekiel Is a Watchman

[16]Now it came to pass at the end of seven
days that the word of the LORD came to me, say-
ing, [17]"Son of man, I have made you a watchman
for the house of Israel; therefore hear a word
from My mouth, and give them warning from
Me: [18]When I say to the wicked, 'You shall surely
die,' and you give him no warning, nor speak to
warn the wicked from his wicked way, to save
his life, that same wicked *man* shall die in his in-
iquity; but his blood I will require at your hand.
[19]Yet, if you warn the wicked, and he does not
turn from his wickedness, nor from his wicked
way, he shall die in his iniquity; but you have de-
livered your soul.

[20]"Again, when a righteous *man* turns from
his righteousness and commits iniquity, and I lay
a stumbling block before him, he shall die; be-
cause you did not give him warning, he shall die
in his sin, and his righteousness which he has
done shall not be remembered; but his blood I
will require at your hand. [21]Nevertheless if you
warn the righteous *man* that the righteous
should not sin, and he does not sin, he shall
surely live because he took warning; also you
will have delivered your soul."

TRANSITION

Prophetic Account: Rebellion Against Babylon

In about 589 B.C. a new king came to power in Egypt, Pharaoh Hophra (or Apries). Hophra appears to have promised his help and convinced Zedekiah to rebel against Nebuchadnezzar. Zedekiah declared independence from Babylon in his 9th year (588 B.C.). Nebuchadnezzar's armies moved swiftly. The siege lasted from the 10th month (perhaps January) of 588 until the summer of 586 B.C. (Zedekiah's 11th year; 2 Kin. 25:2).

- **2 Kings 24:20—25:3**
- **Jeremiah 52:3–6**

2 Kings 24:20—25:3

24 **:20** For because of the anger of the LORD
this happened in Jerusalem and Judah,
that He finally cast them out from His presence.
Then Zedekiah rebelled against the king of
Babylon.

25 [1]Now it came to pass in the ninth year of
his reign, in the tenth month, on the tenth
day of the month, *that* Nebuchadnezzar king of
Babylon and all his army came against Jerusa-
lem and encamped against it; and they built a
siege wall against it all around. [2]So the city was
besieged until the eleventh year of King
Zedekiah. [3]By the ninth *day* of the *fourth* month
the famine had become so severe in the city that
there was no food for the people of the land.

Jeremiah 52:3–6

The Fall of Jerusalem Reviewed

52 **:3** For because of the anger of the LORD
this happened in Jerusalem and Judah, till
He finally cast them out from His presence. Then
Zedekiah rebelled against the king of Babylon.

4Now it came to pass in the ninth year of his
reign, in the tenth month, on the tenth *day* of the
month, *that* Nebuchadnezzar king of Babylon
and all his army came against Jerusalem and en-
camped against it; and *they* built a siege wall
against it all around. 5So the city was besieged
until the eleventh year of King Zedekiah. 6By the
fourth month, on the ninth day of the month, the
famine had become so severe in the city that
there was no food for the people of the land.

TRANSITION

The Siege of Jerusalem

It was surely no comfort to Jeremiah to see all his prophecies coming true. He mourned the coming destruction and the ravages of the siege. His prophecies now were addressed to the "inhabitant of the fortress" (Jer. 10:17), the one who was dwelling under the siege. They reflect the horror felt by a person trying to cope with disaster (10:17–25).

Zedekiah may also have seen that Jeremiah had spoken the truth. Though it was far too late, he began to ask Jeremiah's advice and intercession. Jeremiah could give him no comforting answer, though (21:1—22:9). The well-meaning Zedekiah sought to encourage some sort of revival by promoting a return to such covenant obedience as the release of slaves (34:1–22). The Law of Moses called for the release of a Hebrew servant in the 7th year (Ex. 21:2–4; Deut. 15:12–15). Jeremiah approved of this measure, but the reform effort was halfhearted and quickly forgotten (Jer. 34:16), and finally would make no difference in Jerusalem's fate.

- **Jeremiah 10:17–25**
- **Jeremiah 21:1—22:9**
- **Jeremiah 34:1–22**

Jeremiah 10:17–25

The Coming Captivity of Judah

10 **:17** Gather up your wares from the land,
O inhabitant of the fortress!

18For thus says the LORD:

"Behold, I will throw out at this time
The inhabitants of the land,
And will distress them,
That they may find *it so.*"

19 Woe is me for my hurt!
My wound is severe.
But I say, "Truly this *is* an infirmity,
And I must bear it."
20 My tent is plundered,
And all my cords are broken;
My children have gone from me,
And they *are* no more.
There is no one to pitch my tent anymore,
Or set up my curtains.

21 For the shepherds have become dull-hearted,
And have not sought the LORD;
Therefore they shall not prosper,
And all their flocks shall be scattered.
22 Behold, the noise of the report has come,
And a great commotion out of the north
country,
To make the cities of Judah desolate, a
den of jackals.

23 O LORD, I know the way of man *is* not
in himself;
It is not in man who walks to direct his
own steps.
24 O LORD, correct me, but with justice;
Not in Your anger, lest You bring me to
nothing.
25 Pour out Your fury on the Gentiles, who
do not know You,
And on the families who do not call on
Your name;
For they have eaten up Jacob,
Devoured him and consumed him,
And made his dwelling place desolate.

Jeremiah 21:1—22:9

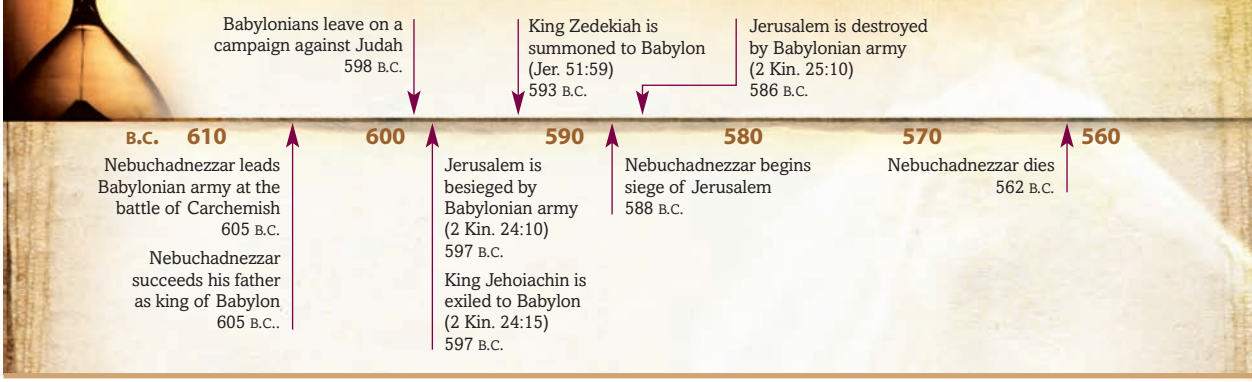
Jerusalem's Doom Is Sealed

21 **:1** The word which came to Jeremiah from
the LORD when King Zedekiah sent to him
Pashhur the son of Melchiah, and Zephaniah the
son of Maaseiah, the priest, saying, 2"Please in-
quire of the LORD for us, for Nebuchadnezzar[a]
king of Babylon makes war against us. Perhaps
the LORD will deal with us according to all His
wonderful works, that *the king* may go away
from us."

3Then Jeremiah said to them, "Thus you
shall say to Zedekiah, 4'Thus says the LORD God
of Israel: "Behold, I will turn back the weapons of
war that *are* in your hands, with which you fight
against the king of Babylon and the Chaldeans[a]
who besiege you outside the walls; and I will as-
semble them in the midst of this city. 5I Myself
will fight against you with an outstretched hand
and with a strong arm, even in anger and fury
and great wrath. 6I will strike the inhabitants of
this city, both man and beast; they shall die of a
great pestilence. 7And afterward," says the LORD,
"I will deliver Zedekiah king of Judah, his ser-
vants and the people, and such as are left in this
city from the pestilence and the sword and the
famine, into the hand of Nebuchadnezzar king of

21:2 [a]Hebrew *Nebuchadrezzar,* and so elsewhere 21:4 [a]Or *Babylonians*

NEBUCHADNEZZAR AND THE KINGS OF JUDAH



Babylon, into the hand of their enemies, and into the hand of those who seek their life; and he shall strike them with the edge of the sword. He shall not spare them, or have pity or mercy." '

8"Now you shall say to this people, 'Thus says the LORD: "Behold, I set before you the way of life and the way of death. 9He who remains in this city shall die by the sword, by famine, and by pestilence; but he who goes out and defects to the Chaldeans who besiege you, he shall live, and his life shall be as a prize to him. 10For I have set My face against this city for adversity and not for good," says the LORD. "It shall be given into the hand of the king of Babylon, and he shall burn it with fire." '

Message to the House of David

11"And concerning the house of the king of Judah, *say,* 'Hear the word of the LORD, 12O house of David! Thus says the LORD:

"Execute judgment in the morning;
And deliver *him who is* plundered
Out of the hand of the oppressor,
Lest My fury go forth like fire
And burn so that no one can quench *it,*
Because of the evil of your doings.

13 "Behold, I *am* against you, O inhabitant of the valley,
And rock of the plain," says the LORD,
"Who say, 'Who shall come down against us?
Or who shall enter our dwellings?'
14 But I will punish you according to the fruit of your doings," says the LORD;
"I will kindle a fire in its forest,
And it shall devour all things around it." ' "

22 1Thus says the LORD: "Go down to the house of the king of Judah, and there speak this word, 2and say, 'Hear the word of the LORD, O king of Judah, you who sit on the throne of David, you and your servants and your people who enter these gates! 3Thus says the LORD: "Execute judgment and righteousness, and deliver the plundered out of the hand of the oppressor. Do no wrong and do no violence to the stranger, the fatherless, or the widow, nor shed innocent blood in this place. 4For if you indeed do this thing, then shall enter the gates of this house, riding on horses and in chariots, accompanied by servants and people, kings who sit on the throne of David. 5But if you will not hear these words, I swear by Myself," says the LORD, "that this house shall become a desolation." ' "

NEBUCHADREZZAR OR NEBUCHADNEZZAR? (JER. 21:2)

Nebuchadnezzar's name is spelled slightly differently in Hebrew in many references of the books of Jeremiah and Ezekiel. The difference is the subtle change from "r" (Nebuchad*r*ezzar) to "n" (Nebuchad*n*ezzar). See the footnote on Jer. 21:2.

The spelling "Nebuchadrezzar," found in Jeremiah and Ezekiel in the Hebrew Old Testament and in some English translations, is actually closer to the Babylonian spelling, as is proven by Babylonian cuneiform texts. On the other hand, a few verses in Jeremiah also provide the alternate spelling "Nebuchadnezzar" (Jer. 27:6; 28:3; etc.).

The two spellings of Nebuchadnezzar's name may demonstrate a shift in language that was taking place at that time. For hundreds of years the official diplomatic language had been Accadian, a Semitic language centered in Babylon. In the 1st millennium Aramaic, another Semitic language, began to gain in influence. The shift from "r" to "n" in Nebuchadnezzar's name may be evidence of the influence of the Aramaic language. By New Testament times Aramaic was the common spoken language of the region.

Lachish Letters of Distress (Jer. 34:7)

During Nebuchadnezzar's campaigns against Judah between 598 and 586 B.C., Lachish held a central place in Judahite resistance. Letters, written on broken pieces of pottery, have been found addressed to a military commander of Lachish named "Yaosh." The letters were sent by a strategically placed subordinate serving as a lookout. The lookout's task was to watch for signals from Azekah and Lachish and probably report information to and from Jerusalem.

From the lookout's vantage point, Azekah was probably the halfway point from Lachish. In one letter (Letter IV), he reports that because signals are no longer being received from Azekah he is watching and needing communication from Lachish. Since Azekah was no longer sending out messages, one can only guess that the Babylonians had already conquered that city and that the destruction of Lachish was imminent. The Lachish Letters probably were written shortly before Jerusalem's capture in 586 B.C.

6For thus says the LORD to the house of the
king of Judah:

"You *are* Gilead to Me,
The head of Lebanon;
Yet I surely will make you a wilderness,
Cities *which* are not inhabited.
7 I will prepare destroyers against you,
Everyone with his weapons;
They shall cut down your choice cedars
And cast *them* into the fire.

8And many nations will pass by this city; and
everyone will say to his neighbor, 'Why has the
LORD done so to this great city?' 9Then they will
answer, 'Because they have forsaken the covenant
of the LORD their God, and worshiped other gods
and served them.' "

Jeremiah 34:1–22

Zedekiah Warned by God

34 :1 The word which came to Jeremiah from
the LORD, when Nebuchadnezzar king of
Babylon and all his army, all the kingdoms of the
earth under his dominion, and all the people,
fought against Jerusalem and all its cities, saying, 2"Thus says the LORD, the God of Israel: 'Go
and speak to Zedekiah king of Judah and tell
him, "Thus says the LORD: 'Behold, I will give
this city into the hand of the king of Babylon,
and he shall burn it with fire. 3And you shall not
escape from his hand, but shall surely be taken
and delivered into his hand; your eyes shall see
the eyes of the king of Babylon, he shall speak
with you face to face,[a] and you shall go to Babylon.' " ' 4Yet hear the word of the LORD, O
Zedekiah king of Judah! Thus says the LORD concerning you: 'You shall not die by the sword.
5You shall die in peace; as in the ceremonies of
your fathers, the former kings who were before
you, so they shall burn incense for you and lament for you, *saying,* "Alas, lord!" For I have pronounced the word, says the LORD.' "

6Then Jeremiah the prophet spoke all these
words to Zedekiah king of Judah in Jerusalem,
7when the king of Babylon's army fought against
Jerusalem and all the cities of Judah that were
left, against Lachish and Azekah; for *only* these
fortified cities remained of the cities of Judah.

Treacherous Treatment of Slaves

8*This is* the word that came to Jeremiah
from the LORD, after King Zedekiah had made a
covenant with all the people who *were* at Jerusalem to proclaim liberty to them: 9that every man
should set free his male and female slave—a Hebrew man or woman—that no one should keep a
Jewish brother in bondage. 10Now when all the
princes and all the people, who had entered into
the covenant, heard that everyone should set free
his male and female slaves, that no one should
keep them in bondage anymore, they obeyed and
let *them* go. 11But afterward they changed their
minds and made the male and female slaves return, whom they had set free, and brought them
into subjection as male and female slaves.

12Therefore the word of the LORD came to
Jeremiah from the LORD, saying, 13"Thus says the
LORD, the God of Israel: 'I made a covenant with
your fathers in the day that I brought them out of
the land of Egypt, out of the house of bondage,
saying, 14"At the end of seven years let every
man set free his Hebrew brother, who has been
sold to him; and when he has served you six
years, you shall let him go free from you." But
your fathers did not obey Me nor incline their
ear. 15Then you recently turned and did what

TIME CAPSULE  594 to 593 B.C.	
594	Hanging Gardens of Babylon built
594	Aristocrat Solon is appointed archon in Athens
594	Solon begins democratic reforms in Greece
593	King Zedekiah is summoned to Babylon (Jer. 51:59–64)
593	Ezekiel receives his prophetic call

34:3 [a]Literally *mouth to mouth*

was right in My sight—every man proclaiming
liberty to his neighbor; and you made a covenant
before Me in the house which is called by My
name. 16Then you turned around and profaned
My name, and every one of you brought back his
male and female slaves, whom you had set at lib-
erty, at their pleasure, and brought them back
into subjection, to be your male and female
slaves.'

17"Therefore thus says the LORD: 'You have
not obeyed Me in proclaiming liberty, every one
to his brother and every one to his neighbor. Be-
hold, I proclaim liberty to you,' says the LORD—
'to the sword, to pestilence, and to famine! And I
will deliver you to trouble among all the king-
doms of the earth. 18And I will give the men who
have transgressed My covenant, who have not
performed the words of the covenant which they
made before Me, when they cut the calf in two
and passed between the parts of it— 19the
princes of Judah, the princes of Jerusalem, the
eunuchs, the priests, and all the people of the
land who passed between the parts of the calf—
20I will give them into the hand of their enemies
and into the hand of those who seek their life.
Their dead bodies shall be for meat for the birds
of the heaven and the beasts of the earth. 21And
I will give Zedekiah king of Judah and his
princes into the hand of their enemies, into the
hand of those who seek their life, and into the
hand of the king of Babylon's army which has
gone back from you. 22Behold, I will command,'
says the LORD, 'and cause them to return to this
city. They will fight against it and take it and
burn it with fire; and I will make the cities of Ju-
dah a desolation without inhabitant.' "

46:14 [a]That is, ancient Memphis 46:19 [a]That is, ancient Memphis

TRANSITION

Hophra's Assault

For once, an Egyptian pharaoh kept his promise of aid. While Jerusalem was under siege, Pharaoh Hophra moved north against the Babylonian armies. Hope was reborn in Jerusalem, but Jeremiah declared it to be futile. Egypt could not stand against Babylon (Jer. 46:13–28). Indeed, Jeremiah derisively describes this pharaoh as "but a noise," who "passed by the appointed time" (46:17). Hophra was an indecisive military leader who did not have good relations with his troops.

The Egyptian relief army did force the Babylonians to lift the siege from Jerusalem, but relief lasted only briefly. The Egyptians had to withdraw before the stronger Babylonian armies.

• **Jeremiah 46:13–28**

Jeremiah

Babylonia Will Strike Egypt

46 **:13** The word that the LORD spoke to Jere-
miah the prophet, how Nebuchadnezzar
king of Babylon would come *and* strike the land
of Egypt.

14 "Declare in Egypt, and proclaim in Migdol;
Proclaim in Noph[a] and in Tahpanhes;
Say, 'Stand fast and prepare yourselves,
For the sword devours all around you.'
15 Why are your valiant *men* swept away?
They did not stand
Because the LORD drove them away.
16 He made many fall;
Yes, one fell upon another.
And they said, 'Arise!
Let us go back to our own people
And to the land of our nativity
From the oppressing sword.'
17 They cried there,
'Pharaoh, king of Egypt, *is but* a noise.
He has passed by the appointed time!'

18 "*As* I live," says the King,
Whose name *is* the LORD of hosts,
"Surely as Tabor *is* among the mountains
And as Carmel by the sea, *so* he shall come.
19 O you daughter dwelling in Egypt,
Prepare yourself to go into captivity!
For Noph[a] shall be waste and desolate,
without inhabitant.

20 "Egypt *is* a very pretty heifer,
But destruction comes, it comes from the
north.
21 Also her mercenaries are in her midst like
fat bulls,
For they also are turned back,
They have fled away together.
They did not stand,
For the day of their calamity had come
upon them,
The time of their punishment.
22 Her noise shall go like a serpent,
For they shall march with an army
And come against her with axes,
Like those who chop wood.

23 "They shall cut down her forest," says the
LORD,
"Though it cannot be searched,
Because they *are* innumerable,
And more numerous than grasshoppers.
24 The daughter of Egypt shall be ashamed;
She shall be delivered into the hand
Of the people of the north."

Amon of No (Jer. 46:25)

The prophet Jeremiah warns that Yahweh will use King Nebuchadnezzar of Babylon and his armies to punish "Amon of No" (Jer. 46:25, 26). In Hebrew, "No" referred to the Egyptian designation for Thebes, the main city of Upper Egypt. Thebes (or "No") was a favorite city of the kings of Egypt's 25th Dynasty (780–656 B.C.), who worshiped the god Amon. In the following 26th Dynasty, Pharaoh Psammetichus I (664–610 B.C.) appointed his daughter as the "God's Wife of Amon" in Thebes. In Jeremiah's day, Thebes and Amon represented the power of Egypt, such as it was then.

Amon was the Egyptian god of air, wind, and spirit. The origins of the worship of Amon date back beyond written records. Amon was already among the major deities when his name first appeared in the Pyramid Texts of about 2300 B.C. In the 2nd millennium B.C. Amon was promoted as the central god of Thebes. When the priesthood of Thebes rose to power during Egypt's New Kingdom (after 1550 B.C.), Amon became known as the "king of the gods" and became attached to the god Re in the dual god name "Amon-Re."

Amon was worshiped throughout Egypt as the creator of the world and ruler of Egypt. He kept order not only in Egypt, but in all the physical universe. Yet Jeremiah proclaims Yahweh's superiority over Amon of No (Thebes), the "king of the gods," just as the prophet proclaimed concerning Babylon's god Bel-Marduk (Jer. 50:2; 51:44). This prophecy of Yahweh's justice against Egypt possibly looks toward the confrontation in 587 B.C. between Hophra, also a pharaoh of the 26th Dynasty, and Nebuchadnezzar.

25 The LORD of hosts, the God of Israel, says:
"Behold, I will bring punishment on Amon[a] of
No,[b] and Pharaoh and Egypt, with their gods and
their kings—Pharaoh and those who trust in
him. 26 And I will deliver them into the hand of
those who seek their lives, into the hand of Neb-
uchadnezzar king of Babylon and the hand of
his servants. Afterward it shall be inhabited as in
the days of old," says the LORD.

God Will Preserve Israel

27 "But do not fear, O My servant Jacob,
And do not be dismayed, O Israel!
For behold, I will save you from afar,
And your offspring from the land of their
captivity;
Jacob shall return, have rest and be at ease;
No one shall make *him* afraid.
28 Do not fear, O Jacob My servant," says the
LORD,
"For I *am* with you;
For I will make a complete end of all the
nations
To which I have driven you,
But I will not make a complete end of you.
I will rightly correct you,
For I will not leave you wholly unpunished."

46:25 [a]A sun god [b]That is, ancient Thebes

The temple at No (Thebes)

TRANSITION

A Lull in the Siege

Hophra's attack succeeded at least temporarily (Jer. 37:1–21). The Babylonians had to pull away from Jerusalem to counter the threat from the south (37:5). Jeremiah warned that the siege would be renewed (37:8), but even he took advantage of the temporary lifting of travel restrictions.

It seems that at this unlikely moment Jeremiah's message changed. On the eve of the greatest calamity in all the history of the kingdom, the prophet began to proclaim salvation. Traveling to his hometown of Anathoth in Zedekiah's 10th year (587 B.C.), Jeremiah officially signed the deed to a plot of land he had inherited (Jer. 32). This he did as a sign that once again the inhabitants of the land would be free landowners (32:13–15). God would keep His covenant promises to His people (ch. 33), and His covenant with King David (33:17–22; 23:1–8).

It is possible that all of Jeremiah's messages of hope were delivered at this time, most notably the so-called "Book of Consolation" in Jer. 30; 31. If so, the new message did Jeremiah little good. Upon his return to Jerusalem, he was arrested as a Babylonian sympathizer. Zedekiah continued to consult the imprisoned Jeremiah, but the king feared the leaders in the city, as well as those who had already defected to the Babylonians (Jer. 38). He did not have the courage to make the right choices.

- **Jeremiah 37:1–21**
- **Jeremiah 30:1—33:26**
- **Jeremiah 23:1–8**
- **Jeremiah 38:1–28**

Jeremiah 37:1–21

Zedekiah's Vain Hope

37 :1 Now King Zedekiah the son of Josiah
reigned instead of Coniah the son of Je-
hoiakim, whom Nebuchadnezzar king of Baby-
lon made king in the land of Judah. 2But neither
he nor his servants nor the people of the land
gave heed to the words of the LORD which He
spoke by the prophet Jeremiah.

3And Zedekiah the king sent Jehucal the son
of Shelemiah, and Zephaniah the son of Maaseiah,
the priest, to the prophet Jeremiah, saying, "Pray
now to the LORD our God for us." 4Now Jeremiah
was coming and going among the people, for they
had not *yet* put him in prison. 5Then Pharaoh's
army came up from Egypt; and when the
Chaldeans who were besieging Jerusalem heard
news of them, they departed from Jerusalem.

6Then the word of the LORD came to the
prophet Jeremiah, saying, 7"Thus says the LORD,
the God of Israel, 'Thus you shall say to the king
of Judah, who sent you to Me to inquire of Me:
"Behold, Pharaoh's army which has come up to
help you will return to Egypt, to their own land.
8And the Chaldeans shall come back and fight
against this city, and take it and burn it with fire." '
9Thus says the LORD: 'Do not deceive yourselves,
saying, "The Chaldeans will surely depart from
us," for they will not depart. 10For though you had
defeated the whole army of the Chaldeans who
fight against you, and there remained *only*
wounded men among them, they would rise up,
every man in his tent, and burn the city with fire.' "

Jeremiah Imprisoned

11And it happened, when the army of the
Chaldeans left *the siege* of Jerusalem for fear of
Pharaoh's army, 12that Jeremiah went out of
Jerusalem to go into the land of Benjamin to claim
his property there among the people. 13And when
he was in the Gate of Benjamin, a captain of the
guard *was* there whose name *was* Irijah the son
of Shelemiah, the son of Hananiah; and he seized
Jeremiah the prophet, saying, "You are defecting
to the Chaldeans!"

14Then Jeremiah said, "False! I am not defect-
ing to the Chaldeans." But he did not listen to him.

So Irijah seized Jeremiah and brought him to
the princes. 15Therefore the princes were angry
with Jeremiah, and they struck him and put him
in prison in the house of Jonathan the scribe. For
they had made that the prison.

16When Jeremiah entered the dungeon and
the cells, and Jeremiah had remained there many
days, 17then Zedekiah the king sent and took him
out. The king asked him secretly in his house,
and said, "Is there *any* word from the LORD?"

And Jeremiah said, "There is." Then he said,
"You shall be delivered into the hand of the king
of Babylon!"

18Moreover Jeremiah said to King Zedekiah,
"What offense have I committed against you,
against your servants, or against this people, that
you have put me in prison? 19Where now *are* your
prophets who prophesied to you, saying, 'The
king of Babylon will not come against you or
against this land'? 20Therefore please hear now, O
my lord the king. Please, let my petition be ac-
cepted before you, and do not make me return to
the house of Jonathan the scribe, lest I die there."

21Then Zedekiah the king commanded that
they should commit Jeremiah to the court of the
prison, and that they should give him daily a piece
of bread from the bakers' street, until all the bread
in the city was gone. Thus Jeremiah remained in
the court of the prison.

The Politics of the Siege (Jer. 37:1–16)

Siege warfare was—and is—a horrible thing. Israelite cities had little open space within them for food production. Inner city water supplies would often be limited. People from the surrounding countryside would crowd into the city for protection, stretching already thin food, water, and living space to the breaking point.

A city's main defense against a siege, its walls, was also its greatest liability. The enemy could concentrate its forces outside the city's single main gate. While an occasional messenger might escape over the wall, the possibility of goods or people entering or exiting the city was severely limited.

In such a situation, a city could only hope that help would arrive from outside, or that the army outside the city would give up before the people inside starved. The key to survival was not to give up. If morale within the city could be upheld to handle the harsh conditions, the people just might outlast the invading army.

During the siege of Jerusalem by the Babylonian army in 587 B.C., the city leaders asked Jeremiah to support the war effort by praying for the city (Jer. 37:3). Meanwhile, an Egyptian army disrupted the siege, forcing the Babylonian army to withdraw for a time (37:5). Morale among the Jerusalemites doubtlessly soared. Maybe their God would save Jerusalem!

Jeremiah, however, failed to be moved, and responded with more words of judgment: the Babylonians would be back (37:6–10). While the siege was lifted, the prophet attempted to leave the city to take care of personal business outside. Accused of deserting to the enemy, he was imprisoned so as not to adversely affect the effort to win the war (37:11–16). In prison Jeremiah could not disrupt public morale by either desertion or more statements of doom.

Jeremiah 30:1—33:26

Restoration of Israel and Judah

30 :1 The word that came to Jeremiah from
the LORD, saying, 2"Thus speaks the LORD
God of Israel, saying: 'Write in a book for yourself all the words that I have spoken to you. 3For behold, the days are coming,' says the LORD, 'that I will bring back from captivity My people Israel and Judah,' says the LORD. 'And I will cause them to return to the land that I gave to their fathers, and they shall possess it.' "

4Now these *are* the words that the LORD spoke concerning Israel and Judah.

5"For thus says the LORD:

'We have heard a voice of trembling,
Of fear, and not of peace.
6 Ask now, and see,
Whether a man is ever in labor with child?
So why do I see every man *with* his hands on his loins
Like a woman in labor,
And all faces turned pale?
7 Alas! For that day *is* great,
So that none *is* like it;
And it *is* the time of Jacob's trouble,
But he shall be saved out of it.

8 'For it shall come to pass in that day,'
Says the LORD of hosts,
'*That* I will break his yoke from your neck,
And will burst your bonds;
Foreigners shall no more enslave them.
9 But they shall serve the LORD their God,
And David their king,
Whom I will raise up for them.

10 'Therefore do not fear, O My servant Jacob,' says the LORD,
'Nor be dismayed, O Israel;
For behold, I will save you from afar,
And your seed from the land of their captivity.
Jacob shall return, have rest and be quiet,
And no one shall make *him* afraid.
11 For I *am* with you,' says the LORD, 'to save you;
Though I make a full end of all nations where I have scattered you,
Yet I will not make a complete end of you.
But I will correct you in justice,
And will not let you go altogether unpunished.'

12"For thus says the LORD:

'Your affliction *is* incurable,
Your wound *is* severe.
13 *There is* no one to plead your cause,
That you may be bound up;
You have no healing medicines.
14 All your lovers have forgotten you;
They do not seek you;
For I have wounded you with the wound of an enemy,
With the chastisement of a cruel one,
For the multitude of your iniquities,
Because your sins have increased.
15 Why do you cry about your affliction?
Your sorrow *is* incurable.
Because of the multitude of your iniquities,
Because your sins have increased,
I have done these things to you.

16 'Therefore all those who devour you shall be devoured;
And all your adversaries, every one of them, shall go into captivity;
Those who plunder you shall become plunder,
And all who prey upon you I will make a prey.
17 For I will restore health to you
And heal you of your wounds,' says the LORD,
'Because they called you an outcast *saying:*
"This *is* Zion;
No one seeks her." '

18"Thus says the LORD:

'Behold, I will bring back the captivity of Jacob's tents,
And have mercy on his dwelling places;
The city shall be built upon its own mound,
And the palace shall remain according to its own plan.
19 Then out of them shall proceed thanksgiving
And the voice of those who make merry;
I will multiply them, and they shall not diminish;
I will also glorify them, and they shall not be small.
20 Their children also shall be as before,
And their congregation shall be established before Me;
And I will punish all who oppress them.
21 Their nobles shall be from among them,
And their governor shall come from their midst;
Then I will cause him to draw near,
And he shall approach Me;
For who *is* this who pledged his heart to approach Me?' says the LORD.

The Exiles Return to Samaria (Jer. 31:5, 6)

Originally "Samaria" was the name for the capital of the northern kingdom of Israel. The city had been built by King Omri in the early 9th century B.C., presumably to establish his kingship after a period of civil war and unrest in Israel. Previous Israelite kings had ruled from Tirzah. Later the name "Samaria" would also be associated with the northern kingdom itself.

An earlier name for the region of Israel had been "Ephraim." After the Syro-Ephraimite War (735–732 B.C.), Israel lost some of its outlying territories to Assyria. Under the Assyrian king Tiglath-Pileser III, these areas became Assyrian provinces known as Dor, Megiddo, and Gilead, each being named after the city from which the Assyrian-appointed governor ruled. Israel's borders were reduced to a territory that had belonged to the tribes of Manasseh and Ephraim during the era of the judges. So now what was left of the region of Israel was often called "Ephraim."

After the Assyrian conquest of the city of Samaria in 722 B.C., the Assyrian king Sargon II established another Assyrian province. Following the Assyrian practice of naming a province after its chief city, the name "Samaria" was now used for the region where the city had been.

The prophet Jeremiah mentions "the mountains of Samaria," as well as "Mount Ephraim" (Jer. 31:5, 6). The hill country of Samaria is a harsh, mountainous land full of fissures and valleys. Mountain passes make Samaria's hills accessible. In a message of hope, Jeremiah prophesies that God will return the exiles to the hill country known as Ephraim and Samaria. There they will settle, plant, and travel to Jerusalem (Zion) for worship.

22 'You shall be My people,
And I will be your God.' "

23 Behold, the whirlwind of the LORD
Goes forth with fury,
A continuing whirlwind;
It will fall violently on the head of the wicked.
24 The fierce anger of the LORD will not return until He has done it,
And until He has performed the intents of His heart.

In the latter days you will consider it.

The Remnant of Israel Saved

31 1"At the same time," says the LORD, "I will be the God of all the families of Israel, and they shall be My people."
2Thus says the LORD:

"The people who survived the sword
Found grace in the wilderness—
Israel, when I went to give him rest."

3 The LORD has appeared of old to me, *saying:*
"Yes, I have loved you with an everlasting love;
Therefore with lovingkindness I have drawn you.
4 Again I will build you, and you shall be rebuilt,
O virgin of Israel!
You shall again be adorned with your tambourines,
And shall go forth in the dances of those who rejoice.
5 You shall yet plant vines on the mountains of Samaria;
The planters shall plant and eat *them* as ordinary food.
6 For there shall be a day
When the watchmen will cry on Mount Ephraim,
'Arise, and let us go up *to* Zion,
To the LORD our God.' "

7For thus says the LORD:

"Sing with gladness for Jacob,
And shout among the chief of the nations;
Proclaim, give praise, and say,
'O LORD, save Your people,
The remnant of Israel!'
8 Behold, I will bring them from the north country,
And gather them from the ends of the earth,
Among them the blind and the lame,
The woman with child
And the one who labors with child, together;
A great throng shall return there.
9 They shall come with weeping,
And with supplications I will lead them.
I will cause them to walk by the rivers of waters,
In a straight way in which they shall not stumble;
For I am a Father to Israel,
And Ephraim *is* My firstborn.

10 "Hear the word of the LORD, O nations,
And declare *it* in the isles afar off, and say,
'He who scattered Israel will gather him,
And keep him as a shepherd *does* his flock.'
11 For the LORD has redeemed Jacob,
And ransomed him from the hand of one stronger than he.

12 Therefore they shall come and sing in the
height of Zion,
Streaming to the goodness of the LORD—
For wheat and new wine and oil,
For the young of the flock and the herd;
Their souls shall be like a well-watered
garden,
And they shall sorrow no more at all.

13 "Then shall the virgin rejoice in the dance,
And the young men and the old, together;
For I will turn their mourning to joy,
Will comfort them,
And make them rejoice rather than sorrow.
14 I will satiate the soul of the priests with
abundance,
And My people shall be satisfied with My
goodness, says the LORD."

Mercy on Ephraim

15 Thus says the LORD:

"A voice was heard in Ramah,
Lamentation *and* bitter weeping,
Rachel weeping for her children,
Refusing to be comforted for her children,
Because they *are* no more."

16 Thus says the LORD:

"Refrain your voice from weeping,
And your eyes from tears;
For your work shall be rewarded, says
the LORD,
And they shall come back from the land
of the enemy.
17 There is hope in your future, says the
LORD,
That *your* children shall come back to
their own border.

18 "I have surely heard Ephraim bemoaning
himself:
'You have chastised me, and I was chastised,
Like an untrained bull;
Restore me, and I will return,
For You *are* the LORD my God.

Marriage & Family
Ramah was about 5 miles north of Jerusalem, and Rachel's tomb was said to be near there. As the favorite wife of Jacob and the mother of Benjamin and Joseph, Rachel represents all of Israel. As their ancestor she is pictured mourning for the generation that was taken into exile by the Babylonians (Jer. 31:15). The verse is quoted in Matt. 2:18 about the suffering of the infants killed in Bethlehem by Herod.

19 Surely, after my turning, I repented;
And after I was instructed, I struck myself
on the thigh;
I was ashamed, yes, even humiliated,
Because I bore the reproach of my youth.'
20 *Is* Ephraim My dear son?
Is he a pleasant child?
For though I spoke against him,
I earnestly remember him still;
Therefore My heart yearns for him;
I will surely have mercy on him, says
the LORD.

21 "Set up signposts,
Make landmarks;
Set your heart toward the highway,
The way in *which* you went.
Turn back, O virgin of Israel,
Turn back to these your cities.
22 How long will you gad about,
O you backsliding daughter?
For the LORD has created a new thing
in the earth—
A woman shall encompass a man."

Future Prosperity of Judah

23 Thus says the LORD of hosts, the God of Israel: "They shall again use this speech in the land of Judah and in its cities, when I bring back their captivity: 'The LORD bless you, O home of justice, *and* mountain of holiness!' 24 And there shall dwell in Judah itself, and in all its cities together, farmers and those going out with flocks. 25 For I have satiated the weary soul, and I have replenished every sorrowful soul."

26 After this I awoke and looked around, and my sleep was sweet to me.

27 "Behold, the days are coming, says the LORD, that I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast. 28 And it shall come to pass, *that* as I have watched over them to pluck up, to break down, to throw down, to destroy, and to afflict, so I will watch over them to build and to plant, says the LORD. 29 In those days they shall say no more:

'The fathers have eaten sour grapes,
And the children's teeth are set on edge.'

30 But every one shall die for his own iniquity; every man who eats the sour grapes, his teeth shall be set on edge.

A New Covenant

31 "Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah— 32 not according to the covenant that I made with their fathers

Property Rights Under Siege (Jer. 32:1–15)

In 587 B.C. Jerusalem's fall seemed—and was—at hand. The Babylonian siege against Jerusalem was under way. In response the Judahite king, Zedekiah, had imprisoned Jeremiah (Jer. 32:2). The prophet's portrayal of the siege as God's judgment on Judah's idolatry seriously hindered the people's morale and thus Jerusalem's chances of withstanding the siege (32:3–5).

Prisons were not large bureaucratic institutions with barred cells in ancient Israel. Jeremiah's "crime" was against the king; therefore, his "prison" was a room under guard in the king's palace (32:2). King Zedekiah imprisoned Jeremiah to keep him from speaking in public.

The situation must have seemed quite hopeless to Jeremiah, who was under siege not merely once but twice. While the army of the mightiest empire in the Near East camped outside the city walls, Zedekiah's guard stood outside the prison room. Jeremiah's prophecy of judgment on Judah was playing itself out before everyone's eyes.

Surprisingly, under these circumstances God had Jeremiah purchase property (32:6–8). Free market conditions for the exchange of real estate did not exist in ancient Israel. Land belonged to families. Legal custom insured, as much as possible, that land would stay within family units, rather than fall into the hands of a few. As a nephew of Shallum and cousin of Hanamel (32:7), Jeremiah had the rights of first refusal to land in his hometown of Anathoth. Despite his imprisonment, despite the Babylonian siege, and despite his previous prophecy of annihilation for Jerusalem and Judah, Jeremiah purchased the property.

These actions again were symbolic of Jeremiah's prophetic message. Now that God's judgment was upon Judah, the message shifted to one of hope: judgment would come; yet God still had a future for His people (32:15).

in the day *that* I took them by the hand to lead
them out of the land of Egypt, My covenant which
they broke, though I was a husband to them,[a] says
the LORD. 33But this *is* the covenant that I will
make with the house of Israel after those days,
says the LORD: I will put My law in their minds,
and write it on their hearts; and I will be their
God, and they shall be My people. 34No more shall
every man teach his neighbor, and every man his
brother, saying, 'Know the LORD,' for they all shall
know Me, from the least of them to the greatest of
them, says the LORD. For I will forgive their iniq-
uity, and their sin I will remember no more."

35 Thus says the LORD,
Who gives the sun for a light by day,
The ordinances of the moon and the stars
for a light by night,
Who disturbs the sea,
And its waves roar
(The LORD of hosts *is* His name):

36 "If those ordinances depart
From before Me, says the LORD,
Then the seed of Israel shall also cease
From being a nation before Me forever."

37Thus says the LORD:

"If heaven above can be measured,
And the foundations of the earth searched
out beneath,
I will also cast off all the seed of Israel
For all that they have done, says the LORD.

31:32 [a]Following Masoretic Text, Targum, and Vulgate; Septuagint and Syriac read *and I turned away from them.*
32:4 [a]Literally *mouth to mouth*

38"Behold, the days are coming, says the
LORD, that the city shall be built for the LORD
from the Tower of Hananel to the Corner Gate.
39The surveyor's line shall again extend straight
forward over the hill Gareb; then it shall turn to-
ward Goath. 40And the whole valley of the dead
bodies and of the ashes, and all the fields as far
as the Brook Kidron, to the corner of the Horse
Gate toward the east, *shall be* holy to the LORD. It
shall not be plucked up or thrown down anymore
forever."

Jeremiah Buys a Field

32 1The word that came to Jeremiah from the
LORD in the tenth year of Zedekiah king of
Judah, which was the eighteenth year of Neb-
uchadnezzar. 2For then the king of Babylon's
army besieged Jerusalem, and Jeremiah the
prophet was shut up in the court of the prison,
which *was in* the king of Judah's house. 3For
Zedekiah king of Judah had shut him up, saying,
"Why do you prophesy and say, 'Thus says the
LORD: "Behold, I will give this city into the hand
of the king of Babylon, and he shall take it; 4and
Zedekiah king of Judah shall not escape from the
hand of the Chaldeans, but shall surely be deliv-
ered into the hand of the king of Babylon, and
shall speak with him face to face,[a] and see him
eye to eye; 5then he shall lead Zedekiah to Baby-
lon, and there he shall be until I visit him," says
the LORD; "though you fight with the Chaldeans,
you shall not succeed" '?"

6And Jeremiah said, "The word of the LORD
came to me, saying, 7'Behold, Hanamel the son of
Shallum your uncle will come to you, saying,
"Buy my field which *is* in Anathoth, for the right
of redemption *is* yours to buy *it*." ' 8Then

Hanamel my uncle's son came to me in the court
of the prison according to the word of the LORD,
and said to me, 'Please buy my field that *is* in
Anathoth, which *is* in the country of Benjamin;
for the right of inheritance *is* yours, and the re-
demption yours; buy *it* for yourself.' Then I knew
that this was the word of the LORD. 9So I bought
the field from Hanamel, the son of my uncle who
was in Anathoth, and weighed *out to* him the
money—seventeen shekels of silver. 10And I
signed the deed and sealed *it,* took witnesses,
and weighed the money on the scales. 11So I took
the purchase deed, *both* that which was sealed
according to the law and custom, and that which
was open; 12and I gave the purchase deed to
Baruch the son of Neriah, son of Mahseiah, in
the presence of Hanamel my uncle's *son,* and in
the presence of the witnesses who signed the
purchase deed, before all the Jews who sat in the
court of the prison.

13"Then I charged Baruch before them, say-
ing, 14'Thus says the LORD of hosts, the God of
Israel: "Take these deeds, both this purchase
deed which is sealed and this deed which is
open, and put them in an earthen vessel, that
they may last many days." 15For thus says the
LORD of hosts, the God of Israel: "Houses and
fields and vineyards shall be possessed again in
this land." '

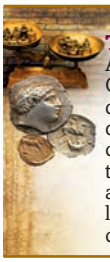
Jeremiah Prays for Understanding

16"Now when I had delivered the purchase
deed to Baruch the son of Neriah, I prayed to the
LORD, saying: 17'Ah, Lord GOD! Behold, You have
made the heavens and the earth by Your great
power and outstretched arm. There is nothing too
hard for You. 18*You* show lovingkindness to thou-
sands, and repay the iniquity of the fathers into
the bosom of their children after them—the
Great, the Mighty God, whose name *is* the LORD
of hosts. 19*You are* great in counsel and mighty in
work, for Your eyes *are* open to all the ways of
the sons of men, to give everyone according to his
ways and according to the fruit of his doings.
20You have set signs and wonders in the land of
Egypt, to this day, and in Israel and among *other*
men; and You have made Yourself a name, as it is
this day. 21You have brought Your people Israel
out of the land of Egypt with signs and wonders,
with a strong hand and an outstretched arm, and
with great terror; 22You have given them this
land, of which You swore to their fathers to give
them—"a land flowing with milk and honey."[a]
23And they came in and took possession of it, but
they have not obeyed Your voice or walked in
Your law. They have done nothing of all that You
commanded them to do; therefore You have
caused all this calamity to come upon them.

24'Look, the siege mounds! They have come
to the city to take it; and the city has been given
into the hand of the Chaldeans who fight against
it, because of the sword and famine and pesti-
lence. What You have spoken has happened;
there You see *it!* 25And You have said to me, O
Lord GOD, "Buy the field for money, and take wit-
nesses"!—yet the city has been given into the
hand of the Chaldeans.' "

God's Assurance of the People's Return

26Then the word of the LORD came to Jere-
miah, saying, 27"Behold, I *am* the LORD, the God of
all flesh. Is there anything too hard for Me?
28Therefore thus says the LORD: 'Behold, I will give
this city into the hand of the Chaldeans, into the
hand of Nebuchadnezzar king of Babylon, and he
shall take it. 29And the Chaldeans who fight
against this city shall come and set fire to this city
and burn it, with the houses on whose roofs they
have offered incense to Baal and poured out drink
offerings to other gods, to provoke Me to anger;
30because the children of Israel and the children of
Judah have done only evil before Me from their
youth. For the children of Israel have provoked
Me only to anger with the work of their hands,'
says the LORD. 31'For this city has been to Me *a
provocation of* My anger and My fury from the
day that they built it, even to this day; so I will re-
move it from before My face 32because of all the
evil of the children of Israel and the children of
Judah, which they have done to provoke Me to
anger—they, their kings, their princes, their
priests, their prophets, the men of Judah, and the
inhabitants of Jerusalem. 33And they have
turned to Me the back, and not the face; though I
taught them, rising up early and teaching *them,*
yet they have not listened to receive instruction.
34But they set their abominations in the house
which is called by My name, to defile it. 35And
they built the high places of Baal which *are* in
the Valley of the Son of Hinnom, to cause their
sons and their daughters to pass through *the fire*
to Molech, which I did not command them, nor
did it come into My mind that they should do
this abomination, to cause Judah to sin.'



Trade & Economics
Ancient deeds were prepared in duplicate. One copy was folded or enclosed in the duplicate and then sealed (Jer. 32:10). If a question arose about the deed, the inside copy would show whether someone had tampered with the outside. Seals were applied by pressing a carved stamp into a lump of wet clay. The design of many seals consisted only of a person's name and title.

32:22 [a]Exodus 3:8

A God Consuming Human Flesh (Jer. 32:35)

The god Molech was worshiped by sacrificing human children. The ancient world in general was horrified by this practice, and the sacrifice of children to a deity became widely known as a "Molech sacrifice."

Whether the name of this deity was actually "Molech" remains uncertain. The scribes of the Hebrew Bible were so appalled with the worship of Molech that they used the vowels of the Hebrew word *bosheth* (meaning "shame") with this deity's name. The original name apparently meant "king" and could have been understood as a divine title. But it could also have been the actual name of the deity. The prophet Jeremiah mentions Molech together with the god Baal, whose name means "lord" (Jer. 32:35).

While 1 Kin. 11:7 associates the worship of Molech with the Ammonites, it is the Phoenicians and the Judahites who show evidence of practicing child sacrifice. Literary and archaeological sources point to rituals involving the sacrifice of children at the Phoenician colony of Carthage from around 700 to 200 B.C. The central ritual of worship appears to have included the sacrifice of infants and small children, the burning of their bodies, and the burial of the cremated remains.

Jeremiah condemned both the practice of child sacrifice and the city of Jerusalem for allowing it (Jer. 7:30–32; 19:13). The Tophet was a cult site set up in the Valley of Hinnom, near Jerusalem, for human sacrifice. Two Judahite kings, Ahaz (2 Chr. 28:1–3) and Manasseh (2 Chr. 33:1, 6), are reported to have sacrificed children there. We do not know whether what Jeremiah witnessed was the worship of Molech or the incorporation of Molech child sacrifice into the worship of Judah's God Yahweh. But for certain the prophet considered it an abomination (Jer. 32:35).

36"Now therefore, thus says the LORD, the
God of Israel, concerning this city of which you
say, 'It shall be delivered into the hand of the
king of Babylon by the sword, by the famine,
and by the pestilence: 37Behold, I will gather
them out of all countries where I have driven
them in My anger, in My fury, and in great
wrath; I will bring them back to this place, and I
will cause them to dwell safely. 38They shall be
My people, and I will be their God; 39then I will
give them one heart and one way, that they may
fear Me forever, for the good of them and their
children after them. 40And I will make an ever-
lasting covenant with them, that I will not turn
away from doing them good; but I will put My
fear in their hearts so that they will not depart
from Me. 41Yes, I will rejoice over them to do them
good, and I will assuredly plant them in this
land, with all My heart and with all My soul.'

42"For thus says the LORD: 'Just as I have
brought all this great calamity on this people, so
I will bring on them all the good that I have
promised them. 43And fields will be bought in
this land of which you say, "*It is* desolate, with-
out man or beast; it has been given into the hand
of the Chaldeans." 44Men will buy fields for
money, sign deeds and seal *them,* and take wit-
nesses, in the land of Benjamin, in the places
around Jerusalem, in the cities of Judah, in the
cities of the mountains, in the cities of the low-
land, and in the cities of the South; for I will
cause their captives to return,' says the LORD."

Excellence of the Restored Nation

33 1Moreover the word of the LORD came to
Jeremiah a second time, while he was still
shut up in the court of the prison, saying, 2"Thus
says the LORD who made it, the LORD who formed
it to establish it (the LORD *is* His name): 3'Call to
Me, and I will answer you, and show you great
and mighty things, which you do not know.'

4"For thus says the LORD, the God of Israel,
concerning the houses of this city and the houses
of the kings of Judah, which have been pulled
down *to fortify*[a] against the siege mounds and the
sword: 5'They come to fight with the Chaldeans,
but *only* to fill their places[a] with the dead bodies
of men whom I will slay in My anger and My
fury, all for whose wickedness I have hidden My
face from this city. 6Behold, I will bring it health
and healing; I will heal them and reveal to them
the abundance of peace and truth. 7And I will
cause the captives of Judah and the captives of
Israel to return, and will rebuild those places as
at the first. 8I will cleanse them from all their in-
iquity by which they have sinned against Me,
and I will pardon all their iniquities by which
they have sinned and by which they have trans-
gressed against Me. 9Then it shall be to Me a
name of joy, a praise, and an honor before all na-
tions of the earth, who shall hear all the good
that I do to them; they shall fear and tremble for
all the goodness and all the prosperity that I pro-
vide for it.'

10"Thus says the LORD: 'Again there shall be
heard in this place—of which you say, "It *is* deso-
late, without man and without beast"—in the
cities of Judah, in the streets of Jerusalem that are
desolate, without man and without inhabitant and
without beast, 11the voice of joy and the voice of
gladness, the voice of the bridegroom and the
voice of the bride, the voice of those who will say:

"Praise the LORD of hosts,
For the LORD *is* good,
For His mercy *endures* forever"—

33:4 [a]Compare Isaiah 22:10 33:5 [a]Compare 2 Kings 23:14

and of those *who will* bring the sacrifice of praise
into the house of the LORD. For I will cause the
captives of the land to return as at the first,' says
the LORD.
12"Thus says the LORD of hosts: 'In this
place which is desolate, without man and with-
out beast, and in all its cities, there shall again be
a dwelling place of shepherds causing *their*
flocks to lie down. 13In the cities of the moun-
tains, in the cities of the lowland, in the cities of
the South, in the land of Benjamin, in the places
around Jerusalem, and in the cities of Judah, the
flocks shall again pass under the hands of him
who counts *them,*' says the LORD.
14'Behold, the days are coming,' says the
LORD, 'that I will perform that good thing which I
have promised to the house of Israel and to the
house of Judah:

15 'In those days and at that time
I will cause to grow up to David
A Branch of righteousness;
He shall execute judgment and
righteousness in the earth.
16 In those days Judah will be saved,
And Jerusalem will dwell safely.
And this *is the name* by which she will
be called:

THE LORD OUR RIGHTEOUSNESS.'[a]

17"For thus says the LORD: 'David shall never
lack a man to sit on the throne of the house of Is-
rael; 18nor shall the priests, the Levites, lack a
man to offer burnt offerings before Me, to kindle
grain offerings, and to sacrifice continually.' "

The Permanence of God's Covenant

19And the word of the LORD came to Jere-
miah, saying, 20"Thus says the LORD: 'If you can
break My covenant with the day and My covenant
with the night, so that there will not be day and
night in their season, 21then My covenant may
also be broken with David My servant, so that he
shall not have a son to reign on his throne, and
with the Levites, the priests, My ministers. 22As
the host of heaven cannot be numbered, nor the
sand of the sea measured, so will I multiply the
descendants of David My servant and the Levites
who minister to Me.' "
23Moreover the word of the LORD came to Je-
remiah, saying, 24"Have you not considered what
these people have spoken, saying, 'The two fami-
lies which the LORD has chosen, He has also cast
them off'? Thus they have despised My people, as
if they should no more be a nation before them.
25"Thus says the LORD: 'If My covenant *is* not
with day and night, *and if* I have not appointed
the ordinances of heaven and earth, 26then I will
cast away the descendants of Jacob and David My
servant, *so* that I will not take *any* of his descen-
dants *to be* rulers over the descendants of Abra-
ham, Isaac, and Jacob. For I will cause their cap-
tives to return, and will have mercy on them.' "

Jeremiah 23:1–8

The Branch of Righteousness

23 :1 "Woe to the shepherds who destroy and
scatter the sheep of My pasture!" says the
LORD. 2Therefore thus says the LORD God of Is-
rael against the shepherds who feed My people:
"You have scattered My flock, driven them away,
and not attended to them. Behold, I will attend to
you for the evil of your doings," says the LORD.
3"But I will gather the remnant of My flock out
of all countries where I have driven them, and
bring them back to their folds; and they shall be
fruitful and increase. 4I will set up shepherds
over them who will feed them; and they shall fear
no more, nor be dismayed, nor shall they be lack-
ing," says the LORD.

5 "Behold, *the* days are coming," says the
LORD,
"That I will raise to David a Branch of
righteousness;
A King shall reign and prosper,
And execute judgment and righteousness
in the earth.
6 In His days Judah will be saved,
And Israel will dwell safely;
Now this *is* His name by which He will
be called:

THE LORD OUR RIGHTEOUSNESS.[a]

7"Therefore, behold, *the* days are coming,"
says the LORD, "that they shall no longer say, 'As
the LORD lives who brought up the children of Is-
rael from the land of Egypt,' 8but, 'As the LORD
lives who brought up and led the descendants of
the house of Israel from the north country and
from all the countries where I had driven them.'
And they shall dwell in their own land."

Jeremiah 38:1–28

Jeremiah in the Dungeon

38 :1 Now Shephatiah the son of Mattan,
Gedaliah the son of Pashhur, Jucal[a] the
son of Shelemiah, and Pashhur the son of
Malchiah heard the words that Jeremiah had spo-
ken to all the people, saying, 2"Thus says the

33:16 [a]Compare 23:5, 6 23:6 [a]Hebrew *YHWH Tsidkenu*
38:1 [a]Same as *Jehucal* (compare 37:3)

LORD: 'He who remains in this city shall die by the sword, by famine, and by pestilence; but he who goes over to the Chaldeans shall live; his life shall be as a prize to him, and he shall live.'[a] 3Thus says the LORD: 'This city shall surely be given into the hand of the king of Babylon's army, which shall take it.' "

4Therefore the princes said to the king, "Please, let this man be put to death, for thus he weakens the hands of the men of war who remain in this city, and the hands of all the people, by speaking such words to them. For this man does not seek the welfare of this people, but their harm."

5Then Zedekiah the king said, "Look, he *is* in your hand. For the king can *do* nothing against you." 6So they took Jeremiah and cast him into the dungeon of Malchiah the king's[a] son, which *was* in the court of the prison, and they let Jeremiah down with ropes. And in the dungeon *there was* no water, but mire. So Jeremiah sank in the mire.

7Now Ebed-Melech the Ethiopian, one of the eunuchs, who was in the king's house, heard that they had put Jeremiah in the dungeon. When the king was sitting at the Gate of Benjamin, 8Ebed-Melech went out of the king's house and spoke to the king, saying: 9"My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon, and he is likely to die from hunger in the place where he is. For *there is* no more bread in the city." 10Then the king commanded Ebed-Melech the Ethiopian, saying, "Take from here thirty men with you, and lift Jeremiah the prophet out of the dungeon before he dies." 11So Ebed-Melech took the men with him and went into the house of the king under the treasury, and took from there old clothes and old rags, and let them down by ropes into the dungeon to Jeremiah. 12Then Ebed-Melech the Ethiopian said to Jeremiah, "Please put these old clothes and rags under your armpits, under the ropes." And Jeremiah did so. 13So they pulled Jeremiah up with ropes and lifted him out of the dungeon. And Jeremiah remained in the court of the prison.

38:2 [a]Compare 21:9 38:6 [a]Hebrew *Hammelech*

Agriculture & Herding
In the dry regions of Israel, cisterns for water storage were dug in the ground to a depth of about 15 feet (Jer. 38:6). The opening at the surface was typically small enough to be covered, but below the surface the diameter of the pit increased to 8 or 10 feet. Such a cistern would hold 30 cubic yards or about 6,000 gallons. Rainwater filled the cisterns in the wet season.

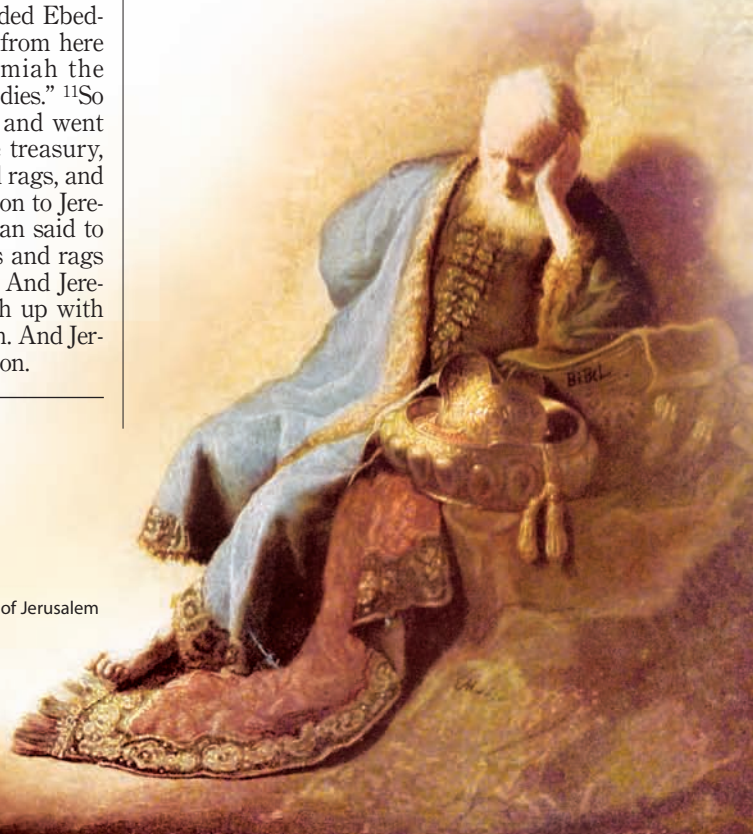
Zedekiah's Fears and Jeremiah's Advice

14Then Zedekiah the king sent and had Jeremiah the prophet brought to him at the third entrance of the house of the LORD. And the king said to Jeremiah, "I will ask you something. Hide nothing from me."

15Jeremiah said to Zedekiah, "If I declare *it* to you, will you not surely put me to death? And if I give you advice, you will not listen to me."

16So Zedekiah the king swore secretly to Jeremiah, saying, "*As* the LORD lives, who made our very souls, I will not put you to death, nor will I give you into the hand of these men who seek your life."

17Then Jeremiah said to Zedekiah, "Thus says the LORD, the God of hosts, the God of Israel: 'If you surely surrender to the king of Babylon's princes, then your soul shall live; this city shall not be burned with fire, and you and your house shall live. 18But if you do not surrender to



Jeremiah mourns over the destruction of Jerusalem
Rembrandt Harmensz van Rijn
c. 1630

JEREMIAH'S CALL AND MINISTRY

The prophet Jeremiah is reported to have received the "word of the LORD" in the 13th year of King Josiah, or 627 B.C. (Jer. 1:2). Some think that Jeremiah was a "youth" (Jer. 1:6) at this time. Others suppose that he was "in the womb" (Jer. 1:5) and thus born in 627.

	Life of Jeremiah	Kings of Judah
645 B.C.	Approximate date of Jeremiah's birth if he was a "youth" (Jer. 1:6) in 627 B.C.	
640 B.C.		Josiah becomes king in Judah
628 B.C.		Josiah begins early reforms of Judah's pagan religions (2 Chr. 34:3)
627 B.C.	Jeremiah receives the "word of the LORD" (Jer. 1:2)	
627 B.C.	Date of Jeremiah's birth if he was called "in the womb" (Jer. 1:5)	
622 B.C.		Josiah repairs the temple (2 Chr. 34:8)
622 B.C.		Josiah celebrates the Passover in a climax to his religious reforms (2 Kin. 23:21–23)
612 B.C.	Jeremiah possibly begins his prophetic ministry (if he was born in 627 B.C.)	
609 B.C.		Jehoiakim becomes king in Judah
604 B.C.		Jehoiakim burns Jeremiah's scroll (Jer. 36:9, 22, 23)
597 B.C.		Zedekiah becomes king in Judah
587 B.C.		Zedekiah keeps Jeremiah imprisoned (Jer. 37:21)
586 B.C.	Jeremiah is released by the captain of the Babylonian guard	

the king of Babylon's princes, then this city shall be given into the hand of the Chaldeans; they shall burn it with fire, and you shall not escape from their hand.' "

19And Zedekiah the king said to Jeremiah, "I am afraid of the Jews who have defected to the Chaldeans, lest they deliver me into their hand, and they abuse me."

20But Jeremiah said, "They shall not deliver *you.* Please, obey the voice of the LORD which I speak to you. So it shall be well with you, and your soul shall live. 21But if you refuse to surrender, this *is* the word that the LORD has shown me: 22'Now behold, all the women who are left in the king of Judah's house *shall be* surrendered to the king of Babylon's princes, and those *women* shall say:

"Your close friends have set upon you
And prevailed against you;
Your feet have sunk in the mire,
And they have turned away again."

23'So they shall surrender all your wives and children to the Chaldeans. You shall not escape from their hand, but shall be taken by the hand of the king of Babylon. And you shall cause this city to be burned with fire.' "

24Then Zedekiah said to Jeremiah, "Let no one know of these words, and you shall not die. 25But if the princes hear that I have talked with you, and they come to you and say to you, 'Declare to us now what you have said to the king, and also what the king said to you; do not hide *it* from us, and we will not put you to death,' 26then

you shall say to them, 'I presented my request before the king, that he would not make me return to Jonathan's house to die there.' "

27Then all the princes came to Jeremiah and asked him. And he told them according to all these words that the king had commanded. So they stopped speaking with him, for the conversation had not been heard. 28Now Jeremiah remained in the court of the prison until the day that Jerusalem was taken. And he was *there* when Jerusalem was taken.

TRANSITION

Priestly Account: Rebellion Against Babylon

King Zedekiah appears in the Book of Kings as merely a repeat of his brother Jehoiakim and in the Book of Jeremiah as a weak, fearful ruler. The Chronicler has even less patience with this last king of Judah, describing him as one who "stiffened his neck and hardened his heart" (2 Chr. 36:13), words reminiscent of the hated pharaoh of the Exodus (Ex. 8:15). Zedekiah's reign is roundly condemned, especially for the defilement of the house of the Lord (described in Ezek. 8—11), which is the crowning sin to the priestly writer of Chronicles (2 Chr. 36:14).

• **2 Chronicles 36:13–16**

2 Chronicles

36 :13 And he also rebelled against King Nebuchadnezzar, who had made him swear *an oath* by God; but he stiffened his neck and hardened his heart against turning to the LORD God of Israel. 14Moreover all the leaders of the priests and the people transgressed more and more, *according* to all the abominations of the nations, and defiled the house of the LORD which He had consecrated in Jerusalem.

15And the LORD God of their fathers sent *warnings* to them by His messengers, rising up early and sending *them,* because He had compassion on His people and on His dwelling place. 16But they mocked the messengers of God, despised His words, and scoffed at His prophets, until the wrath of the LORD arose against His people, till *there was* no remedy.

TRANSITION

Ezekiel's Temple Vision

Ezekiel's visions were very often concerned with the temple (see "The Book of Ezekiel" at Ezek. 1:1). In the 6th year of Jehoiachin's exile (592 B.C.), a year after Ezekiel's prophetic call, the prophet had a vision (Ezek. 8—11). In this vision, he is led through the temple to observe how extensively it had been defiled during Zedekiah's reign. Pagan gods of all kinds were worshiped within the temple precincts. It was more than God would tolerate, and the vision ends with the glory of God departing from the temple (11:22, 23).

• **Ezekiel 8:1—11:25**

Ezekiel

Abominations in the Temple

8 :1 And it came to pass in the sixth year, in the sixth *month,* on the fifth *day* of the month, as I sat in my house with the elders of Judah sitting before me, that the hand of the Lord GOD fell upon me there. 2Then I looked, and there was a likeness, like the appearance of fire—from the appearance of His waist and downward, fire; and from His waist and upward, like the appearance of brightness, like the color of amber. 3He stretched out the form of a hand, and took me by a lock of my hair; and the Spirit lifted me up between earth and heaven, and brought me in visions of God to Jerusalem, to the door of the north gate of the inner *court,* where the seat of the image of jealousy *was,* which provokes to jealousy. 4And behold, the glory of the God of Israel *was* there, like the vision that I saw in the plain.

5Then He said to me, "Son of man, lift your eyes now toward the north." So I lifted my eyes toward the north, and there, north of the altar gate, was this image of jealousy in the entrance.

6Furthermore He said to me, "Son of man, do you see what they are doing, the great abominations that the house of Israel commits here, to make Me go far away from My sanctuary? Now turn again, you will see greater abominations." 7So He brought me to the door of the court; and when I looked, there was a hole in the wall. 8Then He said to me, "Son of man, dig into the wall"; and when I dug into the wall, there was a door.

9And He said to me, "Go in, and see the wicked abominations which they are doing there." 10So I went in and saw, and there—every sort of creeping thing, abominable beasts, and all the idols of the house of Israel, portrayed all around on the walls. 11And there stood before them seventy men of the elders of the house of Israel, and in their midst stood Jaazaniah the son of Shaphan. Each man had a censer in his hand, and a thick cloud of incense went up. 12Then He said to me, "Son of man, have you seen what the elders of the house of Israel do in the dark, every man in the room of his idols? For they say, 'The LORD does not see us, the LORD has forsaken the land.' "

13And He said to me, "Turn again, *and* you will see greater abominations that they are doing." 14So He brought me to the door of the north

Weeping for Tammuz (Ezek. 8:14)

Who was Tammuz that Judean women would weep for him (Ezek. 8:14)? Why was this activity at the temple one of the "great abominations" (Ezek. 8:6, 13–15)?

Tammuz was an imported deity to Judah. The origins of the worship of the god are lost, though the name "Dumuzi" is assumed to have been a ruler of one of the Sumerian city-states before the middle of the 3rd millennium B.C. By the Neo-Sumerian period (c. 2200–1900 B.C.) the Sumerians recognized Dumuzi as a god and usually associated him with the goddess Inanna. In the Accadian cult the god Dumuzi was called Tammuz, and Inanna was identified with Ishtar. This god and goddess are known by both names as Dumuzi/Tammuz and Inanna/Ishtar.

Stories about the goddess Inanna/Ishtar tell of her visit to the underworld to visit a sister, queen of the netherworld. Tricked by her sister into becoming a corpse in the land of the dead, Inanna/Ishtar must find a substitute to take her place or remain among the dead forever. Returning to earth she finds only sympathetic divinities, none of whom she can bring herself to send to her sister. However, when she returns to her own temple, she is greeted by an unconcerned husband, Dumuzi/Tammuz. She has him dragged to the underworld by demons to take her place among the dead.

The poem called the Gilgamesh Epic makes reference to this myth and to an annual weeping that Ishtar establishes to commemorate Tammuz's death. It is this annual weeping for Tammuz which had caught the eye of Ezekiel at the temple in Jerusalem. Women in Judah had taken up the worship of Tammuz and possibly the rituals of Ishtar and Tammuz that involved fertility rites. This would also have been an abomination to God, who through Jeremiah had declared that fertility came only from God (Jer. 5:24). Women weeping in ritual for another deity at the temple dedicated to God clearly was a great abomination.

gate of the LORD's house; and to my dismay, women were sitting there weeping for Tammuz.
15Then He said to me, "Have you seen *this,* O son of man? Turn again, you will see greater abominations than these." 16So He brought me into the inner court of the LORD's house; and there, at the door of the temple of the LORD, between the porch and the altar, *were* about twenty-five men with their backs toward the temple of the LORD and their faces toward the east, and they were worshiping the sun toward the east.
17And He said to me, "Have you seen *this,* O son of man? Is it a trivial thing to the house of Judah to commit the abominations which they commit here? For they have filled the land with violence; then they have returned to provoke Me to anger. Indeed they put the branch to their nose. 18Therefore I also will act in fury. My eye will not spare nor will I have pity; and though they cry in My ears with a loud voice, I will not hear them."

The Wicked Are Slain

9 1Then He called out in my hearing with a loud voice, saying, "Let those who have charge over the city draw near, each *with* a deadly weapon in his hand." 2And suddenly six men came from the direction of the upper gate, which faces north, each with his battle-ax in his hand. One man among them *was* clothed with linen and had a writer's inkhorn at his side. They went in and stood beside the bronze altar.
3Now the glory of the God of Israel had gone up from the cherub, where it had been, to the threshold of the temple.[a] And He called to the man clothed with linen, who *had* the writer's inkhorn at his side; 4and the LORD said to him, "Go through the midst of the city, through the midst of Jerusalem, and put a mark on the foreheads of the men who sigh and cry over all the abominations that are done within it."
5To the others He said in my hearing, "Go after him through the city and kill; do not let your eye spare, nor have any pity. 6Utterly slay old *and* young men, maidens and little children and women; but do not come near anyone on whom *is* the mark; and begin at My sanctuary." So they began with the elders who *were* before the temple. 7Then He said to them, "Defile the temple, and fill the courts with the slain. Go out!" And they went out and killed in the city.
8So it was, that while they were killing them, I was left *alone;* and I fell on my face and cried out, and said, "Ah, Lord GOD! Will You destroy all the remnant of Israel in pouring out Your fury on Jerusalem?"
9Then He said to me, "The iniquity of the house of Israel and Judah *is* exceedingly great, and the land is full of bloodshed, and the city full of perversity; for they say, 'The LORD has forsaken the land, and the LORD does not see!' 10And as for Me also, My eye will neither spare, nor will I have pity, *but* I will recompense their deeds on their own head."
11Just then, the man clothed with linen, who *had* the inkhorn at his side, reported back and said, "I have done as You commanded me."

The Glory Departs from the Temple

10 1And I looked, and there in the firmament that was above the head of the cherubim, there appeared something like a sapphire stone,

9:3 [a]Literally *house*

Gods Abandon People Who Abandon Their Gods (Ezek. 10:18)

Ezekiel's vision of the chariot throne carrying Yahweh away from the temple, leaving the city to its destruction (Ezek. 10), fits the theologies of the ancient Near East. Common belief held that when people ignored the laws and rites of their patron gods, the gods abandoned them.

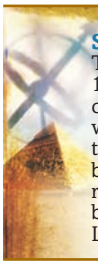
In Sumerian literature are poems (including a long lament over Ur) about the destruction of cities which were given up by their gods. A lament from the period of Sargon of Agade (Accad, c. 2350 B.C.) was written as if from the mouth of a goddess who describes the destruction of her own city and her inability to even find where her temple had been. She regrets that she had fled with the other gods, for she could have stayed and saved her city, but it was now too late.

The god or gods of a city would only put up with a certain amount of disrespect from their people. Marduk, for example, is said to have abandoned Babylon when the people focused on accruing wealth, engaging in immoral behavior, and taking up with the cult of Elam. All the other deities who had lived in Babylon also left the temples for their places in heaven. That left the city open to destruction, as the Assyrians argued to justify their destruction of Babylon in 689 B.C. by their king Sennacherib.

In Ezekiel's vision, the glory of God departs from the threshold of Jerusalem's temple (Ezek. 10:4, 18). His holiness had been rejected so that He would not stay.

having the appearance of the likeness of a
throne. 2Then He spoke to the man clothed with
linen, and said, "Go in among the wheels, under
the cherub, fill your hands with coals of fire from
among the cherubim, and scatter *them* over the
city." And he went in as I watched.
3Now the cherubim were standing on the
south side of the temple[a] when the man went in,
and the cloud filled the inner court. 4Then the
glory of the LORD went up from the cherub, *and*
paused over the threshold of the temple; and the
house was filled with the cloud, and the court
was full of the brightness of the LORD's glory.
5And the sound of the wings of the cherubim
was heard *even* in the outer court, like the voice
of Almighty God when He speaks.
6Then it happened, when He commanded
the man clothed in linen, saying, "Take fire from
among the wheels, from among the cherubim,"
that he went in and stood beside the wheels.
7And the cherub stretched out his hand from
among the cherubim to the fire that *was* among
the cherubim, and took *some of it* and put *it* into
the hands of the *man* clothed with linen, who
took *it* and went out. 8The cherubim appeared to
have the form of a man's hand under their wings.
9And when I looked, there were four wheels
by the cherubim, one wheel by one cherub and
another wheel by each other cherub; the wheels
appeared *to have* the color of a beryl stone. 10*As*
for their appearance, all four looked alike—as it
were, a wheel in the middle of a wheel. 11When
they went, they went toward *any of* their four directions; they did not turn aside when they went,
but followed in the direction the head was facing.
They did not turn aside when they went. 12And
their whole body, with their back, their hands,
their wings, and the wheels that the four had,
were full of eyes all around. 13As for the wheels,
they were called in my hearing, "Wheel."
14Each one had four faces: the first face *was*
the face of a cherub, the second face the face of a
man, the third the face of a lion, and the fourth
the face of an eagle. 15And the cherubim were
lifted up. This *was* the living creature I saw by
the River Chebar. 16When the cherubim went, the
wheels went beside them; and when the cherubim lifted their wings to mount up from the
earth, the same wheels also did not turn from beside them. 17When *the cherubim*[a] stood still, *the*
wheels stood still, and when *one*[b] was lifted up,
the other[c] lifted itself up, for the spirit of the living creature *was* in them.
18Then the glory of the LORD departed from
the threshold of the temple and stood over the
cherubim. 19And the cherubim lifted their wings
and mounted up from the earth in my sight.
When they went out, the wheels *were* beside
them; and they stood at the door of the east gate
of the LORD's house, and the glory of the God of
Israel *was* above them.
20This *is* the living creature I saw under the
God of Israel by the River Chebar, and I knew they
were cherubim. 21Each one had four faces and each
one four wings, and the likeness of the hands of a
man *was* under their wings. 22And the likeness of
their faces *was* the same *as* the faces which I had
seen by the River Chebar, their appearance and
their persons. They each went straight forward.

10:3 [a]Literally *house,* also in verses 4 and 18 10:17 [a]Literally *they* [b]Literally *they* [c]Literally *they*



Science & Technology

The sapphire mentioned by Ezekiel (Ezek. 10:1) was probably lapis lazuli, a dark blue, opaque stone found mainly in Afghanistan. It was a most valuable gemstone in ancient times. The modern sapphire is a translucent blue aluminum silicate, chemically the same as ruby. It is extremely hard and could not have been cut or polished by ancient craftsmen. Lapis lazuli is approximately as hard as glass.

The East Gate of the Temple (Ezek. 11:1)

The East Gate of Jerusalem's temple was an important social institution. The 25 men, including two "princes," that Ezekiel envisioned there most likely represented the gathering of an official "city council" (Ezek. 11:1).

Right before the exile of 586 B.C., the temple became an important political institution. Entry into the temple's outer courtyard signified full membership in the society. To regulate entry, therefore, the temple had outer gates to keep the impure and the unqualified out. Only the priestly aristocracy were allowed into the inner courtyards. A set of inner gates prohibited nonpriests from violating the temple's sacred space.

The temple gates were not simple doors set on a hinge. Gates were large rooms in which people could gather. It is in one of these rooms that Ezekiel saw the 25 Judeans gather.

The East Gate of the temple, however, bore special significance. It defined a royal and governmental sphere. In Ezekiel's vision of the new temple, the gate is shut except for the Sabbath sacrifices. Then only the prince is allowed into the gate (Ezek. 46:1, 2). The common citizenry, the "people of the land," must worship outside the gate, at—not within—its entrance (46:3). Only the civic leader is allowed into the gate.

It is thus natural that Ezekiel saw two princes, Jaazaniah and Pelatiah, in the East Gate (11:1). The meeting was an important one. The leaders of the city gathered to determine the fate of Jerusalem. The death of Pelatiah at this meeting (11:13), then, signified the depth of divine judgment against these leaders. They had guided Jerusalem on a path that would end in destruction.

Judgment on Wicked Counselors

11 [1]Then the Spirit lifted me up and brought me to the East Gate of the LORD's house, which faces eastward; and there at the door of the gate were twenty-five men, among whom I saw Jaazaniah the son of Azzur, and Pelatiah the son of Benaiah, princes of the people. [2]And He said to me: "Son of man, these *are* the men who devise iniquity and give wicked counsel in this city, [3]who say, '*The time is* not near to build houses; this *city is* the caldron, and we *are* the meat.' [4]Therefore prophesy against them, prophesy, O son of man!"

[5]Then the Spirit of the LORD fell upon me, and said to me, "Speak! 'Thus says the LORD: "Thus you have said, O house of Israel; for I know the things that come into your mind. [6]You have multiplied your slain in this city, and you have filled its streets with the slain." [7]Therefore thus says the Lord GOD: "Your slain whom you have laid in its midst, they *are* the meat, and this *city is* the caldron; but I shall bring you out of the midst of it. [8]You have feared the sword; and I will bring a sword upon you," says the Lord GOD. [9]"And I will bring you out of its midst, and deliver you into the hands of strangers, and execute judgments on you. [10]You shall fall by the sword. I will judge you at the border of Israel. Then you shall know that I *am* the LORD. [11]This *city* shall not be your caldron, nor shall you be the meat in its midst. I will judge you at the border of Israel. [12]And you shall know that I *am* the LORD; for you have not walked in My statutes nor executed My judgments, but have done according to the customs of the Gentiles which *are* all around you." ' "

[13]Now it happened, while I was prophesying, that Pelatiah the son of Benaiah died. Then I fell on my face and cried with a loud voice, and said, "Ah, Lord GOD! Will You make a complete end of the remnant of Israel?"

God Will Restore Israel

[14]Again the word of the LORD came to me, saying, [15]"Son of man, your brethren, your relatives, your countrymen, and all the house of Israel in its entirety, *are* those about whom the inhabitants of Jerusalem have said, 'Get far away from the LORD; this land has been given to us as a possession.' [16]Therefore say, 'Thus says the Lord GOD: "Although I have cast them far off among the Gentiles, and although I have scattered them among the countries, yet I shall be a little sanctuary for them in the countries where they have gone." ' [17]Therefore say, 'Thus says the Lord GOD: "I will gather you from the peoples, assemble you from the countries where you have been scattered, and I will give you the land of Israel." ' [18]And they will go there, and they will take away all its detestable things and all its abominations from there. [19]Then I will give them one heart, and I will put a new spirit within them,[a] and take the stony heart out of their flesh, and give them a heart of flesh, [20]that they may walk in My statutes and keep My judgments and do them; and they shall be My people, and I will be their God. [21]But *as for those* whose hearts follow the desire for their detestable things and their abominations, I will recompense their deeds on their own heads," says the Lord GOD.

[22]So the cherubim lifted up their wings, with the wheels beside them, and the glory of the God of Israel *was* high above them. [23]And the glory of the LORD went up from the midst of the city and stood on the mountain, which *is* on the east side of the city.

[24]Then the Spirit took me up and brought me in a vision by the Spirit of God into Chaldea,[a] to those in captivity. And the vision that I had

11:19 [a]Literally *you*

11:24 [a]Or *Babylon,* and so elsewhere in this book

seen went up from me. 25So I spoke to those in captivity of all the things the LORD had shown me.

TRANSITION

Ezekiel's Oracles Before the Fall of Jerusalem

In the 7th year of Jehoiachin's exile (591 B.C.; Ezek. 20:1), the elders of Israel sat before Ezekiel. The prophet had less than four years of prophetic ministry before Nebuchadnezzar would move against Je-rusalem one more time. Ezekiel's message throughout this time was one of judgment, of Jerusalem's certain destruction (20:45—21:17).

The oracles, visions, parables, and allegories given during these years almost all speak of the coming punishment of Jerusalem. The allegory of Ezek. 17, for instance, explicitly condemns Zedekiah's alliance with Egypt that led to Babylon's final assault (17:15–17). Ezekiel condemns the false prophets (ch. 13), the elders of Israel (ch. 14), and the inhabitants of Jerusalem (chs. 15; 16). They all would suffer, not for their ancestors' sins, but for their own (ch. 18; 22:1–22). Judah and Jerusalem had not learned a lesson either from their rebellious past (20:1–44) or from their sister nation Samaria (ch. 23).

- **Ezekiel 13:1—18:32**
- **Ezekiel 20:1—21:17**
- **Ezekiel 22:1–22**
- **Ezekiel 23:1–49**

Ezekiel 13:1—18:32

Woe to Foolish Prophets

13 **:1** And the word of the LORD came to me, saying, 2"Son of man, prophesy against the prophets of Israel who prophesy, and say to those who prophesy out of their own heart, 'Hear the word of the LORD!' "

3Thus says the Lord GOD: "Woe to the foolish prophets, who follow their own spirit and have seen nothing! 4O Israel, your prophets are like foxes in the deserts. 5You have not gone up into the gaps to build a wall for the house of Israel to stand in battle on the day of the LORD. 6They have envisioned futility and false divination, saying, 'Thus says the LORD!' But the LORD has not sent them; yet they hope that the word may be confirmed. 7Have you not seen a futile vision, and have you not spoken false divination? You say, 'The LORD says,' but I have not spoken."

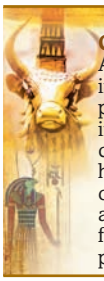
8Therefore thus says the Lord GOD: "Because you have spoken nonsense and envisioned lies, therefore I *am* indeed against you," says the Lord GOD. 9"My hand will be against the prophets who envision futility and who divine lies; they shall not be in the assembly of My people, nor be written in the record of the house of Israel, nor shall they enter into the land of Israel. Then you shall know that I *am* the Lord GOD.

10"Because, indeed, because they have seduced My people, saying, 'Peace!' when *there is* no peace—and one builds a wall, and they plaster it with untempered *mortar*— 11say to those who plaster *it* with untempered *mortar,* that it will fall. There will be flooding rain, and you, O great hailstones, shall fall; and a stormy wind shall tear *it* down. 12Surely, when the wall has fallen, will it not be said to you, 'Where *is* the mortar with which you plastered *it?* '

13Therefore thus says the Lord GOD: "I will cause a stormy wind to break forth in My fury; and there shall be a flooding rain in My anger, and great hailstones in fury to consume *it.* 14So I will break down the wall you have plastered with untempered *mortar,* and bring it down to the ground, so that its foundation will be uncovered; it will fall, and you shall be consumed in the midst of it. Then you shall know that I *am* the LORD.

15"Thus will I accomplish My wrath on the wall and on those who have plastered it with untempered *mortar;* and I will say to you, 'The wall *is* no *more,* nor those who plastered it, 16*that is,* the prophets of Israel who prophesy concerning Jerusalem, and who see visions of peace for her when *there is* no peace,' " says the Lord GOD.

17"Likewise, son of man, set your face against the daughters of your people, who prophesy out of their own heart; prophesy against them, 18and say, 'Thus says the Lord GOD: "Woe to the *women* who sew *magic* charms on their sleeves[a] and make veils for the heads of people of every height to hunt souls! Will you hunt the souls of My people, and keep yourselves alive? 19And will you profane Me among My people for handfuls of barley and for pieces of bread, killing people who should not die, and keeping people alive who should not live, by your lying to My people who listen to lies?"



Cults & Supernatural

A very common form of magic is the "binding spell," whose purpose is to bind or compel the powers to control a person's destiny in a certain way (Ezek. 13:18). Such spells could be cast to fight an enemy, to attract a husband or wife, or to influence the outcome of a race. Items such as amulets, tokens, and figurines were prepared by magicians for their rituals and were given to customers paying for the spell.

13:18 [a]Literally *over all the joints of My hands;* Vulgate reads *under every elbow;* Septuagint and Targum read *on all elbows of the hands.*

Even If Daniel Were Here! (Ezek. 14:14)

Ezekiel issues a dire warning that even if the great saints—Noah, Daniel, Job—were present, judgment would still come (Ezek. 14:14). Noah was the hero of the Flood (Gen. 6—8); Job, the suffering hero of the Book of Job. Daniel, according to many scholars, is not the Daniel of biblical renown, but another Daniel from the Ugaritic *Legend of Aqhat.* The Hebrew name for "Daniel" is spelled differently in the Hebrew text of Ezek. 14:14 and 28:3 than it is in the Hebrew Book of Daniel.

The *Legend of Aqhat* is a long epic narrative written late in the 2nd millennium B.C. It is one of the texts found at Ugarit, a major Canaanite port city on the Syrian coast of the Mediterranean Sea. The legend is written in the Ugaritic language, which is closely related to the Hebrew language of the Bible.

In the epic, Daniel, the main character, requests an heir from El, the head of the Canaanite pantheon. The request is granted, and Daniel's new son, Aqhat, becomes a great hunter. The goddess Anath desires Aqhat's bow, which had been crafted by the god Kutharu, and when Aqhat refuses to relinquish it, Anath kills him. Aqhat's sister prepares to avenge his death, but the text of the legend is broken at this point, and the story is incomplete.

Whether the Daniel of the *Legend of Aqhat* is the same Daniel named by Ezekiel is not certain. Ezekiel recalls a Daniel who was wise (Ezek. 28:3). There is little evidence that the Ugaritic Daniel is recognized for his great wisdom, although the legend does contain a few wisdom sayings in a list named "Duties of a Son." Since the biblical Daniel was regarded as an expert interpreter of dreams and was renowned for his wisdom (Dan. 5:11, 12), it remains a possibility that Ezekiel had him in mind.

[20]"Therefore thus says the Lord God: "Behold, I *am* against your *magic* charms by which you hunt souls there like birds. I will tear them from your arms, and let the souls go, the souls you hunt like birds. [21]I will also tear off your veils and deliver My people out of your hand, and they shall no longer be as prey in your hand. Then you shall know that I *am* the Lord.

[22]"Because with lies you have made the heart of the righteous sad, whom I have not made sad; and you have strengthened the hands of the wicked, so that he does not turn from his wicked way to save his life. [23]Therefore you shall no longer envision futility nor practice divination; for I will deliver My people out of your hand, and you shall know that I *am* the Lord." ' "

Idolatry Will Be Punished

14 [1]Now some of the elders of Israel came to me and sat before me. [2]And the word of the Lord came to me, saying, [3]"Son of man, these men have set up their idols in their hearts, and put before them that which causes them to stumble into iniquity. Should I let Myself be inquired of at all by them?

TIME CAPSULE 	592 to 589 B.C.
592	Ezekiel has vision of the Jerusalem temple
592	Elders of Judah sit before Ezekiel (Ezek. 8:1)
591	Certain elders inquire of the Lord from Ezekiel (Ezek. 20:1)
591	Pharaoh Psammetichus II of Egypt visits Palestine
591	Psammetichus marches to Asia
589	Ussher's date for the destruction of the temple

[4]"Therefore speak to them, and say to them, 'Thus says the Lord God: "Everyone of the house of Israel who sets up his idols in his heart, and puts before him what causes him to stumble into iniquity, and then comes to the prophet, I the Lord will answer him who comes, according to the multitude of his idols, [5]that I may seize the house of Israel by their heart, because they are all estranged from Me by their idols." '

[6]"Therefore say to the house of Israel, 'Thus says the Lord God: "Repent, turn away from your idols, and turn your faces away from all your abominations. [7]For anyone of the house of Israel, or of the strangers who dwell in Israel, who separates himself from Me and sets up his idols in his heart and puts before him what causes him to stumble into iniquity, then comes to a prophet to inquire of him concerning Me, I the Lord will answer him by Myself. [8]I will set My face against that man and make him a sign and a proverb, and I will cut him off from the midst of My people. Then you shall know that I *am* the Lord.

[9]"And if the prophet is induced to speak anything, I the Lord have induced that prophet, and I will stretch out My hand against him and destroy him from among My people Israel. [10]And they shall bear their iniquity; the punishment of the prophet shall be the same as the punishment of the one who inquired, [11]that the house of Israel may no longer stray from Me, nor be profaned anymore with all their transgressions, but that they may be My people and I may be their God," says the Lord God.' "

Judgment on Persistent Unfaithfulness

[12]The word of the Lord came again to me, saying: [13]"Son of man, when a land sins against Me by persistent unfaithfulness, I will stretch out

My hand against it; I will cut off its supply of bread, send famine on it, and cut off man and beast from it. 14Even *if* these three men, Noah, Daniel, and Job, were in it, they would deliver *only* themselves by their righteousness," says the Lord God.

15"If I cause wild beasts to pass through the land, and they empty it, and make it so desolate that no man may pass through because of the beasts, 16*even though* these three men *were* in it, *as* I live," says the Lord God, "they would deliver neither sons nor daughters; only they would be delivered, and the land would be desolate.

17"Or *if* I bring a sword on that land, and say, 'Sword, go through the land,' and I cut off man and beast from it, 18even *though* these three men *were* in it, *as* I live," says the Lord God, "they would deliver neither sons nor daughters, but only they themselves would be delivered.

19"Or *if* I send a pestilence into that land and pour out My fury on it in blood, and cut off from it man and beast, 20even *though* Noah, Daniel, and Job *were* in it, *as* I live," says the Lord God, "they would deliver neither son nor daughter; they would deliver *only* themselves by their righteousness."

21For thus says the Lord God: "How much more it shall be when I send My four severe judgments on Jerusalem—the sword and famine and wild beasts and pestilence—to cut off man and beast from it? 22Yet behold, there shall be left in it a remnant who will be brought out, *both* sons and daughters; surely they will come out to you, and you will see their ways and their doings. Then you will be comforted concerning the disaster that I have brought upon Jerusalem, all that I have brought upon it. 23And they will comfort you, when you see their ways and their doings; and you shall know that I have done nothing without cause that I have done in it," says the Lord God.

The Outcast Vine

15 1Then the word of the Lord came to me, saying: 2"Son of man, how is the wood of the vine *better* than any other wood, the vine branch which is among the trees of the forest? 3Is wood taken from it to make any object? Or can *men* make a peg from it to hang any vessel on? 4Instead, it is thrown into the fire for fuel; the fire devours both ends of it, and its middle is burned. Is it useful for *any* work? 5Indeed, when it was whole, no object could be made from it. How much less will it be useful for *any* work when the fire has devoured it, and it is burned?

6"Therefore thus says the Lord God: 'Like the wood of the vine among the trees of the forest, which I have given to the fire for fuel, so I will give up the inhabitants of Jerusalem; 7and I will set My face against them. They will go out from *one* fire, but *another* fire shall devour them. Then you shall know that I *am* the Lord, when I set My face against them. 8Thus I will make the land desolate, because they have persisted in unfaithfulness,' says the Lord God."

God's Love for Jerusalem

16 1Again the word of the Lord came to me, saying, 2"Son of man, cause Jerusalem to know her abominations, 3and say, 'Thus says the Lord God to Jerusalem: "Your birth and your nativity *are* from the land of Canaan; your father *was* an Amorite and your mother a Hittite. 4*As for* your nativity, on the day you were born your navel cord was not cut, nor were you washed in water to cleanse *you;* you were not rubbed with salt nor wrapped in swaddling cloths. 5No eye pitied you, to do any of these things for you, to have compassion on you; but you were thrown out into the open field, when you yourself were loathed on the day you were born.

6"And when I passed by you and saw you struggling in your own blood, I said to you in your blood, 'Live!' Yes, I said to you in your blood, 'Live!' 7I made you thrive like a plant in the field; and you grew, matured, and became very beautiful. *Your* breasts were formed, your hair grew, but you *were* naked and bare.

8"When I passed by you again and looked upon you, indeed your time *was* the time of love; so I spread My wing over you and covered your nakedness. Yes, I swore an oath to you and entered into a covenant with you, and you became Mine," says the Lord God.

9"Then I washed you in water; yes, I thoroughly washed off your blood, and I anointed you with oil. 10I clothed you in embroidered cloth and gave you sandals of badger skin; I clothed you with fine linen and covered you with silk. 11I adorned you with ornaments, put bracelets on your wrists, and a chain on your neck. 12And I put a jewel in your nose, earrings in your ears, and a beautiful crown on your head. 13Thus you were adorned with gold and silver, and your clothing *was of* fine linen, silk, and embroidered cloth. You ate *pastry of* fine flour, honey, and oil.

Marriage & Family
Rubbing a newborn baby with salt was a Palestinian custom (Ezek. 16:4). In caring for a baby during the first days of life, the parents and their society take possession of the child through traditional procedures, such as rubbing. In particular giving the child a name is highly important. In Israel, God took possession of firstborn male children on their 8th day of life, through circumcision (Luke 1:59).

Harlotry After Other Gods (Ezek. 16:15–30)

The prophet Ezekiel referred to a particular form of religious observance to announce judgment on the Judeans. In many ancient Near Eastern cults of Mesopotamia and Syria-Palestine priestesses engaged in ritual prostitution as an act of religious devotion. Exactly how and why these acts were performed is not clear. Ezekiel accused the Judeans of a form of prostitution in their devotion to gods other than Yahweh. They had "played the harlot" with the representatives of these other gods (Ezek. 16:15–17).

Ezekiel confronted the Judeans about seeking after deities from Canaan, Egypt, and Assyria, while abandoning Yahweh, who had given them all they had. The Canaanite gods, particularly Asherah and Baal, had been worshiped throughout the monarchies of Israel and Judah. Food provided by Yahweh was used in the worship of Baal, the god of storms, who was thought to bring fertility and provide grain in the field (16:19).

Egyptian deities had also been worshiped in Palestine since at least the time of Egyptian hegemony in the 2nd millennium B.C. Images of the divinities Hathor and Bes appeared in the area through the time of the monarchy of Judah. Some Judeans may have worshiped Egyptian deities in Judah's last days, hoping that the gods of their political ally would help them stand against Nebuchadnezzar II (16:26).

At various times in her history, Judah had courted the stronger nations—Assyria (16:28) and Babylonia (Chaldea, 16:29)—both politically and militarily because of a lack of faith in Yahweh as her protector. Such alliances involved acknowledgment of these nations' gods. Some Judeans worshiped the deities of these nations who had conquered them. They believed that the foreign gods had overcome Yahweh and were the current rulers of the universe. Judah indeed had become "a brazen harlot" (16:30).

You were exceedingly beautiful, and succeeded
to royalty. 14Your fame went out among the na-
tions because of your beauty, for it *was* perfect
through My splendor which I had bestowed on
you," says the Lord God.

Jerusalem's Harlotry

15"But you trusted in your own beauty,
played the harlot because of your fame, and
poured out your harlotry on everyone passing by
who *would have* it. 16You took some of your gar-
ments and adorned multicolored high places for
yourself, and played the harlot on them. *Such*
things should not happen, nor be. 17You have also
taken your beautiful jewelry from My gold and
My silver, which I had given you, and made for
yourself male images and played the harlot with
them. 18You took your embroidered garments and
covered them, and you set My oil and My incense
before them. 19Also My food which I gave you—
the pastry of fine flour, oil, and honey *which* I fed
you—you set it before them as sweet incense;
and *so* it was," says the Lord God.

20"Moreover you took your sons and your
daughters, whom you bore to Me, and these you
sacrificed to them to be devoured. *Were* your *acts*
of harlotry a small matter, 21that you have slain
My children and offered them up to them by caus-
ing them to pass through *the fire?* 22And in all
your abominations and acts of harlotry you did
not remember the days of your youth, when you
were naked and bare, struggling in your blood.

23"Then it was so, after all your wicked-
ness—'Woe, woe to you!' says the Lord God—
24*that* you also built for yourself a shrine, and
made a high place for yourself in every street.
25You built your high places at the head of every
road, and made your beauty to be abhorred. You
offered yourself to everyone who passed by, and
multiplied your acts of harlotry. 26You also com-
mitted harlotry with the Egyptians, your very
fleshly neighbors, and increased your acts of
harlotry to provoke Me to anger.

27"Behold, therefore, I stretched out My hand
against you, diminished your allotment, and gave
you up to the will of those who hate you, the
daughters of the Philistines, who were ashamed of
your lewd behavior. 28You also played the harlot
with the Assyrians, because you were insatiable;
indeed you played the harlot with them and still
were not satisfied. 29Moreover you multiplied your
acts of harlotry as far as the land of the trader,
Chaldea; and even then you were not satisfied.

30"How degenerate is your heart!" says the
Lord God, "seeing you do all these *things,* the
deeds of a brazen harlot.

Jerusalem's Adultery

31"You erected your shrine at the head of
every road, and built your high place in every
street. Yet you were not like a harlot, because you
scorned payment. 32*You are* an adulterous wife,
who takes strangers instead of her husband.
33Men make payment to all harlots, but you made
your payments to all your lovers, and hired them
to come to you from all around for your harlotry.
34You are the opposite of *other* women in your
harlotry, because no one solicited you to be a har-
lot. In that you gave payment but no payment
was given you, therefore you are the opposite."

Jerusalem's Lovers Will Abuse Her

35"Now then, O harlot, hear the word of the
Lord! 36Thus says the Lord God: "Because your
filthiness was poured out and your nakedness
uncovered in your harlotry with your lovers, and
with all your abominable idols, and because of
the blood of your children which you gave to

them, [37]surely, therefore, I will gather all your lovers with whom you took pleasure, all those you loved, *and* all those you hated; I will gather them from all around against you and will uncover your nakedness to them, that they may see all your nakedness. [38]And I will judge you as women who break wedlock or shed blood are judged; I will bring blood upon you in fury and jealousy. [39]I will also give you into their hand, and they shall throw down your shrines and break down your high places. They shall also strip you of your clothes, take your beautiful jewelry, and leave you naked and bare.

[40]"They shall also bring up an assembly against you, and they shall stone you with stones and thrust you through with their swords. [41]They shall burn your houses with fire, and execute judgments on you in the sight of many women; and I will make you cease playing the harlot, and you shall no longer hire lovers. [42]So I will lay to rest My fury toward you, and My jealousy shall depart from you. I will be quiet, and be angry no more. [43]Because you did not remember the days of your youth, but agitated Me[a] with all these *things,* surely I will also recompense your deeds on *your own* head," says the Lord God. "And you shall not commit lewdness in addition to all your abominations.

More Wicked than Samaria and Sodom

[44]"Indeed everyone who quotes proverbs will use *this* proverb against you: 'Like mother, like daughter!' [45]You *are* your mother's daughter, loathing husband and children; and you *are* the sister of your sisters, who loathed their husbands and children; your mother *was* a Hittite and your father an Amorite.

[46]"Your elder sister *is* Samaria, who dwells with her daughters to the north of you; and your younger sister, who dwells to the south of you, *is* Sodom and her daughters. [47]You did not walk in their ways nor act according to their abominations; but, as *if that were* too little, you became more corrupt than they in all your ways.

[48]"*As* I live," says the Lord God, "neither your sister Sodom nor her daughters have done as you and your daughters have done. [49]Look, this was the iniquity of your sister Sodom: She and her daughter had pride, fullness of food, and abundance of idleness; neither did she strengthen the hand of the poor and needy. [50]And they were haughty and committed abomination before Me; therefore I took them away as I saw *fit.*[a]

[51]"Samaria did not commit half of your sins; but you have multiplied your abominations more than they, and have justified your sisters by all the abominations which you have done. [52]You who judged your sisters, bear your own shame also, because the sins which you committed were more abominable than theirs; they are more righteous than you. Yes, be disgraced also, and bear your own shame, because you justified your sisters.

[53]"When I bring back their captives, the captives of Sodom and her daughters, and the captives of Samaria and her daughters, then *I will also bring back* the captives of your captivity among them, [54]that you may bear your own shame and be disgraced by all that you did when you comforted them. [55]When your sisters, Sodom and her daughters, return to their former state, and Samaria and her daughters return to their former state, then you and your daughters will return to your former state. [56]For your sister Sodom was not a byword in your mouth in the days of your pride, [57]before your wickedness was uncovered. It was like the time of the reproach of the daughters of Syria[a] and all *those* around her, and of the daughters of the Philistines, who despise you everywhere. [58]You have paid for your lewdness and your abominations," says the Lord. [59]For thus says the Lord God: "I will deal with you as you have done, who despised the oath by breaking the covenant.

An Everlasting Covenant

[60]"Nevertheless I will remember My covenant with you in the days of your youth, and I will establish an everlasting covenant with you. [61]Then you will remember your ways and be ashamed, when you receive your older and your younger sisters; for I will give them to you for daughters, but not because of My covenant with you. [62]And I will establish My covenant with you. Then you shall know that I *am* the Lord, [63]that you may remember and be ashamed, and never open your mouth anymore because of your shame, when I provide you an atonement for all you have done," says the Lord God.' "

The Eagles and the Vine

17 [1]And the word of the Lord came to me, saying, [2]"Son of man, pose a riddle, and speak a parable to the house of Israel, [3]and say, 'Thus says the Lord God:

"A great eagle with large wings and
long pinions,
Full of feathers of various colors,
Came to Lebanon
And took from the cedar the highest
branch.

16:43 [a]Following Septuagint, Syriac, Targum, and Vulgate; Masoretic Text reads *were agitated with Me.* 16:50 [a]Vulgate reads *you saw;* Septuagint reads *he saw;* Targum reads *as was revealed to Me.* 16:57 [a]Following Masoretic Text, Septuagint, Targum, and Vulgate; many Hebrew manuscripts and Syriac read *Edom.*

4 He cropped off its topmost young twig
And carried it to a land of trade;
He set it in a city of merchants.
5 Then he took some of the seed of the land
And planted it in a fertile field;
He placed *it* by abundant waters
And set it like a willow tree.
6 And it grew and became a spreading vine
of low stature;
Its branches turned toward him,
But its roots were under it.
So it became a vine,
Brought forth branches,
And put forth shoots.

7 "But there was another[a] great eagle with
large wings and many feathers;
And behold, this vine bent its roots toward
him,
And stretched its branches toward him,
From the garden terrace where it had been
planted,
That he might water it.
8 It was planted in good soil by many waters,
To bring forth branches, bear fruit,
And become a majestic vine." '

9"Say, 'Thus says the Lord GOD:

"Will it thrive?
Will he not pull up its roots,
Cut off its fruit,
And leave it to wither?
All of its spring leaves will wither,
And no great power or many people
Will be needed to pluck it up by its roots.
10 Behold, *it is* planted,
Will it thrive?
Will it not utterly wither when the east
wind touches it?
It will wither in the garden terrace where
it grew." ' "

11Moreover the word of the LORD came to me, saying, 12"Say now to the rebellious house: 'Do you not know what these *things mean?* Tell *them,* 'Indeed the king of Babylon went to Jerusalem and took its king and princes, and led them with him to Babylon. 13And he took the king's offspring, made a covenant with him, and put him under oath. He also took away the mighty of the land, 14that the kingdom might be brought low and not lift itself up, *but* that by keeping his covenant it might stand. 15But he rebelled against him by sending his ambassadors to Egypt, that they might give him horses and many people. Will he prosper? Will he who does such *things* escape? Can he break a covenant and still be delivered?

16'*As* I live,' says the Lord GOD, 'surely in the place *where* the king *dwells* who made him king, whose oath he despised and whose covenant he broke—with him in the midst of Babylon he shall die. 17Nor will Pharaoh with *his* mighty army and great company do anything in the war, when they heap up a siege mound and build a wall to cut off many persons. 18Since he despised the oath by breaking the covenant, and in fact gave his hand and still did all these *things,* he shall not escape.' "

19Therefore thus says the Lord GOD: "*As* I live, surely My oath which he despised, and My covenant which he broke, I will recompense on his own head. 20I will spread My net over him, and he shall be taken in My snare. I will bring him to Babylon and try him there for the treason which he committed against Me. 21All his fugitives[a] with all his troops shall fall by the sword, and those who remain shall be scattered to every wind; and you shall know that I, the LORD, have spoken."

17:7 [a]Following Septuagint, Syriac, and Vulgate; Masoretic Text and Targum read *one*. 17:21 [a]Following Masoretic Text and Vulgate; many Hebrew manuscripts and Syriac read *choice men;* Targum reads *mighty men;* Septuagint omits *All his fugitives*.

Israel Exalted at Last

22Thus says the Lord GOD: "I will take also
one of the highest branches of the high cedar
and set *it* out. I will crop off from the topmost of
its young twigs a tender one, and will plant *it* on
a high and prominent mountain. 23On the moun-
tain height of Israel I will plant it; and it will
bring forth boughs, and bear fruit, and be a ma-
jestic cedar. Under it will dwell birds of every
sort; in the shadow of its branches they will
dwell. 24And all the trees of the field shall know
that I, the LORD, have brought down the high tree
and exalted the low tree, dried up the green tree
and made the dry tree flourish; I, the LORD, have
spoken and have done *it.*"

A False Proverb Refuted

18 1The word of the LORD came to me again,
saying, 2"What do you mean when you
use this proverb concerning the land of Israel,
saying:

'The fathers have eaten sour grapes,
And the children's teeth are set on edge'?

3"*As* I live," says the Lord GOD, "you shall no
longer use this proverb in Israel.

4 "Behold, all souls are Mine;
The soul of the father
As well as the soul of the son is Mine;
The soul who sins shall die.
5 But if a man is just
And does what is lawful and right;
6 If he has not eaten on the mountains,
Nor lifted up his eyes to the idols of the
house of Israel,
Nor defiled his neighbor's wife,
Nor approached a woman during her
impurity;
7 If he has not oppressed anyone,
But has restored to the debtor his pledge;
Has robbed no one by violence,
But has given his bread to the hungry
And covered the naked with clothing;
8 If he has not exacted usury
Nor taken any increase,
But has withdrawn his hand from iniquity
And executed true judgment between man
and man;
9 *If* he has walked in My statutes
And kept My judgments faithfully—
He *is* just;
He shall surely live!"
Says the Lord GOD.

10 "If he begets a son *who is* a robber
Or a shedder of blood,
Who does any of these *things*
11 And does none of those *duties,*
But has eaten on the mountains
Or defiled his neighbor's wife;
12 If he has oppressed the poor and needy,
Robbed by violence,
Not restored the pledge,
Lifted his eyes to the idols,
Or committed abomination;
13 If he has exacted usury
Or taken increase—
Shall he then live?
He shall not live!
If he has done any of these abominations,
He shall surely die;
His blood shall be upon him.

14 "*If,* however, he begets a son
Who sees all the sins which his father
has done,
And considers but does not do likewise;
15 *Who* has not eaten on the mountains,
Nor lifted his eyes to the idols of the house
of Israel,
Nor defiled his neighbor's wife;
16 Has not oppressed anyone,
Nor withheld a pledge,
Nor robbed by violence,
But has given his bread to the hungry
And covered the naked with clothing;
17 *Who* has withdrawn his hand from the
poor[a]
And not received usury or increase,
But has executed My judgments
And walked in My statutes—
He shall not die for the iniquity of his
father;
He shall surely live!

18 "*As for* his father,
Because he cruelly oppressed,
Robbed his brother by violence,
And did what *is* not good among his
people,
Behold, he shall die for his iniquity.

18:17 [a]Following Masoretic Text, Targum, and Vulgate; Septuagint reads *iniquity* (compare verse 8).

Trade & Economics
In the ancient world, interest on loans was considered an improper way of making money. The Law of Moses allowed interest to be taken from strangers, but loans to and from Israelites were not permitted to accumulate interest (Ex. 22:25; Lev. 25:35, 36; Deut. 23:20). As Ezekiel summarizes God's law of individual responsibility, he forbids one to gain "increase" by "usury" (Ezek. 18:8).

A Consultation with a Prophet (Ezek. 20:1–3)

Ezekiel pursued his prophetic ministry in public. He continuously went out into the public realm to proclaim a message from God or to engage in symbolic actions that communicated the divine message to the exilic community.

A different situation occurs when the "elders of Israel" approach Ezekiel. These elders, who were the leaders of Ezekiel's exilic community in Babylon, came to the prophet in order to "inquire of the LORD" (Ezek. 20:1).

"Inquiring of a god" recalls the professional prophets that existed throughout the ancient Near East, including Babylon. For a fee individuals or groups could approach a prophet to receive oracular advice in the form of an omen from their deity. Often the prophet, "possessed by the spirit of the god," would enter a trance before presenting the message of the god by offering the appropriate response.

Interestingly, the leaders of Ezekiel's exilic community perceived him this way. Indeed, they "sat before" Ezekiel, as if waiting for a "spirit" to take possession of the prophet (20:1). God, however, rejected this model for Ezekiel. In keeping with God's prohibition (Ezek. 14:1–3), Ezekiel refused to prophesy in answer to the elders' questions. He was not a prophet-for-hire. Rather, the elders received a stinging indictment from God for their behavior (20:4–32), along with God's refusal: "I will not be inquired of by you" (20:3, 31).

Turn and Live

19"Yet you say, 'Why should the son not bear
the guilt of the father?' Because the son has done
what is lawful and right, and has kept all My
statutes and observed them, he shall surely live.
20The soul who sins shall die. The son shall not
bear the guilt of the father, nor the father bear
the guilt of the son. The righteousness of the
righteous shall be upon himself, and the wicked-
ness of the wicked shall be upon himself.
21"But if a wicked man turns from all his sins
which he has committed, keeps all My statutes,
and does what is lawful and right, he shall surely
live; he shall not die. 22None of the transgres-
sions which he has committed shall be remem-
bered against him; because of the righteousness
which he has done, he shall live. 23Do I have any
pleasure at all that the wicked should die?" says
the Lord GOD, "*and* not that he should turn from
his ways and live?
24"But when a righteous man turns away
from his righteousness and commits iniquity,
and does according to all the abominations that
the wicked *man* does, shall he live? All the right-
eousness which he has done shall not be remem-
bered; because of the unfaithfulness of which he
is guilty and the sin which he has committed, be-
cause of them he shall die.
25"Yet you say, 'The way of the Lord is not
fair.' Hear now, O house of Israel, is it not My
way which is fair, and your ways which are not
fair? 26When a righteous *man* turns away from
his righteousness, commits iniquity, and dies in
it, it is because of the iniquity which he has done
that he dies. 27Again, when a wicked *man* turns
away from the wickedness which he committed,
and does what is lawful and right, he preserves
himself alive. 28Because he considers and turns
away from all the transgressions which he com-
mitted, he shall surely live; he shall not die. 29Yet
the house of Israel says, 'The way of the Lord is
not fair.' O house of Israel, is it not My ways
which are fair, and your ways which are not fair?
30"Therefore I will judge you, O house of Is-
rael, every one according to his ways," says the
Lord GOD. "Repent, and turn from all your trans-
gressions, so that iniquity will not be your ruin.
31Cast away from you all the transgressions
which you have committed, and get yourselves a
new heart and a new spirit. For why should you
die, O house of Israel? 32For I have no pleasure in
the death of one who dies," says the Lord GOD.
"Therefore turn and live!"

Ezekiel 20:1—21:17

The Rebellions of Israel

20 **:1** It came to pass in the seventh year, in the
fifth *month,* on the tenth *day* of the month,
that certain of the elders of Israel came to inquire
of the LORD, and sat before me. 2Then the word of
the LORD came to me, saying, 3"Son of man, speak
to the elders of Israel, and say to them, 'Thus
says the Lord GOD: "Have you come to inquire of
Me? *As* I live," says the Lord GOD, "I will not be
inquired of by you." ' 4Will you judge them, son
of man, will you judge *them?* Then make known
to them the abominations of their fathers.
5"Say to them, 'Thus says the Lord GOD: "On
the day when I chose Israel and raised My hand
in an oath to the descendants of the house of Ja-
cob, and made Myself known to them in the land
of Egypt, I raised My hand in an oath to them,
saying, 'I *am* the LORD your God.' 6On that day I
raised My hand in an oath to them, to bring them
out of the land of Egypt into a land that I had
searched out for them, 'flowing with milk and
honey,'[a] the glory of all lands. 7Then I said to
them, 'Each of you, throw away the abomina-
tions which are before his eyes, and do not defile
yourselves with the idols of Egypt. I *am* the
LORD your God.' 8But they rebelled against Me
and would not obey Me. They did not all cast
away the abominations which were before their

20:6 [a]Exodus 3:8

eyes, nor did they forsake the idols of Egypt.
Then I said, 'I will pour out My fury on them and
fulfill My anger against them in the midst of the
land of Egypt.' 9But I acted for My name's sake,
that it should not be profaned before the Gentiles
among whom they *were,* in whose sight I had
made Myself known to them, to bring them out
of the land of Egypt.

10"Therefore I made them go out of the land
of Egypt and brought them into the wilderness.
11And I gave them My statutes and showed them
My judgments, 'which, *if* a man does, he shall
live by them.'[a] 12Moreover I also gave them My
Sabbaths, to be a sign between them and Me,
that they might know that I *am* the LORD who
sanctifies them. 13Yet the house of Israel rebelled
against Me in the wilderness; they did not walk
in My statutes; they despised My judgments,
'which, *if* a man does, he shall live by them';[a] and
they greatly defiled My Sabbaths. Then I said I
would pour out My fury on them in the wilder-
ness, to consume them. 14But I acted for My
name's sake, that it should not be profaned be-
fore the Gentiles, in whose sight I had brought
them out. 15So I also raised My hand in an oath to
them in the wilderness, that I would not bring
them into the land which I had given *them,* 'flow-
ing with milk and honey,'[a] the glory of all lands,
16because they despised My judgments and did
not walk in My statutes, but profaned My Sab-
baths; for their heart went after their idols. 17Nev-
ertheless My eye spared them from destruction. I
did not make an end of them in the wilderness.

18"But I said to their children in the wilder-
ness, 'Do not walk in the statutes of your fathers,
nor observe their judgments, nor defile your-
selves with their idols. 19I *am* the LORD your God:
Walk in My statutes, keep My judgments, and do
them; 20hallow My Sabbaths, and they will be a
sign between Me and you, that you may know
that I *am* the LORD your God.'

21"Notwithstanding, the children rebelled
against Me; they did not walk in My statutes,
and were not careful to observe My judgments,
'which, *if* a man does, he shall live by them';[a] but
they profaned My Sabbaths. Then I said I would
pour out My fury on them and fulfill My anger
against them in the wilderness. 22Nevertheless I
withdrew My hand and acted for My name's
sake, that it should not be profaned in the sight of
the Gentiles, in whose sight I had brought them
out. 23Also I raised My hand in an oath to those in
the wilderness, that I would scatter them among
the Gentiles and disperse them throughout the
countries, 24because they had not executed My
judgments, but had despised My statutes, pro-
faned My Sabbaths, and their eyes were fixed on
their fathers' idols.

25"Therefore I also gave them up to statutes
that were not good, and judgments by which
they could not live; 26and I pronounced them un-
clean because of their ritual gifts, in that they
caused all their firstborn to pass through *the fire,*
that I might make them desolate and that they
might know that I am the LORD." '

27"Therefore, son of man, speak to the house
of Israel, and say to them, 'Thus says the Lord
GOD: "In this too your fathers have blasphemed
Me, by being unfaithful to Me. 28When I brought
them into the land *concerning* which I had raised
My hand in an oath to give them, and they saw
all the high hills and all the thick trees, there
they offered their sacrifices and provoked Me
with their offerings. There they also sent up their
sweet aroma and poured out their drink offer-
ings. 29Then I said to them, 'What *is* this high
place to which you go?' So its name is called
Bamah[a] to this day." ' 30Therefore say to the
house of Israel, 'Thus says the Lord GOD: "Are
you defiling yourselves in the manner of your fa-
thers, and committing harlotry according to their
abominations? 31For when you offer your gifts
and make your sons pass through the fire, you
defile yourselves with all your idols, even to this
day. So shall I be inquired of by you, O house of
Israel? *As* I live," says the Lord GOD, "I will not
be inquired of by you. 32What you have in your
mind shall never be, when you say, 'We will be
like the Gentiles, like the families in other coun-
tries, serving wood and stone.'

God Will Restore Israel

33"*As* I live," says the Lord GOD, "surely with
a mighty hand, with an outstretched arm, and
with fury poured out, I will rule over you. 34I will
bring you out from the peoples and gather you
out of the countries where you are scattered,
with a mighty hand, with an outstretched arm,
and with fury poured out. 35And I will bring you
into the wilderness of the peoples, and there I
will plead My case with you face to face. 36Just as
I pleaded My case with your fathers in the
wilderness of the land of Egypt, so I will plead
My case with you," says the Lord GOD.

37"I will make you pass under the rod, and I
will bring you into the bond of the covenant; 38I
will purge the rebels from among you, and those
who transgress against Me; I will bring them out
of the country where they dwell, but they shall
not enter the land of Israel. Then you will know
that I *am* the LORD.

39"As for you, O house of Israel," thus says
the Lord GOD: "Go, serve every one of you his

20:11 [a]Leviticus 18:5 20:13 [a]Leviticus 18:5 20:15 [a]Exodus 3:8
20:21 [a]Leviticus 18:5 20:29 [a]Literally *High Place*

idols—and hereafter—if you will not obey Me;
but profane My holy name no more with your
gifts and your idols. 40For on My holy mountain,
on the mountain height of Israel," says the Lord
GOD, "there all the house of Israel, all of them in
the land, shall serve Me; there I will accept them,
and there I will require your offerings and the
firstfruits of your sacrifices, together with all
your holy things. 41I will accept you as a sweet
aroma when I bring you out from the peoples and
gather you out of the countries where you have
been scattered; and I will be hallowed in you be-
fore the Gentiles. 42Then you shall know that I *am*
the LORD, when I bring you into the land of Israel,
into the country *for* which I raised My hand in an
oath to give to your fathers. 43And there you shall
remember your ways and all your doings with
which you were defiled; and you shall loathe
yourselves in your own sight because of all the
evils that you have committed. 44Then you shall
know that I *am* the LORD, when I have dealt with
you for My name's sake, not according to your
wicked ways nor according to your corrupt do-
ings, O house of Israel," says the Lord GOD.' "

Fire in the Forest

45Furthermore the word of the LORD came to
me, saying, 46"Son of man, set your face toward
the south; preach against the south and prophesy
against the forest land, the South,[a] 47and say to
the forest of the South, 'Hear the word of the
LORD! Thus says the Lord GOD: "Behold, I will
kindle a fire in you, and it shall devour every
green tree and every dry tree in you; the blazing
flame shall not be quenched, and all faces from
the south to the north shall be scorched by it.
48All flesh shall see that I, the LORD, have kindled
it; it shall not be quenched." ' "

49Then I said, "Ah, Lord GOD! They say of
me, 'Does he not speak parables?' "

Babylon, the Sword of God

21 1And the word of the LORD came to me,
saying, 2"Son of man, set your face toward
Jerusalem, preach against the holy places, and
prophesy against the land of Israel; 3and say to
the land of Israel, 'Thus says the LORD: "Behold,
I *am* against you, and I will draw My sword out
of its sheath and cut off both righteous and
wicked from you. 4Because I will cut off both
righteous and wicked from you, therefore My
sword shall go out of its sheath against all flesh
from south *to* north, 5that all flesh may know
that I, the LORD, have drawn My sword out of its
sheath; it shall not return anymore." ' 6Sigh there-
fore, son of man, with a breaking heart, and sigh
with bitterness before their eyes. 7And it shall be
when they say to you, 'Why are you sighing?'
that you shall answer, 'Because of the news;
when it comes, every heart will melt, all hands
will be feeble, every spirit will faint, and all
knees will be weak *as* water. Behold, it is coming
and shall be brought to pass,' says the Lord GOD."

8Again the word of the LORD came to me,
saying, 9"Son of man, prophesy and say, 'Thus
says the LORD!' Say:

'A sword, a sword is sharpened
And also polished!
10 Sharpened to make a dreadful slaughter,
Polished to flash like lightning!
Should we then make mirth?
It despises the scepter of My son,
As it does all wood.
11 And He has given it to be polished,
That it may be handled;
This sword is sharpened, and it is
polished
To be given into the hand of the slayer.'

12 "Cry and wail, son of man;
For it will be against My people,
Against all the princes of Israel.
Terrors including the sword will be
against My people;
Therefore strike *your* thigh.

13 "Because *it is* a testing,
And what if *the sword* despises even
the scepter?
The scepter shall be no *more,*"

says the Lord GOD.

14 "You therefore, son of man, prophesy,
And strike *your* hands together.
The third time let the sword do double
damage.
It *is* the sword *that* slays,
The sword that slays the great *men,*
That enters their private chambers.

TIME CAPSULE	 589 to 587 B.C.
589–570	Hophra, pharaoh of Egypt, resides at Memphis
588	King Zedekiah revolts against the Babylonians
588–586	Nebuchadnezzar besieges Jerusalem
587	Pharaoh Hophra forces the Babylonian armies to lift the siege from Jerusalem (Jer. 37:5)
587	Jeremiah attempts to visit Anathoth but is arrested

20:46 [a]Hebrew *Negev*

15 I have set the point of the sword against
all their gates,
That the heart may melt and many may
stumble.
Ah! *It is* made bright;
It is grasped for slaughter:

16 "Swords at the ready!
Thrust right!
Set your blade!
Thrust left—
Wherever your edge is ordered!

17 "I also will beat My fists together,
And I will cause My fury to rest;
I, the LORD, have spoken."

Ezekiel 22:1–22

Sins of Jerusalem

22:1 Moreover the word of the LORD came to me, saying, 2"Now, son of man, will you judge, will you judge the bloody city? Yes, show her all her abominations! 3Then say, 'Thus says the Lord GOD: "The city sheds blood in her own midst, that her time may come; and she makes idols within herself to defile herself. 4You have become guilty by the blood which you have shed, and have defiled yourself with the idols which you have made. You have caused your days to draw near, and have come to *the end of* your years; therefore I have made you a reproach to the nations, and a mockery to all countries. 5*Those* near and *those* far from you will mock you as infamous *and* full of tumult.

6"Look, the princes of Israel: each one has used his power to shed blood in you. 7In you they have made light of father and mother; in your midst they have oppressed the stranger; in you they have mistreated the fatherless and the widow. 8You have despised My holy things and profaned My Sabbaths. 9In you are men who slander to cause bloodshed; in you are those who eat on the mountains; in your midst they commit lewdness. 10In you men uncover their fathers' nakedness; in you they violate women who are set apart during their impurity. 11One commits abomination with his neighbor's wife; another lewdly defiles his daughter-in-law; and another in you violates his sister, his father's daughter. 12In you they take bribes to shed blood; you take usury and increase; you have made profit from your neighbors by extortion, and have forgotten Me," says the Lord GOD.

13"Behold, therefore, I beat My fists at the dishonest profit which you have made, and at the bloodshed which has been in your midst. 14Can your heart endure, or can your hands remain strong, in the days when I shall deal with you? I, the LORD, have spoken, and will do *it.* 15I will scatter you among the nations, disperse you throughout the countries, and remove your filthiness completely from you. 16You shall defile yourself in the sight of the nations; then you shall know that I *am* the LORD." ' "

Israel in the Furnace

17The word of the LORD came to me, saying, 18"Son of man, the house of Israel has become dross to Me; they *are* all bronze, tin, iron, and lead, in the midst of a furnace; they have become dross from silver. 19Therefore thus says the Lord GOD: 'Because you have all become dross, therefore behold, I will gather you into the midst of Jerusalem. 20*As men* gather silver, bronze, iron, lead, and tin into the midst of a furnace, to blow fire on it, to melt *it;* so I will gather *you* in My anger and in My fury, and I will leave *you there* and melt you. 21Yes, I will gather you and blow on you with the fire of My wrath, and you shall be melted in its midst. 22As silver is melted in the midst of a furnace, so shall you be melted in its midst; then you shall know that I, the LORD, have poured out My fury on you.' "

Ezekiel 23:1–49

Two Harlot Sisters

23:1 The word of the LORD came again to me, saying:

2 "Son of man, there were two women,
The daughters of one mother.
3 They committed harlotry in Egypt,
They committed harlotry in their youth;
Their breasts were there embraced,
Their virgin bosom was there pressed.
4 Their names: Oholah[a] the elder and
Oholibah[b] her sister;
They were Mine,
And they bore sons and daughters.
As for their names,
Samaria *is* Oholah, and Jerusalem *is*
Oholibah.

The Older Sister, Samaria

5 "Oholah played the harlot even though she
was Mine;
And she lusted for her lovers, the
neighboring Assyrians,
6 *Who were* clothed in purple,
Captains and rulers,
All of them desirable young men,
Horsemen riding on horses.
7 Thus she committed her harlotry with them,

23:4 [a]Literally *Her Own Tabernacle* [b]Literally *My Tabernacle Is in Her*

All of them choice men of Assyria;
And with all for whom she lusted,
With all their idols, she defiled herself.
8 She has never given up her harlotry *brought* from Egypt,
For in her youth they had lain with her,
Pressed her virgin bosom,
And poured out their immorality upon her.

9 "Therefore I have delivered her
Into the hand of her lovers,
Into the hand of the Assyrians,
For whom she lusted.
10 They uncovered her nakedness,
Took away her sons and daughters,
And slew her with the sword;
She became a byword among women,
For they had executed judgment on her.

The Younger Sister, Jerusalem

11"Now although her sister Oholibah saw *this,* she became more corrupt in her lust than she, and in her harlotry more corrupt than her sister's harlotry.

12 "She lusted for the neighboring Assyrians,
Captains and rulers,
Clothed most gorgeously,
Horsemen riding on horses,
All of them desirable young men.
13 Then I saw that she was defiled;
Both *took* the same way.
14 But she increased her harlotry;
She looked at men portrayed on the wall,
Images of Chaldeans portrayed in vermilion,
15 Girded with belts around their waists,
Flowing turbans on their heads,
All of them looking like captains,
In the manner of the Babylonians of Chaldea,
The land of their nativity.
16 As soon as her eyes saw them,
She lusted for them
And sent messengers to them in Chaldea.

17 "Then the Babylonians came to her, into the bed of love,
And they defiled her with their immorality;
So she was defiled by them, and alienated herself from them.
18 She revealed her harlotry and uncovered her nakedness.
Then I alienated Myself from her,
As I had alienated Myself from her sister.

19 "Yet she multiplied her harlotry
In calling to remembrance the days of her youth,
When she had played the harlot in the land of Egypt.
20 For she lusted for her paramours,
Whose flesh *is like* the flesh of donkeys,
And whose issue *is like* the issue of horses.
21 Thus you called to remembrance the lewdness of your youth,
When the Egyptians pressed your bosom
Because of your youthful breasts.

Judgment on Jerusalem

22"Therefore, Oholibah, thus says the Lord GOD:

'Behold, I will stir up your lovers against you,
From whom you have alienated yourself,
And I will bring them against you from every side:
23 The Babylonians,
All the Chaldeans,
Pekod, Shoa, Koa,
All the Assyrians with them,
All of them desirable young men,
Governors and rulers,
Captains and men of renown,
All of them riding on horses.
24 And they shall come against you
With chariots, wagons, and war-horses,
With a horde of people.
They shall array against you
Buckler, shield, and helmet all around.

'I will delegate judgment to them,
And they shall judge you according to their judgments.
25 I will set My jealousy against you,
And they shall deal furiously with you;
They shall remove your nose and your ears,
And your remnant shall fall by the sword;
They shall take your sons and your daughters,
And your remnant shall be devoured by fire.
26 They shall also strip you of your clothes
And take away your beautiful jewelry.

27 'Thus I will make you cease your lewdness and your harlotry

Politics & Government
The cruelty of the Assyrians is proverbial. Their inscriptions boast of how they abused, mutilated, and killed their prisoners taken in war, whether soldiers or civilians. Their sculptural reliefs depict scribes taking notes while the condemned hang exposed on stakes near the city walls. The Babylonians, while not the military nation that Assyria was, could still be cruel in war (Ezek. 23:25; 2 Kin. 25:6, 7).

Brought from the land of Egypt,
So that you will not lift your eyes to them,
Nor remember Egypt anymore.'

28"For thus says the Lord GOD: 'Surely I will
deliver you into the hand of those you hate, into
the hand *of those* from whom you alienated
yourself. 29They will deal hatefully with you,
take away all you have worked for, and leave you
naked and bare. The nakedness of your harlotry
shall be uncovered, both your lewdness and your
harlotry. 30I will do these *things* to you because
you have gone as a harlot after the Gentiles, be-
cause you have become defiled by their idols.
31You have walked in the way of your sister;
therefore I will put her cup in your hand.'
32"Thus says the Lord GOD:

'You shall drink of your sister's cup,
The deep and wide one;
You shall be laughed to scorn
And held in derision;
It contains much.
33 You will be filled with drunkenness
and sorrow,
The cup of horror and desolation,
The cup of your sister Samaria.
34 You shall drink and drain it,
You shall break its shards,
And tear at your own breasts;
For I have spoken,'
Says the Lord GOD.

35"Therefore thus says the Lord GOD:

'Because you have forgotten Me and cast
Me behind your back,
Therefore you shall bear the *penalty*
Of your lewdness and your harlotry.' "

Both Sisters Judged

36The LORD also said to me: "Son of man,
will you judge Oholah and Oholibah? Then de-
clare to them their abominations. 37For they have
committed adultery, and blood *is* on their hands.
They have committed adultery with their idols,
and even sacrificed their sons whom they bore to
Me, passing them through *the fire,* to devour
them. 38Moreover they have done this to Me: They
have defiled My sanctuary on the same day and
profaned My Sabbaths. 39For after they had slain
their children for their idols, on the same day they
came into My sanctuary to profane it; and indeed
thus they have done in the midst of My house.
40"Furthermore you sent for men to come
from afar, to whom a messenger *was* sent; and
there they came. And you washed yourself for
them, painted your eyes, and adorned yourself
with ornaments. 41You sat on a stately couch,
with a table prepared before it, on which you had
set My incense and My oil. 42The sound of a care-
free multitude *was* with her, and Sabeans *were*
brought from the wilderness with men of the
common sort, who put bracelets on their wrists
and beautiful crowns on their heads. 43Then I
said concerning *her who had grown* old in adul-
teries, 'Will they commit harlotry with her now,
and she *with them?* 44Yet they went in to her, as
men go in to a woman who plays the harlot; thus
they went in to Oholah and Oholibah, the lewd
women. 45But righteous men will judge them af-
ter the manner of adulteresses, and after the
manner of women who shed blood, because they
are adulteresses, and blood *is* on their hands.
46"For thus says the Lord GOD: 'Bring up an
assembly against them, give them up to trouble
and plunder. 47The assembly shall stone them
with stones and execute them with their swords;
they shall slay their sons and their daughters,
and burn their houses with fire. 48Thus I will
cause lewdness to cease from the land, that all
women may be taught not to practice your lewd-
ness. 49They shall repay you for your lewdness,
and you shall pay for your idolatrous sins. Then
you shall know that I *am* the Lord GOD.' "

Nebuchadnezzar's Campaigns Against Judah

From 605 to 586 B.C. Nebuchadnezzar conducted several campaigns in Judah. King Jehoiachin was forced to surrender to Nebuchadnezzar in 597 B.C. Jerusalem's destruction came in 586 B.C. as the Babylonians approached from the south.

TRANSITION

Israel and Ammon Rebel

When Zedekiah made his alliance with Pharaoh Hophra of Egypt and rebelled against Babylon, he was evidently joined by the land of Ammon, on the eastern side of the Jordan (Jer. 27:3). In Ezek. 21:18–23, Ezekiel pictures Nebuchadnezzar, on his way south, stopping to decide which nation to punish first. It would make little difference: neither would escape punishment, and Israel's King Zedekiah, the "profane, wicked prince" (21:25), would be overthrown (21:24–32).

In the 9th year of Jehoiachin's exile (Ezek. 24:1), the siege of Jerusalem began, perhaps in January of 588 B.C. Ezekiel's message—both by word and by deed—was for the exiles to prepare to lose their beloved city and temple (ch. 24).

- **Ezekiel 21:18–32**
- **Ezekiel 24:1–27**

Ezekiel 21:18–32

21 :18 The word of the LORD came to me again, saying: 19"And son of man, appoint for yourself two ways for the sword of the king of Babylon to go; both of them shall go from the same land. Make a sign; put *it* at the head of the road to the city. 20Appoint a road for the sword to go to Rabbah of the Ammonites, and to Judah, into fortified Jerusalem. 21For the king of Babylon stands at the parting of the road, at the fork of the two roads, to use divination: he shakes the arrows, he consults the images, he looks at the liver. 22In his right hand is the divination for Jerusalem: to set up battering rams, to call for a slaughter, to lift the voice with shouting, to set battering rams against the gates, to heap up a *siege* mound, and to build a wall. 23And it will be to them like a false divination in the eyes of those who have sworn oaths with them; but he will bring their iniquity to remembrance, that they may be taken.

24"Therefore thus says the Lord GOD: 'Because you have made your iniquity to be remembered, in that your transgressions are uncovered, so that in all your doings your sins appear—because you have come to remembrance, you shall be taken in hand.

Cults & Supernatural

Before going into battle, kings first consulted the gods (Ezek. 21:21). Divination was used to determine the divine will in a certain situation. Arrows were used something like dice, by throwing them and noting how they fell. Priests in Babylon inspected carefully and interpreted the livers of sacrificed animals. The shape and coloring of the liver was interpreted as if it were writing or an enigmatic sign from heaven.

25"Now to you, O profane, wicked prince of Israel, whose day has come, whose iniquity *shall* end, 26thus says the Lord GOD:

"Remove the turban, and take off the crown;
Nothing *shall remain* the same.
Exalt the humble, and humble the exalted.
27 Overthrown, overthrown,
I will make it overthrown!
It shall be no *longer,*
Until He comes whose right it is,
And I will give it *to Him*." '

A Sword Against the Ammonites

28"And you, son of man, prophesy and say, 'Thus says the Lord GOD concerning the Ammonites and concerning their reproach,' and say:

'A sword, a sword *is* drawn,
Polished for slaughter,
For consuming, for flashing—
29 While they see false visions for you,
While they divine a lie to you,
To bring you on the necks of the wicked, the slain
Whose day has come,
Whose iniquity *shall* end.

30 'Return *it* to its sheath.
I will judge you
In the place where you were created,
In the land of your nativity.
31 I will pour out My indignation on you;
I will blow against you with the fire of My wrath,
And deliver you into the hands of brutal men *who are* skillful to destroy.
32 You shall be fuel for the fire;
Your blood shall be in the midst of the land.
You shall not be remembered,
For I the LORD have spoken.' "

Ezekiel 24:1–27

Symbol of the Cooking Pot

24 :1 Again, in the ninth year, in the tenth month, on the tenth *day* of the month, the word of the LORD came to me, saying, 2"Son of man, write down the name of the day, this very day—the king of Babylon started his siege against Jerusalem this very day. 3And utter a parable to the rebellious house, and say to them, 'Thus says the Lord GOD:

"Put on a pot, set *it* on,
And also pour water into it.
4 Gather pieces *of meat* in it,
Every good piece,

The thigh and the shoulder.
Fill *it* with choice cuts;
5 Take the choice of the flock.
Also pile *fuel* bones under it,
Make it boil well,
And let the cuts simmer in it."

6"Therefore thus says the Lord GOD:

"Woe to the bloody city,
To the pot whose scum *is* in it,
And whose scum is not gone from it!
Bring it out piece by piece,
On which no lot has fallen.
7 For her blood is in her midst;
She set it on top of a rock;
She did not pour it on the ground,
To cover it with dust.
8 That it may raise up fury and take vengeance,
I have set her blood on top of a rock,
That it may not be covered."

9"Therefore thus says the Lord GOD:

"Woe to the bloody city!
I too will make the pyre great.
10 Heap on the wood,
Kindle the fire;
Cook the meat well,
Mix in the spices,
And let the cuts be burned up.

11 "Then set the pot empty on the coals,
That it may become hot and its bronze may burn,
That its filthiness may be melted in it,
That its scum may be consumed.
12 She has grown weary with lies,
And her great scum has not gone from her.
Let her scum *be* in the fire!
13 In your filthiness *is* lewdness.
Because I have cleansed you, and you were not cleansed,
You will not be cleansed of your filthiness anymore,
Till I have caused My fury to rest upon you.
14 I, the LORD, have spoken *it;*
It shall come to pass, and I will do *it;*
I will not hold back,
Nor will I spare,
Nor will I relent;
According to your ways
And according to your deeds
They[a] will judge you,"
Says the Lord GOD.' "

24:14 [a]Septuagint, Syriac, Targum, and Vulgate read *I.*

The Prophet's Wife Dies

15Also the word of the LORD came to me, saying, 16"Son of man, behold, I take away from you the desire of your eyes with one stroke; yet you shall neither mourn nor weep, nor shall your tears run down. 17Sigh in silence, make no mourning for the dead; bind your turban on your head, and put your sandals on your feet; do not cover *your* lips, and do not eat man's bread *of sorrow.*"

18So I spoke to the people in the morning, and at evening my wife died; and the next morning I did as I was commanded.

19And the people said to me, "Will you not tell us what these *things signify* to us, that you behave so?"

20Then I answered them, "The word of the LORD came to me, saying, 21'Speak to the house of Israel, "Thus says the Lord GOD: 'Behold, I will profane My sanctuary, your arrogant boast, the desire of your eyes, the delight of your soul; and your sons and daughters whom you left behind shall fall by the sword. 22And you shall do as I have done; you shall not cover *your* lips nor eat man's bread *of sorrow.* 23Your turbans shall be on your heads and your sandals on your feet; you shall neither mourn nor weep, but you shall pine away in your iniquities and mourn with one another. 24Thus Ezekiel is a sign to you; according to all that he has done you shall do; and when this comes, you shall know that I *am* the Lord GOD.' "

25'And you, son of man—*will it* not *be* in the day when I take from them their stronghold, their joy and their glory, the desire of their eyes, and that on which they set their minds, their sons and their daughters: 26*that* on that day one who escapes will come to you to let *you* hear *it* with *your* ears? 27On that day your mouth will be opened to him who has escaped; you shall speak and no longer be mute. Thus you will be a sign to them, and they shall know that I *am* the LORD.' "

TRANSITION

Ezekiel's Sign Acts

Despite Ezekiel's warnings, news of Zedekiah's rebellion surely sparked hope among the exiles in Babylon that perhaps Jerusalem could indeed gain her independence. Ezekiel vehemently opposed these false hopes. His message to the exiles was the same as Jeremiah's message to those in Jerusalem, but Ezekiel's methods were quite distinct. Where Jeremiah would write soaring, impassioned poetry, Ezekiel communicated in blunt prose or—more distinctively—in pantomime.

In the divine visions Ezekiel received in 593 B.C. (Ezek. 1:1–3; 3:16, 22), he was commanded to enact before the exiles certain

sign acts. These symbolic actions (3:22—7:27) dramatically portrayed the horrors of the siege that Jerusalem would undergo from 588 to 586 B.C.
• **Ezekiel 3:22—7:27**

Ezekiel

3 **:22** Then the hand of the LORD was upon me
there, and He said to me, "Arise, go out into
the plain, and there I shall talk with you."
23So I arose and went out into the plain, and
behold, the glory of the LORD stood there, like the
glory which I saw by the River Chebar; and I fell
on my face. 24Then the Spirit entered me and set
me on my feet, and spoke with me and said to
me: "Go, shut yourself inside your house. 25And
you, O son of man, surely they will put ropes on
you and bind you with them, so that you cannot
go out among them. 26I will make your tongue
cling to the roof of your mouth, so that you shall
be mute and not be one to rebuke them, for they
are a rebellious house. 27But when I speak with
you, I will open your mouth, and you shall say to
them, 'Thus says the Lord GOD.' He who hears,
let him hear; and he who refuses, let him refuse;
for they *are* a rebellious house.

The Siege of Jerusalem Portrayed

4 1"You also, son of man, take a clay tablet and
lay it before you, and portray on it a city, Je-
rusalem. 2Lay siege against it, build a siege wall
against it, and heap up a mound against it; set
camps against it also, and place battering rams
against it all around. 3Moreover take for yourself
an iron plate, and set it *as* an iron wall between
you and the city. Set your face against it, and it
shall be besieged, and you shall lay siege against
it. This *will be* a sign to the house of Israel.
4"Lie also on your left side, and lay the iniq-
uity of the house of Israel upon it. *According* to
the number of the days that you lie on it, you
shall bear their iniquity. 5For I have laid on you
the years of their iniquity, according to the num-
ber of the days, three hundred and ninety days;
so you shall bear the iniquity of the house of Is-
rael. 6And when you have completed them, lie
again on your right side; then you shall bear the
iniquity of the house of Judah forty days. I have
laid on you a day for each year.
7"Therefore you shall set your face toward
the siege of Jerusalem; your arm *shall be* uncov-
ered, and you shall prophesy against it. 8And
surely I will restrain you so that you cannot turn
from one side to another till you have ended the
days of your siege.
9"Also take for yourself wheat, barley, beans,
lentils, millet, and spelt; put them into one vessel,
and make bread of them for yourself. *During* the
number of days that you lie on your side, three
hundred and ninety days, you shall eat it. 10And
your food which you eat *shall be* by weight,
twenty shekels a day; from time to time you shall
eat it. 11You shall also drink water by measure,
one-sixth of a hin; from time to time you shall
drink. 12And you shall eat it *as* barley cakes; and
bake it using fuel of human waste in their sight."
13Then the LORD said, "So shall the children
of Israel eat their defiled bread among the Gen-
tiles, where I will drive them."
14So I said, "Ah, Lord GOD! Indeed I have
never defiled myself from my youth till now; I
have never eaten what died of itself or was torn
by beasts, nor has abominable flesh ever come
into my mouth."
15Then He said to me, "See, I am giving you
cow dung instead of human waste, and you shall
prepare your bread over it."
16Moreover He said to me, "Son of man,
surely I will cut off the supply of bread in Jeru-
salem; they shall eat bread by weight and with
anxiety, and shall drink water by measure and

How to Conduct a Siege (Ezek. 4:2, 3)

More than any other prophet, Ezekiel used "street theater" to convey his prophetic message. This prophet graphically portrayed a siege of Jerusalem to indicate God's judgment against the people (Ezek. 4).

The chief defense system of an Israelite city like Jerusalem was its walls. These were huge, thick, massive structures that completely surrounded the city. Already built on elevated land, the city walls made the city like a castle. Usually only one entryway into the city existed—the city gate. Gates, too, were large, complex structures, designed to inhibit a frontal attack on a city.

To counter this, an enemy would build a massive ramp—what Ezekiel calls "a siege wall" (Ezek. 4:2)—at the most vulnerable (that is, the lowest) point of the city wall. Using siege walls, the enemy could gain access to the city through a gradual incline to the height of the wall, rather than attempting to scale the walls like a cliff.

Other strategies that Ezekiel mentions are the siege "mound" and "battering rams" (4:2). The siege mound was a platform of earth, built to put some of the attackers level with the defenders on the wall. Defenders likewise built mounds on the inside of the walls. Battering rams were used to break down the fortifications.

The Judean exiles had just experienced these military techniques when Nebuchadnezzar besieged Jerusalem in 597 B.C. They no doubt heard quite well Ezekiel's message, as he used a scale model or drawings in the dirt to depict the siege machinery that would be brought against the city from 588 to 586 B.C. Ezekiel's street theater was a sign that the captives did not want to see.

Ezekiel's Prophetic Theater (Ezek. 5:1–4)

As ancient Near Eastern prophets proclaimed a message from the gods, they often used more than words to get their message across. Often their very actions and lives illustrated the prophetic oracle. For no prophet was this more true than the prophet Ezekiel.

In one of his acted-out prophecies or sign acts, Ezekiel undergoes a haircut and a shave. The razor in this case, however, was to be a sword (Ezek. 5:1). Ezekiel then was to divide the hair into three parts: one-third to be burned in the midst of the city; a second third to be hit by a sword; another third to be scattered into the wind (5:2). Finally, from the last third, a small amount of hair was to be wrapped in Ezekiel's clothing, and later some of this would be thrown into a fire (5:3, 4).

Such symbolic actions seem bizarre, yet are significant for the prophet's message. First, the cutting of an adult male's hair and beard was a sign of humiliation. Using a sword as the razor, Ezekiel symbolically lived out with his own body the military humiliation that the Jerusalemites would face when the Babylonians conquered their city.

Yet the symbolism was even more precise. The burning of hair in the midst of the city and striking of hair with a sword signified the destruction of people when the Babylonians actually attacked Jerusalem. The scattered hair dramatically portrayed the fleeing of people into the countryside following the attack. The final third showed the destruction of the people after the attack. Only a few hairs, or people, wrapped into Ezekiel's clothing, would survive. Ezekiel's "haircut," thus portrayed an entire drama of death and destruction brought on by the Babylonian attack upon the city.

It is not known where Ezekiel undertook these activities. From his other prophetic behavior, however, we can assume that he performed these actions very much in the public eye, proclaiming Yahweh's message through the most effective media.

with dread, 17that they may lack bread and water, and be dismayed with one another, and waste away because of their iniquity.

A Sword Against Jerusalem

5 1"And you, son of man, take a sharp sword, take it as a barber's razor, and pass *it* over your head and your beard; then take scales to weigh and divide the hair. 2You shall burn with fire one-third in the midst of the city, when the days of the siege are finished; then you shall take one-third and strike around *it* with the sword, and one-third you shall scatter in the wind: I will draw out a sword after them. 3You shall also take a small number of them and bind them in the edge of your *garment.* 4Then take some of them again and throw them into the midst of the fire, and burn them in the fire. From there a fire will go out into all the house of Israel.

5"Thus says the Lord God: 'This *is* Jerusalem; I have set her in the midst of the nations and the countries all around her. 6She has rebelled against My judgments by doing wickedness more than the nations, and against My statutes more than the countries that *are* all around her; for they have refused My judgments, and they have not walked in My statutes.' 7Therefore thus says the Lord God: 'Because you have multiplied *disobedience* more than the nations that *are* all around you, have not walked in My statutes nor kept My judgments, nor even done[a] according to the judgments of the nations that *are* all around you'— 8therefore thus says the Lord God: 'Indeed I, even I, *am* against you and will execute judgments in your midst in the sight of the nations. 9And I will do among you what I have never done, and the like of which I will never do again, because of all your abominations. 10Therefore fathers shall eat *their* sons in your midst, and sons shall eat their fathers; and I will execute judgments among you, and all of you who remain I will scatter to all the winds.

11'Therefore, *as* I live,' says the Lord God, 'surely, because you have defiled My sanctuary with all your detestable things and with all your abominations, therefore I will also diminish *you;* My eye will not spare, nor will I have any pity. 12One-third of you shall die of the pestilence, and be consumed with famine in your midst; and one-third shall fall by the sword all around you; and I will scatter another third to all the winds, and I will draw out a sword after them.

13'Thus shall My anger be spent, and I will cause My fury to rest upon them, and I will be avenged; and they shall know that I, the Lord, have spoken *it* in My zeal, when I have spent My fury upon them. 14Moreover I will make you a waste and a reproach among the nations that *are* all around you, in the sight of all who pass by.

15'So it[a] shall be a reproach, a taunt, a lesson, and an astonishment to the nations that *are* all around you, when I execute judgments among you in anger and in fury and in furious rebukes. I, the Lord, have spoken. 16When I send against them the terrible arrows of famine which shall be for destruction, which I will send to destroy you, I will increase the famine upon you and cut off your supply of bread. 17So I will send against

5:7 [a]Following Masoretic Text, Septuagint, Targum, and Vulgate; many Hebrew manuscripts and Syriac read *but have done* (compare 11:12). 5:15 [a]Septuagint, Syriac, Targum, and Vulgate read *you*.

you famine and wild beasts, and they will bereave you. Pestilence and blood shall pass through you, and I will bring the sword against you. I, the LORD, have spoken.' "

Arts & Literature
An arrow is a natural symbol for famine and disease, because it comes from afar and does not announce its coming (Ezek. 5:16). In Homer's *Iliad,* Apollo rains down arrows on the Greek soldiers in order to punish them for insulting a priest. The arrows kill animals and men by means of a plague. Similarly, the Psalms compare disease brought on by God's judgment with arrow wounds (Ps. 38:2).

Judgment on Idolatrous Israel

6 1Now the word of the LORD came to me, saying: 2"Son of man, set your face toward the mountains of Israel, and prophesy against them, 3and say, 'O mountains of Israel, hear the word of the Lord GOD! Thus says the Lord GOD to the mountains, to the hills, to the ravines, and to the valleys: "Indeed I, *even* I, will bring a sword against you, and I will destroy your high places. 4Then your altars shall be desolate, your incense altars shall be broken, and I will cast down your slain *men* before your idols. 5And I will lay the corpses of the children of Israel before their idols, and I will scatter your bones all around your altars. 6In all your dwelling places the cities shall be laid waste, and the high places shall be desolate, so that your altars may be laid waste and made desolate, your idols may be broken and made to cease, your incense altars may be cut down, and your works may be abolished. 7The slain shall fall in your midst, and you shall know that I *am* the LORD.

8"Yet I will leave a remnant, so that you may have *some* who escape the sword among the nations, when you are scattered through the countries. 9Then those of you who escape will remember Me among the nations where they are carried captive, because I was crushed by their adulterous heart which has departed from Me, and by their eyes which play the harlot after their idols; they will loathe themselves for the evils which they committed in all their abominations. 10And they shall know that I *am* the LORD; I have not said in vain that I would bring this calamity upon them."

11'Thus says the Lord GOD: "Pound your fists and stamp your feet, and say, 'Alas, for all the evil abominations of the house of Israel! For they shall fall by the sword, by famine, and by pestilence. 12He who is far off shall die by the pestilence, he who is near shall fall by the sword, and he who remains and is besieged shall die by the famine. Thus will I spend My fury upon them. 13Then you shall know that I *am* the LORD, when their slain are among their idols all around their altars, on every high hill, on all the mountaintops, under every green tree, and under every thick oak, wherever they offered sweet incense to all their idols. 14So I will stretch out My hand against them and make the land desolate, yes, more desolate than the wilderness toward Diblah, in all their dwelling places. Then they shall know that I *am* the LORD.' " ' "

Judgment on Israel Is Near

7 1Moreover the word of the LORD came to me, saying, 2"And you, son of man, thus says the Lord GOD to the land of Israel:

'An end! The end has come upon the four corners of the land.
3 Now the end *has come* upon you,
And I will send My anger against you;
I will judge you according to your ways,
And I will repay you for all your abominations.
4 My eye will not spare you,
Nor will I have pity;
But I will repay your ways,
And your abominations will be in your midst;
Then you shall know that I *am* the LORD!'

5"Thus says the Lord GOD:

'A disaster, a singular disaster;
Behold, it has come!
6 An end has come,
The end has come;
It has dawned for you;
Behold, it has come!
7 Doom has come to you, you who dwell in the land;
The time has come,
A day of trouble *is* near,
And not of rejoicing in the mountains.
8 Now upon you I will soon pour out My fury,
And spend My anger upon you;
I will judge you according to your ways,
And I will repay you for all your abominations.

9 'My eye will not spare,
Nor will I have pity;
I will repay you according to your ways,
And your abominations will be in your midst.
Then you shall know that I *am* the LORD who strikes.

10 'Behold, the day!
Behold, it has come!
Doom has gone out;

The rod has blossomed,
Pride has budded.
11 Violence has risen up into a rod of
wickedness;
None of them *shall remain,*
None of their multitude,
None of them;
Nor *shall there be* wailing for them.
12 The time has come,
The day draws near.

'Let not the buyer rejoice,
Nor the seller mourn,
For wrath *is* on their whole multitude.
13 For the seller shall not return to what has
been sold,
Though he may still be alive;
For the vision concerns the whole
multitude,
And it shall not turn back;
No one will strengthen himself
Who lives in iniquity.

14 'They have blown the trumpet and made
everyone ready,
But no one goes to battle;
For My wrath *is* on all their multitude.
15 The sword *is* outside,
And the pestilence and famine within.
Whoever *is* in the field
Will die by the sword;
And whoever *is* in the city,
Famine and pestilence will devour him.

16 'Those who survive will escape and be on
the mountains
Like doves of the valleys,
All of them mourning,
Each for his iniquity.
17 Every hand will be feeble,
And every knee will be *as* weak *as* water.
18 They will also be girded with sackcloth;
Horror will cover them;
Shame *will be* on every face,
Baldness on all their heads.

19 'They will throw their silver into the streets,
And their gold will be like refuse;
Their silver and their gold will not be able
to deliver them
In the day of the wrath of the LORD;
They will not satisfy their souls,
Nor fill their stomachs,
Because it became their stumbling block
of iniquity.

20 'As for the beauty of his ornaments,
He set it in majesty;
But they made from it
The images of their abominations—
Their detestable things;
Therefore I have made it
Like refuse to them.
21 I will give it as plunder
Into the hands of strangers,
And to the wicked of the earth as spoil;
And they shall defile it.
22 I will turn My face from them,
And they will defile My secret place;
For robbers shall enter it and defile it.

23 'Make a chain,
For the land is filled with crimes of blood,
And the city is full of violence.
24 Therefore I will bring the worst of the
Gentiles,
And they will possess their houses;
I will cause the pomp of the strong to cease,
And their holy places shall be defiled.
25 Destruction comes;
They will seek peace, but *there shall be*
none.
26 Disaster will come upon disaster,
And rumor will be upon rumor.
Then they will seek a vision from a prophet;
But the law will perish from the priest,
And counsel from the elders.

27 'The king will mourn,
The prince will be clothed with desolation,
And the hands of the common people will
tremble.
I will do to them according to their way,
And according to what they deserve I will
judge them;
Then they shall know that I *am* the LORD!' "

TRANSITION

Pharaoh Hophra's Assault

During a period from the 10th year (11th month) to the 11th year (3rd month) of Jehoiachin's exile, Ezekiel received prophetic messages concerning Egypt (Ezek. 29:1; 30:20; 31:1). This period corresponds to perhaps January through June of 587 B.C. The siege of Jerusalem had been underway nearly a year.

The occasion for these prophecies was an interruption in Nebuchadnezzar's siege of Jerusalem. Hophra, king of Egypt, came to Zedekiah's aid, and even temporarily drew the Babylonian armies away from Jerusalem. In the city, Jeremiah warned that this lull would be temporary (Jer. 37:7) and that Egypt would retreat. In Babylon, Ezekiel had the same message.

In the 6th century B.C. the Egyptians had already existed beside the Nile for over 3,500 years, and for much of that history had been the supreme ancient Near Eastern power. But by Ezekiel's time Egypt had not held that position for centuries. Now a weakening Egypt had to face Babylon's increasing strength (Ezek. 30:20–26). The prophet recalls the fate of the Assyrian Empire (ch. 31): Egypt could never match Assyria's greatness, and that nation had fallen. Like powerful Assyria, Egypt also would be brought down. After her humiliation by Nebuchadnezzar, the country would no longer be among the first rank of world powers (29:1–16).

- **Ezekiel 29:1–16**
- **Ezekiel 30:20—31:18**

Ezekiel 29:1–16

Proclamation Against Egypt

29:1 In the tenth year, in the tenth *month,* on the twelfth *day* of the month, the word of the LORD came to me, saying, 2"Son of man, set your face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt. 3Speak, and say, 'Thus says the Lord GOD:

"Behold, I *am* against you,
O Pharaoh king of Egypt,
O great monster who lies in the midst of his rivers,
Who has said, 'My River[a] *is* my own;
I have made *it* for myself.'
4 But I will put hooks in your jaws,
And cause the fish of your rivers to stick to your scales;
I will bring you up out of the midst of your rivers,
And all the fish in your rivers will stick to your scales.
5 I will leave you in the wilderness,
You and all the fish of your rivers;
You shall fall on the open field;
You shall not be picked up or gathered.[a]
I have given you as food
To the beasts of the field
And to the birds of the heavens.

6 "Then all the inhabitants of Egypt
Shall know that I *am* the LORD,
Because they have been a staff of reed to the house of Israel.
7 When they took hold of you with the hand,
You broke and tore all their shoulders;[a]
When they leaned on you,
You broke and made all their backs quiver."

8'Therefore thus says the Lord GOD: "Surely I will bring a sword upon you and cut off from you man and beast. 9And the land of Egypt shall become desolate and waste; then they will know that I *am* the LORD, because he said, 'The River *is* mine, and I have made *it.*' 10Indeed, therefore, I *am* against you and against your rivers, and I will make the land of Egypt utterly waste and desolate, from Migdol[a] *to* Syene, as far as the border of Ethiopia. 11Neither foot of man shall pass through it nor foot of beast pass through it, and it shall be uninhabited forty years. 12I will make the land of Egypt desolate in the midst of the countries *that are* desolate; and among the cities *that are* laid waste, her cities shall be desolate forty years; and I will scatter the Egyptians among the nations and disperse them throughout the countries."

13'Yet, thus says the Lord GOD: "At the end of forty years I will gather the Egyptians from the peoples among whom they were scattered. 14I will bring back the captives of Egypt and cause them to return to the land of Pathros, to the land of their origin, and there they shall be a lowly kingdom. 15It shall be the lowliest of kingdoms; it shall never again exalt itself above the nations, for I will diminish them so that they will not rule over the nations anymore. 16No longer shall it be the confidence of the house of Israel, but will remind them of *their* iniquity when they turned to follow them. Then they shall know that I *am* the Lord GOD." ' "

Ezekiel 30:20—31:18

Proclamation Against Pharaoh

30:20 And it came to pass in the eleventh year, in the first *month,* on the seventh *day* of the month, *that* the word of the LORD came to me, saying, 21"Son of man, I have broken the arm of Pharaoh king of Egypt; and see, it has not

29:3 [a]That is, the Nile 29:5 [a]Following Masoretic Text, Septuagint, and Vulgate; some Hebrew manuscripts and Targum read *buried.* 29:7 [a]Following Masoretic Text and Vulgate; Septuagint and Syriac read *hand.* 29:10 [a]Or *tower*

Nebuchadnezzar Campaigns Against Egypt (Ezek. 30:21–26)

Egypt and Babylon were adversaries throughout the long reign of Nebuchadnezzar II of Babylon (605–562 B.C.). The spheres of influence for both nations extended to Palestine, and so the tiny kingdom of Judah became a pawn in the rivalry between these two superpowers.

In 605 B.C., while Nebuchadnezzar was yet a crown prince, he defeated Egypt at the great battle of Carchemish in Syria. He thus laid claim to Palestine, and apparently invaded Egypt 4 years later, but was repelled by Egypt's king Necho II (610–595 B.C.).

For practical purposes, Egypt made efforts to defend Judah against the advances of Babylon. The Egyptian king Hophra (589–570 B.C.) attempted to interrupt the Babylonian siege of Jerusalem in 587 B.C., but was forced to withdraw before the stronger army of Nebuchadnezzar. This is probably the situation that the prophet Ezekiel describes: God had "broken the arm of Pharaoh king of Egypt" (Ezek. 30:21). The flexed arm was a common symbol of Egyptian strength; yet God would "strengthen the arms of the king of Babylon" (30:24, 25).

Ezekiel delivered another prophetic message (Ezek. 29:17—30:19) in 571 B.C., just 4 years before another Babylonian invasion to the west. Unfortunately, the Babylonian Chronicle does not discuss this period, and so Nebuchadnezzar's account of this invasion is not known. Apparently Pharaoh Hophra lost control of Egypt in 570 B.C. in a revolt led by the Egyptian general Amasis. In 567 B.C., Nebuchadnezzar attempted to take advantage of Egypt's unstable situation, and Hophra joined with the Babylonians.

Nebuchadnezzar may well have devastated parts of Egypt, and Ezekiel prophesies of Egypt's destruction (30:10–12). However, the Babylonian invasion was repulsed by Amasis, and Pharaoh Hophra died during the battle.

been bandaged for healing, nor a splint put on to
bind it, to make it strong enough to hold a sword.
22 Therefore thus says the Lord God: 'Surely I *am*
against Pharaoh king of Egypt, and will break
his arms, both the strong one and the one that
was broken; and I will make the sword fall out of
his hand. 23 I will scatter the Egyptians among
the nations, and disperse them throughout the
countries. 24 I will strengthen the arms of the king
of Babylon and put My sword in his hand; but I
will break Pharaoh's arms, and he will groan be-
fore him with the groanings of a mortally
wounded *man.* 25 Thus I will strengthen the arms
of the king of Babylon, but the arms of Pharaoh
shall fall down; they shall know that I *am* the
Lord, when I put My sword into the hand of the
king of Babylon and he stretches it out against
the land of Egypt. 26 I will scatter the Egyptians
among the nations and disperse them throughout
the countries. Then they shall know that I *am* the
Lord.' "

Egypt Cut Down Like a Great Tree

31 1 Now it came to pass in the eleventh year,
in the third *month,* on the first *day* of the
month, *that* the word of the Lord came to me,
saying, 2 "Son of man, say to Pharaoh king of
Egypt and to his multitude:

'Whom are you like in your greatness?
3 Indeed Assyria *was* a cedar in Lebanon,
With fine branches that shaded the forest,
And of high stature;
And its top was among the thick boughs.
4 The waters made it grow;
Underground waters gave it height,
With their rivers running around the place
where it was planted,
And sent out rivulets to all the trees of the
field.

5 'Therefore its height was exalted above all
the trees of the field;
Its boughs were multiplied,
And its branches became long because of
the abundance of water,
As it sent them out.
6 All the birds of the heavens made their
nests in its boughs;
Under its branches all the beasts of the
field brought forth their young;
And in its shadow all great nations made
their home.

7 'Thus it was beautiful in greatness and in
the length of its branches,
Because its roots reached to abundant
waters.
8 The cedars in the garden of God could not
hide it;
The fir trees were not like its boughs,
And the chestnut[a] trees were not like its
branches;
No tree in the garden of God was like it
in beauty.
9 I made it beautiful with a multitude of
branches,
So that all the trees of Eden envied it,
That *were* in the garden of God.'

10 "Therefore thus says the Lord God: 'Because you have increased in height, and it set its top among the thick boughs, and its heart was lifted up in its height, 11 therefore I will deliver it

31:8 [a] Hebrew *armon*

into the hand of the mighty one of the nations,
and he shall surely deal with it; I have driven it
out for its wickedness. 12And aliens, the most ter-
rible of the nations, have cut it down and left it;
its branches have fallen on the mountains and in
all the valleys; its boughs lie broken by all the
rivers of the land; and all the peoples of the earth
have gone from under its shadow and left it.

13 'On its ruin will remain all the birds of the
heavens,
And all the beasts of the field will come to
its branches—

14'So that no trees by the waters may ever again
exalt themselves for their height, nor set their
tops among the thick boughs, that no tree which
drinks water may ever be high enough to reach
up to them.

'For they have all been delivered to death,
To the depths of the earth,
Among the children of men who go down
to the Pit.'

15"Thus says the Lord GOD: 'In the day when
it went down to hell, I caused mourning. I cov-
ered the deep because of it. I restrained its rivers,
and the great waters were held back. I caused
Lebanon to mourn for it, and all the trees of the
field wilted because of it. 16I made the nations
shake at the sound of its fall, when I cast it down
to hell together with those who descend into the
Pit; and all the trees of Eden, the choice and best
of Lebanon, all that drink water, were comforted
in the depths of the earth. 17They also went
down to hell with it, with those *slain* by the
sword; and *those who were* its *strong* arm dwelt
in its shadows among the nations.

18'To which of the trees in Eden will you
then be likened in glory and greatness? Yet you
shall be brought down with the trees of Eden to
the depths of the earth; you shall lie in the midst
of the uncircumcised, with *those* slain by the
sword. This *is* Pharaoh and all his multitude,'
says the Lord GOD."

TRANSITION

Prophetic Account: The Fall of Jerusalem

As both Jeremiah and Ezekiel predicted, Babylon defeated the Egyptian armies under Pharaoh Hophra and returned to finish off Jerusalem. In Zedekiah's 11th year (586 B.C.), the city fell. The significance of the fall of Jerusalem can hardly be overstated. Israel's identity and the current form of her faith were obliterated at once. For this reason, many Old Testament passages describe the events around that fall. No fewer than four separate narrative accounts (including Chronicles) of the event appear in Scripture. The parallel accounts of 2 Kin. 25:4–26 and Jer. 52:7–30 are supplemented with the longer account found in Jer. 39—44, which may have been written by Jeremiah's scribe Baruch.

Jeremiah's prophecies were fulfilled in these horrible days. By the 4th month (perhaps July) of 586 B.C. the Babylonian army penetrated Jerusalem's walls (Jer. 39:2). When Zedekiah knew that defense was hopeless, he and his army tried to desert the city. The effort was futile; Zedekiah was captured and taken to the Babylonian headquarters at Hamath (Jer. 52:7–11; 39:1–7). One month later (Jer. 52:12), the Babylonian army led by the commander Nebuzaradan trampled the city. The last vestiges of King Solomon's splendor were taken as spoils of war (Jer. 52:12–27; 39:8–10).

- **2 Kings 25:4–7**
- **Jeremiah 52:7–11**
- **Jeremiah 39:1–7**
- **2 Kings 25:8–21**
- **Jeremiah 52:12–27**
- **Jeremiah 39:8–10**

2 Kings 25:4–7

The Fall and Captivity of Judah

25 **:4** Then the city wall was broken through,
and all the men of war *fled* at night by
way of the gate between two walls, which was
by the king's garden, even though the Chaldeans
were still encamped all around against the city.
And *the king*[a] went by way of the plain.[b] 5But the
army of the Chaldeans pursued the king, and
they overtook him in the plains of Jericho. All his
army was scattered from him. 6So they took the
king and brought him up to the king of Babylon
at Riblah, and they pronounced judgment on him.
7Then they killed the sons of Zedekiah before his
eyes, put out the eyes of Zedekiah, bound him
with bronze fetters, and took him to Babylon.

Jeremiah 52:7–11

52 **:7** Then the city wall was broken through,
and all the men of war fled and went out
of the city at night by way of the gate between
the two walls, which *was* by the king's garden,
even though the Chaldeans *were* near the city all
around. And they went by way of the plain.[a]

8But the army of the Chaldeans pursued the
king, and they overtook Zedekiah in the plains of
Jericho. All his army was scattered from him. 9So
they took the king and brought him up to the
king of Babylon at Riblah in the land of Hamath,

25:4 [a]Literally *he* [b]Or *Arabah,* that is, the Jordan Valley
Jer. 52:7 [a]Or *the Arabah,* that is, the Jordan Valley

Nergal and Nergal-Sharezer (Jer. 39:3, 13)

Among the officials representing Babylon at the siege of Jerusalem was a certain Nergal-Sharezer (Jer. 39:3). His name includes the name of the god Nergal, and means "Nergal, protect the king."

Nergal was the god of the netherworld in 3rd-millennium B.C. Sumer. His official cult center was the city of Cuth. In the 2nd millennium B.C. his worship was incorporated into both Babylonian and Assyrian religions. As each of these states built their empires, they carried the worship of Nergal with them.

The *Myth of Nergal and Ereshkigal* exists in two distinct versions: one from Tell el-Amarna, Egypt, from about 1350 B.C., and another from 7th-century Babylonia. This narrative poem describes how Nergal came to the realm of the dead.

In the myth, Ereshkigal, queen of the dead, is slighted by the gods in heaven and demands that a deity be sent to her realm to assuage her anger. Nergal is the god who comes, prepared either to rule the netherworld or to deal violently with the goddess. But the god and goddess discover that they actually like each other, and Nergal remains as Ereshkigal's husband and as king of the dead.

Unlike other deities who entered the land of the dead and could not leave, Nergal was able to move among heaven, earth, and the underworld at will. This made him a natural deity for any business which required coordination among the various levels of the universe. Especially important were his duties as a patron deity. As the god of those fallen in warfare, Nergal hauled the slain from earth to the realm of the dead. As the god of mining and metalsmiths, he hauled precious metals from the netherworld to the earth.

and he pronounced judgment on him. 10Then the king of Babylon killed the sons of Zedekiah before his eyes. And he killed all the princes of Judah in Riblah. 11He also put out the eyes of Zedekiah; and the king of Babylon bound him in bronze fetters, took him to Babylon, and put him in prison till the day of his death.

Jeremiah 39:1–7

The Fall of Jerusalem

39 **:1** In the ninth year of Zedekiah king of Judah, in the tenth month, Nebuchadnezzar king of Babylon and all his army came against Jerusalem, and besieged it. 2In the eleventh year of Zedekiah, in the fourth month, on the ninth *day* of the month, the city was penetrated.

3Then all the princes of the king of Babylon came in and sat in the Middle Gate: Nergal-Sharezer, Samgar-Nebo, Sarsechim, Rabsaris,[a] Nergal-Sarezer, Rabmag,[b] with the rest of the princes of the king of Babylon.

4So it was, when Zedekiah the king of Judah and all the men of war saw them, that they fled and went out of the city by night, by way of the king's garden, by the gate between the two walls. And he went out by way of the plain.[a] 5But the Chaldean army pursued them and overtook Zedekiah in the plains of Jericho. And when they had captured him, they brought him up to Nebuchadnezzar king of Babylon, to Riblah in the land of Hamath, where he pronounced judgment on him. 6Then the king of Babylon killed the sons of Zedekiah before his eyes in Riblah; the king of Babylon also killed all the nobles of Judah. 7Moreover he put out Zedekiah's eyes, and bound him with bronze fetters to carry him off to Babylon.

39:3 [a]A title, probably *Chief Officer;* also verse 13 [b]A title, probably *Troop Commander;* also verse 13 39:4 [a]Or *the Arabah,* that is, the Jordan Valley

2 Kings 25:8–21

25 **:8** And in the fifth month, on the seventh *day* of the month (which *was* the nineteenth year of King Nebuchadnezzar king of Babylon), Nebuzaradan the captain of the guard, a servant of the king of Babylon, came to Jerusalem. 9He burned the house of the LORD and the king's house; all the houses of Jerusalem, that is, all the houses of the great, he burned with fire. 10And all the army of the Chaldeans who *were with* the captain of the guard broke down the walls of Jerusalem all around.

11Then Nebuzaradan the captain of the guard carried away captive the rest of the people *who* remained in the city and the defectors who had deserted to the king of Babylon, with the rest of the multitude. 12But the captain of the guard left *some* of the poor of the land as vinedressers and farmers. 13The bronze pillars that *were* in the house of the LORD, and the carts and the bronze Sea that *were* in the house of the LORD, the Chaldeans broke in pieces, and carried their bronze to Babylon. 14They also took away the pots, the shovels, the trimmers, the spoons, and all the bronze utensils with which the priests ministered. 15The firepans and the basins, the things of solid gold and solid silver, the captain of the guard took away. 16The two pillars, one Sea, and the carts, which Solomon had made for

Politics & Government

The defeat and destruction of a city is a terrible fate. Not only is human life itself destroyed, but with it the visible fruit of human labor and energy. The purpose of salvation is symbolized by a heavenly city, the New Jerusalem (Rev. 21:2), showing how important is the idea of a city. Like the fall of Troy, the destruction of Jerusalem cannot fade from human consciousness (2 Kin. 25:9).

THE LAST KINGS OF JUDAH

Israel (northern kingdom)

Fell to the Assyrian Empire in 722 B.C.

Judah (southern kingdom)

Jehoiachin, son of Jehoiakim, reigned only 3 months. Nebuchadnezzar of Babylon besieged Jerusalem and carried Jehoiachin into captivity in Babylon (2 Kin. 24:10, 12). Also called Jeconiah and Coniah, Jehoiachin was finally released by the new Babylonian king Evil-Merodach (2 Kin. 25:27).

Zedekiah, son of Josiah, was an uncle to Jehoiachin. When Nebuchadnezzar exiled Jehoiachin to Babylon, he placed Mattaniah on the throne, giving him the throne name "Zedekiah" (2 Kin. 24:17). Zedekiah was a puppet king ruling over a powerless land of poor farmers and laborers. He was under constant pressure from his advisors to revolt against Babylon. When Jerusalem fell to the Babylonians in 586 B.C., Zedekiah was exiled (2 Kin. 25:7).

the house of the LORD, the bronze of all these articles was beyond measure. 17The height of one pillar *was* eighteen cubits, and the capital on it *was* of bronze. The height of the capital was three cubits, and the network and pomegranates all around the capital were all of bronze. The second pillar was the same, with a network.

18And the captain of the guard took Seraiah the chief priest, Zephaniah the second priest, and the three doorkeepers. 19He also took out of the city an officer who had charge of the men of war, five men of the king's close associates who were found in the city, the chief recruiting officer of the army, who mustered the people of the land, and sixty men of the people of the land *who were* found in the city. 20So Nebuzaradan, captain of the guard, took these and brought them to the king of Babylon at Riblah. 21Then the king of Babylon struck them and put them to death at Riblah in the land of Hamath. Thus Judah was carried away captive from its own land.

Jeremiah 52:12–27

The Temple and City Plundered and Burned

52 **:12** Now in the fifth month, on the tenth *day* of the month (which *was* the nineteenth year of King Nebuchadnezzar king of Babylon), Nebuzaradan, the captain of the guard, *who* served the king of Babylon, came to Jerusalem. 13He burned the house of the LORD and the king's house; all the houses of Jerusalem, that is, all the houses of the great, he burned with fire. 14And all the army of the Chaldeans who *were* with the captain of the guard broke down all the walls of Jerusalem all around. 15Then Nebuzaradan the captain of the guard carried away captive *some* of the poor people, the rest of the people who remained in the city, the defectors who had deserted to the king of Babylon, and the rest of the craftsmen. 16But Nebuzaradan the captain of the guard left *some* of the poor of the land as vinedressers and farmers.

17The bronze pillars that *were* in the house of the LORD, and the carts and the bronze Sea that *were* in the house of the LORD, the Chaldeans broke in pieces, and carried all their bronze to Babylon. 18They also took away the pots, the shovels, the trimmers, the bowls, the spoons, and all the bronze utensils with which the priests ministered. 19The basins, the firepans, the bowls, the pots, the lampstands, the spoons, and the cups, whatever *was* solid gold and whatever *was* solid silver, the captain of the guard took away. 20The two pillars, one Sea, the twelve bronze bulls which *were* under *it, and* the carts, which King Solomon had made for the house of the LORD—the bronze of all these articles was beyond measure. 21Now *concerning* the pillars: the height of one pillar *was* eighteen cubits, a measuring line of twelve cubits could measure its circumference, and its thickness *was* four fingers; *it was* hollow. 22A capital of bronze *was* on it; and the height of one capital *was* five cubits, with a network and pomegranates all around the capital, all of bronze. The second pillar, with pomegranates was the same. 23There were ninety-six

pomegranates on the sides; all the pomegranates, all around on the network, *were* one hundred.

The People Taken Captive to Babylonia

24The captain of the guard took Seraiah the chief priest, Zephaniah the second priest, and the three doorkeepers. 25He also took out of the city an officer who had charge of the men of war, seven men of the king's close associates who were found in the city, the principal scribe of the army who mustered the people of the land, and sixty men of the people of the land who were found in the midst of the city. 26And Nebuzaradan the captain of the guard took these and brought them to the king of Babylon at Riblah. 27Then the king of Babylon struck them and put them to death at Riblah in the land of Hamath. Thus Judah was carried away captive from its own land.

Jeremiah 39:8–10

39 **:8** And the Chaldeans burned the king's house and the houses of the people with fire, and broke down the walls of Jerusalem. 9Then Nebuzaradan the captain of the guard carried away captive to Babylon the remnant of the people who remained in the city and those who defected to him, with the rest of the people who remained. 10But Nebuzaradan the captain of the guard left in the land of Judah the poor people, who had nothing, and gave them vineyards and fields at the same time.

1:7 [a]Vulgate reads *her Sabbaths.* 1:8 [a]Septuagint and Vulgate read *moved* or *removed.*

TRANSITION

The Book of Lamentations

The Book of Lamentations consists of five separate poems on the destruction of Jerusalem in 586 B.C. These funeral songs and prayers describe both the horrors of the extended siege (e.g., Lam. 4:4, 5) and the destruction itself. No other book captures so vividly the despair of seeing Zion destroyed, of seeing the holy city and its temple become a mockery to the nations.

Lamentations is traditionally attributed to Jeremiah, which explains its usual placement after the Book of Jeremiah, but the book itself does not name an author. Whether by Jeremiah or an unknown poet, the book is surely an eyewitness account of those wretched days. The five poems were penned, probably not long after Jerusalem's fall in 586, by someone who had seen the slaughter of many of his people, the enslavement of others, and the abject despair of the few survivors.

• **Lamentations 1:1—5:22**

Lamentations

Jerusalem in Affliction

1 **:1** How lonely sits the city
That was full of people!
How like a widow is she,
Who *was* great among the nations!
The princess among the provinces
Has become a slave!

2 She weeps bitterly in the night,
Her tears *are* on her cheeks;
Among all her lovers
She has none to comfort *her.*
All her friends have dealt treacherously with her;
They have become her enemies.

3 Judah has gone into captivity,
Under affliction and hard servitude;
She dwells among the nations,
She finds no rest;
All her persecutors overtake her in dire straits.

4 The roads to Zion mourn
Because no one comes to the set feasts.
All her gates are desolate;
Her priests sigh,
Her virgins are afflicted,
And she *is* in bitterness.

5 Her adversaries have become the master,
Her enemies prosper;
For the LORD has afflicted her
Because of the multitude of her transgressions.
Her children have gone into captivity before the enemy.

6 And from the daughter of Zion
All her splendor has departed.
Her princes have become like deer
That find no pasture,
That flee without strength
Before the pursuer.

7 In the days of her affliction and roaming,
Jerusalem remembers all her pleasant things
That she had in the days of old.
When her people fell into the hand of the enemy,
With no one to help her,
The adversaries saw her
And mocked at her downfall.[a]

8 Jerusalem has sinned gravely,
Therefore she has become vile.[a]

Lamenting for the Defeated City (Lam. 1:1)

The Book of Lamentations begins with an expression of deep hurt: "How lonely sits the city That was full of people!" (Lam. 1:1). Such laments for defeated cities and destroyed temples were commonplace in the ancient Near East. One of the best known is the *Lament for Ur,* composed sometime after the fall of the 3rd Dynasty of Ur in 2004 B.C.

Ur was a Sumerian kingdom in southern Mesopotamia. The lament was apparently written by the kings of Isin, a nearby city, who attempted to rebuild the city of Ur, and associated themselves with the Ur dynasty. The purpose of the lament was to calm the disquieted spirit of Nanna, the moon god of Ur. It was thus hoped that the moon god would once again rebuild his devastated residence.

The form of the *Lament for Ur* has two parts: the body of the text is a "harp lament," and the ending consists of a "tambourine lament." The first part is sung by Nanna's wife, Ningal, while the second is sung by a singer (or singers) who express the survivors' hope that the city gods will restore the city to greatness.

Scholars believe that the *Lament for Ur* may actually have been performed in the moonlight at the place of the ruined temple of Nanna at Ur. This lament claims that all of the Sumerian gods have abandoned their cities. Later, the lament describes the divine assembly and their fateful decision to evacuate the land. Finally, the tambourine lament makes a plea for Ningal to return to her city. She then makes the same appeal to her husband, Nanna.

There are superficial similarities between the *Lament for Ur* and the Book of Lamentations. Both writings concern a defeated city that has been forsaken by its deity (Lam. 1:15). Both cities have fallen to the enemy (Lam. 2:7). Yet both laments express hope that the deity will restore the city (Lam. 3:22–33).

All who honored her despise her
Because they have seen her nakedness;
Yes, she sighs and turns away.

9 Her uncleanness *is* in her skirts;
She did not consider her destiny;
Therefore her collapse was awesome;
She had no comforter.
"O LORD, behold my affliction,
For *the* enemy is exalted!"

10 The adversary has spread his hand
Over all her pleasant things;
For she has seen the nations enter her sanctuary,
Those whom You commanded
Not to enter Your assembly.

11 All her people sigh,
They seek bread;
They have given their valuables for food to restore life.
"See, O LORD, and consider,
For I am scorned."

12 "*Is it* nothing to you, all you who pass by?
Behold and see
If there is any sorrow like my sorrow,
Which has been brought on me,
Which the LORD has inflicted
In the day of His fierce anger.

13 "From above He has sent fire into my bones,
And it overpowered them;
He has spread a net for my feet
And turned me back;
He has made me desolate
And faint all the day.

14 "The yoke of my transgressions was bound;[a]
They were woven together by His hands,
And thrust upon my neck.
He made my strength fail;
The Lord delivered me into the hands of *those whom* I am not able to withstand.

15 "The Lord has trampled underfoot all my mighty *men* in my midst;
He has called an assembly against me
To crush my young men;
The Lord trampled *as* in a winepress
The virgin daughter of Judah.

16 "For these *things* I weep;
My eye, my eye overflows with water;
Because the comforter, who should restore my life,
Is far from me.
My children are desolate
Because the enemy prevailed."

17 Zion spreads out her hands,
But no one comforts her;
The LORD has commanded concerning Jacob
That those around him *become* his adversaries;
Jerusalem has become an unclean thing among them.

18 "The LORD is righteous,
For I rebelled against His commandment.
Hear now, all peoples,
And behold my sorrow;

1:14 [a]Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *watched over.*

Temple Afire (Lam. 2:5–7)

Temples were the focal point of civic life and the target for invaders. The patron deities of the city were believed to dwell in the temples. Festivals were held around temples, and valuables were deposited in them (they were the earliest banks).

For invaders, the capture of the central temple served several purposes, not the least of which was obtaining the wealth stored there. To take the temple was also to show that the gods of the city had chosen the conquerors over the local inhabitants. This meant that the conquerors were now the legitimate rulers of the people, land, and any possessions.

The burning of the central temple was a declaration of unconditional victory. Only if the gods of the city had abandoned that city to its fate would they allow their own home to be destroyed. When Sennacherib destroyed Babylon and the temple of Marduk in 689 B.C., he claimed to have done so on behalf of Marduk, who wished to punish his people for their evil behavior.

The captors were understood to have free rein with the city and its populace. The defeated city had no gods to whom they might appeal for mercy and no hope for a change in their fate. Their gods were believed to have moved to the capital of the victors, where they became patrons of the kings of that city.

The Book of Lamentations says the same thing about Nebuchadnezzar II burning Jerusalem and its temple in 586 B.C. (2 Kin. 25:9). Yahweh Himself had become Judah's enemy (Lam. 2:5) and destroyed His own temple—His "tabernacle" and "place of assembly" (2:6). With Yahweh's permission, Judah's enemy now "made a noise in the house of the LORD" (2:7).

My virgins and my young men
Have gone into captivity.

19 "I called for my lovers,
But they deceived me;
My priests and my elders
Breathed their last in the city,
While they sought food
To restore their life.

20 "See, O LORD, that I *am* in distress;
My soul is troubled;
My heart is overturned within me,
For I have been very rebellious.
Outside the sword bereaves,
At home *it is* like death.

21 "They have heard that I sigh,
But no one comforts me.
All my enemies have heard of my trouble;
They are glad that You have done *it.*
Bring on the day You have announced,
That they may become like me.

22 "Let all their wickedness come before You,
And do to them as You have done to me
For all my transgressions;
For my sighs *are* many,
And my heart *is* faint."

God's Anger with Jerusalem

2 1 How the Lord has covered the daughter of Zion
With a cloud in His anger!
He cast down from heaven to the earth
The beauty of Israel,
And did not remember His footstool
In the day of His anger.

2 The Lord has swallowed up and has not pitied
All the dwelling places of Jacob.
He has thrown down in His wrath
The strongholds of the daughter of Judah;
He has brought *them* down to the ground;
He has profaned the kingdom and its princes.

3 He has cut off in fierce anger
Every horn of Israel;
He has drawn back His right hand
From before the enemy.
He has blazed against Jacob like a flaming fire
Devouring all around.

4 Standing like an enemy, He has bent His bow;
With His right hand, like an adversary,
He has slain all *who were* pleasing to His eye;
On the tent of the daughter of Zion,
He has poured out His fury like fire.

5 The Lord was like an enemy.
He has swallowed up Israel,
He has swallowed up all her palaces;
He has destroyed her strongholds,
And has increased mourning and lamentation
In the daughter of Judah.

6 He has done violence to His tabernacle,
As if it were a garden;
He has destroyed His place of assembly;
The LORD has caused
The appointed feasts and Sabbaths to be forgotten in Zion.
In His burning indignation He has spurned the king and the priest.

7 The Lord has spurned His altar,
He has abandoned His sanctuary;
He has given up the walls of her palaces
Into the hand of the enemy.
They have made a noise in the house of
the LORD
As on the day of a set feast.

8 The LORD has purposed to destroy
The wall of the daughter of Zion.
He has stretched out a line;
He has not withdrawn His hand from
destroying;
Therefore He has caused the rampart
and wall to lament;
They languished together.

9 Her gates have sunk into the ground;
He has destroyed and broken her bars.
Her king and her princes *are* among the
nations;
The Law *is* no *more,*
And her prophets find no vision from
the LORD.

10 The elders of the daughter of Zion
Sit on the ground *and* keep silence;
They throw dust on their heads
And gird themselves with sackcloth.
The virgins of Jerusalem
Bow their heads to the ground.

11 My eyes fail with tears,
My heart is troubled;
My bile is poured on the ground
Because of the destruction of the daughter
of my people,
Because the children and the infants
Faint in the streets of the city.

12 They say to their mothers,
"Where *is* grain and wine?"
As they swoon like the wounded
In the streets of the city,
As their life is poured out
In their mothers' bosom.

TIME CAPSULE  586 B.C.	
586	Lachish Letters probably written shortly before Jerusalem's capture
586	Jerusalem falls to the Babylonians
586–538	The exile of Judah to Babylon
586	Hophra accepts Judean refugees in Egypt
586	Gedaliah is appointed governor of Judah

13 How shall I console you?
To what shall I liken you,
O daughter of Jerusalem?
What shall I compare with you, that I
may comfort you,
O virgin daughter of Zion?
For your ruin *is* spread wide as the sea;
Who can heal you?

14 Your prophets have seen for you
False and deceptive visions;
They have not uncovered your iniquity,
To bring back your captives,
But have envisioned for you false
prophecies and delusions.

15 All who pass by clap *their* hands at you;
They hiss and shake their heads
At the daughter of Jerusalem:
"*Is* this the city that is called
'The perfection of beauty,
The joy of the whole earth'?"

16 All your enemies have opened their mouth
against you;
They hiss and gnash *their* teeth.
They say, "We have swallowed *her* up!
Surely this *is* the day we have waited for;
We have found *it,* we have seen *it!*"

17 The LORD has done what He purposed;
He has fulfilled His word
Which He commanded in days of old.
He has thrown down and has not pitied,
And He has caused an enemy to rejoice
over you;
He has exalted the horn of your
adversaries.

18 Their heart cried out to the Lord,
"O wall of the daughter of Zion,
Let tears run down like a river day and
night;
Give yourself no relief;
Give your eyes no rest.

19 "Arise, cry out in the night,
At the beginning of the watches;
Pour out your heart like water before
the face of the Lord.
Lift your hands toward Him
For the life of your young children,
Who faint from hunger at the head of
every street."

20 "See, O LORD, and consider!
To whom have You done this?
Should the women eat their offspring,

The children they have cuddled?[a]
Should the priest and prophet be slain
In the sanctuary of the Lord?

21 "Young and old lie
On the ground in the streets;
My virgins and my young men
Have fallen by the sword;
You have slain *them* in the day of Your anger,
You have slaughtered *and* not pitied.

22 "You have invited as to a feast day
The terrors that surround me.
In the day of the LORD's anger
There was no refugee or survivor.
Those whom I have borne and brought up
My enemies have destroyed."

Arts & Literature
Lamentations displays a common technique of Hebrew poetry called acrostic. In an acrostic poem, each line or group of lines begins with the next letter of the alphabet. Lam. 3:1–66 has 3 verses for each of the 22 Hebrew letters; the other chapters of Lamentations have one verse for each letter. The acrostic technique is common in Arabic and Persian verse, although not in English, which has its own poetic resources.

The Prophet's Anguish and Hope

3 1 I *am* the man *who* has seen affliction by the rod of His wrath.
2 He has led me and made *me* walk
In darkness and not *in* light.
3 Surely He has turned His hand against me
Time and time again throughout the day.

4 He has aged my flesh and my skin,
And broken my bones.
5 He has besieged me
And surrounded *me* with bitterness and woe.
6 He has set me in dark places
Like the dead of long ago.

7 He has hedged me in so that I cannot get out;
He has made my chain heavy.
8 Even when I cry and shout,
He shuts out my prayer.
9 He has blocked my ways with hewn stone;
He has made my paths crooked.

10 He *has been* to me a bear lying in wait,
Like a lion in ambush.

11 He has turned aside my ways and torn me in pieces;
He has made me desolate.
12 He has bent His bow
And set me up as a target for the arrow.

13 He has caused the arrows of His quiver
To pierce my loins.[a]
14 I have become the ridicule of all my people—
Their taunting song all the day.
15 He has filled me with bitterness,
He has made me drink wormwood.

16 He has also broken my teeth with gravel,
And covered me with ashes.
17 You have moved my soul far from peace;
I have forgotten prosperity.
18 And I said, "My strength and my hope
Have perished from the LORD."

19 Remember my affliction and roaming,
The wormwood and the gall.
20 My soul still remembers
And sinks within me.
21 This I recall to my mind,
Therefore I have hope.

22 *Through* the LORD's mercies we are not consumed,
Because His compassions fail not.
23 *They are* new every morning;
Great *is* Your faithfulness.
24 "The LORD *is* my portion," says my soul,
"Therefore I hope in Him!"

25 The LORD *is* good to those who wait for Him,
To the soul *who* seeks Him.
26 *It is* good that *one* should hope and wait quietly
For the salvation of the LORD.
27 *It is* good for a man to bear
The yoke in his youth.

28 Let him sit alone and keep silent,
Because *God* has laid *it* on him;
29 Let him put his mouth in the dust—
There may yet be hope.
30 Let him give *his* cheek to the one who strikes him,
And be full of reproach.

31 For the Lord will not cast off forever.
32 Though He causes grief,
Yet He will show compassion
According to the multitude of His mercies.
33 For He does not afflict willingly,
Nor grieve the children of men.

2:20 [a]Vulgate reads *a span long* 3:13 [a]Literally *kidneys*

34 To crush under one's feet
All the prisoners of the earth,
35 To turn aside the justice *due* a man
Before the face of the Most High,
36 Or subvert a man in his cause—
The Lord does not approve.

37 Who *is* he *who* speaks and it comes to pass,
When the Lord has not commanded *it?*
38 *Is it* not from the mouth of the Most High
That woe and well-being proceed?
39 Why should a living man complain,
A man for the punishment of his sins?

40 Let us search out and examine our ways,
And turn back to the LORD;
41 Let us lift our hearts and hands
To God in heaven.
42 We have transgressed and rebelled;
You have not pardoned.

43 You have covered *Yourself* with anger
And pursued us;
You have slain *and* not pitied.
44 You have covered Yourself with a cloud,
That prayer should not pass through.
45 You have made us an offscouring and refuse
In the midst of the peoples.

46 All our enemies
Have opened their mouths against us.
47 Fear and a snare have come upon us,
Desolation and destruction.
48 My eyes overflow with rivers of water
For the destruction of the daughter of my people.

49 My eyes flow and do not cease,
Without interruption,
50 Till the LORD from heaven
Looks down and sees.
51 My eyes bring suffering to my soul
Because of all the daughters of my city.

52 My enemies without cause
Hunted me down like a bird.
53 They silenced[a] my life in the pit
And threw stones at me.
54 The waters flowed over my head;
I said, "I am cut off!"

55 I called on Your name, O LORD,
From the lowest pit.
56 You have heard my voice:
"Do not hide Your ear
From my sighing, from my cry for help."
57 You drew near on the day I called on You,
And said, "Do not fear!"

58 O Lord, You have pleaded the case for my soul;
You have redeemed my life.
59 O LORD, You have seen *how* I am wronged;
Judge my case.
60 You have seen all their vengeance,
All their schemes against me.

61 You have heard their reproach, O LORD,
All their schemes against me,
62 The lips of my enemies
And their whispering against me all the day.
63 Look at their sitting down and their rising up;
I *am* their taunting song.

64 Repay them, O LORD,
According to the work of their hands.
65 Give them a veiled[a] heart;
Your curse *be* upon them!
66 In Your anger,
Pursue and destroy them
From under the heavens of the LORD.

The Degradation of Zion

4 1 How the gold has become dim!
How changed the fine gold!
The stones of the sanctuary are scattered
At the head of every street.

2 The precious sons of Zion,
Valuable as fine gold,
How they are regarded as clay pots,
The work of the hands of the potter!

3 Even the jackals present their breasts
To nurse their young;
But the daughter of my people *is* cruel,
Like ostriches in the wilderness.

4 The tongue of the infant clings
To the roof of its mouth for thirst;
The young children ask for bread,
But no one breaks *it* for them.

5 Those who ate delicacies
Are desolate in the streets;
Those who were brought up in scarlet
Embrace ash heaps.

6 The punishment of the iniquity of the daughter of my people
Is greater than the punishment of the sin of Sodom,

3:53 [a]Septuagint reads *put to death.* 3:65 [a]A Jewish tradition reads *sorrow of.*

Which was overthrown in a moment,
With no hand to help her!

7 Her Nazirites[a] were brighter than snow
And whiter than milk;
They were more ruddy in body than rubies,
Like sapphire in their appearance.

8 *Now* their appearance is blacker than soot;
They go unrecognized in the streets;
Their skin clings to their bones,
It has become as dry as wood.

9 *Those* slain by the sword are better off
Than *those* who die of hunger;
For these pine away,
Stricken *for lack* of the fruits of the field.

10 The hands of the compassionate women
Have cooked their own children;
They became food for them
In the destruction of the daughter of my people.

11 The LORD has fulfilled His fury,
He has poured out His fierce anger.
He kindled a fire in Zion,
And it has devoured its foundations.

12 The kings of the earth,
And all inhabitants of the world,
Would not have believed
That the adversary and the enemy
Could enter the gates of Jerusalem—

13 Because of the sins of her prophets
And the iniquities of her priests,
Who shed in her midst
The blood of the just.

14 They wandered blind in the streets;
They have defiled themselves with blood,
So that no one would touch their garments.

15 They cried out to them,
"Go away, unclean!
Go away, go away,
Do not touch us!"
When they fled and wandered,
Those among the nations said,
"They shall no longer dwell *here*."

16 The face[a] of the LORD scattered them;
He no longer regards them.
The people do not respect the priests
Nor show favor to the elders.

17 Still our eyes failed us,
Watching vainly for our help;
In our watching we watched
For a nation *that* could not save *us*.

18 They tracked our steps
So that we could not walk in our streets.
Our end was near;
Our days were over,
For our end had come.

19 Our pursuers were swifter
Than the eagles of the heavens.
They pursued us on the mountains
And lay in wait for us in the wilderness.

20 The breath of our nostrils, the anointed of the LORD,
Was caught in their pits,
Of whom we said, "Under his shadow
We shall live among the nations."

21 Rejoice and be glad, O daughter of Edom,
You who dwell in the land of Uz!
The cup shall also pass over to you
And you shall become drunk and make yourself naked.

22 *The punishment of* your iniquity is accomplished,
O daughter of Zion;
He will no longer send you into captivity.
He will punish your iniquity,
O daughter of Edom;
He will uncover your sins!

4:7 [a]Or *nobles* 4:16 [a]Targum reads *anger.*

Arts & Literature

The most prominent feature of Hebrew poetry is repeated thoughts and phrases. There is little or no rhyme. But there is at least one recognizable meter (or rhythm), usually used for poems of lament, like the Book of Lamentations. This rhythm is called *Qinah* and has five beats divided 3 + 2. The last chapter of Lamentations (5:1–22) follows a 3 + 3 rhythm instead of the *Qinah* rhythm.

A Prayer for Restoration

5 1 Remember, O LORD, what has come upon us;
Look, and behold our reproach!
2 Our inheritance has been turned over to aliens,
And our houses to foreigners.
3 We have become orphans and waifs,
Our mothers *are* like widows.

4 We pay for the water we drink,
And our wood comes at a price.
5 *They* pursue at our heels;[a]
We labor *and* have no rest.
6 We have given our hand *to* the Egyptians
And the Assyrians, to be satisfied with bread.

7 Our fathers sinned *and are* no more,
But we bear their iniquities.
8 Servants rule over us;
There is none to deliver *us* from their hand.
9 We get our bread *at the risk* of our lives,
Because of the sword in the wilderness.

10 Our skin is hot as an oven,
Because of the fever of famine.
11 They ravished the women in Zion,
The maidens in the cities of Judah.
12 Princes were hung up by their hands,
And elders were not respected.
13 Young men ground at the millstones;
Boys staggered under *loads of* wood.
14 The elders have ceased *gathering at* the gate,
And the young men from their music.

15 The joy of our heart has ceased;
Our dance has turned into mourning.
16 The crown has fallen *from* our head.
Woe to us, for we have sinned!
17 Because of this our heart is faint;
Because of these *things* our eyes grow dim;
18 Because of Mount Zion which is desolate,
With foxes walking about on it.
19 You, O LORD, remain forever;
Your throne from generation to generation.
20 Why do You forget us forever,
And forsake us for so long a time?
21 Turn us back to You, O LORD, and we will be restored;
Renew our days as of old,
22 Unless You have utterly rejected us,
And are very angry with us!

5:5 [a]Literally *necks*

TRANSITION

Gedaliah the Governor

Nebuchadnezzar had had enough of kings in Jerusalem. Even his chosen servant Zedekiah had rebelled. Now there would be no more royalty. Instead, Nebuchadnezzar appointed a governor, named Gedaliah (2 Kin. 25:22). Archaeological finds indicate that this Gedaliah had been Zedekiah's chief minister, but he was not from the line of David. With Jerusalem a heap of rubble, Gedaliah set up his seat of government at Mizpah, while Nebuchadnezzar took still more of the people of Judah into exile to Babylon.

In the confusion of rounding up captives, it seems Jeremiah was arrested by mistake. He was taken to Ramah, a small town a few miles north of Jerusalem, where he was identified and released (Jer. 39:11—40:6). The prophet was offered the chance to leave his land and his people and have full provisions. He chose rather to stay with Gedaliah and the poor survivors.

Gedaliah's father, Ahikam, had once saved Jeremiah's life (Jer. 26:24), and Gedaliah was clearly disposed to follow Jeremiah's advice: he would humbly serve the king of Babylon (Jer. 40:9). Even after all Jeremiah's prophecies had been proven true, though, this advice remained unpopular. Only about 2 months passed (2 Kin. 25:8, 25) between Gedaliah's appointment as governor and his assassination by a certain Ishmael (Jer. 40:7—41:15).

The people, led now by a Judean army commander named Johanan, feared a reprisal by the Babylonians. Despite Jeremiah's prophetic word that they should stay in Judah, they fled to Egypt, taking Jeremiah and Baruch with them (Jer. 41:16—44:30). The last recorded messages of Jeremiah come from Tahpanhes in Egypt. His prophecies concern Pharaoh Hophra's loss of his throne in 570 B.C. to the Egyptian general Amasis (44:30) and Nebuchadnezzar's campaign against Egypt in 567 B.C., during which Hophra was killed (43:8–13).

- **2 Kings 25:22–26**
- **Jeremiah 39:11—44:30**

2 Kings 25:22–26

Gedaliah Made Governor of Judah

25 :22 Then he made Gedaliah the son of
Ahikam, the son of Shaphan, governor
over the people who remained in the land of Ju-
dah, whom Nebuchadnezzar king of Babylon
had left. 23Now when all the captains of the
armies, they and *their* men, heard that the king
of Babylon had made Gedaliah governor, they
came to Gedaliah at Mizpah—Ishmael the son of
Nethaniah, Johanan the son of Careah, Seraiah
the son of Tanhumeth the Netophathite, and
Jaazaniah[a] the son of a Maachathite, they and
their men. 24And Gedaliah took an oath before
them and their men, and said to them, "Do not be
afraid of the servants of the Chaldeans. Dwell in
the land and serve the king of Babylon, and it
shall be well with you."

25But it happened in the seventh month that
Ishmael the son of Nethaniah, the son of El-
ishama, of the royal family, came with ten men
and struck and killed Gedaliah, the Jews, as well
as the Chaldeans who were with him at Mizpah.
26And all the people, small and great, and the
captains of the armies, arose and went to Egypt;
for they were afraid of the Chaldeans.

Jeremiah 39:11—44:30

Jeremiah Goes Free

39 :11 Now Nebuchadnezzar king of Baby-
lon gave charge concerning Jeremiah to
Nebuzaradan the captain of the guard, saying,
12"Take him and look after him, and do him no
harm; but do to him just as he says to you." 13So
Nebuzaradan the captain of the guard sent Neb-
ushasban, Rabsaris, Nergal-Sharezer, Rabmag,
and all the king of Babylon's chief officers;
14then they sent *someone* to take Jeremiah from
the court of the prison, and committed him to
Gedaliah the son of Ahikam, the son of
Shaphan, that he should take him home. So he
dwelt among the people.

15Meanwhile the word of the LORD had come
to Jeremiah while he was shut up in the court of
the prison, saying, 16"Go and speak to Ebed-
Melech the Ethiopian, saying, 'Thus says the
LORD of hosts, the God of Israel: "Behold, I will
bring My words upon this city for adversity and
not for good, and they shall be *performed* in that
day before you. 17But I will deliver you in that
day," says the LORD, "and you shall not be given
into the hand of the men of whom you *are*
afraid. 18For I will surely deliver you, and you
shall not fall by the sword; but your life shall be
as a prize to you, because you have put your
trust in Me," says the LORD.' "

Jeremiah with Gedaliah the Governor

40 1The word that came to Jeremiah from the
LORD after Nebuzaradan the captain of
the guard had let him go from Ramah, when he
had taken him bound in chains among all who
were carried away captive from Jerusalem and
Judah, who were carried away captive to Babylon.

2And the captain of the guard took Jeremiah
and said to him: "The LORD your God has pro-
nounced this doom on this place. 3Now the LORD
has brought *it,* and has done just as He said. Be-
cause you *people* have sinned against the LORD,
and not obeyed His voice, therefore this thing has
come upon you. 4And now look, I free you this day

25:23 [a]Spelled *Jezaniah* in Jeremiah 40:8

Political Turmoil After Jerusalem's Fall (Jer. 40:5)

As Jeremiah had warned, in 586 B.C. the Babylonians utterly destroyed Jerusalem and the temple (2 Kin. 25:8–10). The Judahite leaders who had led the resistance against the Babylonians either died in battle or were exiled. Nevertheless, the Babylonians left some people in the land to produce crops, if for no other reason, to pay tribute to Babylon (2 Kin. 25:12).

The Babylonian king appointed Gedaliah as governor of Judah to oversee the people who remained (Jer. 40:5). He held office only as a representative of the victorious Babylonians; nevertheless, Gedaliah's credentials were impressive. His grandfather was Shaphan, a scribe and high-ranking official during King Josiah's reign (640–609 B.C.) His father Ahikam was also an official of Josiah's court (2 Kin. 22:12), and was instrumental in saving Jeremiah from death (Jer. 26:24). Gedaliah, therefore, came from a family with long ties in the public administration of Judah.

Yet after the conquest, Judah was a tough place to administrate. Jerusalem had been destroyed, so Gedaliah governed from Mizpah (Jer. 40:8), a town north of Jerusalem in the land of the tribe of Benjamin. As might be expected, many of those left in the land resented the havoc and loss caused by the Babylonians. Judah's old society had been destroyed; what remained threatened to fall apart through various factions. It was Gedaliah's job to hold these factions together.

Though initially successful (Jer. 40:12), Gedaliah eventually failed. A member of the royal family named Ishmael assassinated Gedaliah and purged the governor's supporters in an effort to gain the throne of Judah for himself (41:1–3). Yet such was not to be, and Ishmael fled to Ammon as a refugee (41:15). The remaining Judeans, fearing reprisal from the Babylonians, fled to Egypt (41:17). The land, which the Babylonians had left at least marginally inhabited, now was empty.

from the chains that *were* on your hand. If it seems good to you to come with me to Babylon, come, and I will look after you. But if it seems wrong for you to come with me to Babylon, remain here. See, all the land *is* before you; wherever it seems good and convenient for you to go, go there."

5Now while Jeremiah had not yet gone back, *Nebuzaradan said,* "Go back to Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon has made governor over the cities of Judah, and dwell with him among the people. Or go wherever it seems convenient for you to go." So the captain of the guard gave him rations and a gift and let him go. 6Then Jeremiah went to Gedaliah the son of Ahikam, to Mizpah, and dwelt with him among the people who were left in the land.

7And when all the captains of the armies who *were* in the fields, they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed to him men, women, children, and the poorest of the land who had not been carried away captive to Babylon, 8then they came to Gedaliah at Mizpah—Ishmael the son of Nethaniah, Johanan and Jonathan the sons of Kareah, Seraiah the son of Tanhumeth, the sons of Ephai the Netophathite, and Jezaniah[a] the son of a Maachathite, they and their men. 9And Gedaliah the son of Ahikam, the son of Shaphan, took an oath before them and their men, saying, "Do not be afraid to serve the Chaldeans. Dwell in the land and serve the king of Babylon, and it shall be well with you. 10As for me, I will indeed dwell at Mizpah and serve the Chaldeans who come to us. But you, gather wine and summer fruit and oil, put *them* in your vessels, and dwell in your cities that you have taken." 11Likewise, when all the Jews who *were* in Moab, among the Ammonites, in Edom, and who *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam, the son of Shaphan, 12then all the Jews returned out of all places where they had been driven, and came to the land of Judah, to Gedaliah at Mizpah, and gathered wine and summer fruit in abundance.

13Moreover Johanan the son of Kareah and all the captains of the forces that *were* in the fields came to Gedaliah at Mizpah, 14and said to him, "Do you certainly know that Baalis the king of the Ammonites has sent Ishmael the son of Nethaniah to murder you?" But Gedaliah the son of Ahikam did not believe them.

15Then Johanan the son of Kareah spoke secretly to Gedaliah in Mizpah, saying, "Let me go, please, and I will kill Ishmael the son of Nethaniah, and no one will know *it.* Why should he murder you, so that all the Jews who are gathered to you would be scattered, and the remnant in Judah perish?"

16But Gedaliah the son of Ahikam said to Johanan the son of Kareah, "You shall not do this thing, for you speak falsely concerning Ishmael."

Daily Life & Customs
When in mourning, people displayed conventional signs of distress, such as tearing their clothes, wearing sackcloth, and putting dust or dirt on themselves (Jer. 41:5). Some mourners cut themselves, although this was forbidden by the Law of Moses (Deut. 14:1). These acts of self-humiliation were powerful expressions of inner turmoil and sorrow. They were not in themselves religious acts (Is. 58:5, 6).

Insurrection Against Gedaliah

41 1Now it came to pass in the seventh month *that* Ishmael the son of Nethaniah, the son of Elishama, of the royal family and of the officers of the king, came with ten men to Gedaliah the son of Ahikam, at Mizpah. And there they ate bread together in Mizpah. 2Then Ishmael the son of Nethaniah, and the ten men who were with him, arose and struck Gedaliah the son of Ahikam, the son of Shaphan, with the sword, and killed him whom the king of Babylon had made governor over the land. 3Ishmael also struck down all the Jews who were with him, *that is,* with Gedaliah at Mizpah, and the Chaldeans who were found there, the men of war.

4And it happened, on the second day after he had killed Gedaliah, when as yet no one knew *it,* 5that certain men came from Shechem, from Shiloh, and from Samaria, eighty men with their beards shaved and their clothes torn, having cut themselves, with offerings and incense in their hand, to bring *them* to the house of the LORD. 6Now Ishmael the son of Nethaniah went out from Mizpah to meet them, weeping as he went along; and it happened as he met them that he said to them, "Come to Gedaliah the son of Ahikam!" 7So it was, when they came into the midst of the city, that Ishmael the son of Nethaniah killed them *and cast them* into the midst of a pit, he and the men who were with him. 8But ten men were found among them who said to Ishmael, "Do not kill us, for we have treasures of wheat, barley, oil, and honey in the field." So he desisted and did not kill them among their brethren. 9Now the pit into which Ishmael had cast all the dead bodies of the men whom he had slain, because of Gedaliah, *was* the same one Asa the king had made for fear of Baasha king

40:8 [a]Spelled *Jaazaniah* in 2 Kings 25:23

of Israel. Ishmael the son of Nethaniah filled it with *the* slain. [10]Then Ishmael carried away captive all the rest of the people who *were* in Mizpah, the king's daughters and all the people who remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Ahikam. And Ishmael the son of Nethaniah carried them away captive and departed to go over to the Ammonites.

[11]But when Johanan the son of Kareah and all the captains of the forces that *were* with him heard of all the evil that Ishmael the son of Nethaniah had done, [12]they took all the men and went to fight with Ishmael the son of Nethaniah; and they found him by the great pool that *is* in Gibeon. [13]So it was, when all the people who *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces who *were* with him, that they were glad. [14]Then all the people whom Ishmael had carried away captive from Mizpah turned around and came back, and went to Johanan the son of Kareah. [15]But Ishmael the son of Nethaniah escaped from Johanan with eight men and went to the Ammonites.

[16]Then Johanan the son of Kareah, and all the captains of the forces that were with him, took from Mizpah all the rest of the people whom he had recovered from Ishmael the son of Nethaniah after he had murdered Gedaliah the son of Ahikam—the mighty men of war and the women and the children and the eunuchs, whom he had brought back from Gibeon. [17]And they departed and dwelt in the habitation of Chimham, which is near Bethlehem, as they went on their way to Egypt, [18]because of the Chaldeans; for they were afraid of them, because Ishmael the son of Nethaniah had murdered Gedaliah the son of Ahikam, whom the king of Babylon had made governor in the land.

The Flight to Egypt Forbidden

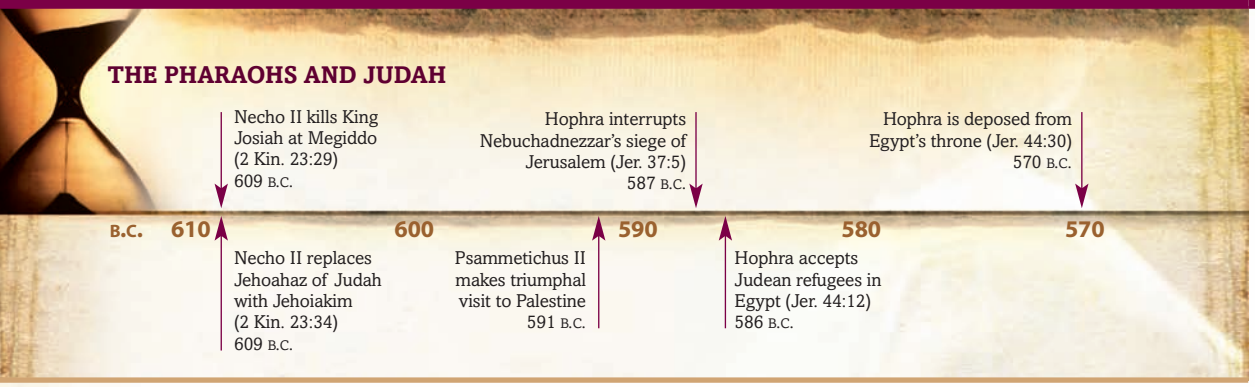
42 [1]Now all the captains of the forces, Johanan the son of Kareah, Jezaniah the son of Hoshaiah, and all the people, from the least to the greatest, came near [2]and said to Jeremiah the prophet, "Please, let our petition be acceptable to you, and pray for us to the LORD your God, for all this remnant (since we are left *but* a few of many, as you can see), [3]that the LORD your God may show us the way in which we should walk and the thing we should do."

[4]Then Jeremiah the prophet said to them, "I have heard. Indeed, I will pray to the LORD your God according to your words, and it shall be, *that* whatever the LORD answers you, I will declare *it* to you. I will keep nothing back from you."

[5]So they said to Jeremiah, "Let the LORD be a true and faithful witness between us, if we do not do according to everything which the LORD your God sends us by you. [6]Whether *it is* pleasing or displeasing, we will obey the voice of the LORD our God to whom we send you, that it may be well with us when we obey the voice of the LORD our God."

[7]And it happened after ten days that the word of the LORD came to Jeremiah. [8]Then he called Johanan the son of Kareah, all the captains of the forces which *were* with him, and all the people from the least even to the greatest, [9]and said to them, "Thus says the LORD, the God of Israel, to whom you sent me to present your petition before Him: [10]'If you will still remain in this land, then I will build you and not pull *you*

Jeremiah's Journey to Egypt
With the fall of Jerusalem, Jeremiah was taken in chains to Ramah and released. He went on to Mizpah to support the people left in the land. When the governor was killed, Jeremiah prophesied against leaving the land but was taken with the remnant to Tahpanhes in Egypt. His further prophecies to Jews living in Migdol, Noph, and Tahpanhes may have contributed to Jewish settlements being established deeper in Egypt, as far as Yeb (Elephantine).



down, and I will plant you and not pluck *you* up. For I relent concerning the disaster that I have brought upon you. 11Do not be afraid of the king of Babylon, of whom you are afraid; do not be afraid of him,' says the LORD, 'for I *am* with you, to save you and deliver you from his hand. 12And I will show you mercy, that he may have mercy on you and cause you to return to your own land.'

13"But if you say, 'We will not dwell in this land,' disobeying the voice of the LORD your God, 14saying, 'No, but we will go to the land of Egypt where we shall see no war, nor hear the sound of the trumpet, nor be hungry for bread, and there we will dwell'— 15Then hear now the word of the LORD, O remnant of Judah! Thus says the LORD of hosts, the God of Israel: 'If you wholly set your faces to enter Egypt, and go to dwell there, 16then it shall be *that* the sword which you feared shall overtake you there in the land of Egypt; the famine of which you were afraid shall follow close after you there *in* Egypt; and there you shall die. 17So shall it be with all the men who set their faces to go to Egypt to dwell there. They shall die by the sword, by famine, and by pestilence. And none of them shall remain or escape from the disaster that I will bring upon them.'

18"For thus says the LORD of hosts, the God of Israel: 'As My anger and My fury have been poured out on the inhabitants of Jerusalem, so will My fury be poured out on you when you enter Egypt. And you shall be an oath, an astonishment, a curse, and a reproach; and you shall see this place no more.'

19"'The LORD has said concerning you, O remnant of Judah, 'Do not go to Egypt!' Know certainly that I have admonished you this day. 20For you were hypocrites in your hearts when you sent me to the LORD your God, saying, 'Pray for us to the LORD our God, and according to all that the LORD your God says, so declare to us and we will do *it*.' 21And I have this day declared *it* to you, but you have not obeyed the voice of the LORD your God, or anything which He has sent you by me. 22Now therefore, know certainly that you shall die by the sword, by famine, and by pestilence in the place where you desire to go to dwell."

Jeremiah Taken to Egypt

43 1Now it happened, when Jeremiah had stopped speaking to all the people all the words of the LORD their God, for which the LORD their God had sent him to them, all these words, 2that Azariah the son of Hoshaiah, Johanan the son of Kareah, and all the proud men spoke, saying to Jeremiah, "You speak falsely! The LORD our God has not sent you to say, 'Do not go to Egypt to dwell there.' 3But Baruch the son of Neriah has set you against us, to deliver us into the hand of the Chaldeans, that they may put us to death or carry us away captive to Babylon." 4So Johanan the son of Kareah, all the captains of the forces, and all the people would not obey the voice of the LORD, to remain in the land of Judah. 5But Johanan the son of Kareah and all the captains of the forces took all the remnant of Judah who had returned to dwell in the land of Judah, from all nations where they had been driven— 6men, women, children, the king's daughters, and every person whom Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam, the son of Shaphan, and Jeremiah the prophet and Baruch the son of Neriah. 7So they went to the land of Egypt, for they did not obey the voice of the LORD. And they went as far as Tahpanhes.

8Then the word of the LORD came to Jeremiah in Tahpanhes, saying, 9"'Take large stones in your hand, and hide them in the sight of the men of Judah, in the clay in the brick courtyard which *is* at the entrance to Pharaoh's house in Tahpanhes; 10and say to them, 'Thus says the LORD of hosts, the God of Israel: "Behold, I will send and bring Nebuchadnezzar the king of Babylon, My servant, and will set his throne above these stones that I have hidden. And he will spread his royal pavilion over them. 11When he comes, he shall strike the land of Egypt *and deliver* to death *those appointed* for death, and to captivity *those appointed* for captivity, and to the

sword *those appointed* for the sword. 12I[a] will kindle a fire in the houses of the gods of Egypt, and he shall burn them and carry them away captive. And he shall array himself with the land of Egypt, as a shepherd puts on his garment, and he shall go out from there in peace. 13He shall also break the *sacred* pillars of Beth Shemesh[a] that *are* in the land of Egypt; and the houses of the gods of the Egyptians he shall burn with fire." ' "

Israelites Will Be Punished in Egypt

44 1The word that came to Jeremiah concerning all the Jews who dwell in the land of Egypt, who dwell at Migdol, at Tahpanhes, at Noph,[a] and in the country of Pathros, saying, 2"Thus says the LORD of hosts, the God of Israel: 'You have seen all the calamity that I have brought on Jerusalem and on all the cities of Judah; and behold, this day they *are* a desolation, and no one dwells in them, 3because of their wickedness which they have committed to provoke Me to anger, in that they went to burn incense *and* to serve other gods whom they did not know, they nor you nor your fathers. 4However I have sent to you all My servants the prophets, rising early and sending *them,* saying, "Oh, do not do this abominable thing that I hate!" 5But they did not listen or incline their ear to turn from their wickedness, to burn no incense to other gods. 6So My fury and My anger were poured out and kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted *and* desolate, as it is this day.'

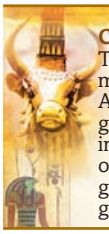
7"Now therefore, thus says the LORD, the God of hosts, the God of Israel: 'Why do you commit *this* great evil against yourselves, to cut off from you man and woman, child and infant, out of Judah, leaving none to remain, 8in that you provoke Me to wrath with the works of your hands, burning incense to other gods in the land of Egypt where you have gone to dwell, that you may cut yourselves off and be a curse and a reproach among all the nations of the earth? 9Have you forgotten the wickedness of your fathers, the wickedness of the kings of Judah, the wickedness of their wives, your own wickedness, and the wickedness of your wives, which they committed in the land of Judah and in the streets of Jerusalem? 10They have not been humbled, to this day, nor have they feared; they have not walked in My law or in My statutes that I set before you and your fathers.'

11"Therefore thus says the LORD of hosts, the God of Israel: 'Behold, I will set My face against you for catastrophe and for cutting off all Judah. 12And I will take the remnant of Judah who have set their faces to go into the land of Egypt to dwell there, and they shall all be consumed *and* fall in the land of Egypt. They shall be consumed by the sword *and* by famine. They shall die, from the least to the greatest, by the sword and by famine; and they shall be an oath, an astonishment, a curse and a reproach! 13For I will punish those who dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by famine, and by pestilence, 14so that none of the remnant of Judah who have gone into the land of Egypt to dwell there shall escape or survive, lest they return to the land of Judah, to which they desire to return and dwell. For none shall return except those who escape.' "

15Then all the men who knew that their wives had burned incense to other gods, with all the women who stood by, a great multitude, and all the people who dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying: 16"*As for* the word that you have spoken to us in the name of the LORD, we will not listen to you! 17But we will certainly do whatever has gone out of our own mouth, to burn incense to the queen of heaven and pour out drink offerings to her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem. For *then* we had plenty of food, were well-off, and saw no trouble. 18But since we stopped burning incense to the queen of heaven and pouring out drink offerings to her, we have lacked everything and have been consumed by the sword and by famine."

19*The women also said,* "And when we burned incense to the queen of heaven and poured out drink offerings to her, did we make cakes for her, to worship her, and pour out drink offerings to her without our husbands' *permission?*"

20Then Jeremiah spoke to all the people—the men, the women, and all the people who had given him *that* answer—saying: 21"The incense that you burned in the cities of Judah and in the streets of Jerusalem, you and your fathers, your kings and your princes, and the people of the land, did not the LORD remember them, and did it *not* come into His mind? 22So the LORD could no longer bear *it,* because of the evil of your doings *and* because of the abominations which you committed. Therefore



Cults & Supernatural
The "queen of heaven" referred to by Jeremiah was a Near Eastern goddess similar to Aphrodite or Venus. Offering cakes to the gods was a common practice, as was pouring out libations (Jer. 44:19). A libation is an offering made by pouring drink onto the ground. Thus, the people offered to a pagan goddess their daily food.

43:12 [a]Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *He.* 43:13 [a]Literally *House of the Sun,* ancient On; later called Heliopolis 44:1 [a]That is, ancient Memphis

The Pharaoh Who Was But a Noise (Jer. 44:30)

Hophra, who reigned from 589 to 570 B.C., was the fourth king of the 26th Dynasty of Egypt. Like previous rulers from the capital at Sais, known as the Saite dynasty, he intervened in Palestinian affairs in order to block the advances of Nebuchadnezzar II of Babylon. His attempt to break up Nebuchadnezzar's siege of Jerusalem in 587 B.C. failed, and the city eventually was destroyed (Jer. 37:5–11). Many of Judah's refugees from the Babylonian siege did flee to Egypt, where they were accepted by Hophra and settled.

The Greek historian Diodorus, who from about 60 to 30 B.C. wrote a world history, claims that Hophra was successful in weakening Babylonian rule in Phoenicia and Cyprus at this time. The pharaoh employed Greek mercenaries (Jer. 46:21) from Ionia and Caria (west coast of Turkey) to strengthen his military forces.

The prophet Jeremiah criticizes Hophra as "but a noise," who "passed by the appointed time" (Jer. 46:17). This may describe Hophra's ineffectiveness and indecisiveness as a leader. His attempt to quell a revolt in Cyrene late in his reign was decisively defeated, causing a rebellion in Egypt. In 570 B.C. the Egyptian general Amasis forced Hophra to flee east from Egypt.

In 567 B.C. Hophra returned to side with Nebuchadnezzar in an invasion of Egypt. The effort failed, and Hophra was captured and put to death approximately 20 years after a prophetic statement by Jeremiah (Jer. 44:30). The Greek historian Herodotus claims that Hophra's tomb was still accessible over a century later, during that historian's time (c. 484–425 B.C.).

your land is a desolation, an astonishment, a curse, and without an inhabitant, as *it is* this day. 23Because you have burned incense and because you have sinned against the LORD, and have not obeyed the voice of the LORD or walked in His law, in His statutes or in His testimonies, therefore this calamity has happened to you, as *at* this day."

24Moreover Jeremiah said to all the people and to all the women, "Hear the word of the LORD, all Judah who *are* in the land of Egypt! 25Thus says the LORD of hosts, the God of Israel, saying: 'You and your wives have spoken with your mouths and fulfilled with your hands, saying, "We will surely keep our vows that we have made, to burn incense to the queen of heaven and pour out drink offerings to her." You will surely keep your vows and perform your vows!' 26Therefore hear the word of the LORD, all Judah who dwell in the land of Egypt: 'Behold, I have sworn by My great name,' says the LORD, 'that My name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, "The Lord GOD lives." 27Behold, I will watch over them for adversity and not for good. And all the men of Judah who *are* in the land of Egypt shall be consumed by the sword and by famine, until there is an end to them. 28Yet a small number who escape the sword shall return from the land of Egypt to the land of Judah; and all the remnant of Judah, who have gone to the land of Egypt to dwell there, shall know whose words will stand, Mine or theirs. 29And this *shall be* a sign to you,' says the LORD, 'that I will punish you in this place, that you may know that My words will surely stand against you for adversity.'

30"'Thus says the LORD: 'Behold, I will give Pharaoh Hophra king of Egypt into the hand of his enemies and into the hand of those who seek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, his enemy who sought his life.' "

TRANSITION

Priestly Account: The Fall of Jerusalem

The Chronicler's account of Jerusalem's destruction is brief and, as usual, focuses on the temple. Much is omitted, such as Zedekiah's desperate flight from the doomed city. Chronicles—written long after Kings—adds a reference to the now vindicated prophet Jeremiah (2 Chr. 36:12; see also "Priestly Account: Zedekiah and Jeremiah" at 2 Chr. 36:11). Indeed, the Chronicler was aware not only of the prophet but of some of his specific prophecies: 2 Chr. 36:21 makes a direct reference to the 70 years of captivity that Jeremiah foretold in his letter to the exiles (Jer. 29:10).

• **2 Chronicles 36:17–21**

2 Chronicles

The Fall of Jerusalem

36 **:17** Therefore He brought against them the king of the Chaldeans, who killed their young men with the sword in the house of their sanctuary, and had no compassion on young man or virgin, on the aged or the weak; He gave *them* all into his hand. 18And all the articles from the house of God, great and small, the treasures of the house of the LORD, and the treasures of the king and of his leaders, all *these* he took to Babylon. 19Then they burned the house of God, broke down the wall of Jerusalem, burned all its palaces with fire, and destroyed all its precious possessions. 20And those who escaped from the sword he carried away to Babylon, where they became servants to him and his sons until the rule of the kingdom of Persia, 21to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. As long as she lay desolate she kept Sabbath, to fulfill seventy years.

TRANSITION

The End of the Siege

When it was clear to all in Jerusalem that there would be no escape from Nebuchadnezzar's siege, King Zedekiah tried to escape. He was captured and brutally blinded (Jer. 39:4–7). Away in Babylon, Ezekiel described the event with uncanny accuracy (Ezek. 12). The end had come for Jerusalem. As Zedekiah's vision was destroyed, Ezekiel's vision was coming true (12:22–28).

• **Ezekiel 12:1–28**

Ezekiel

Judah's Captivity Portrayed

12 :1 Now the word of the LORD came to me,
saying: 2"Son of man, you dwell in the
midst of a rebellious house, which has eyes to
see but does not see, and ears to hear but does
not hear; for they *are* a rebellious house.
3"Therefore, son of man, prepare your be-
longings for captivity, and go into captivity by
day in their sight. You shall go from your place
into captivity to another place in their sight. It
may be that they will consider, though they *are* a
rebellious house. 4By day you shall bring out your
belongings in their sight, as though going into
captivity; and at evening you shall go in their
sight, like those who go into captivity. 5Dig
through the wall in their sight, and carry your be-
longings out through it. 6In their sight you shall
bear *them* on *your* shoulders *and* carry *them* out
at twilight; you shall cover your face, so that you
cannot see the ground, for I have made you a
sign to the house of Israel."
7So I did as I was commanded. I brought out
my belongings by day, as though going into cap-
tivity, and at evening I dug through the wall with
my hand. I brought *them* out at twilight, *and* I
bore *them* on *my* shoulder in their sight.
8And in the morning the word of the LORD
came to me, saying, 9"Son of man, has not the
house of Israel, the rebellious house, said to you,
'What are you doing?' 10Say to them, 'Thus says
the Lord GOD: "This burden *concerns* the prince
in Jerusalem and all the house of Israel who are
among them." ' 11Say, 'I *am* a sign to you. As I
have done, so shall it be done to them; they shall
be carried away into captivity.' 12And the prince
who *is* among them shall bear *his belongings* on
his shoulder at twilight and go out. They shall
dig through the wall to carry *them* out through
it. He shall cover his face, so that he cannot see
the ground with *his* eyes. 13I will also spread My
net over him, and he shall be caught in My snare.
I will bring him to Babylon, *to* the land of the
Chaldeans; yet he shall not see it, though he shall
die there. 14I will scatter to every wind all who
are around him to help him, and all his troops;
and I will draw out the sword after them.
15"Then they shall know that I *am* the LORD,
when I scatter them among the nations and dis-
perse them throughout the countries. 16But I will
spare a few of their men from the sword, from
famine, and from pestilence, that they may declare
all their abominations among the Gentiles wherever
they go. Then they shall know that I *am* the LORD."

Judgment Not Postponed

17Moreover the word of the LORD came to me,
saying, 18"Son of man, eat your bread with quak-
ing, and drink your water with trembling and anx-
iety. 19And say to the people of the land, 'Thus
says the Lord GOD to the inhabitants of Jerusalem
and to the land of Israel: "They shall eat their
bread with anxiety, and drink their water with

DIGGING THROUGH A WALL (EZEK. 12:5–7)

God gave Ezekiel a curious command to carry out before his Judean peers. The prophet was to "dig through the wall in their sight," carrying his belongings out through the opening (Ezek. 12:5). Furthermore, he was to undertake this act "at twilight," with his face covered so that he could not see the ground (12:6). This behavior was to be "a sign to the house of Israel."

Ezekiel thus theatrically imitated a clandestine escape from a city under siege. City walls were thick structures, frequently serving as the back wall of private homes. Often the walls were casemate walls: two parallel walls built with 5 to 6 feet of open space between them. Cross walls would regularly link the two. The resulting rooms would be filled with earth or rubble.

City walls protected the inhabitants from enemy attacks, but they also made it difficult to escape the city once a siege was under way. The city gate could be easily guarded, but it provided the only direct access out of the city.

Only two options remained to escape from a city under siege. One could go *over* the wall—though, like a spider on a white wall, the enemy could easily detect you from afar. The other option would be to escape *through* the wall—literally to "dig" your way through it from the back room of your dwelling. Under the cover of darkness—when one could not see the ground—was the best time for such an escape, carrying only one's most valuable personal items.

In this way Ezekiel prophetically acted out someone attempting to escape the siege of Jerusalem before the city fell. He thus was a "sign" of God's judgment to the Judean community in exile.

dread, so that her land may be emptied of all who
are in it, because of the violence of all those who
dwell in it. 20Then the cities that are inhabited
shall be laid waste, and the land shall become des-
olate; and you shall know that I *am* the LORD." ' "
21And the word of the LORD came to me,
saying, 22"Son of man, what *is* this proverb *that*
you *people* have about the land of Israel, which
says, 'The days are prolonged, and every vision
fails'? 23Tell them therefore, 'Thus says the Lord
GOD: "I will lay this proverb to rest, and they
shall no more use it as a proverb in Israel." But
say to them, "The days are at hand, and the ful-
fillment of every vision. 24For no more shall there
be any false vision or flattering divination within
the house of Israel. 25For I *am* the LORD. I speak,
and the word which I speak will come to pass; it
will no more be postponed; for in your days, O
rebellious house, I will say the word and perform
it," says the Lord GOD.' "
26Again the word of the LORD came to me,
saying, 27"Son of man, look, the house of Israel is
saying, 'The vision that he sees *is* for many days
from now, and he prophesies of times far off.'
28Therefore say to them, 'Thus says the Lord
GOD: "None of My words will be postponed any
more, but the word which I speak will be done,"
says the Lord GOD.' "

TRANSITION

Has God Renounced the Covenant with David?

The superscription to Ps. 89 associates this psalm with Ethan the Ezrahite, an ancient wise man. Ethan is named along with three sons of Mahol as being surpassed in wisdom by Solomon (1 Kin. 4:31). Nevertheless, the content of this psalm almost certainly speaks of the fall of Jerusalem. One passage (89:38–45) describes a successor to King David who was defeated and deposed—possibly Jehoiachin, probably Zedekiah. Perhaps an older psalm was revised sometime after the destruction of 586 B.C. In any case, the question asked by the psalm was surely asked in that crisis: with Jerusalem in ruins and the unbroken line of David apparently ended, where was God's covenant now? The psalm concludes with its question unanswered.

• **Psalm 89**

PSALM 89

Remembering the Covenant with David, and Sorrow for Lost Blessings

A Contemplation[a] of Ethan the Ezrahite.

I will sing of the mercies of the LORD forever;
With my mouth will I make known Your
faithfulness to all generations.
2 For I have said, "Mercy shall be built up
forever;
Your faithfulness You shall establish in the
very heavens."

3 "I have made a covenant with My chosen,
I have sworn to My servant David:
4 'Your seed I will establish forever,
And build up your throne to all
generations.' " Selah

5 And the heavens will praise Your wonders,
O LORD;
Your faithfulness also in the assembly of
the saints.
6 For who in the heavens can be compared
to the LORD?
Who among the sons of the mighty can be
likened to the LORD?
7 God is greatly to be feared in the assembly
of the saints,
And to be held in reverence by all *those*
around Him.
8 O LORD God of hosts,
Who *is* mighty like You, O LORD?
Your faithfulness also surrounds You.
9 You rule the raging of the sea;
When its waves rise, You still them.
10 You have broken Rahab in pieces, as one
who is slain;
You have scattered Your enemies with
Your mighty arm.

11 The heavens *are* Yours, the earth also *is*
Yours;
The world and all its fullness, You have
founded them.
12 The north and the south, You have created
them;
Tabor and Hermon rejoice in Your name.
13 You have a mighty arm;
Strong is Your hand, *and* high is Your right
hand.
14 Righteousness and justice *are* the
foundation of Your throne;
Mercy and truth go before Your face.
15 Blessed *are* the people who know the joyful
sound!
They walk, O LORD, in the light of Your
countenance.
16 In Your name they rejoice all day long,
And in Your righteousness they are exalted.
17 For You *are* the glory of their strength,
And in Your favor our horn is exalted.
18 For our shield *belongs* to the LORD,
And our king to the Holy One of Israel.

89:title [a]Hebrew *Maschil*

19 Then You spoke in a vision to Your holy one,[a]
And said: "I have given help to *one who is* mighty;
I have exalted one chosen from the people.
20 I have found My servant David;
With My holy oil I have anointed him,
21 With whom My hand shall be established;
Also My arm shall strengthen him.
22 The enemy shall not outwit him,
Nor the son of wickedness afflict him.
23 I will beat down his foes before his face,
And plague those who hate him.

24 "But My faithfulness and My mercy *shall be* with him,
And in My name his horn shall be exalted.
25 Also I will set his hand over the sea,
And his right hand over the rivers.
26 He shall cry to Me, 'You *are* my Father,
My God, and the rock of my salvation.'
27 Also I will make him *My* firstborn,
The highest of the kings of the earth.
28 My mercy I will keep for him forever,
And My covenant shall stand firm with him.
29 His seed also I will make *to endure* forever,
And his throne as the days of heaven.

30 "If his sons forsake My law
And do not walk in My judgments,
31 If they break My statutes
And do not keep My commandments,
32 Then I will punish their transgression with the rod,
And their iniquity with stripes.
33 Nevertheless My lovingkindness I will not utterly take from him,
Nor allow My faithfulness to fail.
34 My covenant I will not break,
Nor alter the word that has gone out of My lips.
35 Once I have sworn by My holiness;
I will not lie to David:
36 His seed shall endure forever,
And his throne as the sun before Me;
37 It shall be established forever like the moon,
Even *like* the faithful witness in the sky."
Selah

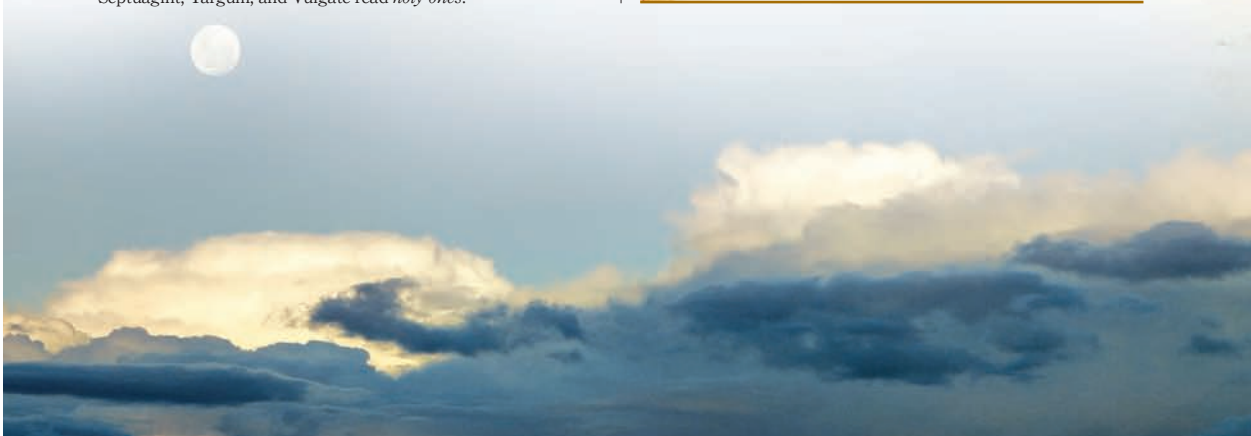
38 But You have cast off and abhorred,
You have been furious with Your anointed.
39 You have renounced the covenant of Your servant;
You have profaned his crown *by casting it* to the ground.
40 You have broken down all his hedges;
You have brought his strongholds to ruin.
41 All who pass by the way plunder him;
He is a reproach to his neighbors.
42 You have exalted the right hand of his adversaries;
You have made all his enemies rejoice.
43 You have also turned back the edge of his sword,
And have not sustained him in the battle.
44 You have made his glory cease,
And cast his throne down to the ground.
45 The days of his youth You have shortened;
You have covered him with shame. Selah

46 How long, LORD?
Will You hide Yourself forever?
Will Your wrath burn like fire?
47 Remember how short my time is;
For what futility have You created all the children of men?
48 What man can live and not see death?
Can he deliver his life from the power of the grave? Selah

89:19 [a]Following many Hebrew manuscripts; Masoretic Text, Septuagint, Targum, and Vulgate read *holy ones*.

Beliefs & Ideas

The power of kings was visible when they led an army, or when they were surrounded at court by their nobles and subjects. The earthly court is paralleled in the Bible by the heavenly court, where God is attended by an assembly of angels, saints, and "sons of the mighty" (Ps. 89:5–8). None of these lesser divine beings can be compared to God either in greatness or faithfulness (89:6).



49 Lord, where *are* Your former lovingkindnesses,
Which You swore to David in Your truth?
50 Remember, Lord, the reproach of Your servants—
How I bear in my bosom *the reproach of* all the many peoples,
51 With which Your enemies have reproached, O LORD,
With which they have reproached the footsteps of Your anointed.

52 Blessed *be* the LORD forevermore!
Amen and Amen.

TRANSITION

The News Arrives in Babylon

In the 12th year and 10th month of Jehoiachin's exile (perhaps January, 585 B.C.), news of Jerusalem's end reached the exiles (Ezek. 33:21). Ezekiel (who had evidently been mute for some time) could speak again, and he spoke volumes. The blame for the tragedy should be assigned in general to Judah's abominations (33:25–33). More specifically, blame was due to Judah's faithless rulers. In a lament (ch. 19) over the kings, the "princes of Israel" (19:1), Ezekiel recognized that fire had "come out from a rod" and "devoured her fruit" (19:14). Zedekiah's own unfaithfulness had brought down the whole nation. Furthermore, Judah's prophets, priests, and princes had abused their power for personal gain (ch. 22).

These lamentations and oracles on Jerusalem's fall appear to be reflections on past events rather than predictions of events yet to come. For this reason, their words are appropriate for the days following the tragic events of 586 B.C.

- **Ezekiel 33:21–33**
- **Ezekiel 19:1–14**
- **Ezekiel 22:23–31**

Ezekiel 33:21–33

The Fall of Jerusalem

33 **:21** And it came to pass in the twelfth year of our captivity, in the tenth *month,* on the fifth *day* of the month, *that* one who had escaped from Jerusalem came to me and said, "The city has been captured!"

22 Now the hand of the LORD had been upon me the evening before the man came who had escaped. And He had opened my mouth; so when he came to me in the morning, my mouth was opened, and I was no longer mute.

The Cause of Judah's Ruin

23 Then the word of the LORD came to me, saying: 24 "Son of man, they who inhabit those ruins in the land of Israel are saying, 'Abraham was only one, and he inherited the land. But we *are* many; the land has been given to us as a possession.'

25 "Therefore say to them, 'Thus says the Lord GOD: "You eat *meat* with blood, you lift up your eyes toward your idols, and shed blood. Should you then possess the land? 26 You rely on your sword, you commit abominations, and you defile one another's wives. Should you then possess the land?" '

27 "Say thus to them, 'Thus says the Lord GOD: "*As* I live, surely those who *are* in the ruins shall fall by the sword, and the one who *is* in the open field I will give to the beasts to be devoured, and those who *are* in the strongholds and caves shall die of the pestilence. 28 For I will make the land most desolate, her arrogant strength shall cease, and the mountains of Israel shall be so desolate that no one will pass through. 29 Then they shall know that I *am* the LORD, when I have made the land most desolate because of all their abominations which they have committed." '

Hearing and Not Doing

30 "As for you, son of man, the children of your people are talking about you beside the walls and in the doors of the houses; and they speak to one another, everyone saying to his brother, 'Please come and hear what the word is that comes from the LORD.' 31 So they come to you as people do, they sit before you *as* My people, and they hear your words, but they do not do them; for with their mouth they show much love, *but* their hearts pursue their *own* gain. 32 Indeed you *are* to them as a very lovely song of one who has a pleasant voice and can play well on an instrument; for they hear your words, but they do not do them. 33 And when this comes to pass—surely it will come—then they will know that a prophet has been among them."

Ezekiel 19:1–14

Israel Degraded

19 **:1** "Moreover take up a lamentation for the princes of Israel, 2 and say:

'What *is* your mother? A lioness:
She lay down among the lions;
Among the young lions she nourished her cubs.
3 She brought up one of her cubs,
And he became a young lion;
He learned to catch prey,
And he devoured men.
4 The nations also heard of him;
He was trapped in their pit,
And they brought him with chains to the land of Egypt.

Priests Upholding Ritual Purity (Ezek. 22:26)

In ancient Egypt and Mesopotamia it was common for the priests to shave their heads and live in the large temple precincts. As the personal servants or slaves of the god, they were expected to follow regulations for purity which would allow them to enter the presence of the deity and fulfill their roles involving upkeep of the temple, religious sacrifices and festival planning. If a priest became ritually unclean, he would have to leave the divine area until ritually cleansed.

The Jerusalem priests were not required to shave their heads, but were expected to follow similar rules of ritual. Since the priests were the only people who could make the necessary sacrifices before God, they had to be very careful about keeping the ritual correctly and maintaining themselves in the proper stance before God. When the prophet Ezekiel fumed against the Jerusalem priests, it was because they had not kept the precepts which were spelled out in the Levitical laws (Ezek. 22:26).

5 'When she saw that she waited, *that* her hope was lost,
She took another of her cubs *and* made him a young lion.
6 He roved among the lions,
And became a young lion;
He learned to catch prey;
He devoured men.
7 He knew their desolate places,[a]
And laid waste their cities;
The land with its fullness was desolated
By the noise of his roaring.
8 Then the nations set against him from the provinces on every side,
And spread their net over him;
He was trapped in their pit.
9 They put him in a cage with chains,
And brought him to the king of Babylon;
They brought him in nets,
That his voice should no longer be heard on the mountains of Israel.

10 'Your mother *was* like a vine in your bloodline,[a]
Planted by the waters,
Fruitful and full of branches
Because of many waters.
11 She had strong branches for scepters of rulers.
She towered in stature above the thick branches,
And was seen in her height amid the dense foliage.
12 But she was plucked up in fury,
She was cast down to the ground,
And the east wind dried her fruit.
Her strong branches were broken and withered;
The fire consumed them.
13 And now she *is* planted in the wilderness,
In a dry and thirsty land.
14 Fire has come out from a rod of her branches
And devoured her fruit,
So that she has no strong branch—a scepter for ruling.' "

This *is* a lamentation, and has become a lamentation.

Ezekiel 22:23–31

Israel's Wicked Leaders

22 :23 And the word of the LORD came to me, saying, 24"Son of man, say to her: 'You *are* a land that is not cleansed[a] or rained on in the day of indignation.' 25The conspiracy of her prophets[a] in her midst is like a roaring lion tearing the prey; they have devoured people; they have taken treasure and precious things; they have made many widows in her midst. 26Her priests have violated My law and profaned My holy things; they have not distinguished between the holy and unholy, nor have they made known *the difference* between the unclean and the clean; and they have hidden their eyes from My Sabbaths, so that I am profaned among them. 27Her princes in her midst *are* like wolves tearing the prey, to shed blood, to destroy people, and to get dishonest gain. 28Her prophets plastered them with untempered *mortar,* seeing false visions, and divining lies for them, saying, 'Thus says the Lord GOD,' when the LORD had not spoken. 29The people of the land have used oppressions, committed

TIME CAPSULE  585 to 581 B.C.	
585–572	Nebuchadnezzar's 13-year siege of Tyre
585	News of Jerusalem's fall reaches the exiles (Ezek. 33:21)
585	The Medes incorporate the kingdom of Ararat into the Median Empire
582–581	Nebuchadnezzar defeats Ammon
581	Babylonian official Nebuzaradan deports captives from Jerusalem (Jer. 52:30)

19:7 [a]Septuagint reads *He stood in insolence;* Targum reads *He destroyed its palaces;* Vulgate reads *He learned to make widows.* 19:10 [a]Literally *blood,* following Masoretic Text, Syriac, and Vulgate; Septuagint reads *like a flower on a pomegranate tree;* Targum reads *in your likeness.*
22:24 [a]Following Masoretic Text, Syriac, and Vulgate; Septuagint reads *showered upon.* 22:25 [a]Following Masoretic Text and Vulgate; Septuagint reads *princes;* Targum reads *scribes.*

robbery, and mistreated the poor and needy; and
they wrongfully oppress the stranger. 30So I
sought for a man among them who would make a
wall, and stand in the gap before Me on behalf of
the land, that I should not destroy it; but I found
no one. 31Therefore I have poured out My indigna-
tion on them; I have consumed them with the fire
of My wrath; and I have recompensed their
deeds on their own heads," says the Lord GOD.

TRANSITION

Oracles Against Judah's Neighbors

When Jerusalem fell, the nations around it rejoiced and joined in the plunder. Edom, in particular, appears to have aided Babylon against Judah. Ezekiel pronounced God's judgment on all of these peoples, including Ammon, Moab, and Philistia (Ezek. 25).

The most explicit judgments were reserved for the city of Tyre, on the Phoenician coast, and for Egypt, which had incited Jerusalem's rebellion. The oracles against Tyre (Ezek. 26—28) are actually dated in the 11th year (586 B.C.; 26:1). Nevertheless, Tyre's selfish reaction (26:2) implies that Jerusalem had been destroyed, so these oracles can be read in the context of 585 B.C. when the news of Jerusalem's fall arrived in Babylon (33:21). The oracle includes a description (26:7–14) of Nebuchadnezzar's 13-year siege of Tyre from 585 to 572 B.C.

Ezekiel received the oracle against Egypt (Ezek. 32) in the 12th year and 12th month (perhaps March, 585 B.C.; 32:1). The lament for Pharaoh anticipates the invasion by Nebuchadnezzar's Babylonian army in 567 B.C. (32:11).

- **Ezekiel 25:1—28:26**
- **Ezekiel 32:1–32**

Ezekiel 25:1—28:26

Proclamation Against Ammon

25 :1 The word of the LORD came to me, say-
ing, 2"Son of man, set your face against
the Ammonites, and prophesy against them. 3Say
to the Ammonites, 'Hear the word of the Lord
GOD! Thus says the Lord GOD: "Because you said,
'Aha!' against My sanctuary when it was pro-
faned, and against the land of Israel when it was
desolate, and against the house of Judah when
they went into captivity, 4indeed, therefore, I will
deliver you as a possession to the men of the
East, and they shall set their encampments
among you and make their dwellings among you;
they shall eat your fruit, and they shall drink
your milk. 5And I will make Rabbah a stable for
camels and Ammon a resting place for flocks.
Then you shall know that I *am* the LORD."

6'For thus says the Lord GOD: "Because you
clapped *your* hands, stamped your feet, and
rejoiced in heart with all your disdain for the
land of Israel, 7indeed, therefore, I will stretch
out My hand against you, and give you as plun-
der to the nations; I will cut you off from the peo-
ples, and I will cause you to perish from the
countries; I will destroy you, and you shall know
that I *am* the LORD."

Proclamation Against Moab

8'Thus says the Lord GOD: "Because Moab
and Seir say, 'Look! The house of Judah *is* like all
the nations,' 9therefore, behold, I will clear the
territory of Moab of cities, of the cities on its
frontier, the glory of the country, Beth Jeshimoth,
Baal Meon, and Kirjathaim. 10To the men of the
East I will give it as a possession, together with
the Ammonites, that the Ammonites may not be
remembered among the nations. 11And I will exe-
cute judgments upon Moab, and they shall know
that I *am* the LORD."

Proclamation Against Edom

12'Thus says the Lord GOD: "Because of what
Edom did against the house of Judah by taking
vengeance, and has greatly offended by avenging
itself on them," 13therefore thus says the Lord GOD:
"I will also stretch out My hand against Edom, cut
off man and beast from it, and make it desolate
from Teman; Dedan shall fall by the sword. 14I will
lay My vengeance on Edom by the hand of My
people Israel, that they may do in Edom according
to My anger and according to My fury; and they
shall know My vengeance," says the Lord GOD.

Proclamation Against Philistia

15'Thus says the Lord GOD: "Because the
Philistines dealt vengefully and took vengeance
with a spiteful heart, to destroy because of the
old hatred," 16therefore thus says the Lord GOD: "I
will stretch out My hand against the Philistines,
and I will cut off the Cherethites and destroy the
remnant of the seacoast. 17I will execute great
vengeance on them with furious rebukes; and
they shall know that I *am* the LORD, when I lay
My vengeance upon them." ' "

Proclamation Against Tyre

26 1And it came to pass in the eleventh year,
on the first *day* of the month, *that* the
word of the LORD came to me, saying, 2"Son of
man, because Tyre has said against Jerusalem,
'Aha! She is broken who *was* the gateway of the
peoples; now she is turned over to me; I shall be
filled; she is laid waste.'

3"Therefore thus says the Lord GOD: 'Behold,
I *am* against you, O Tyre, and will cause many
nations to come up against you, as the sea causes
its waves to come up. 4And they shall destroy the

The 13-Year Siege of Tyre (Ezek. 26:1–8)

According to Ezekiel's prophecy (Ezek. 26:1, 2), the city-state of Tyre was jubilant upon hearing of the destruction of Jerusalem by Nebuchadnezzar II of Babylon in 586 B.C. Tyre was the great Phoenician seaport and commercial center to the north of Samaria and Judah. In her prime, Judah was a commercial link, thus a "gateway" (26:2), between Tyre and Arabia. With Judah out of the way, possibly Tyre imagined even greater opportunities for herself.

Such jubilation, however, would be short lived, as the Babylonian monarch also moved against the Mediterranean coast, including Tyre, soon thereafter. Tyre, along with Sidon, was one of the more prominent Phoenician city-states on the Mediterranean coast. It was actually on an island about 765 yards from land. After Nebuchadnezzar defeated Egypt at the battle of Carchemish (605 B.C.), Tyre became Babylon's chief antagonist in Western Asia.

Josephus, the Jewish historian (A.D. 37–100), quotes presently undiscovered Phoenician sources that Nebuchadnezzar laid siege to Tyre for 13 years (585–572 B.C.). This conflict is mentioned by Ezekiel (Ezek. 29:17, 18), although he makes no reference to the length of the siege. The Babylonian king was unable to capture the city, but he was able to enforce a treaty that Tyre's royal family would now reside in Babylon. Someone from Tyre's royalty was allowed to continue to rule, but only alongside an appointed Babylonian governor. Because of this, Tyre's power was severely weakened, and many of the city's elite classes fled to Carthage.

walls of Tyre and break down her towers; I will
also scrape her dust from her, and make her like
the top of a rock. 5It shall be *a place for* spread-
ing nets in the midst of the sea, for I have spo-
ken,' says the Lord God; 'it shall become plunder
for the nations. 6Also her daughter *villages* which
are in the fields shall be slain by the sword. Then
they shall know that I am the Lord.'

7"For thus says the Lord God: 'Behold, I will
bring against Tyre from the north Nebuchadnez-
zar[a] king of Babylon, king of kings, with horses,
with chariots, and with horsemen, and an army
with many people. 8He will slay with the sword
your daughter *villages* in the fields; he will heap
up a siege mound against you, build a wall
against you, and raise a defense against you. 9He
will direct his battering rams against your walls,
and with his axes he will break down your tow-
ers. 10Because of the abundance of his horses,
their dust will cover you; your walls will shake at
the noise of the horsemen, the wagons, and the
chariots, when he enters your gates, as men enter
a city that has been breached. 11With the hooves
of his horses he will trample all your streets; he
will slay your people by the sword, and your
strong pillars will fall to the ground. 12They will
plunder your riches and pillage your merchan-
dise; they will break down your walls and de-
stroy your pleasant houses; they will lay your
stones, your timber, and your soil in the midst of
the water. 13I will put an end to the sound of your
songs, and the sound of your harps shall be
heard no more. 14I will make you like the top of a
rock; you shall be *a place for* spreading nets, and
you shall never be rebuilt, for I the Lord have
spoken,' says the Lord God.

15"Thus says the Lord God to Tyre: 'Will the
coastlands not shake at the sound of your fall,
when the wounded cry, when slaughter is made in
the midst of you? 16Then all the princes of the sea
will come down from their thrones, lay aside their
robes, and take off their embroidered garments;
they will clothe themselves with trembling; they
will sit on the ground, tremble *every* moment,
and be astonished at you. 17And they will take up
a lamentation for you, and say to you:

"How you have perished,
O one inhabited by seafaring men,
O renowned city,
Who was strong at sea,
She and her inhabitants,
Who caused their terror *to be* on all her
inhabitants!
18 Now the coastlands tremble on the day
of your fall;
Yes, the coastlands by the sea are troubled
at your departure." '

19"For thus says the Lord God: 'When I make
you a desolate city, like cities that are not inhab-
ited, when I bring the deep upon you, and great
waters cover you, 20then I will bring you down
with those who descend into the Pit, to the people
of old, and I will make you dwell in the lowest
part of the earth, in places desolate from antiq-
uity, with those who go down to the Pit, so that
you may never be inhabited; and I shall establish
glory in the land of the living. 21I will make you a
terror, and you *shall be* no *more;* though you are
sought for, you will never be found again,' says
the Lord God."

Lamentation for Tyre

27 1The word of the Lord came again to me,
saying, 2"Now, son of man, take up a
lamentation for Tyre, 3and say to Tyre, 'You who
are situated at the entrance of the sea, merchant
of the peoples on many coastlands, thus says the
Lord God:

26:7 [a]Hebrew *Nebuchadrezzar,* and so elsewhere in this book

Haran, a City with a Long Life (Ezek. 27:23)

Haran was a city in North Syria about 60 miles north of the meeting of the Euphrates and Balikh rivers. The city has a long history, including the report that the patriarch Abraham's family came to this area from Ur of the Chaldeans (Gen. 11:31).

In the late 2nd millennium B.C. Haran became an Assyrian stronghold, having relations with various Assyrian rulers. Adad-nirari I (1307–1274 B.C.) fortified its citadel, while Tiglath-Pileser I (1114–1076 B.C.) restored some of its religious edifices. In 763 B.C., however, the city rebelled against the rule of Ashur-dan III, who then destroyed Haran. The Assyrian king Sennacherib wrote to Judah's king Hezekiah around 701 or 688 B.C., and alluded to the event, boasting that his Assyrian "fathers" had destroyed Haran, among other cities (2 Kin. 19:12).

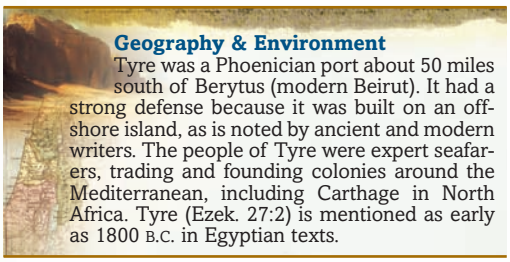
After the fall of the Neo-Assyrian capital at Nineveh in 612 B.C., Haran became the last center of Assyrian rule until it too fell to the Babylonians in 610 B.C. The city continued to exist, and about 585 B.C. the prophet Ezekiel names Haran as a successful commercial center that traded with Tyre (Ezek. 27:23).

"O Tyre, you have said,
'I *am* perfect in beauty.'
4 Your borders *are* in the midst of the seas.
Your builders have perfected your beauty.
5 They made all *your* planks of fir trees from Senir;
They took a cedar from Lebanon to make you a mast.
6 *Of* oaks from Bashan they made your oars;
The company of Ashurites have inlaid your planks
With ivory from the coasts of Cyprus.[a]
7 Fine embroidered linen from Egypt was what you spread for your sail;
Blue and purple from the coasts of Elishah was what covered you.

8 "Inhabitants of Sidon and Arvad were your oarsmen;
Your wise men, O Tyre, were in you;
They became your pilots.
9 Elders of Gebal and its wise men
Were in you to caulk your seams;
All the ships of the sea
And their oarsmen were in you
To market your merchandise.

10 "Those from Persia, Lydia,[a] and Libya[b]
Were in your army as men of war;
They hung shield and helmet in you;
They gave splendor to you.
11 Men of Arvad with your army *were* on your walls *all* around,
And the men of Gammad were in your towers;
They hung their shields on your walls *all* around;
They made your beauty perfect.

12 "Tarshish *was* your merchant because of your many luxury goods. They gave you silver, iron, tin, and lead for your goods. 13 Javan, Tubal, and Meshech *were* your traders. They bartered human lives and vessels of bronze for your merchandise. 14 Those from the house of Togarmah traded for your wares with horses, steeds, and mules. 15 The men of Dedan *were* your traders; many isles *were* the market of your hand. They brought you ivory tusks and ebony as payment. 16 Syria *was* your merchant because of the abundance of goods you made. They gave you for your wares emeralds, purple, embroidery, fine linen, corals, and rubies. 17 Judah and the land of Israel *were* your traders. They traded for your merchandise wheat of Minnith, millet, honey, oil, and balm. 18 Damascus *was* your merchant because of the abundance of goods you made, because of your many luxury items, with the wine of Helbon and with white wool. 19 Dan and Javan paid for your wares, traversing back and forth. Wrought iron, cassia, and cane were among your merchandise. 20 Dedan *was* your merchant in saddlecloths for riding. 21 Arabia and all the princes of Kedar *were* your regular merchants. They traded with you in lambs, rams, and goats. 22 The merchants of Sheba and Raamah *were* your merchants. They traded for your wares the choicest spices, all kinds of precious stones, and gold. 23 Haran, Canneh, Eden, the merchants of Sheba, Assyria, *and* Chilmad *were* your merchants. 24 These *were* your merchants in choice items—in purple clothes, in embroidered garments, in chests of multicolored apparel, in sturdy woven cords, which were in your marketplace.



Geography & Environment
Tyre was a Phoenician port about 50 miles south of Berytus (modern Beirut). It had a strong defense because it was built on an offshore island, as is noted by ancient and modern writers. The people of Tyre were expert seafarers, trading and founding colonies around the Mediterranean, including Carthage in North Africa. Tyre (Ezek. 27:2) is mentioned as early as 1800 B.C. in Egyptian texts.

27:6 [a]Hebrew *Kittim,* western lands, especially Cyprus
27:10 [a]Hebrew *Lud* [b]Hebrew *Put*

Myth and the Prince of Tyre (Ezek. 28:2–10)

Ezekiel's prophecy against the prince of Tyre (Ezek. 28:2–10) brings together elements from the religious and mythological writings of the eastern Mediterranean. The sarcastic description Ezekiel offers of the prince's attitude reflects the cosmopolitan character of the Phoenicians.

Phoenician rulers were seen as subordinate partners with the patron deity of the city. The idea of the ruler himself being a god found some place in Phoenician royal ideology, having been incorporated from Egyptian culture. Thus, the prince of Tyre could boast, "I am a god" (Ezek. 28:2). Ezekiel, however, considered such pretentions to divine status to be merely self-delusion.

A Ugaritic myth presents another example of someone trying to move up the divine hierarchy, though not worthy. The god Athtar attempts to sit on Baal's throne, but Athtar is not equal to the throne, as Baal was, and has to step down. Ezekiel suggests that such is the case with the prince of Tyre: he is not even capable of retaining his royal position, let alone being a god. He is "a man, and not a god" (28:2).

Ezekiel sarcastically mocks the prince about being "wiser than Daniel" (28:3). The Daniel that Ezekiel has in mind is probably the human character in the *Legend of Aqhat,* a narrative from Ugarit. In the legend, Daniel is pious, royal, and wise, but for him life also held bitterness. The Judeans who read Ezekiel's words also may have been reminded of the life of Daniel in exile (Dan. 5:11, 12). Regardless of which Daniel is intended, Tyre's prince was not really wise.

The prince thought much of himself, his heart being "lifted up" (28:5). In Greek mythology, such exaggerated pride or self-confidence is known as hubris, and angers the gods. The myth of Arachne demonstrates the dangers of hubris. Arachne was so good at weaving that she threatened the self-esteem of the goddess Athena. Athena turned her into a spider as punishment. Similarly, Ezekiel warns the prince that God will require his life in payment for his conceit (28:9, 10).

25 "The ships of Tarshish were carriers of
your merchandise.
You were filled and very glorious in the
midst of the seas.
26 Your oarsmen brought you into many
waters,
But the east wind broke you in the midst
of the seas.

27 "Your riches, wares, and merchandise,
Your mariners and pilots,
Your caulkers and merchandisers,
All your men of war who *are* in you,
And the entire company which *is* in your
midst,
Will fall into the midst of the seas on the
day of your ruin.
28 The common-land will shake at the sound
of the cry of your pilots.

29 "All who handle the oar,
The mariners,
All the pilots of the sea
Will come down from their ships *and* stand
on the shore.
30 They will make their voice heard because
of you;
They will cry bitterly and cast dust on their
heads;
They will roll about in ashes;
31 They will shave themselves completely bald
because of you,
Gird themselves with sackcloth,
And weep for you
With bitterness of heart *and* bitter wailing.
32 In their wailing for you
They will take up a lamentation,
And lament for you:
'What *city is* like Tyre,
Destroyed in the midst of the sea?

33 'When your wares went out by sea,
You satisfied many people;
You enriched the kings of the earth
With your many luxury goods and your
merchandise.
34 But you are broken by the seas in the
depths of the waters;
Your merchandise and the entire company
will fall in your midst.
35 All the inhabitants of the isles will be
astonished at you;
Their kings will be greatly afraid,
And *their* countenance will be troubled.
36 The merchants among the peoples will
hiss at you;
You will become a horror, and *be* no more
forever.' " ' "

Proclamation Against the King of Tyre

28 1The word of the LORD came to me again,
saying, 2"Son of man, say to the prince of
Tyre, 'Thus says the Lord GOD:

"Because your heart *is* lifted up,
And you say, 'I *am* a god,
I sit *in* the seat of gods,
In the midst of the seas,'
Yet you *are* a man, and not a god,
Though you set your heart as the heart of
a god
3 (Behold, you *are* wiser than Daniel!
There is no secret that can be hidden from
you!

4 With your wisdom and your understanding
You have gained riches for yourself,
And gathered gold and silver into your treasuries;
5 By your great wisdom in trade you have increased your riches,
And your heart is lifted up because of your riches),"

6 'Therefore thus says the Lord GOD:

"Because you have set your heart as the heart of a god,
7 Behold, therefore, I will bring strangers against you,
The most terrible of the nations;
And they shall draw their swords against the beauty of your wisdom,
And defile your splendor.
8 They shall throw you down into the Pit,
And you shall die the death of the slain
In the midst of the seas.

9 "Will you still say before him who slays you,
'I *am* a god'?
But you *shall be* a man, and not a god,
In the hand of him who slays you.
10 You shall die the death of the uncircumcised
By the hand of aliens;
For I have spoken," says the Lord GOD.' "

Lamentation for the King of Tyre

11 Moreover the word of the LORD came to me, saying, 12 "Son of man, take up a lamentation for the king of Tyre, and say to him, 'Thus says the Lord GOD:

"You *were* the seal of perfection,
Full of wisdom and perfect in beauty.
13 You were in Eden, the garden of God;
Every precious stone *was* your covering:
The sardius, topaz, and diamond,
Beryl, onyx, and jasper,
Sapphire, turquoise, and emerald with gold.
The workmanship of your timbrels and pipes
Was prepared for you on the day you were created.

14 "You *were* the anointed cherub who covers;
I established you;
You were on the holy mountain of God;
You walked back and forth in the midst of fiery stones.
15 You *were* perfect in your ways from the day you were created,
Till iniquity was found in you.
16 "By the abundance of your trading
You became filled with violence within,
And you sinned;
Therefore I cast you as a profane thing
Out of the mountain of God;
And I destroyed you, O covering cherub,
From the midst of the fiery stones.

17 "Your heart was lifted up because of your beauty;
You corrupted your wisdom for the sake of your splendor;
I cast you to the ground,
I laid you before kings,
That they might gaze at you.

18 "You defiled your sanctuaries
By the multitude of your iniquities,
By the iniquity of your trading;
Therefore I brought fire from your midst;
It devoured you,
And I turned you to ashes upon the earth
In the sight of all who saw you.
19 All who knew you among the peoples are astonished at you;
You have become a horror,
And *shall be* no more forever." ' "

Proclamation Against Sidon

20 Then the word of the LORD came to me, saying, 21 "Son of man, set your face toward Sidon, and prophesy against her, 22 and say, 'Thus says the Lord GOD:

"Behold, I *am* against you, O Sidon;
I will be glorified in your midst;
And they shall know that I *am* the LORD,
When I execute judgments in her and am hallowed in her.
23 For I will send pestilence upon her,
And blood in her streets;
The wounded shall be judged in her midst
By the sword against her on every side;
Then they shall know that I *am* the LORD.

24 "And there shall no longer be a pricking brier or a painful thorn for the house of Israel from among all *who are* around them, who despise them. Then they shall know that I *am* the Lord GOD."

Israel's Future Blessing

25 'Thus says the Lord GOD: "When I have gathered the house of Israel from the peoples among whom they are scattered, and am hallowed in them in the sight of the Gentiles, then they will dwell in their own land which I gave to My servant Jacob. 26 And they will dwell safely

there, build houses, and plant vineyards; yes, they will dwell securely, when I execute judgments on all those around them who despise them. Then they shall know that I *am* the LORD their God." ' "

Arts & Literature
The crocodile lived in the Nile in Egypt, and was a symbol of the forces of chaos and turmoil. For Ezekiel, this "monster in the seas" represented Egypt's power (Ezek. 32:2). Other symbols of superhuman power were the sun, moon, and stars (32:7). The sun was a principal god in Egypt. Ezekiel's lament over Egypt (32:2–8) shows that God is clearly sovereign over these symbols of the power of Egypt and its pharaoh.

Ezekiel 32:1–32

Lamentation for Pharaoh and Egypt

32 **:1** And it came to pass in the twelfth year, in the twelfth *month,* on the first *day* of the month, *that* the word of the LORD came to me, saying, 2"Son of man, take up a lamentation for Pharaoh king of Egypt, and say to him:

'You are like a young lion among the nations,
And you *are* like a monster in the seas,
Bursting forth in your rivers,
Troubling the waters with your feet,
And fouling their rivers.'

3"Thus says the Lord GOD:

'I will therefore spread My net over you with a company of many people,
And they will draw you up in My net.
4 Then I will leave you on the land;
I will cast you out on the open fields,
And cause to settle on you all the birds of the heavens.
And with you I will fill the beasts of the whole earth.
5 I will lay your flesh on the mountains,
And fill the valleys with your carcass.

6 'I will also water the land with the flow of your blood,
Even to the mountains;
And the riverbeds will be full of you.
7 When *I* put out your light,
I will cover the heavens, and make its stars dark;
I will cover the sun with a cloud,
And the moon shall not give her light.
8 All the bright lights of the heavens I will make dark over you,
And bring darkness upon your land,'
Says the Lord GOD.

9"I will also trouble the hearts of many peoples, when I bring your destruction among the nations, into the countries which you have not known. 10Yes, I will make many peoples astonished at you, and their kings shall be horribly afraid of you when I brandish My sword before them; and they shall tremble *every* moment, every man for his own life, in the day of your fall.'

11"For thus says the Lord GOD: 'The sword of the king of Babylon shall come upon you. 12By the swords of the mighty warriors, all of them the most terrible of the nations, I will cause your multitude to fall.

'They shall plunder the pomp of Egypt,
And all its multitude shall be destroyed.
13 Also I will destroy all its animals
From beside its great waters;
The foot of man shall muddy them no more,
Nor shall the hooves of animals muddy them.
14 Then I will make their waters clear,
And make their rivers run like oil,'
Says the Lord GOD.

15 'When I make the land of Egypt desolate,
And the country is destitute of all that once filled it,
When I strike all who dwell in it,
Then they shall know that I *am* the LORD.

16 'This *is* the lamentation
With which they shall lament her;
The daughters of the nations shall lament her;
They shall lament for her, for Egypt,
And for all her multitude,'
Says the Lord GOD."

Egypt and Others Consigned to the Pit

17It came to pass also in the twelfth year, on the fifteenth *day* of the month, *that* the word of the LORD came to me, saying:

18 "Son of man, wail over the multitude of Egypt,
And cast them down to the depths of the earth,
Her and the daughters of the famous nations,
With those who go down to the Pit:
19 'Whom do you surpass in beauty?
Go down, be placed with the uncircumcised.'

20 "They shall fall in the midst of *those* slain by the sword;
She is delivered to the sword,
Drawing her and all her multitudes.

21 The strong among the mighty
Shall speak to him out of the midst of hell
With those who help him:
'They have gone down,
They lie with the uncircumcised, slain by the sword.'

22 "Assyria *is* there, and all her company,
With their graves all around her,
All of them slain, fallen by the sword.
23 Her graves are set in the recesses of the Pit,
And her company is all around her grave,
All of them slain, fallen by the sword,
Who caused terror in the land of the living.

24 "There *is* Elam and all her multitude,
All around her grave,
All of them slain, fallen by the sword,
Who have gone down uncircumcised to the lower parts of the earth,
Who caused their terror in the land of the living;
Now they bear their shame with those who go down to the Pit.
25 They have set her bed in the midst of the slain,
With all her multitude,
With her graves all around it,
All of them uncircumcised, slain by the sword;
Though their terror was caused
In the land of the living,
Yet they bear their shame
With those who go down to the Pit;
It was put in the midst of the slain.

26 "There *are* Meshech and Tubal and all their multitudes,
With all their graves around it,
All of them uncircumcised, slain by the sword,
Though they caused their terror in the land of the living.
27 They do not lie with the mighty
Who are fallen of the uncircumcised,
Who have gone down to hell with their weapons of war;
They have laid their swords under their heads,
But their iniquities will be on their bones,
Because of the terror of the mighty in the land of the living.
28 Yes, you shall be broken in the midst of the uncircumcised,
And lie with *those* slain by the sword.

29 "There *is* Edom,
Her kings and all her princes,
Who despite their might
Are laid beside *those* slain by the sword;
They shall lie with the uncircumcised,
And with those who go down to the Pit.
30 There *are* the princes of the north,
All of them, and all the Sidonians,
Who have gone down with the slain
In shame at the terror which they caused by their might;
They lie uncircumcised with *those* slain by the sword,
And bear their shame with those who go down to the Pit.

31 "Pharaoh will see them
And be comforted over all his multitude,
Pharaoh and all his army,
Slain by the sword,"
Says the Lord God.

32 "For I have caused My terror in the land of the living;
And he shall be placed in the midst of the uncircumcised
With *those* slain by the sword,
Pharaoh and all his multitude,"
Says the Lord God.

TRANSITION

Despair and Anger

No text more clearly shows how the exiles felt upon hearing of Jerusalem's fall than does Ps. 137, which is in turn achingly beautiful and savagely vindictive. The psalm alternates between love for Jerusalem and hatred for her enemies. The nation of Edom (137:7) was particularly hated for its aid to Babylon.

• **Psalm 137**

PSALM 137

Longing for Zion in a Foreign Land

By the rivers of Babylon,
There we sat down, yea, we wept
When we remembered Zion.
2 We hung our harps
Upon the willows in the midst of it.
3 For there those who carried us away captive asked of us a song,
And those who plundered us *requested* mirth,
Saying, "Sing us *one* of the songs of Zion!"

4 How shall we sing the Lord's song
In a foreign land?
5 If I forget you, O Jerusalem,

Let my right hand forget *its skill!*
6 If I do not remember you,
Let my tongue cling to the roof of my mouth—
If I do not exalt Jerusalem
Above my chief joy.

7 Remember, O LORD, against the sons of Edom
The day of Jerusalem,
Who said, "Raze *it,* raze *it,*
To its very foundation!"

8 O daughter of Babylon, who are to be destroyed,
Happy the one who repays you as you have served us!
9 Happy the one who takes and dashes
Your little ones against the rock!

TRANSITION

The Book of Obadiah

Obadiah's name means "servant of the Lord," but beyond that, nothing certain is known about this prophet. The book's message, though, is clear: judgment upon Edom. The Edomites had acted treacherously against the inhabitants of Jerusalem during their darkest hour. They had laughed at Judah's sorrow, probably looted the hapless people, and helped the Babylonian soldiers find fleeing refugees. Edom, descended from Israel's brother Esau, had betrayed that brotherhood. Now Edom would be punished.

The date of the book is not completely certain; it could be referring to any number of times that Edom opposed Judah. Various verses, however, fit particularly well with the time after the fall of Jerusalem in 586 B.C. Not only does Obadiah refer to the destruction of Jerusalem and a captivity (Obad. 1:11, 12), but he also appears to quote from a prophecy of Jeremiah's (Obad. 1:5; Jer. 49:7–9).

• **Obadiah 1:1–21**

Obadiah

The Coming Judgment on Edom

1 **:1** The vision of Obadiah.

Thus says the Lord GOD concerning Edom
(We have heard a report from the LORD,
And a messenger has been sent among the nations, *saying,*
"Arise, and let us rise up against her for battle"):

2 "Behold, I will make you small among the nations;
You shall be greatly despised.
3 The pride of your heart has deceived you,
You who dwell in the clefts of the rock,
Whose habitation is high;
You who say in your heart, 'Who will bring me down to the ground?'
4 Though you ascend *as* high as the eagle,
And though you set your nest among the stars,
From there I will bring you down," says the LORD.

5 "If thieves had come to you,
If robbers by night—
Oh, how you will be cut off!—
Would they not have stolen till they had enough?
If grape-gatherers had come to you,
Would they not have left *some* gleanings?

6 "Oh, how Esau shall be searched out!
How his hidden treasures shall be sought after!
7 All the men in your confederacy
Shall force you to the border;
The men at peace with you
Shall deceive you *and* prevail against you.
Those who eat your bread shall lay a trap[a] for you.
No one is aware of it.

8 "Will I not in that day," says the LORD,
"Even destroy the wise *men* from Edom,
And understanding from the mountains of Esau?
9 Then your mighty men, O Teman, shall be dismayed,
To the end that everyone from the mountains of Esau
May be cut off by slaughter.

Edom Mistreated His Brother

10 "For violence against your brother Jacob,
Shame shall cover you,
And you shall be cut off forever.
11 In the day that you stood on the other side—
In the day that strangers carried captive his forces,
When foreigners entered his gates
And cast lots for Jerusalem—
Even you *were* as one of them.

12 "But you should not have gazed on the day of your brother

1:7 [a]Or *wound,* or *plot*
1:12 [a]Literally *on the day he became a foreigner*

In the day of his captivity;[a]
Nor should you have rejoiced over the
children of Judah
In the day of their destruction;
Nor should you have spoken proudly
In the day of distress.
13 You should not have entered the gate of My
people
In the day of their calamity.
Indeed, you should not have gazed on their
affliction
In the day of their calamity,
Nor laid *hands* on their substance
In the day of their calamity.
14 You should not have stood at the crossroads
To cut off those among them who escaped;
Nor should you have delivered up those
among them who remained
In the day of distress.

15 "For the day of the LORD upon all the
nations *is* near;
As you have done, it shall be done to you;
Your reprisal shall return upon your own
head.
16 For as you drank on My holy mountain,
So shall all the nations drink continually;
Yes, they shall drink, and swallow,
And they shall be as though they had never
been.

Israel's Final Triumph

17 "But on Mount Zion there shall be
deliverance,
And there shall be holiness;
The house of Jacob shall possess their
possessions.
18 The house of Jacob shall be a fire,
And the house of Joseph a flame;
But the house of Esau *shall be* stubble;
They shall kindle them and devour them,
And no survivor shall *remain* of the house
of Esau,"
For the LORD has spoken.

19 The South[a] shall possess the mountains of
Esau,
And the Lowland shall possess Philistia.
They shall possess the fields of Ephraim
And the fields of Samaria.
Benjamin *shall possess* Gilead.
20 And the captives of this host of the
children of Israel
Shall possess the land of the Canaanites
As far as Zarephath.
The captives of Jerusalem who are in
Sepharad
Shall possess the cities of the South.[a]
21 Then saviors[a] shall come to Mount Zion
To judge the mountains of Esau,
And the kingdom shall be the LORD's.

TRANSITION

Various Deportations to Babylon

In Jer. 52:28–30 is a historical summary of the various deportations of Judeans from Jerusalem to Babylon. This summary does not occur anywhere else in the Bible. It differs both in dates and numbers of deportees from accounts given by the historian of Kings.

The summary lists three deportations, occurring in the 7th, 18th, and 23rd years of Nebuchadnezzar. The 7th year could refer to the exile of Jehoiachin in 597 B.C., while the 18th year could refer to the exiles deported at Jerusalem's fall in 586. The difference in dates from those reported in 2 Kin. 24:12 and 25:8 could result from different methods of reckoning the 1st year of a king.

The third deportation (52:30) is reported as carried out by Nebuzaradan in 581 B.C. (Nebuchadnezzar's 23rd year). There is no evidence beyond Jeremiah for a deportation in that year. Some scholars suggest that this may have been Babylon's response to the assassination of Gedaliah, the governor appointed by Nebuchadnezzar (Jer. 41:16–18). The amount of time that passed between Jerusalem's fall in 586 and Gedaliah's murder—2 months or 5 years—is not known.

Little is certain about Jeremiah's summary. The vastly greater numbers of deported Judeans given in 2 Kin. 24:14, 16 may be round numbers including women and children. On the other hand, Jer. 52 may refer to smaller deportations that were separate from those of 597 and 586. What the summary does offer is one more reminder of how greatly the inhabitants of Judah suffered in the fall of their nation.

• **Jeremiah 52:28–30**

Jeremiah

52 **:28** These *are* the people whom Nebuchadnezzar carried away captive: in the seventh year, three thousand and twenty-three Jews; [29]in the eighteenth year of Nebuchadnezzar he carried away captive from Jerusalem eight hundred and thirty-two persons; [30]in the twenty-third year of Nebuchadnezzar, Nebuzaradan the captain of the guard carried away captive of the Jews seven hundred and forty-five persons. All the persons *were* four thousand six hundred.

1:19 [a]Hebrew *Negev* 1:20 [a]Hebrew *Negev* 1:21 [a]Or *deliverers*

EXILE AND RETURN

This was a time in which the faith of Israel would become a universal faith, one in which Yahweh would be seen as the saving God of all peoples.

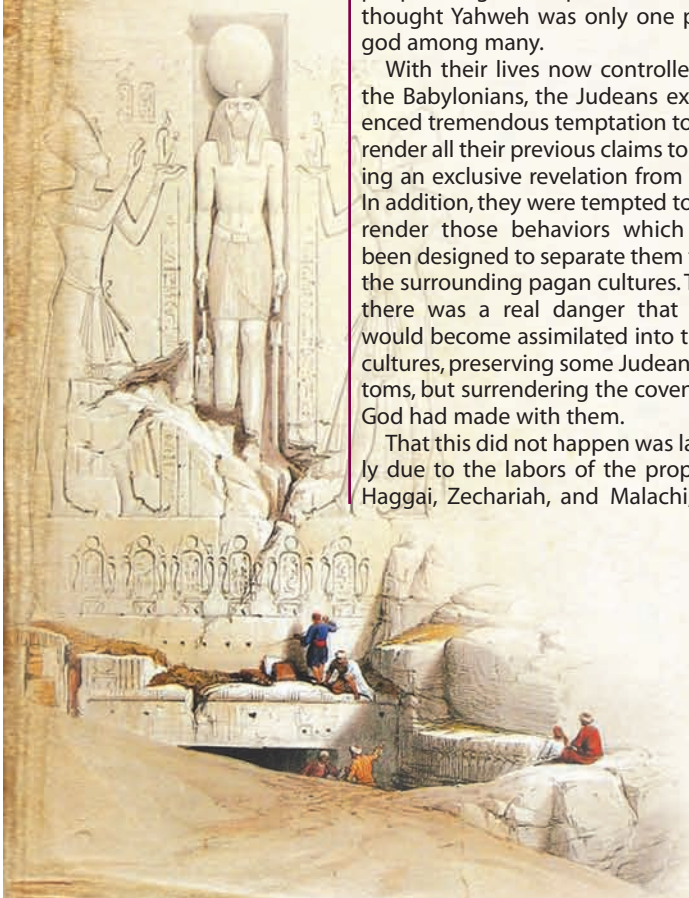
(586—332 B.C.)

Judah experienced a time of great tragedy when Jerusalem was destroyed and nearly all of Judah's leaders were taken into exile in Babylon. It was a time of despair in Judah's relationship with Yahweh, as well. "How shall we sing the LORD's song in a foreign land?" (Ps. 137:4) was a cry from the heart. What had happened between the exiled people and their God Yahweh?

Chief among the problems facing the Judeans was the question of identity. Prior to the Babylonian exile, they had been an independent, political state, to some extent secured by military power, and with a God-ordained Davidic king on the throne. All this was taken as proof that their God was the true God, the King of the universe. Now, none of these conditions existed. They were a powerless, subject people in a great empire whose rulers thought Yahweh was only one petty god among many.

With their lives now controlled by the Babylonians, the Judeans experienced tremendous temptation to surrender all their previous claims to having an exclusive revelation from God. In addition, they were tempted to surrender those behaviors which had been designed to separate them from the surrounding pagan cultures. Thus, there was a real danger that they would become assimilated into those cultures, preserving some Judean customs, but surrendering the covenants God had made with them.

That this did not happen was largely due to the labors of the prophets Haggai, Zechariah, and Malachi; the priest Ezra; and the governor Nehemiah. Each of these individuals filled a distinctive role, and together they made it possible for the Jews to come to a new understanding of themselves. These five men showed them that their identity was to be a nation of priests, serving God and declaring Him before the world. Their constitution was not to be some political arrangement, but the Law of God. Their covenant with Him was what made them a people. This would be a time in which the faith of Israel would become a universal faith, one in which Yahweh would be seen as the saving God of all peoples.



ARCHAEOLOGY AND THE PAST

Various Babylonian remains elaborate on this period. The Babylonian Chronicle, a collection of documents written on baked clay tablets, describes events leading up to Judah's tragedy. This historical source of the Chaldean kingdom records how Nebuchadnezzar laid siege to Jerusalem in 597 B.C., deposed Jehoiachin of Judah, and appointed a new king in his place. The Babylonian Chronicle pictures Babylon as the new superpower in the Middle East; Judah lived only on sufferance from Babylon. But that relationship did not last, and archaeological surveys reveal that many cities and villages in Judah were destroyed in 586 B.C.

The Babylonian Chronicle recounts nothing after 594 B.C. Another Babylonian record, however, includes receipts for oil and other goods issued to Jehoiachin and his family. These Babylonian cuneiform texts, dating between 595 and 570 B.C., suggest that Judah's royal family, though in exile, lived in relative comfort and freedom at Babylonian expense.

Archaeology also witnesses the Judean return from the Exile. The Cyrus Cylinder, a baked clay document, states that Cyrus was chosen by Marduk, the chief god of Babylon, to be ruler over Babylon and to restore the true worship of the gods. The cylinder clarifies that the return of exiles and freedom of worship were key parts of

Cyrus's policy. The language and content of the Cyrus Cylinder is very close to the decree in Ezra 1:2–4.

A document found in Egypt tells of a Persian inquiry into the religious practices of the Jews in Egypt near the end of the 5th century B.C. The letter, known as the Passover Papyrus, is one of the writings sent to the Jewish colony at Elephantine, and is dated in the 5th year of Darius II (419 B.C.), bearing his royal authority. It reminds us that the Persian rulers took an interest in the religious practices of subject peoples and were not above sending commissioners to assure that those practices were observed properly. Such a mission was given to the priest Ezra concerning religious practice in Jerusalem.

Coins and seals further testify to the restoration of Jerusalem. A series of jar handles show seal impressions reading "Judah," "Jerusalem," and "belonging to the king." The language reveals that Hebrew was giving way to Aramaic, which became the common language of the Persian Empire. Before the Persian period, gold and silver were weighed out on scales. Coins, however, made trade and business much simpler. During the second half of the 5th century, coins with Hebrew letters, bearing the name "Judah," appear. The Persian policy of allowing considerable local autonomy to Persian provinces included the right of provinces to strike their own coins.

The Persian Empire, founded by Cyrus, became the great superpower of its day.

THE PEOPLES AND GROUPS

During the reign of Babylon's last king, Nabonidus (556–539 B.C.), forces were building that spelled the end of the Babylonian Empire. Cyrus the Great ascended the throne of Persia in 559 B.C. The Persian Empire, founded by Cyrus, became the great superpower of its day. Between 539 B.C., when Cyrus entered Babylon, and 525 B.C., when Cyrus's son Cambyses conquered Egypt, all the Middle East became Persian. At least two Persian emperors tried to capture Greece. Darius I was defeated at Marathon in 490 B.C.; Xerxes I at Salamis in 480.

The Persian emperors were great builders as well as imperialists. Excavations at Susa have uncovered the palace begun by Darius and finished by Xerxes. The rock carvings on Persian palaces, tombs, and triumphal monuments show us the power and splendor of the Persian kings. Their empire lasted until 331 B.C., finally being defeated by the Macedonian armies of Alexander the Great.

When the exiles returned to Judah, they encountered other peoples already there. Sanballat (Neh. 2:19) is identified as the governor of Samaria in documents from Elephantine. Samaritans were descendants of the mixed marriages between Israelites and peoples whom the Assyrians had imported. When the Jews enjoyed prosperity, the Samaritans were quick to acknowledge their blood relationship. But when the Jews suffered hard times, the Samaritans disowned such kinship, claiming to be descendants of Assyrian immigrants.

Samaritan hostility was coupled with that of the Ammonites in the east and the Arabians in the southeast. Tobiah the Ammonite (Neh. 2:19) may have been the Persian governor of Ammon, just as Nehemiah was governor of Judah. His family was powerful in the Transjordan from the 5th century to at least the 2nd century. Geshem the Arab (Neh. 2:19) was also a governor under Persian rule. The name "Geshem," appearing in inscriptions from Arabia and from a site near the border of Egypt, is associated with peoples of the northwest Arabian peninsula.

THE BIBLICAL LITERATURE

Much of this period is related in the Bible by various prophets, as well as by some of the historical books. The prophetical books include Ezekiel, parts of Isaiah, Haggai, Zechariah, Malachi, and Joel. Ezekiel was taken to Babylon in 597 B.C., where he prophesied. He preached hope to the exiles, based on God's own nature and purpose. His book ends with a great vision of a future restoration of the temple. Isaiah's oracles of salvation in Is. 40—55 promise a return from exile and a rebuilding of Jerusalem and the temple. The final chapters (Is. 56—66) presumably speak of the second temple, built during the Persian era.

The second temple is the concern of Haggai and Zechariah, preaching in Jerusalem about 520 B.C. They insisted that the temple had to be rebuilt at all costs. Once done, God would restore the power of the house of David in the person of Zerubbabel, the last known prince of David's line.

Little is known of Joel and Malachi, but it seems they prophesied when a temple was standing, possibly the second temple. Malachi accused the people and priests of indifference, doubt, and immorality. Joel saw a great locust plague as the beginning of the judgment of God, and thus called for national repentance.

Events of the period are narrated in the historical books of Ezra and Nehemiah. The Book of Ezra records the mission of Ezra the priest to inspect religious life in Judah, insisting on ritual purity. The Book of Nehemiah tells of the rebuilding of Jerusalem's walls under the leadership of this Judean governor appointed by the Persians.

The picture of this time is colored by other books. The Book of Esther relates the story of a Jewish heroine who becomes queen of Persia and

saves her people at the risk of her own life. Two chapters of the Book of Daniel are set in the reigns of kings of this period: Babylon's Belshazzar, a coregent of Nabonidus (Dan. 5), and Persia's Darius (Dan. 6). Along with these books, we can read various psalms, the wisdom literature of Job and some proverbs, and the genealogical lists of 1 Chronicles.

EXILE IN BABYLON

Soon after Nebuchadnezzar, king of Babylon, destroyed Jerusalem, all the ancient Near East fell under the control of the Neo-Babylonian Empire. In the early years of the conquest, the Babylonians were aided by Media, a nation located in the mountainous regions northeast of Babylon. Indeed, Cyaxares, king of the Medes, had been a part of Babylon's overthrow of Nineveh in 612 B.C. (see "The Book of Nahum" at Nah. 1:1). Later on, in 550 B.C., the Medes themselves were conquered by Cyrus the Great and absorbed into Cyrus's Persian Empire. Median troops reinforced the Persian forces that brought about Babylon's downfall. That event of 539 B.C. was still years away.

Nebuchadnezzar became king in 605 B.C., shortly after defeating an Assyrian-Egyptian coalition at Carchemish in Syria. He reigned until 562 B.C., being succeeded by his son Amel-Marduk (the Bible's Evil-Merodach, 2 Kin. 25:27). In 560 B.C., Amel-Marduk was displaced by his brother-in-law Neriglissar (perhaps the Nergal-Sharezer who had been present at the fall of Jerusalem, Jer. 39:3, 13). Neriglissar also reigned only briefly, and his son and successor was deposed by the powerful Babylonian official Nabonidus (556–539 B.C.).

By the end of Nabonidus's reign, the empire was ready to fall apart. Nabonidus was not himself from the city of Babylon, and he did not worship that city's god, Marduk. Instead, he promoted the worship of the moon god Sin, thus angering the official priests of Babylon. Nabonidus moved his capital to an oasis in the Arabian desert and left his son Bel-shar-usur (the Belshazzar of Dan. 5) as his regent in Babylon itself. Seeing Babylon's internal problems, nations on the edges of the empire began to assert their independence from Babylonian influence. The most significant of these was Babylon's former ally, Media.

Under the Medes' last king, Astyages (585–550 B.C.), Media became large enough to be called an empire in its own right. Internal problems developed, however, and in 550 B.C. Astyages was overthrown by a young general named Cyrus, from the Median province of Persia. In 539 B.C., 11 years later, Cyrus the Persian marched almost unopposed into the city of Babylon, thus ending the reign of Nabonidus and conquering the Neo-Babylonian Empire.

The accession of Cyrus also marked the end of the Judean exile in Babylon. That exile had lasted only about 70 years, but those years witnessed important changes in the faith of the Judeans. No longer able to identify the center of their faith in the temple, the exiles focused on Scripture—specifically the Torah, the first five books of the Old Testament. Their worship, meeting in the small gatherings that would later be called synagogues, stressed the reading of the Torah. A new class of religious leader arose, the scribe, whose function was to learn and interpret the Torah. The exiled Judeans became the people of the Book.

Moreover, the exiles had to adapt to their new position as a minority faith. In Babylon, they could not expect the king or the official priesthood to preserve correct worship. They had to define their faith themselves. This they did by emphasizing those laws that distinguished Judeans from other peoples, laws like Sabbath observance, dietary laws, and above all the command: "You shall have no other gods before Me" (Ex. 20:3).

TRANSITION

Ezekiel's Message of Hope

Because of the Judeans' new emphasis on the Scriptures, Judah's faith in God survived its shattering grief over the destruction of the temple (see Ps. 137). Indeed Judah's faith did not just survive, it was reborn, in a different form but stronger than ever. That rebirth is already evident in the work of Ezekiel, whose ministry took a new shape after Jerusalem and the temple were destroyed.

Ezekiel begins, in effect, a second ministry, inaugurated by a second vision of the watchman (Ezek. 33:1–20), a vision that had been a part of his original call experience (Ezek. 3:16–21). This second ministry still includes oracles of judgment—against the shepherds of Israel, against Mount Seir (Edom)—but these judgments are followed now by oracles of hope.

Judah was victimized by those closest to her. Kings are often portrayed as shepherds of the people, but many of Judah's kings had enriched themselves at the people's expense (ch. 34). Hope now presented itself in the promise of a true shepherd (34:23, 24). The Edomites were descended from Esau, yet Judah was treacherously attacked by this nation with close kinship ties (ch. 35; see "The Book of Obadiah" at Obad. 1:1). Hope now came through the prophecy of restoration—both physical (36:1–15) and spiritual (36:16–38). Judah's restoration is illustrated by the vision of the valley of dry bones (37:1–14) and by the parable of the two sticks (37:15–28).

- **Ezekiel 33:1–20**
- **Ezekiel 34:1—37:28**

Ezekiel 33:1–20

The Watchman and His Message

33 :1 Again the word of the LORD came to me, saying, 2"Son of man, speak to the children of your people, and say to them: 'When I bring the sword upon a land, and the people of the land take a man from their territory and make him their watchman, 3when he sees the sword coming upon the land, if he blows the trumpet and warns the people, 4then whoever hears the sound of the trumpet and does not take warning, if the sword comes and takes him away, his blood shall be on his *own* head. 5He heard the sound of the trumpet, but did not take warning; his blood shall be upon himself. But he who takes warning will save his life. 6But if the watchman sees the sword coming and does not blow the trumpet, and the people are not warned, and the sword comes and takes *any* person from among them, he is taken away in his iniquity; but his blood I will require at the watchman's hand.'

7"So you, son of man: I have made you a watchman for the house of Israel; therefore you shall hear a word from My mouth and warn them for Me. 8When I say to the wicked, 'O wicked *man,* you shall surely die!' and you do not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood I will require at your hand. 9Nevertheless if you warn the wicked to turn from his way, and he does not turn from his way, he shall die in his iniquity; but you have delivered your soul.

10"'Therefore you, O son of man, say to the house of Israel: 'Thus you say, "If our transgressions and our sins *lie* upon us, and we pine away in them, how can we then live?"' 11Say to them: '*As* I live,' says the Lord GOD, 'I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?'

The Fairness of God's Judgment

12"Therefore you, O son of man, say to the children of your people: 'The righteousness of the righteous man shall not deliver him in the day of his transgression; as for the wickedness of the wicked, he shall not fall because of it in the day that he turns from his wickedness; nor shall the righteous be able to live because of *his righteousness* in the day that he sins.' 13When I say to the righteous *that* he shall surely live, but he trusts in his own righteousness and commits iniquity, none of his righteous works shall be remembered; but because of the iniquity that he has committed, he shall die. 14Again, when I say to the wicked, 'You shall surely die,' if he turns from his sin and does what is lawful and right, 15*if* the wicked restores the pledge, gives back what he has stolen, and walks in the statutes of life without committing iniquity, he shall surely live; he shall not die. 16None of his sins which he has committed shall be remembered against him; he has done what is lawful and right; he shall surely live.

17"Yet the children of your people say, 'The way of the LORD is not fair.' But it is their way which is not fair! 18When the righteous turns from his righteousness and commits iniquity, he shall die because of it. 19But when the wicked turns from his wickedness and does what is lawful and right, he shall live because of it. 20Yet you say, 'The way of the LORD is not fair.' O house of Israel, I will judge every one of you according to his own ways."

Ezekiel 34:1—37:28

Irresponsible Shepherds

34 :1 And the word of the LORD came to me, saying, 2"Son of man, prophesy against the shepherds of Israel, prophesy and say to them, 'Thus says the Lord GOD to the shepherds: "Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the flocks? 3You eat the fat and clothe yourselves with the wool; you slaughter the fatlings, *but* you do not feed the flock. 4The weak you have not strengthened, nor have you healed those who were sick, nor bound up the broken, nor brought back what was driven away, nor sought what was lost; but with force and cruelty you have ruled them. 5So they were scattered because *there was* no shepherd; and they became food for all the beasts of the field when they were scattered. 6My sheep wandered through all the mountains, and on every high hill; yes, My flock was scattered over the whole face of the earth, and no one was seeking or searching *for them.*"

7'Therefore, you shepherds, hear the word of the LORD: 8"*As* I live," says the Lord GOD, "surely because My flock became a prey, and My flock became food for every beast of the field, because *there was* no shepherd, nor did My shepherds

TIME CAPSULE 	575 to 570 B.C.
575	Greeks use saws for cutting
573	The prophet Ezekiel receives visions of the new temple
571	Ezekiel prophesies 4 years before Babylonian invasion of the west
570	Pharaoh Hophra flees Egypt in a revolt led by Egyptian general Amasis
570–526	Pharaoh Amasis allows Greeks to settle in Egypt's Delta

search for My flock, but the shepherds fed themselves and did not feed My flock"— 9therefore, O shepherds, hear the word of the LORD! 10Thus says the Lord GOD: "Behold, I *am* against the shepherds, and I will require My flock at their hand; I will cause them to cease feeding the sheep, and the shepherds shall feed themselves no more; for I will deliver My flock from their mouths, that they may no longer be food for them."

God, the True Shepherd

11'For thus says the Lord GOD: "Indeed I Myself will search for My sheep and seek them out. 12As a shepherd seeks out his flock on the day he is among his scattered sheep, so will I seek out My sheep and deliver them from all the places where they were scattered on a cloudy and dark day. 13And I will bring them out from the peoples and gather them from the countries, and will bring them to their own land; I will feed them on the mountains of Israel, in the valleys and in all the inhabited places of the country. 14I will feed them in good pasture, and their fold shall be on the high mountains of Israel. There they shall lie down in a good fold and feed in rich pasture on the mountains of Israel. 15I will feed My flock, and I will make them lie down," says the Lord GOD. 16"I will seek what was lost and bring back what was driven away, bind up the broken and strengthen what was sick; but I will destroy the fat and the strong, and feed them in judgment."

17'And *as for* you, O My flock, thus says the Lord GOD: "Behold, I shall judge between sheep and sheep, between rams and goats. 18*Is it* too little for you to have eaten up the good pasture, that you must tread down with your feet the residue of your pasture—and to have drunk of the clear waters, that you must foul the residue with your feet? 19And *as for* My flock, they eat what you have trampled with your feet, and they drink what you have fouled with your feet."

20'Therefore thus says the Lord GOD to them: "Behold, I Myself will judge between the fat and the lean sheep. 21Because you have pushed with side and shoulder, butted all the weak ones with your horns, and scattered them abroad, 22therefore I will save My flock, and they shall no longer be a prey; and I will judge between sheep and sheep. 23I will establish one shepherd over them, and he shall feed them—My servant David. He shall feed them and be their shepherd. 24And I, the LORD, will be their God, and My servant David a prince among them; I, the LORD, have spoken.

25"I will make a covenant of peace with them, and cause wild beasts to cease from the land; and they will dwell safely in the wilderness and sleep in the woods. 26I will make them and the places all around My hill a blessing; and I will cause showers to come down in their season; there shall be showers of blessing. 27Then the trees of the field shall yield their fruit, and the earth shall yield her increase. They shall be safe in their land; and they shall know that I *am* the LORD, when I have broken the bands of their yoke and delivered them from the hand of those who enslaved them. 28And they shall no longer be a prey for the nations, nor shall beasts of the land devour them; but they shall dwell safely, and no one shall make *them* afraid. 29I will raise up for them a garden of renown, and they shall no longer be consumed with hunger in the land, nor bear the shame of the Gentiles anymore. 30Thus they shall know that I, the LORD their God, *am* with them, and they, the house of Israel, *are* My people," says the Lord GOD.' "

31"You are My flock, the flock of My pasture; you *are* men, *and* I *am* your God," says the Lord GOD.

Judgment on Mount Seir

35 1Moreover the word of the LORD came to me, saying, 2"Son of man, set your face against Mount Seir and prophesy against it, 3and say to it, 'Thus says the Lord GOD:

"Behold, O Mount Seir, I *am* against you;
I will stretch out My hand against you,
And make you most desolate;
4 I shall lay your cities waste,
And you shall be desolate.
Then you shall know that I *am* the LORD.

Edom Carries On Esau's Hatred (Ezek. 35:2)

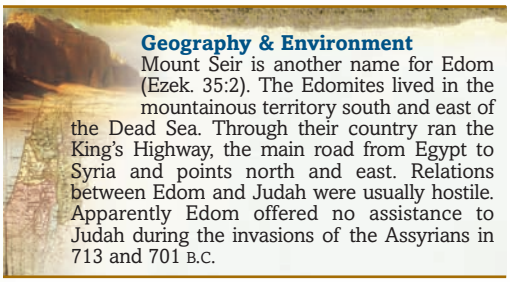
Around January of 585 B.C. the prophet Ezekiel received news of Jerusalem's destruction by the Babylonians, which had occurred in 586 B.C. following a long siege (Ezek. 33:21; see 2 Kin. 25:1–10). The Babylonians, however, were not without allies in their attack on Jerusalem.

The Edomites, a people who dwelt in the desert country southeast of the land of Canaan, seemingly supported the Babylonians in their conquest. The traditions of Judah remember the people of Edom gloating over Jerusalem's destruction (Ps. 137:7; Obad. 1:10–12), as well as acquiring portions of what had once been Judah. Judah's neighbors did not act very "neighborly" in the moment of Judah's distress!

The Edomites are identified with Seir, a geographical name for the mountainous region in which they lived. Seir-Edom was more than Judah's geographical neighbor. The Edomites are also known as decendants of Esau, the older brother of Jacob, the forefather of the Israelites. The Law of Moses warns, "You shall not abhor an Edomite, for he is your brother" (Deut. 23:7). A special kinship link tied Seir to Judah.

It is this tie that the Edomites violated. In response to the hostility of Edom during the Babylonian conquest of Judah and afterwards, God instructed Ezekiel to prophesy against Mount Seir (Ezek. 35:2, 15). Edom had reawakened the "ancient hatred" (Ezek. 35:5) of Esau's grievance against his brother Jacob (Gen. 27:41).

5"Because you have had an ancient hatred,
and have shed *the blood of* the children of Israel
by the power of the sword at the time of their
calamity, *when* their iniquity *came to an* end,
6therefore, *as* I live," says the Lord God, "I will pre-
pare you for blood, and blood shall pursue you;
since you have not hated blood, therefore blood
shall pursue you. 7Thus I will make Mount Seir
most desolate, and cut off from it the one who
leaves and the one who returns. 8And I will fill its
mountains with the slain; on your hills and in
your valleys and in all your ravines those who are
slain by the sword shall fall. 9I will make you per-
petually desolate, and your cities shall be unin-
habited; then you shall know that I *am* the Lord.
10"Because you have said, 'These two nations
and these two countries shall be mine, and we
will possess them,' although the Lord was there,
11therefore, *as* I live," says the Lord God, "I will do
according to your anger and according to the
envy which you showed in your hatred against
them; and I will make Myself known among
them when I judge you. 12Then you shall know
that I *am* the Lord. I have heard all your blasphe-
mies which you have spoken against the moun-
tains of Israel, saying, 'They are desolate; they
are given to us to consume.' 13Thus with your
mouth you have boasted against Me and multi-
plied your words against Me; I have heard *them.*"
14"Thus says the Lord God: "The whole earth
will rejoice when I make you desolate. 15As you re-
joiced because the inheritance of the house of
Israel was desolate, so I will do to you; you shall be
desolate, O Mount Seir, as well as all of Edom—all
of it! Then they shall know that I *am* the Lord." '



Geography & Environment
Mount Seir is another name for Edom (Ezek. 35:2). The Edomites lived in the mountainous territory south and east of the Dead Sea. Through their country ran the King's Highway, the main road from Egypt to Syria and points north and east. Relations between Edom and Judah were usually hostile. Apparently Edom offered no assistance to Judah during the invasions of the Assyrians in 713 and 701 B.C.

Blessing on Israel

36 1"And you, son of man, prophesy to the
mountains of Israel, and say, 'O moun-
tains of Israel, hear the word of the Lord! 2Thus
says the Lord God: "Because the enemy has said
of you, 'Aha! The ancient heights have become
our possession,' " ' 3therefore prophesy, and say,
'Thus says the Lord God: "Because they made
you desolate and swallowed you up on every
side, so that you became the possession of the
rest of the nations, and you are taken up by the
lips of talkers and slandered by the people"—
4therefore, O mountains of Israel, hear the word
of the Lord God! Thus says the Lord God to the
mountains, the hills, the rivers, the valleys, the
desolate wastes, and the cities that have been for-
saken, which became plunder and mockery to the
rest of the nations all around— 5therefore thus
says the Lord God: "Surely I have spoken in My
burning jealousy against the rest of the nations
and against all Edom, who gave My land to
themselves as a possession, with wholehearted
joy *and* spiteful minds, in order to plunder its
open country." '
6"'Therefore prophesy concerning the land of
Israel, and say to the mountains, the hills, the
rivers, and the valleys, 'Thus says the Lord God:
"Behold, I have spoken in My jealousy and My
fury, because you have borne the shame of the
nations." 7Therefore thus says the Lord God: "I
have raised My hand in an oath that surely the
nations that *are* around you shall bear their own
shame. 8But you, O mountains of Israel, you
shall shoot forth your branches and yield your
fruit to My people Israel, for they are about to
come. 9For indeed I *am* for you, and I will turn to
you, and you shall be tilled and sown. 10I will
multiply men upon you, all the house of Israel,

The Sacred and Profane (Ezek. 36:22–26)

While Ezekiel is known chiefly as a prophet, he was also a priest. In fact, priestly concerns, concepts, and terminology fill the Book of Ezekiel. The prophet-priest Ezekiel used terminology related to the temple and its rituals to describe the present situation and future salvation of Israel.

The Jerusalem temple was considered the point where the divine intersected with the earth. As such, the temple, together with its space, utensils, and personnel, was characterized by purity and holiness. To be sanctified or holy was to be set apart from everyday use, devoted solely to the service of God. To use a sanctified object for other reasons or outside the temple was to profane it, thus rendering it impure for use in the temple.

This priestly language makes up the imagery used by Ezekiel (Ezek. 36:22–26). Through the destruction of Jerusalem by the Babylonians in 586 B.C. Israel had come into contact with the nations. Yahweh's name, His status and honor, had been "profaned among the nations" (36:23). Israel's service was no longer confined to Yahweh and Yahweh alone. Contaminated by the nations, Israel had become impure, no longer qualified to enter into the temple area.

Yet Ezekiel saw a different day coming. First, God would again separate Israel from among the nations, returning her to her own land (36:24). Yet Israel's profanity, her impurity had to be removed. In accordance with legislation in the Book of Leviticus, Ezekiel proclaimed that God would cleanse Israel through sprinkling with clean water (36:25). Purified by the ritual cleansing, Israel was sanctified, holy, again set apart for the service of God within the Jerusalem temple.

all of it; and the cities shall be inhabited and the
ruins rebuilt. 11I will multiply upon you man and
beast; and they shall increase and bear young; I
will make you inhabited as in former times, and
do better *for you* than at your beginnings. Then
you shall know that I *am* the LORD. 12Yes, I will
cause men to walk on you, My people Israel; they
shall take possession of you, and you shall be
their inheritance; no more shall you bereave them
of children."

13"Thus says the Lord GOD: "Because they
say to you, 'You devour men and bereave your
nation *of children,*' 14therefore you shall devour
men no more, nor bereave your nation anymore,"
says the Lord GOD. 15Nor will I let you hear the
taunts of the nations anymore, nor bear the re-
proach of the peoples anymore, nor shall you
cause your nation to stumble anymore," says the
Lord GOD.' "

The Renewal of Israel

16Moreover the word of the LORD came to
me, saying: 17"Son of man, when the house of Is-
rael dwelt in their own land, they defiled it by
their own ways and deeds; to Me their way was
like the uncleanness of a woman in her custom-
ary impurity. 18Therefore I poured out My fury
on them for the blood they had shed on the land,
and for their idols *with which* they had defiled it.
19So I scattered them among the nations, and
they were dispersed throughout the countries; I
judged them according to their ways and their
deeds. 20When they came to the nations, wherever
they went, they profaned My holy name—when
they said of them, 'These *are* the people of the
LORD, *and* yet they have gone out of His land.'
21But I had concern for My holy name, which the
house of Israel had profaned among the nations
wherever they went.

22"Therefore say to the house of Israel,
'Thus says the Lord GOD: "I do not do *this* for
your sake, O house of Israel, but for My holy
name's sake, which you have profaned among
the nations wherever you went. 23And I will sanc-
tify My great name, which has been profaned
among the nations, which you have profaned in
their midst; and the nations shall know that I *am*
the LORD," says the Lord GOD, "when I am hal-
lowed in you before their eyes. 24For I will take
you from among the nations, gather you out of
all countries, and bring you into your own land.
25Then I will sprinkle clean water on you, and
you shall be clean; I will cleanse you from all
your filthiness and from all your idols. 26I will
give you a new heart and put a new spirit within
you; I will take the heart of stone out of your
flesh and give you a heart of flesh. 27I will put
My Spirit within you and cause you to walk in
My statutes, and you will keep My judgments
and do *them.* 28Then you shall dwell in the land
that I gave to your fathers; you shall be My peo-
ple, and I will be your God. 29I will deliver you
from all your uncleannesses. I will call for the
grain and multiply it, and bring no famine upon
you. 30And I will multiply the fruit of your trees
and the increase of your fields, so that you need
never again bear the reproach of famine among
the nations. 31Then you will remember your evil
ways and your deeds that *were* not good; and
you will loathe yourselves in your own sight, for
your iniquities and your abominations. 32Not for
your sake do I do *this,*" says the Lord GOD, "let it
be known to you. Be ashamed and confounded
for your own ways, O house of Israel!"

33"Thus says the Lord GOD: "On the day that
I cleanse you from all your iniquities, I will also
enable *you* to dwell in the cities, and the ruins
shall be rebuilt. 34The desolate land shall be tilled

An Old Battlefield (Ezek. 37:1)

One of the most familiar visions received by the prophet Ezekiel took place in a valley "full of bones" (Ezek. 37:1). The vision of the valley of dry bones concerns people who had been dead a long time—the bones were "very dry" (37:2). Yet these dry bones coming to life, animated by the Spirit, provide a powerful image of hope that lies beyond death and destruction.

But why were dry bones in the valley in the first place? Possibly with this imagery Ezekiel envisioned an old battlefield. In the ancient Near East, battles between armies often took place in valleys. The defending army would attempt to set up its line of defense at a pass into a valley. Terrain could restrict the mobility of the attacking army, allowing the defending army to concentrate its forces in a smaller area. If, however, the attacking army broke through the front line, the battle would ensue in the valley, usually with the defending forces retreating.

The valley of dry bones, therefore, symbolized a site of an ancient battle. The enemy force had overwhelmed the defending forces, leaving only bleached bones in their wake. It provided a powerful image of Judah following Jerusalem's destruction by the Babylonians. The reanimation of the bones (37:7–10), therefore, represented the rebirth of Judah and Jerusalem by the Spirit of God. The nation would be restored, given a new body.

instead of lying desolate in the sight of all who
pass by. 35So they will say, 'This land that was
desolate has become like the garden of Eden; and
the wasted, desolate, and ruined cities *are now*
fortified *and* inhabited.' 36Then the nations which
are left all around you shall know that I, the
LORD, have rebuilt the ruined places *and* planted
what was desolate. I, the LORD, have spoken *it,*
and I will do *it.*"

37"Thus says the Lord GOD: "I will also let
the house of Israel inquire of Me to do this for
them: I will increase their men like a flock. 38Like
a flock *offered as* holy *sacrifices,* like the flock at
Jerusalem on its feast days, so shall the ruined
cities be filled with flocks of men. Then they
shall know that I *am* the LORD." ' "

The Dry Bones Live

37 1The hand of the LORD came upon me and
brought me out in the Spirit of the LORD,
and set me down in the midst of the valley; and
it *was* full of bones. 2Then He caused me to pass
by them all around, and behold, *there were* very
many in the open valley; and indeed *they were*
very dry. 3And He said to me, "Son of man, can
these bones live?"

So I answered, "O Lord GOD, You know."

4Again He said to me, "Prophesy to these
bones, and say to them, 'O dry bones, hear the
word of the LORD! 5Thus says the Lord GOD to
these bones: "Surely I will cause breath to enter
into you, and you shall live. 6I will put sinews on
you and bring flesh upon you, cover you with
skin and put breath in you; and you shall live.
Then you shall know that I *am* the LORD." ' "

7So I prophesied as I was commanded; and
as I prophesied, there was a noise, and suddenly
a rattling; and the bones came together, bone to
bone. 8Indeed, as I looked, the sinews and the
flesh came upon them, and the skin covered them
over; but *there was* no breath in them.

9Also He said to me, "Prophesy to the
breath, prophesy, son of man, and say to the
breath, 'Thus says the Lord GOD: "Come from the
four winds, O breath, and breathe on these slain,
that they may live." ' " 10So I prophesied as He
commanded me, and breath came into them, and
they lived, and stood upon their feet, an exceedingly great army.

11Then He said to me, "Son of man, these
bones are the whole house of Israel. They indeed
say, 'Our bones are dry, our hope is lost, and we
ourselves are cut off!' 12Therefore prophesy and
say to them, 'Thus says the Lord GOD: "Behold, O
My people, I will open your graves and cause
you to come up from your graves, and bring you
into the land of Israel. 13Then you shall know
that I *am* the LORD, when I have opened your
graves, O My people, and brought you up from
your graves. 14I will put My Spirit in you, and
you shall live, and I will place you in your own
land. Then you shall know that I, the LORD, have
spoken *it* and performed *it,*" says the LORD.' "

One Kingdom, One King

15Again the word of the LORD came to me,
saying, 16"As for you, son of man, take a stick for
yourself and write on it: 'For Judah and for the
children of Israel, his companions.' Then take
another stick and write on it, 'For Joseph, the
stick of Ephraim, and *for* all the house of Israel,
his companions.' 17Then join them one to another
for yourself into one stick, and they will become
one in your hand.

18"And when the children of your people
speak to you, saying, 'Will you not show us what
you *mean* by these?'— 19say to them, 'Thus says
the Lord GOD: "Surely I will take the stick of Joseph, which *is* in the hand of Ephraim, and the
tribes of Israel, his companions; and I will join
them with it, with the stick of Judah, and make
them one stick, and they will be one in My hand." '

[20]And the sticks on which you write will be in
your hand before their eyes.
[21]"Then say to them, 'Thus says the Lord
GOD: "Surely I will take the children of Israel
from among the nations, wherever they have
gone, and will gather them from every side and
bring them into their own land; [22]and I will make
them one nation in the land, on the mountains of
Israel; and one king shall be king over them all;
they shall no longer be two nations, nor shall
they ever be divided into two kingdoms again.
[23]They shall not defile themselves anymore with
their idols, nor with their detestable things, nor
with any of their transgressions; but I will de-
liver them from all their dwelling places in which
they have sinned, and will cleanse them. Then
they shall be My people, and I will be their God.
[24]"David My servant *shall be* king over them,
and they shall all have one shepherd; they shall
also walk in My judgments and observe My
statutes, and do them. [25]Then they shall dwell in
the land that I have given to Jacob My servant,
where your fathers dwelt; and they shall dwell
there, they, their children, and their children's
children, forever; and My servant David *shall be*
their prince forever. [26]Moreover I will make a
covenant of peace with them, and it shall be an
everlasting covenant with them; I will establish
them and multiply them, and I will set My sanc-
tuary in their midst forevermore. [27]My tabernacle
also shall be with them; indeed I will be their
God, and they shall be My people. [28]The nations
also will know that I, the LORD, sanctify Israel,
when My sanctuary is in their midst forever-
more." ' "

38:2 [a]Targum, Vulgate, and Aquila read *chief prince of* (also verse 3). 38:5 [a]Hebrew *Cush* [b]Hebrew *Put*

TRANSITION

Ezekiel's Apocalyptic Prophecies

Chapters 38 and 39 of Ezekiel are in many ways different from the rest of the book. Their message, the ultimate victory of God over the nations, is perfectly consistent with the preceding chapters, but the manner of describing that victory is distinct. Indeed these chapters are often noted as an early example of what would later be called "apocalyptic" writing, which is best represented in the Bible by Dan. 7—12 and the Book of Revelation.

Apocalyptic literature generally consists of vision reports (the word "apocalypse" comes from a Greek word meaning "revelation"). These visions usually involve a great many symbols, often quite obscure. While the original audience may have had the key to the symbols, such a key is usually left unstated (e.g., who is meant by the "little horn" in Dan. 8:9). The primary purpose of apocalyptic writing appears to be to comfort the persecuted. The message is that while things may be bad now, and indeed may get much worse, in the end God will establish His eternal kingdom and will right all wrongs.

Fitting within this pattern of hidden symbolism is Ezek. 38; 39, which describes the attack and ultimate defeat of the mysterious Gog from the land of Magog. Who is meant by "Gog"? No nation by that name is known. Some have suggested that Ezekiel might have been referring to King Gyges (685–652 B.C.) of Lydia in Asia Minor. Others suggest it is the name of an otherwise unknown city in Media. Still others, noting that Gog comes from the north (Ezek. 38:6), think the name might refer to the Scythians, a band of barbarous raiders from the area around the Black Sea, north of Babylon.

These very different suggestions refer to groups that Ezekiel himself might have known in his own time. Because nothing in the Bible text itself favors one solution more than any other, though, the question remains open to further interpretation. Every generation since Ezekiel himself has had its own understanding of this passage, seeing the victory over Gog as a prophecy of victory over that generation's own enemies. While this makes the certain identification of Gog still more puzzling, perhaps it is what the prophecy calls for. God's victory over an unidentifiable enemy implies God's victory over any and every enemy.

Not knowing exactly to what the prophecy refers makes it difficult to place the oracle chronologically. It is possible simply to read these chapters in their biblical context, as a part of Ezekiel's second, hopeful ministry. God will no longer use the Gentile nations to punish Israel. Instead, in a future battle God will personally fight for His people and utterly destroy Israel's enemies (38:22). No aggressor can stand against God. Ezekiel's hope includes reunification: God will bring together the once-divided northern and southern kingdoms (39:25).

• **Ezekiel 38:1—39:29**

Ezekiel

Gog and Allies Attack Israel

38:1 Now the word of the LORD came to me,
saying, [2]"Son of man, set your face against
Gog, of the land of Magog, the prince of Rosh,[a]
Meshech, and Tubal, and prophesy against him,
[3]and say, 'Thus says the Lord GOD: "Behold, I *am*
against you, O Gog, the prince of Rosh, Meshech,
and Tubal. [4]I will turn you around, put hooks into
your jaws, and lead you out, with all your army,
horses, and horsemen, all splendidly clothed, a
great company *with* bucklers and shields, all of
them handling swords. [5]Persia, Ethiopia,[a] and
Libya[b] are with them, all of them *with* shield and
helmet; [6]Gomer and all its troops; the house of

An Empire Forms in Persia (Ezek. 38:5)

The land of Persia played a major role in later Old Testament history, especially during the time of Ezra, Nehemiah, and Esther. Like the Medes, the Persians were an Iranian tribal group that entered the region of modern Iran sometime after 1000 B.C. Little is known about the Persians before 559 B.C. when Cyrus the Great ascended the throne of Persia. Nevertheless, the prophet Ezekiel could have known of "Persia" (Ezek. 38:5) some 20 or 30 years before Cyrus. The Assyrian king Ashurbanipal (668–627 B.C.) records in an inscription that a "king of Parsumash" paid him homage around 640 B.C.

The Achaemenid empire of Cyrus (named after one of his supposed ancestors) ruled virtually the entire Near East, Egypt, and the eastern Mediterranean for about 2 centuries (559–331 B.C.). The organization of the Persian administration and its system of royal roads consolidated the state. One could argue that it was the most successful world political power until the advent of Rome.

Ashurbanipal's guards preceding the wheeled throne bearers.

Togarmah *from* the far north and all its troops—
many people *are* with you.
7"Prepare yourself and be ready, you and all
your companies that are gathered about you; and
be a guard for them. 8After many days you will
be visited. In the latter years you will come into
the land of those brought back from the sword
and gathered from many people on the mountains of Israel, which had long been desolate;
they were brought out of the nations, and now
all of them dwell safely. 9You will ascend, coming
like a storm, covering the land like a cloud, you
and all your troops and many peoples with you."
10"Thus says the Lord God: "On that day it
shall come to pass *that* thoughts will arise in
your mind, and you will make an evil plan: 11You
will say, 'I will go up against a land of unwalled
villages; I will go to a peaceful people, who dwell
safely, all of them dwelling without walls, and
having neither bars nor gates'— 12to take plunder
and to take booty, to stretch out your hand
against the waste places *that are again* inhabited,
and against a people gathered from the nations,
who have acquired livestock and goods, who
dwell in the midst of the land. 13Sheba, Dedan,
the merchants of Tarshish, and all their young lions will say to you, 'Have you come to take plunder? Have you gathered your army to take booty,
to carry away silver and gold, to take away livestock and goods, to take great plunder?' " '
14"Therefore, son of man, prophesy and say
to Gog, 'Thus says the Lord God: "On that day
when My people Israel dwell safely, will you not
know *it?* 15Then you will come from your place out
of the far north, you and many peoples with you,
all of them riding on horses, a great company and
a mighty army. 16You will come up against My
people Israel like a cloud, to cover the land. It will
be in the latter days that I will bring you against
My land, so that the nations may know Me, when
I am hallowed in you, O Gog, before their eyes."
17Thus says the Lord God: "Are *you* he of whom I
have spoken in former days by My servants the
prophets of Israel, who prophesied for years in
those days that I would bring you against them?

Judgment on Gog

18"And it will come to pass at the same time,
when Gog comes against the land of Israel," says
the Lord God, "*that* My fury will show in My face.
19For in My jealousy *and* in the fire of My wrath I
have spoken: 'Surely in that day there shall be a
great earthquake in the land of Israel, 20so that
the fish of the sea, the birds of the heavens, the
beasts of the field, all creeping things that creep
on the earth, and all men who *are* on the face of
the earth shall shake at My presence. The mountains shall be thrown down, the steep places shall
fall, and every wall shall fall to the ground.' 21I
will call for a sword against Gog throughout all
My mountains," says the Lord God. "Every man's
sword will be against his brother. 22And I will
bring him to judgment with pestilence and bloodshed; I will rain down on him, on his troops, and
on the many peoples who *are* with him, flooding
rain, great hailstones, fire, and brimstone. 23Thus I
will magnify Myself and sanctify Myself, and I
will be known in the eyes of many nations. Then
they shall know that I *am* the Lord." '

Gog's Armies Destroyed

39 1"And you, son of man, prophesy against
Gog, and say, 'Thus says the Lord God:
"Behold, I *am* against you, O Gog, the prince of
Rosh,[a] Meshech, and Tubal; 2and I will turn you
around and lead you on, bringing you up from the
far north, and bring you against the mountains of

39:1 [a]Targum, Vulgate and Aquila read *chief prince of.*

Israel. [3]Then I will knock the bow out of your
left hand, and cause the arrows to fall out of
your right hand. [4]You shall fall upon the moun-
tains of Israel, you and all your troops and the
peoples who *are* with you; I will give you to birds
of prey of every sort and *to* the beasts of the
field to be devoured. [5]You shall fall on the open
field; for I have spoken," says the Lord GOD.
[6]"And I will send fire on Magog and on those
who live in security in the coastlands. Then they
shall know that I *am* the LORD. [7]So I will make
My holy name known in the midst of My people
Israel, and I will not *let them* profane My holy
name anymore. Then the nations shall know that
I am the LORD, the Holy One in Israel. [8]Surely it
is coming, and it shall be done," says the Lord
GOD. "This *is* the day of which I have spoken.

[9]"Then those who dwell in the cities of Is-
rael will go out and set on fire and burn the
weapons, both the shields and bucklers, the
bows and arrows, the javelins and spears; and
they will make fires with them for seven years.
[10]They will not take wood from the field nor cut
down *any* from the forests, because they will
make fires with the weapons; and they will plun-
der those who plundered them, and pillage those
who pillaged them," says the Lord GOD.

The Burial of Gog

[11]"It will come to pass in that day *that* I will
give Gog a burial place there in Israel, the valley
of those who pass by east of the sea; and it will
obstruct travelers, because there they will bury
Gog and all his multitude. Therefore they will
call *it* the Valley of Hamon Gog.[a] [12]For seven
months the house of Israel will be burying them,
in order to cleanse the land. [13]Indeed all the peo-
ple of the land will be burying, and they will
gain renown for it on the day that I am glorified,"
says the Lord GOD. [14]"They will set apart men
regularly employed, with the help of a search
party,[a] to pass through the land and bury those
bodies remaining on the ground, in order to
cleanse it. At the end of seven months they will
make a search. [15]The search party will pass
through the land; and *when anyone* sees a man's
bone, he shall set up a marker by it, till the buri-
ers have buried it in the Valley of Hamon Gog.
[16]*The* name of *the* city *will* also *be* Hamonah.
Thus they shall cleanse the land." '

A Triumphant Festival

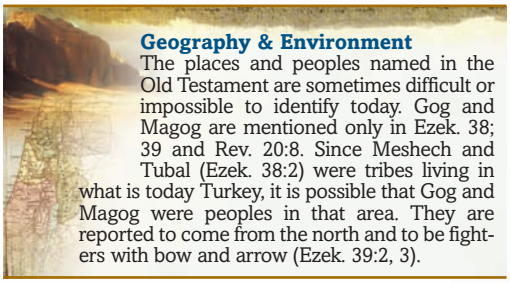
[17]"And as for you, son of man, thus says the
Lord GOD, 'Speak to every sort of bird and to
every beast of the field:

"Assemble yourselves and come;
Gather together from all sides to My
sacrificial meal
Which I am sacrificing for you,
A great sacrificial meal on the mountains of
Israel,
That you may eat flesh and drink blood.
18 You shall eat the flesh of the mighty,
Drink the blood of the princes of the earth,
Of rams and lambs,
Of goats and bulls,
All of them fatlings of Bashan.
19 You shall eat fat till you are full,
And drink blood till you are drunk,
At My sacrificial meal
Which I am sacrificing for you.
20 You shall be filled at My table
With horses and riders,
With mighty men
And with all the men of war," says the
Lord GOD.

Israel Restored to the Land

[21]"I will set My glory among the nations; all
the nations shall see My judgment which I have
executed, and My hand which I have laid on
them. [22]So the house of Israel shall know that I
am the LORD their God from that day forward.
[23]The Gentiles shall know that the house of Is-
rael went into captivity for their iniquity; be-
cause they were unfaithful to Me, therefore I hid
My face from them. I gave them into the hand of
their enemies, and they all fell by the sword.
[24]According to their uncleanness and according
to their transgressions I have dealt with them,
and hidden My face from them." '

[25]"Therefore thus says the Lord GOD: 'Now I
will bring back the captives of Jacob, and have
mercy on the whole house of Israel; and I will be
jealous for My holy name— [26]after they have
borne their shame, and all their unfaithfulness in
which they were unfaithful to Me, when they
dwelt safely in their *own* land and no one made
them afraid. [27]When I have brought them back
from the peoples and gathered them out of their



Geography & Environment
The places and peoples named in the Old Testament are sometimes difficult or impossible to identify today. Gog and Magog are mentioned only in Ezek. 38; 39 and Rev. 20:8. Since Meshech and Tubal (Ezek. 38:2) were tribes living in what is today Turkey, it is possible that Gog and Magog were peoples in that area. They are reported to come from the north and to be fighters with bow and arrow (Ezek. 39:2, 3).

39:11 [a]Literally *The Multitude of Gog who pass through*

39:14 [a]Literally *those*

enemies' lands, and I am hallowed in them in the
sight of many nations, [28]then they shall know that
I *am* the LORD their God, who sent them into cap-
tivity among the nations, but also brought them
back to their land, and left none of them captive
any longer. [29]And I will not hide My face from
them anymore; for I shall have poured out My
Spirit on the house of Israel,' says the Lord GOD."

TRANSITION

Ezekiel's Second Temple Vision

The 25th year of the Babylonian captivity (Ezek. 40:1) was perhaps April, 573 B.C. Nebuchadnezzar was still king, and the power of Babylon was growing greater each year. But to Ezekiel the turning point had already come, and he saw salvation arriving to replace Israel's shame and punishment. It is appropriate that Ezekiel, who would never forsake his priestly roots, should describe the ultimate salvation with a vision of a new, and better, temple.

Ezekiel's vision of the perfect temple is a companion piece to his earlier temple vision of chs. 8—11 (see "Ezekiel's Temple Vision" at Ezek. 8:1). In that vision, Ezekiel saw abominations and idolatry, and the vision concluded with the glory of God departing from the temple (Ezek. 11:22, 23). This time, Ezekiel sees only perfection. The crowning moment is when "the glory of the LORD came into the temple by way of the gate which faces toward the east . . . and behold, the glory of the LORD filled the temple" (Ezek. 43:4, 5).

Chapters 40—48, like chs. 38; 39, contain a great deal of symbolism. Most of the symbols seem to indicate the absolute perfection of the future temple, but more specific meanings are certainly possible. These chapters too, then, can be described as early "apocalyptic" writing (see "Ezekiel's Apocalyptic Prophecies" at Ezek. 38:1). In fact, the most extensive apocalyptic book in the Bible, the Book of Revelation, also contains an extended vision of a perfect temple in the future, phrased in language very similar to that of Ezekiel (Rev. 21).

These chapters, like chs. 38; 39 before them, are difficult to place chronologically. What temple is referred to here? If it is the actual rebuilt temple mentioned in Ezra 6:14–16, then the prophecy could be associated with that event. But the stunning, perfect temple described in this vision bears little resemblance to the disappointing structure mentioned at that time (see Ezra 3:12).

Perhaps, as is the case with the temple vision of Rev. 21, Ezek. 40—48 is a vision of a future perfection, to come at an unspecified end. Thus it is not intended as a blueprint for an earthly, physical fulfillment. Rather it pictures the purity and spiritual vitality of the ideal place of worship and those who will worship there. In this sense, Ezekiel's vision of the restored temple complements the message of his second, hopeful ministry.

• **Ezekiel 40:1—42:20**

Ezekiel

A New City, a New Temple

40 **:1** In the twenty-fifth year of our captiv-
ity, at the beginning of the year, on the
tenth *day* of the month, in the fourteenth year af-
ter the city was captured, on the very same day
the hand of the LORD was upon me; and He took
me there. [2]In the visions of God He took me into
the land of Israel and set me on a very high
mountain; on it toward the south *was* something
like the structure of a city. [3]He took me there,
and behold, *there was* a man whose appearance
was like the appearance of bronze. He had a line
of flax and a measuring rod in his hand, and he
stood in the gateway.
[4]And the man said to me, "Son of man, look
with your eyes and hear with your ears, and fix
your mind on everything I show you; for you *were*
brought here so that I might show *them* to you.
Declare to the house of Israel everything you
see." [5]Now there was a wall all around the outside
of the temple.[a] In the man's hand was a measur-
ing rod six cubits *long, each being a* cubit and a
handbreadth; and he measured the width of the
wall structure, one rod; and the height, one rod.

The Eastern Gateway of the Temple

[6]Then he went to the gateway which faced
east; and he went up its stairs and measured the
threshold of the gateway, *which was* one rod
wide, and the other threshold *was* one rod wide.
[7]Each gate chamber *was* one rod long and one
rod wide; between the gate chambers *was a space
of* five cubits; and the threshold of the gateway
by the vestibule of the inside gate *was* one rod.
[8]He also measured the vestibule of the inside
gate, one rod. [9]Then he measured the vestibule of
the gateway, eight cubits; and the gateposts, two
cubits. The vestibule of the gate *was* on the in-
side. [10]In the eastern gateway *were* three gate
chambers on one side and three on the other; the
three *were* all the same size; also the gateposts
were of the same size on this side and that side.
[11]He measured the width of the entrance to
the gateway, ten cubits; *and* the length of the
gate, thirteen cubits. [12]*There was* a space in front
of the gate chambers, one cubit *on this side* and
one cubit on that side; the gate chambers *were*
six cubits on this side and six cubits on that side.
[13]Then he measured the gateway from the roof
of *one* gate chamber to the roof of the other; the
width *was* twenty-five cubits, as door faces door.
[14]He measured the gateposts, sixty cubits high,
and the court all around the gateway *extended* to
the gatepost. [15]*From* the front of the entrance

40:5 [a]Literally *house,* and so elsewhere in this book

gate to the front of the vestibule of the inner
gate *was* fifty cubits. [16]*There were* beveled win-
dow *frames* in the gate chambers and in their in-
tervening archways on the inside of the gateway
all around, and likewise in the vestibules. *There*
were windows all around on the inside. And on
each gatepost *were* palm trees.

The Outer Court

[17]Then he brought me into the outer court;
and *there were* chambers and a pavement made
all around the court; thirty chambers faced the
pavement. [18]The pavement was by the side of
the gateways, corresponding to the length of the
gateways; *this was* the lower pavement. [19]Then
he measured the width from the front of the
lower gateway to the front of the inner court ex-
terior, one hundred cubits toward the east and
the north.

The Northern Gateway

[20]On the outer court was also a gateway fac-
ing north, and he measured its length and its
width. [21]Its gate chambers, three on this side and
three on that side, its gateposts and its arch-
ways, had the same measurements as the first
gate; its length *was* fifty cubits and its width
twenty-five cubits. [22]Its windows and those of its
archways, and also its palm trees, *had* the same
measurements as the gateway facing east; it was
ascended by seven steps, and its archway *was* in
front of it. [23]A gate of the inner court was oppo-
site the northern gateway, just as the eastern
gateway; and he measured from gateway to gate-
way, one hundred cubits.

The Southern Gateway

[24]After that he brought me toward the south,
and there a gateway was facing south; and he
measured its gateposts and archways according
to these same measurements. [25]*There were* win-
dows in it and in its archways all around like
those windows; its length *was* fifty cubits and its
width twenty-five cubits. [26]Seven steps led up to
it, and its archway *was* in front of them; and it
had palm trees on its gateposts, one on this side
and one on that side. [27]*There was* also a gateway
on the inner court, facing south; and he meas-
ured from gateway to gateway toward the south,
one hundred cubits.

Gateways of the Inner Court

[28]Then he brought me to the inner court
through the southern gateway; he measured the
southern gateway according to these same meas-
urements. [29]Also its gate chambers, its gateposts,
and its archways *were* according to these same
measurements; *there were* windows in it and in
its archways all around; *it was* fifty cubits long
and twenty-five cubits wide. [30]*There were* arch-
ways all around, twenty-five cubits long and five
cubits wide. [31]Its archways faced the outer court,
palm trees *were* on its gateposts, and going up to
it *were* eight steps.

[32]And he brought me into the inner court fac-
ing east; he measured the gateway according to
these same measurements. [33]Also its gate cham-
bers, its gateposts, and its archways *were* accord-
ing to these same measurements; and *there were*
windows in it and in its archways all around; *it*
was fifty cubits long and twenty-five cubits wide.
[34]Its archways faced the outer court, and palm
trees *were* on its gateposts on this side and on
that side; and going up to it *were* eight steps.

[35]Then he brought me to the north gateway
and measured *it* according to these same meas-
urements— [36]also its gate chambers, its
gateposts, and its archways. It had windows all
around; its length *was* fifty cubits and its width
twenty-five cubits. [37]Its gateposts faced the outer
court, palm trees *were* on its gateposts on this
side and on that side, and going up to it *were*
eight steps.

Where Sacrifices Were Prepared

[38]*There was* a chamber and its entrance by
the gateposts of the gateway, where they washed
the burnt offering. [39]In the vestibule of the gate-
way *were* two tables on this side and two tables on
that side, on which to slay the burnt offering, the
sin offering, and the trespass offering. [40]At the
outer side of the vestibule, as one goes up to the
entrance of the northern gateway, *were* two tables;
and on the other side of the vestibule of the gate-
way *were* two tables. [41]Four tables *were* on this
side and four tables on that side, by the side of the
gateway, eight tables on which they slaughtered
the sacrifices. [42]*There were* also four tables of
hewn stone for the burnt offering, one cubit and a
half long, one cubit and a half wide, and one cubit
high; on these they laid the instruments with

TIME CAPSULE 	567 to 560 B.C.
567	Hophra joins with Nebuchadnezzar to invade Egypt
567	Amasis repels the Babylonians, and Hophra is killed
562–560	Evil-Merodach succeeds Nebuchadnezzar as king of Babylon
561	Evil-Merodach releases Jehoiachin from prison (2 Kin. 25:27)
560–556	Neriglissar, king of Babylon, was possibly known earlier as Nergal-Sharezer (Jer. 39:3)

which they slaughtered the burnt offering and the sacrifice. 43Inside *were* hooks, a handbreadth wide, fastened all around; and the flesh of the sacrifices *was* on the tables.

Chambers for Singers and Priests

44Outside the inner gate *were* the chambers for the singers in the inner court, one facing south at the side of the northern gateway, and the other facing north at the side of the southern gateway. 45Then he said to me, "This chamber which faces south *is* for the priests who have charge of the temple. 46The chamber which faces north *is* for the priests who have charge of the altar; these *are* the sons of Zadok, from the sons of Levi, who come near the LORD to minister to Him."

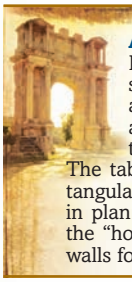
Dimensions of the Inner Court and Vestibule

47And he measured the court, one hundred cubits long and one hundred cubits wide, foursquare. The altar *was* in front of the temple. 48Then he brought me to the vestibule of the temple and measured the doorposts of the vestibule, five cubits on this side and five cubits on that side; and the width of the gateway was three cubits on this side and three cubits on that side. 49The length of the vestibule *was* twenty cubits, and the width eleven cubits; and by the steps which led up to it *there were* pillars by the doorposts, one on this side and another on that side.

Dimensions of the Sanctuary

41 1Then he brought me into the sanctuary[a] and measured the doorposts, six cubits wide on one side and six cubits wide on the other side—the width of the tabernacle. 2The width of the entryway *was* ten cubits, and the side walls of the entrance *were* five cubits on this side and five cubits on the other side; and he measured its length, forty cubits, and its width, twenty cubits.

3Also he went inside and measured the doorposts, two cubits; and the entrance, six cubits *high;* and the width of the entrance, seven cubits. 4He measured the length, twenty cubits; and the width, twenty cubits, beyond the sanctuary; and he said to me, "This *is* the Most Holy *Place.*"



Architecture & Building
In the religions of the world a perfect square is a common shape for sacred areas. The square represents balance and rational order. This is the shape of the heavenly Jerusalem (Rev. 21:16). The tabernacle and temple in Israel were rectangular, but the most sacred room was square in plan and a cube overall. In Ezekiel's vision the "holy areas" (Ezek. 42:20) are enclosed by walls forming a square.

The Side Chambers on the Wall

5Next, he measured the wall of the temple, six cubits. The width of each side chamber all around the temple *was* four cubits on every side. 6The side chambers *were* in three stories, one above the other, thirty chambers in each story; they rested on ledges which *were* for the side chambers all around, that they might be supported, but not fastened to the wall of the temple. 7As one went up from story to story, the side chambers became wider all around, because their supporting ledges in the wall of the temple ascended like steps; therefore the width of the structure increased as one went up *from* the lowest *story* to the highest by way of the middle one. 8I also saw an elevation all around the temple; it was the foundation of the side chambers, a full rod, *that is,* six cubits *high.* 9The thickness of the outer wall of the side chambers *was* five cubits, and so also the remaining terrace by the place of the side chambers of the temple. 10And between *it and* the *wall* chambers was a width of twenty cubits all around the temple on every side. 11The doors of the side chambers opened on the terrace, one door toward the north and another toward the south; and the width of the terrace *was* five cubits all around.

The Building at the Western End

12The building that faced the separating courtyard at its western end *was* seventy cubits wide; the wall of the building *was* five cubits thick all around, and its length ninety cubits.

Dimensions and Design of the Temple Area

13So he measured the temple, one hundred cubits long; and the separating courtyard with the building and its walls *was* one hundred cubits long; 14also the width of the eastern face of the temple, including the separating courtyard, *was* one hundred cubits. 15He measured the length of the building behind it, facing the separating courtyard, with its galleries on the one side and on the other side, one hundred cubits, as well as the inner temple and the porches of the court, 16their doorposts and the beveled window frames. And the galleries all around their three stories opposite the threshold were paneled with wood from the ground to the windows—the windows were covered— 17from the space above the door, even to the inner room,[a] as well as outside, and on every wall all around, inside and outside, by measure.

18And *it was* made with cherubim and palm trees, a palm tree between cherub and cherub. *Each* cherub had two faces, 19so that the face of a

41:1 [a]Hebrew *heykal,* here the main room of the temple, sometimes called the *holy place* (compare Exodus 26:33)
41:17 [a]Literally *house,* here *the Most Holy Place*

DATES IN THE BOOK OF EZEKIEL

The prophecies in the Book of Ezekiel often provide a date. The dates are counted from the beginning of the exile in 597 B.C., when Nebuchadnezzar captured Jerusalem and carried King Jehoiachin to Babylon (2 Kin. 24:10–16). So each year is a "year in exile," expressed as a certain "year of King Jehoiachin's captivity" (Ezek. 1:2) or "year of our captivity" (Ezek. 33:21; 40:1). One exception is the 30th year of Ezek. 1:1, where "30" is probably Ezekiel's age.

Reference in Ezekiel	Year in Exile	Month	Day	Modern Calendar	Prophecy
1:1	(30th)	4th	5th	July 31, 593 B.C.	Ezekiel's vision of God
1:2	5th	–	5th	July 31, 593 B.C.	Receives the word of the Lord
8:1	6th	6th	5th	Sept. 17, 592 B.C.	Abominations in the temple
20:1	7th	5th	10th	Aug. 9, 591 B.C.	The rebellion of Israel
24:1	9th	10th	10th	Jan. 15, 588 B.C.	The cooking pot
29:1	10th	10th	12th	Jan. 7, 587 B.C.	Proclamation against Egypt
30:20	11th	1st	7th	Apr. 29, 587 B.C.	Proclamation against Pharaoh
31:1	11th	3rd	1st	June 21, 587 B.C.	Assyria an example for Egypt
26:1	11th	–	1st	Feb. 12, 586 B.C.?	Proclamation against Tyre
33:21	12th	10th	5th	Jan. 8, 585 B.C.	News of Jerusalem's capture
32:1	12th	12th	1st	Mar. 3, 585 B.C.	Lamentation for Pharaoh and Egypt
32:17	12th	–	15th	Mar. 17, 585 B.C.	Lamentation for Egypt
40:1	25th	1st	10th	Apr. 28, 573 B.C.	Visions of the new temple
29:17	27th	1st	1st	Apr. 26, 571 B.C.	Egypt is Babylon's wages for Tyre

man *was* toward a palm tree on one side, and the face of a young lion toward a palm tree on the other side; thus *it was* made throughout the temple all around. 20 From the floor to the space above the door, and on the wall of the sanctuary, cherubim and palm trees *were* carved.

21 The doorposts of the temple *were* square, *as was* the front of the sanctuary; their appearance was similar. 22 The altar *was* of wood, three cubits high, and its length two cubits. Its corners, its length, and its sides *were* of wood; and he said to me, "This *is* the table that *is* before the LORD."

23 The temple and the sanctuary had two doors. 24 The doors had two panels *apiece,* two folding panels: two *panels* for one door and two panels for the other *door.* 25 Cherubim and palm trees *were* carved on the doors of the temple just as they *were* carved on the walls. A wooden canopy *was* on the front of the vestibule outside. 26 *There were* beveled window *frames* and palm trees on one side and on the other, on the sides of the vestibule—also on the side chambers of the temple and on the canopies.

The Chambers for the Priests

42 1 Then he brought me out into the outer court, by the way toward the north; and he brought me into the chamber which *was* opposite the separating courtyard, and which *was* opposite the building toward the north. 2 Facing the length, *which was* one hundred cubits (the width was fifty cubits), was the north door. 3 Opposite the inner court of twenty *cubits,* and opposite the pavement of the outer court, *was* gallery against gallery in three *stories.* 4 In front of the chambers, toward the inside, *was* a walk ten cubits wide, at a distance of one cubit; and their doors faced north. 5 Now the upper chambers *were* shorter, because the galleries took away *space* from them more than from the lower and middle stories of the building. 6 For they *were* in three *stories* and did not have pillars like the pillars of the courts; therefore *the upper level* was shortened more than the lower and middle levels from the ground up. 7 And a wall which *was* outside ran parallel to the chambers, at the front of the chambers, toward the outer court; its length *was* fifty cubits. 8 The length of the chambers toward the outer court *was* fifty cubits, whereas that facing the temple *was* one hundred cubits. 9 At the lower chambers *was* the entrance on the east side, as one goes into them from the outer court.

10 Also *there were* chambers in the thickness of the wall of the court toward the east, opposite

the separating courtyard and opposite the building. 11*There was* a walk in front of them also, and their appearance *was* like the chambers which *were* toward the north; they *were* as long and as wide as the others, and all their exits and entrances *were* according to plan. 12And corresponding to the doors of the chambers that *were* facing south, as one enters them, *there was* a door in front of the walk, the way directly in front of the wall toward the east.

13Then he said to me, "The north chambers *and* the south chambers, which *are* opposite the separating courtyard, *are* the holy chambers where the priests who approach the LORD shall eat the most holy offerings. There they shall lay the most holy offerings—the grain offering, the sin offering, and the trespass offering—for the place *is* holy. 14When the priests enter them, they shall not go out of the holy *chamber* into the outer court; but there they shall leave their garments in which they minister, for they *are* holy. They shall put on other garments; then they may approach *that* which *is* for the people."

Outer Dimensions of the Temple

15Now when he had finished measuring the inner temple, he brought me out through the gateway that faces toward the east, and measured it all around. 16He measured the east side with the measuring rod,[a] five hundred rods by the measuring rod all around. 17He measured the north side, five hundred rods by the measuring rod all around. 18He measured the south side, five hundred rods by the measuring rod. 19He came around to the west side *and* measured five hundred rods by the measuring rod. 20He measured it on the four sides; it had a wall all around, five hundred *cubits* long and five hundred wide, to separate the holy areas from the common.

TRANSITION

The Glory of God Returns

In perhaps September, 592 B.C., Ezekiel received his first temple vision (Ezek. 8:1). At that time he saw the glory of God depart from the temple (11:22, 23). About 19 years later, perhaps in April, 573 B.C., Ezekiel saw in a second temple vision God's return. As God had left the old temple by the eastern gate, so now He returned by way of the same gate (43:1–5). The East Gate was the outer public entrance to the temple complex.

• **Ezekiel 43:1—48:35**

Ezekiel

The Temple, the LORD's Dwelling Place

43 **:1** Afterward he brought me to the gate, the gate that faces toward the east. 2And behold, the glory of the God of Israel came from the way of the east. His voice *was* like the sound of many waters; and the earth shone with His glory. 3*It was* like the appearance of the vision which I saw—like the vision which I saw when I[a] came to destroy the city. The visions *were* like the vision which I saw by the River Chebar; and I fell on my face. 4And the glory of the LORD came into the temple by way of the gate which faces toward the east. 5The Spirit lifted me up and brought me into the inner court; and behold, the glory of the LORD filled the temple.

6Then I heard *Him* speaking to me from the temple, while a man stood beside me. 7And He said to me, "Son of man, *this is* the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever. No more shall the house of Israel defile My holy name, they nor their kings, by their harlotry or with the carcasses of their kings on their high places. 8When they set their threshold by My threshold, and their doorpost by My doorpost, with a wall between them and Me, they defiled My holy name by the abominations which they committed; therefore I have consumed them in My anger. 9Now let them put their harlotry and the carcasses of their kings far away from Me, and I will dwell in their midst forever.

10"Son of man, describe the temple to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. 11And if they are ashamed of all that they have done, make known to them the design of the temple and its arrangement, its exits and its entrances, its entire design and all its ordinances, all its forms and all its laws. Write *it* down in their sight, so that they may keep its whole design and all its ordinances, and perform them. 12This *is* the law of the temple: The whole area surrounding the mountaintop *is* most holy. Behold, this *is* the law of the temple.

Dimensions of the Altar

13"These are the measurements of the altar in cubits (the *cubit is* one cubit and a handbreadth): the base one cubit high and one cubit wide, with a rim all around its edge of one span. This *is* the height of the altar: 14from the base on the ground to the lower ledge, two cubits; the width of the ledge, one cubit; from the smaller ledge to the larger ledge, four cubits; and the width of the ledge, *one* cubit. 15The altar hearth *is* four cubits high, with four horns extending upward from the hearth. 16The altar hearth *is* twelve cubits long, twelve wide, square at its

42:16 [a]Compare 40:5 43:3 [a]Some Hebrew manuscripts and Vulgate read *He*.

four corners; 17the ledge, fourteen *cubits* long and fourteen wide on its four sides, with a rim of half a cubit around it; its base, one cubit all around; and its steps face toward the east."

Consecrating the Altar

18And He said to me, "Son of man, thus says the Lord God: 'These *are* the ordinances for the altar on the day when it is made, for sacrificing burnt offerings on it, and for sprinkling blood on it. 19You shall give a young bull for a sin offering to the priests, the Levites, who are of the seed of Zadok, who approach Me to minister to Me,' says the Lord God. 20You shall take some of its blood and put *it* on the four horns of the altar, on the four corners of the ledge, and on the rim around it; thus you shall cleanse it and make atonement for it. 21Then you shall also take the bull of the sin offering, and burn it in the appointed place of the temple, outside the sanctuary. 22On the second day you shall offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they cleansed *it* with the bull. 23When you have finished cleansing *it,* you shall offer a young bull without blemish, and a ram from the flock without blemish. 24When you offer them before the Lord, the priests shall throw salt on them, and they will offer them up *as* a burnt offering to the Lord. 25Every day for seven days you shall prepare a goat *for* a sin offering; they shall also prepare a young bull and a ram from the flock, both without blemish. 26Seven days they shall make atonement for the altar and purify it, and so consecrate *it.* 27When these days are over it shall be, on the eighth day and thereafter, that the priests shall offer your burnt offerings and your peace offerings on the altar; and I will accept you,' says the Lord God."

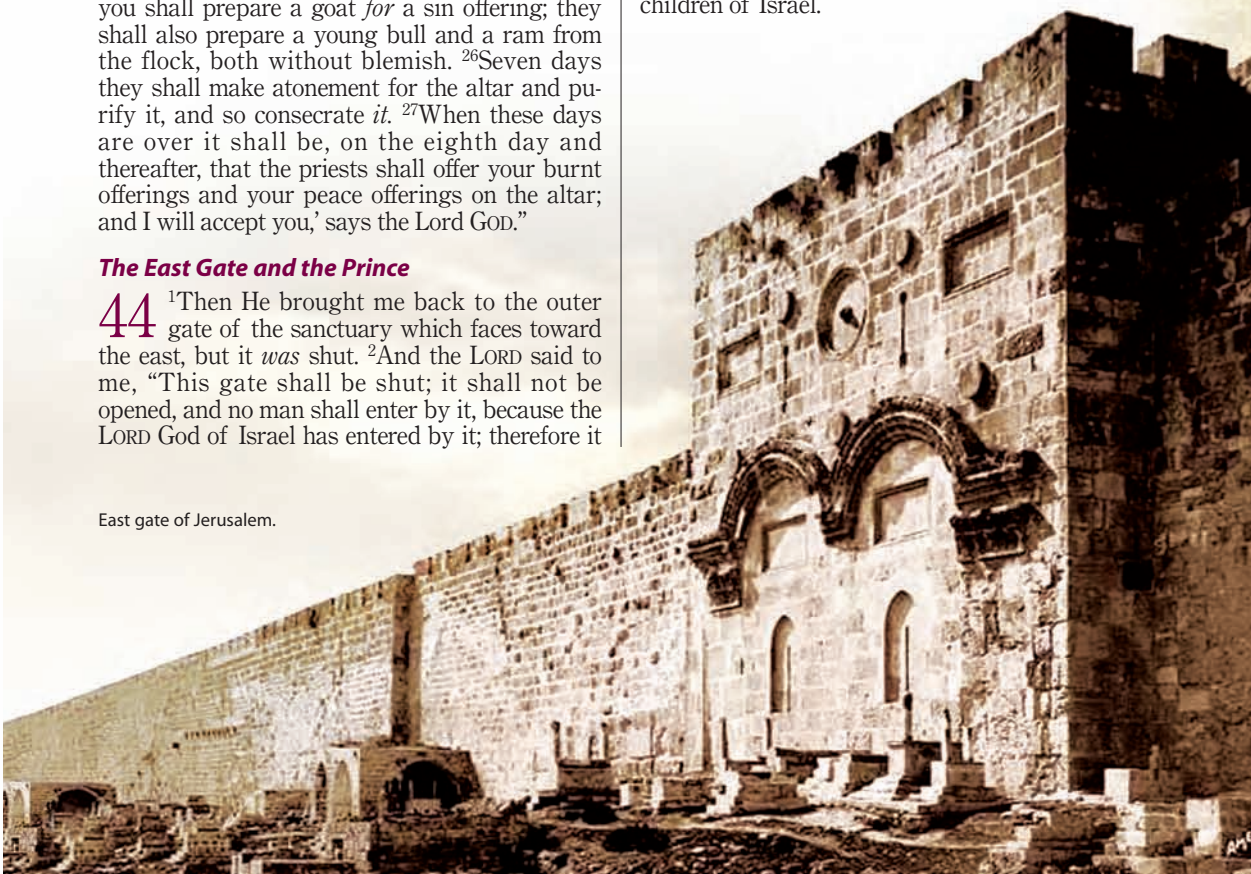
The East Gate and the Prince

44 1Then He brought me back to the outer gate of the sanctuary which faces toward the east, but it *was* shut. 2And the Lord said to me, "This gate shall be shut; it shall not be opened, and no man shall enter by it, because the Lord God of Israel has entered by it; therefore it shall be shut. 3*As for* the prince, *because* he *is* the prince, he may sit in it to eat bread before the Lord; he shall enter by way of the vestibule of the gateway, and go out the same way."

Those Admitted to the Temple

4Also He brought me by way of the north gate to the front of the temple; so I looked, and behold, the glory of the Lord filled the house of the Lord; and I fell on my face. 5And the Lord said to me, "Son of man, mark well, see with your eyes and hear with your ears, all that I say to you concerning all the ordinances of the house of the Lord and all its laws. Mark well who may enter the house and all who go out from the sanctuary.

6"Now say to the rebellious, to the house of Israel, 'Thus says the Lord God: "O house of Israel, let Us have no more of all your abominations. 7When you brought in foreigners, uncircumcised in heart and uncircumcised in flesh, to be in My sanctuary to defile it—My house—and when you offered My food, the fat and the blood, then they broke My covenant because of all your abominations. 8And you have not kept charge of My holy things, but you have set *others* to keep charge of My sanctuary for you." 9Thus says the Lord God: "No foreigner, uncircumcised in heart or uncircumcised in flesh, shall enter My sanctuary, including any foreigner who *is* among the children of Israel.



East gate of Jerusalem.

Laws Governing Priests

10"And the Levites who went far from Me,
when Israel went astray, who strayed away from
Me after their idols, they shall bear their iniquity.
11Yet they shall be ministers in My sanctuary, *as*
gatekeepers of the house and ministers of the
house; they shall slay the burnt offering and the
sacrifice for the people, and they shall stand be-
fore them to minister to them. 12Because they
ministered to them before their idols and caused
the house of Israel to fall into iniquity, therefore I
have raised My hand in an oath against them,"
says the Lord God, "that they shall bear their in-
iquity. 13And they shall not come near Me to min-
ister to Me as priest, nor come near any of My
holy things, nor into the Most Holy *Place;* but
they shall bear their shame and their abomina-
tions which they have committed. 14Nevertheless
I will make them keep charge of the temple, for
all its work, and for all that has to be done in it.

15"But the priests, the Levites, the sons of
Zadok, who kept charge of My sanctuary when
the children of Israel went astray from Me, they
shall come near Me to minister to Me; and they
shall stand before Me to offer to Me the fat and
the blood," says the Lord God. 16"They shall enter
My sanctuary, and they shall come near My table
to minister to Me, and they shall keep My charge.
17And it shall be, whenever they enter the gates of
the inner court, that they shall put on linen gar-
ments; no wool shall come upon them while they
minister within the gates of the inner court or
within the house. 18They shall have linen turbans
on their heads and linen trousers on their bodies;
they shall not clothe themselves with *anything
that causes* sweat. 19When they go out to the outer
court, to the *outer* court to the people, they shall
take off their garments in which they have minis-
tered, leave them in the holy chambers, and put
on other garments; and in their holy garments
they shall not sanctify the people.

20"They shall neither shave their heads, nor
let their hair grow long, but they shall keep their
hair well trimmed. 21No priest shall drink wine
when he enters the inner court. 22They shall not
take as wife a widow or a divorced woman, but
take virgins of the descendants of the house of
Israel, or widows of priests.

Trade & Economics
Standard weights from the ancient world show many variations in size. The call for "honest scales" (Ezek. 45:10), however, would be satisfied by maintaining consistency within a certain region and by fair play on the part of sellers. Scales from the Roman world used a pan hanging from one end of a beam. Such scales have been recovered undamaged from the ruins of Pompeii.

23"And they shall teach My people *the differ-
ence* between the holy and the unholy, and cause
them to discern between the unclean and the clean.
24In controversy they shall stand as judges, *and*
judge it according to My judgments. They shall
keep My laws and My statutes in all My appointed
meetings, and they shall hallow My Sabbaths.

25"They shall not defile *themselves* by com-
ing near a dead person. Only for father or mother,
for son or daughter, for brother or unmarried sis-
ter may they defile themselves. 26After he is
cleansed, they shall count seven days for him.
27And on the day that he goes to the sanctuary to
minister in the sanctuary, he must offer his sin of-
fering in the inner court," says the Lord God.

28"It shall be, in regard to their inheritance,
that I *am* their inheritance. You shall give them no
possession in Israel, for I *am* their possession.
29They shall eat the grain offering, the sin offering,
and the trespass offering; every dedicated thing in
Israel shall be theirs. 30The best of all firstfruits of
any kind, and every sacrifice of any kind from all
your sacrifices, shall be the priest's; also you shall
give to the priest the first of your ground meal, to
cause a blessing to rest on your house. 31The
priests shall not eat anything, bird or beast, that
died naturally or was torn *by wild beasts.*

The Holy District

45 1"Moreover, when you divide the land by
lot into inheritance, you shall set apart a
district for the Lord, a holy section of the land; its
length *shall be* twenty-five thousand *cubits,* and
the width ten thousand. It *shall be* holy throughout
its territory all around. 2Of this there shall be a
square plot for the sanctuary, five hundred by five
hundred *rods,* with fifty cubits around it for an
open space. 3So this is the district you shall meas-
ure: twenty-five thousand *cubits* long and ten
thousand wide; in it shall be the sanctuary, the
Most Holy *Place.* 4It shall be a holy *section* of the
land, belonging to the priests, the ministers of the
sanctuary, who come near to minister to the Lord;
it shall be a place for their houses and a holy place
for the sanctuary. 5*An area* twenty-five thousand
cubits long and ten thousand wide shall belong to
the Levites, the ministers of the temple; they shall
have twenty chambers as a possession.[a]

Properties of the City and the Prince

6"You shall appoint as the property of the
city *an area* five thousand *cubits* wide and
twenty-five thousand long, adjacent to the dis-
trict of the holy *section;* it shall belong to the
whole house of Israel.

45:5 [a]Following Masoretic Text, Targum, and Vulgate; Septuagint reads *a possession, cities of dwelling.*

The Prince in the Temple (Ezek. 46:2)

In 586 B.C. the Babylonians destroyed the Jerusalem temple. As part of his prophecy of hope following this destruction, Ezekiel envisioned a new temple in a restored Jerusalem (Ezek. 40—48). The "glory of the LORD," which had departed from the old temple (Ezek. 10:18, 19), returns to this new temple (Ezek. 43:1–5). Ezekiel then described to the people the design for the new temple, including the ordinances and laws related to it (Ezek. 43:10, 11).

A "prince" will rule in this restored Jerusalem. The prince will have certain prerogatives, such as owning special property in Jerusalem around the holy space of the temple (45:6, 7). More significantly, only the prince may enter the east gate (44:1–3), the gate through which God's glory had reentered the temple (43:4).

The prince will be the civil ruler, but also a part of the religious organization. He will lead the people in their proper worship. During the Sabbath sacrifices, the prince offers burnt and peace sacrifices via the east gate, itself a large room, while the people look on from the outside (Ezek. 46:2). Additionally, the sacrificial duty of the prince extends to the monthly New Moon sacrifice (46:6, 7), as well as voluntary burnt and peace offerings (46:12).

Yet the prince must also be along when the people offer their sacrifices. The people are not free to roam in the temple courts; they enter via the north or south gate, escorted by the prince, and leave via the opposite gate (46:9, 10).

In the restored Jerusalem of Ezekiel's vision, then, the prince combines in his own body the civic and the sacred role to maintain the city in purity and righteousness. He orders the life of the people around the temple, which again will be filled with the glory of the Lord.

7"The prince shall have *a section* on one side
and the other of the holy district and the city's
property; and bordering on the holy district and
the city's property, extending westward on the
west side and eastward on the east side, the
length *shall be* side by side with one of the *tribal*
portions, from the west border to the east border.
8The land shall be his possession in Israel; and
My princes shall no more oppress My people, but
they shall give *the rest of* the land to the house of
Israel, according to their tribes."

Laws Governing the Prince

9'Thus says the Lord GOD: "Enough, O
princes of Israel! Remove violence and plunder-
ing, execute justice and righteousness, and stop
dispossessing My people," says the Lord GOD.
10"You shall have honest scales, an honest ephah,
and an honest bath. 11The ephah and the bath
shall be of the same measure, so that the bath
contains one-tenth of a homer, and the ephah
one-tenth of a homer; their measure shall be ac-
cording to the homer. 12The shekel *shall be*
twenty gerahs; twenty shekels, twenty-five
shekels, *and* fifteen shekels shall be your mina.
13"This *is* the offering which you shall offer:
you shall give one-sixth of an ephah from a
homer of wheat, and one-sixth of an ephah from
a homer of barley. 14The ordinance concerning
oil, the bath of oil, *is* one-tenth of a bath from a
kor. A kor *is* a homer or ten baths, for ten baths
are a homer. 15And one lamb shall be given from
a flock of two hundred, from the rich pastures of
Israel. These shall be for grain offerings, burnt
offerings, and peace offerings, to make atone-
ment for them," says the Lord GOD. 16"All the
people of the land shall give this offering for the
prince in Israel. 17Then it shall be the prince's
part *to give* burnt offerings, grain offerings, and
drink offerings, at the feasts, the New Moons, the
Sabbaths, and at all the appointed seasons of the
house of Israel. He shall prepare the sin offering,
the grain offering, the burnt offering, and the
peace offerings to make atonement for the house
of Israel."

Keeping the Feasts

18'Thus says the Lord GOD: "In the first
month, on the first *day* of the month, you shall
take a young bull without blemish and cleanse
the sanctuary. 19The priest shall take some of the
blood of the sin offering and put *it* on the door-
posts of the temple, on the four corners of the
ledge of the altar, and on the gateposts of the
gate of the inner court. 20And so you shall do on
the seventh *day* of the month for everyone who
has sinned unintentionally or in ignorance. Thus
you shall make atonement for the temple.
21"In the first *month,* on the fourteenth day
of the month, you shall observe the Passover, a
feast of seven days; unleavened bread shall be
eaten. 22And on that day the prince shall prepare
for himself and for all the people of the land a
bull *for* a sin offering. 23On the seven days of the
feast he shall prepare a burnt offering to the LORD,
seven bulls and seven rams without blemish, daily
for seven days, and a kid of the goats daily *for* a
sin offering. 24And he shall prepare a grain offer-
ing of one ephah for each bull and one ephah for
each ram, together with a hin of oil for each
ephah.
25"In the seventh *month,* on the fifteenth day
of the month, at the feast, he shall do likewise for
seven days, according to the sin offering, the
burnt offering, the grain offering, and the oil."

The Manner of Worship

46 1"Thus says the Lord GOD: "The gateway of the inner court that faces toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and on the day of the New Moon it shall be opened. 2The prince shall enter by way of the vestibule of the gateway from the outside, and stand by the gatepost. The priests shall prepare his burnt offering and his peace offerings. He shall worship at the threshold of the gate. Then he shall go out, but the gate shall not be shut until evening. 3Likewise the people of the land shall worship at the entrance to this gateway before the LORD on the Sabbaths and the New Moons. 4The burnt offering that the prince offers to the LORD on the Sabbath day *shall be* six lambs without blemish, and a ram without blemish; 5and the grain offering *shall be one* ephah for a ram, and the grain offering for the lambs, as much as he wants to give, as well as a hin of oil with every ephah. 6On the day of the New Moon *it shall be* a young bull without blemish, six lambs, and a ram; they shall be without blemish. 7He shall prepare a grain offering of an ephah for a bull, an ephah for a ram, as much as he wants to give for the lambs, and a hin of oil with every ephah. 8When the prince enters, he shall go in by way of the vestibule of the gateway, and go out the same way.

9"But when the people of the land come before the LORD on the appointed feast days, whoever enters by way of the north gate to worship shall go out by way of the south gate; and whoever enters by way of the south gate shall go out by way of the north gate. He shall not return by way of the gate through which he came, but shall go out through the opposite gate. 10The prince shall then be in their midst. When they go in, he shall go in; and when they go out, he shall go out. 11At the festivals and the appointed feast days the grain offering shall be an ephah for a bull, an ephah for a ram, as much as he wants to give for the lambs, and a hin of oil with every ephah.

12"Now when the prince makes a voluntary burnt offering or voluntary peace offering to the LORD, the gate that faces toward the east shall then be opened for him; and he shall prepare his burnt offering and his peace offerings as he did on the Sabbath day. Then he shall go out, and after he goes out the gate shall be shut.

13"You shall daily make a burnt offering to the LORD *of* a lamb of the first year without blemish; you shall prepare it every morning. 14And you shall prepare a grain offering with it every morning, a sixth of an ephah, and a third of a hin of oil to moisten the fine flour. This grain offering is a perpetual ordinance, to be made regularly to the LORD. 15Thus they shall prepare the lamb, the grain offering, and the oil, *as* a regular burnt offering every morning."

The Prince and Inheritance Laws

16"Thus says the Lord GOD: "If the prince gives a gift *of some* of his inheritance to any of his sons, it shall belong to his sons; it is their possession by inheritance. 17But if he gives a gift of some of his inheritance to one of his servants, it shall be his until the year of liberty, after which it shall return to the prince. But his inheritance shall belong to his sons; it shall become theirs. 18Moreover the prince shall not take any of the people's inheritance by evicting them from their property; he shall provide an inheritance for his sons from his own property, so that none of My people may be scattered from his property." ' "

How the Offerings Were Prepared

19Now he brought me through the entrance, which *was* at the side of the gate, into the holy chambers of the priests which face toward the north; and there a place *was* situated at their extreme western end. 20And he said to me, "This *is* the place where the priests shall boil the trespass offering and the sin offering, *and* where they shall bake the grain offering, so that they do not bring *them* out into the outer court to sanctify the people."

21Then he brought me out into the outer court and caused me to pass by the four corners of the court; and in fact, in every corner of the court *there was another* court. 22In the four corners of the court *were* enclosed courts, forty *cubits* long and thirty wide; all four corners *were* the same size. 23*There was* a row *of building stones* all around in them, all around the four of them; and cooking hearths were made under the rows of stones all around. 24And he said to me, "These *are* the kitchens where the ministers of the temple shall boil the sacrifices of the people."

The Healing Waters and Trees

47 1Then he brought me back to the door of the temple; and there was water, flowing from under the threshold of the temple toward the east, for the front of the temple faced east; the water was flowing from under the right side of the temple, south of the altar. 2He brought me out by way of the north gate, and led me around on the outside to the outer gateway that faces east; and there was water, running out on the right side.

3And when the man went out to the east with the line in his hand, he measured one thousand cubits, and he brought me through the waters; the water *came up to my* ankles. 4Again he measured one thousand and brought me through

the waters; the water *came up to my* knees.
Again he measured one thousand and brought
me through; the water *came up to my* waist.
5Again he measured one thousand, *and it was* a
river that I could not cross; for the water was too
deep, water in which one must swim, a river that
could not be crossed. 6He said to me, "Son of
man, have you seen *this?*" Then he brought me
and returned me to the bank of the river.

7When I returned, there, along the bank of
the river, *were* very many trees on one side and
the other. 8Then he said to me: "This water flows
toward the eastern region, goes down into the
valley, and enters the sea. *When it* reaches the
sea, *its* waters are healed. 9And it shall be *that*
every living thing that moves, wherever the
rivers go, will live. There will be a very great
multitude of fish, because these waters go there;
for they will be healed, and everything will live
wherever the river goes. 10It shall be *that* fisher-
men will stand by it from En Gedi to En Eglaim;
they will be *places* for spreading their nets. Their
fish will be of the same kinds as the fish of the
Great Sea, exceedingly many. 11But its swamps
and marshes will not be healed; they will be
given over to salt. 12Along the bank of the river,
on this side and that, will grow all *kinds of* trees
used for food; their leaves will not wither, and
their fruit will not fail. They will bear fruit every
month, because their water flows from the sanc-
tuary. Their fruit will be for food, and their
leaves for medicine."

Borders of the Land

13Thus says the Lord GOD: "These *are* the
borders by which you shall divide the land as an
inheritance among the twelve tribes of Israel. Jo-
seph *shall have two* portions. 14You shall inherit it
equally with one another; for I raised My hand in
an oath to give it to your fathers, and this land
shall fall to you as your inheritance.

15"This *shall be* the border of the land on the
north: from the Great Sea, *by* the road to Hethlon,
as one goes to Zedad, 16Hamath, Berothah,
Sibraim (which *is* between the border of Damas-
cus and the border of Hamath), to Hazar Hatti-
con (which *is* on the border of Hauran). 17Thus
the boundary shall be from the Sea to Hazar
Enan, the border of Damascus; and as for the
north, northward, it is the border of Hamath.
This is the north side.

18"On the east side you shall mark out the
border from between Hauran and Damascus, and
between Gilead and the land of Israel, along the
Jordan, and along the eastern side of the sea.
This is the east side.

19"The south side, toward the South,[a] *shall
be* from Tamar to the waters of Meribah by
Kadesh, along the brook to the Great Sea. *This is*
the south side, toward the South.

20"The west side *shall be* the Great Sea, from
the *southern* boundary until one comes to a point
opposite Hamath. This *is* the west side.

21"Thus you shall divide this land among
yourselves according to the tribes of Israel. 22It
shall be that you will divide it by lot as an inheri-
tance for yourselves, and for the strangers who
dwell among you and who bear children among
you. They shall be to you as native-born among
the children of Israel; they shall have an inheri-
tance with you among the tribes of Israel. 23And
it shall be *that* in whatever tribe the stranger
dwells, there you shall give *him* his inheritance,"
says the Lord GOD.

Division of the Land

48 1"Now these *are* the names of the tribes:
From the northern border along the road
to Hethlon at the entrance of Hamath, to Hazar
Enan, the border of Damascus northward, in the

47:19 [a]Hebrew *Negev*

direction of Hamath, *there shall be* one *section for* Dan from its east to its west side; [2]by the border of Dan, from the east side to the west, one *section for* Asher; [3]by the border of Asher, from the east side to the west, one *section for* Naphtali; [4]by the border of Naphtali, from the east side to the west, one *section for* Manasseh; [5]by the border of Manasseh, from the east side to the west, one *section for* Ephraim; [6]by the border of Ephraim, from the east side to the west, one *section for* Reuben; [7]by the border of Reuben, from the east side to the west, one *section for* Judah; [8]by the border of Judah, from the east side to the west, shall be the district which you shall set apart, twenty-five thousand *cubits* in width, and *in* length the same as one of the *other* portions, from the east side to the west, with the sanctuary in the center.

[9]"The district that you shall set apart for the LORD *shall be* twenty-five thousand *cubits* in length and ten thousand in width. [10]To these—to the priests—the holy district shall belong: on the north twenty-five thousand *cubits in length,* on the west ten thousand in width, on the east ten thousand in width, and on the south twenty-five thousand in length. The sanctuary of the LORD shall be in the center. [11]*It shall be* for the priests of the sons of Zadok, who are sanctified, who have kept My charge, who did not go astray when the children of Israel went astray, as the Levites went astray. [12]And *this* district of land that is set apart shall be to them a thing most holy by the border of the Levites.

[13]"Opposite the border of the priests, the Levites *shall have an area* twenty-five thousand *cubits* in length and ten thousand in width; its entire length *shall be* twenty-five thousand and its width ten thousand. [14]And they shall not sell or exchange any of it; they may not alienate this best *part* of the land, for *it is* holy to the LORD.

[15]"The five thousand *cubits* in width that remain, along the edge of the twenty-five thousand, shall be for general use by the city, for dwellings and common-land; and the city shall be in the center. [16]These *shall be* its measurements: the north side four thousand five hundred *cubits,* the south side four thousand five hundred, the east side four thousand five hundred, and the west side four thousand five hundred. [17]The common-land of the city shall be: to the north two hundred and fifty *cubits,* to the south two hundred and fifty, to the east two hundred and fifty, and to the west two hundred and fifty. [18]The rest of the length, alongside the district of the holy *section, shall be* ten thousand *cubits* to the east and ten thousand to the west. It shall be adjacent to the district of the holy *section,* and its produce shall be food for the workers of the city. [19]The workers of the city, from all the tribes of Israel, shall cultivate it. [20]The entire district *shall be* twenty-five thousand *cubits* by twenty-five thousand *cubits,* foursquare. You shall set apart the holy district with the property of the city.

[21]"The rest *shall belong* to the prince, on one side and on the other of the holy district and of the city's property, next to the twenty-five thousand *cubits* of the *holy* district as far as the eastern border, and westward next to the twenty-five thousand as far as the western border, adjacent to the *tribal* portions; *it shall belong* to the prince. It shall be the holy district, and the sanctuary of the temple *shall be* in the center. [22]Moreover, apart from the possession of the Levites and the possession of the city *which are* in the midst of what *belongs* to the prince, *the area* between the border of Judah and the border of Benjamin shall belong to the prince.

[23]"As for the rest of the tribes, from the east side to the west, Benjamin *shall have* one *section;* [24]by the border of Benjamin, from the east side to the west, Simeon *shall have* one *section;* [25]by the border of Simeon, from the east side to the west, Issachar *shall have* one *section;* [26]by the border of Issachar, from the east side to the west, Zebulun *shall have* one *section;* [27]by the border of Zebulun, from the east side to the west, Gad *shall have* one *section;* [28]by the border of Gad, on the south side, toward the South,[a] the border shall be from Tamar *to* the waters of Meribah *by* Kadesh, along the brook to the Great Sea. [29]This *is* the land which you shall divide by lot as an inheritance among the tribes of Israel, and these *are* their portions," says the Lord GOD.

The Gates of the City and Its Name

[30]"These *are* the exits of the city. On the north side, measuring four thousand five hundred *cubits* [31](the gates of the city *shall be* named after the tribes of Israel), the three gates northward: one gate for Reuben, one gate for Judah, and one gate for Levi; [32]on the east side, four thousand five hundred *cubits,* three gates: one gate for Joseph, one gate for Benjamin, and one gate for Dan; [33]on the south side, measuring four thousand five hundred *cubits,* three gates: one gate for Simeon, one gate for Issachar, and one gate for Zebulun; [34]on the west side, four thousand five hundred *cubits* with their three gates: one gate for Gad, one gate for Asher, and one gate for Naphtali. [35]All the way around *shall be* eighteen thousand *cubits;* and the name of the city from *that* day *shall be:* THE LORD *IS* THERE."[a]

48:28 [a]Hebrew *Negev* 48:35 [a]Hebrew *YHWH Shammah*

TRANSITION

Nebuchadnezzar's Siege of Tyre

After destroying Jerusalem in 586 B.C., Nebuchadnezzar, king of Babylon, moved north and laid siege to the fortress city of Tyre. This was a formidable task, for not only was Tyre on an island, just off the coast, but it was a great seaport, able to supply itself from the sea. For 13 years, Nebuchadnezzar sought to bring it to heel, but without success. In 572 B.C. he gave up and lifted the siege.

The prophet Ezekiel had had much to say about Tyre in earlier years (Ezek. 27; 28). He had foretold the eventual humbling of Tyre's pride and the desolation of the city. In the 27th year of Jehoiachin's exile (possibly April, 571 B.C.; Ezek. 29:17), after Nebuchadnezzar had lifted the siege, Ezekiel received a new message. He declared that God would allow Nebuchadnezzar to conquer Egypt as a sort of consolation prize for his futile efforts at Tyre (29:17–21). While the prophecies against Egypt in Ezek. 30:1–19 are not dated specifically to this time, they can be understood as a further elaboration of this promise.

- **Ezekiel 29:17–21**
- **Ezekiel 30:1–19**

Ezekiel 29:17–21

Babylonia Will Plunder Egypt

29 **:17** And it came to pass in the twenty-
seventh year, in the first *month,* on the
first *day* of the month, *that* the word of the LORD
came to me, saying, 18"Son of man, Nebuchad-
nezzar king of Babylon caused his army to labor
strenuously against Tyre; every head *was* made
bald, and every shoulder rubbed raw; yet neither
he nor his army received wages from Tyre, for
the labor which they expended on it. 19Therefore
thus says the Lord GOD: 'Surely I will give the
land of Egypt to Nebuchadnezzar king of Baby-
lon; he shall take away her wealth, carry off her
spoil, and remove her pillage; and that will be the
wages for his army. 20I have given him the land
of Egypt *for* his labor, because they worked for
Me,' says the Lord GOD.

21'In that day I will cause the horn of the
house of Israel to spring forth, and I will open
your mouth to speak in their midst. Then they
shall know that I *am* the LORD.' "

Ezekiel 30:1–19

Egypt and Her Allies Will Fall

30 **:1** The word of the LORD came to me
again, saying, 2"Son of man, prophesy
and say, 'Thus says the Lord GOD:

"Wail, 'Woe to the day!'
3 For the day *is* near,
Even the day of the LORD *is* near;
It will be a day of clouds, the time of the
Gentiles.
4 The sword shall come upon Egypt,
And great anguish shall be in Ethiopia,
When the slain fall in Egypt,
And they take away her wealth,
And her foundations are broken down.

5"Ethiopia, Libya,[a] Lydia,[b] all the mingled people, Chub, and the men of the lands who are allied, shall fall with them by the sword."

6'Thus says the LORD:

"Those who uphold Egypt shall fall,
And the pride of her power shall come down.
From Migdol *to* Syene
Those within her shall fall by the sword,"
Says the Lord GOD.

7 "They shall be desolate in the midst of the
desolate countries,
And her cities shall be in the midst of the
cities *that are* laid waste.
8 Then they will know that I *am* the LORD,
When I have set a fire in Egypt
And all her helpers are destroyed.
9 On that day messengers shall go forth from
Me in ships
To make the careless Ethiopians afraid,
And great anguish shall come upon them,
As on the day of Egypt;
For indeed it is coming!"

10'Thus says the Lord GOD:

"I will also make a multitude of Egypt to
cease
By the hand of Nebuchadnezzar king of
Babylon.
11 He and his people with him, the most
terrible of the nations,
Shall be brought to destroy the land;
They shall draw their swords against Egypt,
And fill the land with the slain.
12 I will make the rivers dry,

30:5 [a]Hebrew *Put* [b]Hebrew *Lud*

Politics & Government

The Egyptians employed mercenary soldiers from the countries around them. Ethiopia was to the south, Libya to the west, and Lydia in what is today Turkey. "Chub" (Ezek. 30:5) is possibly another Hebrew term for Libya. The relative strength of Egypt and these countries fluctuated. There were periods when Egypt was ruled by Ethiopians as well as by Libyans.

Egypt's City of Sun Worship (Ezek. 30:17)

The prophet Ezekiel pronounced judgment upon several Egyptian cities, one by the name of "Aven" (Ezek. 30:17). In the Hebrew language, "Aven" is probably a different pronunciation for the Hebrew name "On." On was an important Egyptian city in the Delta region. In patriarchal times, Joseph had married the daughter of the priest of On (Gen. 41:45). The city is now identified with Tell Hisn, a site in the northern suburbs of modern Cairo.

Although the city of On was never a major political center, the local priesthood wielded a strong religious influence throughout Egyptian history. On was known primarily for the worship of solar deities and, during Egypt's New Kingdom period (c. 1550–1069 B.C.), played a major role in Egyptian theology of the kingship. Kings were considered to be the image of the sun god on earth.

One of the most controversial monarchs of the New Kingdom, Pharaoh Akhenaten (1352–1336 B.C.), built a temple in honor of the sun disk at On. He introduced the worship of this object to Egypt, describing it as having the attributes of transcendence and even uniqueness. The sun worship so prominent in On is reflected in the later Greek name for the city: Heliopolis, meaning "city of the sun." So also Jeremiah calls the city "Beth Shemesh" (Jer. 43:13), which in Hebrew means "house of the sun."

The prophets Jeremiah and Ezekiel both prophesied of the Babylonian campaign against Egypt in 567 B.C. Jeremiah proclaims that Nebuchadnezzar would "break the sacred pillars of Beth Shemesh" (Jer. 43:10, 13); Ezekiel, that by Nebuchadnezzar's hand "the young men of Aven" would fall (Ezek. 30:10, 17). Both prophets spoke of Egypt's ancient city of On.

And sell the land into the hand of the wicked;
I will make the land waste, and all that is in it,
By the hand of aliens.
I, the LORD, have spoken."

13 "Thus says the Lord GOD:

"I will also destroy the idols,
And cause the images to cease from Noph;[a]
There shall no longer be princes from the land of Egypt;
I will put fear in the land of Egypt.
14 I will make Pathros desolate,
Set fire to Zoan,
And execute judgments in No.[a]
15 I will pour My fury on Sin,[a] the strength of Egypt;
I will cut off the multitude of No,
16 And set a fire in Egypt;
Sin shall have great pain,
No shall be split open,
And Noph *shall be in* distress daily.
17 The young men of Aven[a] and Pi Beseth shall fall by the sword,
And these *cities* shall go into captivity.
18 At Tehaphnehes[a] the day shall also be darkened,[b]
When I break the yokes of Egypt there.
And her arrogant strength shall cease in her;
As for her, a cloud shall cover her,
And her daughters shall go into captivity.
19 Thus I will execute judgments on Egypt,
Then they shall know that I *am* the LORD." ' "

30:13 [a]That is, ancient Memphis 30:14 [a]That is, ancient Thebes 30:15 [a]That is, ancient Pelusium 30:17 [a]That is, ancient On (Heliopolis) 30:18 [a]Spelled *Tahpanhes* in Jeremiah 43:7 and elsewhere [b]Following many Hebrew manuscripts, Bomberg, Septuagint, Syriac, Targum, and Vulgate; Masoretic Text reads *refrained*.

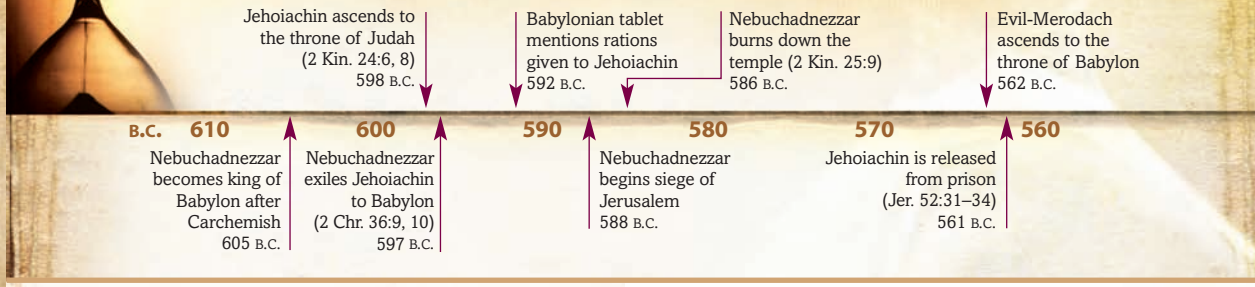
TRANSITION

Prophetic Account: Hope for the Future

King Nebuchadnezzar died in 562 B.C. and was succeeded briefly by his son Amel-Marduk, or as the Bible spells it, Evil-Merodach. By this time the Neo-Babylonian Empire had reached its peak. It began to decline almost immediately in the rush of kings and usurpers that followed (see "Exile in Babylon" at Ezek. 33:1).

The prophetic account of the history of Israel led up to a climactic destruction. Jerusalem, the temple, the kingdom, and the unbroken line of Davidic kings had all come to an end. That prophetic history ends, though, with a faint note of hope: Jehoiachin, the rightful king of Judah who had been taken captive to Babylon, was released from prison. He assumed a place in the court of Evil-Merodach, where he "ate bread regularly before the king all the days

JEHOIACHIN'S EXILE AND RELEASE



of his life" (2 Kin. 25:29). The historical appendix to the Book of Jeremiah (Jer. 52:31–34) records that Jehoiachin remained in Babylon "until the day of his death" (52:34).

Jehoiachin's release came in the 37th year of his captivity (possibly March, 561 B.C.). As a hope for a restored Israel it was not much, and the picture of the Davidic king serving in a foreign king's court was hardly flattering to Israel's dignity. Still, the line of David was not completely cut off, which left some hope of eventual restoration. After all, David himself began by serving in another king's court (1 Sam. 16—20).

- **2 Kings 25:27–30**
- **Jeremiah 52:31–34**

2 Kings 25:27–30

Jehoiachin Released from Prison

25 **:27** Now it came to pass in the thirty-seventh year of the captivity of Jehoiachin
king of Judah, in the twelfth month, on the
twenty-seventh *day* of the month, *that* Evil-Merodach[a] king of Babylon, in the year that he began
to reign, released Jehoiachin king of Judah from
prison. [28]He spoke kindly to him, and gave him a
more prominent seat than those of the kings who
were with him in Babylon. [29]So Jehoiachin
changed from his prison garments, and he ate
bread regularly before the king all the days of
his life. [30]And as for his provisions, *there was* a
regular ration given him by the king, a portion
for each day, all the days of his life.

Jeremiah 52:31–34

52 **:31** Now it came to pass in the thirty-seventh year of the captivity of Jehoiachin
king of Judah, in the twelfth month, on the
twenty-fifth *day* of the month, *that* Evil-Merodach[a] king of Babylon, in the first *year* of his
reign, lifted up the head of Jehoiachin king of Judah and brought him out of prison. [32]And he
spoke kindly to him and gave him a more prominent seat than those of the kings who *were* with
him in Babylon. [33]So Jehoiachin changed from his
prison garments, and he ate bread regularly before
the king all the days of his life. [34]And as for his
provisions, there was a regular ration given him by
the king of Babylon, a portion for each day until
the day of his death, all the days of his life.

2 Kin. 25:27 [a]Literally *Man of Marduk* **Jer.** 52:31 [a]Or *Awil-Marduk*

TRANSITION

Isaiah and the Fall of Babylon

The prophet Isaiah, son of Amoz, lived during the Neo-Assyrian Empire, almost 200 years before the time of the Neo-Babylonian Empire (626–539 B.C.). Nevertheless, the Book of Isaiah records some prophecies (Is. 13:1—14:23; 21:1–17) in which Babylon's fall is described.

Some scholars suggest that these oracles refer to the Babylon of Isaiah's own day. During Assyria's rule in the 8th century B.C., Babylon was a continual thorn in the Assyrian side. The Babylonian ruler, Merodach-Baladan, twice managed to declare independence from Assyria (721–710 and 703–702 B.C.). The destruction of Babylon that Isaiah prophesies, then, would describe the assault of the Assyrian king Sargon in about 710 B.C., which put down Babylon's first rebellion. While this interpretation is surely possible, it seems odd. Merodach-Baladan was a guerrilla leader, who spent much of his time hiding in the swamps. As such, he bears little resemblance to the great, world ruler described in Is. 14.

Other scholars understand these oracles as referring to the later and much greater Babylon of Nebuchadnezzar and his successors in the 6th century B.C. This king of Babylon was the one "who made the earth tremble, who shook kingdoms" (Is. 14:16). The Medes (13:17; 21:2) contributed to this later Babylon's downfall. Israel would return from captivity in this Babylon (14:1, 2). All of these details fit the later Babylon far better than the earlier, and so these prophecies can be associated with the Neo-Babylonian Empire.

Although Is. 33—35 do not name Babylon,

several strong indicators suggest reading these chapters in light of Babylon's destruction of Jerusalem in 586 B.C. and the aftermath of that event. In Is. 21 Babylon is called a plunderer (21:2, 9), and Is. 33:1 calls down woe on "the plunderer" in very similar language. Also, the judgments of Jer. 49:7–22 and Obadiah condemn Edom for its part in Nebuchadnezzar's destruction of Jerusalem. Reminiscent of these passages is Is. 34, which calls down a curse on Edom in "recompense for the cause of Zion" (34:8). Finally, the promise of Is. 35 that the "ransomed of the LORD" will return to Zion (35:10) makes the most sense when read in light of the Babylonian captivity.

Because these chapters of Isaiah fit the later time period so well, many have suggested that they were not prophesied by the 8th-century Isaiah at all. At the very least, some propose that Isaiah's original words were expanded by 6th-century editors to apply more closely to their own time (see "Isaiah and Cyrus the Persian" at Is. 40:1). Others, though, accept Isaiah as the author and treat these words as a foretelling of the distant future.

- **Isaiah 13:1—14:23**
- **Isaiah 21:1–17**
- **Isaiah 33:1—35:10**

Isaiah 13:1—14:23

Proclamation Against Babylon

13 :1 The burden against Babylon which Isaiah the son of Amoz saw.

2 "Lift up a banner on the high mountain,
Raise your voice to them;
Wave your hand, that they may enter the gates of the nobles.
3 I have commanded My sanctified ones;
I have also called My mighty ones for My anger—
Those who rejoice in My exaltation."

4 The noise of a multitude in the mountains,
Like that of many people!
A tumultuous noise of the kingdoms of nations gathered together!
The LORD of hosts musters
The army for battle.
5 They come from a far country,
From the end of heaven—
The LORD and His weapons of indignation,
To destroy the whole land.

6 Wail, for the day of the LORD *is* at hand!
It will come as destruction from the Almighty.
7 Therefore all hands will be limp,
Every man's heart will melt,
8 And they will be afraid.
Pangs and sorrows will take hold of *them;*
They will be in pain as a woman in childbirth;
They will be amazed at one another;
Their faces *will be like* flames.

9 Behold, the day of the LORD comes,
Cruel, with both wrath and fierce anger,
To lay the land desolate;
And He will destroy its sinners from it.
10 For the stars of heaven and their constellations
Will not give their light;
The sun will be darkened in its going forth,
And the moon will not cause its light to shine.

11 "I will punish the world for *its* evil,
And the wicked for their iniquity;
I will halt the arrogance of the proud,
And will lay low the haughtiness of the terrible.
12 I will make a mortal more rare than fine gold,
A man more than the golden wedge of Ophir.
13 Therefore I will shake the heavens,
And the earth will move out of her place,

Evil-Merodach Extends Goodwill (Jer. 52:31)

Evil-Merodach ruled from 562 to 560 B.C. as the third king of the Chaldean dynasty of Babylon. His Accadian name, Amel-Marduk, means "man of Marduk." Little is known of his short reign, which was quite different from that of his famous father, Nebuchadnezzar II, whom he succeeded. Nebuchadnezzar conducted several campaigns, including the conquering of Jerusalem, while no military engagements of Evil-Merodach are recorded in the known ancient literature.

The only mention of Evil-Merodach in the Bible appears in two virtually identical references to the release of King Jehoiachin of Judah (2 Kin. 25:27; Jer. 52:31). Jehoiachin was taken captive and exiled to Babylon in 597 B.C. by Nebuchadnezzar II. The historian of the books of Kings dates Jehoiachin's release to the 37th year of his captivity, which is usually reckoned as March, 561 B.C. Evil-Merodach did not allow the Judean king to leave, but rather placed him under house arrest, while treating him kindly (2 Kin. 25:28–30).

Greek, Jewish, and Latin sources later than the Bible have more to say about Evil-Merodach. Unfortunately, much of this material is probably more legendary than actual. Some of the stories about Evil-Merodach come from Jewish midrash, which is extensive Jewish commentary on biblical passages. The Babylonian chronicler Berossus does write that Evil-Merodach was assassinated soon after he released Jehoiachin.

In the wrath of the LORD of hosts
And in the day of His fierce anger.
14 It shall be as the hunted gazelle,
And as a sheep that no man takes up;
Every man will turn to his own people,
And everyone will flee to his own land.
15 Everyone who is found will be thrust through,
And everyone who is captured will fall by the sword.
16 Their children also will be dashed to pieces before their eyes;
Their houses will be plundered
And their wives ravished.

17 "Behold, I will stir up the Medes against them,
Who will not regard silver;
And *as for* gold, they will not delight in it.
18 Also *their* bows will dash the young men to pieces,
And they will have no pity on the fruit of the womb;
Their eye will not spare children.
19 And Babylon, the glory of kingdoms,
The beauty of the Chaldeans' pride,
Will be as when God overthrew Sodom and Gomorrah.
20 It will never be inhabited,
Nor will it be settled from generation to generation;
Nor will the Arabian pitch tents there,
Nor will the shepherds make their sheepfolds there.
21 But wild beasts of the desert will lie there,
And their houses will be full of owls;
Ostriches will dwell there,
And wild goats will caper there.

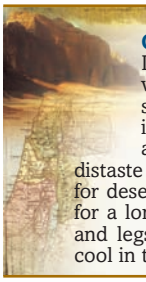
14:4 [a]Or *insolent*

Brick panels from the Procession Way that ran from the Marduk temple to the Ishtar Gate and the Akitu Temple.

22 The hyenas will howl in their citadels,
And jackals in their pleasant palaces.
Her time *is* near to come,
And her days will not be prolonged."

Mercy on Jacob

14 [1]For the LORD will have mercy on Jacob, and will still choose Israel, and settle them in their own land. The strangers will be joined with them, and they will cling to the house of Jacob. [2]Then people will take them and bring them to their place, and the house of Israel will possess them for servants and maids in the land of the LORD; they will take them captive whose captives they were, and rule over their oppressors.



Geography & Environment
In the ancient world, the values of life were largely experienced through personal relations and group activities. So isolated areas, such as deserts, and the animals found there were viewed with distaste and fear. The ostrich (Is. 13:21) is fitted for desert life. It eats coarse food and can go for a long time without water. Its head, neck, and legs have no feathers, helping it remain cool in the desert climate.

Fall of the King of Babylon

[3]It shall come to pass in the day the LORD gives you rest from your sorrow, and from your fear and the hard bondage in which you were made to serve, [4]that you will take up this proverb against the king of Babylon, and say:

"How the oppressor has ceased,
The golden[a] city ceased!
5 The LORD has broken the staff of the wicked,
The scepter of the rulers;
6 He who struck the people in wrath with a continual stroke,
He who ruled the nations in anger,
Is persecuted *and* no one hinders.
7 The whole earth is at rest *and* quiet;
They break forth into singing.
8 Indeed the cypress trees rejoice over you,
And the cedars of Lebanon,
Saying, 'Since you were cut down,
No woodsman has come up against us.'

9 "Hell from beneath is excited about you,
To meet *you* at your coming;
It stirs up the dead for you,
All the chief ones of the earth;
It has raised up from their thrones
All the kings of the nations.
10 They all shall speak and say to you:
'Have you also become as weak as we?
Have you become like us?

A Failed Assault on Heaven (Is. 14:12–15)

The prophet Isaiah uses mythological language in a proverb mocking the king of Babylon (Is. 14:4, 22). His references to the Day Star, the ascent into heaven, the mount of the congregation, and to Sheol (or the Pit) would all have been familiar to his readers from the myths of the ancient Near East.

The name "Lucifer" (Is. 14:12) is a Latin translation of the Hebrew word *helel,* meaning "shining one." Lucifer refers to the Day Star, Venus, and the prophet further identifies him as "son of the morning" (14:12). Similar language appears with the Ugaritic deities Shahar and Shalim. Shahar was the god of dawn or morning; Shalim, the god of dusk or evening. In another Ugaritic text, Shahar (morning) appears together with Athtar, the star deity who is also identified with Venus. So the ancient myths possibly had made Isaiah's readers familiar with the Day Star whose father was the god of morning.

Isaiah's taunt of the Day Star for wanting to ascend into heaven (14:13) may reflect the Ugaritic myth of Athtar, the Venus star deity. Athtar attempts to ascend to the throne of Baal, but is not able and is forced to return to his own, lower position in the pantheon. Athtar was not storming heaven, only sitting on the vacated throne of Baal. He excuses himself from the position upon realizing that he is too small. Nevertheless, a Day Star ascending to heaven was known in Canaanite myth.

In Isaiah's proverb, the Day Star desires to sit on "the mount of the congregation" located "on the farthest sides of the north" (14:13). Similarly, Canaanite myths spoke of the mountain home of Baal on Saphon (the Hebrew word translated "north"), and also of a mount of assembly.

In Isaiah's proverb, the Day Star fails to ascend to heaven and is brought down to Sheol, the netherworld also called the Pit (14:15). Similarly in ancient Near Eastern mythology gods could die and be sent to Mot's netherworld. The reason that Baal's throne was vacant in the Ugaritic myth was that Mot had vanquished Baal and taken him to the realm of the dead.

11 Your pomp is brought down to Sheol,
And the sound of your stringed
instruments;
The maggot is spread under you,
And worms cover you.'

The Fall of Lucifer

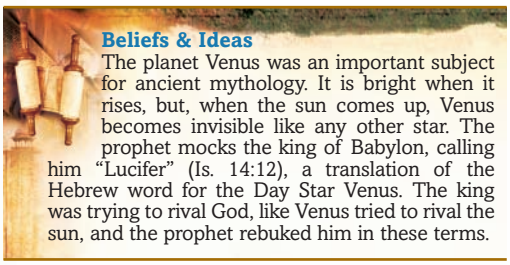
12 "How you are fallen from heaven,
O Lucifer,[a] son of the morning!
How you are cut down to the ground,
You who weakened the nations!
13 For you have said in your heart:
'I will ascend into heaven,
I will exalt my throne above the stars of God;
I will also sit on the mount of the
congregation
On the farthest sides of the north;
14 I will ascend above the heights of the
clouds,
I will be like the Most High.'
15 Yet you shall be brought down to Sheol,
To the lowest depths of the Pit.

16 "Those who see you will gaze at you,
And consider you, *saying:*
'*Is* this the man who made the earth tremble,
Who shook kingdoms,
17 Who made the world as a wilderness
And destroyed its cities,
Who did not open the house of his
prisoners?'

18 "All the kings of the nations,
All of them, sleep in glory,
Everyone in his own house;
19 But you are cast out of your grave
Like an abominable branch,
Like the garment of those who are slain,
Thrust through with a sword,
Who go down to the stones of the pit,
Like a corpse trodden underfoot.
20 You will not be joined with them in burial,
Because you have destroyed your land
And slain your people.
The brood of evildoers shall never be named.
21 Prepare slaughter for his children
Because of the iniquity of their fathers,
Lest they rise up and possess the land,
And fill the face of the world with cities."

Babylon Destroyed

22 "For I will rise up against them," says the
LORD of hosts,
"And cut off from Babylon the name and
remnant,
And offspring and posterity," says the LORD.
23 "I will also make it a possession for the
porcupine,
And marshes of muddy water;



Beliefs & Ideas

The planet Venus was an important subject for ancient mythology. It is bright when it rises, but, when the sun comes up, Venus becomes invisible like any other star. The prophet mocks the king of Babylon, calling him "Lucifer" (Is. 14:12), a translation of the Hebrew word for the Day Star Venus. The king was trying to rival God, like Venus tried to rival the sun, and the prophet rebuked him in these terms.

14:12 [a]Literally *Day Star*

I will sweep it with the broom of
destruction," says the LORD of hosts.

Isaiah 21:1–17

The Fall of Babylon Proclaimed

21 **:1** The burden against the Wilderness of the Sea.

As whirlwinds in the South pass through,
So it comes from the desert, from a terrible land.
2 A distressing vision is declared to me;
The treacherous dealer deals treacherously,
And the plunderer plunders.
Go up, O Elam!
Besiege, O Media!
All its sighing I have made to cease.

3 Therefore my loins are filled with pain;
Pangs have taken hold of me, like the pangs of a woman in labor.
I was distressed when *I* heard *it;*
I was dismayed when *I* saw *it.*
4 My heart wavered, fearfulness frightened me;
The night for which I longed He turned into fear for me.
5 Prepare the table,
Set a watchman in the tower,
Eat and drink.
Arise, you princes,
Anoint the shield!

6 For thus has the Lord said to me:
"Go, set a watchman,
Let him declare what he sees."
7 And he saw a chariot *with* a pair of horsemen,
A chariot of donkeys, *and* a chariot of camels,
And he listened earnestly with great care.
8 Then he cried, "A lion,[a] my Lord!
I stand continually on the watchtower in the daytime;
I have sat at my post every night.
9 And look, here comes a chariot of men *with* a pair of horsemen!"
Then he answered and said,
"Babylon is fallen, is fallen!
And all the carved images of her gods
He has broken to the ground."

10 Oh, my threshing and the grain of my floor!
That which I have heard from the LORD of hosts,
The God of Israel,
I have declared to you.

Proclamation Against Edom

11 The burden against Dumah.

He calls to me out of Seir,
"Watchman, what of the night?
Watchman, what of the night?"
12 The watchman said,
"The morning comes, and also the night.
If you will inquire, inquire;
Return! Come back!"

Proclamation Against Arabia

13 The burden against Arabia.

In the forest in Arabia you will lodge,
O you traveling companies of Dedanites.
14 O inhabitants of the land of Tema,
Bring water to him who is thirsty;
With their bread they met him who fled.
15 For they fled from the swords, from the drawn sword,
From the bent bow, and from the distress of war.

16 For thus the LORD has said to me: "Within a year, according to the year of a hired man, all the glory of Kedar will fail; 17 and the remainder of the number of archers, the mighty men of the people of Kedar, will be diminished; for the LORD God of Israel has spoken *it.*"

Isaiah 33:1—35:10

A Prayer in Deep Distress

33 **:1** Woe to you who plunder, though you *have* not *been* plundered;
And you who deal treacherously, though they have not dealt treacherously with you!
When you cease plundering,
You will be plundered;

TIME CAPSULE 	560 to 556 B.C.
560	Anaximander of Miletus is first known Greek prose writer
559	Cyrus II ascends throne of Persia and founds the Achaemenid dynasty
559–331	Achaemenid dynasty marks a period of the Persian Empire's dominance
559–530	Cyrus the Great of Persia
556–539	Nabonidus, king of Babylon, promotes the moon god Sin

21:8 [a]Dead Sea Scrolls read *Then the observer cried.*

When you make an end of dealing treacherously,
They will deal treacherously with you.

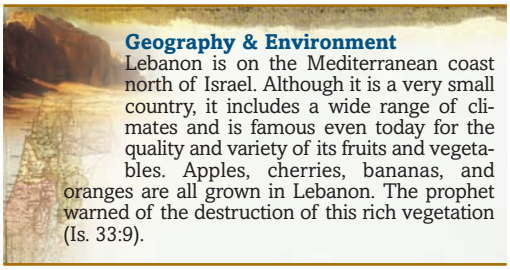
2 O LORD, be gracious to us;
We have waited for You.
Be their[a] arm every morning,
Our salvation also in the time of trouble.
3 At the noise of the tumult the people shall flee;
When You lift Yourself up, the nations shall be scattered;
4 And Your plunder shall be gathered
Like the gathering of the caterpillar;
As the running to and fro of locusts,
He shall run upon them.

5 The LORD is exalted, for He dwells on high;
He has filled Zion with justice and righteousness.
6 Wisdom and knowledge will be the stability of your times,
And the strength of salvation;
The fear of the LORD *is* His treasure.

7 Surely their valiant ones shall cry outside,
The ambassadors of peace shall weep bitterly.
8 The highways lie waste,
The traveling man ceases.
He has broken the covenant,
He has despised the cities,[a]
He regards no man.
9 The earth mourns *and* languishes,
Lebanon is shamed *and* shriveled;
Sharon is like a wilderness,
And Bashan and Carmel shake off *their fruits.*

Impending Judgment on Zion

10 "Now I will rise," says the LORD;
"Now I will be exalted,
Now I will lift Myself up.
11 You shall conceive chaff,
You shall bring forth stubble;
Your breath, *as* fire, shall devour you.



Geography & Environment
Lebanon is on the Mediterranean coast north of Israel. Although it is a very small country, it includes a wide range of climates and is famous even today for the quality and variety of its fruits and vegetables. Apples, cherries, bananas, and oranges are all grown in Lebanon. The prophet warned of the destruction of this rich vegetation (Is. 33:9).

12 And the people shall be *like* the burnings of lime;
Like thorns cut up they shall be burned in the fire.
13 Hear, you *who are* afar off, what I have done;
And you *who are* near, acknowledge My might."

14 The sinners in Zion are afraid;
Fearfulness has seized the hypocrites:
"Who among us shall dwell with the devouring fire?
Who among us shall dwell with everlasting burnings?"
15 He who walks righteously and speaks uprightly,
He who despises the gain of oppressions,
Who gestures with his hands, refusing bribes,
Who stops his ears from hearing of bloodshed,
And shuts his eyes from seeing evil:
16 He will dwell on high;
His place of defense *will be* the fortress of rocks;
Bread will be given him,
His water *will be* sure.

The Land of the Majestic King

17 Your eyes will see the King in His beauty;
They will see the land that is very far off.
18 Your heart will meditate on terror:
"Where *is* the scribe?
Where *is* he who weighs?
Where *is* he who counts the towers?"
19 You will not see a fierce people,
A people of obscure speech, beyond perception,
Of a stammering tongue *that you* cannot understand.

20 Look upon Zion, the city of our appointed feasts;
Your eyes will see Jerusalem, a quiet home,
A tabernacle *that* will not be taken down;
Not one of its stakes will ever be removed,
Nor will any of its cords be broken.
21 But there the majestic LORD *will be* for us
A place of broad rivers *and* streams,
In which no galley with oars will sail,
Nor majestic ships pass by
22 (For the LORD *is* our Judge,

33:2 [a]Septuagint omits *their;* Syriac, Targum, and Vulgate read *our*. 33:8 [a]Following Masoretic Text and Vulgate; Dead Sea Scrolls read *witnesses;* Septuagint omits *cities;* Targum reads *They have been removed from their cities*.

Lilith, a Deadly Demon (Is. 34:14)

The prophet Isaiah describes the total desolation which God would visit upon Edom for its hostility to God (Is. 34:2, 5). Among the descriptions of God's wrath is the sole reference in Scripture to a well-known Mesopotamian demon—Lilith.

Later Jewish tradition connected the name "Lilith" with the Hebrew word for "night," giving the traditional English translation "night creature" (Is. 34:14). However as a Mesopotamian name, "Lilith" comes from the Sumerian word *lil,* meaning "wind" (or "spirit").

The earliest records and amulets from Mesopotamia show that people there feared the Lilu, a group of particularly malevolent demons. Lilith herself was believed to attack both babies and mothers in childbirth, eating their flesh and sucking their blood. The only protection from the Lilu was to call upon the king of demons for help.

Jewish inscriptions and amulets describe Lilith in a similar fashion, but with additional features. She was known as a woman with long hair and wings, attacking men who slept alone. Jewish incantation bowls have been found which petition God to defeat and bind Lilith as she seeks her human prey.

For Isaiah, and his listeners, the threat of Lilith finding "a place of rest" (Is. 34:14) amongst humans was nothing but terrifying. Where once the Edomite cities housed wisdom and life and cultured society, there would now be wasteland. Edom would become uninhabitable, the domain of wild animals and wild beasts. The nobility that once led the land would be gone (34:12). No human would dare to dwell in the area (34:10), for Lilith insures its perpetual desolation.

The LORD *is* our Lawgiver,
The LORD *is* our King;
He will save us);
23 Your tackle is loosed,
They could not strengthen their mast,
They could not spread the sail.

Then the prey of great plunder is divided;
The lame take the prey.
24 And the inhabitant will not say, "I am sick";
The people who dwell in it *will be* forgiven *their* iniquity.

Judgment on the Nations

34 1 Come near, you nations, to hear;
And heed, you people!
Let the earth hear, and all that is in it,
The world and all things that come forth from it.
2 For the indignation of the LORD *is* against all nations,
And *His* fury against all their armies;
He has utterly destroyed them,
He has given them over to the slaughter.
3 Also their slain shall be thrown out;
Their stench shall rise from their corpses,
And the mountains shall be melted with their blood.
4 All the host of heaven shall be dissolved,
And the heavens shall be rolled up like a scroll;
All their host shall fall down
As the leaf falls from the vine,
And as *fruit* falling from a fig tree.

5 "For My sword shall be bathed in heaven;
Indeed it shall come down on Edom,
And on the people of My curse, for judgment.
6 The sword of the LORD is filled with blood,
It is made overflowing with fatness,
With the blood of lambs and goats,
With the fat of the kidneys of rams.
For the LORD has a sacrifice in Bozrah,
And a great slaughter in the land of Edom.
7 The wild oxen shall come down with them,
And the young bulls with the mighty bulls;
Their land shall be soaked with blood,
And their dust saturated with fatness."

8 For *it is* the day of the LORD's vengeance,
The year of recompense for the cause of Zion.
9 Its streams shall be turned into pitch,
And its dust into brimstone;
Its land shall become burning pitch.
10 It shall not be quenched night or day;
Its smoke shall ascend forever.

TIME CAPSULE 	555 to 547 B.C.
555	Anaximander proposes a mathematical model of the universe
553	Nabonidus exiles himself to Tema
550–350	Sparta develops the best defensive army in Greece
550	Cyrus defeats the Median Empire and King Astyages
550	Cyrus successfully unites the Persian and Median tribes
547	Cyrus defeats Lydia and King Croesus

From generation to generation it shall lie
waste;
No one shall pass through it forever and
ever.
11 But the pelican and the porcupine shall
possess it,
Also the owl and the raven shall dwell in it.
And He shall stretch out over it
The line of confusion and the stones of
emptiness.
12 They shall call its nobles to the kingdom,
But none *shall be* there, and all its princes
shall be nothing.

13 And thorns shall come up in its palaces,
Nettles and brambles in its fortresses;
It shall be a habitation of jackals,
A courtyard for ostriches.
14 The wild beasts of the desert shall also
meet with the jackals,
And the wild goat shall bleat to its
companion;
Also the night creature shall rest there,
And find for herself a place of rest.
15 There the arrow snake shall make her nest
and lay *eggs*
And hatch, and gather *them* under her
shadow;
There also shall the hawks be gathered,
Every one with her mate.

16 "Search from the book of the LORD, and read:
Not one of these shall fail;
Not one shall lack her mate.
For My mouth has commanded it, and His
Spirit has gathered them.
17 He has cast the lot for them,
And His hand has divided it among them
with a measuring line.
They shall possess it forever;
From generation to generation they shall
dwell in it."

The Future Glory of Zion

35 1 The wilderness and the wasteland
shall be glad for them,
And the desert shall rejoice and blossom as
the rose;
2 It shall blossom abundantly and rejoice,
Even with joy and singing.
The glory of Lebanon shall be given to it,
The excellence of Carmel and Sharon.
They shall see the glory of the LORD,
The excellency of our God.

3 Strengthen the weak hands,
And make firm the feeble knees.
4 Say to those *who are* fearful-hearted,
"Be strong, do not fear!
Behold, your God will come *with* vengeance,
With the recompense of God;
He will come and save you."

5 Then the eyes of the blind shall be opened,
And the ears of the deaf shall be
unstopped.
6 Then the lame shall leap like a deer,
And the tongue of the dumb sing.
For waters shall burst forth in the
wilderness,
And streams in the desert.
7 The parched ground shall become a pool,
And the thirsty land springs of water;
In the habitation of jackals, where each lay,
There shall be grass with reeds and rushes.

8 A highway shall be there, and a road,
And it shall be called the Highway of
Holiness.
The unclean shall not pass over it,
But it *shall be* for others.
Whoever walks the road, although a fool,
Shall not go astray.
9 No lion shall be there,
Nor shall *any* ravenous beast go up on it;
It shall not be found there.
But the redeemed shall walk *there,*
10 And the ransomed of the LORD shall return,
And come to Zion with singing,
With everlasting joy on their heads.
They shall obtain joy and gladness,
And sorrow and sighing shall flee away.

TRANSITION

Daniel and Belshazzar

Babylon's might declined fastest during the reign of Nabonidus (556–539 B.C.), who left the city of Babylon to live in an oasis in the Arabian desert and worship the moon god Sin (see "Exile in Babylon" at Ezek. 33:1). His son, Bel-shar-usur, was left as regent over the city of Babylon.

The Book of Daniel, which spells Bel-shar-usur as "Belshazzar," refers to Nebuchadnezzar as Belshazzar's father (Dan. 5:2). This could be a metaphorical reference to Nebuchadnezzar as the father (or founder) of the kingdom; Belshazzar was not even related to Nebuchadnezzar. Daniel also calls Belshazzar "king" (5:1), which he never was officially. Still, while his father Nabonidus was absent, he was the closest thing to a king that Babylon had.

Belshazzar served as coregent in Babylon for his father Nabonidus sometime around 545 B.C. Nothing more is heard of Belshazzar

after 543 B.C., when Nabonidus returned from Arabian Tema and took sole control of Babylon. Daniel's contempt for this "king," as well as the unflattering comparison made between Belshazzar and the great Nebuchadnezzar (Dan. 5:18–22), suggest that Nabonidus's son was far from deserving his borrowed title.

• **Daniel 5:1–31**

Daniel

Belshazzar's Feast

5 :1 Belshazzar the king made a great feast for a thousand of his lords, and drank wine in the presence of the thousand. [2]While he tasted the wine, Belshazzar gave the command to bring the gold and silver vessels which his father Nebuchadnezzar had taken from the temple which *had been* in Jerusalem, that the king and his lords, his wives, and his concubines might drink from them. [3]Then they brought the gold vessels that had been taken from the temple of the house of God which *had been* in Jerusalem; and the king and his lords, his wives, and his concubines drank from them. [4]They drank wine, and praised the gods of gold and silver, bronze and iron, wood and stone.

[5]In the same hour the fingers of a man's hand appeared and wrote opposite the lampstand on the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote. [6]Then the king's countenance changed, and his thoughts troubled him, so that the joints of his hips were loosened and his knees knocked against each other. [7]The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. The king spoke, saying to the wise *men* of Babylon, "Whoever reads this writing, and tells me its interpretation, shall be clothed with purple and *have* a chain of gold around his neck; and he shall be the third ruler in the kingdom." [8]Now all the king's wise *men* came, but they could not read the writing, or make known to the king its interpretation. [9]Then King Belshazzar was greatly troubled, his countenance was changed, and his lords were astonished.

[10]The queen, because of the words of the king and his lords, came to the banquet hall. The queen spoke, saying, "O king, live forever! Do not let your thoughts trouble you, nor let your countenance change. [11]There is a man in your kingdom in whom *is* the Spirit of the Holy God. And in the days of your father, light and understanding and wisdom, like the wisdom of the gods, were found in him; and King Nebuchadnezzar your father—your father the king—made him chief of the magicians, astrologers, Chaldeans, *and* soothsayers. [12]Inasmuch as an excellent spirit, knowledge, understanding, interpreting dreams, solving riddles, and explaining enigmas[a] were found in this Daniel, whom the king named Belteshazzar, now let Daniel be called, and he will give the interpretation."

The Writing on the Wall Explained

[13]Then Daniel was brought in before the king. The king spoke, and said to Daniel, "*Are* you that Daniel who is one of the captives[a] from Judah, whom my father the king brought from

5:12 [a]Literally *untying knots,* and so in verse 16 5:13 [a]Literally *of the sons of the captivity*

Judah? [14]I have heard of you, that the Spirit of God *is* in you, and *that* light and understanding and excellent wisdom are found in you. [15]Now the wise *men,* the astrologers, have been brought in before me, that they should read this writing and make known to me its interpretation, but they could not give the interpretation of the thing. [16]And I have heard of you, that you can give interpretations and explain enigmas. Now if you can read the writing and make known to me its interpretation, you shall be clothed with purple and *have* a chain of gold around your neck, and shall be the third ruler in the kingdom."

[17]Then Daniel answered, and said before the king, "Let your gifts be for yourself, and give your rewards to another; yet I will read the writing to the king, and make known to him the interpretation. [18]O king, the Most High God gave Nebuchadnezzar your father a kingdom and majesty, glory and honor. [19]And because of the majesty that He gave him, all peoples, nations, and languages trembled and feared before him. Whomever he wished, he executed; whomever he wished, he kept alive; whomever he wished, he set up; and whomever he wished, he put down. [20]But when his heart was lifted up, and his spirit was hardened in pride, he was deposed from his kingly throne, and they took his glory from him. [21]Then he was driven from the sons of men, his heart was made like the beasts, and his dwelling *was* with the wild donkeys. They fed him with grass like oxen, and his body was wet with the dew of heaven, till he knew that the Most High God rules in the kingdom of men, and appoints over it whomever He chooses.

[22]"But you his son, Belshazzar, have not humbled your heart, although you knew all this. [23]And you have lifted yourself up against the Lord of heaven. They have brought the vessels of His house before you, and you and your lords, your wives and your concubines, have drunk wine from them. And you have praised the gods of silver and gold, bronze and iron, wood and stone, which do not see or hear or know; and the God who *holds* your breath in His hand and owns all your ways, you have not glorified. [24]Then the fingers[a] of the hand were sent from Him, and this writing was written.

[25]"And this is the inscription that was written:

MENE,[a] MENE, TEKEL,[b] UPHARSIN.[c]

[26]This *is* the interpretation of *each* word. MENE: God has numbered your kingdom, and finished it; [27]TEKEL: You have been weighed in the balances, and found wanting; [28]PERES: Your kingdom has been divided, and given to the Medes and Persians."[a] [29]Then Belshazzar gave the command, and they clothed Daniel with purple and *put* a chain of gold around his neck, and made a proclamation concerning him that he should be the third ruler in the kingdom.

Belshazzar's Fall

[30]That very night Belshazzar, king of the Chaldeans, was slain. [31]And Darius the Mede received the kingdom, *being* about sixty-two years old.

5:24 [a]Literally *palm* 5:25 [a]Literally *a mina* (50 shekels) from the verb "to number" [b]Literally *a shekel* from the verb "to weigh" [c]Literally *and half-shekels* from the verb "to divide"
5:28 [a]Aramaic *Paras,* consonant with *Peres*

TRANSITION

Isaiah and Cyrus the Persian

The Babylon of King Nabonidus began to totter. In 550 B.C. Cyrus the Persian captured Ecbatana, the capital of the Median Empire, and began to look south toward Babylon. To a Babylonian population disgusted with the absentee king Nabonidus and his coregent Belshazzar, the prospect of a Persian conquest was quite attractive. In 539 B.C. Cyrus would march into Babylon as a conqueror, greeted by shouts of joy from the conquered.

The latter chapters of the Book of Isaiah have for centuries been recognized as different from the earlier chapters (see "The Book of Isaiah" at Is. 6:1). The language and style of Is. 40—55 are distinct, but the most remarkable difference is the tone. Whereas Is. 1—39 had spoken almost exclusively of judgment and disaster, the new section begins with God's call: "Comfort, yes, comfort My people!" (40:1). These chapters declare not judgment but salvation, hope, and restoration.

It is not difficult to identify when this salvation is to be: Israel will return from the Babylonian exile. In these chapters, Jerusalem is spoken of as uninhabited and in ruins, and the temple itself as destroyed, but both city and temple will be rebuilt (44:26–28). Israel's return from Babylon is pictured as a second exodus, with God making a way in the wilderness (40:3, 4; 43:19) and causing water to spring up in the desert (43:20; 44:3; 48:21).

God promises to deliver His people from Babylon. Furthermore, through the prophet, God even names the one through whom this great salvation would come about: Cyrus "My shepherd" (44:28; 45:1). These words of comfort seem directed to the Judean exiles in Babylon just before the city of Babylon fell to Cyrus's Persian armies.

There is little argument, then, concerning the time spoken of in Is. 40—55. There is much more disagreement as to when and by whom these chapters were written. Many scholars hold that these oracles came from an unknown prophet who lived in Cyrus's

Needing Comfort in Exile (Is. 40:1, 2)

The prophet announces God's decree, "Comfort My people!" (Is. 40:1, 2). This message of comfort was very appropriate since, along with the prophecies of Is. 40—55, it addresses the Judean experience of exile to Babylon in the 6th century B.C. Not all of the people of Judah were taken to Babylon (see 2 Kin. 25:8–12). Those who were, the exilic community, were the old Judean aristocracy. Previously they had held positions of power, status, and wealth in Jerusalem. In Babylon, though, life would be very different.

Defeated subjects who were forced from their homeland were allowed to live in ethnic enclaves in Babylon. Initially they probably worked at menial tasks, such as digging ditches to improve the Babylonian irrigation canals. Later on, some Judeans did find prosperity in Babylonian society, largely by assimilating to it. Yet, for people who had been the native aristocracy, the forced move to a Diaspora community was probably like being sent to 20th-century concentration, labor, or refugee camps. Such social change would have stretched to the limit the exilic community's conviction that Yahweh had elected the Judeans from all the people of the earth.

Meanwhile, society in Judah had utterly disintegrated following the fall of Jerusalem in 586 B.C. The deaths caused by the Babylonian invasion, the exile of the aristocracy, and the destruction of the temple gutted Judah of all institutions that had held the society together. Only the tribal area of Benjamin, north of Jerusalem, seemed to escape societal disintegration. In Judah itself, population plummeted 90% following the disaster. Thus the exiles in Babylon could not look to their past for hope; there they found only the consequences of their sin.

What the exiles needed—hope, comfort, tender words, a future—could be found only in the faithfulness of Yahweh, their God. The prophet offers exactly that message in Is. 40, pointing away from the sins of the past, away from the conditions of the present, to a future when the exiles would experience divine faithfulness and be restored to their land.

own time, during the Babylonian captivity, and who predicted the approaching end of the Exile. This prophet, often called "Second Isaiah," would have considered himself a disciple of the great Isaiah of Jerusalem. Indeed, some scholars suggest that Second Isaiah may have been the one who preserved the collection of Isaiah's oracles found in Is. 1—39.

Others, though, accept the traditional association of these words with the original Isaiah. The two parts of the book (chs. 1—39 and 40—55) always appear together in the ancient manuscripts, and several key themes appear in both parts. Regardless of who wrote Is. 40—55, these chapters speak of a future event: the glorious return from exile that will be authorized by Cyrus the Persian.

• **Isaiah 40:1—45:25**

Isaiah

God's People Are Comforted

40 :1 "Comfort, yes, comfort My people!"
Says your God.
2 "Speak comfort to Jerusalem, and cry out to her,
That her warfare is ended,
That her iniquity is pardoned;
For she has received from the LORD's hand
Double for all her sins."

3 The voice of one crying in the wilderness:
"Prepare the way of the LORD;
Make straight in the desert[a]
A highway for our God.
4 Every valley shall be exalted
And every mountain and hill brought low;
The crooked places shall be made straight
And the rough places smooth;
5 The glory of the LORD shall be revealed,
And all flesh shall see *it* together;
For the mouth of the LORD has spoken."

6 The voice said, "Cry out!"
And he[a] said, "What shall I cry?"

"All flesh *is* grass,
And all its loveliness *is* like the flower of the field.
7 The grass withers, the flower fades,
Because the breath of the LORD blows upon it;
Surely the people *are* grass.
8 The grass withers, the flower fades,
But the word of our God stands forever."

9 O Zion,
You who bring good tidings,
Get up into the high mountain;
O Jerusalem,
You who bring good tidings,
Lift up your voice with strength,
Lift *it* up, be not afraid;
Say to the cities of Judah, "Behold your God!"

10 Behold, the Lord GOD shall come with a strong *hand,*
And His arm shall rule for Him;

40:3 [a]Following Masoretic Text, Targum, and Vulgate; Septuagint omits *in the desert*. 40:6 [a]Following Masoretic Text and Targum; Dead Sea Scrolls, Septuagint, and Vulgate read *I*.

Behold, His reward *is* with Him,
And His work before Him.
11 He will feed His flock like a shepherd;
He will gather the lambs with His arm,
And carry *them* in His bosom,
And gently lead those who are with young.

12 Who has measured the waters[a] in the hollow of His hand,
Measured heaven with a span
And calculated the dust of the earth in a measure?
Weighed the mountains in scales
And the hills in a balance?
13 Who has directed the Spirit of the LORD,
Or *as* His counselor has taught Him?
14 With whom did He take counsel, and *who* instructed Him,
And taught Him in the path of justice?
Who taught Him knowledge,
And showed Him the way of understanding?

15 Behold, the nations *are* as a drop in a bucket,
And are counted as the small dust on the scales;
Look, He lifts up the isles as a very little thing.
16 And Lebanon *is* not sufficient to burn,
Nor its beasts sufficient for a burnt offering.
17 All nations before Him *are* as nothing,
And they are counted by Him less than nothing and worthless.

18 To whom then will you liken God?
Or what likeness will you compare to Him?
19 The workman molds an image,
The goldsmith overspreads it with gold,
And the silversmith casts silver chains.
20 Whoever *is* too impoverished for *such* a contribution
Chooses a tree *that* will not rot;
He seeks for himself a skillful workman
To prepare a carved image *that* will not totter.

21 Have you not known?
Have you not heard?
Has it not been told you from the beginning?
Have you not understood from the foundations of the earth?
22 *It is* He who sits above the circle of the earth,
And its inhabitants *are* like grasshoppers,
Who stretches out the heavens like a curtain,
And spreads them out like a tent to dwell in.
23 He brings the princes to nothing;
He makes the judges of the earth useless.

24 Scarcely shall they be planted,
Scarcely shall they be sown,
Scarcely shall their stock take root in the earth,
When He will also blow on them,
And they will wither,
And the whirlwind will take them away like stubble.

25 "To whom then will you liken Me,
Or *to whom* shall I be equal?" says the Holy One.
26 Lift up your eyes on high,
And see who has created these *things,*
Who brings out their host by number;
He calls them all by name,
By the greatness of His might
And the strength of *His* power;
Not one is missing.

27 Why do you say, O Jacob,
And speak, O Israel:
"My way is hidden from the LORD,
And my just claim is passed over by my God"?
28 Have you not known?
Have you not heard?
The everlasting God, the LORD,
The Creator of the ends of the earth,
Neither faints nor is weary.
His understanding is unsearchable.
29 He gives power to the weak,
And to *those who have* no might He increases strength.
30 Even the youths shall faint and be weary,
And the young men shall utterly fall,
31 But those who wait on the LORD
Shall renew *their* strength;
They shall mount up with wings like eagles,
They shall run and not be weary,
They shall walk and not faint.

Beliefs & Ideas

The Bible normally refers to the physical sky with words that portray it as something stretched out and flattened, like hammered metal, or like a curtain (Is. 40:22). This imagery emphasizes the immense energy required to create and sustain the framework of space. The heavens are also remote from human influence and unchanged by time.

40:12 [a]Following Masoretic Text, Septuagint, and Vulgate; Dead Sea Scrolls read *waters of the sea;* Targum reads *waters of the world.*

Israel Assured of God's Help

41 1 "Keep silence before Me, O coastlands,
And let the people renew *their* strength!
Let them come near, then let them speak;
Let us come near together for judgment.

2 "Who raised up one from the east?
Who in righteousness called him to His feet?
Who gave the nations before him,
And made *him* rule over kings?
Who gave *them* as the dust *to* his sword,
As driven stubble to his bow?
3 Who pursued them, *and* passed safely
By the way *that* he had not gone with his feet?
4 Who has performed and done *it,*
Calling the generations from the beginning?
'I, the LORD, am the first;
And with the last I *am* He.' "

5 The coastlands saw *it* and feared,
The ends of the earth were afraid;
They drew near and came.
6 Everyone helped his neighbor,
And said to his brother,
"Be of good courage!"
7 So the craftsman encouraged the goldsmith;
He who smooths *with* the hammer *inspired* him who strikes the anvil,
Saying, "It *is* ready for the soldering";
Then he fastened it with pegs,
That it might not totter.

8 "But you, Israel, *are* My servant,
Jacob whom I have chosen,
The descendants of Abraham My friend.
9 *You* whom I have taken from the ends of the earth,
And called from its farthest regions,
And said to you,
'You *are* My servant,
I have chosen you and have not cast you away:
10 Fear not, for I *am* with you;
Be not dismayed, for I *am* your God.
I will strengthen you,
Yes, I will help you,
I will uphold you with My righteous right hand.'

11 "Behold, all those who were incensed against you
Shall be ashamed and disgraced;
They shall be as nothing,
And those who strive with you shall perish.
12 You shall seek them and not find them—
Those who contended with you.
Those who war against you
Shall be as nothing,
As a nonexistent thing.
13 For I, the LORD your God, will hold your right hand,
Saying to you, 'Fear not, I will help you.'

14 "Fear not, you worm Jacob,
You men of Israel!
I will help you," says the LORD
And your Redeemer, the Holy One of Israel.
15 "Behold, I will make you into a new threshing sledge with sharp teeth;
You shall thresh the mountains and beat *them* small,
And make the hills like chaff.
16 You shall winnow them, the wind shall carry them away,
And the whirlwind shall scatter them;
You shall rejoice in the LORD,
And glory in the Holy One of Israel.

17 "The poor and needy seek water, but *there is* none,
Their tongues fail for thirst.
I, the LORD, will hear them;
I, the God of Israel, will not forsake them.
18 I will open rivers in desolate heights,
And fountains in the midst of the valleys;
I will make the wilderness a pool of water,
And the dry land springs of water.
19 I will plant in the wilderness the cedar and the acacia tree,
The myrtle and the oil tree;
I will set in the desert the cypress tree *and* the pine
And the box tree together,
20 That they may see and know,
And consider and understand together,
That the hand of the LORD has done this,
And the Holy One of Israel has created it.

The Futility of Idols

21 "Present your case," says the LORD.
"Bring forth your strong *reasons,*" says the King of Jacob.
22 "Let them bring forth and show us what will happen;
Let them show the former things, what they *were,*
That we may consider them,
And know the latter end of them;
Or declare to us things to come.
23 Show the things that are to come hereafter,
That we may know that you *are* gods;
Yes, do good or do evil,
That we may be dismayed and see *it* together.

24 Indeed you *are* nothing,
And your work *is* nothing;
He who chooses you *is* an abomination.

25 "I have raised up one from the north,
And he shall come;
From the rising of the sun he shall call on My name;
And he shall come against princes as *though* mortar,
As the potter treads clay.
26 Who has declared from the beginning, that we may know?
And former times, that we may say, '*He is* righteous'?
Surely *there is* no one who shows,
Surely *there is* no one who declares,
Surely *there is* no one who hears your words.
27 The first time *I said* to Zion,
'Look, there they are!'
And I will give to Jerusalem one who brings good tidings.
28 For I looked, and *there was* no man;
I looked among them, but *there was* no counselor,
Who, when I asked of them, could answer a word.
29 Indeed they *are* all worthless;[a]
Their works *are* nothing;
Their molded images *are* wind and confusion.

The Servant of the Lord

42 1 "Behold! My Servant whom I uphold
My Elect One *in whom* My soul delights!
I have put My Spirit upon Him;
He will bring forth justice to the Gentiles.
2 He will not cry out, nor raise *His voice,*
Nor cause His voice to be heard in the street.
3 A bruised reed He will not break,
And smoking flax He will not quench;
He will bring forth justice for truth.
4 He will not fail nor be discouraged,
Till He has established justice in the earth;
And the coastlands shall wait for His law."

5 Thus says God the Lord,
Who created the heavens and stretched them out,
Who spread forth the earth and that which comes from it,
Who gives breath to the people on it,
And spirit to those who walk on it:
6 "I, the Lord, have called You in righteousness,
And will hold Your hand;
I will keep You and give You as a covenant to the people,
As a light to the Gentiles,
7 To open blind eyes,
To bring out prisoners from the prison,
Those who sit in darkness from the prison house.
8 I *am* the Lord, that *is* My name;
And My glory I will not give to another,
Nor My praise to carved images.
9 Behold, the former things have come to pass,
And new things I declare;
Before they spring forth I tell you of them."

Praise to the Lord

10 Sing to the Lord a new song,
And His praise from the ends of the earth,
You who go down to the sea, and all that is in it,
You coastlands and you inhabitants of them!
11 Let the wilderness and its cities lift up *their voice,*
The villages *that* Kedar inhabits.
Let the inhabitants of Sela sing,
Let them shout from the top of the mountains.
12 Let them give glory to the Lord,
And declare His praise in the coastlands.
13 The Lord shall go forth like a mighty man;
He shall stir up *His* zeal like a man of war.
He shall cry out, yes, shout aloud;
He shall prevail against His enemies.

Promise of the Lord's Help

14 "I have held My peace a long time,
I have been still and restrained Myself.
Now I will cry like a woman in labor,
I will pant and gasp at once.
15 I will lay waste the mountains and hills,
And dry up all their vegetation;
I will make the rivers coastlands,
And I will dry up the pools.
16 I will bring the blind by a way they did not know;
I will lead them in paths they have not known.
I will make darkness light before them,
And crooked places straight.
These things I will do for them,
And not forsake them.
17 They shall be turned back,
They shall be greatly ashamed,

41:29 [a]Following Masoretic Text and Vulgate; Dead Sea Scrolls, Syriac, and Targum read *nothing;* Septuagint omits the first line.

Who trust in carved images,
Who say to the molded images,
'You *are* our gods.'

18 "Hear, you deaf;
And look, you blind, that you may see.
19 Who *is* blind but My servant,
Or deaf as My messenger *whom* I send?
Who *is* blind as *he who is* perfect,
And blind as the LORD's servant?
20 Seeing many things, but you do not observe;
Opening the ears, but he does not hear."

Israel's Obstinate Disobedience

21 The LORD is well pleased for His righteousness' sake;
He will exalt the law and make *it* honorable.
22 But this *is* a people robbed and plundered;
All of them are snared in holes,
And they are hidden in prison houses;
They are for prey, and no one delivers;
For plunder, and no one says, "Restore!"

23 Who among you will give ear to this?
Who will listen and hear for the time to come?
24 Who gave Jacob for plunder, and Israel to the robbers?
Was it not the LORD,
He against whom we have sinned?
For they would not walk in His ways,
Nor were they obedient to His law.
25 Therefore He has poured on him the fury of His anger
And the strength of battle;
It has set him on fire all around,
Yet he did not know;
And it burned him,
Yet he did not take *it* to heart.

The Redeemer of Israel

43 1 But now, thus says the LORD, who created you, O Jacob,
And He who formed you, O Israel:
"Fear not, for I have redeemed you;
I have called *you* by your name;
You *are* Mine.
2 When you pass through the waters, I *will be* with you;
And through the rivers, they shall not overflow you.
When you walk through the fire, you shall not be burned,
Nor shall the flame scorch you.
3 For I *am* the LORD your God,
The Holy One of Israel, your Savior;
I gave Egypt for your ransom,
Ethiopia and Seba in your place.
4 Since you were precious in My sight,
You have been honored,
And I have loved you;
Therefore I will give men for you,
And people for your life.
5 Fear not, for I *am* with you;
I will bring your descendants from the east,
And gather you from the west;
6 I will say to the north, 'Give them up!'
And to the south, 'Do not keep them back!'
Bring My sons from afar,
And My daughters from the ends of the earth—
7 Everyone who is called by My name,
Whom I have created for My glory;
I have formed him, yes, I have made him."

8 Bring out the blind people who have eyes,
And the deaf who have ears.
9 Let all the nations be gathered together,
And let the people be assembled.
Who among them can declare this,
And show us former things?
Let them bring out their witnesses, that they may be justified;
Or let them hear and say, "*It is* truth."
10 "You *are* My witnesses," says the LORD,
"And My servant whom I have chosen,
That you may know and believe Me,
And understand that I *am* He.
Before Me there was no God formed,
Nor shall there be after Me.
11 I, *even* I, *am* the LORD,
And besides Me *there is* no savior.
12 I have declared and saved,
I have proclaimed,
And *there was* no foreign *god* among you;
Therefore you *are* My witnesses,"
Says the LORD, "that I *am* God.
13 Indeed before the day *was,* I *am* He;
And *there is* no one who can deliver out of My hand;
I work, and who will reverse it?"

14 Thus says the LORD, your Redeemer,
The Holy One of Israel:
"For your sake I will send to Babylon,
And bring them all down as fugitives—
The Chaldeans, who rejoice in their ships.
15 I *am* the LORD, your Holy One,
The Creator of Israel, your King."

16 Thus says the LORD, who makes a way in the sea
And a path through the mighty waters,
17 Who brings forth the chariot and horse,

Can God Really Do This "New Thing"? (Is. 43:19)

If the exiles were to return to Jerusalem, they somehow had to escape the political and military control of the Neo-Babylonian regime. Even in the years just prior to the fall of Babylon in 539 B.C., this would have been a tall order for a small, politically and militarily insignificant community. Yet the prophet claims that this is precisely what will happen: God will do "a new thing" (Is. 43:19).

This "new thing" was a subtle reference to the military defeat of the Babylonians (43:14, 15). The prophet invokes images of the Exodus from Egypt when the Lord defeated Pharaoh and freed the Israelites from slavery (43:16, 17). This time the Lord would lead the exilic community back across the wilderness to their ancestral home in Judah (43:19). What a hopeful announcement this was for the Judeans in Babylon! That God would restore them to the land He had given them was the blunt political reality of the prophet's message.

Yet because the Judeans were still subject to Babylonian power, the announcement was also risky. The message rang of subversion and rebellion, qualities that the Neo-Babylonian regime met with brutal and violent displays of power in their subjected communities. Perhaps this explains why the community did not enthusiastically endorse the prophet's message—why they had not "called upon" the Lord (43:22–24). To do so would have meant really believing that God's power was stronger than the Babylonians, a high stakes political gamble if they were wrong!

The army and the power
(They shall lie down together, they shall not rise;
They are extinguished, they are quenched like a wick):
18 "Do not remember the former things,
Nor consider the things of old.
19 Behold, I will do a new thing,
Now it shall spring forth;
Shall you not know it?
I will even make a road in the wilderness
And rivers in the desert.
20 The beast of the field will honor Me,
The jackals and the ostriches,
Because I give waters in the wilderness
And rivers in the desert,
To give drink to My people, My chosen.
21 This people I have formed for Myself;
They shall declare My praise.

Pleading with Unfaithful Israel

22 "But you have not called upon Me, O Jacob;
And you have been weary of Me, O Israel.
23 You have not brought Me the sheep for your burnt offerings,
Nor have you honored Me with your sacrifices.
I have not caused you to serve with grain offerings,
Nor wearied you with incense.
24 You have bought Me no sweet cane with money,
Nor have you satisfied Me with the fat of your sacrifices;
But you have burdened Me with your sins,
You have wearied Me with your iniquities.
25 "I, *even* I, *am* He who blots out your transgressions for My own sake;
And I will not remember your sins.
26 Put Me in remembrance;
Let us contend together;
State your *case,* that you may be acquitted.
27 Your first father sinned,
And your mediators have transgressed against Me.
28 Therefore I will profane the princes of the sanctuary;
I will give Jacob to the curse,
And Israel to reproaches.

God's Blessing on Israel

44 1 "Yet hear me now, O Jacob My servant,
And Israel whom I have chosen.
2 Thus says the LORD who made you
And formed you from the womb, *who* will help you:
'Fear not, O Jacob My servant;
And you, Jeshurun, whom I have chosen.
3 For I will pour water on him who is thirsty,
And floods on the dry ground;
I will pour My Spirit on your descendants,
And My blessing on your offspring;

4 They will spring up among the grass
Like willows by the watercourses.'
5 One will say, 'I *am* the LORD's';
Another will call *himself* by the name of Jacob;
Another will write *with* his hand, 'The LORD's,'
And name *himself* by the name of Israel.

Science & Technology
Blacksmiths (Is. 44:12) work with iron and fire, and in traditional societies are often regarded with suspicion and fear. They produced weapons and armor as well as plows. Woodworkers made furniture and other domestic products, including looms and doorposts. Wood craftsmanship (Is. 44:13) had reached very high standards centuries before the prophets.

There Is No Other God

6 "Thus says the LORD, the King of Israel,
And his Redeemer, the LORD of hosts:
'I *am* the First and I *am* the Last;
Besides Me *there is* no God.
7 And who can proclaim as I do?
Then let him declare it and set it in order for Me,
Since I appointed the ancient people.
And the things that are coming and shall come,
Let them show these to them.
8 Do not fear, nor be afraid;
Have I not told you from that time, and declared *it?*
You *are* My witnesses.
Is there a God besides Me?
Indeed *there is* no other Rock;
I know not *one.*' "

Idolatry Is Foolishness

9 Those who make an image, all of them *are* useless,
And their precious things shall not profit;
They *are* their own witnesses;
They neither see nor know, that they may be ashamed.
10 Who would form a god or mold an image
That profits him nothing?
11 Surely all his companions would be ashamed;
And the workmen, they *are* mere men.
Let them all be gathered together,
Let them stand up;
Yet they shall fear,
They shall be ashamed together.

12 The blacksmith with the tongs works one in the coals,
Fashions it with hammers,
And works it with the strength of his arms.
Even so, he is hungry, and his strength fails;
He drinks no water and is faint.

13 The craftsman stretches out *his* rule,
He marks one out with chalk;
He fashions it with a plane,
He marks it out with the compass,
And makes it like the figure of a man,
According to the beauty of a man, that it may remain in the house.
14 He cuts down cedars for himself,
And takes the cypress and the oak;
He secures *it* for himself among the trees of the forest.
He plants a pine, and the rain nourishes *it.*

15 Then it shall be for a man to burn,

The Temple Slave of the Lord (Is. 44:5)

The expression "My servant" (Is. 44:1) is found often throughout Is. 40—55. The designation "the LORD's" in Is. 44:5 possibly gives a clue to the social world from which the image of "My servant" arises. This servant belonged to Yahweh, just as temple slaves in the ancient Near East belonged to the god whose temple they served.

Slavery existed throughout the Neo-Babylonian society. In fact, a large and important group of temple slaves performed much of the work in and around temple properties. Slavery did not necessarily mean low status. Most temple slaves did do menial agricultural work with small compensation. Yet some became important functionaries overseeing the god's economic resources, the resources of the temple and its priests. While temple slaves would never be free, their position could bring a share of power, wealth, and honor.

Neo-Babylonian temple slaves were marked on their foreheads or on the back of their hand with the expression "belonging to . . ." Added to this expression was the name of the Babylonian deity who literally owned them. The prophet's expression "I am the LORD's" (Is. 44:5) draws from this imagery of Neo-Babylonian temple slavery to depict how the Lord "owns" His servant Israel.

We do not know if the Judeans built a temple in Babylon or not. However, when the first group of exiles returned to Jerusalem around 538 or 537 B.C., a class of temple slaves called "the Nethinim" returned with them (Ezra 2:58). When Nehemiah was governor of Judea in 445 B.C., the Nethinim were recognized members of the temple personnel, which also included priests, Levites, gatekeepers, and singers (Neh. 10:28). Anyone familiar with Neo-Babylonian temple slavery as practiced within the Judean exilic community would know the meaning of "I am the LORD's."

For he will take some of it and warm
himself;
Yes, he kindles *it* and bakes bread;
Indeed he makes a god and worships *it;*
He makes it a carved image, and falls down
to it.
16 He burns half of it in the fire;
With this half he eats meat;
He roasts a roast, and is satisfied.
He even warms *himself* and says,
"Ah! I am warm,
I have seen the fire."
17 And the rest of it he makes into a god,
His carved image.
He falls down before it and worships *it,*
Prays to it and says,
"Deliver me, for you *are* my god!"

18 They do not know nor understand;
For He has shut their eyes, so that they
cannot see,
And their hearts, so that they cannot
understand.
19 And no one considers in his heart,
Nor *is there* knowledge nor understanding
to say,
"I have burned half of it in the fire,
Yes, I have also baked bread on its coals;
I have roasted meat and eaten *it;*
And shall I make the rest of it an
abomination?
Shall I fall down before a block of wood?"
20 He feeds on ashes;
A deceived heart has turned him aside;
And he cannot deliver his soul,
Nor say, "*Is there* not a lie in my right hand?"

Israel Is Not Forgotten

21 "Remember these, O Jacob,
And Israel, for you *are* My servant;
I have formed you, you *are* My servant;
O Israel, you will not be forgotten by Me!
22 I have blotted out, like a thick cloud, your
transgressions,
And like a cloud, your sins.
Return to Me, for I have redeemed you."

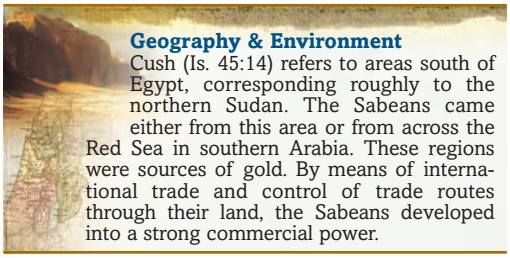
23 Sing, O heavens, for the LORD has done *it!*
Shout, you lower parts of the earth;
Break forth into singing, you mountains,
O forest, and every tree in it!
For the LORD has redeemed Jacob,
And glorified Himself in Israel.

Judah Will Be Restored

24 Thus says the LORD, your Redeemer,
And He who formed you from the womb:
"I *am* the LORD, who makes all *things,*
Who stretches out the heavens all alone,
Who spreads abroad the earth by Myself;
25 Who frustrates the signs of the babblers,
And drives diviners mad;
Who turns wise men backward,
And makes their knowledge foolishness;
26 Who confirms the word of His servant,
And performs the counsel of His
messengers;
Who says to Jerusalem, 'You shall be
inhabited,'
To the cities of Judah, 'You shall be built,'
And I will raise up her waste places;
27 Who says to the deep, 'Be dry!
And I will dry up your rivers';
28 Who says of Cyrus, '*He is* My shepherd,
And he shall perform all My pleasure,
Saying to Jerusalem, "You shall be built,"
And to the temple, "Your foundation shall
be laid." '

Cyrus, God's Instrument

45 1 "Thus says the LORD to His anointed,
To Cyrus, whose right hand I have
held—
To subdue nations before him
And loose the armor of kings,
To open before him the double doors,
So that the gates will not be shut:
2 'I will go before you
And make the crooked places[a] straight;
I will break in pieces the gates of bronze
And cut the bars of iron.
3 I will give you the treasures of darkness
And hidden riches of secret places,
That you may know that I, the LORD,
Who call *you* by your name,
Am the God of Israel.
4 For Jacob My servant's sake,
And Israel My elect,
I have even called you by your name;
I have named you, though you have not
known Me.
5 I *am* the LORD, and *there is* no other;



Geography & Environment
Cush (Is. 45:14) refers to areas south of Egypt, corresponding roughly to the northern Sudan. The Sabeans came either from this area or from across the Red Sea in southern Arabia. These regions were sources of gold. By means of international trade and control of trade routes through their land, the Sabeans developed into a strong commercial power.

45:2 [a]Dead Sea Scrolls and Septuagint read *mountains;* Targum reads *I will trample down the walls;* Vulgate reads *I will humble the great ones of the earth.*

Cyrus, the Lord's Anointed (Is. 45:1)

In 559 B.C. Cyrus the Great became the ruler and founder of the Achaemenid dynasty of Persia, which expanded quickly in all directions to become a world empire. Arising from the desert fringes of Mesopotamia, Cyrus ultimately conquered the Neo-Babylonian Empire and absorbed it into his realm in 539 B.C. The defeat of Babylon expanded the Persian Empire to include almost all of the ancient Near East. Only Egypt remained independent.

The ancient mind would ask, "What god has empowered this Persian king, Cyrus?" The Judean prophet answered by identifying Cyrus as a world leader chosen by Yahweh, the God of Israel (Is. 45:1–7). Even more amazingly, the prophet uses language reserved for Israelite and Judean kings to describe God's election of Cyrus. Cyrus is Yahweh's "anointed" (Is. 45:1), the agent by which the Babylonian subjection of the Judean exilic community would be ended.

The social-political force of the prophet's oracle possessed a powder-keg-like quality. Not only did the prophet speak of the military downfall of the ruling junta—the Babylonians, but he also picked a rival monarch as the precise agent of Babylon's demise. This message smacked of political subversion. If heard by the "wrong" people, it could bring a sharp reprisal on himself, and possibly on the whole Judean community by the Babylonian authorities. Ancient Near Eastern regimes were always anxious to beat down a possible uprising before it occurred.

There is no God besides Me.
I will gird you, though you have not known Me,
6 That they may know from the rising of the sun to its setting
That *there is* none besides Me.
I *am* the LORD, and *there is* no other;
7 I form the light and create darkness,
I make peace and create calamity;
I, the LORD, do all these *things.*'

8 "Rain down, you heavens, from above,
And let the skies pour down righteousness;
Let the earth open, let them bring forth salvation,
And let righteousness spring up together.
I, the LORD, have created it.

9 "Woe to him who strives with his Maker!
Let the potsherd *strive* with the potsherds of the earth!
Shall the clay say to him who forms it, 'What are you making?'
Or shall your handiwork *say,* 'He has no hands'?
10 Woe to him who says to *his* father, 'What are you begetting?'
Or to the woman, 'What have you brought forth?' "

11 Thus says the LORD,
The Holy One of Israel, and his Maker:
"Ask Me of things to come concerning My sons;
And concerning the work of My hands, you command Me.
12 I have made the earth,
And created man on it.
I—My hands—stretched out the heavens,
And all their host I have commanded.
13 I have raised him up in righteousness,
And I will direct all his ways;
He shall build My city
And let My exiles go free,
Not for price nor reward,"
Says the LORD of hosts.

The Lord, the Only Savior

14 Thus says the LORD:

"The labor of Egypt and merchandise of Cush
And of the Sabeans, men of stature,
Shall come over to you, and they shall be yours;
They shall walk behind you,
They shall come over in chains;
And they shall bow down to you.
They will make supplication to you, *saying,* 'Surely God *is* in you,
And *there is* no other;
There is no other God.' "

15 Truly You *are* God, who hide Yourself,
O God of Israel, the Savior!
16 They shall be ashamed
And also disgraced, all of them;
They shall go in confusion together,
Who are makers of idols.
17 *But* Israel shall be saved by the LORD
With an everlasting salvation;
You shall not be ashamed or disgraced
Forever and ever.

18 For thus says the LORD,
Who created the heavens,
Who is God,
Who formed the earth and made it,
Who has established it,
Who did not create it in vain,
Who formed it to be inhabited:

"I *am* the LORD, and *there is* no other.
19 I have not spoken in secret,
In a dark place of the earth;
I did not say to the seed of Jacob,
'Seek Me in vain';
I, the LORD, speak righteousness,
I declare things that are right.

20 "Assemble yourselves and come;
Draw near together,
You *who have* escaped from the nations.
They have no knowledge,
Who carry the wood of their carved image,
And pray to a god *that* cannot save.
21 Tell and bring forth *your case;*
Yes, let them take counsel together.
Who has declared this from ancient time?
Who has told it from that time?
Have not I, the LORD?
And *there is* no other God besides Me,
A just God and a Savior;
There is none besides Me.

22 "Look to Me, and be saved,
All you ends of the earth!
For I *am* God, and *there is* no other.
23 I have sworn by Myself;
The word has gone out of My mouth *in* righteousness,
And shall not return,
That to Me every knee shall bow,
Every tongue shall take an oath.
24 He shall say,
'Surely in the LORD I have righteousness and strength.
To Him *men* shall come,
And all shall be ashamed
Who are incensed against Him.
25 In the LORD all the descendants of Israel
Shall be justified, and shall glory.' "

TIME CAPSULE	538 to 536 B.C.
538	Cyrus Cylinder announces that Marduk chose Cyrus to conquer the world
538	Cyrus issues proclamation of freedom for the Jews (Ezra 1:2–4)
538	First group of exiles returns to Jerusalem
538	Sheshbazzar returns temple vessels to Jerusalem
537	Zerubbabel and Jeshua begin construction of a new temple (Ezra 3:8)
536	Work is stopped on the Jerusalem temple

TRANSITION

Babylon and Her Idols

As Cyrus and his armies were gaining strength, before capturing Babylon in 539 B.C., the prophet proclaimed that Babylon and her gods were doomed. Bel and Nebo, two important Babylonian gods, would themselves be taken into captivity (Is. 46:1, 2). It was common in the ancient Near East to see wars between nations as wars between those nations' respective gods. Thus, Babylon's victory over Assyria would have been considered a victory for Babylon's gods, and the approach of Cyrus as the challenge of Persia's deities.

The prophet radically alters this prevailing view. No section of Scripture declares God's uniqueness so clearly as does Is. 40—55. "I am God, and there is no other; I am God, and there is none like Me" (Is. 46:9; see 45:5, 6, 14, 18). Since there is only one God, Cyrus must not be a representative of Persia's gods. Whether he knows it himself or not, he is sent by the one God, the God of Israel (45:4). Moreover, Babylon's gods will be humiliated, not because they are weaker than another nation's gods but because they are mere idols. Gods that can be carried on cattle (46:1) or on one's shoulders (46:7) are no gods at all.

Babylon's religion involved not only sacrifice to idols but also faith in astrology. The prophet's spirited satire of Babylon's idolatry extended also to her stargazers and soothsayers (47:12, 13). Mostly, though, Babylon adored herself. She claimed to be eternal (47:7), all-powerful (47:8), and all-wise (47:10). Claiming for herself the status of God Himself, she would be desolated suddenly (47:9–11).

• **Isaiah 46:1—48:22**

Isaiah

Dead Idols and the Living God

46 :1 Bel bows down, Nebo stoops;
Their idols were on the beasts and on the cattle.
Your carriages *were* heavily loaded,
A burden to the weary *beast.*
2 They stoop, they bow down together;
They could not deliver the burden,
But have themselves gone into captivity.

3 "Listen to Me, O house of Jacob,
And all the remnant of the house of Israel,
Who have been upheld *by Me* from birth,
Who have been carried from the womb:
4 Even to *your* old age, I *am* He,
And *even* to gray hairs I will carry *you!*
I have made, and I will bear;
Even I will carry, and will deliver *you.*

5 "To whom will you liken Me, and make *Me* equal

No Middle Ground (Is. 47:1)

The prophet uses theological satire relentlessly in attacks upon the Neo-Babylonian society in which the exiled Judeans would find themselves (Is. 41:6, 7; 44:9–20; 46:1, 2). The satire eventually turns directly against the Neo-Babylonians, declaring Babylon's impending doom (Is. 47:1–15).

The image of the "virgin daughter of Babylon" (Is. 47:1) emphasizes the reversal of social and political fortunes that will befall the Babylonians. The Babylonians had showed God's elect, the exilic community, no mercy, even forcing the elderly into forced labor (47:6). The prophet therefore declares that God will remove the privileged Babylonians from their position of wealth, power, and honor. From a situation described as "tender and delicate" (47:1), they would face abject conditions, lacking even the resources to heat their own homes (47:14).

Social, economic, and political issues were at stake behind the prophet's message of deliverance for the exilic community. Cyrus's rise and the exiles' deliverance would mean the end of the Babylonians' luxurious life. Yet the "virgin daughter of Babylon" still controlled the social and political life of the exiled Judean community. Talk of Babylonian demise was risky business.

There was no middle ground. The prophet forced the issue for his people: Should the community stand with the prophet and take the political risk of reprisal by the Neo-Babylonians? Or should the community attempt to maintain the status quo and continue to work with—and under the control of—their Neo-Babylonian overlords? They should listen to what the prophet declared concerning those overlords: no one would save them (47:15).

And compare Me, that we should be alike?
6 They lavish gold out of the bag,
And weigh silver on the scales;
They hire a goldsmith, and he makes it a god;
They prostrate themselves, yes, they worship.
7 They bear it on the shoulder, they carry it
And set it in its place, and it stands;
From its place it shall not move.
Though *one* cries out to it, yet it cannot answer
Nor save him out of his trouble.

8 "Remember this, and show yourselves men;
Recall to mind, O you transgressors.
9 Remember the former things of old,
For I *am* God, and *there is* no other;
I am God, and *there is* none like Me,
10 Declaring the end from the beginning,
And from ancient times *things* that are not *yet* done,
Saying, 'My counsel shall stand,
And I will do all My pleasure,'
11 Calling a bird of prey from the east,
The man who executes My counsel, from a far country.
Indeed I have spoken *it;*
I will also bring it to pass.
I have purposed *it;*
I will also do it.

12 "Listen to Me, you stubborn-hearted,
Who *are* far from righteousness:
13 I bring My righteousness near, it shall not be far off;
My salvation shall not linger.
And I will place salvation in Zion,
For Israel My glory.

The Humiliation of Babylon

47 1 "Come down and sit in the dust,
O virgin daughter of Babylon;
Sit on the ground without a throne,
O daughter of the Chaldeans!
For you shall no more be called
Tender and delicate.
2 Take the millstones and grind meal.
Remove your veil,
Take off the skirt,
Uncover the thigh,
Pass through the rivers.
3 Your nakedness shall be uncovered,
Yes, your shame will be seen;
I will take vengeance,
And I will not arbitrate with a man."

4 *As for* our Redeemer, the LORD of hosts *is* His name,
The Holy One of Israel.

5 "Sit in silence, and go into darkness,
O daughter of the Chaldeans;
For you shall no longer be called
The Lady of Kingdoms.
6 I was angry with My people;
I have profaned My inheritance,
And given them into your hand.
You showed them no mercy;
On the elderly you laid your yoke very heavily.
7 And you said, 'I shall be a lady forever,'
So that you did not take these *things* to heart,
Nor remember the latter end of them.

8 "Therefore hear this now, *you who are* given to pleasures,
Who dwell securely,

The New Exodus (Is. 48:20, 21)

With the command "Go forth from Babylon!" (Is. 48:20), the prophet explicitly encouraged the Judean exiles to leave their homes in Babylon and return to their own land. He did not advise them to sneak out, but rather to go publicly and joyously, with "a voice of singing."

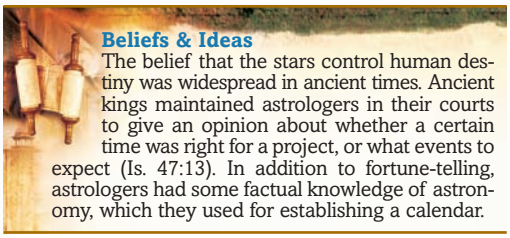
The journey would be a new Exodus. The prophet invokes the memory of the Israelites' trip from Egypt to the land of Canaan following the first Exodus (48:21). The people could remember stories of Moses drawing drinking water from a rock (Ex. 17:6). Though now a desert faced the people between Babylon and Judah, they need not worry: as God had provided for Israel's escape from Egyptian tyranny during Moses' time, so would He now provide for these exiles to escape from Babylonian rule.

There was one problem, though. The Babylonians had not yet been removed from power. Still the command "Go!" is given. To leave Babylon would be to take political liberty that the Babylonians were not ready to offer. The prophet challenged the people's faith in God to redeem them, even though their redemption would be rebellion against the Babylonian regime!

Who say in your heart, 'I *am,* and *there is*
no one else besides me;
I shall not sit *as* a widow,
Nor shall I know the loss of children';
9 But these two *things* shall come to you
In a moment, in one day:
The loss of children, and widowhood.
They shall come upon you in their fullness
Because of the multitude of your sorceries,
For the great abundance of your
enchantments.

10 "For you have trusted in your wickedness;
You have said, 'No one sees me';
Your wisdom and your knowledge have
warped you;
And you have said in your heart,
'I *am,* and *there is* no one else besides me.'
11 Therefore evil shall come upon you;
You shall not know from where it arises.
And trouble shall fall upon you;
You will not be able to put it off.
And desolation shall come upon you
suddenly,
Which you shall not know.

12 "Stand now with your enchantments
And the multitude of your sorceries,
In which you have labored from your
youth—
Perhaps you will be able to profit,
Perhaps you will prevail.
13 You are wearied in the multitude of your
counsels;
Let now the astrologers, the stargazers,
And the monthly prognosticators
Stand up and save you
From what shall come upon you.
14 Behold, they shall be as stubble,
The fire shall burn them;
They shall not deliver themselves
From the power of the flame;
It shall not *be* a coal to be warmed by,
Nor a fire to sit before!
15 Thus shall they be to you
With whom you have labored,
Your merchants from your youth;
They shall wander each one to his
quarter.
No one shall save you.



Beliefs & Ideas

The belief that the stars control human destiny was widespread in ancient times. Ancient kings maintained astrologers in their courts to give an opinion about whether a certain time was right for a project, or what events to expect (Is. 47:13). In addition to fortune-telling, astrologers had some factual knowledge of astronomy, which they used for establishing a calendar.

Israel Refined for God's Glory

48 1 "Hear this, O house of Jacob,
Who are called by the name of Israel,
And have come forth from the wellsprings
of Judah;
Who swear by the name of the LORD,
And make mention of the God of Israel,
But not in truth or in righteousness;
2 For they call themselves after the holy city,
And lean on the God of Israel;
The LORD of hosts *is* His name:

3 "I have declared the former things from the
beginning;
They went forth from My mouth, and I
caused them to hear it.
Suddenly I did *them,* and they came to
pass.
4 Because I knew that you *were* obstinate,
And your neck *was* an iron sinew,
And your brow bronze,
5 Even from the beginning I have declared
it to you;
Before it came to pass I proclaimed *it* to
you,
Lest you should say, 'My idol has done them,
And my carved image and my molded
image

Have commanded them.'

6 "You have heard;
See all this.
And will you not declare *it?*
I have made you hear new things from this time,
Even hidden things, and you did not know them.
7 They are created now and not from the beginning;
And before this day you have not heard them,
Lest you should say, 'Of course I knew them.'
8 Surely you did not hear,
Surely you did not know;
Surely from long ago your ear was not opened.
For I knew that you would deal very treacherously,
And were called a transgressor from the womb.

9 "For My name's sake I will defer My anger,
And *for* My praise I will restrain it from you,
So that I do not cut you off.
10 Behold, I have refined you, but not as silver;
I have tested you in the furnace of affliction.
11 For My own sake, for My own sake, I will do *it;*
For how should *My name* be profaned?
And I will not give My glory to another.

God's Ancient Plan to Redeem Israel

12 "Listen to Me, O Jacob,
And Israel, My called:
I *am* He, I *am* the First,
I *am* also the Last.
13 Indeed My hand has laid the foundation of the earth,
And My right hand has stretched out the heavens;
When I call to them,
They stand up together.

14 "All of you, assemble yourselves, and hear!
Who among them has declared these *things?*
The LORD loves him;
He shall do His pleasure on Babylon,
And His arm *shall be against* the Chaldeans.
15 I, *even* I, have spoken;
Yes, I have called him,
I have brought him, and his way will prosper.

16 "Come near to Me, hear this:
I have not spoken in secret from the beginning;
From the time that it was, I *was* there.
And now the Lord GOD and His Spirit
Have[a] sent Me."

17 Thus says the LORD, your Redeemer,
The Holy One of Israel:
"I *am* the LORD your God,
Who teaches you to profit,
Who leads you by the way you should go.
18 Oh, that you had heeded My commandments!
Then your peace would have been like a river,
And your righteousness like the waves of the sea.
19 Your descendants also would have been like the sand,
And the offspring of your body like the grains of sand;
His name would not have been cut off
Nor destroyed from before Me."

20 Go forth from Babylon!
Flee from the Chaldeans!
With a voice of singing,
Declare, proclaim this,
Utter it to the end of the earth;
Say, "The LORD has redeemed

48:16 [a]The Hebrew verb is singular.

A Light to the Gentiles (Is. 49:3–7)

The tone and subject of the prophet's oracles changed, turning dark. No longer did he speak of Babylon's demise or the exiles' return to Judah, though his oracles seemingly still addressed the same exiled community. Conflict seemed to lurk beneath the prophet's words. His attempt to persuade his people seemingly had produced little, if any, results. He felt as if he had labored "for nothing and in vain" (Is. 49:4).

Instead of narrowing his task, however, God widened the prophet's mission. No longer content to address only the Judean exilic community, God would give the prophet as "a light to the Gentiles" (49:6). In this way, the Judean exilic community's rejection of the prophet's message would lead to the inclusion of all persons, Jews and Gentiles, into the restorative purposes of God. Through His servant, the prophet, God would proclaim "salvation to the ends of the earth" (49:6).

His servant Jacob!"
21 And they did not thirst
When He led them through the deserts;
He caused the waters to flow from the rock for them;
He also split the rock, and the waters gushed out.

22 "*There is* no peace," says the LORD, "for the wicked."

TRANSITION

The Servant of the Lord

A "servant of the Lord" is one who voluntarily serves God, as did Abraham (Ps. 105:42). The phrase "My servant" appears frequently in Is. 41—53. Sometimes the phrase describes the entire nation of Israel, God's chosen Jacob (41:8). This meaning is found most often in chs. 41—48. But the nation Israel proved to be an unproductive servant. Assigned to bring "light to the Gentiles, to open blind eyes" (42:6, 7), she herself became blind (42:18–20).

The most important passages concerning "My servant" are the famous Servant Songs (42:1–4; 49:1–6; 50:4–11; 52:13—53:12). Sometimes in these songs, the servant again is identified with the nation of Israel (49:3), but at other times the servant appears to be an individual, working to bring salvation to Israel and the nations (49:4, 5).

It is difficult to know how these poems would have been understood by their first hearers. Perhaps some prophet or king was identified as the servant. Since the time of Christ, however, Christians have identified Jesus Himself as the Servant of the Lord who brought salvation to the Gentiles as well as to the Jews (see Matt. 12:18–21, quoting Is. 42:1–4).

• **Isaiah 49:1—51:23**

Isaiah

The Servant, the Light to the Gentiles

49 :1 "Listen, O coastlands, to Me,
And take heed, you peoples from afar!
The LORD has called Me from the womb;
From the matrix of My mother He has made mention of My name.
2 And He has made My mouth like a sharp sword;
In the shadow of His hand He has hidden Me,
And made Me a polished shaft;
In His quiver He has hidden Me."

3 "And He said to me,
'You *are* My servant, O Israel,
In whom I will be glorified.'
4 Then I said, 'I have labored in vain,
I have spent my strength for nothing and in vain;
Yet surely my just reward *is* with the LORD,
And my work with my God.' "

5 "And now the LORD says,
Who formed Me from the womb *to be* His Servant,
To bring Jacob back to Him,
So that Israel is gathered to Him[a]
(For I shall be glorious in the eyes of the LORD,
And My God shall be My strength),
6 Indeed He says,
'It is too small a thing that You should be My Servant
To raise up the tribes of Jacob,
And to restore the preserved ones of Israel;
I will also give You as a light to the Gentiles,
That You should be My salvation to the ends of the earth.' "

7 Thus says the LORD,
The Redeemer of Israel, their Holy One,
To Him whom man despises,
To Him whom the nation abhors,
To the Servant of rulers:
"Kings shall see and arise,
Princes also shall worship,
Because of the LORD who is faithful,
The Holy One of Israel;
And He has chosen You."

8 Thus says the LORD:

"In an acceptable time I have heard You,
And in the day of salvation I have helped You;
I will preserve You and give You
As a covenant to the people,
To restore the earth,
To cause them to inherit the desolate heritages;
9 That You may say to the prisoners, 'Go forth,'
To those who *are* in darkness, 'Show yourselves.'

"They shall feed along the roads,
And their pastures *shall be* on all desolate heights.
10 They shall neither hunger nor thirst,
Neither heat nor sun shall strike them;
For He who has mercy on them will lead them,

49:5 [a]Qere, Dead Sea Scrolls, and Septuagint read *is gathered to Him;* Kethib reads *is not gathered.*

Intimidation Denied (Is. 50:4)

A conflict escalated between those who accepted the prophet's message and those who rejected it. On the bright side, the prophet developed a following among those who stood with the prophet (Is. 50:8) and who feared the Lord and obeyed "the voice of His Servant" (50:10). Therefore, the prophet spoke with "the tongue of the learned" (50:4), leading those who would believe.

On the darker side, the prophet also had evoked strong resistance, most likely from within his own community. His faithfulness to proclaim the word of the Lord produced a violent reaction. The prophet received beatings, the pulling of his beard, insults, being spit upon—all tactics to intimidate, humiliate, and discredit him (50:5, 6). The Judean leaders who had accommodated themselves to Babylonian society found his message dangerous and wished to silence him.

Yet the torture did not change the prophet's stance. It seems, instead, to have hardened his resolve: he set his face "like a flint" against his opposition (50:7). The prophet could not be shamed, for torment ultimately awaited those who tormented him (50:11). God, after all, was on his side (50:9).

Even by the springs of water He will guide them.
11 I will make each of My mountains a road,
And My highways shall be elevated.
12 Surely these shall come from afar;
Look! Those from the north and the west,
And these from the land of Sinim."

13 Sing, O heavens!
Be joyful, O earth!
And break out in singing, O mountains!
For the LORD has comforted His people,
And will have mercy on His afflicted.

God Will Remember Zion

14 But Zion said, "The LORD has forsaken me,
And my Lord has forgotten me."

15 "Can a woman forget her nursing child,
And not have compassion on the son of her womb?
Surely they may forget,
Yet I will not forget you.
16 See, I have inscribed you on the palms *of My hands;*
Your walls *are* continually before Me.
17 Your sons[a] shall make haste;
Your destroyers and those who laid you waste
Shall go away from you.
18 Lift up your eyes, look around and see;
All these gather together *and* come to you.
As I live," says the LORD,
"You shall surely clothe yourselves with them all as an ornament,
And bind them *on you* as a bride *does.*

19 "For your waste and desolate places,
And the land of your destruction,
Will even now be too small for the inhabitants;
And those who swallowed you up will be far away.
20 The children you will have,
After you have lost the others,
Will say again in your ears,
'The place *is* too small for me;
Give me a place where I may dwell.'
21 Then you will say in your heart,
'Who has begotten these for me,
Since I have lost my children and am desolate,
A captive, and wandering to and fro?
And who has brought these up?
There I was, left alone;
But these, where *were* they?' "

22 Thus says the Lord GOD:

"Behold, I will lift My hand in an oath to the nations,
And set up My standard for the peoples;
They shall bring your sons in *their* arms,
And your daughters shall be carried on *their* shoulders;
23 Kings shall be your foster fathers,
And their queens your nursing mothers;
They shall bow down to you with *their* faces to the earth,
And lick up the dust of your feet.
Then you will know that I *am* the LORD,
For they shall not be ashamed who wait for Me."

24 Shall the prey be taken from the mighty,
Or the captives of the righteous[a] be delivered?

25 But thus says the LORD:

"Even the captives of the mighty shall be taken away,
And the prey of the terrible be delivered;
For I will contend with him who contends with you,
And I will save your children.

49:17 [a]Dead Sea Scrolls, Septuagint, Targum, and Vulgate read *builders*. 49:24 [a]Following Masoretic Text and Targum; Dead Sea Scrolls, Syriac, and Vulgate read *the mighty;* Septuagint reads *unjustly*.

26 I will feed those who oppress you with their
own flesh,
And they shall be drunk with their own
blood as with sweet wine.
All flesh shall know
That I, the LORD, *am* your Savior,
And your Redeemer, the Mighty One of
Jacob."

The Servant, Israel's Hope

50 1 Thus says the LORD:
"Where *is* the certificate of your mother's
divorce,
Whom I have put away?
Or which of My creditors *is it* to whom I
have sold you?
For your iniquities you have sold
yourselves,
And for your transgressions your mother
has been put away.
2 Why, when I came, *was there* no man?
Why, when I called, *was there* none to
answer?
Is My hand shortened at all that it cannot
redeem?
Or have I no power to deliver?
Indeed with My rebuke I dry up the sea,
I make the rivers a wilderness;
Their fish stink because *there is* no water,
And die of thirst.
3 I clothe the heavens with blackness,
And I make sackcloth their covering."

4 "The Lord GOD has given Me
The tongue of the learned,
That I should know how to speak
A word in season to *him who is* weary.
He awakens Me morning by morning,
He awakens My ear
To hear as the learned.
5 The Lord GOD has opened My ear;
And I was not rebellious,
Nor did I turn away.
6 I gave My back to those who struck *Me,*
And My cheeks to those who plucked out
the beard;
I did not hide My face from shame and
spitting.

7 "For the Lord GOD will help Me;
Therefore I will not be disgraced;
Therefore I have set My face like a flint,
And I know that I will not be ashamed.
8 *He is* near who justifies Me;
Who will contend with Me?
Let us stand together.
Who *is* My adversary?
Let him come near Me.
9 Surely the Lord GOD will help Me;
Who *is* he *who* will condemn Me?
Indeed they will all grow old like a
garment;
The moth will eat them up.

10 "Who among you fears the LORD?
Who obeys the voice of His Servant?
Who walks in darkness
And has no light?
Let him trust in the name of the LORD
And rely upon his God.
11 Look, all you who kindle a fire,
Who encircle *yourselves* with sparks:
Walk in the light of your fire and in the
sparks you have kindled—
This you shall have from My hand:
You shall lie down in torment.

The LORD Comforts Zion

51 1 "Listen to Me, you who follow after
righteousness,
You who seek the LORD:
Look to the rock *from which* you were
hewn,
And to the hole of the pit *from which* you
were dug.
2 Look to Abraham your father,
And to Sarah *who* bore you;

For I called him alone,
And blessed him and increased him."

3 For the LORD will comfort Zion,
He will comfort all her waste places;
He will make her wilderness like Eden,
And her desert like the garden of the LORD;
Joy and gladness will be found in it,
Thanksgiving and the voice of melody.

4 "Listen to Me, My people;
And give ear to Me, O My nation:
For law will proceed from Me,
And I will make My justice rest
As a light of the peoples.
5 My righteousness *is* near,
My salvation has gone forth,
And My arms will judge the peoples;
The coastlands will wait upon Me,
And on My arm they will trust.
6 Lift up your eyes to the heavens,
And look on the earth beneath.
For the heavens will vanish away like smoke,
The earth will grow old like a garment,
And those who dwell in it will die in like manner;
But My salvation will be forever,
And My righteousness will not be abolished.

7 "Listen to Me, you who know righteousness,
You people in whose heart *is* My law:
Do not fear the reproach of men,
Nor be afraid of their insults.
8 For the moth will eat them up like a garment,
And the worm will eat them like wool;
But My righteousness will be forever,
And My salvation from generation to generation."

9 Awake, awake, put on strength,
O arm of the LORD!
Awake as in the ancient days,
In the generations of old.
Are You not *the arm* that cut Rahab apart,
And wounded the serpent?

10 *Are* You not *the One* who dried up the sea,
The waters of the great deep;
That made the depths of the sea a road
For the redeemed to cross over?
11 So the ransomed of the LORD shall return,
And come to Zion with singing,
With everlasting joy on their heads.
They shall obtain joy and gladness;
Sorrow and sighing shall flee away.

12 "I, *even* I, *am* He who comforts you.
Who *are* you that you should be afraid
Of a man *who* will die,
And of the son of a man *who* will be made like grass?
13 And you forget the LORD your Maker,
Who stretched out the heavens
And laid the foundations of the earth;
You have feared continually every day
Because of the fury of the oppressor,
When *he has* prepared to destroy.
And where *is* the fury of the oppressor?
14 The captive exile hastens, that he may be loosed,
That he should not die in the pit,
And that his bread should not fail.
15 But I *am* the LORD your God,
Who divided the sea whose waves roared—
The LORD of hosts *is* His name.
16 And I have put My words in your mouth;
I have covered you with the shadow of My hand,
That I may plant the heavens,
Lay the foundations of the earth,
And say to Zion, 'You *are* My people.' "

God's Fury Removed

17 Awake, awake!
Stand up, O Jerusalem,
You who have drunk at the hand of the LORD
The cup of His fury;
You have drunk the dregs of the cup of trembling,
And drained *it* out.
18 *There is* no one to guide her
Among all the sons she has brought forth;
Nor *is there any* who takes her by the hand
Among all the sons she has brought up.
19 These two *things* have come to you;
Who will be sorry for you?—
Desolation and destruction, famine and sword—

Arts & Literature
The Hebrews were not seafarers, and they found the ocean dangerous and frightening. In the Bible the sea is usually a symbol for disorder and chaos (Is. 51:10). Rahab (51:9) was one name given to the chaos monster in pagan mythology. The prophet alludes to popular literature in describing Israel's escape from Egypt across the Red Sea, which was a similar conquest over the threatening waters.

By whom will I comfort you?
20 Your sons have fainted,
They lie at the head of all the streets,
Like an antelope in a net;
They are full of the fury of the LORD,
The rebuke of your God.

21 Therefore please hear this, you afflicted,
And drunk but not with wine.
22 Thus says your Lord,
The LORD and your God,
Who pleads the cause of His people:
"See, I have taken out of your hand
The cup of trembling,
The dregs of the cup of My fury;
You shall no longer drink it.
23 But I will put it into the hand of those who afflict you,
Who have said to you,[a]
'Lie down, that we may walk over you.'
And you have laid your body like the ground,
And as the street, for those who walk over."

TRANSITION

The Suffering Servant

The Servant of the Lord brings salvation (see "The Servant of the Lord" at Is. 49:1). That salvation comes about in a startling new fashion, though. There will be no wars, plagues, and flight, as when God brought Israel out of Egypt (Is. 52:12). Nor shall this salvation cost Israel (52:3). Instead, salvation shall be brought by the Servant's suffering and death (53:4–6).

To the Judean exiles in Babylon, the message was simply that their suffering was over. God had redeemed His people in a new and marvelous way. Since the passion of Christ, though, Christians have recognized a much more specific fulfillment to the final Servant Song. Christ Himself is the promised Servant. He was the One who bore "our griefs and carried our sorrows" (53:4), and on Him God laid "the iniquity of us all" (53:6). The salvation proclaimed in the New Testament, a salvation that depends not on morality or on earthly power but rather on the Servant's humble self-sacrifice, finds its most powerful expression in Is. 52:13—53:12, written centuries before Christ.

• **Isaiah 52:1—55:13**

Isaiah

God Redeems Jerusalem

52 **:1** Awake, awake!
Put on your strength, O Zion;
Put on your beautiful garments,
O Jerusalem, the holy city!
For the uncircumcised and the unclean
Shall no longer come to you.
2 Shake yourself from the dust, arise;
Sit down, O Jerusalem!
Loose yourself from the bonds of your neck,
O captive daughter of Zion!

3 For thus says the LORD:

"You have sold yourselves for nothing,
And you shall be redeemed without money."

4 For thus says the Lord GOD:

"My people went down at first
Into Egypt to dwell there;
Then the Assyrian oppressed them without cause.
5 Now therefore, what have I here," says the LORD,
"That My people are taken away for nothing?
Those who rule over them
Make them wail,"[a] says the LORD,
"And My name *is* blasphemed continually every day.
6 Therefore My people shall know My name;
Therefore *they shall know* in that day
That I *am* He who speaks:
'Behold, *it is* I.' "

7 How beautiful upon the mountains
Are the feet of him who brings good news,
Who proclaims peace,
Who brings glad tidings of good *things,*
Who proclaims salvation,
Who says to Zion,
"Your God reigns!"
8 Your watchmen shall lift up *their* voices,
With their voices they shall sing together;
For they shall see eye to eye
When the LORD brings back Zion.
9 Break forth into joy, sing together,
You waste places of Jerusalem!
For the LORD has comforted His people,
He has redeemed Jerusalem.
10 The LORD has made bare His holy arm
In the eyes of all the nations;
And all the ends of the earth shall see
The salvation of our God.

11 Depart! Depart! Go out from there,
Touch no unclean *thing;*
Go out from the midst of her,

51:23 [a]Literally *your soul* 52:5 [a]Dead Sea Scrolls read *Mock;* Septuagint reads *Marvel and wail;* Targum reads *Boast themselves;* Vulgate reads *Treat them unjustly.*

Behold, My Servant (Is. 52:13)

The words "Behold, My Servant" (Is. 52:13) begin a definitive description of the Servant through whom God would deliver Israel from their sins (Is. 52:13—53:12). From the earliest days of the church, Christians have considered this "Servant" to represent prophetically Jesus Christ, and with good reason. In a very profound sense, the life of Christ reflects and fulfills the life of the Servant.

What is said about the Servant is nothing less than tragic. Like the Servant, Jesus proclaimed good news to the community. Like the Servant, Jesus' good news threatened those who had most accommodated themselves to the foreigners: the prophet's exilic community with the Babylonians; Jesus' Jerusalem priesthood with the Romans. Like the Servant, Jesus did not alter His message, and like the Servant, He paid for it by His life—disgraced, shamed, and held in no account.

Jesus, therefore, relived and fulfilled the theological and social dynamics encountered by the Servant. No one expected that the Messiah would come as a servant: quiet, unassuming, and suffering. This Servant "was wounded for our transgressions"; He was "oppressed" and "afflicted"; yet, by "His stripes we are healed" (53:5, 7). In raising Jesus from the dead, God has allotted Jesus "a portion with the great" (53:12), "exalted and extolled" (52:13). For so many reasons, Christians cannot read Is. 52:13—53:12 without hearing echoes of the life of Christ.

Be clean,
You who bear the vessels of the LORD.
12 For you shall not go out with haste,
Nor go by flight;
For the LORD will go before you,
And the God of Israel *will be* your rear guard.

The Sin-Bearing Servant

13 Behold, My Servant shall deal prudently;
He shall be exalted and extolled and be very high.
14 Just as many were astonished at you,
So His visage was marred more than any man,
And His form more than the sons of men;
15 So shall He sprinkle[a] many nations.
Kings shall shut their mouths at Him;
For what had not been told them they shall see,
And what they had not heard they shall consider.

53 1 Who has believed our report?
And to whom has the arm of the LORD been revealed?
2 For He shall grow up before Him as a tender plant,
And as a root out of dry ground.
He has no form or comeliness;
And when we see Him,
There is no beauty that we should desire Him.
3 He is despised and rejected by men,
A Man of sorrows and acquainted with grief.
And we hid, as it were, *our* faces from Him;
He was despised, and we did not esteem Him.
4 Surely He has borne our griefs
And carried our sorrows;
Yet we esteemed Him stricken,
Smitten by God, and afflicted.
5 But He *was* wounded for our transgressions,
He was bruised for our iniquities;
The chastisement for our peace *was* upon Him,
And by His stripes we are healed.
6 All we like sheep have gone astray;
We have turned, every one, to his own way;
And the LORD has laid on Him the iniquity of us all.

7 He was oppressed and He was afflicted,
Yet He opened not His mouth;
He was led as a lamb to the slaughter,
And as a sheep before its shearers is silent,
So He opened not His mouth.
8 He was taken from prison and from judgment,
And who will declare His generation?
For He was cut off from the land of the living;
For the transgressions of My people He was stricken.
9 And they[a] made His grave with the wicked—
But with the rich at His death,
Because He had done no violence,
Nor *was any* deceit in His mouth.

10 Yet it pleased the LORD to bruise Him;
He has put *Him* to grief.
When You make His soul an offering for sin,
He shall see *His* seed, He shall prolong *His* days,
And the pleasure of the LORD shall prosper in His hand.
11 He shall see the labor of His soul,[a] *and* be satisfied.

52:15 [a]Or *startle* 53:9 [a]Literally *he* or *He* 53:11 [a]Following Masoretic Text, Targum, and Vulgate; Dead Sea Scrolls and Septuagint read *From the labor of His soul He shall see light.*

The Heritage of Barren "Servants" (Is. 54:17)

The prophet changed his message in a subtle, but important way. No longer did he speak of a single "Servant"; now he spoke of the plural "servants." These servants were the Judean exiles, whose city Jerusalem was in ruins. Yet the prophet offered a message of hope as he turned to address "the heritage of the servants of the LORD" (Is. 54:17).

The situation of these "servants" is similar to that of a barren woman (Is. 54:1). In antiquity a single woman or a woman unable to bear children was in a vulnerable social and economic situation. Such a woman bore social shame from a society which believed infertility indicated a curse from God. Additionally, in a society where children provided "social security," a barren or single woman could be left economically destitute upon the death of her husband. The barren woman provided a powerful image to describe the uncertain situation the people faced when they returned to their desolate city Jerusalem.

But God saw these servants much differently. Though barren, shamed, and a widow, the servants were not destitute. Judah had not been divorced. Her estranged husband would take her back, and she would yet bear children (54:5–10). They were not forsaken; on the contrary, their "husband" owned the wealth of all creation!

The prophet did not deny the servants' current predicament: they were "afflicted" and "not comforted" (54:11). Yet because God was their husband, the future was anything but bleak: God would have mercy on them (54:8). The foundations and walls of their city would be rebuilt and inhabited by their children (54:11–13). This was their "heritage" as God's servants.

By His knowledge My righteous Servant
shall justify many,
For He shall bear their iniquities.
12 Therefore I will divide Him a portion with
the great,
And He shall divide the spoil with the strong,
Because He poured out His soul unto death,
And He was numbered with the
transgressors,
And He bore the sin of many,
And made intercession for the
transgressors.

A Perpetual Covenant of Peace

54 1 "Sing, O barren,
You *who* have not borne!
Break forth into singing, and cry aloud,
You *who* have not labored with child!
For more *are* the children of the desolate
Than the children of the married woman,"
says the LORD.
2 "Enlarge the place of your tent,
And let them stretch out the curtains of
your dwellings;
Do not spare;
Lengthen your cords,
And strengthen your stakes.
3 For you shall expand to the right and to the
left,
And your descendants will inherit
the nations,
And make the desolate cities
inhabited.

4 "Do not fear, for you will not be ashamed;
Neither be disgraced, for you will not be
put to shame;
For you will forget the shame of your
youth,
And will not remember the reproach of
your widowhood anymore.
5 For your Maker *is* your husband,
The LORD of hosts *is* His name;
And your Redeemer *is* the Holy One of
Israel;
He is called the God of the whole earth.
6 For the LORD has called you
Like a woman forsaken and grieved in
spirit,
Like a youthful wife when you were
refused,"
Says your God.
7 "For a mere moment I have forsaken you,
But with great mercies I will gather you.
8 With a little wrath I hid My face from you
for a moment;
But with everlasting kindness I will have
mercy on you,"
Says the LORD, your Redeemer.

9 "For this *is* like the waters of Noah to Me;
For as I have sworn
That the waters of Noah would no longer
cover the earth,
So have I sworn
That I would not be angry with you, nor
rebuke you.
10 For the mountains shall depart

Architecture & Building
The Arabs of the desert, known as the bedouin, live in tents made of dark goat hair. The floor plan of these tents is rectangular with an interior curtain dividing the tent into two parts. A standard tent is made of 6 to 8 lengths of cloth held up by 9 interior poles. The overall size can be up to 6 by 10 yards. Large tents are made twice the size of a standard tent (Is. 54:2).

And the hills be removed,
But My kindness shall not depart from you,
Nor shall My covenant of peace be removed,"
Says the LORD, who has mercy on you.

11 "O you afflicted one,
Tossed with tempest, *and* not comforted,
Behold, I will lay your stones with colorful gems,
And lay your foundations with sapphires.
12 I will make your pinnacles of rubies,
Your gates of crystal,
And all your walls of precious stones.
13 All your children *shall be* taught by the LORD,
And great *shall be* the peace of your children.
14 In righteousness you shall be established;
You shall be far from oppression, for you shall not fear;
And from terror, for it shall not come near you.
15 Indeed they shall surely assemble, *but* not because of Me.
Whoever assembles against you shall fall for your sake.

16 "Behold, I have created the blacksmith
Who blows the coals in the fire,
Who brings forth an instrument for his work;
And I have created the spoiler to destroy.
17 No weapon formed against you shall prosper,
And every tongue *which* rises against you in judgment
You shall condemn.
This *is* the heritage of the servants of the LORD,
And their righteousness *is* from Me,"
Says the LORD.

An Invitation to Abundant Life

55 1 "Ho! Everyone who thirsts,
Come to the waters;
And you who have no money,
Come, buy and eat.
Yes, come, buy wine and milk
Without money and without price.
2 Why do you spend money for *what is* not bread,
And your wages for *what* does not satisfy?
Listen carefully to Me, and eat *what is* good,
And let your soul delight itself in abundance.
3 Incline your ear, and come to Me.
Hear, and your soul shall live;
And I will make an everlasting covenant with you—
The sure mercies of David.
4 Indeed I have given him *as* a witness to the people,
A leader and commander for the people.
5 Surely you shall call a nation you do not know,
And nations *who* do not know you shall run to you,
Because of the LORD your God,
And the Holy One of Israel;
For He has glorified you."

6 Seek the LORD while He may be found,
Call upon Him while He is near.
7 Let the wicked forsake his way,
And the unrighteous man his thoughts;
Let him return to the LORD,
And He will have mercy on him;
And to our God,
For He will abundantly pardon.

8 "For My thoughts *are* not your thoughts,
Nor *are* your ways My ways," says the LORD.
9 "For *as* the heavens are higher than the earth,
So are My ways higher than your ways,
And My thoughts than your thoughts.

10 "For as the rain comes down, and the snow from heaven,
And do not return there,
But water the earth,
And make it bring forth and bud,
That it may give seed to the sower
And bread to the eater,
11 So shall My word be that goes forth from My mouth;
It shall not return to Me void,
But it shall accomplish what I please,

TIME CAPSULE 	530 to 522 B.C.
530–522	Cambyses of Persia builds naval fleet with Ionians and Phoenicians
530	Capital of Cush is transferred to Meroe
526–525	Psammetichus III is last pharaoh of Egypt's 26th Dynasty
525	Cambyses conquers Sais, capital of Egypt's 26th Dynasty
522	Cambyses dies while en route to Persia

Cyrus Allows the Judeans to Go Home (2 Chr. 36:22, 23)

When Cyrus II ascended the throne of Persia in 559 B.C., he became the founder of the Achaemenid dynasty. In a string of military victories, Cyrus proceeded to conquer the largest territory in known history up to that time, stretching from the Indus River to central Anatolia.

The first major victories allowed Cyrus to successfully unite the Persian tribes and the Medes into a mighty kingdom. After defeating the Median Empire and its last king, Astyages, in 550 B.C., Cyrus declared himself the successor to the Median kings. Just 3 years later, in 547 B.C., a victory over Lydia and their king, Croesus, expanded Cyrus's empire toward Greece. At this point Cyrus turned his attention to his primary enemy, the Neo-Babylonian Empire.

Cyrus's crowning achievement was the conquest of Babylon and their king, Nabonidus, in 539 B.C. Virtually all of the Near East (excluding Egypt) was now under his authority. As with the victory of Media, Cyrus ruled Babylon not as a conquering foreigner, but as a successor to the previous Babylonian kings. This policy meant that the conquered people could maintain their local customs and culture, as well as their deities. Thus Cyrus restored honor and dignity to the Babylonian god Marduk.

Such a tolerant policy of allowing local cultures some autonomy in regard to their traditions had its advantages for Cyrus. This method was in direct contradiction to the harsh policies of deportation employed by the Assyrian and Chaldean kingdoms. Cyrus, though a conquering king, could also appear to be a benevolent king who assisted conquered peoples in preserving their sacred traditions.

Just as Cyrus respected the god Marduk of the Babylonians, so also did he respect the God Yahweh of the Judeans. Cyrus's proclamation (2 Chr. 36:22, 23) allowed the Judeans to return to Judea, to rebuild the Jerusalem temple, and to carry back the sacred objects which were confiscated by Babylon (Ezra 1:7–11). The Judean understanding of this restoration event placed a high view on Cyrus as the one Yahweh had anointed to overcome all nations (Is. 45:1–7).

And it shall prosper *in the thing* for which I
sent it.

12 "For you shall go out with joy,
And be led out with peace;
The mountains and the hills
Shall break forth into singing before you,
And all the trees of the field shall clap *their*
hands.
13 Instead of the thorn shall come up the
cypress tree,
And instead of the brier shall come up the
myrtle tree;
And it shall be to the LORD for a name,
For an everlasting sign *that* shall not be cut
off."

TRANSITION

Priestly Account: Hope for the Future

The prediction of Is. 45 that Cyrus the Great would capture Babylon and end the Exile bestows great honor on the Persian leader. He is called God's "anointed" (Is. 45:1; Hebrew *messiah*), but his action was more than just a favor for the Judeans. Archaeological finds from Cyrus's reign (559–530 B.C.) show that it was his standard policy to release all the captive peoples in the lands he conquered. He also allowed religious freedom in his many provinces. These wise policies were continued by his successors, and such tolerance engendered a great deal of loyalty among the Persian Empire's subjects.

Whatever Cyrus's reasons were, in 538 B.C. he proclaimed a release for the peoples held captive by Babylon. The exiled Judeans, recognizing God Himself at work in Cyrus's proclamation of freedom, saw all their hopes fulfilled at once. The prophet Jeremiah's promise that the Exile would end after 70 years (Jer. 29:10) had come true.

It is with Cyrus's proclamation and the promise that it holds for a restored temple that the priestly historian concludes the Book of Chronicles (2 Chr. 36:22, 23). Thus the Chronicler, like the prophetic historian of Kings, ends with a ray of hope. But where 2 Kings ended with a faint hope—the elevation of the captive Jehoiachin to a position in the court of Babylon (2 Kin. 25:27–30)—Chronicles presents a brilliant new future. The exiled Judeans will return to the land of their fathers.

• **2 Chronicles 36:22, 23**

2 Chronicles

The Proclamation of Cyrus

36 **:22** Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also *put it* in writing, saying,

23 Thus says Cyrus king of Persia:
All the kingdoms of the earth the LORD God of heaven has given me. And He has commanded me to build Him a house at Jerusalem which is in Judah. Who *is* among you of all His people? May the LORD his God *be* with him, and let him go up!

WISDOM IN THE ANCIENT NEAR EAST

The teaching tradition that is called "wisdom" appears in the Bible in the books of Proverbs, Ecclesiastes, and Job. The wisdom tradition is associated most of all with the figure of Solomon. Ecclesiastes, as well as proverbs ascribed to Solomon, are often read in light of his reputation for wisdom (see "The Book of Proverbs" at Prov. 1:1). The Book of Job and certain other proverbs, though, can be read in light of the larger world of non-Israelite wisdom.

Wisdom teachings appear to have several underlying assumptions. First, the proverbs of the wisdom teachers, or sages, assume that the world is orderly. Everything on earth happens for a just reason. This fairly optimistic premise is followed by an even more hopeful thought: human beings are able to understand that order. The world and its workings are comprehensible; therefore, the goal of the wise is to search out the underlying order of the world. Finally, the source of this knowledge is very human. The way to uncover the fixed principles by which the world operates is, first, through one's own experience and observation, and second, through tradition, which is the experience of those who had come before.

Wisdom teachings dealt with universal matters that apply just as well in every age.

Wisdom, as represented by this general description, is not unique to Israel and the Bible. In fact, the true center of the wisdom tradition in the ancient world seems to have been Egypt. The Egyptian sages were famous throughout the ancient Near East, and enough Egyptian wisdom writings have been discovered to indicate that this fame was deserved. Other wisdom writings have been found in Mesopotamia, especially in Babylon, and the Bible itself testifies to the fame of Edomite sages (Jer. 49:7; Obad. 1:8).

Wisdom teaching, then, was common in many cultures. Following the assumptions of wisdom, many people believed that humans, through their own experience, observation, and tradition, could search out and comprehend the fixed principles behind an orderly world. These assumptions appear essentially unchanged throughout the wisdom literature of the ancient orient. Even more impressive, they remained essentially unchanged by time. Ancient oriental wisdom endured with only minor variations for over 1,000 years, and it was still an important tradition up to and during the time of Christ.

Israel's version of wisdom teaching is somewhat distinct, though. The basic assumptions of wisdom were quite secular. They spoke of worldly matters and had little to say about God. Wisdom was sought through human experience, not through prayer or any direct divine revelation. Israel's sages, not quite comfortable with such a focus, sought to incorporate God more fully. As a result, Israel's central theme was "The fear of the LORD is the beginning of wisdom" (Prov. 9:10). Devotion and obedience to God were seen as prior to and more important than the human quest for wisdom.

Some wisdom teachings are attributed to Solomon, and these can be read in the context of his reign. Most wisdom literature, however, is not so easily associated with a particular person or time. Indeed, wisdom seems rather uninterested in questions of chronological time. The sages sought to expound universal and eternal principles, and were less concerned with specific historical events.

Wisdom teachings largely ignored the fluctuating fortunes of historical kings and kingdoms, which perhaps explains why wisdom did not change greatly over time. Wisdom resisted new ideas and fads, preferring to pass on ancient and deep-rooted traditions. Indeed, many proverb collections are presented as a parent's instruction to a child (Prov. 1:8; 4:1; 31:1). Wisdom teachings dealt with universal matters that apply just as well in every age, such as family relationships, wealth, hard work, and honesty.

TRANSITION

Words of the Wise

The Book of Proverbs is a collection of short, pithy instructions. It is, in fact, a collection of collections of proverbs and wisdom teachings. While these collections appear in the Bible, they also show similarities to non-Israelite wisdom. By placing devotion and obedience to God above the human quest for wisdom, the Israelite sages were distinct from other wisdom teachers. But after giving primary position to God, they proceeded to search for wisdom by the same secular methods as other cultures: they stressed personal experience and tradition. As a result, the Book of Proverbs remains one of the most secular of all biblical books.

Two collections in the Book of Proverbs are identified by introductory attributions ascribing these teachings to "the wise" (Prov. 22:17; 24:23). Many of the proverbs found in these collections (Prov. 22:17—24:22 and 24:23–34), as well as the outline by which they are arranged, appear also in a book of Egyptian wisdom, called *The Instruction of Amen-em-hotep*. The relationship is too close to be coincidental. While it is difficult to tell which is oldest, it is clear that both the biblical proverbs and the Egyptian texts are versions of a single wisdom discourse.

• **Proverbs 22:17—24:34**

Proverbs

Sayings of the Wise

22 :17 Incline your ear and hear the words of the wise,
And apply your heart to my knowledge;
18 For *it is* a pleasant thing if you keep them within you;
Let them all be fixed upon your lips,
19 So that your trust may be in the LORD;
I have instructed you today, even you.
20 Have I not written to you excellent things
Of counsels and knowledge,
21 That I may make you know the certainty of the words of truth,
That you may answer words of truth
To those who send to you?

22 Do not rob the poor because he *is* poor,
Nor oppress the afflicted at the gate;
23 For the LORD will plead their cause,
And plunder the soul of those who plunder them.

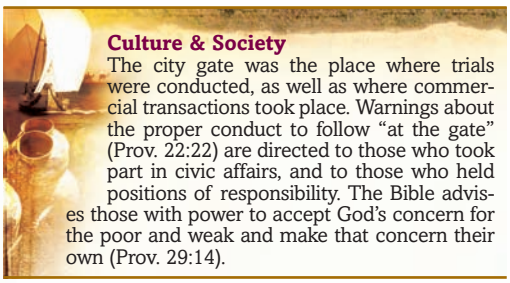
24 Make no friendship with an angry man,
And with a furious man do not go,
25 Lest you learn his ways
And set a snare for your soul.

26 Do not be one of those who shakes hands in a pledge,
One of those who is surety for debts;
27 If you have nothing *with which* to pay,
Why should he take away your bed from under you?

28 Do not remove the ancient landmark
Which your fathers have set.

29 Do you see a man *who* excels in his work?
He will stand before kings;
He will not stand before unknown *men.*

23 1 When you sit down to eat with a ruler,
Consider carefully what *is* before you;
2 And put a knife to your throat
If you *are* a man given to appetite.



Culture & Society
The city gate was the place where trials were conducted, as well as where commercial transactions took place. Warnings about the proper conduct to follow "at the gate" (Prov. 22:22) are directed to those who took part in civic affairs, and to those who held positions of responsibility. The Bible advises those with power to accept God's concern for the poor and weak and make that concern their own (Prov. 29:14).

3 Do not desire his delicacies,
For they *are* deceptive food.

4 Do not overwork to be rich;
Because of your own understanding, cease!
5 Will you set your eyes on that which is not?
For *riches* certainly make themselves wings;
They fly away like an eagle *toward* heaven.

6 Do not eat the bread of a miser,[a]
Nor desire his delicacies;
7 For as he thinks in his heart, so *is* he.
"Eat and drink!" he says to you,
But his heart is not with you.
8 The morsel you have eaten, you will vomit up,
And waste your pleasant words.

9 Do not speak in the hearing of a fool,
For he will despise the wisdom of your words.

10 Do not remove the ancient landmark,
Nor enter the fields of the fatherless;
11 For their Redeemer *is* mighty;
He will plead their cause against you.

12 Apply your heart to instruction,
And your ears to words of knowledge.

13 Do not withhold correction from a child,
For *if* you beat him with a rod, he will not die.
14 You shall beat him with a rod,
And deliver his soul from hell.[a]

15 My son, if your heart is wise,
My heart will rejoice—indeed, I myself;
16 Yes, my inmost being will rejoice
When your lips speak right things.

17 Do not let your heart envy sinners,
But *be zealous* for the fear of the LORD all the day;
18 For surely there is a hereafter,
And your hope will not be cut off.

19 Hear, my son, and be wise;
And guide your heart in the way.
20 Do not mix with winebibbers,
Or with gluttonous eaters of meat;
21 For the drunkard and the glutton will come to poverty,
And drowsiness will clothe *a man* with rags.

23:6 [a]Literally *one who has an evil eye* 23:14 [a]Or *Sheol*

22 Listen to your father who begot you,
And do not despise your mother when she is old.

23 Buy the truth, and do not sell *it,*
Also wisdom and instruction and understanding.

24 The father of the righteous will greatly rejoice,
And he who begets a wise *child* will delight in him.
25 Let your father and your mother be glad,
And let her who bore you rejoice.

26 My son, give me your heart,
And let your eyes observe my ways.
27 For a harlot *is* a deep pit,
And a seductress *is* a narrow well.
28 She also lies in wait as *for* a victim,
And increases the unfaithful among men.

29 Who has woe?
Who has sorrow?
Who has contentions?
Who has complaints?
Who has wounds without cause?
Who has redness of eyes?
30 Those who linger long at the wine,
Those who go in search of mixed wine.
31 Do not look on the wine when it is red,
When it sparkles in the cup,
When it swirls around smoothly;
32 At the last it bites like a serpent,
And stings like a viper.
33 Your eyes will see strange things,
And your heart will utter perverse things.
34 Yes, you will be like one who lies down in the midst of the sea,
Or like one who lies at the top of the mast, *saying:*
35 "They have struck me, *but* I was not hurt;
They have beaten me, but I did not feel *it.*
When shall I awake, that I may seek another *drink?*"

24 1 Do not be envious of evil men,
Nor desire to be with them;
2 For their heart devises violence,
And their lips talk of troublemaking.

3 Through wisdom a house is built,
And by understanding it is established;
4 By knowledge the rooms are filled
With all precious and pleasant riches.

5 A wise man *is* strong,
Yes, a man of knowledge increases strength;
6 For by wise counsel you will wage your own war,
And in a multitude of counselors *there is* safety.

7 Wisdom *is* too lofty for a fool;
He does not open his mouth in the gate.

8 He who plots to do evil
Will be called a schemer.
9 The devising of foolishness *is* sin,
And the scoffer *is* an abomination to men.

10 *If* you faint in the day of adversity,
Your strength *is* small.

11 Deliver *those who* are drawn toward death,
And hold back *those* stumbling to the slaughter.
12 If you say, "Surely we did not know this,"
Does not He who weighs the hearts consider *it?*
He who keeps your soul, does He *not* know *it?*
And will He *not* render to *each* man according to his deeds?

13 My son, eat honey because *it is* good,
And the honeycomb *which is* sweet to your taste;
14 So *shall* the knowledge of wisdom *be* to your soul;
If you have found *it,* there is a prospect,
And your hope will not be cut off.

15 Do not lie in wait, O wicked *man,* against the dwelling of the righteous;
Do not plunder his resting place;
16 For a righteous *man* may fall seven times
And rise again,
But the wicked shall fall by calamity.

17 Do not rejoice when your enemy falls,
And do not let your heart be glad when he stumbles;
18 Lest the LORD see *it,* and it displease Him,
And He turn away His wrath from him.

19 Do not fret because of evildoers,
Nor be envious of the wicked;
20 For there will be no prospect for the evil *man;*
The lamp of the wicked will be put out.

21 My son, fear the LORD and the king;
Do not associate with those given to change;

22 For their calamity will rise suddenly,
And who knows the ruin those two can bring?

Further Sayings of the Wise

23 These *things* also *belong* to the wise:

It is not good to show partiality in judgment.
24 He who says to the wicked, "You *are* righteous,"
Him the people will curse;
Nations will abhor him.
25 But those who rebuke *the wicked* will have delight,
And a good blessing will come upon them.

26 He who gives a right answer kisses the lips.

27 Prepare your outside work,
Make it fit for yourself in the field;
And afterward build your house.

28 Do not be a witness against your neighbor without cause,
For would you deceive[a] with your lips?
29 Do not say, "I will do to him just as he has done to me;
I will render to the man according to his work."

30 I went by the field of the lazy *man,*
And by the vineyard of the man devoid of understanding;
31 And there it was, all overgrown with thorns;
Its surface was covered with nettles;
Its stone wall was broken down.
32 When I saw *it,* I considered *it* well;
I looked on *it and* received instruction:
33 A little sleep, a little slumber,
A little folding of the hands to rest;
34 So shall your poverty come *like* a prowler,
And your need like an armed man.

TRANSITION

The Wisdom of Agur and Lemuel

The final two chapters of Proverbs are attributed to men named Agur and Lemuel. Neither of these men are mentioned elsewhere. Appearing in both attributions (Prov. 30:1; 31:1) is the Hebrew word *massa',* which can be translated as "burden" or "utterance," as it is used by the prophets (Is. 17:1; 19:1). The word might also be the name of a place—Massa (Gen. 25:14; 1 Chr. 1:30). If so, the attributions might associate Agur and Lemuel with a country or city named "Massa." For instance, Prov. 31:1 would begin, "The words of Lemuel, king of Massa, which his mother taught him."

Even if these teachers are not from a place called Massa, they do not appear to be Israelite. There was no King Lemuel in Israel, and the name "Agur" is not formed in a typical Hebrew fashion. Agur's name does appear in Sabean inscriptions, and in light of that foreign source, it is interesting that the teachings of Agur include some of the most religiously oriented of all the proverbs in the book.

• **Proverbs 30:1—31:31**

Proverbs

The Wisdom of Agur

30 **:1** The words of Agur the son of Jakeh, *his* utterance. This man declared to Ithiel—to Ithiel and Ucal:

2 Surely I *am* more stupid than *any* man,
And do not have the understanding of a man.
3 I neither learned wisdom
Nor have knowledge of the Holy One.

4 Who has ascended into heaven, or descended?
Who has gathered the wind in His fists?
Who has bound the waters in a garment?
Who has established all the ends of the earth?
What *is* His name, and what *is* His Son's name,
If you know?

5 Every word of God *is* pure;
He *is* a shield to those who put their trust in Him.
6 Do not add to His words,
Lest He rebuke you, and you be found a liar.

7 Two *things* I request of You
(Deprive me not before I die):
8 Remove falsehood and lies far from me;
Give me neither poverty nor riches—
Feed me with the food allotted to me;
9 Lest I be full and deny *You,*
And say, "Who *is* the LORD?"
Or lest I be poor and steal,
And profane the name of my God.

10 Do not malign a servant to his master,
Lest he curse you, and you be found guilty.

11 *There is* a generation *that* curses its father,
And does not bless its mother.

24:28 [a]Septuagint and Vulgate read *Do not deceive.*

Humans in Heaven (Prov. 30:4)

Agur asks in his proverb, "Who has ascended into heaven?" (Prov. 30:1, 4). In the ancient mythology of Mesopotamia and Syria-Palestine, human beings did not enter heaven. The common belief was that the gods had created people for the express purpose of serving on earth. The gods did not have to worry about menial tasks; they had human servants to feed and care for them. The closest humans were allowed to approach heaven was as priests working in the temples.

Myths from Mesopotamia attempt to explain why humans are not in heaven. The story of Adapa is a Mesopotamian myth known from a tablet found at Asshur and at Tell el-Amarna, Egypt, dating from around 1350 B.C. The myth relates how the priest Adapa went to heaven and was offered food that would have made him immortal and allowed him to stay in heaven. He refused the food, for reasons that are not clear, and was cast out of heaven.

The story of Etana is credited as the work of Lu-Nanna, an official in the court of Shulgi, king of Ur (2094–2047 B.C.). It tells how Etana tried to reach heaven by flying up on the back of an eagle, but the gods threw him back to earth. Heaven is for gods; earth is for humans.

In contrast to these Mesopotamian myths is the story of Elijah. This prophet of Yahweh was so important that he was taken, while still alive, into heaven by God (2 Kin. 2:1, 11, 12). Unlike other humans, this one person was worthy of heaven. The story would have been more wondrous in Elijah's time than now, since people then did not think that humans, living or dead, were allowed into the realm of the gods. Agur, in his proverb, is skeptical that heaven is accessible to humans—it is God's realm (Prov. 30:4).

12 *There is* a generation *that is* pure in its own eyes,
Yet is not washed from its filthiness.
13 *There is* a generation—oh, how lofty are their eyes!
And their eyelids are lifted up.
14 *There is* a generation whose teeth *are like* swords,
And whose fangs *are like* knives,
To devour the poor from off the earth,
And the needy from *among* men.

15 The leech has two daughters—
Give *and* Give!

There are three *things that* are never satisfied,
Four never say, "Enough!":
16 The grave,[a]
The barren womb,
The earth *that* is not satisfied with water—
And the fire never says, "Enough!"

17 The eye *that* mocks *his* father,
And scorns obedience to *his* mother,
The ravens of the valley will pick it out,
And the young eagles will eat it.

18 There are three *things which* are too wonderful for me,
Yes, four *which* I do not understand:
19 The way of an eagle in the air,
The way of a serpent on a rock,
The way of a ship in the midst of the sea,
And the way of a man with a virgin.

20 This *is* the way of an adulterous woman:
She eats and wipes her mouth,
And says, "I have done no wickedness."

21 For three *things* the earth is perturbed,
Yes, for four it cannot bear up:
22 For a servant when he reigns,
A fool when he is filled with food,
23 A hateful *woman* when she is married,
And a maidservant who succeeds her mistress.

24 There are four *things which* are little on the earth,
But they *are* exceedingly wise:
25 The ants *are* a people not strong,
Yet they prepare their food in the summer;
26 The rock badgers[a] are a feeble folk,
Yet they make their homes in the crags;
27 The locusts have no king,
Yet they all advance in ranks;
28 The spider[a] skillfully grasps with its hands,
And it is in kings' palaces.

29 There are three *things which* are majestic in pace,
Yes, four *which* are stately in walk:
30 A lion, *which is* mighty among beasts
And does not turn away from any;
31 A greyhound,[a]
A male goat also,
And a king *whose* troops *are* with him.[b]

32 If you have been foolish in exalting yourself,
Or if you have devised evil, *put your* hand on *your* mouth.

30:16 [a]Or *Sheol* 30:26 [a]Or *hyraxes* 30:28 [a]Or *lizard*
30:31 [a]Exact identity unknown [b]A Jewish tradition reads *a king against whom there is no uprising*

Wine or Intoxicating Drink (Prov. 31:4)

One characteristic of Hebrew poetry is the repetition of similar thoughts in couplets, such as the repeated objects "wine" and "intoxicating drink" in Prov. 31:4. These two items appear in parallel, demonstrating that the author considered them in more or less the same light. In other passages wine and intoxicating drink are similarly mentioned together (Lev. 10:9; 1 Sam. 1:15).

There is evidence, from later times, that the difference between "wine" and "intoxicating drink" was one of concentration rather than of formula. The juice of the grapes was stored in full strength in jars soon after the squeezing process. When it came time to drink the juice, water was mixed with it. The amount of water added determined whether the product was considered "wine" or "intoxicating drink." In New Testament times we know that the most common mixture for "wine" was three or more parts of water for each portion of juice.

"Intoxicating drink" was a mixture of juice and water with a stronger portion of juice. Drinking the juice without diluting it was thought to make one mad. So it was that Hannah protested to the priest Eli that her actions were due to grief, not to drunkenness, because she had not been drinking an "intoxicating drink" or even wine (1 Sam. 1:15, 16). Similarly, kings and princes were warned to abstain from anything that would obscure their reason, causing them to fail in their responsibilities of leadership (Prov. 31:4, 5).

33 For *as* the churning of milk produces
butter,
And wringing the nose produces blood,
So the forcing of wrath produces strife.

The Words of King Lemuel's Mother

31 1 The words of King Lemuel, the utterance
which his mother taught him:

2 What, my son?
And what, son of my womb?
And what, son of my vows?
3 Do not give your strength to women,
Nor your ways to that which destroys
kings.

4 *It is* not for kings, O Lemuel,
It is not for kings to drink wine,
Nor for princes intoxicating drink;
5 Lest they drink and forget the law,
And pervert the justice of all the afflicted.
6 Give strong drink to him who is perishing,
And wine to those who are bitter of heart.
7 Let him drink and forget his poverty,
And remember his misery no more.

8 Open your mouth for the speechless,
In the cause of all *who are* appointed to
die.[a]
9 Open your mouth, judge righteously,
And plead the cause of the poor and needy.

Marriage & Family
The status of women in the ancient world was not the same in every culture. For example, Roman women were more independent than Greek women. The Book of Proverbs describes the "virtuous wife" (Prov. 31:10) as a woman who has authority over her household economy and is free to do many different things. She is industrious (31:13–15) and resourceful (31:16–19).

The Virtuous Wife

10 Who[a] can find a virtuous[b] wife?
For her worth *is* far above rubies.
11 The heart of her husband safely trusts her;
So he will have no lack of gain.
12 She does him good and not evil
All the days of her life.
13 She seeks wool and flax,
And willingly works with her hands.
14 She is like the merchant ships,
She brings her food from afar.
15 She also rises while it is yet night,
And provides food for her household,
And a portion for her maidservants.
16 She considers a field and buys it;
From her profits she plants a vineyard.
17 She girds herself with strength,
And strengthens her arms.
18 She perceives that her merchandise
is good,
And her lamp does not go out by night.
19 She stretches out her hands to the distaff,
And her hand holds the spindle.
20 She extends her hand to the poor,
Yes, she reaches out her hands to the needy.
21 She is not afraid of snow for her household,
For all her household *is* clothed with scarlet.
22 She makes tapestry for herself;
Her clothing *is* fine linen and purple.
23 Her husband is known in the gates,
When he sits among the elders of the land.
24 She makes linen garments and sells *them,*
And supplies sashes for the merchants.
25 Strength and honor *are* her clothing;
She shall rejoice in time to come.
26 She opens her mouth with wisdom,
And on her tongue *is* the law of kindness.

31:8 [a]Literally *sons of passing away* 31:10 [a]Verses 10 through 31 are an alphabetic acrostic in Hebrew (compare Psalm 119).
[b]Literally *a wife of valor,* in the sense of all forms of excellence

27 She watches over the ways of her
household,
And does not eat the bread of idleness.
28 Her children rise up and call her blessed;
Her husband *also,* and he praises her:
29 "Many daughters have done well,
But you excel them all."
30 Charm *is* deceitful and beauty *is* passing,
But a woman *who* fears the LORD, she shall
be praised.
31 Give her of the fruit of her hands,
And let her own works praise her in the
gates.

TRANSITION

The Book of Job

The Book of Job is a work of unparalleled magnificence and power. Its depth of thought and feeling, its shining moments of insight, and the transcendent poetry of the central section all give this book a unique place, not only in Scripture but in all of world literature.

This book also stands apart in terms of its historical setting. On the one hand, certain aspects of Job's life sound much like the life of Abraham. His wealth, like Abraham's, was based on numbers of domestic animals. Like Abraham, he offered his own sacrifices to God, without a priestly intermediary. For reasons such as these, many scholars have set the book in Abraham's time during the Middle Bronze Age (2000–1500 B.C.).

Nevertheless, the Book of Job itself offers no historical specificity. Within the Old Testament, where geographical and chronological specificity are common, the introduction of Job has all the vagueness of the traditional opening "Once upon a time, in a far away land." We are told only of "a man in the land of Uz, whose name was Job" (Job 1:1).

The location of the land of Uz is uncertain, but it was more likely in Edom than in Israel. The name Uz appears several times as an Edomite name (Gen. 36:28; 1 Chr. 1:42). Associating Uz with Edom makes sense. Job's three friends appear as wisdom teachers, and Edom was famous for its wise men (see "Wisdom in the Ancient Near East" at Prov. 22:17). Indeed Job's first friend, Eliphaz the Temanite, also has an Edomite name (see Gen. 36:15, 16). If Job was an Edomite, then he would not come from the time of Abraham, since the Edomites descended from Abraham's grandson Esau.

Besides a geographical setting that is possibly Edomite and at least non-Israelite, all that the Book of Job provides is the intellectual setting of the wisdom tradition. The wisdom setting is by far the most important context. The book both speaks within and speaks against the teaching of the sages, as represented by Job's three friends Eliphaz, Bildad, and Zophar. As these friends try to "comfort" Job, they present the wisdom worldview in speeches that are little more than strings of proverbs. And when Job opposes the friends, he opposes some of wisdom's basic assumptions.

Most significantly, Job rejects wisdom's view that the world is orderly, that all is arranged according to just principles. His tragedy is not just. Righteousness does not always result in good fortune. Bad things do happen to good people. His friends' argument—that Job must have sinned to deserve such suffering—only indicates the poverty of this particular aspect of wisdom teaching. Job also rejects the idea that wisdom is to be sought from tradition. If his three friends represent the teachings of tradition, he wants nothing to do with it (Job 12:2, 3).

Nevertheless, Job does not give up his search for enlightenment and never completely gives up his hope for justice. Nor does he surrender his faith in knowledge by experience. Indeed, it is experience that he seeks: he demands that he be allowed to see God, to present his complaint before Him. Job's wish is granted in God's majestic appearance and speech (Job 38—41). Not all of Job's questions are answered, but it is enough for Job to have experienced God Himself.

The Book of Job belongs in the context of Israel's wisdom tradition, but at what point in the long history of Israel's wisdom? The story of Job was evidently known to the prophet Ezekiel, preaching in exile in Babylon, who used Job as an example of righteousness (Ezek. 14:14, 20). More certain than when Job's story takes place or when the Book of Job was written is that it came to prominence during and after the Babylonian captivity. It is not hard to imagine why. A people stunned by the destruction of all that they had held dear—their nation, their city, their temple—dealt with the same questions that Job himself confronted.

Since a definite historical setting for the Book of Job is unknown, one can read the book in light of the suffering of the Exile and the questions the exiles faced. The prologue (Job 1; 2) concerns the question of Job's motive for serving God. Satan insinuates that people lead upright lives because of selfishness, not because of love for God. God, however, expresses His complete confidence in His servant Job before the hosts of heaven, citing Job to prove that a person can live a blameless and upright life.

• **Job 1:1—2:13**

Job

Job and His Family in Uz

1 **:1** There was a man in the land of Uz, whose
name *was* Job; and that man was blameless
and upright, and one who feared God and
shunned evil. 2 And seven sons and three daugh-
ters were born to him. 3 Also, his possessions were
seven thousand sheep, three thousand camels, five

Enter the Adversary—Satan (Job 1:6–12)

In the scenes of the heavenly assembly (Job 1; 2), only one heavenly being, other than God Himself, is identified. This character is referred to in Hebrew only by his title, which means "the adversary." In English he is called "Satan" (Job 1:6; 2:1). The Adversary is a divine figure, one of the "sons of God," who serves under and reports to Yahweh.

In the human royal courts of the ancient Near East, one officer of the king's court was assigned to seek out and report any behavior contrary to the laws or proclamations of the ruler. The Adversary performed this office for Yahweh in heaven, and so could be considered "the divine prosecuting attorney." It was his responsibility to bring charges and produce proofs. The case being brought against Job is a test, as both God and the Adversary know that Job has been perfect (Job 1:8).

The behavior of the Adversary conforms to the accepted manner of secondary level deities in Canaanite mythology. The Adversary differs in one sense from the deities portrayed in the Ugaritic myths: he accepts orders from his superior and carries them out only within the guidelines established by God, never breaking the rules imposed upon him. The responsibility for Job's ordeal lies with God, who instigated the debate and authorized the activity proposed and carried out by the Adversary (Job 1:12; 2:3).

In the Book of Job the Adversary is a member of the divine court in good standing. The idea for this character could have had its source in almost any human royal court. Later, the idea developed into Satan as the embodiment of all evil, as is found in some New Testament passages (Rom. 16:20). Such a development begins to show in the Chronicler's figure of Satan as a divine being opposing the will of God (1 Chr. 21:1).

hundred yoke of oxen, five hundred female donkeys, and a very large household, so that this man was the greatest of all the people of the East.

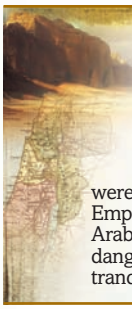
4And his sons would go and feast *in their* houses, each on his *appointed* day, and would send and invite their three sisters to eat and drink with them. 5So it was, when the days of feasting had run their course, that Job would send and sanctify them, and he would rise early in the morning and offer burnt offerings *according to* the number of them all. For Job said, "It may be that my sons have sinned and cursed[a] God in their hearts." Thus Job did regularly.

Satan Attacks Job's Character

6Now there was a day when the sons of God came to present themselves before the LORD, and Satan[a] also came among them. 7And the LORD said to Satan, "From where do you come?"

So Satan answered the LORD and said, "From going to and fro on the earth, and from walking back and forth on it."

8Then the LORD said to Satan, "Have you considered My servant Job, that *there is* none like him on the earth, a blameless and upright man, one who fears God and shuns evil?"



Geography & Environment

The raiders who attacked Job may have come from Arabia, south of Israel. Sabeans (Job 1:15) are identified with Saba or Sheba in south Arabia, the home of the queen who visited Solomon (1 Kin. 10:1). The Chaldean raiders (Job 1:17) were not the rulers of the Neo-Babylonian Empire, but rather tribes living in northern Arabia. Such marauders made the wilderness dangerous, even though it might have looked tranquil.

9So Satan answered the LORD and said, "Does Job fear God for nothing? 10Have You not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land. 11But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!"

12And the LORD said to Satan, "Behold, all that he has *is* in your power; only do not lay a hand on his *person*."

So Satan went out from the presence of the LORD.

Job Loses His Property and Children

13Now there was a day when his sons and daughters *were* eating and drinking wine in their oldest brother's house; 14and a messenger came to Job and said, "The oxen were plowing and the donkeys feeding beside them, 15when the Sabeans[a] raided *them* and took them away—indeed they have killed the servants with the edge of the sword; and I alone have escaped to tell you!"

16While he *was* still speaking, another also came and said, "The fire of God fell from heaven and burned up the sheep and the servants, and consumed them; and I alone have escaped to tell you!"

17While he *was* still speaking, another also came and said, "The Chaldeans formed three bands, raided the camels and took them away, yes, and killed the servants with the edge of the sword; and I alone have escaped to tell you!"

1:5 [a]Literally *blessed,* but used here in the evil sense, and so in verse 11 and 2:5, 9 1:6 [a]Literally *the Adversary,* and so throughout this book 1:15 [a]Literally *Sheba* (compare 6:19)

Potsherds from the Ashes (Job 2:8)

It may seem curious that Job would scrape himself with a "potsherd" (Job 2:8). Potsherds, though, were one of the most common items in the ancient world.

Clay was used to make everything from cooking pots to large storage jars. Containers were formed by hand, while being rotated to help the forming process. Once crafted, large numbers of pots were collected in ovens, where they were hardened by high-temperature baking.

Large pots, which could reach over 6 feet in height, had pointed bases and were buried in the ground, with the earth becoming the most stable of all settings. Most pots, however, were easily held in one hand. The life expectancy of these pots, especially those used daily, was short, perhaps less than a year. Once a pot was broken, its sherds (or shards) were left where they fell. Archaeologists collect and use these broken pieces to locate and date ancient sites.

That Job used a "potsherd" to scrape his sores tells us that he was sitting in an area of habitation, where pots had been broken. Evidently that potsherd was a broken piece from a cooking pot, since he was sitting among the ashes.

18 While he *was* still speaking, another also
came and said, "Your sons and daughters *were* eat-
ing and drinking wine in their oldest brother's
house, 19 and suddenly a great wind came from
across[a] the wilderness and struck the four corners
of the house, and it fell on the young people, and
they are dead; and I alone have escaped to tell you!"
20 Then Job arose, tore his robe, and shaved
his head; and he fell to the ground and worshiped.
21 And he said:

"Naked I came from my mother's womb,
And naked shall I return there.
The LORD gave, and the LORD has taken
away;
Blessed be the name of the LORD."

22 In all this Job did not sin nor charge God
with wrong.

Satan Attacks Job's Health

2 1 Again there was a day when the sons of
God came to present themselves before the
LORD, and Satan came also among them to pres-
ent himself before the LORD. 2 And the LORD said
to Satan, "From where do you come?"

Satan answered the LORD and said, "From
going to and fro on the earth, and from walking
back and forth on it."

3 Then the LORD said to Satan, "Have you
considered My servant Job, that *there is* none like
him on the earth, a blameless and upright man,
one who fears God and shuns evil? And still he
holds fast to his integrity, although you incited
Me against him, to destroy him without cause."

4 So Satan answered the LORD and said, "Skin
for skin! Yes, all that a man has he will give for
his life. 5 But stretch out Your hand now, and
touch his bone and his flesh, and he will surely
curse You to Your face!"

6 And the LORD said to Satan, "Behold, he *is*
in your hand, but spare his life."

7 So Satan went out from the presence of the
LORD, and struck Job with painful boils from the
sole of his foot to the crown of his head. 8 And he
took for himself a potsherd with which to scrape
himself while he sat in the midst of the ashes.

9 Then his wife said to him, "Do you still
hold fast to your integrity? Curse God and die!"

10 But he said to her, "You speak as one of
the foolish women speaks. Shall we indeed ac-
cept good from God, and shall we not accept ad-
versity?" In all this Job did not sin with his lips.

Job's Three Friends

11 Now when Job's three friends heard of all
this adversity that had come upon him, each one
came from his own place—Eliphaz the Temanite,
Bildad the Shuhite, and Zophar the Naamathite.
For they had made an appointment together to
come and mourn with him, and to comfort him.
12 And when they raised their eyes from afar, and
did not recognize him, they lifted their voices and
wept; and each one tore his robe and sprinkled
dust on his head toward heaven. 13 So they sat
down with him on the ground seven days and
seven nights, and no one spoke a word to him,
for they saw that *his* grief was very great.

1:19 [a]Septuagint omits *across*.

TRANSITION

Job:
May That Day Be Darkness

When Job finally breaks his silence, his words express doubt about the entire wisdom worldview (ch. 3). The wisdom teachers taught first of all that the world was orderly and just. Israel's sages, seeking to incorporate God more fully into the wisdom tradition, emphasized God's role as the wise Creator of this good world (see Prov. 8:22–31). Job's speech, while never actually accusing God, undercuts this comforting picture of benevolent creation.

In the Bible, God begins creation by making light and darkness and naming them day and night (Gen. 1:3–5). Job's speech reverses this picture by calling down curses on day and night (Job 3:3–8) and rejecting the gift of light (3:20, 24). In Genesis, God rested after creating the world, but Job finds no rest on earth (3:26) and wishes for the only rest he can imagine—the rest of death (3:13, 17).

• **Job 3:1–26**

Job

Job Deplores His Birth

3 :1 After this Job opened his mouth and cursed the day of his *birth.* [2]And Job spoke, and said:

3 "May the day perish on which I was born,
And the night *in which* it was said,
'A male child is conceived.'
4 May that day be darkness;
May God above not seek it,
Nor the light shine upon it.
5 May darkness and the shadow of death claim it;
May a cloud settle on it;
May the blackness of the day terrify it.
6 *As for* that night, may darkness seize it;
May it not rejoice[a] among the days of the year,
May it not come into the number of the months.
7 Oh, may that night be barren!
May no joyful shout come into it!
8 May those curse it who curse the day,
Those who are ready to arouse Leviathan.
9 May the stars of its morning be dark;
May it look for light, but *have* none,
And not see the dawning of the day;
10 Because it did not shut up the doors of my *mother's* womb,
Nor hide sorrow from my eyes.

11 "Why did I not die at birth?
Why did I *not* perish when I came from the womb?
12 Why did the knees receive me?
Or why the breasts, that I should nurse?
13 For now I would have lain still and been quiet,
I would have been asleep;
Then I would have been at rest
14 With kings and counselors of the earth,
Who built ruins for themselves,
15 Or with princes who had gold,
Who filled their houses *with* silver;
16 Or *why* was I not hidden like a stillborn child,
Like infants who never saw light?
17 There the wicked cease *from* troubling,
And there the weary are at rest.
18 *There* the prisoners rest together;
They do not hear the voice of the oppressor.
19 The small and great are there,
And the servant *is* free from his master.

20 "Why is light given to him who is in misery,
And life to the bitter of soul,
21 Who long for death, but it does not *come,*
And search for it more than hidden treasures;
22 Who rejoice exceedingly,
And are glad when they can find the grave?
23 *Why is light given* to a man whose way is hidden,
And whom God has hedged in?
24 For my sighing comes before I eat,[a]
And my groanings pour out like water.
25 For the thing I greatly feared has come upon me,
And what I dreaded has happened to me.
26 I am not at ease, nor am I quiet;
I have no rest, for trouble comes."

3:6 [a]Septuagint, Syriac, Targum, and Vulgate read *be joined.*
3:24 [a]Literally *my bread*

TRANSITION

Eliphaz: Who Ever Perished Being Innocent?

After Job's first speech (ch. 3), the Book of Job proceeds with three rounds of speeches: each friend speaks in turn and is answered by Job. As the first round (4:1—14:22) begins, Eliphaz the Temanite defends the traditional wisdom view of an orderly world (chs. 4; 5).

In this just and orderly world, the sages taught, righteousness is rewarded and wickedness is punished. Many proverbs express this notion. For instance, Prov. 10:27 says, "The fear of the LORD prolongs days, But the years of the wicked will be shortened" (see also Prov. 10:3, 24, 28, 30). Eliphaz expresses this view as an attempt at comfort: Job's own fear of the Lord should be his hope (Job 4:6).

In the midst of his traditional teachings, Eliphaz includes a surprising account of an angelic vision (4:12—5:7). This account is curious, first, because wisdom teachers did not usually rely on direct revelations, and second because the angel's message that humans cannot be righteous (4:17) is also uncharacteristic of wisdom. As he closes his speech, however, Eliphaz returns to the traditional wisdom theme that God will reward righteousness.

• **Job 4:1—5:27**

Humans Are Not Perfect Before God (Job 4:18, 19)

Eliphaz employs a kind of rabbinic logic which argues from an example of greater importance to one of lesser importance. If the point is true of the greater, then it should be true of the lesser. In this case, he argues from angels to humans.

God's angels are His "servants" (Job 4:18). The angels were heavenly beings who carried out the orders of the superior gods. In the Old Testament and in texts from Ugarit, these messengers do exactly as they are commanded; they have no free will. This picture of angels sets up the first stage of Eliphaz's argument.

However powerful they may be, the angels are only servants of God and are not perfect as is God. However innocent of wrongdoing angels may appear to humans, before God even they are not without fault. How, then, can Job, a mere human being who is less than the obedient angels (Job 4:19), claim to be innocent before God? Eliphaz was convinced that no human could claim to be just before God since the angels, who are greater than Job, cannot make such a claim.

Job

Eliphaz: Job Has Sinned

4 **:1** Then Eliphaz the Temanite answered and said:

2 "*If* one attempts a word with you, will you
become weary?
But who can withhold himself from
speaking?
3 Surely you have instructed many,
And you have strengthened weak hands.
4 Your words have upheld him who was
stumbling,
And you have strengthened the feeble knees;
5 But now it comes upon you, and you are
weary;
It touches you, and you are troubled.
6 *Is* not your reverence your confidence?
And the integrity of your ways your hope?

7 "Remember now, who *ever* perished being
innocent?
Or where were the upright *ever* cut off?
8 Even as I have seen,
Those who plow iniquity
And sow trouble reap the same.
9 By the blast of God they perish,
And by the breath of His anger they are
consumed.
10 The roaring of the lion,
The voice of the fierce lion,
And the teeth of the young lions are broken.
11 The old lion perishes for lack of prey,
And the cubs of the lioness are scattered.

12 "Now a word was secretly brought to me,
And my ear received a whisper of it.
13 In disquieting thoughts from the visions of
the night,
When deep sleep falls on men,
14 Fear came upon me, and trembling,
Which made all my bones shake.
15 Then a spirit passed before my face;
The hair on my body stood up.
16 It stood still,
But I could not discern its appearance.
A form *was* before my eyes;
There was silence;
Then I heard a voice *saying:*
17 'Can a mortal be more righteous than God?
Can a man be more pure than his Maker?
18 If He puts no trust in His servants,
If He charges His angels with error,
19 How much more those who dwell in houses
of clay,
Whose foundation is in the dust,
Who are crushed before a moth?
20 They are broken in pieces from morning till
evening;
They perish forever, with no one regarding.
21 Does not their own excellence go away?
They die, even without wisdom.'

Eliphaz: Job Is Chastened by God

5 1 "Call out now;
Is there anyone who will answer you?
And to which of the holy ones will you turn?
2 For wrath kills a foolish man,
And envy slays a simple one.
3 I have seen the foolish taking root,
But suddenly I cursed his dwelling place.
4 His sons are far from safety,
They are crushed in the gate,
And *there is* no deliverer.
5 Because the hungry eat up his harvest,
Taking it even from the thorns,[a]
And a snare snatches their substance.[b]
6 For affliction does not come from the dust,
Nor does trouble spring from the ground;
7 Yet man is born to trouble,
As the sparks fly upward.

8 "But as for me, I would seek God,
And to God I would commit my cause—
9 Who does great things, and unsearchable,

5:5 [a]Septuagint reads *They shall not be taken from evil men;* Vulgate reads *And the armed man shall take him by violence.* [b]Septuagint reads *The might shall draw them off;* Vulgate reads *And the thirsty shall drink up their riches.*

Marvelous things without number.
10 He gives rain on the earth,
And sends waters on the fields.
11 He sets on high those who are lowly,
And those who mourn are lifted to safety.
12 He frustrates the devices of the crafty,
So that their hands cannot carry out their plans.
13 He catches the wise in their own craftiness,
And the counsel of the cunning comes quickly upon them.
14 They meet with darkness in the daytime,
And grope at noontime as in the night.
15 But He saves the needy from the sword,
From the mouth of the mighty,
And from their hand.
16 So the poor have hope,
And injustice shuts her mouth.

17 "Behold, happy *is* the man whom God corrects;
Therefore do not despise the chastening of the Almighty.
18 For He bruises, but He binds up;
He wounds, but His hands make whole.
19 He shall deliver you in six troubles,
Yes, in seven no evil shall touch you.
20 In famine He shall redeem you from death,
And in war from the power of the sword.
21 You shall be hidden from the scourge of the tongue,
And you shall not be afraid of destruction when it comes.
22 You shall laugh at destruction and famine,
And you shall not be afraid of the beasts of the earth.
23 For you shall have a covenant with the stones of the field,
And the beasts of the field shall be at peace with you.
24 You shall know that your tent *is* in peace;
You shall visit your dwelling and find nothing amiss.
25 You shall also know that your descendants *shall be* many,
And your offspring like the grass of the earth.
26 You shall come to the grave at a full age,
As a sheaf of grain ripens in its season.
27 Behold, this we have searched out;
It *is* true.
Hear it, and know for yourself."

TRANSITION

Job: What Does Your Arguing Prove?

The traditional wisdom expressed by Eliphaz—that in an orderly world the righteous will prosper—did nothing for Job. Job knows that he is innocent and yet is suffering. Job is as disappointed by Eliphaz's heavy-handed comfort as a desert caravan is disappointed by a dry stream (6:15–20). Job rejects his friend's words of traditional wisdom as having no bearing on his particular case (6:24–26).

In this second speech (chs. 7; 8), Job still does not explicitly accuse God. Nevertheless, his words again reveal his struggle against the traditional picture of God. In ch. 3 Job questioned the goodness of God's creation. In ch. 7 he questions God's benevolence. The great hymn of Ps. 8 expresses wonder that God should love humanity—"What is man that You are mindful of him?" (Ps. 8:4)—but Job turns that sentiment on its head and wishes that God would leave humanity alone. "What is man, that You should exalt him . . . And test him every moment?" (Job 7:17, 18).

• **Job 6:1—7:21**

Nabonidus in Tema (Job 6:19)

The city of Tema was at the crossroads of three important trade routes running through northern Arabia. An oasis was nearby, allowing the city to exist in this desert region. Caravans passing through Tema (Job 6:19) would have been familiar with streams that run during the rainy season, but dry up when they are most needed. Such streams were an appropriate illustration for Job to employ in describing his undependable "friends" (Job 6:15–20).

Tema is mentioned in Assyrian sources by the 8th century B.C. Temanite and Sabaean caravans paid tribute to Tiglath-Pileser III (744–727 B.C.). By the end of the 7th century B.C., Tema was in competition with Dedan for control of the incense trade in the region.

The last of the late Babylonian monarchs, Nabonidus (556–539 B.C.), penetrated this area around 553 or 552 B.C. Leaving the capital Babylon to be ruled by his son Belshazzar, Nabonidus camped out at Tema for a decade. It is possible that he saw fit to make Tema his residence for such an extended period in order to control the major trade routes.

Numerous inscriptions, both in Aramaic and in Thamudic (the local Tema script), suggest that Tema continued as a major trading center during the Persian period (559–331 B.C.). Tema in northwest Arabia worked closely with the Sabaeans from Saba (or Sheba) in southwest Arabia to dominate the incense trade. It is natural then that Job should mention Tema and Sheba together (Job 6:19).

Job

Job: My Complaint Is Just

6:1 Then Job answered and said:

2 "Oh, that my grief were fully weighed,
And my calamity laid with it on the scales!
3 For then it would be heavier than the sand of the sea—
Therefore my words have been rash.
4 For the arrows of the Almighty *are* within me;
My spirit drinks in their poison;
The terrors of God are arrayed against me.
5 Does the wild donkey bray when it has grass,
Or does the ox low over its fodder?
6 Can flavorless food be eaten without salt?
Or is there *any* taste in the white of an egg?
7 My soul refuses to touch them;
They *are* as loathsome food to me.

8 "Oh, that I might have my request,
That God would grant *me* the thing that I long for!
9 That it would please God to crush me,
That He would loose His hand and cut me off!
10 Then I would still have comfort;
Though in anguish I would exult,
He will not spare;
For I have not concealed the words of the Holy One.

11 "What strength do I have, that I should hope?
And what *is* my end, that I should prolong my life?
12 *Is* my strength the strength of stones?
Or is my flesh bronze?
13 *Is* my help not within me?
And is success driven from me?

14 "To him who is afflicted, kindness *should be shown* by his friend,
Even though he forsakes the fear of the Almighty.
15 My brothers have dealt deceitfully like a brook,
Like the streams of the brooks that pass away,
16 Which are dark because of the ice,
And into which the snow vanishes.
17 When it is warm, they cease to flow;
When it is hot, they vanish from their place.
18 The paths of their way turn aside,
They go nowhere and perish.
19 The caravans of Tema look,
The travelers of Sheba hope for them.
20 They are disappointed because they were confident;
They come there and are confused.
21 For now you are nothing,
You see terror and are afraid.
22 Did I ever say, 'Bring *something* to me'?
Or, 'Offer a bribe for me from your wealth'?
23 Or, 'Deliver me from the enemy's hand'?
Or, 'Redeem me from the hand of oppressors'?

24 "Teach me, and I will hold my tongue;
Cause me to understand wherein I have erred.
25 How forceful are right words!
But what does your arguing prove?
26 Do you intend to rebuke *my* words,
And the speeches of a desperate one, *which are* as wind?
27 Yes, you overwhelm the fatherless,
And you undermine your friend.
28 Now therefore, be pleased to look at me;

For I would never lie to your face.
29 Yield now, let there be no injustice!
Yes, concede, my righteousness still stands!
30 Is there injustice on my tongue?
Cannot my taste discern the unsavory?

Job: My Suffering Is Comfortless

7 1 "*Is there* not a time of hard service for man on earth?
Are not his days also like the days of a hired man?
2 Like a servant who earnestly desires the shade,
And like a hired man who eagerly looks for his wages,
3 So I have been allotted months of futility,
And wearisome nights have been appointed to me.
4 When I lie down, I say, 'When shall I arise,
And the night be ended?'
For I have had my fill of tossing till dawn.
5 My flesh is caked with worms and dust,
My skin is cracked and breaks out afresh.

6 "My days are swifter than a weaver's shuttle,
And are spent without hope.
7 Oh, remember that my life *is* a breath!
My eye will never again see good.
8 The eye of him who sees me will see me no *more;*
While your *eyes* are upon me, I shall no longer *be.*
9 *As* the cloud disappears and vanishes away,
So he who goes down to the grave does not come up.
10 He shall never return to his house,
Nor shall his place know him anymore.

11 "Therefore I will not restrain my mouth;
I will speak in the anguish of my spirit;
I will complain in the bitterness of my soul.
12 *Am* I a sea, or a sea serpent,
That You set a guard over me?
13 When I say, 'My bed will comfort me,
My couch will ease my complaint,'
14 Then You scare me with dreams
And terrify me with visions,
15 So that my soul chooses strangling
And death rather than my body.[a]
16 I loathe *my life;*
I would not live forever.
Let me alone,
For my days *are but* a breath.

17 "What *is* man, that You should exalt him,
That You should set Your heart on him,
18 That You should visit him every morning,
And test him every moment?
19 How long?
Will You not look away from me,
And let me alone till I swallow my saliva?
20 Have I sinned?
What have I done to You, O watcher of men?
Why have You set me as Your target,
So that I am a burden to myself?[a]
21 Why then do You not pardon my transgression,
And take away my iniquity?
For now I will lie down in the dust,
And You will seek me diligently,
But I *will* no longer *be.*"

7:15 [a]Literally *my bones* 7:20 [a]Following Masoretic Text, Targum, and Vulgate; Septuagint and Jewish tradition read *to You.*

Science & Technology
Cloth is woven by passing one thread, the weft, back and forth through fixed threads called the warp. A loom is any device that holds the warp. A shuttle is a spool or frame that carries the weft. It moves back and forth in a repetitive motion, ending its task when the length of cloth is finished. Job compares his passing days to the shuttle shooting to and fro between the warp threads (Job 7:6).

TRANSITION

Bildad: Inquire of the Former Age

Job's second friend, Bildad the Shuhite, discards all pretense at offering comfort (ch. 8). Bildad's whole purpose is to defend the traditional wisdom teachings that had been passed from generation to generation. Job's own experience of injustice is unimportant to Bildad, compared with the time-honored teachings of "the former age" and "the things discovered by their fathers" (8:8).

Bildad takes one step beyond the wisdom teaching that the righteous prosper and the wicked suffer. Turning the teaching around, Bildad concludes that Job's children must have been wicked since they died (8:4). Indeed, if Job were really pure, he would not be suffering either (8:6). This reformulation of the teaching might appear logical, but it is unjustified. While biblical wisdom writings, such as appear in Proverbs, do teach that the wicked will suffer, they never permit the reverse reasoning that everyone who suffers is being punished for wickedness.

• **Job 8:1–22**

Job

Bildad: Job Should Repent

8 :1 Then Bildad the Shuhite answered and said:

2 "How long will you speak these *things,*
And the words of your mouth *be like* a strong wind?
3 Does God subvert judgment?
Or does the Almighty pervert justice?
4 If your sons have sinned against Him,
He has cast them away for their transgression.
5 If you would earnestly seek God
And make your supplication to the Almighty,
6 If you *were* pure and upright,
Surely now He would awake for you,
And prosper your rightful dwelling place.
7 Though your beginning was small,
Yet your latter end would increase abundantly.

8 "For inquire, please, of the former age,
And consider the things discovered by their fathers;
9 For we *were born* yesterday, and know nothing,
Because our days on earth *are* a shadow.
10 Will they not teach you and tell you,
And utter words from their heart?

11 "Can the papyrus grow up without a marsh?
Can the reeds flourish without water?
12 While it *is* yet green *and* not cut down,
It withers before any *other* plant.
13 So *are* the paths of all who forget God;
And the hope of the hypocrite shall perish,
14 Whose confidence shall be cut off,
And whose trust *is* a spider's web.
15 He leans on his house, but it does not stand.
He holds it fast, but it does not endure.
16 He grows green in the sun,
And his branches spread out in his garden.
17 His roots wrap around the rock heap,
And look for a place in the stones.
18 If he is destroyed from his place,
Then *it* will deny him, *saying,* 'I have not seen you.'

19 "Behold, this is the joy of His way,
And out of the earth others will grow.
20 Behold, God will not cast away the blameless,
Nor will He uphold the evildoers.
21 He will yet fill your mouth with laughing,
And your lips with rejoicing.
22 Those who hate you will be clothed with shame,
And the dwelling place of the wicked will come to nothing."[a]

8:22 [a]Literally *will not be*

TRANSITION

Job: How Then Can I Answer Him?

In his third speech (chs. 9; 10), Job rejects the whole notion of a just moral order in the world. The righteous do not always prosper, and "the earth is given into the hand of the wicked" (9:24). Job does not see that God makes any distinction between the righteous and the wicked (9:22), and God's power might not always be used for good. The great Creator of the world can also shake the earth and seal off the stars (9:6, 7); the God who fashioned Job can also destroy him (10:8).

Even as Job speaks these despairing words, a part of him refuses to accept this picture of a capricious God. God must be just. Job longs to take his case before God, to plead his innocence in God's presence, but he cannot imagine how a frail human could stand before Almighty God (9:3, 14–16). Believing that God must long for justice, Job envisions a mediator, someone who could stand before God and plead Job's case for him (9:32–35).

• **Job 9:1—10:22**

Job

Job: There Is No Mediator

9 :1 Then Job answered and said:

2 "Truly I know *it is* so,
But how can a man be righteous before God?
3 If one wished to contend with Him,
He could not answer Him one time out of a thousand.
4 *God is* wise in heart and mighty in strength.
Who has hardened *himself* against Him and prospered?
5 He removes the mountains, and they do not know
When He overturns them in His anger;
6 He shakes the earth out of its place,
And its pillars tremble;
7 He commands the sun, and it does not rise;
He seals off the stars;
8 He alone spreads out the heavens,
And treads on the waves of the sea;
9 He made the Bear, Orion, and the Pleiades,
And the chambers of the south;
10 He does great things past finding out,

Babylonian Job and Other Innocent Sufferers (Job 10:2)

Ancient people believed that gods governed the universe based on some principle of right and wrong. They were confident that pious acts would result in well-being, but aware that wrongdoing would result in misfortune or distress. When misfortune struck, they would consult the gods to discover the cause of their misfortune. If innocent, they would seek divine justice from the gods. So Job, not understanding why he must suffer, calls on God, "Show me why You contend with me" (Job 10:2).

Ancient Near Eastern literary efforts that grapple with the problem of unjust human suffering are not unique to the Scriptures. From Mesopotamia there are at present four known documents that are superficially similar to the Book of Job: *Man and His God; I Will Praise the Lord of Wisdom; The Babylonian Theodicy;* and *Dialogue Between a Master and His Slave.*

In a copy of the Sumerian *Man and His God* from the early 2nd millennium B.C., an individual complains about his plight to his deity. He accuses his god of becoming angry and leaving him unprotected from unscrupulous human enemies, who know that the worshiper's god will not harm them. Finally, the sufferer forgoes his right to protest divine actions and confesses his own guilt. The relationship between himself and his god is repaired.

Despite being unjustly placed in an unfortunate condition, the sufferer in *I Will Praise the Lord of Wisdom* still extols the virtues of his god. He does complain that his god's face is far from him, and concludes that the gods must have a different system of merit that cannot be known by humans. Nonetheless, he encourages humans to continue to perform the proper cultic acts of worship.

The Babylonian Theodicy has often been labeled "The Babylonian Job." The sufferer in this case disputes, like Job, with an educated friend. The sufferer implies that the gods are to be blamed for much of the suffering that occurs. He also maintains that morality is not profitable, as the gods ultimately have no regard for it. The story ends with the sufferer calling upon his god to "pasture his flock."

The *Dialogue Between a Master and His Slave* has only occasional similarities to the Book of Job. Many of the conditions of the master's distress can be compared to that of Job.

Yes, wonders without number.
11 If He goes by me, I do not see *Him;*
If He moves past, I do not perceive Him;
12 If He takes away, who can hinder Him?
Who can say to Him, 'What are You doing?'
13 God will not withdraw His anger,
The allies of the proud[a] lie prostrate
beneath Him.

14 "How then can I answer Him,
And choose my words *to reason* with Him?
15 For though I were righteous, I could not
answer Him;
I would beg mercy of my Judge.
16 If I called and He answered me,
I would not believe that He was listening to
my voice.
17 For He crushes me with a tempest,
And multiplies my wounds without cause.
18 He will not allow me to catch my breath,
But fills me with bitterness.
19 If *it is a matter* of strength, indeed *He is*
strong;
And if of justice, who will appoint my day
in court?
20 Though I were righteous, my own mouth
would condemn me;
Though I *were* blameless, it would prove
me perverse.

21 "I am blameless, yet I do not know myself;
I despise my life.
22 It *is* all one *thing;*
Therefore I say, 'He destroys the blameless
and the wicked.'
23 If the scourge slays suddenly,
He laughs at the plight of the innocent.
24 The earth is given into the hand of the
wicked.
He covers the faces of its judges.
If it is not *He,* who else could it be?

25 "Now my days are swifter than a runner;
They flee away, they see no good.
26 They pass by like swift ships,
Like an eagle swooping on its prey.
27 If I say, 'I will forget my complaint,
I will put off my sad face and wear a
smile,'
28 I am afraid of all my sufferings;
I know that You will not hold me innocent.
29 *If* I am condemned,
Why then do I labor in vain?
30 If I wash myself with snow water,

Arts & Literature
The stars are conventionally grouped into constellations named after mythological figures (Job 9:9). Orion is the hunter, and can be recognized by three bright stars in a row. The Pleiades are a faint group of stars. Six can be seen with the naked eye, but according to tradition there are seven. They are named as an example of distant and mysterious natural beauty.

9:13 [a]Hebrew *rahab*

And cleanse my hands with soap,
31 Yet You will plunge me into the pit,
And my own clothes will abhor me.

32 "For *He is* not a man, as I *am,*
That I may answer Him,
And that we should go to court together.
33 Nor is there any mediator between us,
Who may lay his hand on us both.
34 Let Him take His rod away from me,
And do not let dread of Him terrify me.
35 *Then* I would speak and not fear Him,
But it is not so with me.

Job: I Would Plead with God

10 1 "My soul loathes my life;
I will give free course to my complaint,
I will speak in the bitterness of my soul.
2 I will say to God, 'Do not condemn me;
Show me why You contend with me.
3 *Does it* seem good to You that You should oppress,
That You should despise the work of Your hands,
And smile on the counsel of the wicked?
4 Do You have eyes of flesh?
Or do You see as man sees?
5 *Are* Your days like the days of a mortal man?
Are Your years like the days of a mighty man,
6 That You should seek for my iniquity
And search out my sin,
7 Although You know that I am not wicked,
And *there is* no one who can deliver from Your hand?

8 'Your hands have made me and fashioned me,
An intricate unity;
Yet You would destroy me.
9 Remember, I pray, that You have made me like clay.
And will You turn me into dust again?
10 Did You not pour me out like milk,
And curdle me like cheese,
11 Clothe me with skin and flesh,
And knit me together with bones and sinews?
12 You have granted me life and favor,
And Your care has preserved my spirit.

13 'And these *things* You have hidden in Your heart;
I know that this *was* with You:
14 If I sin, then You mark me,
And will not acquit me of my iniquity.
15 If I am wicked, woe to me;
Even *if* I am righteous, I cannot lift up my head.
I am full of disgrace;
See my misery!
16 If *my head* is exalted,
You hunt me like a fierce lion,
And again You show Yourself awesome against me.
17 You renew Your witnesses against me,
And increase Your indignation toward me;
Changes and war are *ever* with me.

18 'Why then have You brought me out of the womb?
Oh, that I had perished and no eye had seen me!
19 I would have been as though I had not been.
I would have been carried from the womb to the grave.
20 Are not my days few?
Cease! Leave me alone, that I may take a little comfort,
21 Before I go *to the place from which* I shall not return,
To the land of darkness and the shadow of death,
22 A land as dark as darkness *itself,*
As the shadow of death, without any order,
Where even the light *is* like darkness.' "

TRANSITION

Zophar: Less Than Your Iniquity Deserves

Believing that the world has a just moral order, Bildad implied that Job's calamities were the result of sin (8:4–6). Now Job's third friend, Zophar the Naamathite, goes the next step and flatly states that Job deserves his suffering. In fact, Job is getting off easy: "Know therefore that God exacts from you less than your iniquity deserves" (11:6).

Much of Zophar's speech (ch. 11) asserts that God is too mysterious for Job, a mere man, to understand (11:7, 8). While this is true, Zophar somewhat spoils the effect by his confidence that he, also a mere man, is able to explain God's ways to Job.

• **Job 11:1–20**

Job

Zophar Urges Job to Repent

11 **:1** Then Zophar the Naamathite answered and said:

2 "Should not the multitude of words be answered?

And should a man full of talk be vindicated?
3 Should your empty talk make men hold their peace?
And when you mock, should no one rebuke you?
4 For you have said,
'My doctrine *is* pure,
And I am clean in your eyes.'
5 But oh, that God would speak,
And open His lips against you,
6 That He would show you the secrets of wisdom!
For *they would* double *your* prudence.
Know therefore that God exacts from you
Less than your iniquity *deserves.*

7 "Can you search out the deep things of God?
Can you find out the limits of the Almighty?
8 *They are* higher than heaven—what can you do?
Deeper than Sheol—what can you know?
9 Their measure *is* longer than the earth
And broader than the sea.

10 "If He passes by, imprisons, and gathers *to judgment,*
Then who can hinder Him?
11 For He knows deceitful men;
He sees wickedness also.
Will He not then consider *it?*
12 For an empty-headed man will be wise,
When a wild donkey's colt is born a man.

13 "If you would prepare your heart,
And stretch out your hands toward Him;
14 If iniquity *were* in your hand, *and you* put it far away,
And would not let wickedness dwell in your tents;
15 Then surely you could lift up your face without spot;
Yes, you could be steadfast, and not fear;
16 Because you would forget *your* misery,
And remember *it* as waters *that have* passed away,
17 And *your* life would be brighter than noonday.
Though you were dark, you would be like the morning.
18 And you would be secure, because there is hope;
Yes, you would dig *around you, and* take your rest in safety.
19 You would also lie down, and no one would make *you* afraid;
Yes, many would court your favor.
20 But the eyes of the wicked will fail,
And they shall not escape,
And their hope—loss of life!"

TRANSITION

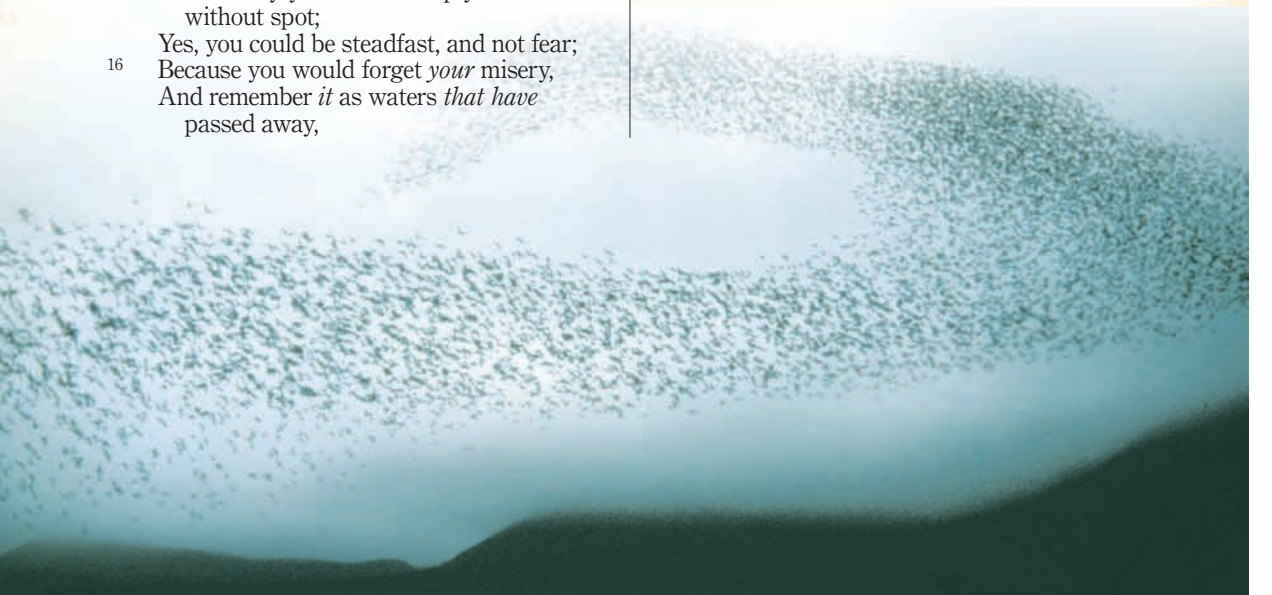
Job: Your Proverbs of Ashes

As Job's friends grow more bold in their defense of traditional wisdom and in their accusations against Job, Job himself grows more frustrated with their trite answers. "Who does not know such things as these?" he demands (12:3).

Moreover, the friends' answers are wrong. The wicked *do* prosper (12:5, 6), and God does not always act benevolently (12:17–25). The friends' "platitudes are proverbs of ashes" (13:12) that cannot explain these facts. Job seeks an explanation from God Himself, even if getting that answer would mean Job's death (13:15).

Again, Job's speech (chs. 12—14) concludes with a new hope. Wisdom theology said almost nothing about a life after death, preferring to focus on this world and this life. With an inspiration born of sorrow, Job imagines the possibility that he might find justice after death (14:14–17).

• **Job 12:1—14:22**



Job

Job Answers His Critics

12 :1 Then Job answered and said:

2 "No doubt you *are* the people,
And wisdom will die with you!
3 But I have understanding as well as you;
I *am* not inferior to you.
Indeed, who does not *know* such things as these?

4 "I am one mocked by his friends,
Who called on God, and He answered him,
The just and blameless *who is* ridiculed.
5 A lamp[a] is despised in the thought of one who is at ease;
It is made ready for those whose feet slip.
6 The tents of robbers prosper,
And those who provoke God are secure—
In what God provides by His hand.

7 "But now ask the beasts, and they will teach you;
And the birds of the air, and they will tell you;
8 Or speak to the earth, and it will teach you;
And the fish of the sea will explain to you.
9 Who among all these does not know
That the hand of the LORD has done this,
10 In whose hand *is* the life of every living thing,
And the breath of all mankind?
11 Does not the ear test words
And the mouth taste its food?
12 Wisdom *is* with aged men,
And with length of days, understanding.

13 "With Him *are* wisdom and strength,
He has counsel and understanding.
14 If He breaks *a thing* down, it cannot be rebuilt;
If He imprisons a man, there can be no release.
15 If He withholds the waters, they dry up;
If He sends them out, they overwhelm the earth.
16 With Him *are* strength and prudence.
The deceived and the deceiver *are* His.
17 He leads counselors away plundered,
And makes fools of the judges.
18 He loosens the bonds of kings,
And binds their waist with a belt.
19 He leads princes[a] away plundered,
And overthrows the mighty.
20 He deprives the trusted ones of speech,
And takes away the discernment of the elders.
21 He pours contempt on princes,
And disarms the mighty.
22 He uncovers deep things out of darkness,
And brings the shadow of death to light.
23 He makes nations great, and destroys them;
He enlarges nations, and guides them.
24 He takes away the understanding[a] of the chiefs of the people of the earth,
And makes them wander in a pathless wilderness.
25 They grope in the dark without light,
And He makes them stagger like a drunken *man.*

13 1 "Behold, my eye has seen all *this,*
My ear has heard and understood it.
2 What you know, I also know;
I *am* not inferior to you.
3 But I would speak to the Almighty,
And I desire to reason with God.
4 But you forgers of lies,
You *are* all worthless physicians.
5 Oh, that you would be silent,
And it would be your wisdom!
6 Now hear my reasoning,
And heed the pleadings of my lips.
7 Will you speak wickedly for God,
And talk deceitfully for Him?
8 Will you show partiality for Him?
Will you contend for God?
9 Will it be well when He searches you out?
Or can you mock Him as one mocks a man?
10 He will surely rebuke you
If you secretly show partiality.
11 Will not His excellence make you afraid,
And the dread of Him fall upon you?
12 Your platitudes *are* proverbs of ashes,
Your defenses are defenses of clay.

13 "Hold your peace with me, and let me speak,
Then let come on me what *may!*
14 Why do I take my flesh in my teeth,
And put my life in my hands?
15 Though He slay me, yet will I trust Him.
Even so, I will defend my own ways before Him.
16 He also *shall* be my salvation,
For a hypocrite could not come before Him.
17 Listen carefully to my speech,
And to my declaration with your ears.
18 See now, I have prepared *my* case,
I know that I shall be vindicated.
19 Who *is* he *who* will contend with me?
If now I hold my tongue, I perish.

12:5 [a]Or *disaster* 12:19 [a]Literally *priests,* but not in a technical sense 12:24 [a]Literally *heart*

Bureaucratic Reports in Heaven (Job 15:15)

Eliphaz reflects the belief that humans are not pure, since even God's "saints" in the heavens are not pure (Job 15:15). These saints were members of the heavenly council, an assembly that was prominent in the religious thought of Syria-Palestine and of Edom. In the prologue of Job are scenes of the heavenly council before God (Job 1:6–12; 2:1–6). The members of the council are gods, called the "sons of God" (Job 1:6), who are shown reporting in to the highest deity, Yahweh, their ruler.

Like department chairs, field generals, or vice presidents, deities had days when they were to report their activities to their superior. The action in the heavenly scenes in Job (Job 1:6; 2:1) takes place on the days these reports are due, and the gods show up at God's throne room. Each deity was assigned to care for and control a particular aspect of the universe; the assembly was to make certain all was going well.

The hierarchy of heaven reflected that of a city-state or empire on earth. An earthly king ruled by means of a large bureaucracy, answerable to the head of the hierarchy. Each officer in the human bureaucracy was expected to carry out individual assignments in perfect accord with the desires of the king and to report regularly. The king, in turn, was understood to be responsible to the patron deity of the kingdom and was to render a regular accounting.

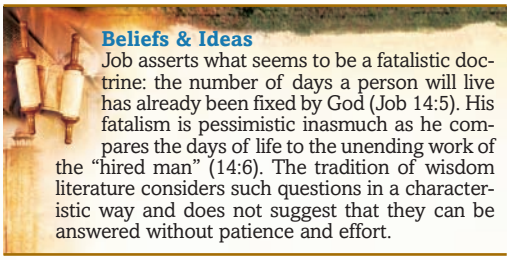
The Book of Job, therefore, begins in an ordinary way, describing another day for reports. The gods check in and Yahweh inspects them. It is cosmic bureaucracy at work. The members of the bureaucracy were certainly inferior to Yahweh Himself. They were often found in error (Job 4:18) and did not earn Yahweh's trust (15:15).

Job's Despondent Prayer

20 "Only two *things* do not do to me,
Then I will not hide myself from You:
21 Withdraw Your hand far from me,
And let not the dread of You make me afraid.
22 Then call, and I will answer;
Or let me speak, then You respond to me.
23 How many *are* my iniquities and sins?
Make me know my transgression and my sin.
24 Why do You hide Your face,
And regard me as Your enemy?
25 Will You frighten a leaf driven to and fro?
And will You pursue dry stubble?
26 For You write bitter things against me,
And make me inherit the iniquities of my youth.
27 You put my feet in the stocks,
And watch closely all my paths.
You set a limit[a] for the soles of my feet.

28 "*Man*[a] decays like a rotten thing,
Like a garment that is moth-eaten.

14 1 "Man *who is* born of woman
Is of few days and full of trouble.



Beliefs & Ideas

Job asserts what seems to be a fatalistic doctrine: the number of days a person will live has already been fixed by God (Job 14:5). His fatalism is pessimistic inasmuch as he compares the days of life to the unending work of the "hired man" (14:6). The tradition of wisdom literature considers such questions in a characteristic way and does not suggest that they can be answered without patience and effort.

2 He comes forth like a flower and fades away;
He flees like a shadow and does not continue.
3 And do You open Your eyes on such a one,
And bring me[a] to judgment with Yourself?
4 Who can bring a clean *thing* out of an unclean?
No one!
5 Since his days *are* determined,
The number of his months *is* with You;
You have appointed his limits, so that he cannot pass.
6 Look away from him that he may rest,
Till like a hired man he finishes his day.

7 "For there is hope for a tree,
If it is cut down, that it will sprout again,
And that its tender shoots will not cease.
8 Though its root may grow old in the earth,
And its stump may die in the ground,
9 *Yet* at the scent of water it will bud
And bring forth branches like a plant.
10 But man dies and is laid away;
Indeed he breathes his last
And where *is* he?
11 *As* water disappears from the sea,
And a river becomes parched and dries up,
12 So man lies down and does not rise.
Till the heavens *are* no more,
They will not awake
Nor be roused from their sleep.

13 "Oh, that You would hide me in the grave,
That You would conceal me until Your wrath is past,

13:27 [a]Literally *inscribe a print* 13:28 [a]Literally *He*
14:3 [a]Septuagint, Syriac, and Vulgate read *him.*

That You would appoint me a set time,
and remember me!
14 If a man dies, shall he live *again?*
All the days of my hard service I will
wait,
Till my change comes.
15 You shall call, and I will answer You;
You shall desire the work of Your
hands.
16 For now You number my steps,
But do not watch over my sin.
17 My transgression *is* sealed up in
a bag,
And You cover[a] my iniquity.

18 "But *as* a mountain falls *and* crumbles
away,
And *as* a rock is moved from its place;
19 *As* water wears away stones,
And as torrents wash away the soil of
the earth;
So You destroy the hope of man.
20 You prevail forever against him, and he
passes on;
You change his countenance and send him
away.
21 His sons come to honor, and he does not
know *it;*
They are brought low, and he does not
perceive *it.*
22 But his flesh will be in pain over it,
And his soul will mourn over it."

14:17 [a]Literally *plaster over thing.* 15:11 [a]Septuagint reads *a secret*

TRANSITION

Words of the Wise Eliphaz: What Wise Men Have Told

The second cycle of speeches (15:1—21:34) repeats many of the issues begun in the first cycle, but the speakers are less polite. The debate has become an angry argument.

Job takes issue with his friends' source of wisdom. The wisdom teachers sought understanding from both personal observation and from tradition. Job, however, finds that his observations do not mesh with traditional understandings, so he rejects tradition (ch. 12). Such independent thinking was shocking to an ancient Near Eastern mind, and Eliphaz devotes much of his second speech (ch. 15) to affirming the value of time-honored wisdom. He asks how Job can claim to know more than "the gray-haired and the aged" (15:10). The rest of Eliphaz's speech comes from ancient and established tradition: "What wise men have told . . . from their fathers" (15:18).

• **Job 15:1–35**

Job

Eliphaz Accuses Job of Folly

15 :1 Then Eliphaz the Temanite answered and said:

2 "Should a wise man answer with empty
knowledge,
And fill himself with the east wind?
3 Should he reason with unprofitable
talk,
Or by speeches with which he can do
no good?
4 Yes, you cast off fear,
And restrain prayer before God.
5 For your iniquity teaches your mouth,
And you choose the tongue of the
crafty.
6 Your own mouth condemns you, and
not I;
Yes, your own lips testify against you.

7 "*Are* you the first man *who* was born?
Or were you made before the hills?
8 Have you heard the counsel of God?
Do you limit wisdom to yourself?
9 What do you know that we do not
know?
What do you understand that *is* not in us?
10 Both the gray-haired and the aged *are*
among us,
Much older than your father.
11 *Are* the consolations of God too small for
you,
And the word *spoken* gently[a] with you?
12 Why does your heart carry you away,
And what do your eyes wink at,
13 That you turn your spirit against God,
And let *such* words go out of your mouth?

14 "What *is* man, that he could be pure?
And *he who is* born of a woman, that he
could be righteous?
15 If *God* puts no trust in His saints,
And the heavens are not pure in His sight,
16 How much less man, *who is* abominable and
filthy,
Who drinks iniquity like water!

17 "I will tell you, hear me;
What I have seen I will declare,
18 What wise men have told,
Not hiding *anything received* from their
fathers,
19 To whom alone the land was given,
And no alien passed among them:
20 The wicked man writhes with pain all *his*
days,

And the number of years is hidden from the oppressor.
21 Dreadful sounds *are* in his ears;
In prosperity the destroyer comes upon him.
22 He does not believe that he will return from darkness,
For a sword is waiting for him.
23 He wanders about for bread, *saying,* 'Where *is it?*
He knows that a day of darkness is ready at his hand.
24 Trouble and anguish make him afraid;
They overpower him, like a king ready for battle.
25 For he stretches out his hand against God,
And acts defiantly against the Almighty,
26 Running stubbornly against Him
With his strong, embossed shield.

27 "Though he has covered his face with his fatness,
And made *his* waist heavy with fat,
28 He dwells in desolate cities,
In houses which no one inhabits,
Which are destined to become ruins.
29 He will not be rich,
Nor will his wealth continue,
Nor will his possessions overspread the earth.
30 He will not depart from darkness;
The flame will dry out his branches,
And by the breath of His mouth he will go away.
31 Let him not trust in futile *things,* deceiving himself,
For futility will be his reward.
32 It will be accomplished before his time,
And his branch will not be green.
33 He will shake off his unripe grape like a vine,
And cast off his blossom like an olive tree.
34 For the company of hypocrites *will be* barren,
And fire will consume the tents of bribery.
35 They conceive trouble and bring forth futility;
Their womb prepares deceit."

TRANSITION

Job: My Witness Is in Heaven

Eliphaz's rote recital of traditional wisdom concerning the fate of the wicked (15:20–35) leaves Job unmoved. Job calls such trite formulations "words of wind" (16:3). In his reply (chs. 16; 17), Job again appeals to his own tragic experience of injustice. In stylized language that is reminiscent of the psalmic laments, he describes his own pain and shame (16:7–17; see Ps. 22:7; 38:2).

Despite his suffering, Job does not give up hope that he might be vindicated before God. He envisioned a mediator who would take his case to God (Job 9:33); now he declares his witness to be "in heaven . . . on high" (16:19). There must be justice before God, somehow. Job's hope, depending on an unknown witness, is surely a hope dredged from the pit of despair, but it is hope nonetheless. For the first time Job appears not to long for death (17:13–15).

• **Job 16:1—17:16**

Job

Job Reproaches His Pitiless Friends

16 **:1** Then Job answered and said:
2 "I have heard many such things;
Miserable comforters *are* you all!
3 Shall words of wind have an end?
Or what provokes you that you answer?
4 I also could speak as you *do,*
If your soul were in my soul's place.
I could heap up words against you,
And shake my head at you;
5 *But* I would strengthen you with my mouth,
And the comfort of my lips would relieve *your grief.*

6 "Though I speak, my grief is not relieved;
And *if* I remain silent, how am I eased?

7 But now He has worn me out;
You have made desolate all my company.
8 You have shriveled me up,
And it is a witness *against me;*
My leanness rises up against me
And bears witness to my face.
9 He tears *me* in His wrath, and hates me;
He gnashes at me with His teeth;
My adversary sharpens His gaze on me.
10 They gape at me with their mouth,
They strike me reproachfully on the cheek,
They gather together against me.
11 God has delivered me to the ungodly,
And turned me over to the hands of the wicked.
12 I was at ease, but He has shattered me;
He also has taken *me* by my neck, and shaken me to pieces;
He has set me up for His target,
13 His archers surround me.
He pierces my heart[a] and does not pity;
He pours out my gall on the ground.
14 He breaks me with wound upon wound;
He runs at me like a warrior.[a]

15 "I have sewn sackcloth over my skin,
And laid my head[a] in the dust.
16 My face is flushed from weeping,
And on my eyelids *is* the shadow of death;
17 Although no violence *is* in my hands,
And my prayer *is* pure.

18 "O earth, do not cover my blood,
And let my cry have no *resting* place!
19 Surely even now my witness *is* in heaven,
And my evidence *is* on high.
20 My friends scorn me;
My eyes pour out *tears* to God.
21 Oh, that one might plead for a man with God,
As a man *pleads* for his neighbor!
22 For when a few years are finished,
I shall go the way of no return.

Job Prays for Relief

17 1 "My spirit is broken,
My days are extinguished,
The grave *is ready* for me.
2 *Are* not mockers with me?
And does not my eye dwell on their provocation?

3 "Now put down a pledge for me with Yourself.
Who *is* he *who* will shake hands with me?
4 For You have hidden their heart from understanding;
Therefore You will not exalt *them.*
5 He who speaks flattery to *his* friends,
Even the eyes of his children will fail.

6 "But He has made me a byword of the people,
And I have become one in whose face men spit.
7 My eye has also grown dim because of sorrow,
And all my members *are* like shadows.
8 Upright *men* are astonished at this,
And the innocent stirs himself up against the hypocrite.
9 Yet the righteous will hold to his way,
And he who has clean hands will be stronger and stronger.

10 "But please, come back again, all of you,[a]
For I shall not find *one* wise *man* among you.
11 My days are past,
My purposes are broken off,
Even the thoughts of my heart.
12 They change the night into day;
'The light *is* near,' *they say,* in the face of darkness.
13 If I wait *for* the grave *as* my house,
If I make my bed in the darkness,
14 If I say to corruption, 'You *are* my father,'
And to the worm, 'You *are* my mother and my sister,'
15 Where then *is* my hope?
As for my hope, who can see it?
16 *Will* they go down to the gates of Sheol?
Shall *we have* rest together in the dust?"

16:13 [a]Literally *kidneys* 16:14 [a]Vulgate reads *giant.*
16:15 [a]Literally *horn* 17:10 [a]Following some Hebrew manuscripts, Septuagint, Syriac, and Vulgate; Masoretic Text and Targum read *all of them.*

TRANSITION

Bildad: The Light of the Wicked

Bildad's second speech (ch. 18) adds nothing new to the argument. His theme—that the wicked will be punished—is the same theme that Eliphaz presented (ch. 15). Even the words that Bildad chooses are trite and repetitive. His assertion "The light of the wicked indeed goes out" (18:5) is a well-worn proverbial theme appearing twice in the Book of Proverbs (Prov. 13:9; 24:20). The friends' arguments are beginning to sound weary.

• **Job 18:1–21**

Paraded Before the King of Terrors (Job 18:14)

Bildad paints a graphic picture of the terrible fate of the wicked (Job 18:5–21). Death is the end for those who are wicked before God, and Bildad describes the realm of death with many allusions to the Canaanite god Mot and his abode.

In the Ugaritic myths from 1400 to 1200 B.C., Mot is the god of death and the netherworld. He is presented as being ravenous, having an insatiable appetite for the flesh of the living. His land is beneath the earth, where fire, barrenness, darkness, and slime all collect. Where Mot dwells there is no life and no renown. Metals and jewels that are mined are part of his realm, because they are under the ground. Similarly, Pluto, the god of the netherworld in Greek mythology, also ruled over the materials beneath the surface of the earth.

People in ancient Israel believed that everyone who died would go to dwell in the land of the dead. The wicked, it was thought, were condemned to descend to the Pit earlier than the norm. Fear of Mot and his realm of death could be used to frighten the living into behaving. Indeed, one did not want to meet quickly with Mot, the "king of terrors" (Job 18:14) who ruled over the spirits of the dead.

The god Mot is mentioned in the Bible occasionally where Death is described as a person. Yahweh personally addresses "Death" in Hos. 13:14. In Job 28, Job asserts that wisdom belongs only to God, and he quotes the speech of Death. The netherworld (which Job calls "Destruction") and Death say, "We have heard a report," but they do not know of wisdom's whereabouts (Job 28:22). If Mot does not know wisdom, with all the people who ever lived assembled in his realm, and he being a god as well, then wisdom truly is God's and God's alone.

Job

Bildad: The Wicked Are Punished

18 :1 Then Bildad the Shuhite answered and said:

2 "How long *till* you put an end to words?
Gain understanding, and afterward we will speak.
3 Why are we counted as beasts,
And regarded as stupid in your sight?
4 You who tear yourself in anger,
Shall the earth be forsaken for you?
Or shall the rock be removed from its place?

5 "The light of the wicked indeed goes out,
And the flame of his fire does not shine.
6 The light is dark in his tent,
And his lamp beside him is put out.
7 The steps of his strength are shortened,
And his own counsel casts him down.
8 For he is cast into a net by his own feet,
And he walks into a snare.
9 The net takes *him* by the heel,
And a snare lays hold of him.
10 A noose *is* hidden for him on the ground,
And a trap for him in the road.
11 Terrors frighten him on every side,
And drive him to his feet.
12 His strength is starved,
And destruction *is* ready at his side.
13 It devours patches of his skin;
The firstborn of death devours his limbs.
14 He is uprooted from the shelter of his tent,
And they parade him before the king of terrors.
15 They dwell in his tent *who are* none of his;
Brimstone is scattered on his dwelling.
16 His roots are dried out below,
And his branch withers above.
17 The memory of him perishes from the earth,
And he has no name among the renowned.[a]
18 He is driven from light into darkness,
And chased out of the world.
19 He has neither son nor posterity among his people,
Nor any remaining in his dwellings.
20 Those in the west are astonished at his day,
As those in the east are frightened.
21 Surely such *are* the dwellings of the wicked,
And this *is* the place *of him who* does not know God."

18:17 [a]Literally *before the outside,* meaning distinguished, famous

TRANSITION

Job: My Redeemer Lives

Where Bildad had resorted to the language of proverbial wisdom, Job's response to Bildad (ch. 19) adopts language more like the psalms. To the people of the ancient Near East, the worst fate that could befall someone was to be cut off from one's family and clan. Job describes his condition in terms of this horrible isolation. He is alienated from his family, his servants, and his friends (19:13–22; see Ps. 39:12).

From this isolation, though, Job expresses a most astonishing hope. Elements of all his earlier hopes—for a mediator (9:33), a witness (16:19), even for life after death (14:14–17) are now drawn together. Alienated from his own family, Job declares that *somewhere* there must be a Redeemer who will stand on his side (19:25–27).

• **Job 19:1–29**

Job

Job Trusts in His Redeemer

19 :1 Then Job answered and said:

2 "How long will you torment my soul,
And break me in pieces with words?
3 These ten times you have reproached me;
You are not ashamed *that* you have wronged me.[a]
4 And if indeed I have erred,
My error remains with me.
5 If indeed you exalt *yourselves* against me,
And plead my disgrace against me,
6 Know then that God has wronged me,
And has surrounded me with His net.

7 "If I cry out concerning wrong, I am not heard.
If I cry aloud, *there is* no justice.
8 He has fenced up my way, so that I cannot pass;
And He has set darkness in my paths.
9 He has stripped me of my glory,
And taken the crown *from* my head.
10 He breaks me down on every side,
And I am gone;
My hope He has uprooted like a tree.
11 He has also kindled His wrath against me,
And He counts me as *one of* His enemies.
12 His troops come together
And build up their road against me;
They encamp all around my tent.

13 "He has removed my brothers far from me,
And my acquaintances are completely estranged from me.
14 My relatives have failed,
And my close friends have forgotten me.
15 Those who dwell in my house, and my maidservants,
Count me as a stranger;
I am an alien in their sight.
16 I call my servant, but he gives no answer;
I beg him with my mouth.

19:3 [a]A Jewish tradition reads *make yourselves strange to me.*

Arts & Literature

The recording of thoughts or words in writing is a persistent theme in literature. The earliest books so far discovered are in the form of small tablets hinged together like a greeting card. The surfaces of the tablets were coated with wax that was easily written on with a stylus of wood, bone, or metal. The wax was smoothed out and used again. Job, though, wants his words written on stone (Job 19:23, 24).

17 My breath is offensive to my wife,
And I am repulsive to the children of my own body.
18 Even young children despise me;
I arise, and they speak against me.
19 All my close friends abhor me,
And those whom I love have turned against me.
20 My bone clings to my skin and to my flesh,
And I have escaped by the skin of my teeth.

21 "Have pity on me, have pity on me, O you my friends,
For the hand of God has struck me!
22 Why do you persecute me as God *does,*
And are not satisfied with my flesh?

23 "Oh, that my words were written!
Oh, that they were inscribed in a book!
24 That they were engraved on a rock
With an iron pen and lead, forever!
25 For I know *that* my Redeemer lives,
And He shall stand at last on the earth;
26 And after my skin is destroyed, this *I know,*
That in my flesh I shall see God,
27 Whom I shall see for myself,
And my eyes shall behold, and not another.
How my heart yearns within me!
28 If you should say, 'How shall we persecute him?'—
Since the root of the matter is found in me,
29 Be afraid of the sword for yourselves;
For wrath *brings* the punishment of the sword,
That you may know *there is* a judgment."

TRANSITION

Zophar: The Portion for a Wicked Man

Job's thoughts may soar upward, ranging farther at each speech in his search for hope, but his friends' responses remain solidly earthbound. Zophar's second speech (ch. 20) only repeats the theme presented by Eliphaz and Bildad—that eventually the wicked will come to a sticky end (20:12–15).

Like the other friends, Zophar does not openly accuse Job of being wicked, but the implication is hard to miss. Zophar even twists Job's own words against him. With transcendent insight, Job had declared that his Redeemer would "stand at last on the earth" (19:25; literally "on the dust"). Using an almost identical phrase, Zophar says that a wicked man's strength "will lie down with him in the dust" (20:11).

• **Job 20:1–29**

Job

Zophar's Sermon on the Wicked Man

20 :1 Then Zophar the Naamathite answered and said:

2 "Therefore my anxious thoughts make me answer,
Because of the turmoil within me.
3 I have heard the rebuke that reproaches me,
And the spirit of my understanding causes me to answer.

4 "Do you *not* know this of old,
Since man was placed on earth,
5 That the triumphing of the wicked is short,
And the joy of the hypocrite is *but* for a moment?
6 Though his haughtiness mounts up to the heavens,
And his head reaches to the clouds,
7 *Yet* he will perish forever like his own refuse;
Those who have seen him will say, 'Where is he?'
8 He will fly away like a dream, and not be found;
Yes, he will be chased away like a vision of the night.
9 The eye *that* saw him will *see him* no more,
Nor will his place behold him anymore.
10 His children will seek the favor of the poor,
And his hands will restore his wealth.
11 His bones are full of his youthful vigor,
But it will lie down with him in the dust.

12 "Though evil is sweet in his mouth,
And he hides it under his tongue,
13 *Though* he spares it and does not forsake it,
But still keeps it in his mouth,
14 *Yet* his food in his stomach turns sour;
It becomes cobra venom within him.
15 He swallows down riches
And vomits them up again;
God casts them out of his belly.
16 He will suck the poison of cobras;
The viper's tongue will slay him.
17 He will not see the streams,
The rivers flowing with honey and cream.
18 He will restore that for which he labored,
And will not swallow *it* down;
From the proceeds of business
He will get no enjoyment.
19 For he has oppressed *and* forsaken the poor,
He has violently seized a house which he did not build.
20 "Because he knows no quietness in his heart,[a]
He will not save anything he desires.
21 Nothing is left for him to eat;
Therefore his well-being will not last.
22 In his self-sufficiency he will be in distress;
Every hand of misery will come against him.
23 *When* he is about to fill his stomach,
God will cast on him the fury of His wrath,
And will rain *it* on him while he is eating.
24 He will flee from the iron weapon;
A bronze bow will pierce him through.
25 It is drawn, and comes out of the body;
Yes, the glittering *point comes* out of his gall.
Terrors *come* upon him;
26 Total darkness *is* reserved for his treasures.
An unfanned fire will consume him;
It shall go ill with him who is left in his tent.
27 The heavens will reveal his iniquity,
And the earth will rise up against him.
28 The increase of his house will depart,
And his goods will flow away in the day of His wrath.
29 This *is* the portion from God for a wicked man,
The heritage appointed to him by God."

TRANSITION

Job: Why Do the Wicked Live?

Throughout the second round of speeches (chs. 15—21), Job's three friends described in exhaustive detail the supposed fate of the wicked. As that round concludes, Job replies to all three (ch. 21), flatly rejecting traditional wisdom that the wicked always suffer. Experience does not support that claim. Instead, Job points out that the wicked often lead long lives, enjoying the fruits of their evil (21:7–16).

As he speaks, Job mocks the proverb quoted by Bildad—"The light of the wicked indeed goes out" (18:5; see Prov. 13:9; 24:20). With obvious scorn, Job queries "How often is the lamp of the wicked put out?" (Job 21:17). The friends' proverbial wisdom is simply inadequate.

• **Job 21:1–34**

Job

Job's Discourse on the Wicked

21 :1 Then Job answered and said:

2 "Listen carefully to my speech,
And let this be your consolation.

20:20 [a]Literally *belly*

3 Bear with me that I may speak,
And after I have spoken, keep mocking.

4 "As for me, *is* my complaint against man?
And if *it were,* why should I not be impatient?
5 Look at me and be astonished;
Put *your* hand over *your* mouth.
6 Even when I remember I am terrified,
And trembling takes hold of my flesh.
7 Why do the wicked live *and* become old,
Yes, become mighty in power?
8 Their descendants are established with them in their sight,
And their offspring before their eyes.
9 Their houses *are* safe from fear,
Neither *is* the rod of God upon them.
10 Their bull breeds without failure;
Their cow calves without miscarriage.
11 They send forth their little ones like a flock,
And their children dance.
12 They sing to the tambourine and harp,
And rejoice to the sound of the flute.
13 They spend their days in wealth,
And in a moment go down to the grave.[a]
14 Yet they say to God, 'Depart from us,
For we do not desire the knowledge of Your ways.
15 Who *is* the Almighty, that we should serve Him?
And what profit do we have if we pray to Him?'
16 Indeed their prosperity *is* not in their hand;
The counsel of the wicked is far from me.

17 "How often is the lamp of the wicked put out?
How often does their destruction come upon them,
The sorrows *God* distributes in His anger?
18 They are like straw before the wind,
And like chaff that a storm carries away.
19 *They say,* 'God lays up one's[a] iniquity for his children';
Let Him recompense him, that he may know *it.*
20 Let his eyes see his destruction,
And let him drink of the wrath of the Almighty.
21 For what does he care about his household after him,
When the number of his months is cut in half?

21:13 [a]Or *Sheol* 21:19 [a]Literally *his* 21:24 [a]Septuagint and Vulgate read *bowels;* Syriac reads *sides;* Targum reads *breasts.* 21:28 [a]Vulgate omits *the tent.*

22 "Can *anyone* teach God knowledge,
Since He judges those on high?
23 One dies in his full strength,
Being wholly at ease and secure;
24 His pails[a] are full of milk,
And the marrow of his bones is moist.
25 Another man dies in the bitterness of his soul,
Never having eaten with pleasure.
26 They lie down alike in the dust,
And worms cover them.

27 "Look, I know your thoughts,
And the schemes *with which* you would wrong me.
28 For you say,
'Where *is* the house of the prince?
And where *is* the tent,[a]
The dwelling place of the wicked?'
29 Have you not asked those who travel the road?
And do you not know their signs?
30 For the wicked are reserved for the day of doom;
They shall be brought out on the day of wrath.
31 Who condemns his way to his face?
And who repays him *for what* he has done?
32 Yet he shall be brought to the grave,
And a vigil kept over the tomb.
33 The clods of the valley shall be sweet to him;
Everyone shall follow him,
As countless *have gone* before him.
34 How then can you comfort me with empty words,
Since falsehood remains in your answers?"

TRANSITION

Eliphaz: Is Not Your Wickedness Great?

The third round of speeches (chs. 22—31) discards all civility and moves from argument to accusations. In the squabble, the calm order of speakers is disturbed by interruptions and words out of order. Zophar is never identified as speaking at all.

In his third speech (ch. 22), Eliphaz takes the next logical step in the friends' argument: he accuses Job directly. He imagines Job's specific sins, and, warming to his theme, describes Job as a heartless villain who had oppressed widows and orphans (22:5–9). The conclusion is a moving appeal for repentance (22:21–30), but the effect of this is somewhat spoiled since Eliphaz calls on Job to repent of sins that Job has never committed.

• **Job 22:1–30**

Job

Eliphaz Accuses Job of Wickedness

22 :1 Then Eliphaz the Temanite answered and said:

2 "Can a man be profitable to God,
Though he who is wise may be profitable to himself?
3 *Is it* any pleasure to the Almighty that you are righteous?
Or *is it* gain *to Him* that you make your ways blameless?

4 "Is it because of your fear of Him that He corrects you,
And enters into judgment with you?
5 *Is* not your wickedness great,
And your iniquity without end?
6 For you have taken pledges from your brother for no reason,
And stripped the naked of their clothing.
7 You have not given the weary water to drink,
And you have withheld bread from the hungry.
8 But the mighty man possessed the land,
And the honorable man dwelt in it.
9 You have sent widows away empty,
And the strength of the fatherless was crushed.
10 Therefore snares *are* all around you,
And sudden fear troubles you,
11 Or darkness *so that* you cannot see;
And an abundance of water covers you.

12 "Is not God in the height of heaven?
And see the highest stars, how lofty they are!
13 And you say, 'What does God know?
Can He judge through the deep darkness?
14 Thick clouds cover Him, so that He cannot see,
And He walks above the circle of heaven.'
15 Will you keep to the old way
Which wicked men have trod,
16 Who were cut down before their time,
Whose foundations were swept away by a flood?
17 They said to God, 'Depart from us!
What can the Almighty do to them?'[a]
18 Yet He filled their houses with good *things;*
But the counsel of the wicked is far from me.

19 "The righteous see *it* and are glad,
And the innocent laugh at them:
20 'Surely our adversaries[a] are cut down,
And the fire consumes their remnant.'

21 "Now acquaint yourself with Him, and be at peace;
Thereby good will come to you.
22 Receive, please, instruction from His mouth,
And lay up His words in your heart.
23 If you return to the Almighty, you will be built up;
You will remove iniquity far from your tents.
24 Then you will lay your gold in the dust,
And the *gold* of Ophir among the stones of the brooks.
25 Yes, the Almighty will be your gold[a]
And your precious silver;
26 For then you will have your delight in the Almighty,
And lift up your face to God.
27 You will make your prayer to Him,
He will hear you,
And you will pay your vows.
28 You will also declare a thing,
And it will be established for you;
So light will shine on your ways.
29 When they cast *you* down, and you say, 'Exaltation *will come!*'
Then He will save the humble *person.*
30 He will *even* deliver one who is not innocent;
Yes, he will be delivered by the purity of your hands."

22:17 [a]Septuagint and Syriac read *us.* 22:20 [a]Septuagint reads *substance.* 22:25 [a]The ancient versions suggest *defense;* Hebrew reads *gold* as in verse 24.

TRANSITION

Job: He Is Not There

Except for a brief assertion that God knows Job's innocence (23:10–12), Job does not reply to Eliphaz's accusations. Instead, Job focuses on the wider issue—the problem of evil (chs. 23; 24). First, Job says that he seeks God everywhere, but God is not there (23:8, 9). Next, Job extends God's silence to others who suffer. The dying and wounded, like Job, cry aloud to God for help, and like Job, they receive no reply (24:12).

Part of Job's complaint—the absence of God—will be answered when God shows Himself to Job (chs. 38—41). But Job's other observation—the presence of injustice in the world—will remain valid, and that injustice alone is enough to refute the simplistic wisdom teachings offered by Job's friends.

• **Job 23:1—24:25**

Job

Job Proclaims God's Righteous Judgments

23 :1 Then Job answered and said:

2 "Even today my complaint is bitter;
My[a] hand is listless because of my groaning.
3 Oh, that I knew where I might find Him,
That I might come to His seat!
4 I would present *my* case before Him,
And fill my mouth with arguments.
5 I would know the words *which* He would answer me,
And understand what He would say to me.
6 Would He contend with me in His great power?
No! But He would take *note* of me.
7 There the upright could reason with Him,
And I would be delivered forever from my Judge.

8 "Look, I go forward, but He is not *there,*
And backward, but I cannot perceive Him;
9 When He works on the left hand, I cannot behold *Him;*
When He turns to the right hand, I cannot see *Him.*
10 But He knows the way that I take;
When He has tested me, I shall come forth as gold.
11 My foot has held fast to His steps;
I have kept His way and not turned aside.
12 I have not departed from the commandment of His lips;
I have treasured the words of His mouth
More than my necessary *food.*

13 "But He *is* unique, and who can make Him change?
And *whatever* His soul desires, *that* He does.
14 For He performs *what is* appointed for me,
And many such *things are* with Him.
15 Therefore I am terrified at His presence;
When I consider *this,* I am afraid of Him.
16 For God made my heart weak,
And the Almighty terrifies me;
17 Because I was not cut off from the presence of darkness,
And He did *not* hide deep darkness from my face.

23:2 [a]Following Masoretic Text, Targum and Vulgate; Septuagint and Syriac read *His.*

Job Complains of Violence on the Earth

24 1 "*Since* times are not hidden from the Almighty,
Why do those who know Him see not His days?

2 "*Some* remove landmarks;
They seize flocks violently and feed *on them;*
3 They drive away the donkey of the fatherless;
They take the widow's ox as a pledge.
4 They push the needy off the road;
All the poor of the land are forced to hide.
5 Indeed, *like* wild donkeys in the desert,
They go out to their work, searching for food.
The wilderness *yields* food for them *and* for *their* children.
6 They gather their fodder in the field
And glean in the vineyard of the wicked.
7 They spend the night naked, without clothing,
And have no covering in the cold.
8 They are wet with the showers of the mountains,
And huddle around the rock for want of shelter.

9 "*Some* snatch the fatherless from the breast,
And take a pledge from the poor.
10 They cause *the poor* to go naked, without clothing;
And they take away the sheaves from the hungry.
11 They press out oil within their walls,
And tread winepresses, yet suffer thirst.
12 The dying groan in the city,
And the souls of the wounded cry out;
Yet God does not charge *them* with wrong.

13 "There are those who rebel against the light;
They do not know its ways
Nor abide in its paths.
14 The murderer rises with the light;
He kills the poor and needy;
And in the night he is like a thief.

Agriculture & Herding
In an agricultural and pastoral society it is a serious social crime to steal someone's sheep, or to confiscate someone's land by moving the boundary markers. Such markers were erected to indicate the separation of fields and territories. Land in Israel was supposed to be held by each family in perpetuity as a trust from God. Removing landmarks violated this trust (Job 24:2).

15 The eye of the adulterer waits for the twilight,
Saying, 'No eye will see me';
And he disguises *his* face.
16 In the dark they break into houses
Which they marked for themselves in the daytime;
They do not know the light.
17 For the morning is the same to them as the shadow of death;
If *someone* recognizes *them,*
They are in the terrors of the shadow of death.

18 "They *should be* swift on the face of the waters,
Their portion *should be* cursed in the earth,
So that no *one would* turn into the way of their vineyards.
19 As drought and heat consume the snow waters,
So the grave[a] *consumes those who* have sinned.
20 The womb *should* forget him,
The worm *should* feed sweetly on him;
He *should* be remembered no more,
And wickedness *should* be broken like a tree.
21 For he preys on the barren *who* do not bear,
And does no good for the widow.

22 "But *God* draws the mighty away with His power;
He rises up, but no *man* is sure of life.
23 He gives them security, and they rely *on it;*
Yet His eyes *are* on their ways.
24 They are exalted for a little while,
Then they are gone.
They are brought low;
They are taken out of the way like all *others;*
They dry out like the heads of grain.

25 "Now if *it is* not *so,* who will prove me a liar,
And make my speech worth nothing?"

TRANSITION

Bildad: Man Who Is a Maggot

Of several psalms having echoes in the Book of Job, the most significant is the great hymn of Ps. 8. While praising God, Ps. 8 at the same time exalts humanity as God's particular creation, having a particular relationship to the Divine. Job has already parodied Ps. 8:4, wishing that God might be a little less particular in his attentions (Job 7:17). Now Bildad echoes the same psalm, but with a different intention. Using language similar to Ps. 8:3–5, Bildad demeans humanity as being utterly separated from God (Job 25:5, 6).

Just as Bildad is warming up, though, Job interrupts. Job has had enough of his friends' words.

• **Job 25:1–6**

Job

Bildad: How Can Man Be Righteous?

25 **:1** Then Bildad the Shuhite answered and said:

2 "Dominion and fear *belong* to Him;
He makes peace in His high places.
3 Is there any number to His armies?
Upon whom does His light not rise?
4 How then can man be righteous before God?
Or how can he be pure *who is* born of a woman?
5 If even the moon does not shine,
And the stars are not pure in His sight,
6 How much less man, *who is* a maggot,
And a son of man, *who is* a worm?"

24:19 [a]Or *Sheol*

TRANSITION

Job: The Fear of the Lord, That Is Wisdom

When Job cuts short Bildad's final speech, the dialogue falls apart. The ensuing speeches (chs. 26; 27) are not always clear as to who is speaking. One passage describes the fate of the wicked (27:13–23) in phrases that sound like something Job's friends would say, not Job. Perhaps this passage is Zophar's final speech, shouted over Job's words. Or perhaps here Job is sarcastically mimicking his friends' teachings. In either case, rational argument is absent.

Because Job has rejected the easy formulations of his friends' wisdom teachings, he might appear to have rejected the wisdom tradition entirely. He does not, though. Instead, Job seeks a deeper wisdom. In a poem of astonishing power and beauty (ch. 28), Job speaks of a profound wisdom, comprehensible only to God (28:23, 24). The greatest wisdom for humans, then, is reverence for that profound God—"the fear of the Lord, that is wisdom" (28:28; see Prov. 9:10).

Job concludes his speech by contrasting the peace and prosperity of his former state to the shame and suffering he experiences now (chs. 29; 30). Then in a solemn fourfold vow he swears to his innocence of wrongdoing (ch. 31). With this vow, "the words of Job are ended" (31:40).

• **Job 26:1—31:40**

Sheol for All the Dead Without Distinction (Job 26:5, 6)

In the world of ancient Judah and Israel people were never expected to enter heaven after death. With the exception of Elijah (2 Kin. 2:11), and possibly of Enoch, who entered heaven alive (Gen. 5:24), humans who died went to a watery domain known as Sheol (Job 26:5, 6).

The understanding of the afterlife in Judah and Israel resembled that current in Mesopotamia and Syria-Palestine. Under the earth, in a dark muddy realm, was Sheol—the netherworld where all the souls of the dead go, whether good or evil. The popular notion in Egypt of an afterlife with a touch of hope for a good eternity did not influence Palestine, despite Egyptian control of Canaan for a millennium. In Palestine, Sheol was understood as a place of darkness, meaninglessness, and hopelessness. Once entering the netherworld, one had to stay there. The prospect of eternity in a most unpleasant place made a long life in this world quite desirable.

The dead retained their individuality in the netherworld, and one could have contact with them. Tubes have been found in the tombs of Palestine from the Bronze Age through the Hellenistic period which allowed food or wine to be dropped into the netherworld. The living sought information from the dead through necromancy, as Saul attempted to consult Samuel's spirit rising from Sheol (1 Sam. 28:11–19). This form of inquiry was forbidden by Israelite law (Deut. 18:10, 11).

The cultures surrounding Judah and Israel had deities who ruled the netherworld. In Mesopotamia the divine couple Nergal and Ereshkigal hanged the corpses of the dead on butchers' hooks like slabs of meat. Egypt's afterlife under the rule of Osiris was more appealing, if you survived the journey to the land of the blessed dead. Syria-Palestine had the god Mot (meaning "death") who was hungry to devour the living. The voraciousness of the netherworld and the mercilessness of its ruler, Mot, is reflected in the "devouring" and "king of terrors" of Job 18:11–14.

Job

Job: Man's Frailty and God's Majesty

26 :1 But Job answered and said:

2 "How have you helped *him who is* without power?
How have you saved the arm *that has* no strength?
3 How have you counseled *one who has* no wisdom?
And *how* have you declared sound advice to many?
4 To whom have you uttered words?
And whose spirit came from you?

5 "The dead tremble,
Those under the waters and those inhabiting them.
6 Sheol *is* naked before Him,
And Destruction has no covering.
7 He stretches out the north over empty space;
He hangs the earth on nothing.
8 He binds up the water in His thick clouds,
Yet the clouds are not broken under it.
9 He covers the face of *His* throne,
And spreads His cloud over it.
10 He drew a circular horizon on the face of the waters,
At the boundary of light and darkness.
11 The pillars of heaven tremble,
And are astonished at His rebuke.
12 He stirs up the sea with His power,
And by His understanding He breaks up the storm.
13 By His Spirit He adorned the heavens;
His hand pierced the fleeing serpent.
14 Indeed these *are* the mere edges of His ways,
And how small a whisper we hear of Him!
But the thunder of His power who can understand?"

Job Maintains His Integrity

27 [1]Moreover Job continued his discourse, and said:

2 "*As* God lives, *who* has taken away my justice,
And the Almighty, *who* has made my soul bitter,
3 As long as my breath *is* in me,
And the breath of God in my nostrils,
4 My lips will not speak wickedness,
Nor my tongue utter deceit.
5 Far be it from me
That I should say you are right;
Till I die I will not put away my integrity from me.
6 My righteousness I hold fast, and will not let it go;
My heart shall not reproach *me* as long as I live.

7 "May my enemy be like the wicked,
And he who rises up against me like the unrighteous.
8 For what is the hope of the hypocrite,
Though he may gain *much,*
If God takes away his life?
9 Will God hear his cry
When trouble comes upon him?
10 Will he delight himself in the Almighty?
Will he always call on God?

11 "I will teach you about the hand of God;

What *is* with the Almighty I will not
conceal.
12 Surely all of you have seen *it;*
Why then do you behave with complete
nonsense?

13 "This is the portion of a wicked man with
God,
And the heritage of oppressors, received
from the Almighty:
14 If his children are multiplied, *it is* for the
sword;
And his offspring shall not be satisfied with
bread.
15 Those who survive him shall be buried in
death,
And their[a] widows shall not weep,
16 Though he heaps up silver like dust,
And piles up clothing like clay—
17 He may pile *it* up, but the just will wear *it,*
And the innocent will divide the silver.
18 He builds his house like a moth,[a]
Like a booth *which* a watchman makes.
19 The rich man will lie down,
But not be gathered *up;*[a]
He opens his eyes,
And he *is* no more.
20 Terrors overtake him like a flood;
A tempest steals him away in the night.
21 The east wind carries him away, and he is
gone;
It sweeps him out of his place.
22 It hurls against him and does not spare;
He flees desperately from its power.
23 *Men* shall clap their hands at him,
And shall hiss him out of his place.

Job's Discourse on Wisdom

28 1 "Surely there is a mine for silver,
And a place *where* gold is refined.
2 Iron is taken from the earth,
And copper *is* smelted *from* ore.
3 *Man* puts an end to darkness,
And searches every recess
For ore in the darkness and the shadow of
death.
4 He breaks open a shaft away from people;
In places forgotten by feet
They hang far away from men;
They swing to and fro.
5 *As for* the earth, from it comes bread,
But underneath it is turned up as by fire;
6 Its stones *are* the source of sapphires,
And it contains gold dust.
7 *That* path no bird knows,
Nor has the falcon's eye seen it.
8 The proud lions[a] have not trodden it,
Nor has the fierce lion passed over it.
9 He puts his hand on the flint;
He overturns the mountains at the roots.
10 He cuts out channels in the rocks,
And his eye sees every precious thing.
11 He dams up the streams from trickling;
What is hidden he brings forth to light.

12 "But where can wisdom be found?
And where *is* the place of understanding?
13 Man does not know its value,
Nor is it found in the land of the living.
14 The deep says, '*It is* not in me';
And the sea says, '*It is* not with me.'
15 It cannot be purchased for gold,
Nor can silver be weighed *for* its price.
16 It cannot be valued in the gold of Ophir,
In precious onyx or sapphire.
17 Neither gold nor crystal can equal it,
Nor can it be exchanged for jewelry of fine
gold.
18 No mention shall be made of coral or
quartz,
For the price of wisdom *is* above rubies.
19 The topaz of Ethiopia cannot equal it,
Nor can it be valued in pure gold.

20 "From where then does wisdom come?
And where *is* the place of understanding?
21 It is hidden from the eyes of all living,
And concealed from the birds of the air.
22 Destruction and Death say,
'We have heard a report about it with our
ears.'
23 God understands its way,
And He knows its place.
24 For He looks to the ends of the earth,
And sees under the whole heavens,
25 To establish a weight for the wind,
And apportion the waters by measure.
26 When He made a law for the rain,
And a path for the thunderbolt,

Science & Technology
From early times people have dug mines in search of metals and precious stones. The first metals to be found and used were gold, silver, iron, and copper—all of which occur in their native state in the earth. Both metals and their ores were the object of searches deep underground (Job 28:1–5). The Greeks lit fires in their mines to create a flow of air for the diggers.

27:15 [a]Literally *his* 27:18 [a]Following Masoretic Text and Vulgate; Septuagint and Syriac read *spider* (compare 8:14); Targum reads *decay*. 27:19 [a]Following Masoretic Text and Targum; Septuagint and Syriac read *But shall not add* (that is, do it again); Vulgate reads *But take away nothing*. 28:8 [a]Literally *sons of pride,* figurative of the great lions

27 Then He saw *wisdom*[a] and declared it;
He prepared it, indeed, He searched it out.
28 And to man He said,
'Behold, the fear of the Lord, that *is* wisdom,
And to depart from evil *is* understanding.' "

Job's Summary Defense

29 [1]Job further continued his discourse, and said:

2 "Oh, that I were as *in* months past,
As *in* the days *when* God watched over me;
3 When His lamp shone upon my head,
And when by His light I walked *through* darkness;
4 Just as I was in the days of my prime,
When the friendly counsel of God *was* over my tent;
5 When the Almighty *was* yet with me,
When my children *were* around me;
6 When my steps were bathed with cream,[a]
And the rock poured out rivers of oil for me!

7 "When I went out to the gate by the city,
When I took my seat in the open square,
8 The young men saw me and hid,
And the aged arose *and* stood;
9 The princes refrained from talking,
And put *their* hand on their mouth;
10 The voice of nobles was hushed,
And their tongue stuck to the roof of their mouth.
11 When the ear heard, then it blessed me,
And when the eye saw, then it approved me;
12 Because I delivered the poor who cried out,
The fatherless and *the one who* had no helper.
13 The blessing of a perishing *man* came upon me,
And I caused the widow's heart to sing for joy.
14 I put on righteousness, and it clothed me;
My justice *was* like a robe and a turban.
15 I *was* eyes to the blind,
And I *was* feet to the lame.
16 I *was* a father to the poor,
And I searched out the case *that* I did not know.
17 I broke the fangs of the wicked,
And plucked the victim from his teeth.

18 "Then I said, 'I shall die in my nest,
And multiply *my* days as the sand.
19 My root *is* spread out to the waters,
And the dew lies all night on my branch.
20 My glory *is* fresh within me,
And my bow is renewed in my hand.'

21 "*Men* listened to me and waited,
And kept silence for my counsel.
22 After my words they did not speak again,
And my speech settled on them *as dew.*
23 They waited for me *as* for the rain,
And they opened their mouth wide *as* for the spring rain.
24 *If* I mocked at them, they did not believe *it,*
And the light of my countenance they did not cast down.
25 I chose the way for them, and sat as chief;
So I dwelt as a king in the army,
As one *who* comforts mourners.

30 1 "But now they mock at me, *men* younger than I,
Whose fathers I disdained to put with the dogs of my flock.
2 Indeed, what *profit* is the strength of their hands to me?
Their vigor has perished.
3 *They are* gaunt from want and famine,
Fleeing late to the wilderness, desolate and waste,
4 Who pluck mallow by the bushes,
And broom tree roots *for* their food.
5 They were driven out from among *men,*
They shouted at them as *at* a thief.
6 *They had* to live in the clefts of the valleys,
In caves of the earth and the rocks.
7 Among the bushes they brayed,
Under the nettles they nestled.
8 *They were* sons of fools,
Yes, sons of vile men;
They were scourged from the land.

9 "And now I am their taunting song;
Yes, I am their byword.
10 They abhor me, they keep far from me;
They do not hesitate to spit in my face.

Culture & Society
Ostracism, or social rejection, is imposed in traditional or village societies as a way of punishing offenders and discouraging misbehavior. The rejection is often accompanied by insulting songs or chants (Job 30:9). This kind of treatment is most effective when a person's highest social value is honor, rather than wealth or power. Shame and honor are opposites in these "honor-shame" societies.

28:27 [a]Literally *it* 29:6 [a]Masoretic Text reads *wrath;* ancient versions and some Hebrew manuscripts read *cream* (compare 20:17).

11 Because He has loosed my[a] bowstring and
afflicted me,
They have cast off restraint before me.
12 At *my* right *hand* the rabble arises;
They push away my feet,
And they raise against me their ways of
destruction.
13 They break up my path,
They promote my calamity;
They have no helper.
14 They come as broad breakers;
Under the ruinous storm they roll along.
15 Terrors are turned upon me;
They pursue my honor as the wind,
And my prosperity has passed like a cloud.

16 "And now my soul is poured out because of
my *plight;*
The days of affliction take hold of me.
17 My bones are pierced in me at night,
And my gnawing pains take no rest.
18 By great force my garment is disfigured;
It binds me about as the collar of my coat.
19 He has cast me into the mire,
And I have become like dust and ashes.

20 "I cry out to You, but You do not answer me;
I stand up, and You regard me.
21 *But* You have become cruel to me;
With the strength of Your hand You
oppose me.
22 You lift me up to the wind and cause me to
ride *on it;*
You spoil my success.
23 For I know *that* You will bring me *to* death,
And *to* the house appointed for all living.

24 "Surely He would not stretch out *His* hand
against a heap of ruins,
If they cry out when He destroys *it.*
25 Have I not wept for him who was in
trouble?
Has *not* my soul grieved for the poor?
26 But when I looked for good, evil came *to me;*
And when I waited for light, then came
darkness.
27 My heart is in turmoil and cannot rest;
Days of affliction confront me.
28 I go about mourning, but not in the sun;
I stand up in the assembly *and* cry out for
help.
29 I am a brother of jackals,
And a companion of ostriches.
30 My skin grows black and falls from me;
My bones burn with fever.
31 My harp is *turned* to mourning,
And my flute to the voice of those who
weep.

31 1 "I have made a covenant with
my eyes;
Why then should I look upon a young
woman?
2 For what *is* the allotment of God from
above,
And the inheritance of the Almighty from
on high?
3 *Is* it not destruction for the wicked,
And disaster for the workers of iniquity?
4 Does He not see my ways,
And count all my steps?

5 "If I have walked with falsehood,
Or if my foot has hastened to deceit,
6 Let me be weighed on honest scales,
That God may know my integrity.
7 If my step has turned from the way,
Or my heart walked after my eyes,
Or if any spot adheres to my hands,
8 *Then* let me sow, and another eat;
Yes, let my harvest be rooted out.

9 "If my heart has been enticed by a woman,
Or *if* I have lurked at my neighbor's door,
10 *Then* let my wife grind for another,
And let others bow down over her.
11 For that *would be* wickedness;
Yes, it *would be* iniquity *deserving of*
judgment.
12 For that *would be* a fire *that* consumes to
destruction,
And would root out all my increase.

13 "If I have despised the cause of my male or
female servant
When they complained against me,
14 What then shall I do when God rises up?
When He punishes, how shall I answer
Him?
15 Did not He who made me in the womb
make them?
Did not the same One fashion us in the
womb?

16 "If I have kept the poor from *their* desire,
Or caused the eyes of the widow to fail,
17 Or eaten my morsel by myself,
So that the fatherless could not eat of it
18 (But from my youth I reared him as a
father,
And from my mother's womb I guided *the*
widow[a]);
19 If I have seen anyone perish for lack of
clothing,

30:11 [a]Following Masoretic Text, Syriac, and Targum; Septuagint and Vulgate read *His*. 31:18 [a]Literally *her* (compare verse 16)

Mistaking the Sun and Moon for Deities (Job 31:26–28)

As Job takes an oath of innocence (Job 31), he swears that he has never been enticed to worship the sun or moon (31:26, 27). Possibly worshipers threw kisses to these celestial deities, since kissing was part of idol worship (1 Kin. 19:18; Hos. 13:2). Job again swears that he has not gestured such kisses (Job 31:27). Job's oath reflects the popularity of both the sun and the moon as deities in Syria-Palestine.

Yareah, the moon god, is mentioned in the Ugaritic ritual and mythological texts, dating around 1400 to 1200 B.C. In one narrative Yareah is a guest at a drinking feast of the gods, but there is little mention of him otherwise. The moon god Sin of Haran was worshiped throughout Syria-Palestine and Mesopotamia from the 3rd millennium through at least the Hellenistic period (332–37 B.C.). The characteristic crescent moon with dangling tassels, which symbolized this deity, has been found on numerous inscriptions and steles (stone slabs), including those discovered in Judah and Israel.

Much more is known about Shemesh. This deity, who could appear as either feminine (sun goddess) or masculine (sun god), was important in all ancient Near Eastern pantheons. In Ugarit the goddess Shapshu (meaning "sun") was the arbiter of divine judgment as proclaimed by the chief god El. In this she mirrored an image, found from Egypt to Mesopotamia, of the sun as a god of justice.

People of the ancient Near East believed that the sun god rode through the sky by day and the netherworld at night, and thus saw and knew all human activity. Such knowledge made Shemesh useful for locating anyone who was to receive a message from El. In the Ugaritic texts, El sends Shapshu to order Baal and Mot to stop fighting. In Egyptian thought, the sun god (who had several names including Re and Aton) was believed to be the creator of the universe each morning.

Or any poor *man* without covering;
20 If his heart[a] has not blessed me,
And *if* he was *not* warmed with the fleece of my sheep;
21 If I have raised my hand against the fatherless,
When I saw I had help in the gate;
22 *Then* let my arm fall from my shoulder,
Let my arm be torn from the socket.
23 For destruction *from* God *is* a terror to me,
And because of His magnificence I cannot endure.

24 "If I have made gold my hope,
Or said to fine gold, '*You are* my confidence';
25 If I have rejoiced because my wealth *was* great,
And because my hand had gained much;
26 If I have observed the sun[a] when it shines,
Or the moon moving *in* brightness,
27 So that my heart has been secretly enticed,
And my mouth has kissed my hand;
28 This also *would be* an iniquity *deserving of* judgment,
For I would have denied God *who is* above.

29 "If I have rejoiced at the destruction of him who hated me,
Or lifted myself up when evil found him
30 (Indeed I have not allowed my mouth to sin
By asking for a curse on his soul);
31 If the men of my tent have not said,
'Who is there that has not been satisfied with his meat?'

31:20 [a]Literally *loins* 31:26 [a]Literally *light*
31:32 [a]Following Septuagint, Syriac, Targum, and Vulgate; Masoretic Text reads *road*. 31:39 [a]Literally *its strength*

32 (*But* no sojourner had to lodge in the street,
For I have opened my doors to the traveler[a]);
33 If I have covered my transgressions as Adam,
By hiding my iniquity in my bosom,
34 Because I feared the great multitude,
And dreaded the contempt of families,
So that I kept silence
And did not go out of the door—
35 Oh, that I had one to hear me!
Here is my mark.
Oh, that the Almighty would answer me,
That my Prosecutor had written a book!
36 Surely I would carry it on my shoulder,
And bind it on me *like* a crown;
37 I would declare to Him the number of my steps;
Like a prince I would approach Him.

38 "If my land cries out against me,
And its furrows weep together;
39 If I have eaten its fruit[a] without money,
Or caused its owners to lose their lives;
40 *Then* let thistles grow instead of wheat,
And weeds instead of barley."

The words of Job are ended.

TRANSITION

Elihu: I Am Full of Words

When the argument between Job and his three friends at last collapses into silence, a fifth speaker appears for the first time, a certain Elihu the Buzite. Perhaps Elihu's long monologue (chs. 32—37) is meant to promote some reconciliation between Job and

the friends, but it seems unlikely to do so. Elihu makes clear his scorn for all the previous speakers. Job's friends did not speak with wisdom, as expected (32:11, 12), and as for Job, he "speaks without knowledge" (34:35).

Elihu's words, like those of the three friends, often contain passages of great insight, insight that is unfortunately spoiled by its style of delivery. For instance, Elihu speaks with great fervor of God's majesty (36:5—37:24), but that reverent speech is prefaced with Elihu's pompous claim, "Truly my words are not false; One who is perfect in knowledge is with you" (36:4). Given such a beginning, it is difficult to imagine that Elihu's long-winded reasonings would effect any reconciliation.

• **Job 32:1—37:24**

Job

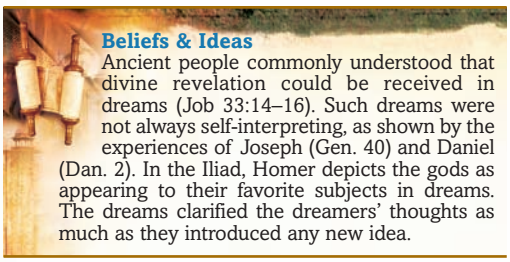
Elihu Contradicts Job's Friends

32 :1 So these three men ceased answering Job, because he *was* righteous in his own eyes. 2 Then the wrath of Elihu, the son of Barachel the Buzite, of the family of Ram, was aroused against Job; his wrath was aroused because he justified himself rather than God. 3 Also against his three friends his wrath was aroused, because they had found no answer, and *yet* had condemned Job.

4 Now because they *were* years older than he, Elihu had waited to speak to Job.[a] 5 When Elihu saw that *there was* no answer in the mouth of these three men, his wrath was aroused.

6 So Elihu, the son of Barachel the Buzite, answered and said:

"I *am* young in years, and you *are* very old;
Therefore I was afraid,
And dared not declare my opinion to you.
7 I said, 'Age[a] should speak,
And multitude of years should teach wisdom.'
8 But *there is* a spirit in man,
And the breath of the Almighty gives him understanding.
9 Great men[a] are not *always* wise,
Nor do the aged *always* understand justice.



Beliefs & Ideas

Ancient people commonly understood that divine revelation could be received in dreams (Job 33:14–16). Such dreams were not always self-interpreting, as shown by the experiences of Joseph (Gen. 40) and Daniel (Dan. 2). In the Iliad, Homer depicts the gods as appearing to their favorite subjects in dreams. The dreams clarified the dreamers' thoughts as much as they introduced any new idea.

10 "Therefore I say, 'Listen to me,
I also will declare my opinion.'
11 Indeed I waited for your words,
I listened to your reasonings, while you searched out what to say.
12 I paid close attention to you;
And surely not one of you convinced Job,
Or answered his words—
13 Lest you say,
'We have found wisdom';
God will vanquish him, not man.
14 Now he has not directed *his* words against me;
So I will not answer him with your words.

15 "They are dismayed and answer no more;
Words escape them.
16 And I have waited, because they did not speak,
Because they stood still *and* answered no more.
17 I also will answer my part,
I too will declare my opinion.
18 For I am full of words;
The spirit within me compels me.
19 Indeed my belly *is* like wine *that* has no vent;
It is ready to burst like new wineskins.
20 I will speak, that I may find relief;
I must open my lips and answer.
21 Let me not, I pray, show partiality to anyone;
Nor let me flatter any man.
22 For I do not know how to flatter,
Else my Maker would soon take me away.

Elihu Contradicts Job

33 1 "But please, Job, hear my speech,
And listen to all my words.
2 Now, I open my mouth;
My tongue speaks in my mouth.
3 My words *come* from my upright heart;
My lips utter pure knowledge.
4 The Spirit of God has made me,
And the breath of the Almighty gives me life.
5 If you can answer me,
Set *your words* in order before me;
Take your stand.
6 Truly I *am* as your spokesman[a] before God;
I also have been formed out of clay.
7 Surely no fear of me will terrify you,

32:4 [a]Vulgate reads *till Job had spoken.* 32:7 [a]Literally *Days,* that is, years 32:9 [a]Or *Men of many years* 33:6 [a]Literally *as your mouth*

Nor will my hand be heavy on you.

8 "Surely you have spoken in my hearing,
And I have heard the sound of *your* words,
saying,
9 'I *am* pure, without transgression;
I *am* innocent, and *there is* no iniquity in me.
10 Yet He finds occasions against me,
He counts me as His enemy;
11 He puts my feet in the stocks,
He watches all my paths.'

12 "Look, *in* this you are not righteous.
I will answer you,
For God is greater than man.
13 Why do you contend with Him?
For He does not give an accounting of any of His words.
14 For God may speak in one way, or in another,
Yet man does not perceive it.
15 In a dream, in a vision of the night,
When deep sleep falls upon men,
While slumbering on their beds,
16 Then He opens the ears of men,
And seals their instruction.
17 In order to turn man *from his* deed,
And conceal pride from man,
18 He keeps back his soul from the Pit,
And his life from perishing by the sword.

19 "*Man* is also chastened with pain on his bed,
And with strong *pain* in many of his bones,
20 So that his life abhors bread,
And his soul succulent food.
21 His flesh wastes away from sight,
And his bones stick out *which once* were not seen.
22 Yes, his soul draws near the Pit,
And his life to the executioners.

23 "If there is a messenger for him,
A mediator, one among a thousand,
To show man His uprightness,
24 Then He is gracious to him, and says,
'Deliver him from going down to the Pit;
I have found a ransom';
25 His flesh shall be young like a child's,
He shall return to the days of his youth.
26 He shall pray to God, and He will delight in him,
He shall see His face with joy,
For He restores to man His righteousness.
27 Then he looks at men and says,
'I have sinned, and perverted *what was* right,
And it did not profit me.'

28 He will redeem his[a] soul from going down to the Pit,
And his[b] life shall see the light.

29 "Behold, God works all these *things,*
Twice, *in fact,* three *times* with a man,
30 To bring back his soul from the Pit,
That he may be enlightened with the light of life.

31 "Give ear, Job, listen to me;
Hold your peace, and I will speak.
32 If you have anything to say, answer me;
Speak, for I desire to justify you.
33 If not, listen to me;
Hold your peace, and I will teach you wisdom."

Elihu Proclaims God's Justice

34 1 Elihu further answered and said:
2 "Hear my words, you wise *men;*
Give ear to me, you who have knowledge.
3 For the ear tests words
As the palate tastes food.
4 Let us choose justice for ourselves;
Let us know among ourselves what *is* good.

5 "For Job has said, 'I am righteous,
But God has taken away my justice;
6 Should I lie concerning my right?
My wound *is* incurable, *though I am* without transgression.'
7 What man *is* like Job,
Who drinks scorn like water,
8 Who goes in company with the workers of iniquity,
And walks with wicked men?
9 For he has said, 'It profits a man nothing
That he should delight in God.'

10 "Therefore listen to me, you men of understanding:
Far be it from God *to do* wickedness,
And *from* the Almighty to *commit* iniquity.
11 For He repays man *according to* his work,
And makes man to find a reward according to *his* way.
12 Surely God will never do wickedly,
Nor will the Almighty pervert justice.
13 Who gave Him charge over the earth?
Or who appointed *Him over* the whole world?
14 If He should set His heart on it,
If He should gather to Himself His Spirit and His breath,
15 All flesh would perish together,
And man would return to dust.

33:28 [a]Or *my* (Kethib) [b]Or *my* (Kethib)

16 "If *you have* understanding, hear this;
Listen to the sound of my words:
17 Should one who hates justice govern?
Will you condemn *Him who is* most just?
18 *Is it fitting* to say to a king, '*You are* worthless,'
And to nobles, '*You are* wicked'?
19 Yet He is not partial to princes,
Nor does He regard the rich more than the poor;
For they *are* all the work of His hands.
20 In a moment they die, in the middle of the night;
The people are shaken and pass away;
The mighty are taken away without a hand.

21 "For His eyes *are* on the ways of man,
And He sees all his steps.
22 There is no darkness nor shadow of death
Where the workers of iniquity may hide themselves.
23 For He need not further consider a man,
That he should go before God in judgment.
24 He breaks in pieces mighty men without inquiry,
And sets others in their place.
25 Therefore He knows their works;
He overthrows *them* in the night,
And they are crushed.
26 He strikes them as wicked *men*
In the open sight of others,
27 Because they turned back from Him,
And would not consider any of His ways,
28 So that they caused the cry of the poor to come to Him;
For He hears the cry of the afflicted.
29 When He gives quietness, who then can make trouble?
And when He hides *His* face, who then can see Him,
Whether *it is* against a nation or a man alone?—
30 That the hypocrite should not reign,
Lest the people be ensnared.

31 "For has *anyone* said to God,
'I have borne *chastening;*
I will offend no more;
32 Teach me *what* I do not see;
If I have done iniquity, I will do no more'?
33 Should He repay *it* according to your *terms,*
Just because you disavow it?
You must choose, and not I;
Therefore speak what you know.

34 "Men of understanding say to me,
Wise men who listen to me:
35 'Job speaks without knowledge,
His words *are* without wisdom.'
36 Oh, that Job were tried to the utmost,
Because *his* answers *are like* those of wicked men!
37 For he adds rebellion to his sin;
He claps *his hands* among us,
And multiplies his words against God."

Elihu Condemns Self-Righteousness

35 [1]Moreover Elihu answered and said:
2 "Do you think this is right?
Do you say,
'My righteousness is more than God's'?
3 For you say,
'What advantage will it be to You?
What profit shall I have, more than *if* I had sinned?'

4 "I will answer you,
And your companions with you.
5 Look to the heavens and see;
And behold the clouds—
They are higher than you.


Olive trees of Jordan

6 If you sin, what do you accomplish against Him?
Or, *if* your transgressions are multiplied, what do you do to Him?
7 If you are righteous, what do you give Him?
Or what does He receive from your hand?
8 Your wickedness affects a man such as you,
And your righteousness a son of man.

9 "Because of the multitude of oppressions they cry out;
They cry out for help because of the arm of the mighty.
10 But no one says, 'Where *is* God my Maker,
Who gives songs in the night,
11 Who teaches us more than the beasts of the earth,
And makes us wiser than the birds of heaven?'
12 There they cry out, but He does not answer,
Because of the pride of evil men.
13 Surely God will not listen to empty *talk,*
Nor will the Almighty regard it.
14 Although you say you do not see Him,
Yet justice *is* before Him, and you must wait for Him.
15 And now, because He has not punished in His anger,
Nor taken much notice of folly,
16 Therefore Job opens his mouth in vain;
He multiplies words without knowledge."

Elihu Proclaims God's Goodness

36 [1]Elihu also proceeded and said:
2 "Bear with me a little, and I will show you
That *there are* yet words to speak on God's behalf.
3 I will fetch my knowledge from afar;
I will ascribe righteousness to my Maker.
4 For truly my words *are* not false;
One who is perfect in knowledge *is* with you.

5 "Behold, God *is* mighty, but despises *no one;*
He is mighty in strength of understanding.
6 He does not preserve the life of the wicked,
But gives justice to the oppressed.
7 He does not withdraw His eyes from the righteous;
But *they are* on the throne with kings,
For He has seated them forever,
And they are exalted.
8 And if *they are* bound in fetters,
Held in the cords of affliction,
9 Then He tells them their work and their transgressions—
That they have acted defiantly.
10 He also opens their ear to instruction,
And commands that they turn from iniquity.
11 If they obey and serve *Him,*
They shall spend their days in prosperity,
And their years in pleasures.
12 But if they do not obey,
They shall perish by the sword,
And they shall die without knowledge.[a]

13 "But the hypocrites in heart store up wrath;
They do not cry for help when He binds them.
14 They die in youth,
And their life *ends* among the perverted persons.[a]
15 He delivers the poor in their affliction,
And opens their ears in oppression.

16 "Indeed He would have brought you out of dire distress,
Into a broad place where *there is* no restraint;
And what is set on your table *would be* full of richness.
17 But you are filled with the judgment due the wicked;
Judgment and justice take hold *of you.*
18 Because *there is* wrath, *beware* lest He take you away with *one* blow;
For a large ransom would not help you avoid *it.*
19 Will your riches,
Or all the mighty forces,
Keep you from distress?
20 Do not desire the night,
When people are cut off in their place.
21 Take heed, do not turn to iniquity,
For you have chosen this rather than affliction.

22 "Behold, God is exalted by His power;
Who teaches like Him?
23 Who has assigned Him His way,
Or who has said, 'You have done wrong'?

Elihu Proclaims God's Majesty

24 "Remember to magnify His work,
Of which men have sung.
25 Everyone has seen it;
Man looks on *it* from afar.

26 "Behold, God *is* great, and we do not know *Him;*

36:12 [a]Masoretic Text reads *as one without knowledge.*
36:14 [a]Hebrew *qedeshim,* that is, those practicing sodomy and prostitution in religious rituals

Nor can the number of His years *be* discovered.
27 For He draws up drops of water,
Which distill as rain from the mist,
28 Which the clouds drop down
And pour abundantly on man.
29 Indeed, can *anyone* understand the spreading of clouds,
The thunder from His canopy?
30 Look, He scatters His light upon it,
And covers the depths of the sea.
31 For by these He judges the peoples;
He gives food in abundance.
32 He covers *His* hands with lightning,
And commands it to strike.
33 His thunder declares it,
The cattle also, concerning the rising *storm.*

37 1 "At this also my heart trembles,
And leaps from its place.
2 Hear attentively the thunder of His voice,
And the rumbling *that* comes from His mouth.
3 He sends it forth under the whole heaven,
His lightning to the ends of the earth.
4 After it a voice roars;
He thunders with His majestic voice,
And He does not restrain them when His voice is heard.
5 God thunders marvelously with His voice;
He does great things which we cannot comprehend.
6 For He says to the snow, 'Fall *on* the earth';
Likewise to the gentle rain and the heavy rain of His strength.
7 He seals the hand of every man,
That all men may know His work.
8 The beasts go into dens,
And remain in their lairs.
9 From the chamber *of the south* comes the whirlwind,
And cold from the scattering winds *of the north.*
10 By the breath of God ice is given,
And the broad waters are frozen.
11 Also with moisture He saturates the thick clouds;
He scatters His bright clouds.
12 And they swirl about, being turned by His guidance,
That they may do whatever He commands them
On the face of the whole earth.[a]
13 He causes it to come,
Whether for correction,
Or for His land,
Or for mercy.
14 "Listen to this, O Job;
Stand still and consider the wondrous works of God.
15 Do you know when God dispatches them,
And causes the light of His cloud to shine?
16 Do you know how the clouds are balanced,
Those wondrous works of Him who is perfect in knowledge?
17 Why *are* your garments hot,
When He quiets the earth by the south *wind?*
18 With Him, have you spread out the skies,
Strong as a cast metal mirror?

19 "Teach us what we should say to Him,
For we can prepare nothing because of the darkness.
20 Should He be told that I *wish to* speak?
If a man were to speak, surely he would be swallowed up.
21 Even now *men* cannot look at the light *when it is* bright in the skies,
When the wind has passed and cleared them.
22 He comes from the north *as* golden *splendor;*
With God *is* awesome majesty.
23 *As for* the Almighty, we cannot find Him;
He is excellent in power,
In judgment and abundant justice;
He does not oppress.
24 Therefore men fear Him;
He shows no partiality to any *who are* wise of heart."

37:12 [a]Literally *the world of the earth*

TRANSITION

Where Were You?

At last God appears, in person, in a whirlwind, and discloses Himself to Job. With a series of rhetorical questions, God presents Himself as the God of creation, magnificent and mysterious (38:1—40:2). God alone created all, and He alone understands His handiwork.

God's message to Job is not entirely new. Eliphaz, Elihu, and Job himself also spoke of God's creative mystery (Job 15:7–9; 28:23–27; 36:26—37:12). Comparable passages appear outside the Book of Job, such as the wisdom teachings of Agur, whose rhetorical question (Prov. 30:4) is strikingly similar to those that God asks Job. Nevertheless, when God Himself speaks this familiar theme, Job is silenced (Job 40:3–5).

• **Job 38:1—40:5**

Were You There at the Beginning? (Job 38:7)

Public building projects in the ancient Near East were begun with religious rituals, including liturgical singing in praise of the major deities. Kings ritually, if not actually, helped set the foundations of temples and symbolically aided the construction workers in laying walls and fastening gates. In Job 38:4–7, the universe is pictured as a great building project by God. All the inhabitants of heaven sing for joy as the foundations of the earth are laid (Job 38:7).

The heavenly beings who sing and shout are "the morning stars" and "the sons of God" (38:7). In the group of languages called Northwest Semitic, which includes Hebrew, "sons of God" is a standard way to describe the pantheon of deities. The specific mention of the morning stars may reflect Egyptian notions that creation begins anew each morning just as light appears along the horizon. Thus creation begins anew when the morning stars are in the sky. God reminds Job that he was not present, and cannot know what happened at creation when the heavenly choir sang (Job 38:4).

Job

The Lord Reveals His Omnipotence to Job

38 :1 Then the Lord answered Job out of the whirlwind, and said:

2 "Who *is* this who darkens counsel
By words without knowledge?
3 Now prepare yourself like a man;
I will question you, and you shall answer Me.

4 "Where were you when I laid the foundations of the earth?
Tell *Me,* if you have understanding.
5 Who determined its measurements?
Surely you know!
Or who stretched the line upon it?
6 To what were its foundations fastened?
Or who laid its cornerstone,
7 When the morning stars sang together,
And all the sons of God shouted for joy?

8 "Or *who* shut in the sea with doors,
When it burst forth *and* issued from the womb;
9 When I made the clouds its garment,
And thick darkness its swaddling band;
10 When I fixed My limit for it,
And set bars and doors;
11 When I said,
'This far you may come, but no farther,
And here your proud waves must stop!'

12 "Have you commanded the morning since your days *began,*
And caused the dawn to know its place,
13 That it might take hold of the ends of the earth,
And the wicked be shaken out of it?
14 It takes on form like clay *under* a seal,
And stands out like a garment.
15 From the wicked their light is withheld,
And the upraised arm is broken.

16 "Have you entered the springs of the sea?
Or have you walked in search of the depths?
17 Have the gates of death been revealed to you?
Or have you seen the doors of the shadow of death?
18 Have you comprehended the breadth of the earth?
Tell *Me,* if you know all this.

19 "Where *is* the way *to* the dwelling of light?
And darkness, where *is* its place,
20 That you may take it to its territory,
That you may know the paths *to* its home?
21 Do you know *it,* because you were born then,
Or *because* the number of your days *is* great?

22 "Have you entered the treasury of snow,
Or have you seen the treasury of hail,
23 Which I have reserved for the time of trouble,
For the day of battle and war?
24 By what way is light diffused,
Or the east wind scattered over the earth?

25 "Who has divided a channel for the overflowing *water,*
Or a path for the thunderbolt,
26 To cause it to rain on a land *where there is* no one,
A wilderness in which *there is* no man;

27 To satisfy the desolate waste,
And cause to spring forth the growth of tender grass?
28 Has the rain a father?
Or who has begotten the drops of dew?
29 From whose womb comes the ice?
And the frost of heaven, who gives it birth?
30 The waters harden like stone,
And the surface of the deep is frozen.

31 "Can you bind the cluster of the Pleiades,
Or loose the belt of Orion?
32 Can you bring out Mazzaroth[a] in its season?
Or can you guide the Great Bear with its cubs?
33 Do you know the ordinances of the heavens?
Can you set their dominion over the earth?

34 "Can you lift up your voice to the clouds,
That an abundance of water may cover you?
35 Can you send out lightnings, that they may go,
And say to you, 'Here we *are!*'?
36 Who has put wisdom in the mind?[a]
Or who has given understanding to the heart?
37 Who can number the clouds by wisdom?
Or who can pour out the bottles of heaven,
38 When the dust hardens in clumps,
And the clods cling together?

39 "Can you hunt the prey for the lion,
Or satisfy the appetite of the young lions,
40 When they crouch in *their* dens,
Or lurk in their lairs to lie in wait?
41 Who provides food for the raven,
When its young ones cry to God,
And wander about for lack of food?

39 1 "Do you know the time when the wild mountain goats bear young?
Or can you mark when the deer gives birth?
2 Can you number the months *that* they fulfill?
Or do you know the time when they bear young?
3 They bow down,
They bring forth their young,
They deliver their offspring.[a]

Arts & Literature
While many ancient people believed that the stars were gods and goddesses, Israel believed that God created the constellations. Orion (Job 38:31) is the name of not only one of the constellations, but also of a giant hunter in mythology. The mythological Orion was killed by the goddess Artemis. The Great Bear (38:32) is the constellation Ursa Major. Mazzaroth may mean "constellations" generally.

4 Their young ones are healthy,
They grow strong with grain;
They depart and do not return to them.

5 "Who set the wild donkey free?
Who loosed the bonds of the onager,
6 Whose home I have made the wilderness,
And the barren land his dwelling?
7 He scorns the tumult of the city;
He does not heed the shouts of the driver.
8 The range of the mountains *is* his pasture,
And he searches after every green thing.

9 "Will the wild ox be willing to serve you?
Will he bed by your manger?
10 Can you bind the wild ox in the furrow with ropes?
Or will he plow the valleys behind you?
11 Will you trust him because his strength *is* great?
Or will you leave your labor to him?
12 Will you trust him to bring home your grain,
And gather it to your threshing floor?

13 "The wings of the ostrich wave proudly,
But are her wings and pinions *like the* kindly stork's?
14 For she leaves her eggs on the ground,
And warms them in the dust;
15 She forgets that a foot may crush them,
Or that a wild beast may break them.
16 She treats her young harshly, as though *they were* not hers;
Her labor is in vain, without concern,
17 Because God deprived her of wisdom,
And did not endow her with understanding.
18 When she lifts herself on high,
She scorns the horse and its rider.

19 "Have you given the horse strength?
Have you clothed his neck with thunder?[a]
20 Can you frighten him like a locust?
His majestic snorting strikes terror.
21 He paws in the valley, and rejoices in *his* strength;
He gallops into the clash of arms.
22 He mocks at fear, and is not frightened;
Nor does he turn back from the sword.
23 The quiver rattles against him,
The glittering spear and javelin.
24 He devours the distance with fierceness and rage;
Nor does he come to a halt because the trumpet *has* sounded.
25 At *the blast of* the trumpet he says, 'Aha!'

38:32 [a]Literally *Constellations* 38:36 [a]Literally *inward parts*
39:3 [a]Literally *pangs,* figurative of offspring 39:19 [a]Or *a mane*

He smells the battle from afar,
The thunder of captains and shouting.

26 "Does the hawk fly by your wisdom,
And spread its wings toward the south?
27 Does the eagle mount up at your command,
And make its nest on high?
28 On the rock it dwells and resides,
On the crag of the rock and the stronghold.
29 From there it spies out the prey;
Its eyes observe from afar.
30 Its young ones suck up blood;
And where the slain *are,* there it *is.*"

40 1 Moreover the LORD answered Job, and said:

2 "Shall the one who contends with the Almighty correct *Him?*
He who rebukes God, let him answer it."

Job's Response to God

3 Then Job answered the LORD and said:

4 "Behold, I am vile;
What shall I answer You?
I lay my hand over my mouth.
5 Once I have spoken, but I will not answer;
Yes, twice, but I will proceed no further."

TRANSITION

Behold Behemoth

After Job has bowed before God's presence, God speaks again. Whereas in His first speech (38:1—40:2) God described natural creation, in His second speech (40:6—41:34) He speaks of creatures that transcend the natural. The monsters Behemoth and Leviathan are sometimes associated with the hippopotamus and the crocodile, but in Job 40; 41 they are described in supernatural language, like legendary sea monsters (see 41:19, 20). But even these creatures are subject to God—"Everything under heaven is Mine" (41:11).

• **Job 40:6—41:34**

Job

God's Challenge to Job

40 **:6** Then the LORD answered Job out of the whirlwind, and said:

7 "Now prepare yourself like a man;
I will question you, and you shall answer Me:

8 "Would you indeed annul My judgment?
Would you condemn Me that you may be justified?
9 Have you an arm like God?
Or can you thunder with a voice like His?
10 Then adorn yourself *with* majesty and splendor,
And array yourself with glory and beauty.
11 Disperse the rage of your wrath;
Look on everyone *who is* proud, and humble him.
12 Look on everyone *who is* proud, *and* bring him low;
Tread down the wicked in their place.
13 Hide them in the dust together,
Bind their faces in hidden *darkness.*
14 Then I will also confess to you
That your own right hand can save you.

15 "Look now at the behemoth,[a] which I made *along* with you;
He eats grass like an ox.
16 See now, his strength *is* in his hips,
And his power *is* in his stomach muscles.
17 He moves his tail like a cedar;
The sinews of his thighs are tightly knit.
18 His bones *are like* beams of bronze,
His ribs like bars of iron.
19 He *is* the first of the ways of God;
Only He who made him can bring near His sword.
20 Surely the mountains yield food for him,
And all the beasts of the field play there.
21 He lies under the lotus trees,
In a covert of reeds and marsh.
22 The lotus trees cover him *with* their shade;
The willows by the brook surround him.
23 Indeed the river may rage,
Yet he is not disturbed;
He is confident, though the Jordan gushes into his mouth,
24 *Though* he takes it in his eyes,
Or one pierces *his* nose with a snare.

41 1 "Can you draw out Leviathan[a] with a hook,
Or *snare* his tongue with a line *which* you lower?
2 Can you put a reed through his nose,
Or pierce his jaw with a hook?
3 Will he make many supplications to you?
Will he speak softly to you?
4 Will he make a covenant with you?
Will you take him as a servant forever?

40:15 [a]A large animal, exact identity unknown 41:1 [a]A large sea creature, exact identity unknown

Leviathan, the Sea Serpent (Job 41:1)

In Job 41 God continues His speech to Job (see Job 40:1, 6), describing Leviathan, a creature familiar to Job (Job 3:8). This picture of the ultimate sea serpent contrasts the powerlessness of humans against the all-powerful might of God. Although some have supposed that Job 41 speaks of a crocodile or whale, the description of the sea creature is not one that is familiar from nature.

The questions asked of Job stress in minute detail how powerful and how invincible the sea serpent is in the eyes of humans. They cannot even imagine fishing or hunting for this monster. It cannot possibly belong to mere mortals. God Himself, however, created this creature to "play" in the sea (Ps. 104:25, 26). A contrast reveals the unfathomable power of God: While Leviathan terrifies humans, to God it is simply His "little rubber ducky." Leviathan is greater than any other living thing, save One. God alone has no fear of this creature.

There are a number of myths concerning a huge serpent coming from a variety of African cultures. The serpent is presented as an ally of the highest deity. To keep the world from disintegrating, the snake encircles it and grasps its own tail in its mouth, physically holding the universe together. Earthquakes are understood as the serpent moving. Should the serpent die, or cease constricting the land, the world would dissolve back into the sea.

Artistic depiction of Leviathan

Leviathan appears as Lothan in mythological texts dating around 1400 B.C. In these texts from Ugarit, a Canaanite city-state on the northeast coast of the Mediterranean, the serpent Lothan is associated with the god of the sea, Yam, whom Baal defeats in battle. Possibly a story similar to this Canaanite myth was known in Israel, telling how God defeated Leviathan long ago and placed the serpent in its current status. Imagery from such a story remains in Ps. 74:13, 14, which describes God's victory over Leviathan and the sea serpents.

The original readers of the Book of Job must have recognized in Job 41 the awesome power of God. If at one time in mythological narratives Leviathan was opposed to God, now the sea serpent had become one of God's most impressive servants.

5 Will you play with him as *with* a bird,
Or will you leash him for your maidens?
6 Will *your* companions make a banquet[a] of him?
Will they apportion him among the merchants?
7 Can you fill his skin with harpoons,
Or his head with fishing spears?
8 Lay your hand on him;
Remember the battle—
Never do it again!
9 Indeed, *any* hope of *overcoming* him is false;
Shall *one not* be overwhelmed at the sight of him?
10 No one *is so* fierce that he would dare stir him up.
Who then is able to stand against Me?
11 Who has preceded Me, that I should pay *him?*
Everything under heaven is Mine.

12 "I will not conceal[a] his limbs,
His mighty power, or his graceful proportions.
13 Who can remove his outer coat?
Who can approach *him* with a double bridle?
14 Who can open the doors of his face,
With his terrible teeth all around?
15 *His* rows of scales are *his* pride,
Shut up tightly *as with* a seal;
16 One is so near another
That no air can come between them;
17 They are joined one to another,
They stick together and cannot be parted.
18 His sneezings flash forth light,
And his eyes *are* like the eyelids of the morning.
19 Out of his mouth go burning lights;
Sparks of fire shoot out.
20 Smoke goes out of his nostrils,
As *from* a boiling pot and burning rushes.
21 His breath kindles coals,
And a flame goes out of his mouth.
22 Strength dwells in his neck,
And sorrow dances before him.
23 The folds of his flesh are joined together;

41:6 [a]Or *bargain over him* 41:12 [a]Literally *keep silent about*

They are firm on him and cannot be moved.
24 His heart is as hard as stone,
Even as hard as the lower *millstone.*
25 When he raises himself up, the mighty
are afraid;
Because of his crashings they are beside[a]
themselves.
26 *Though* the sword reaches him, it cannot
avail;
Nor does spear, dart, or javelin.
27 He regards iron as straw,
And bronze as rotten wood.
28 The arrow cannot make him flee;
Slingstones become like stubble to him.
29 Darts are regarded as straw;
He laughs at the threat of javelins.
30 His undersides *are* like sharp potsherds;
He spreads pointed *marks* in the mire.
31 He makes the deep boil like a pot;
He makes the sea like a pot of ointment.
32 He leaves a shining wake behind him;
One would think the deep had white
hair.
33 On earth there is nothing like him,
Which is made without fear.
34 He beholds every high *thing;*
He *is* king over all the children of pride."

TRANSITION

Job: Now My Eye Sees You

God never does answer all of Job's questions, most noticeably the question about why the innocent suffer. Instead, God simply discloses Himself as the source and master of all creation. It is enough. In the presence of God Himself, Job bows and accepts God's mystery (42:1–6).

At last, Job's former glory is reinstated. Perhaps more importantly, though, Job is vindicated. His three friends and their simplistic wisdom are routed, whereas Job's angry questions and profound insights into true wisdom receive God's approval (42:8). In the epilogue of the book (42:7–17) Job's situation is reversed and his blessings restored.

• **Job 42:1–17**

Job

Job's Repentance and Restoration

42 **:1** Then Job answered the LORD and said:
2 "I know that You can do everything,
And that no purpose *of Yours* can be
withheld from You.
3 *You asked,* 'Who *is* this who hides counsel
without knowledge?'
Therefore I have uttered what I did not
understand,
Things too wonderful for me, which I did
not know.
4 Listen, please, and let me speak;
You said, 'I will question you, and you shall
answer Me.'
5 "I have heard of You by the hearing of the
ear,
But now my eye sees You.
6 Therefore I abhor *myself,*
And repent in dust and ashes."

7 And so it was, after the LORD had spoken these words to Job, that the LORD said to Eliphaz the Temanite, "My wrath is aroused against you and your two friends, for you have not spoken of Me *what is* right, as My servant Job *has.* 8 Now therefore, take for yourselves seven bulls and seven rams, go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray for you. For I will accept him, lest I deal with you *according to your* folly; because you have not spoken of Me *what is* right, as My servant Job *has.*"

9 So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went and did as the LORD commanded them; for the LORD had accepted Job. 10 And the LORD restored Job's losses[a] when he prayed for his friends. Indeed the LORD gave Job twice as much as he had before. 11 Then all his brothers, all his sisters, and all those who had been his acquaintances before, came to him and ate food with him in his house; and they consoled him and comforted him for all the adversity that the LORD had brought upon him. Each one gave him a piece of silver and each a ring of gold.

12 Now the LORD blessed the latter *days* of Job more than his beginning; for he had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand female donkeys. 13 He also had seven sons and three daughters. 14 And he called the name of the first Jemimah, the name of the second Keziah, and the name of the third Keren-Happuch. 15 In all the land were found no women *so* beautiful as the daughters of Job; and their father gave them an inheritance among their brothers.

16 After this Job lived one hundred and forty years, and saw his children and grandchildren *for* four generations. 17 So Job died, old and full of days.

41:25 [a]Or *purify themselves* 42:10 [a]Literally *Job's captivity,* that is, what was captured from Job

THE PERSIAN EMPIRE

Cyrus the Persian captured the city of Babylon in 539 B.C. The whole of the Neo-Babylonian Empire was his shortly thereafter, including the land of Palestine. He established one of the most successful and enduring of the great ancient empires.

Part of Cyrus's success came from his practice of showing respect for the religious beliefs of his captured peoples. In his first year, according to both Persian records and the biblical account, he proclaimed that all the captive peoples whom the Babylonians had dragged into exile should be allowed to go free (2 Chr. 36:22, 23; Ezra 1:1–4). Cyrus demanded political obedience, particularly regarding the universal requirement of taxes, but unlike the Assyrian and Babylonian rulers, he did not seek to impose his own religion on his subjects.

When Cyrus died in 530 B.C., he was succeeded by his son Cambyses (530–522 B.C.). There are some indications that Cambyses was mentally unstable and perhaps epileptic, but he evidently inherited some of his father's ability as a general. In 525 B.C. Cambyses captured Egypt. The Persian Empire had now exceeded the geographic boundaries of any of the earlier empires.

The Persian Empire exceeded the geographic boundaries of any of the earlier empires.

While Cambyses was returning from the conquest of Egypt, word reached him that he had been deposed by someone claiming to be his brother. For reasons not completely clear, Cambyses committed suicide. One of his officers, named Darius, took his place. Darius put down that rebellion and several others in the next few years, and in the end it was Darius who reigned as the next Persian emperor (522–486 B.C.). Known as Darius the Great, Darius I was as gifted an administrator as Cyrus was a general, and under his rule the extensive organization of the Persian Empire took place. The resulting system of regional governors, satraps, and official inspectors was bulky but effective.

During Darius's reign, a new player appeared in the political life of the ancient Near East: Greece. Darius expanded the Persian Empire through the region of Asia Minor and sought to go the next step, into the Greek peninsula. Greece at this time consisted of many independent city-states, but faced with such a formidable invader, these states joined together. Under Miltiades, a general from the city of Athens, the Greek alliance turned Darius's armies back at the battle of Marathon (490 B.C.).

Darius's son Xerxes I (486–465 B.C.) invaded Greece again in 480 B.C., but after some initial success was also turned back. His successor, Artaxerxes I (465–424 B.C.), ultimately gave up Persian designs on Greek land and signed the Peace of Callias in 449 B.C. The empire was beginning to face internal problems, such as rebellions in Babylon and Egypt. It no longer had the resources to wage new wars of conquest.

Under Persian rule, the Jews faced their own internal disputes. When Cyrus proclaimed that captive peoples could return to their homeland, some of the exiled Jews discovered that they would rather stay where they were. Many had become quite comfortable living in foreign lands, and the prospect of returning home to start over in the ruined city of Jerusalem was daunting.

Several small groups of Jews did return to Jerusalem, though. The first group was led in 538 or 537 B.C. by one Sheshbazzar (Ezra 1:8–11), who became the first Judean governor after the Exile, but otherwise is totally unknown. A second group, led by a direct descendant of King David, named Zerubbabel, was more successful. Under the leadership of Zerubbabel and a priest named Jeshua, this group arrived in Jerusalem and immediately began rebuilding the temple.

In Palestine, though, the returning exiles were confronted by the people who had not been taken to Babylon, who had been on the land all that time, and the confrontation was not friendly. The returned exiles saw those who had stayed in Palestine as mixed-breed Jews who defiled the true worship of God. This was particularly so for the inhabitants of the region of Samaria, the Samaritans, whom the returned exiles regarded with a dislike and suspicion that would still be evident in the New Testament, 500 years later. Both Jews and Samaritans claimed descent from Abraham and worshiped Abraham's God, but they were deeply separated from each other.

So Judaism was divided. First, Jews were divided between those in Palestine (the returned exiles) and those scattered throughout the Persian Empire (the "Diaspora" or "dispersion"). Second, even those in Palestine were split between the returned exiles, who saw themselves as the ethnically and religiously pure remnant of their nation and faith, and the ones who had stayed behind in the land, like the Samaritans.

Cyrus's Religious Propaganda (Ezra 1:2–4)

Cyrus, king of Persia, proclaimed that the God of heaven had given him the empire because of the ruthless deportation practices of the Babylonians. God had called Cyrus to allow peoples displaced by the Babylonians to return to their homes. Judah's God also had commanded him to build the Jerusalem temple (Ezra 1:2).

Apparently Cyrus issued proclamations to specific groups of deported persons. One proclamation, appearing in the Book of Ezra (Ezra 1:2–4), was for the Jews; another for the Babylonians has been found on what is called the Cyrus Cylinder. Both proclamations probably were issued in 538 B.C., at the end of the period in which Cyrus conquered the city of Babylon. While the proclamations announced new freedom for the conquered peoples, they also paid reverence to the captive gods.

In the Cyrus Cylinder, the king announced that the "Lord of the gods" (meaning Babylon's god Marduk) chose him (Cyrus) to conquer the world and set the religious situation in Babylonia right after years of abuse. According to the proclamation, all the sanctuaries were in ruins, and Marduk wished for Cyrus to rebuild them for the Babylonian people. For this reason Marduk allowed Cyrus to conquer Babylon.

Cyrus also claimed it was the will of Marduk to return items that were brought to Babylon during the rule of the Neo-Babylonian Empire. Statues of other gods, along with implements used in their worship, would be returned when conquered peoples returned to their homelands. Temples would be rebuilt and worship restored.

Certainly Cyrus believed that his empire was built with the help of the god who ruled over the entire earth. In writing to various peoples, he called that deity by the name of the highest god of the people to whom he wrote. This might be a classic case of political propaganda, or Cyrus may have assumed that there was one god, who was called different names by different peoples. In either case, Cyrus both appealed to the gods to support his kingship and to the peoples of his new empire to accept him as rightful ruler.

TRANSITION

The Book of Ezra

The story of the Jews' return from exile and the restoration of their ruined temple and city is told in the Book of Ezra and continued in the Book of Nehemiah. The central figure is Ezra, a scribe from a priestly family. But Ezra himself does not appear in the book until ch. 7. The earlier chapters are devoted to the rebuilding of the temple by the returned exiles under the political leader Zerubbabel and the priestly leader Jeshua. To rebuild the temple, they had to overcome opposition from "the people of the land" (Ezra 4:1–5), but in the end they completed the structure.

Tradition holds that the author of the book is Ezra himself. If so, then Ezra may have also been the Chronicler, the author of the priestly history found in 1 and 2 Chronicles, because the Book of Ezra picks up at the precise moment that Chronicles leaves off. Chronicles ends (2 Chr. 36:22, 23), and the Book of Ezra begins (Ezra 1:1–4), with the decree of Cyrus in 538 B.C. that allowed the exiles to return. Other scholars believe that one or more editors compiled the material now known as 1 and 2 Chronicles, Ezra, and Nehemiah.

• **Ezra 1:1—2:70**

Ezra

End of the Babylonian Captivity

1 :1 Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also *put it* in writing, saying,

2 Thus says Cyrus king of Persia:
All the kingdoms of the earth the LORD God
of heaven has given me. And He has com-
manded me to build Him a house at Jerusa-
lem which *is* in Judah. 3 Who *is* among you
of all His people? May his God be with him,
and let him go up to Jerusalem which *is* in
Judah, and build the house of the LORD God
of Israel (He *is* God), which *is* in Jerusalem.
4 And whoever is left in any place where he
dwells, let the men of his place help him
with silver and gold, with goods and live-
stock, besides the freewill offerings for the
house of God which *is* in Jerusalem.

5 Then the heads of the fathers' *houses* of Judah and Benjamin, and the priests and the Levites, with all whose spirits God had moved, arose to go up and build the house of the LORD which *is* in Jerusalem. 6 And all those who *were* around them encouraged them with articles of silver and gold, with goods and livestock, and with precious things, besides all *that* was willingly offered.

7 King Cyrus also brought out the articles of the house of the LORD, which Nebuchadnezzar had taken from Jerusalem and put in the temple of his gods; 8 and Cyrus king of Persia brought them out by the hand of Mithredath the treasurer, and counted them out to Sheshbazzar the prince of Judah. 9 This *is* the number of them: thirty gold platters, one thousand silver platters, twenty-nine knives, 10 thirty gold basins, four hundred and ten silver basins of a similar *kind, and* one thousand other articles. 11 All the articles of gold and silver *were* five thousand four hundred.

All *these* Sheshbazzar took with the captives who were brought from Babylon to Jerusalem.

The Captives Who Returned to Jerusalem

2 [1]Now[a] these *are* the people of the province who came back from the captivity, of those who had been carried away, whom Nebuchadnezzar the king of Babylon had carried away to Babylon, and who returned to Jerusalem and Judah, everyone to his *own* city.

[2]*Those* who came with Zerubbabel *were* Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar,[a] Bigvai, Rehum,[b] *and* Baanah. The number of the men of the people of Israel: [3]the people of Parosh, two thousand one hundred and seventy-two; [4]the people of Shephatiah, three hundred and seventy-two; [5]the people of Arah, seven hundred and seventy-five; [6]the people of Pahath-Moab, of the people of Jeshua *and* Joab, two thousand eight hundred and twelve; [7]the people of Elam, one thousand two hundred and fifty-four; [8]the people of Zattu, nine hundred and forty-five; [9]the people of Zaccai, seven hundred and sixty; [10]the people of Bani,[a] six hundred and forty-two; [11]the people of Bebai, six hundred and twenty-three; [12]the people of Azgad, one thousand two hundred and twenty-two; [13]the people of Adonikam, six hundred and sixty-six; [14]the people of Bigvai, two thousand and fifty-six; [15]the people of Adin, four hundred and fifty-four; [16]the people of Ater of Hezekiah, ninety-eight; [17]the people of Bezai, three hundred and twenty-three; [18]the people of Jorah,[a] one hundred and twelve; [19]the people of Hashum, two hundred and twenty-three; [20]the people of Gibbar,[a] ninety-five; [21]the people of Bethlehem, one hundred and twenty-three; [22]the men of Netophah, fifty-six; [23]the men of Anathoth, one hundred and twenty-eight; [24]the people of Azmaveth,[a] forty-two; [25]the people of Kirjath Arim,[a] Chephirah, and Beeroth, seven hundred and forty-three; [26]the people of Ramah and Geba, six hundred and twenty-one; [27]the men of Michmas, one hundred and twenty-two; [28]the men of Bethel and Ai, two hundred and twenty-three; [29]the people of Nebo, fifty-two; [30]the people of Magbish, one hundred and fifty-six; [31]the people of the other Elam, one thousand two hundred and fifty-four; [32]the people of Harim, three hundred and twenty; [33]the people of Lod, Hadid, and Ono, seven hundred and twenty-five; [34]the people of Jericho, three hundred and forty-five; [35]the people of Senaah, three thousand six hundred and thirty.

[36]The priests: the sons of Jedaiah, of the house of Jeshua, nine hundred and seventy-three; [37]the sons of Immer, one thousand and fifty-two; [38]the sons of Pashhur, one thousand two hundred and forty-seven; [39]the sons of Harim, one thousand and seventeen.

[40]The Levites: the sons of Jeshua and Kadmiel, of the sons of Hodaviah,[a] seventy-four.

[41]The singers: the sons of Asaph, one hundred and twenty-eight.

[42]The sons of the gatekeepers: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, and the sons of Shobai, one hundred and thirty-nine *in* all.

[43]The Nethinim: the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth, [44]the sons of Keros, the sons of Siaha,[a] the sons of Padon, [45]the sons of Lebanah, the sons of Hagabah, the sons of Akkub, [46]the sons of Hagab, the sons of Shalmai, the sons of Hanan, [47]the sons of Giddel, the sons of Gahar, the sons of Reaiah, [48]the sons of Rezin, the sons of Nekoda, the sons of Gazzam, [49]the sons of Uzza, the sons of Paseah, the sons of Besai, [50]the sons of Asnah, the sons of Meunim, the sons of Nephusim,[a] [51]the sons of Bakbuk, the sons of Hakupha, the sons of Harhur, [52]the sons of Bazluth,[a] the sons of Mehida, the sons of Harsha, [53]the sons of Barkos, the sons of Sisera, the sons of Tamah, [54]the sons of Neziah, and the sons of Hatipha.

[55]The sons of Solomon's servants: the sons of Sotai, the sons of Sophereth, the sons of Peruda,[a] [56]the sons of Jaala, the sons of Darkon, the sons of Giddel, [57]the sons of Shephatiah, the sons of Hattil, the sons of Pochereth of Zebaim, and the sons of Ami.[a] [58]All the Nethinim and the children of Solomon's servants were three hundred and ninety-two.

[59]And these *were* the ones who came up from Tel Melah, Tel Harsha, Cherub, Addan,[a]

TIME CAPSULE	522 to 520 B.C.
522	A magi named Gaumata pretends to be Cambyses' younger brother Bardiya
522–486	Darius I, the Great, kills Gaumata and ascends Persia's throne
521	Darius suppresses rebellion in Babylonia
520	Zechariah and Haggai prophesy to the postexilic community
520	Work on the Jerusalem temple is resumed

2:1 [a]Compare this chapter with Nehemiah 7:6–73. 2:2 [a]Spelled *Mispereth* in Nehemiah 7:7 [b]Spelled *Nehum* in Nehemiah 7:7 2:10 [a]Spelled *Binnui* in Nehemiah 7:15 2:18 [a]Called *Hariph* in Nehemiah 7:24 2:20 [a]Called *Gibeon* in Nehemiah 7:25 2:24 [a]Called *Beth Azmaveth* in Nehemiah 7:28 2:25 [a]Called *Kirjath Jearim* in Nehemiah 7:29 2:40 [a]Spelled *Hodevah* in Nehemiah 7:43 2:44 [a]Spelled *Sia* in Nehemiah 7:47 2:50 [a]Spelled *Nephishesim* in Nehemiah 7:52 2:52 [a]Spelled *Bazlith* in Nehemiah 7:54 2:55 [a]Spelled *Perida* in Nehemiah 7:57 2:57 [a]Spelled *Amon* in Nehemiah 7:59 2:59 [a]Spelled *Addon* in Nehemiah 7:61 [b]Literally *seed*

and Immer; but they could not identify their father's house or their genealogy,[b] whether they *were* of Israel: [60]the sons of Delaiah, the sons of Tobiah, and the sons of Nekoda, six hundred and fifty-two; [61]and of the sons of the priests: the sons of Habaiah, the sons of Koz,[a] and the sons of Barzillai, who took a wife of the daughters of Barzillai the Gileadite, and was called by their name. [62]These sought their listing *among* those who were registered by genealogy, but they were not found; therefore they *were excluded* from the priesthood as defiled. [63]And the governor[a] said to them that they should not eat of the most holy things till a priest could consult with the Urim and Thummim.

[64]The whole assembly together *was* forty-two thousand three hundred *and* sixty, [65]besides their male and female servants, of whom *there were* seven thousand three hundred and thirty-seven; and they had two hundred men and women singers. [66]Their horses *were* seven hundred and thirty-six, their mules two hundred and forty-five, [67]their camels four hundred and thirty-five, and *their* donkeys six thousand seven hundred and twenty.

[68]*Some* of the heads of the fathers' *houses,* when they came to the house of the LORD which *is* in Jerusalem, offered freely for the house of God, to erect it in its place: [69]According to their ability, they gave to the treasury for the work sixty-one thousand gold drachmas, five thousand minas of silver, and one hundred priestly garments.

[70]So the priests and the Levites, *some* of the people, the singers, the gatekeepers, and the Nethinim, dwelt in their cities, and all Israel in their cities.

2:61 [a]Or *Hakkoz* 2:63 [a]Hebrew *Tirshatha* 3:2 [a]Spelled *Jehozadak* in 1 Chronicles 6:14 3:8 [a]Spelled *Jehozadak* in 1 Chronicles 6:14 3:9 [a]Or *Hodaviah* (compare 2:40)

TRANSITION

Restoring Worship in Jerusalem

The exact dates for the returns led by Sheshbazzar (Ezra 1:11) and by Zerubbabel (Ezra 2:2) are unknown. Some have identified Sheshbazzar with Zerubbabel, but such an identification is not certain. Sheshbazzar could be considered the earlier leader, whose place was later taken by Zerubbabel.

After arriving in Jerusalem, the returnees reestablished their forms of worship, erecting an altar as the first step in restoring the sacrificial system (Ezra 3:3). The 7th month (3:1), corresponding to September-October, was an appropriate time for the people to assemble in Jerusalem, since three holy days were celebrated at that time. Scholars commonly suggest that this 7th month occurred in either 538 or 537 B.C., thus shortly after Cyrus's proclamation. The 2nd year "of their coming" (3:8), when work began on the temple's foundation, would then be either 537 or 536 B.C.

The prophets Haggai and Zechariah encouraged the people to finish their task of rebuilding the temple (Ezra 5:1, 2). The work of both prophets is dated in the 2nd year of Darius I (Hag. 1:1; Zech. 1:1), thus in 520 B.C. Some scholars suppose that the account in Ezra 3:8–13 of laying the temple's foundation actually refers to Zerubbabel's work in 520 B.C. (see Hag. 1:14, 15).

• **Ezra 3:1—4:5**

Ezra

Restoring the Altar

3 :1 And when the seventh month had come, and the children of Israel *were* in the cities, the people gathered together as one man to Jerusalem. [2]Then Jeshua the son of Jozadak[a] and his brethren the priests, and Zerubbabel the son of Shealtiel and his brethren, arose and built the altar of the God of Israel, to offer burnt offerings on it, as *it is* written in the Law of Moses the man of God. [3]Though fear *had come* upon them because of the people of those countries, they set the altar on its bases; and they offered burnt offerings on it to the LORD, *both* the morning and evening burnt offerings. [4]They also kept the Feast of Tabernacles, as *it is* written, and *offered* the daily burnt offerings in the number required by ordinance for each day. [5]Afterwards *they offered* the regular burnt offering, and *those* for New Moons and for all the appointed feasts of the LORD that were consecrated, and *those* of everyone who willingly offered a freewill offering to the LORD. [6]From the first day of the seventh month they began to offer burnt offerings to the LORD, although the foundation of the temple of the LORD had not been laid. [7]They also gave money to the masons and the carpenters, and food, drink, and oil to the people of Sidon and Tyre to bring cedar logs from Lebanon to the sea, to Joppa, according to the permission which they had from Cyrus king of Persia.

Restoration of the Temple Begins

[8]Now in the second month of the second year of their coming to the house of God at Jerusalem, Zerubbabel the son of Shealtiel, Jeshua the son of Jozadak,[a] and the rest of their brethren the priests and the Levites, and all those who had come out of the captivity to Jerusalem, began *work* and appointed the Levites from twenty years old and above to oversee the work of the house of the LORD. [9]Then Jeshua *with* his sons and brothers, Kadmiel *with* his sons, and the sons of Judah,[a] arose as one to oversee those working

Laying the Foundation of the Second Temple (Ezra 3:8–13)

Judah's temple, the house of Yahweh, had remained desolate since its destruction by the Babylonians in 586 B.C. In the 2nd year after the exiles returned from Babylon, around 537 or 536 B.C., Zerubbabel, a descendant of David, and Jeshua the high priest broke ground to begin the construction of a new temple (Ezra 3:8). The event was met with great ceremony and joy, but also with sadness (3:9–13). The structure was much smaller than the previous temple of King Solomon, which had been built on the same site.

The joy and grief reveal that laying the foundation of the second temple was an event of great importance. The temple had an indispensable theological function to play. It was the very center of God's presence in Judah. It was the point where sacrifices were made in response to Yahweh's gracious choice of Israel as His people.

Yet the temple had important political and economic roles to play in society as well. It was the institution that held all of Judean society together, past as well as present and future. It gave political identity to the people. Access to its courts identified who was properly a citizen and who was excluded.

Economically, rooms in the temple functioned as a treasury—the society's bank. Because of the temple's demands for tithes and offerings, a large portion of the Judean economy passed through temple personnel and storehouses. Without the temple, the Judean people had little chance of pulling together as a coherent society to face the challenges of the future.

The laying of the foundation for this new temple, therefore, represented the rebirth of the kingdom of Judah. Given their past, Judeans could well appreciate that such an event was worthy of both great joy and sadness.

on the house of God: the sons of Henadad *with* their sons and their brethren the Levites.

10 When the builders laid the foundation of the temple of the LORD, the priests stood[a] in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the LORD, according to the ordinance of David king of Israel. 11 And they sang responsively, praising and giving thanks to the LORD:

> "For *He is* good,
> For His mercy *endures* forever toward Israel."[a]

Then all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

12 But many of the priests and Levites and heads of the fathers' *houses,* old men who had seen the first temple, wept with a loud voice when the foundation of this temple was laid before their eyes. Yet many shouted aloud for joy, 13 so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people, for the people shouted with a loud shout, and the sound was heard afar off.

Resistance to Rebuilding the Temple

4 1 Now when the adversaries of Judah and Benjamin heard that the descendants of the captivity were building the temple of the LORD God of Israel, 2 they came to Zerubbabel and the heads of the fathers' *houses,* and said to them, "Let us build with you, for we seek your God as you *do;* and we have sacrificed to Him since the days of Esarhaddon king of Assyria, who brought us here." 3 But Zerubbabel and Jeshua and the rest of the heads of the fathers' *houses* of Israel said to them, "You may do nothing with us to build a house for our God; but we alone will build to the LORD God of Israel, as King Cyrus the king of Persia has commanded us." 4 Then the people of the land tried to discourage the people of Judah. They troubled them in building, 5 and hired counselors against them to frustrate their purpose all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

3:10 [a]Following Septuagint, Syriac, and Vulgate; Masoretic Text reads *they stationed the priests.* 3:11 [a]Compare Psalm 136:1

TRANSITION

Opposition to the Temple

Ezra 4:5 reports that the rebuilding of the temple was frustrated during the last years of Cyrus's reign (539–530 B.C.) until the time of Darius (522–486 B.C.). Strangely, though, the passage that follows (Ezra 4:6–23) describes events that took place during the reigns of the two kings who succeeded Darius: Ahasuerus (4:6) and Artaxerxes I (4:7, 11, 23). The appearance of Ahasuerus and Artaxerxes at this point in Ezra (4:6, 7) presents a curious chronological problem.

Ahasuerus, also known as Xerxes I (486–465 B.C.), was the son of Darius. Artaxerxes I (465–424 B.C.) was Darius's grandson and Xerxes' son. After describing events during their later reigns (between 486 and 424 B.C.), the narrative returns to the 2nd year of Darius's reign (520 B.C.; Ezra 4:24). Since Xerxes and Artaxerxes reigned after Darius, the events of 4:6–23 are definitely reported out of chronological order. Perhaps this passage was inserted into the middle of Darius's reign to serve as an example of the kind of tactics employed by the "adversaries of Judah and Benjamin" (4:1). See "Opposition to Rebuilding Jerusalem" at Ezra 4:6 (p. 978).

• **Ezra 4:24—5:1**

Ezra

4 **:24** Thus the work of the house of God which *is* at Jerusalem ceased, and it was discontinued until the second year of the reign of Darius king of Persia.

5 [1]Then the prophet Haggai and Zechariah the son of Iddo, prophets, prophesied to the Jews who *were* in Judah and Jerusalem, in the name of the God of Israel, *who was* over them.

TRANSITION

The Book of Haggai

The "adversaries of Judah and Benjamin," whose help in rebuilding the temple Zerubbabel and Jeshua had rejected (Ezra 4:1–3), were successful in stopping the work on the temple. The foundation had been laid before the work stopped (Ezra 3:10, 11), but nothing further was done from that point. The work stoppage lasted from sometime during Cyrus's reign (c. 536 B.C.) until the 2nd year of Darius I (520 B.C.).

At that time two prophets, Haggai and Zechariah, arose to urge the completion of the temple construction. The ministries of these two prophets, who were contemporaries, are dated specifically in 520 B.C. (Ezra 4:24—5:1; Hag. 1:1; Zech. 1:1). The Book of Ezra reports that in that year Haggai and Zechariah prophesied and the Jews "began to build the house of God" (Ezra 5:1, 2). The Book of Haggai consists of the call to complete the temple.

Prophecy in the years after the Exile was different from the great prophecies of such preexilic prophets as Isaiah and Jeremiah. To begin with, the earlier prophets tended to speak about, and to, the kings. But in the restored Judah after the Exile there was no king. Prophets very often spoke to the priests and elders instead. Indeed, many of the prophets themselves seemed to have a priestly perspective. This is certainly true of Haggai, who speaks primarily of the temple and of the particularly priestly concern of ritual defilement (Hag. 2:10–14).

• **Haggai 1:1—2:23**

Haggai

The Command to Build God's House

1 **:1** In the second year of King Darius, in the sixth month, on the first day of the month, the word of the LORD came by Haggai the prophet to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, saying, [2]"Thus speaks the LORD of hosts, saying: 'This people says, "The time has not come, the time that the LORD's house should be built." ' "

[3]Then the word of the LORD came by Haggai the prophet, saying, [4]"*Is it* time for you yourselves to dwell in your paneled houses, and this temple[a] *to lie* in ruins?" [5]Now therefore, thus says the LORD of hosts: "Consider your ways!

6 "You have sown much, and bring in little;
You eat, but do not have enough;
You drink, but you are not filled with drink;
You clothe yourselves, but no one is warm;
And he who earns wages,
Earns wages *to put* into a bag with holes."

[7]Thus says the LORD of hosts: "Consider your ways! [8]Go up to the mountains and bring wood and build the temple, that I may take pleasure in it and be glorified," says the LORD. [9]"*You* looked for much, but indeed *it came to* little; and when you brought it home, I blew it away. Why?" says the LORD of hosts. "Because of My house that *is in* ruins, while every one of you runs to his own house. [10]Therefore the heavens above you withhold the dew, and the earth withholds its fruit. [11]For I called for a drought on the land and the mountains, on the grain and the new wine and the oil, on whatever the ground brings forth, on men and livestock, and on all the labor of *your* hands."

The People's Obedience

[12]Then Zerubbabel the son of Shealtiel, and Joshua the son of Jehozadak, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him; and the people feared the presence of the LORD. [13]Then Haggai, the LORD's messenger, spoke the LORD's message to the people, saying, "I *am* with you, says the LORD." [14]So the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and worked on the house of the LORD of hosts, their God, [15]on the twenty-fourth day of the sixth month, in the second year of King Darius.

Politics & Government

Cyrus the Great was the king of Persia who conquered Babylon in 539 B.C. The Babylonians had brought the religious idols of subject peoples to Babylon, and Cyrus allowed these idols to be returned to their original peoples (Ezra 4:3). He was not the only ruler to allow alien religions to exist peacefully in his empire, since this policy made rebellion less likely.

1:4 [a]Literally *house,* and so in verse 8

Starting Over in a Difficult Land (Hag. 1:6)

The Babylonian destruction of Jerusalem left Judean society in shambles (2 Kin. 25:11, 12). Later, power struggles within the Judean community further emptied the society of necessary leadership and institutions (Jer. 41:1–3). Archaeological surveys suggest that Judah lost 90% of its population during these years. Judean society in the land of Judah had collapsed.

So it remained for approximately 50 years. Then the Persians conquered Babylon in 539 B.C. About 538 B.C. Cyrus the Great decreed that the Jews could return to their land and rebuild the temple and their society. An enthusiastic group of Judean exiles made the journey with high hopes (Ezra 1:11).

Yet the depopulation of the area had taken its toll on the environment. Jerusalem must have been a mess. There is no evidence that anyone attempted to rebuild the city after the destruction of 586 B.C. The returnees to the site of Jerusalem would have been met by wild animals, weeds, dirt, and mounds of debris in the very locations where their ancestors' homes once stood.

The new economy, like the old, depended upon agricultural production. Yet the fields would have suffered from 50 years of neglect. Land would have grown hard and become overgrown with brush. It must have taken intensive manual labor and a lengthy time to get the fields—and thus the economy—to return to productivity again.

Finally, the weather did not cooperate. The prophet Haggai warned of a drought: "the heavens above you withhold the dew, and the earth withholds its fruit" (Hag. 1:10). Difficult circumstances had grown desperate.

Haggai aptly describes the dire straits of the community that had returned to Jerusalem: "You have sown much, and bring in little; You eat, but do not have enough" (Hag. 1:6). The task of starting over in the land had proven to be very difficult.

The Coming Glory of God's House

2 [1]In the seventh *month,* on the twenty-first of the month, the word of the LORD came by Haggai the prophet, saying: [2]"Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to the remnant of the people, saying: [3]'Who is left among you who saw this temple[a] in its former glory? And how do you see it now? In comparison with it, *is this* not in your eyes as nothing? [4]Yet now be strong, Zerubbabel,' says the LORD; 'and be strong, Joshua, son of Jehozadak, the high priest; and be strong, all you people of the land,' says the LORD, 'and work; for I *am* with you,' says the LORD of hosts. [5]'*According to* the word that I covenanted with you when you came out of Egypt, so My Spirit remains among you; do not fear!'

TIME CAPSULE 	518 to 500 B.C.
518	Darius I reestablishes order and control in Egypt
515	Dedication of the second temple in Jerusalem
513	Darius leads expedition into Scythia, expanding the Persian Empire
509	Etruscan rule ends and the Roman republic is proclaimed
500	Rise of democracy in Athens
500	The Babylonians work out a regular 19-year cycle
500	Persians begin a royal mounted messenger service

[6]"For thus says the LORD of hosts: 'Once more (it *is* a little while) I will shake heaven and earth, the sea and dry land; [7]and I will shake all nations, and they shall come to the Desire of All Nations,[a] and I will fill this temple with glory,' says the LORD of hosts. [8]'The silver *is* Mine, and the gold *is* Mine,' says the LORD of hosts. [9]'The glory of this latter temple shall be greater than the former,' says the LORD of hosts. 'And in this place I will give peace,' says the LORD of hosts."

The People Are Defiled

[10]On the twenty-fourth *day* of the ninth *month,* in the second year of Darius, the word of the LORD came by Haggai the prophet, saying, [11]"Thus says the LORD of hosts: 'Now, ask the priests *concerning the* law, saying, [12]"If one carries holy meat in the fold of his garment, and with the edge he touches bread or stew, wine or oil, or any food, will it become holy?" ' "

Then the priests answered and said, "No."

[13]And Haggai said, "If *one who is* unclean *because* of a dead body touches any of these, will it be unclean?"

So the priests answered and said, "It shall be unclean."

[14]Then Haggai answered and said, " 'So is this people, and so is this nation before Me,' says the LORD, 'and so is every work of their hands; and what they offer there is unclean.

Promised Blessing

[15]'And now, carefully consider from this day forward: from before stone was laid upon stone

2:3 [a]Literally *house,* and so in verses 7 and 9 2:7 [a]Or *the desire of all nations*

in the temple of the LORD— [16]since those *days,*
when *one* came to a heap of twenty ephahs,
there were *but* ten; when *one* came to the wine
vat to draw out fifty baths from the press, there
were *but* twenty. [17]I struck you with blight and
mildew and hail in all the labors of your hands;
yet you did not *turn* to Me,' says the LORD. [18]'Con-
sider now from this day forward, from the
twenty-fourth day of the ninth month, from the
day that the foundation of the LORD's temple was
laid—consider it: [19]Is the seed still in the barn?
As yet the vine, the fig tree, the pomegranate,
and the olive tree have not yielded *fruit. But* from
this day I will bless *you.*' "

Zerubbabel Chosen as a Signet

[20]And again the word of the LORD came to
Haggai on the twenty-fourth day of the month,
saying, [21]"Speak to Zerubbabel, governor of Ju-
dah, saying:

'I will shake heaven and earth.
22 I will overthrow the throne of kingdoms;
I will destroy the strength of the Gentile
kingdoms.
I will overthrow the chariots
And those who ride in them;
The horses and their riders shall come
down,
Every one by the sword of his brother.

[23]'In that day,' says the LORD of hosts, 'I will
take you, Zerubbabel My servant, the son of
Shealtiel,' says the LORD, 'and will make you like
a signet *ring;* for I have chosen you,' says the
LORD of hosts."

TRANSITION

The Book of Zechariah

Haggai's companion in prophecy was Zechariah, but Zechariah's work is quite different from Haggai's. He is less exclusively concerned with the temple, for instance, and does not sound quite so priestly. Most obviously, though, he presents his message in a very different fashion. Where Haggai had preached prose sermons, Zechariah describes visionary experiences, often in poetry—or at least in very poetic prose.

Zechariah's visions are every bit as historically specific as Haggai's speeches, though. Both the governor Zerubbabel (Zech. 4:6–10) and the high priest Jeshua (spelled "Joshua" in Zech. 3:1–5) are identified. Zechariah calls these two leaders of the returned exiles the "two anointed ones" (4:14).

Zechariah seems to envision not just a rebuilt temple but a restored nation and a glorious new Jerusalem, with a Davidic king at its head. Zerubbabel, like the Messiah, was from the line of David. The possibilities of this connection would not have been missed by Zechariah's original audience. Jeshua the high priest is also described in messianic language. He is called the "Branch" (Zech. 6:12), a word used by the prophets Isaiah (Is. 4:2) and Jeremiah (Jer. 23:5) to refer to the Messiah.

After chs. 1—8, though, the Book of Zechariah changes dramatically. Chapters 9—14 still include visions, but these visions are much more obscure and no longer come with their own interpretation. The clear references to identifiable historical persons are gone. It becomes much more difficult to date these chapters, but they are different enough from chs. 1—8 that many scholars consider them to be speaking of a later time. See "The Apocalyptic Visions of Zechariah" at Zech. 9:1 (p. 1049).

Zechariah's ministry began during the 2nd year of Darius I, approximately in November of 520 B.C. (Zech. 1:1). The foundation of the second temple had been sitting abandoned for possibly 16 years by this time, and Zechariah encourages a disheartened postexilic community. In the month of Shebat (probably February, 519 B.C.), Zechariah received his first vision (Zech. 1:7).

• **Zechariah 1:1—6:15**

Zechariah

A Call to Repentance

1 **:1** In the eighth month of the second year of
Darius, the word of the LORD came to
Zechariah the son of Berechiah, the son of Iddo
the prophet, saying, [2]"The LORD has been very
angry with your fathers. [3]Therefore say to them,
'Thus says the LORD of hosts: "Return to Me,"
says the LORD of hosts, "and I will return to you,"
says the LORD of hosts. [4]"Do not be like your fa-
thers, to whom the former prophets preached,
saying, 'Thus says the LORD of hosts: "Turn now
from your evil ways and your evil deeds." ' But
they did not hear nor heed Me," says the LORD.

5 "Your fathers, where *are* they?
And the prophets, do they live forever?
6 Yet surely My words and My statutes,
Which I commanded My servants the
prophets,
Did they not overtake your fathers?

"So they returned and said:

'Just as the LORD of hosts determined to do
to us,
According to our ways and according to
our deeds,
So He has dealt with us.' " ' "

Vision of the Horses

7On the twenty-fourth day of the eleventh month, which is the month Shebat, in the second year of Darius, the word of the LORD came to Zechariah the son of Berechiah, the son of Iddo the prophet: 8I saw by night, and behold, a man riding on a red horse, and it stood among the myrtle trees in the hollow; and behind him *were* horses: red, sorrel, and white. 9Then I said, "My lord, what *are* these?" So the angel who talked with me said to me, "I will show you what they *are*."

10And the man who stood among the myrtle trees answered and said, "These *are the ones* whom the LORD has sent to walk to and fro throughout the earth."

11So they answered the Angel of the LORD, who stood among the myrtle trees, and said, "We have walked to and fro throughout the earth, and behold, all the earth is resting quietly."

The LORD Will Comfort Zion

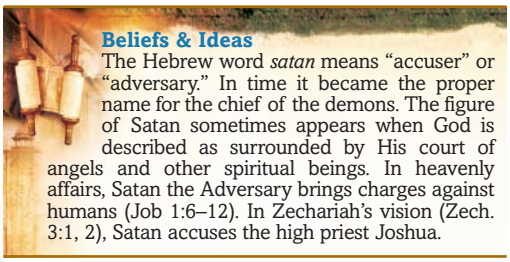
12Then the Angel of the LORD answered and said, "O LORD of hosts, how long will You not have mercy on Jerusalem and on the cities of Judah, against which You were angry these seventy years?"

13And the LORD answered the angel who talked to me, *with* good *and* comforting words. 14So the angel who spoke with me said to me, "Proclaim, saying, 'Thus says the LORD of hosts:

"I am zealous for Jerusalem
And for Zion with great zeal.
15 I am exceedingly angry with the nations at ease;
For I was a little angry,
And they helped—*but* with evil *intent*."

16"Therefore thus says the LORD:

"I am returning to Jerusalem with mercy;
My house shall be built in it," says the LORD of hosts,
"And a *surveyor's* line shall be stretched out over Jerusalem." '



Beliefs & Ideas

The Hebrew word *satan* means "accuser" or "adversary." In time it became the proper name for the chief of the demons. The figure of Satan sometimes appears when God is described as surrounded by His court of angels and other spiritual beings. In heavenly affairs, Satan the Adversary brings charges against humans (Job 1:6–12). In Zechariah's vision (Zech. 3:1, 2), Satan accuses the high priest Joshua.

17"Again proclaim, saying, 'Thus says the LORD of hosts:

"My cities shall again spread out through prosperity;
The LORD will again comfort Zion,
And will again choose Jerusalem." ' "

Vision of the Horns

18Then I raised my eyes and looked, and there *were* four horns. 19And I said to the angel who talked with me, "What *are* these?"

So he answered me, "These *are* the horns that have scattered Judah, Israel, and Jerusalem."

20Then the LORD showed me four craftsmen. 21And I said, "What are these coming to do?"

So he said, "These *are* the horns that scattered Judah, so that no one could lift up his head; but the craftsmen[a] are coming to terrify them, to cast out the horns of the nations that lifted up *their* horn against the land of Judah to scatter it."

Vision of the Measuring Line

2 1Then I raised my eyes and looked, and behold, a man with a measuring line in his hand. 2So I said, "Where are you going?"

And he said to me, "To measure Jerusalem, to see what *is* its width and what *is* its length."

3And there *was* the angel who talked with me, going out; and another angel was coming out to meet him, 4who said to him, "Run, speak to this young man, saying: 'Jerusalem shall be inhabited *as* towns without walls, because of the multitude of men and livestock in it. 5For I,' says the LORD, 'will be a wall of fire all around her, and I will be the glory in her midst.' "

Future Joy of Zion and Many Nations

6"Up, up! Flee from the land of the north," says the LORD; "for I have spread you abroad like the four winds of heaven," says the LORD. 7"Up, Zion! Escape, you who dwell with the daughter of Babylon."

8For thus says the LORD of hosts: "He sent Me after glory, to the nations which plunder you; for he who touches you touches the apple of His eye. 9For surely I will shake My hand against them, and they shall become spoil for their servants. Then you will know that the LORD of hosts has sent Me.

10"Sing and rejoice, O daughter of Zion! For behold, I am coming and I will dwell in your midst," says the LORD. 11"Many nations shall be joined to the LORD in that day, and they shall become My people. And I will dwell in your midst.

1:21 [a]Literally *these*

Clothing, Symbols of Inner Being (Zech. 3:1–5)

The Satan who accused the high priest Joshua (or Jeshua; Zech. 3:1) was acting as the Adversary, the heavenly officer in charge of finding those who break the laws of God. God intervened on Joshua's behalf.

Joshua, as high priest, represented the people of Jerusalem before Yahweh. In the ancient Near East high priests interceded for their people with the gods. But no high priest was allowed before any deity when in a state of ritual uncleanness or in improper clerical garments. Anyone who approached a god without the proper garments was punished with death. The official cultic clothing was to be worn properly so that the rituals would be pure and properly performed. A clean garment reflected a clean soul.

The Adversary, Satan, correctly opposed the priest in this case on two grounds. The Jerusalem which Joshua represented before Yahweh had defamed itself, causing the Exile in the first place (2 Kin. 23:26, 27), and for this alone the Adversary had cause to oppose Joshua's appearing before Yahweh. Yet in addition, the priest, while approaching God, wore filthy garments in clear violation of priestly rules.

The Adversary's accusation was accurate, but he did not understand the extent of God's forgiveness. Yahweh had delivered the people of Jerusalem from exile, not so much because they deserved to return, but because God granted them grace. The change in Judah's status is symbolized by God's clothing of Joshua in clean garments (Zech. 3:4, 5). The high priest did not do this for himself, but God, through mercy, reinstated Joshua and Jerusalem—they were "a brand plucked from the fire" (3:2).

Then you will know that the LORD of hosts has
sent Me to you. 12And the LORD will take possession of Judah as His inheritance in the Holy
Land, and will again choose Jerusalem. 13Be
silent, all flesh, before the LORD, for He is aroused
from His holy habitation!"

Vision of the High Priest

3 1Then he showed me Joshua the high priest
standing before the Angel of the LORD, and Satan standing at his right hand to oppose him. 2And
the LORD said to Satan, "The LORD rebuke you, Satan! The LORD who has chosen Jerusalem rebuke
you! *Is* this not a brand plucked from the fire?"

3Now Joshua was clothed with filthy garments, and was standing before the Angel.

4Then He answered and spoke to those who
stood before Him, saying, "Take away the filthy
garments from him." And to him He said, "See, I
have removed your iniquity from you, and I will
clothe you with rich robes."

5And I said, "Let them put a clean turban on
his head."

So they put a clean turban on his head, and
they put the clothes on him. And the Angel of
the LORD stood by.

The Coming Branch

6Then the Angel of the LORD admonished
Joshua, saying, 7"Thus says the LORD of hosts:

'If you will walk in My ways,
And if you will keep My command,
Then you shall also judge My house,
And likewise have charge of My courts;
I will give you places to walk
Among these who stand here.

8 'Hear, O Joshua, the high priest,
You and your companions who sit before you,
For they are a wondrous sign;
For behold, I am bringing forth My Servant
the BRANCH.
9 For behold, the stone
That I have laid before Joshua:
Upon the stone *are* seven eyes.
Behold, I will engrave its inscription,'
Says the LORD of hosts,
'And I will remove the iniquity of that land
in one day.
10 In that day,' says the LORD of hosts,
'Everyone will invite his neighbor
Under his vine and under his fig tree.' "

Vision of the Lampstand and Olive Trees

4 1Now the angel who talked with me came
back and wakened me, as a man who is wakened out of his sleep. 2And he said to me, "What
do you see?"

So I said, "I am looking, and there *is* a lampstand of solid gold with a bowl on top of it, and
on the *stand* seven lamps with seven pipes to the
seven lamps. 3Two olive trees *are* by it, one at the
right of the bowl and the other at its left." 4So I
answered and spoke to the angel who talked with
me, saying, "What *are* these, my lord?"

5Then the angel who talked with me answered and said to me, "Do you not know what
these are?"

And I said, "No, my lord."

6So he answered and said to me:

"This *is* the word of the LORD to Zerubbabel:
'Not by might nor by power, but by My
Spirit,'
Says the LORD of hosts.
7 'Who *are* you, O great mountain?
Before Zerubbabel *you shall become* a plain!
And he shall bring forth the capstone
With shouts of "Grace, grace to it!" ' "

Wickedness Carried to Shinar (Zech. 5:11)

In a vision Zechariah describes a woman in a basket who symbolizes Wickedness (Zech. 5:6–8). The basket of Wickedness is carried away to a permanent location "in the land of Shinar" (Zech. 5:10, 11). One could wonder why in this vision Shinar is chosen as the dwelling place for Wickedness.

The name "Shinar" was known from ancient times. In the first list of nations (Gen. 10) Shinar is named as the land in which the legendary Nimrod began his kingdom (Gen. 10:8–10). Nimrod's first cities—Accad, Erech, and Babel—point to a location for the land of Shinar in the southern part of the Tigris-Euphrates valley (now in modern Iraq).

Shinar housed the first known civilization in history. The first cities and temple building were located here, dating as early as the end of the 5th millennium B.C. Moreover, the first writing script has been found at the site of Uruk (Erech), where texts written in Sumerian date to about 3200 B.C. Civilization based on the Sumerian model continued in the Tigris-Euphrates valley until the end of the 1st millennium B.C. Abraham is said to have come from Ur of the Chaldeans (Gen. 11:31), a major Sumerian center in Shinar.

The ancient land of Shinar consisted approximately of the territories later called "Babylonia." Possibly the name "Shinar" was identified in some sense with Babylonia in later times. That would explain why Shinar is listed as a place where the Jews were exiled (Is. 11:11) and as the place to which Nebuchadnezzar, king of Babylon, took vessels from the Jerusalem temple (Dan. 1:2). The translator of the Septuagint (the Greek translation of the Old Testament) even translated the Hebrew word for "Shinar" in Zech. 5:11 with the Greek word for "Babylonia."

Babylon was the place of Judah's captivity. It acquired a reputation as a world power that was hostile to God, and one that would be punished for its hostility (see Jer. 25:12). At the time of Zechariah's prophecy in 520 B.C., the name "Babylon," or its more ancient designation "land of Shinar," would have been considered appropriate for the place where Wickedness would dwell.

8 Moreover the word of the LORD came to me, saying:

9 "The hands of Zerubbabel
Have laid the foundation of this temple;[a]
His hands shall also finish *it*.
Then you will know
That the LORD of hosts has sent Me to you.
10 For who has despised the day of small things?
For these seven rejoice to see
The plumb line in the hand of Zerubbabel.
They are the eyes of the LORD,
Which scan to and fro throughout the whole earth."

11 Then I answered and said to him, "What *are* these two olive trees—at the right of the lampstand and at its left?" 12 And I further answered and said to him, "What *are these* two olive branches that *drip* into the receptacles[a] of the two gold pipes from which the golden *oil* drains?"

13 Then he answered me and said, "Do you not know what these *are?*"

And I said, "No, my lord."

14 So he said, "These *are* the two anointed ones, who stand beside the Lord of the whole earth."

Arts & Literature
The colors available to the earliest painters were taken from the earth. Together with carbon black, they ranged from red to yellow to white. These are possibly the four colors of Zechariah's chariots (Zech. 6:1–3), although it is not certain what color is meant by "dappled" (6:3). When no example is given, a color name in a language such as Hebrew can be impossible to define exactly.

Vision of the Flying Scroll

5 1 Then I turned and raised my eyes, and saw there a flying scroll.

2 And he said to me, "What do you see?"

So I answered, "I see a flying scroll. Its length *is* twenty cubits and its width ten cubits."

3 Then he said to me, "This *is* the curse that goes out over the face of the whole earth: 'Every thief shall be expelled,' according *to* this side of *the scroll;* and, 'Every perjurer shall be expelled,' according *to* that side of it."

4 "I will send out *the curse,*" says the LORD of hosts;
"It shall enter the house of the thief
And the house of the one who swears falsely by My name.
It shall remain in the midst of his house
And consume it, with its timber and stones."

4:9 [a]Literally *house* 4:12 [a]Literally *into the hands of*

Vision of the Woman in a Basket

5Then the angel who talked with me came
out and said to me, "Lift your eyes now, and see
what this *is* that goes forth."
6So I asked, "What *is* it?" And he said, "It *is*
a basket[a] that is going forth."
He also said, "This *is* their resemblance
throughout the earth: 7Here *is* a lead disc lifted
up, and this *is* a woman sitting inside the bas-
ket"; 8then he said, "This *is* Wickedness!" And he
thrust her down into the basket, and threw the
lead cover[a] over its mouth. 9Then I raised my
eyes and looked, and there *were* two women,
coming with the wind in their wings; for they
had wings like the wings of a stork, and they
lifted up the basket between earth and heaven.
10So I said to the angel who talked with me,
"Where are they carrying the basket?"
11And he said to me, "To build a house for it
in the land of Shinar;[a] when it is ready, *the bas-
ket* will be set there on its base."

Vision of the Four Chariots

6 1Then I turned and raised my eyes and
looked, and behold, four chariots *were* coming
from between two mountains, and the mountains
were mountains of bronze. 2With the first chariot
were red horses, with the second chariot black
horses, 3with the third chariot white horses, and
with the fourth chariot dappled horses—strong
steeds. 4Then I answered and said to the angel
who talked with me, "What *are* these, my lord?"
5And the angel answered and said to me,
"These *are* four spirits of heaven, who go out
from *their* station before the Lord of all the
earth. 6The one with the black horses is going to
the north country, the white are going after them,
and the dappled are going toward the south
country." 7Then the strong *steeds* went out, eager
to go, that they might walk to and fro throughout
the earth. And He said, "Go, walk to and fro
throughout the earth." So they walked to and fro
throughout the earth. 8And He called to me, and
spoke to me, saying, "See, those who go toward
the north country have given rest to My Spirit in
the north country."

The Command to Crown Joshua

9Then the word of the LORD came to me,
saying: 10"Receive *the gift* from the captives—
from Heldai, Tobijah, and Jedaiah, who have
come from Babylon—and go the same day and
enter the house of Josiah the son of Zephaniah.
11Take the silver and gold, make an elaborate
crown, and set *it* on the head of Joshua the son of
Jehozadak, the high priest. 12Then speak to him,
saying, 'Thus says the LORD of hosts, saying:

"Behold, the Man whose name *is* the
BRANCH!
From His place He shall branch out,
And He shall build the temple of the
LORD;
13 Yes, He shall build the temple of the
LORD.
He shall bear the glory,
And shall sit and rule on His throne;
So He shall be a priest on His throne,
And the counsel of peace shall be
between them both." '

14"Now the elaborate crown shall be for a
memorial in the temple of the LORD for Helem,[a]
Tobijah, Jedaiah, and Hen the son of Zephaniah.
15Even those from afar shall come and build the
temple of the LORD. Then you shall know that
the LORD of hosts has sent Me to you. And *this*
shall come to pass if you diligently obey the
voice of the LORD your God."

TRANSITION

Replacing Fasting with Obedience

The occasion for this message was the arrival of a deputation, possibly of Samaritans from Bethel, in the 4th year of Darius (Zech. 7:1, 2). The month of Chislev was probably December, 518 B.C. Since work on the new temple had been underway for about 2 years, they wondered whether to continue the fasts commemorating the burning of the city and temple in 586 B.C. (7:3).

The weeping and fasting in the 5th month recalled the month when the temple had been destroyed (2 Kin. 25:8–10). Such religious actions had been observed for the nearly 70 years since Jerusalem's fall in 586 B.C. (Zech. 7:5). The prophet Zechariah answers that God cares more for righteousness than religious forms.

• **Zechariah 7:1—8:23**

Zechariah

Weeping and Fasting

7 **:1** Now in the fourth year of King Darius it
came to pass *that* the word of the LORD came
to Zechariah, on the fourth day of the ninth month,
Chislev, 2when *the people*[a] sent Sherezer,[b] with
Regem-Melech and his men, *to* the house of God,[c]
to pray before the LORD, 3*and* to ask the priests

5:6 [a]Hebrew *ephah,* a measuring container, and so elsewhere
5:8 [a]Literally *stone* 5:11 [a]That is, Babylon 6:14 [a]Following Masoretic Text, Targum, and Vulgate; Syriac reads *for Heldai* (compare verse 10); Septuagint reads *for the patient ones.*
7:2 [a]Literally *they* (compare verse 5) [b]Or *Sar-Ezer* [c]Hebrew *Bethel*

THE DATES OF HAGGAI AND ZECHARIAH

Haggai and Zechariah provide dates for some of their prophecies. The dates are counted from the 1st year of Darius I, that is, from April, 521 B.C. Darius actually ascended Persia's throne in September, 522 B.C., but did not secure his position until 521 B.C. The "second year of King Darius" (Hag. 1:1; Zech. 1:1) is reckoned as beginning in April, 520 B.C. The rebuilt temple was dedicated in March, 515 B.C. (Ezra 6:15).

Reference	Month	Day	Year	Modern Calendar
Haggai				
1:1	6th	1st	2nd	August 29, 520 B.C.
1:15	6th	24th		September 21, 520 B.C.
2:1	7th	21st		October 17, 520 B.C.
2:10, 18, 20	9th	24th		December 18, 520 B.C.
Zechariah				
1:1	8th	–	2nd	November, 520 B.C.
1:7	11th	24th		February 15, 519 B.C.
7:1	9th	4th	4th	December 7, 518 B.C.

who *were* in the house of the LORD of hosts, and
the prophets, saying, "Should I weep in the fifth
month and fast as I have done for so many years?"
4Then the word of the LORD of hosts came to
me, saying, 5"Say to all the people of the land, and
to the priests: 'When you fasted and mourned in
the fifth and seventh *months* during those seventy
years, did you really fast for Me—for Me? 6When
you eat and when you drink, do you not eat and
drink *for yourselves?* 7*Should you* not *have obeyed*
the words which the LORD proclaimed through the
former prophets when Jerusalem and the cities
around it were inhabited and prosperous, and the
South[a] and the Lowland were inhabited?' "

Disobedience Resulted in Captivity

8Then the word of the LORD came to Zech-
ariah, saying, 9"Thus says the LORD of hosts:

'Execute true justice,
Show mercy and compassion
Everyone to his brother.
10 Do not oppress the widow or the fatherless,
The alien or the poor.
Let none of you plan evil in his heart
Against his brother.'

11"But they refused to heed, shrugged their
shoulders, and stopped their ears so that they
could not hear. 12Yes, they made their hearts like
flint, refusing to hear the law and the words which
the LORD of hosts had sent by His Spirit through
the former prophets. Thus great wrath came
from the LORD of hosts. 13Therefore it happened,
that just as He proclaimed and they would not
hear, so they called out and I would not listen,"
says the LORD of hosts. 14"But I scattered them
with a whirlwind among all the nations which they
had not known. Thus the land became desolate af-
ter them, so that no one passed through or re-
turned; for they made the pleasant land desolate."

Jerusalem, Holy City of the Future

8 1Again the word of the LORD of hosts came,
saying, 2"Thus says the LORD of hosts:

'I am zealous for Zion with great zeal;
With great fervor I am zealous for her.'

3"Thus says the LORD:

'I will return to Zion,
And dwell in the midst of Jerusalem.
Jerusalem shall be called the City of Truth,
The Mountain of the LORD of hosts,
The Holy Mountain.'

4"Thus says the LORD of hosts:

'Old men and old women shall again sit
In the streets of Jerusalem,
Each one with his staff in his hand
Because of great age.
5 The streets of the city
Shall be full of boys and girls
Playing in its streets.'

6"Thus says the LORD of hosts:

'If it is marvelous in the eyes of the
remnant of this people in these days,
Will it also be marvelous in My eyes?'
Says the LORD of hosts.

7"Thus says the LORD of hosts:

'Behold, I will save My people from
the land of the east

7:7 [a]Hebrew *Negev*

And from the land of the west;
8 I will bring them *back,*
And they shall dwell in the midst
of Jerusalem.
They shall be My people
And I will be their God,
In truth and righteousness.'

9"Thus says the LORD of hosts:

'Let your hands be strong,
You who have been hearing in these days
These words by the mouth of the
prophets,
Who *spoke* in the day the foundation
was laid
For the house of the LORD of hosts,
That the temple might be built.
10 For before these days
There were no wages for man nor any hire
for beast;
There was no peace from the enemy for
whoever went out or came in;
For I set all men, everyone, against his
neighbor.

11But now I *will* not *treat* the remnant of this people as in the former days,' says the LORD of hosts.

12 'For the seed *shall be* prosperous,
The vine shall give its fruit,
The ground shall give her increase,
And the heavens shall give their dew—
I will cause the remnant of this people
To possess all these.
13 And it shall come to pass
That just as you were a curse
among the nations,
O house of Judah and house of Israel,
So I will save you, and you shall be a
blessing.
Do not fear,
Let your hands be strong.'

14"For thus says the LORD of hosts:

'Just as I determined to punish you
When your fathers provoked Me to wrath,'
Says the LORD of hosts,
'And I would not relent,
15 So again in these days
I am determined to do good
To Jerusalem and to the house of Judah.
Do not fear.
16 These *are* the things you shall do:
Speak each man the truth to his neighbor;
Give judgment in your gates for truth,
justice, and peace;
17 Let none of you think evil in your[a] heart
against your neighbor;
And do not love a false oath.
For all these *are things* that I hate,'
Says the LORD."

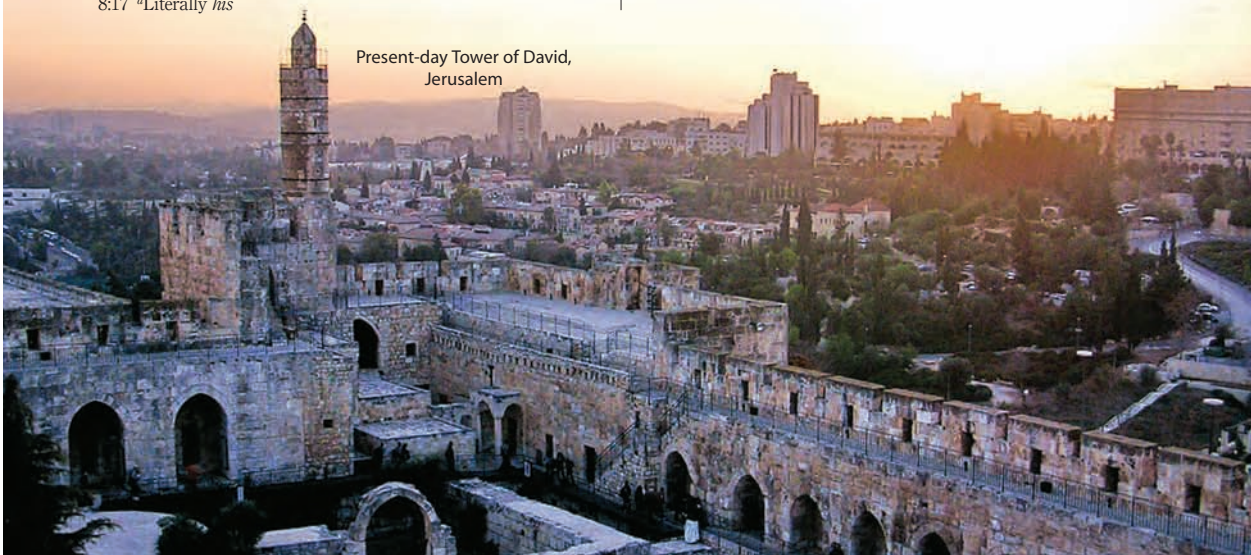
18Then the word of the LORD of hosts came to me, saying, 19"Thus says the LORD of hosts:

'The fast of the fourth *month,*
The fast of the fifth,
The fast of the seventh,
And the fast of the tenth,
Shall be joy and gladness and cheerful
feasts
For the house of Judah.
Therefore love truth and peace.'

20"Thus says the LORD of hosts:

'Peoples shall yet come,
Inhabitants of many cities;
21 The inhabitants of one *city* shall go to
another, saying,

8:17 [a]Literally *his*


Present-day Tower of David, Jerusalem

"Let us continue to go and pray before the
LORD,
And seek the LORD of hosts.
I myself will go also."
22 Yes, many peoples and strong nations
Shall come to seek the LORD of hosts in
Jerusalem,
And to pray before the LORD.'

23"Thus says the LORD of hosts: 'In those days ten men from every language of the nations shall grasp the sleeve of a Jewish man, saying, "Let us go with you, for we have heard *that* God *is* with you."' "

TRANSITION

Tattenai's Opposition

When Zerubbabel and Jeshua resumed work on the temple in 520 B.C., local opposition reappeared. Tattenai, one of the Persian Empire's many local officials, tried to halt the work through intimidation, taking down the names of those doing the work (Ezra 5:4, 10). When that failed, he wrote an official letter to King Darius, reporting the Jewish settlers' insubordination. To Tattenai's probable surprise and dismay, his letter had an opposite effect from that he intended. Darius discovered that the Jews did indeed have royal permission for their work, and he commanded Tattenai to help the Jews and to pay their expenses from Tattenai's own regional tax collections (6:8–10).

The portion of the Book of Ezra from Ezra 4:8 through 6:18 is not written in Hebrew, but rather in the related language of Aramaic. Since Aramaic evidently served as the trade language of both the Babylonian and Persian empires, it is easy to see why the official letters of chs. 5 and 6 (as well as those of chs. 4 and 7) are in that language. Yet the switch of language may also serve as a reminder that the Jews, while back in their hereditary land, were still under foreign control. When the book describes the Passover celebration, that most Jewish of observances, the language reverts to Hebrew (6:19–22).

The temple was finished and dedicated in the month of Adar of Darius's 6th year, corresponding to March, 515 B.C. In the following month of Nisan, the 1st month of the year, the Jews celebrated the Passover (6:19). Apparently the month name "Nisan" was taken from the Babylonian language, for this 1st month had been known by the Canaanite name "Abib" after the Exodus (Deut. 16:1). Though the name of the month had changed, the Jews were again observing Passover at their temple during their 1st month. The "descendants of the captivity" (Ezra 6:19) were really the people of the covenant again.

• **Ezra 5:2—6:22**

Ezra

Restoration of the Temple Resumed

5 **:2** So Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak[a] rose up and began to build the house of God which *is* in Jerusalem; and the prophets of God *were* with them, helping them.

3At the same time Tattenai the governor of *the region* beyond the River[a] and Shethar-Boznai and their companions came to them and spoke thus to them: "Who has commanded you to build this temple and finish this wall?" 4Then, accordingly, we told them the names of the men who were constructing this building. 5But the eye of their God was upon the elders of the Jews, so that they could not make them cease till a report could go to Darius. Then a written answer was returned concerning this *matter.* 6This is a copy of the letter that Tattenai sent:

The governor of *the region* beyond the River,
and Shethar-Boznai, and his companions,
the Persians who *were in the region* beyond
the River, to Darius the king.

7(They sent a letter to him, in which was written thus)

To Darius the king:

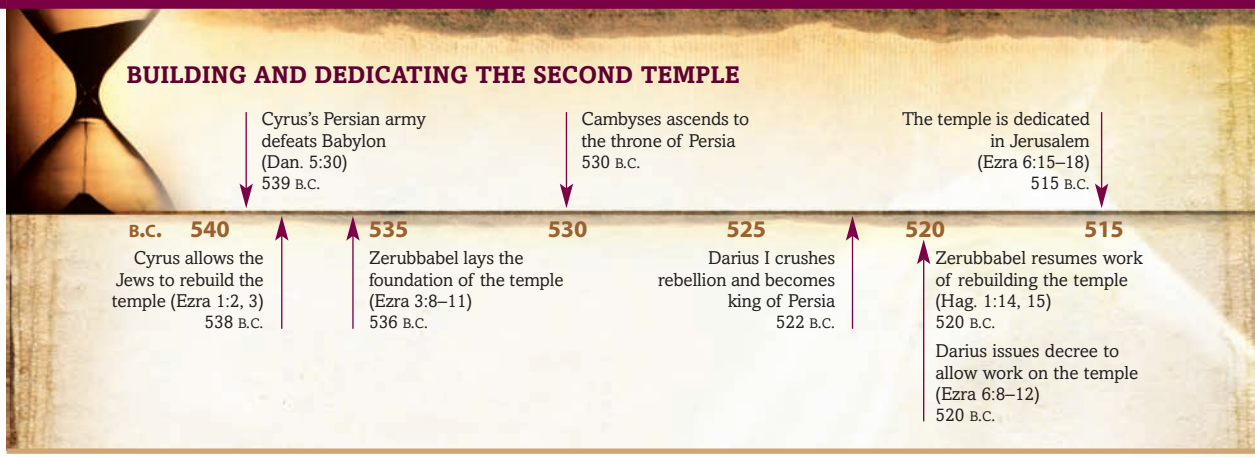
All peace.

8 Let it be known to the king that we went
into the province of Judea, to the temple of
the great God, which is being built with
heavy stones, and timber is being laid in the
walls; and this work goes on diligently and
prospers in their hands.

9 Then we asked those elders, *and* spoke thus
to them: "Who commanded you to build this
temple and to finish these walls?" 10We also
asked them their names to inform you, that
we might write the names of the men who
were chief among them.

11 And thus they returned us an answer,
saying: "We are the servants of the God of
heaven and earth, and we are rebuilding the
temple that was built many years ago,
which a great king of Israel built and
completed. 12But because our fathers
provoked the God of heaven to wrath, He
gave them into the hand of Nebuchadnezzar

Ezra 5:2 [a]Spelled *Jehozadak* in 1 Chronicles 6:14 5:3 [a]That is, the Euphrates



king of Babylon, the Chaldean, *who* destroyed this temple and carried the people away to Babylon. 13 However, in the first year of Cyrus king of Babylon, King Cyrus issued a decree to build this house of God. 14 Also, the gold and silver articles of the house of God, which Nebuchadnezzar had taken from the temple that *was* in Jerusalem and carried into the temple of Babylon—those King Cyrus took from the temple of Babylon, and they were given to one named Sheshbazzar, whom he had made governor. 15 And he said to him, 'Take these articles; go, carry them to the temple *site* that *is* in Jerusalem, and let the house of God be rebuilt on its former site.' 16 Then the same Sheshbazzar came *and* laid the foundation of the house of God which *is* in Jerusalem; but from that time even until now it has been under construction, and it is not finished."

17 Now therefore, if *it seems* good to the king, let a search be made in the king's treasure house, which *is* there in Babylon, whether it is *so* that a decree was issued by King Cyrus to build this house of God at Jerusalem, and let the king send us his pleasure concerning this *matter.*

The Decree of Darius

6 1 Then King Darius issued a decree, and a search was made in the archives,[a] where the treasures were stored in Babylon. 2 And at Achmetha,[a] in the palace that *is* in the province of Media, a scroll was found, and in it a record *was* written thus:

3 In the first year of King Cyrus, King Cyrus issued a decree *concerning* the house of God at Jerusalem: "Let the house be rebuilt, the place where they offered sacrifices; and let the foundations of it be firmly laid, its height sixty cubits *and* its width sixty cubits, 4 *with* three rows of heavy stones and one row of new timber. Let the expenses be paid from the king's treasury. 5 Also let the gold and silver articles of the house of God, which Nebuchadnezzar took from the temple which *is* in Jerusalem and brought to Babylon, be restored and taken back to the temple which *is* in Jerusalem, *each* to its place; and deposit *them* in the house of God"—

6 Now *therefore,* Tattenai, governor of *the region* beyond the River, and Shethar-Boznai, and your companions the Persians who *are* beyond the River, keep yourselves far from there. 7 Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God on its site.

8 Moreover I issue a decree *as to* what you shall do for the elders of these Jews, for the building of this house of God: Let the cost be paid at the king's expense from taxes *on the region* beyond the River; this is to be given immediately to these men, so that they are not hindered. 9 And whatever they need—young bulls, rams, and lambs for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the request of the priests who *are* in Jerusalem—let it be given them day by day without fail, 10 that they may offer sacrifices of sweet aroma to the God of heaven, and pray for the life of the king and his sons.

11 Also I issue a decree that whoever alters this edict, let a timber be pulled from his house and erected, and let him be hanged on

6:1 [a] Literally *house of the scrolls* 6:2 [a] Probably *Ecbatana,* the ancient capital of Media

it; and let his house be made a refuse heap
because of this. 12And may the God who
causes His name to dwell there destroy any
king or people who put their hand to alter it,
or to destroy this house of God which is in
Jerusalem. I Darius issue a decree; let it be
done diligently.

The Temple Completed and Dedicated

13Then Tattenai, governor of *the region* be-
yond the River, Shethar-Boznai, and their com-
panions diligently did according to what King
Darius had sent. 14So the elders of the Jews built,
and they prospered through the prophesying of
Haggai the prophet and Zechariah the son of
Iddo. And they built and finished *it,* according to
the commandment of the God of Israel, and ac-
cording to the command of Cyrus, Darius, and
Artaxerxes king of Persia. 15Now the temple was
finished on the third day of the month of Adar,
which was in the sixth year of the reign of King
Darius. 16Then the children of Israel, the priests
and the Levites and the rest of the descendants
of the captivity, celebrated the dedication of this
house of God with joy. 17And they offered sacri-
fices at the dedication of this house of God, one
hundred bulls, two hundred rams, four hundred
lambs, and as a sin offering for all Israel twelve
male goats, according to the number of the tribes
of Israel. 18They assigned the priests to their di-
visions and the Levites to their divisions, over
the service of God in Jerusalem, as it is written
in the Book of Moses.

The Passover Celebrated

19And the descendants of the captivity kept
the Passover on the fourteenth *day* of the first
month. 20For the priests and the Levites had puri-
fied themselves; all of them *were ritually* clean.
And they slaughtered the Passover *lambs* for all
the descendants of the captivity, for their
brethren the priests, and for themselves. 21Then
the children of Israel who had returned from the
captivity ate together with all who had separated
themselves from the filth of the nations of the
land in order to seek the LORD God of Israel.
22And they kept the Feast of Unleavened Bread
seven days with joy; for the LORD made them joy-
ful, and turned the heart of the king of Assyria
toward them, to strengthen their hands in the
work of the house of God, the God of Israel.

TRANSITION

Darius the Mede

Of all the chronological puzzles in the Book of Daniel, the most perplexing is the mention of "Darius the Mede." According to the apparent chronology of Daniel, this king *succeeded* Belshazzar, the son of Nabonidus, last of the Babylonian kings (Dan. 5:30, 31). But he apparently ruled before Cyrus (Dan. 6:28).

Identifying "Darius the Mede" is difficult since none of the extensive Babylonian or Persian records mention such a Median king in Babylon or anywhere else in the time between Belshazzar and Cyrus. There was a King Darius, but he was a Persian, not a Mede, and he reigned after, not before, Cyrus and Cyrus's son Cambyses (see "The Persian Empire" at Ezra 1:1). So the enigma remains: Who was Darius the Mede?

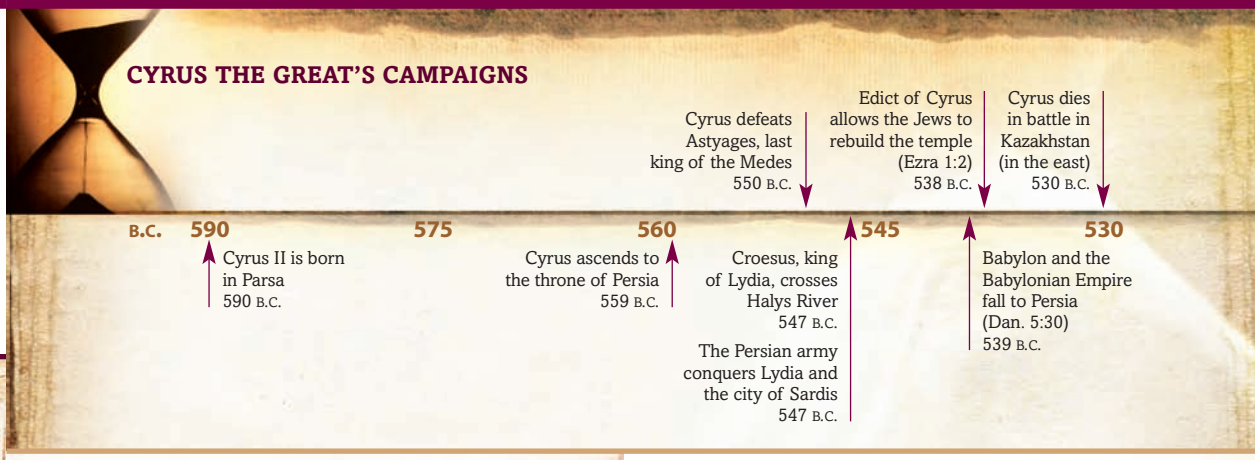
Some scholars believe that the stories involving Darius the Mede are highly embroidered accounts from which no genuine historical person will ever be identified. Others have suggested that "Darius" actually refers to Cyrus, who did indeed follow Belshazzar in Babylon, and who took that city at the head of both Median and Persian forces. Yet another solution proposes that Darius was not actually king, but was one of Cyrus's officials, named Gaubaruwa, who

Passover and Society (Ezra 6:19, 20)

Passover was reinstituted as a central feast of the Jews after the second temple was completed. The feast celebrated God's faithfulness to Israel in delivering His people from slavery under Egypt (Ex. 12:1–20). Having finished the temple in the month of Adar (Ezra 6:15), the returned exiles observed Passover at its appropriate time in the following month of Nisan (Ezra 6:19).

Years before, during the reign of King Josiah (640–609 B.C.), Passover had been celebrated after a restoration of the first temple. Josiah's incomparable Passover, greater than any celebration "since the days of Samuel the prophet" (2 Chr. 35:18), demanded an immense number of sacrificial animals for the festival to feed all Israel. It was not individual Judahites that brought these animals, but rather the powerful in society; the king, his leaders, and certain powerful Levites (2 Chr. 35:7–9) provided the thousands of animals necessary for the sacrifice and feast. The peasants ate from the bounty of the king and the temple.

Josiah's Passover, then, was a public feast, celebrated through the generosity of the king and the temple aristocracy of the kingdom. But in the second temple period, the Passover sacrifice, a lamb "without blemish, a male of the first year" (Ex. 12:5), would have exceeded the financial means of many Jews. Most of the society would have been village peasants, living at a bare subsistence level. Meat was a luxury reserved for the wealthy; any animals the Jewish peasants might have had were too valuable to consume as a meal! It is interesting, therefore, that the priests and Levites slaughtered lambs for the people (Ezra 6:20), assuming a role not specified for them in the Law of Moses (Ex. 12:3–6).



had been granted certain royal powers. These suggestions locate the story of Dan. 6 sometime around 539 B.C.

A third possibility is that the person intended by "Darius the Mede" was actually the later king of Persia, Darius I (522–486 B.C.). He might have been called a Mede, since his empire and its laws had roots in both Media and Persia. Darius's decree in Dan. 6 is called "the law of the Medes and Persians" (6:12, 15). Moreover, Darius is described as organizing an official bureaucracy of 120 satraps (Dan. 6:1, 2), which was indeed Darius I's most lasting contribution to the Persian Empire. Reading Dan. 6 in the context of Darius I locates the story around or after 522 B.C.

Darius the Mede may never be identified. Whoever he was, he ruled over the world's greatest empire and issued the world's most solemn decrees ("the law of the Medes and Persians"; Dan. 6:8). But, as Dan. 6 makes clear, neither his worldly power nor his unchangeable laws can stand against the sovereignty of Daniel's God.

• **Daniel 6:1–28**

Daniel

The Plot Against Daniel

6:1 It pleased Darius to set over the kingdom
one hundred and twenty satraps, to be over
the whole kingdom; [2]and over these, three gover-
nors, of whom Daniel *was* one, that the satraps
might give account to them, so that the king
would suffer no loss. [3]Then this Daniel distin-
guished himself above the governors and
satraps, because an excellent spirit *was* in him;
and the king gave thought to setting him over
the whole realm. [4]So the governors and satraps
sought to find *some* charge against Daniel con-
cerning the kingdom; but they could find no
charge or fault, because he *was* faithful; nor was
there any error or fault found in him. [5]Then these
men said, "We shall not find any charge against
this Daniel unless we find *it* against him concern-
ing the law of his God."
[6]So these governors and satraps thronged
before the king, and said thus to him: "King Dar-
ius, live forever! [7]All the governors of the king-
dom, the administrators and satraps, the coun-
selors and advisors, have consulted together to
establish a royal statute and to make a firm de-
cree, that whoever petitions any god or man for
thirty days, except you, O king, shall be cast into
the den of lions. [8]Now, O king, establish the de-
cree and sign the writing, so that it cannot be
changed, according to the law of the Medes and
Persians, which does not alter." [9]Therefore King
Darius signed the written decree.

Daniel in the Lions' Den

[10]Now when Daniel knew that the writing
was signed, he went home. And in his upper
room, with his windows open toward Jerusalem,
he knelt down on his knees three times that day,
and prayed and gave thanks before his God, as
was his custom since early days.
[11]Then these men assembled and found
Daniel praying and making supplication before
his God. [12]And they went before the king, and
spoke concerning the king's decree: "Have you
not signed a decree that every man who petitions
any god or man within thirty days, except you, O
king, shall be cast into the den of lions?"
The king answered and said, "The thing *is*
true, according to the law of the Medes and Per-
sians, which does not alter."
[13]So they answered and said before the king,
"That Daniel, who is one of the captives[a] from
Judah, does not show due regard for you, O king,
or for the decree that you have signed, but makes
his petition three times a day."
[14]And the king, when he heard *these* words,
was greatly displeased with himself, and set *his*
heart on Daniel to deliver him; and he labored till

6:13 [a]Literally *of the sons of the captivity*

The Medes and Persians (Dan. 6:8)

The kingdom of Media is first mentioned in Assyrian sources describing the 9th-century campaign of Assyria's Shalmaneser III (858–824 B.C.) into the land of the Medes. Media was apparently situated in the area of modern west-central Iran and flourished for the next two centuries, according to the same Assyrian sources.

In the Assyrian texts the Medes are pictured in these centuries as comprised of a group of small autonomous tribes. The Greek historian Herodotus (484–425 B.C.) gives a legendary account of a unification of Median tribes occurring during the 7th century B.C. By the late 7th century the unified Median tribes, led by Cyaxares (c. 625–585 B.C.), were allied with the Chaldeans against Assyria. The unified Medes thus contributed to the downfall of the Assyrian capital of Nineveh in 612 B.C.

The Median kingdom continued under Astyages (c. 585–550 B.C.), successor of Cyaxares, until the middle of the 6th century B.C. In 550 B.C. Cyrus of Persia successfully united the Persian and Median tribes, though it is uncertain whether the Medes were conquered or were peacefully incorporated into Cyrus's empire.

Cyrus was apparently related to the royal houses of both Media and Persia. Thus the union of the two nations may have been accomplished as the result of Cyrus's legal claim to the throne. Media continued to be geographically distinct even under Persian government, and the Medes were second only to the Persians in importance in the Persian Empire. So even after Persia absorbed Media in 550 B.C., the Medes continued to be recognized as a distinct people. This situation is evident in the recurring phrase "the law of the Medes and Persians" (Dan. 6:8, 12, 15).

the going down of the sun to deliver him. 15Then these men approached the king, and said to the king, "Know, O king, that *it is* the law of the Medes and Persians that no decree or statute which the king establishes may be changed."

16So the king gave the command, and they brought Daniel and cast *him* into the den of lions. *But* the king spoke, saying to Daniel, "Your God, whom you serve continually, He will deliver you." 17Then a stone was brought and laid on the mouth of the den, and the king sealed it with his own signet ring and with the signets of his lords, that the purpose concerning Daniel might not be changed.

Daniel Saved from the Lions

18Now the king went to his palace and spent the night fasting; and no musicians[a] were brought before him. Also his sleep went from him. 19Then the king arose very early in the morning and went in haste to the den of lions. 20And when he came to the den, he cried out with a lamenting voice to Daniel. The king spoke, saying to Daniel, "Daniel, servant of the living God, has your God, whom you serve continually, been able to deliver you from the lions?"

21Then Daniel said to the king, "O king, live forever! 22My God sent His angel and shut the lions' mouths, so that they have not hurt me, because I was found innocent before Him; and also, O king, I have done no wrong before you."

23Now the king was exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no injury whatever was found on him, because he believed in his God.

Darius Honors God

24And the king gave the command, and they brought those men who had accused Daniel, and they cast *them* into the den of lions—them, their children, and their wives; and the lions overpowered them, and broke all their bones in pieces before they ever came to the bottom of the den.

25Then King Darius wrote:

To all peoples, nations, and languages that
dwell in all the earth:

Peace be multiplied to you.

26 I make a decree that in every dominion of
my kingdom *men must* tremble and fear
before the God of Daniel.

For He *is* the living God,
And steadfast forever;
His kingdom *is the one* which shall not be
destroyed,
And His dominion *shall endure* to the end.
27 He delivers and rescues,
And He works signs and wonders

TIME CAPSULE 	499 to 490 B.C.
499	Aristagora of Miletus leads Ionian rebellion against Persia
495–400	The Elephantine Papyri are written in Aramaic
494	Persians win naval battle and capture Miletus
492	Persian army invades Thrace
490	Beginning of the First Persian War
490	Darius I is defeated by the Athenians at Marathon

6:18 [a]Exact meaning unknown

In heaven and on earth,
Who has delivered Daniel from the power
of the lions.

28 So this Daniel prospered in the reign of
Darius and in the reign of Cyrus the Persian.

1:2 [a]Hebrew *Qenan* 1:4 [a]Following Masoretic Text and Vulgate; Septuagint adds *the sons of Noah.* 1:6 [a]Spelled *Riphath* in Genesis 10:3 1:7 [a]Spelled *Tarshish* in Genesis 10:4 [b]Spelled *Dodanim* in Genesis 10:4 1:9 [a]Spelled *Sabtah* in Genesis 10:7 [b]Spelled *Raamah* in Genesis 10:7 1:17 [a]Spelled *Mash* in Genesis 10:23 1:19 [a]Literally *Division* 1:22 [a]Spelled *Obal* in Genesis 10:28 1:30 [a]Spelled *Hadar* in Genesis 25:15

TRANSITION

Priestly Genealogies

Among the returned exiles in Jerusalem were probably several factions. The most influential of these was the priestly faction. The high priest Jeshua served as a coruler with Zerubbabel, and the next major Jewish leader to appear in Jerusalem would be the priestly scribe Ezra (see "Ezra the Scribe" at Ezra 7:1).

A traditional concern of the Jewish priests was genealogies, the records of who descended from which ancestors. The priests were the ones responsible for maintaining genealogical records, which explains why the genealogies that are preserved tend to be most complete when they describe the priestly families. Perhaps their task to record and preserve the Israelite bloodlines made the priests the ones most concerned about avoiding intermarriage with non-Jews (see Ezra 9; 10).

The priestly history of the kingdom of Israel begins with a series of priestly genealogies (1 Chr. 1—9). These serve as a sort of historical shorthand to bridge the generations from the first man, Adam (1 Chr. 1:1), to the first king, Saul (1 Chr. 9:35–44), after which the historical narrative itself begins in 1 Chr. 10.

That, at least, is the purpose of these genealogies in their current location at the beginning of the Book of 1 Chronicles. But in fact, the genealogies of 1 Chr. 1—9 go much further than just to King Saul. The names in ch. 9 appear to be the names of priests and Levites who lived in Jerusalem after the return from Babylonian exile (see 1 Chr. 9:1, 2). Perhaps the genealogies of 1 Chr. 1—9 were collected originally for the returned exiles and only later were adapted by the priestly writer of Chronicles to serve as a brief historical prologue to his history of the kingdom.

These genealogies, as a priestly summary of Israelite history, served two important purposes for the community of returned exiles. First, they demonstrated to that ragtag group of refugees that they were part of a much larger, much more impressive divine plan, which began with Adam and continued through Abraham (1 Chr. 1:28), Israel (Jacob, 2:1), Aaron (6:50), and David (3:1). These lists also stressed that Israel's future hope rested on the priests. Aaron, Moses' priestly brother, receives more space than Moses himself (6:49–53). Moreover, long sections are devoted to the names, duties, and dwellings of the priests and Levites (6:31–81; 9:3–34).

• **1 Chronicles 1:1—9:34**

1 Chronicles

The Family of Adam—Seth to Abraham

1 :1 Adam, Seth, Enosh, 2 Cainan,[a] Mahalalel,
Jared, 3 Enoch, Methuselah, Lamech, 4 Noah,[a]
Shem, Ham, and Japheth.

5 The sons of Japheth *were* Gomer, Magog,
Madai, Javan, Tubal, Meshech, and Tiras. 6 The
sons of Gomer *were* Ashkenaz, Diphath,[a] and
Togarmah. 7 The sons of Javan *were* Elishah,
Tarshishah,[a] Kittim, and Rodanim.[b]

8 The sons of Ham *were* Cush, Mizraim, Put,
and Canaan. 9 The sons of Cush *were* Seba, Havi-
lah, Sabta,[a] Raama,[b] and Sabtecha. The sons of
Raama *were* Sheba and Dedan. 10 Cush begot
Nimrod; he began to be a mighty one on the
earth. 11 Mizraim begot Ludim, Anamim,
Lehabim, Naphtuhim, 12 Pathrusim, Casluhim
(from whom came the Philistines and the Caph-
torim). 13 Canaan begot Sidon, his firstborn, and
Heth; 14 the Jebusite, the Amorite, and the Gir-
gashite; 15 the Hivite, the Arkite, and the Sinite;
16 the Arvadite, the Zemarite, and the Hamathite.

17 The sons of Shem *were* Elam, Asshur,
Arphaxad, Lud, Aram, Uz, Hul, Gether, and
Meshech.[a] 18 Arphaxad begot Shelah, and Shelah
begot Eber. 19 To Eber were born two sons: the
name of one *was* Peleg,[a] for in his days the earth
was divided; and his brother's name *was* Joktan.
20 Joktan begot Almodad, Sheleph, Hazarmaveth,
Jerah, 21 Hadoram, Uzal, Diklah, 22 Ebal,[a] Abimael,
Sheba, 23 Ophir, Havilah, and Jobab. All these
were the sons of Joktan.

24 Shem, Arphaxad, Shelah, 25 Eber, Peleg,
Reu, 26 Serug, Nahor, Terah, 27 and Abram, who *is*
Abraham. 28 The sons of Abraham *were* Isaac
and Ishmael.

The Family of Ishmael

29 These *are* their genealogies: The firstborn
of Ishmael *was* Nebajoth; then Kedar, Adbeel,
Mibsam, 30 Mishma, Dumah, Massa, Hadad,[a]
Tema, 31 Jetur, Naphish, and Kedemah. These
were the sons of Ishmael.

The Family of Keturah

32 Now the sons born to Keturah, Abraham's
concubine, *were* Zimran, Jokshan, Medan, Midian,

These Are the Kings (1 Chr. 1:43)

One form of genealogical record that was known in ancient Mesopotamia was the "king list." In Assyria, the Assyrian King List preserved a detailed list of Assyrian kings and their general lengths of reign for about 1,000 years. The oldest version of the King List is a 10th-century B.C. manuscript.

The Assyrian King List begins by listing the rulers sequentially, extending from the earliest times of Assyria to Shalmaneser V (726–722 B.C.). Some later narrative sections are short chronicles listing the years of reign, the king's ancestors, and sometimes a prose narration. The King List probably functioned in the later periods as a chronological aid. Yet a broader purpose was to support the belief that kingship in Assyria descended in a continuous line with few interruptions, as if every king officially belonged to the same dynasty.

The King List is divided into a number of sections. The first section is a list of 17 names mentioned without ancestral lists, tribal relationships, or lengths of reign. At the end of the section is the statement, "These are kings who dwelt in tents." The Chronicler uses a very similar statement, "Now these were the kings," in order to introduce his king list for Edom (1:43). The Edomites inhabited the territory of Esau's descendants, so an Edomite King List was an appropriate insertion into the genealogy of Abraham's grandson Esau (1 Chr. 1:28–54).

Ishbak, and Shuah. The sons of Jokshan *were*
Sheba and Dedan. 33The sons of Midian *were*
Ephah, Epher, Hanoch, Abida, and Eldaah. All
these were the children of Keturah.

The Family of Isaac

34And Abraham begot Isaac. The sons of
Isaac *were* Esau and Israel. 35The sons of Esau
were Eliphaz, Reuel, Jeush, Jaalam, and Korah.
36And the sons of Eliphaz *were* Teman, Omar,
Zephi,[a] Gatam, *and* Kenaz; and *by* Timna,[b]
Amalek. 37The sons of Reuel *were* Nahath, Zerah,
Shammah, and Mizzah.

The Family of Seir

38The sons of Seir *were* Lotan, Shobal,
Zibeon, Anah, Dishon, Ezer, and Dishan. 39And
the sons of Lotan *were* Hori and Homam; Lotan's
sister *was* Timna. 40The sons of Shobal *were*
Alian,[a] Manahath, Ebal, Shephi,[b] and Onam. The
sons of Zibeon *were* Ajah and Anah. 41The son of
Anah *was* Dishon. The sons of Dishon *were*
Hamran,[a] Eshban, Ithran, and Cheran. 42The
sons of Ezer *were* Bilhan, Zaavan, *and* Jaakan.[a]
The sons of Dishan *were* Uz and Aran.

The Kings of Edom

43Now these *were* the kings who reigned in
the land of Edom before a king reigned over the
children of Israel: Bela the son of Beor, and the
name of his city was Dinhabah. 44And when Bela
died, Jobab the son of Zerah of Bozrah reigned in
his place. 45When Jobab died, Husham of the land
of the Temanites reigned in his place. 46And when
Husham died, Hadad the son of Bedad, who attacked Midian in the field of Moab, reigned in his
place. The name of his city *was* Avith. 47When
Hadad died, Samlah of Masrekah reigned in his
place. 48And when Samlah died, Saul of Rehoboth-
by-the-River reigned in his place. 49When Saul
died, Baal-Hanan the son of Achbor reigned in his
place. 50And when Baal-Hanan died, Hadad[a]
reigned in his place; and the name of his city was
Pai.[b] His wife's name was Mehetabel the daughter
of Matred, the daughter of Mezahab. 51Hadad
died also. And the chiefs of Edom were Chief
Timnah, Chief Aliah,[a] Chief Jetheth, 52Chief
Aholibamah, Chief Elah, Chief Pinon, 53Chief Kenaz, Chief Teman, Chief Mibzar, 54Chief Magdiel,
and Chief Iram. These *were* the chiefs of Edom.

The Family of Israel

2 1These *were* the sons of Israel: Reuben,
Simeon, Levi, Judah, Issachar, Zebulun, 2Dan,
Joseph, Benjamin, Naphtali, Gad, and Asher.

From Judah to David

3The sons of Judah *were* Er, Onan, and Shelah. *These* three were born to him by the daughter of Shua, the Canaanitess. Er, the firstborn of
Judah, was wicked in the sight of the LORD; so
He killed him. 4And Tamar, his daughter-in-law,
bore him Perez and Zerah. All the sons of Judah
were five.

5The sons of Perez *were* Hezron and Hamul.
6The sons of Zerah *were* Zimri, Ethan, Heman,
Calcol, and Dara—five of them in all.

7The son of Carmi *was* Achar,[a] the troubler
of Israel, who transgressed in the accursed thing.

8The son of Ethan *was* Azariah.

9Also the sons of Hezron who were born to
him *were* Jerahmeel, Ram, and Chelubai.[a] 10Ram
begot Amminadab, and Amminadab begot
Nahshon, leader of the children of Judah;
11Nahshon begot Salma,[a] and Salma begot Boaz;
12Boaz begot Obed, and Obed begot Jesse; 13Jesse

1:36 [a]Spelled *Zepho* in Genesis 36:11 [b]Compare Genesis 36:12
1:40 [a]Spelled *Alvan* in Genesis 36:23 [b]Spelled *Shepho* in Genesis 36:23 1:41 [a]Spelled *Hemdan* in Genesis 36:26 1:42 [a]Spelled *Akan* in Genesis 36:27 1:50 [a]Spelled *Hadar* in Genesis 36:39 [b]Spelled *Pau* in Genesis 36:39 1:51 [a]Spelled *Alvah* in Genesis 36:40 2:7 [a]Spelled *Achan* in Joshua 7:1 and elsewhere
2:9 [a]Spelled *Caleb* in 2:18, 42 2:11 [a]Spelled *Salmon* in Ruth 4:21 and Luke 3:32

begot Eliab his firstborn, Abinadab the second, Shimea[a] the third, 14Nethanel the fourth, Raddai the fifth, 15Ozem the sixth, *and* David the seventh.

16Now their sisters *were* Zeruiah and Abigail. And the sons of Zeruiah *were* Abishai, Joab, and Asahel—three. 17Abigail bore Amasa; and the father of Amasa *was* Jether the Ishmaelite.[a]

The Family of Hezron

18Caleb the son of Hezron had children by Azubah, *his* wife, and by Jerioth. Now these were her sons: Jesher, Shobab, and Ardon. 19When Azubah died, Caleb took Ephrath[a] as his wife, who bore him Hur. 20And Hur begot Uri, and Uri begot Bezalel.

21Now afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he *was* sixty years old; and she bore him Segub. 22Segub begot Jair, who had twenty-three cities in the land of Gilead. 23(Geshur and Syria took from them the towns of Jair, with Kenath and its towns—sixty towns.) All these *belonged to* the sons of Machir the father of Gilead. 24After Hezron died in Caleb Ephrathah, Hezron's wife Abijah bore him Ashhur the father of Tekoa.

The Family of Jerahmeel

25The sons of Jerahmeel, the firstborn of Hezron, *were* Ram, the firstborn, and Bunah, Oren, Ozem, *and* Ahijah. 26Jerahmeel had another wife, whose name was Atarah; she was the mother of Onam. 27The sons of Ram, the firstborn of Jerahmeel, were Maaz, Jamin, and Eker. 28The sons of Onam were Shammai and Jada. The sons of Shammai *were* Nadab and Abishur.

29And the name of the wife of Abishur *was* Abihail, and she bore him Ahban and Molid. 30The sons of Nadab *were* Seled and Appaim; Seled died without children. 31The son of Appaim *was* Ishi, the son of Ishi *was* Sheshan, and Sheshan's son *was* Ahlai. 32The sons of Jada, the brother of Shammai, *were* Jether and Jonathan; Jether died without children. 33The sons of Jonathan *were* Peleth and Zaza. These were the sons of Jerahmeel.

34Now Sheshan had no sons, only daughters. And Sheshan had an Egyptian servant whose name *was* Jarha. 35Sheshan gave his daughter to Jarha his servant as wife, and she bore him Attai. 36Attai begot Nathan, and Nathan begot Zabad; 37Zabad begot Ephlal, and Ephlal begot Obed; 38Obed begot Jehu, and Jehu begot Azariah; 39Azariah begot Helez, and Helez begot Eleasah; 40Eleasah begot Sismai, and Sismai begot Shallum; 41Shallum begot Jekamiah, and Jekamiah begot Elishama.

The Family of Caleb

42The descendants of Caleb the brother of Jerahmeel *were* Mesha, his firstborn, who was the father of Ziph, and the sons of Mareshah the father of Hebron. 43The sons of Hebron *were* Korah, Tappuah, Rekem, and Shema. 44Shema begot Raham the father of Jorkoam, and Rekem begot Shammai. 45And the son of Shammai *was* Maon, and Maon *was* the father of Beth Zur.

46Ephah, Caleb's concubine, bore Haran, Moza, and Gazez; and Haran begot Gazez. 47And the sons of Jahdai *were* Regem, Jotham, Geshan, Pelet, Ephah, and Shaaph.

48Maachah, Caleb's concubine, bore Sheber and Tirhanah. 49She also bore Shaaph the father of Madmannah, Sheva the father of Machbenah and the father of Gibea. And the daughter of Caleb *was* Achsah.

50These were the descendants of Caleb: The sons of Hur, the firstborn of Ephrathah, *were* Shobal the father of Kirjath Jearim, 51Salma the father of Bethlehem, *and* Hareph the father of Beth Gader.

52And Shobal the father of Kirjath Jearim had descendants: Haroeh, *and* half of the *families of* Manuhoth.[a] 53The families of Kirjath Jearim *were* the Ithrites, the Puthites, the Shumathites, and the Mishraites. From these came the Zorathites and the Eshtaolites.

54The sons of Salma *were* Bethlehem, the Netophathites, Atroth Beth Joab, half of the Manahethites, and the Zorites.

55And the families of the scribes who dwelt at Jabez *were* the Tirathites, the Shimeathites, *and* the Suchathites. These *were* the Kenites who came from Hammath, the father of the house of Rechab.

The Family of David

3 1Now these were the sons of David who were born to him in Hebron: The firstborn *was* Amnon, by Ahinoam the Jezreelitess; the second, Daniel,[a] by Abigail the Carmelitess; 2the third, Absalom the son of Maacah, the daughter of Talmai, king of Geshur; the fourth, Adonijah the son of Haggith; 3the fifth, Shephatiah, by Abital; the sixth, Ithream, by his wife Eglah.

4*These* six were born to him in Hebron. There he reigned seven years and six months, and in Jerusalem he reigned thirty-three years. 5And these were born to him in Jerusalem: Shimea,[a] Shobab, Nathan, and Solomon—four by Bathshua[b] the daughter of Ammiel.[c] 6Also *there*

2:13 [a]Spelled *Shammah* in 1 Samuel 16:9 and elsewhere
2:17 [a]Compare 2 Samuel 17:25 2:19 [a]Spelled *Ephrathah* elsewhere 2:52 [a]Same as *the Manahethites,* verse 54
3:1 [a]Called *Chileab* in 2 Samuel 3:3 3:5 [a]Spelled *Shammua* in 14:4 and 2 Samuel 5:14 [b]Spelled *Bathsheba* in 2 Samuel 11:3 [c]Called *Eliam* in 2 Samuel 11:3

Genealogy and Messianic Hopes (1 Chr. 3:9)

The books of Chronicles were written after the Jews had rebuilt Jerusalem. The Babylonians had destroyed the city and temple in 586 B.C., carrying many of the Judean people into exile (2 Kin. 25:1–12). When the Judean descendants returned from exile in Babylon about 50 years later, they were concerned about establishing continuity with the life of their people before the Exile. One means of showing continuity was the long genealogical lists of names, as found in 1 Chr. 1—9.

Genealogies recorded the continuity of families through the disaster of exile and beyond. To show an unbroken family line with Judean ancestors before the Exile became a way of establishing continuity and thus claiming a proper role in the postexilic society.

Family lineage became very important in the rebuilding of the Judean society. Certain families had specific roles before the Exile. Without proof of the proper pedigree one could be excluded from these roles in the postexilic community. One such example is the returning Jews who claimed to be priests but could not prove their family's priestly lineage; they were excluded from the priesthood in the postexilic community (Ezra 2:62).

In the preexilic period, the family of David had held a specific and important role in the Judean society—the role of king. Yet following the Exile, after the governorship of Zerubbabel, a descendant of David, native rule of the Judean society went to non-Davidic governors.

The genealogical list of the "sons of David" (1 Chr. 3:1) subtly supports the restoration of a Davidic king in postexilic Jerusalem. The Exile had happened, yet the descendants of David should still be the rightful rulers of Israel. The Davidic genealogy (1 Chr. 3:1–24) reminded the readers that God was not yet done with the line of David in Israel.

were Ibhar, Elishama,[a] Eliphelet,[b] 7Nogah,
Nepheg, Japhia, 8Elishama, Eliada,[a] and
Eliphelet—nine *in all.* 9*These were* all the sons of
David, besides the sons of the concubines, and
Tamar their sister.

The Family of Solomon

10Solomon's son *was* Rehoboam; Abijah[a] *was*
his son, Asa his son, Jehoshaphat his son,
11Joram[a] his son, Ahaziah his son, Joash[b] his son,
12Amaziah his son, Azariah[a] his son, Jotham his
son, 13Ahaz his son, Hezekiah his son, Manasseh
his son, 14Amon his son, *and* Josiah his son. 15The
sons of Josiah *were* Johanan the firstborn, the second Jehoiakim, the third Zedekiah, and the fourth
Shallum.[a] 16The sons of Jehoiakim *were* Jeconiah
his son *and* Zedekiah[a] his son.

The Family of Jeconiah

17And the sons of Jeconiah[a] *were* Assir,[b]
Shealtiel his son, 18*and* Malchiram, Pedaiah,
Shenazzar, Jecamiah, Hoshama, and Nedabiah.
19The sons of Pedaiah *were* Zerubbabel and
Shimei. The sons of Zerubbabel *were* Meshullam,
Hananiah, Shelomith their sister, 20and Hashubah,
Ohel, Berechiah, Hasadiah, and Jushab-Hesed—
five *in all.*

21The sons of Hananiah *were* Pelatiah and
Jeshaiah, the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, and the sons of
Shechaniah. 22The son of Shechaniah was Shemaiah. The sons of Shemaiah *were* Hattush, Igal,
Bariah, Neariah, and Shaphat—six *in all.* 23The
sons of Neariah *were* Elioenai, Hezekiah, and
Azrikam—three *in all.* 24The sons of Elioenai
were Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah, and Anani—seven *in all.*

The Family of Judah

4 1The sons of Judah *were* Perez, Hezron,
Carmi, Hur, and Shobal. 2And Reaiah the son
of Shobal begot Jahath, and Jahath begot Ahumai and Lahad. These *were* the families of the
Zorathites. 3These *were* the sons *of the father* of
Etam: Jezreel, Ishma, and Idbash; and the name
of their sister *was* Hazelelponi; 4and Penuel *was*
the father of Gedor, and Ezer *was the* father of
Hushah.

These *were* the sons of Hur, the firstborn of
Ephrathah the father of Bethlehem.

5And Ashhur the father of Tekoa had two
wives, Helah and Naarah. 6Naarah bore him
Ahuzzam, Hepher, Temeni, and Haahashtari.
These *were* the sons of Naarah. 7The sons of
Helah *were* Zereth, Zohar, and Ethnan; 8and Koz
begot Anub, Zobebah, and the families of
Aharhel the son of Harum.

9Now Jabez was more honorable than his
brothers, and his mother called his name Jabez,[a]
saying, "Because I bore *him* in pain." 10And Jabez
called on the God of Israel saying, "Oh, that You
would bless me indeed, and enlarge my territory,
that Your hand would be with me, and that You
would keep *me* from evil, that I may not cause
pain!" So God granted him what he requested.

11Chelub the brother of Shuhah begot Mehir,
who *was* the father of Eshton. 12And Eshton begot

3:6 [a]Spelled *Elishua* in 14:5 and 2 Samuel 5:15 [b]Spelled *Elpelet* in 14:5 3:8 [a]Spelled *Beeliada* in 14:7 3:10 [a]Spelled *Abijam* in 1 Kings 15:1 3:11 [a]Spelled *Jehoram* in 2 Kings 1:17 and 8:16 [b]Spelled *Jehoash* in 2 Kings 12:1 3:12 [a]Called *Uzziah* in Isaiah 6:1 3:15 [a]Called *Jehoahaz* in 2 Kings 23:31 3:16 [a]Compare 2 Kings 24:17 3:17 [a]Also called *Coniah* in Jeremiah 22:24 and *Jehoiachin* in 2 Kings 24:8 [b]Or *Jeconiah the captive were*
4:9 [a]Literally *He Will Cause Pain*

Beth-Rapha, Paseah, and Tehinnah the father of
Ir-Nahash. These *were* the men of Rechah.
13The sons of Kenaz *were* Othniel and Sera-
iah. The sons of Othniel *were* Hathath,[a] 14and Me-
onothai *who* begot Ophrah. Seraiah begot Joab the
father of Ge Harashim,[a] for they were craftsmen.
15The sons of Caleb the son of Jephunneh *were*
Iru, Elah, and Naam. The son of Elah *was* Kenaz.
16The sons of Jehallelel *were* Ziph, Ziphah, Tiria,
and Asarel. 17The sons of Ezrah *were* Jether,
Mered, Epher, and Jalon. And *Mered's wife*[a] *bore*
Miriam, Shammai, and Ishbah the father of Esh-
temoa. 18(His wife Jehudijah[a] bore Jered the father
of Gedor, Heber the father of Sochoh, and
Jekuthiel the father of Zanoah.) And these were
the sons of Bithiah the daughter of Pharaoh,
whom Mered took.
19The sons of Hodiah's wife, the sister of
Naham, *were* the fathers of Keilah the Garmite
and of Eshtemoa the Maachathite. 20And the
sons of Shimon *were* Amnon, Rinnah, Ben-Hanan,
and Tilon. And the sons of Ishi *were* Zoheth and
Ben-Zoheth.
21The sons of Shelah the son of Judah *were*
Er the father of Lecah, Laadah the father of Mare-
shah, and the families of the house of the linen
workers of the house of Ashbea; 22also Jokim, the
men of Chozeba, and Joash; Saraph, who ruled in
Moab, and Jashubi-Lehem. Now the records are
ancient. 23These *were* the potters and those who
dwell at Netaim[a] and Gederah;[b] there they dwelt
with the king for his work.

The Family of Simeon

24The sons of Simeon *were* Nemuel, Jamin,
Jarib,[a] Zerah,[b] *and* Shaul, 25Shallum his son, Mib-
sam his son, and Mishma his son. 26And the sons
of Mishma *were* Hamuel his son, Zacchur his
son, and Shimei his son. 27Shimei had sixteen
sons and six daughters; but his brothers did not
have many children, nor did any of their families
multiply as much as the children of Judah.
28They dwelt at Beersheba, Moladah, Hazar
Shual, 29Bilhah, Ezem, Tolad, 30Bethuel, Hormah,
Ziklag, 31Beth Marcaboth, Hazar Susim, Beth
Biri, and at Shaaraim. These *were* their cities un-
til the reign of David. 32And their villages *were*
Etam, Ain, Rimmon, Tochen, and Ashan—five
cities— 33and all the villages that *were* around
these cities as far as Baal.[a] These *were* their
dwelling places, and they maintained their ge-
nealogy: 34Meshobab, Jamlech, and Joshah the
son of Amaziah; 35Joel, and Jehu the son of Joshib-
iah, the son of Seraiah, the son of Asiel; 36Elioe-
nai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel,
and Benaiah; 37Ziza the son of Shiphi, the son of
Allon, the son of Jedaiah, the son of Shimri, the
son of Shemaiah— 38these mentioned by name
were leaders in their families, and their father's
house increased greatly.
39So they went to the entrance of Gedor, as
far as the east side of the valley, to seek pasture
for their flocks. 40And they found rich, good pas-
ture, and the land *was* broad, quiet, and peaceful;
for some Hamites formerly lived there.
41These recorded by name came in the days
of Hezekiah king of Judah; and they attacked
their tents and the Meunites who were found
there, and utterly destroyed them, as it is to this
day. So they dwelt in their place, because *there
was* pasture for their flocks there. 42Now *some* of
them, five hundred men of the sons of Simeon,
went to Mount Seir, having as their captains
Pelatiah, Neariah, Rephaiah, and Uzziel, the sons
of Ishi. 43And they defeated the rest of the
Amalekites who had escaped. They have dwelt
there to this day.

The Family of Reuben

5 1Now the sons of Reuben the firstborn of Is-
rael—he *was* indeed the firstborn, but be-
cause he defiled his father's bed, his birthright
was given to the sons of Joseph, the son of Is-
rael, so that the genealogy is not listed according
to the birthright; 2yet Judah prevailed over his
brothers, and from him *came* a ruler, although
the birthright was Joseph's— 3the sons of Reu-
ben the firstborn of Israel were Hanoch, Pallu,
Hezron, and Carmi.
4The sons of Joel *were* Shemaiah his son, Gog
his son, Shimei his son, 5Micah his son, Reaiah his
son, Baal his son, 6and Beerah his son, whom
Tiglath-Pileser[a] king of Assyria carried into cap-
tivity. He *was* leader of the Reubenites. 7And his
brethren by their families, when the genealogy of
their generations was registered: the chief, Jeiel,
and Zechariah, 8and Bela the son of Azaz, the son
of Shema, the son of Joel, who dwelt in Aroer, as
far as Nebo and Baal Meon. 9Eastward they set-
tled as far as the entrance of the wilderness this
side of the River Euphrates, because their cattle
had multiplied in the land of Gilead.
10Now in the days of Saul they made war
with the Hagrites, who fell by their hand; and
they dwelt in their tents throughout the entire
area east of Gilead.

The Family of Gad

11And the children of Gad dwelt next to
them in the land of Bashan as far as Salcah:

4:13 [a]Septuagint and Vulgate add *and Meonothai.*
4:14 [a]Literally *Valley of Craftsmen* 4:17 [a]Literally *she*
4:18 [a]Or *His Judean wife* 4:23 [a]Literally *Plants* [b]Literally *Hedges* 4:24 [a]Called *Jachin* in Genesis 46:10 [b]Called *Zohar* in Genesis 46:10 4:33 [a]Or *Baalath Beer* (compare Joshua 19:8)
5:6 [a]Hebrew *Tilgath-Pilneser*

The King Nicknamed "Pul" (1 Chr. 5:26)

Tiglath-Pileser III ruled Assyria from 744 to 727 B.C., restoring the empire to military greatness in the mid-8th century B.C. As early as 738 B.C. he began receiving tribute from Samaria, Damascus, and Tyre. That King Menahem of Israel paid tribute to Assyria is confirmed by both biblical (2 Kin. 15:19) and Assyrian sources. In 734 B.C. the Assyrian monarch invaded Palestine and captured Gaza.

Soon thereafter, King Rezin of the Aramean capital Damascus led a rebellion against Assyrian rule, supported by King Pekah of Israel. Damascus was captured by Tiglath-Pileser, and the Aramean kingdom was ended, being incorporated into the Assyrian Empire in 732 B.C. Further, Assyrian sources record that portions of Gilead and Galilee were captured and many of the elite classes were sent into exile.

The Chronicler recorded his genealogies about 3 centuries after Tiglath-Pileser's life. Yet he recalls the Assyrian king who carried so many "into captivity" (1 Chr. 5:5, 26), and who was known as "Pul king of Assyria" (5:26). Until recently it was not understood that the Assyrian king Pul was the same monarch as Tiglath-Pileser. Pul (or Pulu) apparently was a nickname. The king's Assyrian name, Tukulti-apil-esharra, contains the element *apil,* from which Pul probably developed. The nickname has been found in cuneiform records (clay tablets etched with wedge-shaped writing, then baked for permanence).

[12]Joel *was* the chief, Shapham the next, then Jaanai
and Shaphat in Bashan, [13]and their brethren of
their father's house: Michael, Meshullam, Sheba,
Jorai, Jachan, Zia, and Eber—seven *in all.*
[14]These *were* the children of Abihail the son of
Huri, the son of Jaroah, the son of Gilead, the
son of Michael, the son of Jeshishai, the son of
Jahdo, the son of Buz; [15]Ahi the son of Abdiel,
the son of Guni, *was* chief of their father's house.
[16]And *the Gadites* dwelt in Gilead, in Bashan and
in its villages, and in all the common-lands of
Sharon within their borders. [17]All these were registered by genealogies in the days of Jotham
king of Judah, and in the days of Jeroboam king
of Israel.

[18]The sons of Reuben, the Gadites, and half
the tribe of Manasseh *had* forty-four thousand
seven hundred and sixty valiant men, men able
to bear shield and sword, to shoot with the bow,
and skillful in war, who went to war. [19]They
made war with the Hagrites, Jetur, Naphish, and
Nodab. [20]And they were helped against them,
and the Hagrites were delivered into their hand,
and all who *were* with them, for they cried out to
God in the battle. He heeded their prayer, because
they put their trust in Him. [21]Then they took
away their livestock—fifty thousand of their
camels, two hundred and fifty thousand of their
sheep, and two thousand of their donkeys—also
one hundred thousand of their men; [22]for many
fell dead, because the war *was* God's. And they
dwelt in their place until the captivity.

Science & Technology
The bow was a deadly weapon of ancient armies (1 Chr. 5:18). Its most advanced form, the composite, recurved bow, was made of specially chosen layers of wood, horn, and sinew. To be strung, the limbs of such a bow had to be bent over backwards. Experienced archers with a large supply of arrows could maintain a devastating rate of fire. The range of a recurved bow was about 150 yards.

The Family of Manasseh (East)

[23]So the children of the half-tribe of Manasseh dwelt in the land. Their *numbers* increased
from Bashan to Baal Hermon, that is, to Senir, or
Mount Hermon. [24]These *were* the heads of their
fathers' houses: Epher, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel. They were mighty
men of valor, famous men, *and* heads of their fathers' houses.

[25]And they were unfaithful to the God of
their fathers, and played the harlot after the gods
of the peoples of the land, whom God had destroyed before them. [26]So the God of Israel
stirred up the spirit of Pul king of Assyria, that
is, Tiglath-Pileser[a] king of Assyria. He carried
the Reubenites, the Gadites, and the half-tribe of
Manasseh into captivity. He took them to Halah,
Habor, Hara, and the river of Gozan to this day.

The Family of Levi

6 [1]The sons of Levi *were* Gershon, Kohath, and
Merari. [2]The sons of Kohath *were* Amram,
Izhar, Hebron, and Uzziel. [3]The children of Amram *were* Aaron, Moses, and Miriam. And the
sons of Aaron *were* Nadab, Abihu, Eleazar, and
Ithamar. [4]Eleazar begot Phinehas, *and* Phinehas
begot Abishua; [5]Abishua begot Bukki, and
Bukki begot Uzzi; [6]Uzzi begot Zerahiah, and Zerahiah begot Meraioth; [7]Meraioth begot Amariah,
and Amariah begot Ahitub; [8]Ahitub begot
Zadok, and Zadok begot Ahimaaz; [9]Ahimaaz begot Azariah, and Azariah begot Johanan; [10]Johanan begot Azariah (it was he who ministered
as priest in the temple that Solomon built in Jerusalem); [11]Azariah begot Amariah, and Amariah
begot Ahitub; [12]Ahitub begot Zadok, and Zadok
begot Shallum; [13]Shallum begot Hilkiah, and
Hilkiah begot Azariah; [14]Azariah begot Seraiah,
and Seraiah begot Jehozadak. [15]Jehozadak went
into captivity when the LORD carried Judah and

5:26 [a]Hebrew *Tilgath-Pilneser*

Jerusalem into captivity by the hand of Nebuchadnezzar.

16The sons of Levi *were* Gershon,[a] Kohath, and Merari. 17These are the names of the sons of Gershon: Libni and Shimei. 18The sons of Kohath *were* Amram, Izhar, Hebron, and Uzziel. 19The sons of Merari *were* Mahli and Mushi. Now these *are* the families of the Levites according to their fathers: 20Of Gershon *were* Libni his son, Jahath his son, Zimmah his son, 21Joah his son, Iddo his son, Zerah his son, *and* Jeatherai his son. 22The sons of Kohath *were* Amminadab his son, Korah his son, Assir his son, 23Elkanah his son, Ebiasaph his son, Assir his son, 24Tahath his son, Uriel his son, Uzziah his son, and Shaul his son. 25The sons of Elkanah *were* Amasai and Ahimoth. 26*As for* Elkanah,[a] the sons of Elkanah *were* Zophai[b] his son, Nahath[c] his son, 27Eliab[a] his son, Jeroham his son, *and* Elkanah his son. 28The sons of Samuel *were Joel*[a] the firstborn, and Abijah the second.[b] 29The sons of Merari *were* Mahli, Libni his son, Shimei his son, Uzzah his son, 30Shimea his son, Haggiah his son, *and* Asaiah his son.

Musicians in the House of the Lord

31Now these are the men whom David appointed over the service of song in the house of the Lord, after the ark came to rest. 32They were ministering with music before the dwelling place of the tabernacle of meeting, until Solomon had built the house of the Lord in Jerusalem, and they served in their office according to their order.

33And these *are* the ones who ministered with their sons: Of the sons of the Kohathites *were* Heman the singer, the son of Joel, the son of Samuel, 34the son of Elkanah, the son of Jeroham, the son of Eliel,[a] the son of Toah,[b] 35the son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, 36the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah, 37the son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah, 38the son of Izhar, the son of Kohath, the son of Levi, the son of Israel. 39And his brother Asaph, who stood at his right hand, *was* Asaph the son of Berachiah, the son of Shimea, 40the son of Michael, the son of Baaseiah, the son of Malchijah, 41the son of Ethni, the son of Zerah, the son of Adaiah, 42the son of Ethan, the son of Zimmah, the son of Shimei, 43the son of Jahath, the son of Gershon, the son of Levi.

44Their brethren, the sons of Merari, on the left hand, *were* Ethan the son of Kishi, the son of Abdi, the son of Malluch, 45the son of Hashabiah, the son of Amaziah, the son of Hilkiah, 46the son of Amzi, the son of Bani, the son of Shamer, 47the son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

48And their brethren, the Levites, *were* appointed to every kind of service of the tabernacle of the house of God.

The Family of Aaron

49But Aaron and his sons offered sacrifices on the altar of burnt offering and on the altar of incense, for all the work of the Most Holy *Place,* and to make atonement for Israel, according to all that Moses the servant of God had commanded. 50Now these *are* the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son, 51Bukki his son, Uzzi his son, Zerahiah his son, 52Meraioth his son, Amariah his son, Ahitub his son, 53Zadok his son, *and* Ahimaaz his son.

Dwelling Places of the Levites

54Now these *are* their dwelling places throughout their settlements in their territory, for they were *given* by lot to the sons of Aaron, of the family of the Kohathites: 55They gave them Hebron in the land of Judah, with its surrounding common-lands. 56But the fields of the city and its villages they gave to Caleb the son of Jephunneh. 57And to the sons of Aaron they gave *one of* the cities of refuge, Hebron; also Libnah with its common-lands, Jattir, Eshtemoa with its common-lands, 58Hilen[a] with its common-lands, Debir with its common-lands, 59Ashan[a] with its common-lands, and Beth Shemesh with its common-lands. 60And from the tribe of Benjamin: Geba with its common-lands, Alemeth[a] with its common-lands,

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6:16 [a]Hebrew *Gershom* (alternate spelling of *Gershon,* as in verses 1, 17, 20, 43, 62, and 71) 6:26 [a]Compare verse 35 [b]Spelled *Zuph* in verse 35 and 1 Samuel 1:1 [c]Compare verse 34 6:27 [a]Compare verse 34 6:28 [a]Following Septuagint, Syriac, and Arabic (compare verse 33 and 1 Samuel 8:2) [b]Hebrew *Vasheni* 6:34 [a]Spelled *Elihu* in 1 Samuel 1:1 [b]Spelled *Tohu* in 1 Samuel 1:1 6:58 [a]Spelled *Holon* in Joshua 21:15 6:59 [a]Spelled *Ain* in Joshua 21:16 6:60 [a]Spelled *Almon* in Joshua 21:18


Musical lyre

and Anathoth with its common-lands. All their cities among their families *were* thirteen.

61To the rest of the family of the tribe of the Kohathites *they gave* by lot ten cities from half the tribe of Manasseh. 62And to the sons of Gershon, throughout their families, *they gave* thirteen cities from the tribe of Issachar, from the tribe of Asher, from the tribe of Naphtali, and from the tribe of Manasseh in Bashan. 63To the sons of Merari, throughout their families, *they gave* twelve cities from the tribe of Reuben, from the tribe of Gad, and from the tribe of Zebulun. 64So the children of Israel gave *these* cities with their common-lands to the Levites. 65And they gave by lot from the tribe of the children of Judah, from the tribe of the children of Simeon, and from the tribe of the children of Benjamin these cities which are called by *their* names.

66Now some of the families of the sons of Kohath *were given* cities as their territory from the tribe of Ephraim. 67And they gave them *one of* the cities of refuge, Shechem with its common-lands, in the mountains of Ephraim, also Gezer with its common-lands, 68Jokmeam with its common-lands, Beth Horon with its common-lands, 69Aijalon with its common-lands, and Gath Rimmon with its common-lands. 70And from the half-tribe of Manasseh: Aner with its common-lands and Bileam with its common-lands, for the rest of the family of the sons of Kohath.

71From the family of the half-tribe of Manasseh the sons of Gershon *were given* Golan in Bashan with its common-lands and Ashtaroth with its common-lands. 72And from the tribe of Issachar: Kedesh with its common-lands, Daberath with its common-lands, 73Ramoth with its common-lands, and Anem with its common-lands. 74And from the tribe of Asher: Mashal with its common-lands, Abdon with its common-lands, 75Hukok with its common-lands, and Rehob with its common-lands. 76And from the tribe of Naphtali: Kedesh in Galilee with its common-lands, Hammon with its common-lands, and Kirjathaim with its common-lands.

77From the tribe of Zebulun the rest of the children of Merari *were given* Rimmon[a] with its common-lands and Tabor with its common-lands. 78And on the other side of the Jordan, across from Jericho, on the east side of the Jordan, *they were given* from the tribe of Reuben: Bezer in the wilderness with its common-lands, Jahzah with its common-lands, 79Kedemoth with its common-lands, and Mephaath with its common-lands. 80And from the tribe of Gad: Ramoth in Gilead with its common-lands, Mahanaim with its common-lands, 81Heshbon with its common-lands, and Jazer with its common-lands.

The Family of Issachar

7 1The sons of Issachar *were* Tola, Puah,[a] Jashub, and Shimron—four *in all.* 2The sons of Tola *were* Uzzi, Rephaiah, Jeriel, Jahmai, Jibsam, and Shemuel, heads of their father's house. *The sons* of Tola *were* mighty men of valor in their generations; their number in the days of David *was* twenty-two thousand six hundred. 3The son of Uzzi *was* Izrahiah, and the sons of Izrahiah *were* Michael, Obadiah, Joel, and Ishiah. All five of them *were* chief men. 4And with them, by their generations, according to their fathers' houses, *were* thirty-six thousand troops ready for war; for they had many wives and sons.

5Now their brethren among all the families of Issachar *were* mighty men of valor, listed by their genealogies, eighty-seven thousand in all.

The Family of Benjamin

6*The sons* of Benjamin *were* Bela, Becher, and Jediael—three *in all.* 7The sons of Bela were Ezbon, Uzzi, Uzziel, Jerimoth, and Iri—five *in all.* They *were* heads of *their* fathers' houses, and they were listed by their genealogies, twenty-two thousand and thirty-four mighty men of valor.

8The sons of Becher *were* Zemirah, Joash, Eliezer, Elioenai, Omri, Jerimoth, Abijah, Anathoth, and Alemeth. All these *are* the sons of Becher. 9And they were recorded by genealogy according to their generations, heads of their fathers' houses, twenty thousand two hundred mighty men of valor. 10The son of Jediael *was* Bilhan, and the sons of Bilhan *were* Jeush, Benjamin, Ehud, Chenaanah, Zethan, Tharshish, and Ahishahar.

11All these sons of Jediael *were* heads of their fathers' houses; *there were* seventeen thousand two hundred mighty men of valor fit to go out for war *and* battle. 12Shuppim and Huppim[a] *were* the sons of Ir, *and* Hushim *was* the son of Aher.

The Family of Naphtali

13The sons of Naphtali *were* Jahziel,[a] Guni, Jezer, and Shallum,[b] the sons of Bilhah.

The Family of Manasseh (West)

14The descendants of Manasseh: his Syrian concubine bore him Machir the father of Gilead, the father of Asriel.[a] 15Machir took as his wife *the sister* of Huppim and Shuppim,[a] whose name *was* Maachah. The name of *Gilead's* grandson[b]

6:77 [a]Hebrew *Rimmono,* alternate spelling of *Rimmon;* see 4:32 7:1 [a]Spelled *Puvah* in Genesis 46:13 7:12 [a]Called *Hupham* in Numbers 26:39 7:13 [a]Spelled *Jahzeel* in Genesis 46:24 [b]Spelled *Shillem* in Genesis 46:24 7:14 [a]The son of Gilead (compare Numbers 26:30, 31) 7:15 [a]Compare verse 12 [b]Literally *the second* [c]Compare Numbers 26:30–33

was Zelophehad,[c] but Zelophehad begot only daughters. [16](Maachah the wife of Machir bore a son, and she called his name Peresh. The name of his brother *was* Sheresh, and his sons *were* Ulam and Rakem. [17]The son of Ulam *was* Bedan.) These *were* the descendants of Gilead the son of Machir, the son of Manasseh.

[18]His sister Hammoleketh bore Ishhod, Abiezer, and Mahlah.

[19]And the sons of Shemida were Ahian, Shechem, Likhi, and Aniam.

The Family of Ephraim

[20]The sons of Ephraim *were* Shuthelah, Bered his son, Tahath his son, Eladah his son, Tahath his son, [21]Zabad his son, Shuthelah his son, and Ezer and Elead. The men of Gath who were born in *that* land killed *them* because they came down to take away their cattle. [22]Then Ephraim their father mourned many days, and his brethren came to comfort him.

[23]And when he went in to his wife, she conceived and bore a son; and he called his name Beriah,[a] because tragedy had come upon his house. [24]Now his daughter *was* Sheerah, who built Lower and Upper Beth Horon and Uzzen Sheerah; [25]and Rephah *was* his son, *as well* as Resheph, and Telah his son, Tahan his son, [26]Laadan his son, Ammihud his son, Elishama his son, [27]Nun[a] his son, and Joshua his son.

[28]Now their possessions and dwelling places *were* Bethel and its towns: to the east Naaran, to the west Gezer and its towns, and Shechem and its towns, as far as Ayyah[a] and its towns; [29]and by the borders of the children of Manasseh *were* Beth Shean and its towns, Taanach and its towns, Megiddo and its towns, Dor and its towns. In these dwelt the children of Joseph, the son of Israel.

The Family of Asher

[30]The sons of Asher *were* Imnah, Ishvah, Ishvi, Beriah, and their sister Serah. [31]The sons of Beriah *were* Heber and Malchiel, who was the father of Birzaith.[a] [32]And Heber begot Japhlet, Shomer,[a] Hotham,[b] and their sister Shua. [33]The sons of Japhlet *were* Pasach, Bimhal, and Ashvath. These *were* the children of Japhlet. [34]The sons of Shemer *were* Ahi, Rohgah, Jehubbah, and Aram. [35]And the sons of his brother Helem *were* Zophah, Imna, Shelesh, and Amal. [36]The sons of Zophah *were* Suah, Harnepher, Shual, Beri, Imrah, [37]Bezer, Hod, Shamma, Shilshah, Jithran,[a] and Beera. [38]The sons of Jether *were* Jephunneh, Pispah, and Ara. [39]The sons of Ulla *were* Arah, Haniel, and Rizia.

[40]All these *were* the children of Asher, heads of *their* fathers' houses, choice men, mighty men of valor, chief leaders. And they were recorded by genealogies among the army fit for battle; their number *was* twenty-six thousand.

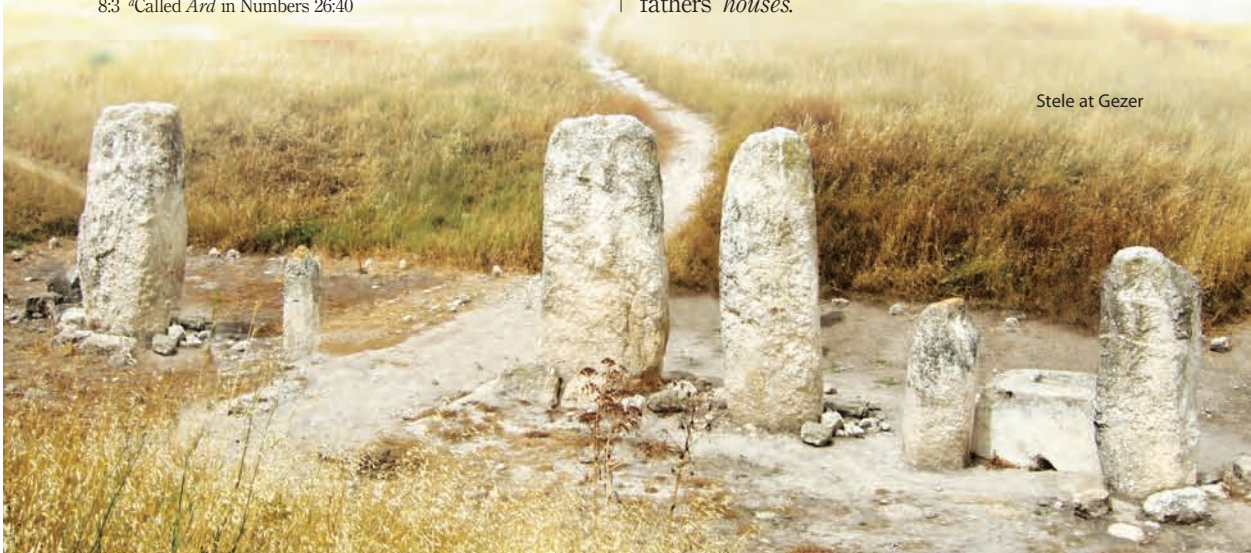
The Family Tree of King Saul of Benjamin

8 [1]Now Benjamin begot Bela his firstborn, Ashbel the second, Aharah[a] the third, [2]Nohah the fourth, and Rapha the fifth. [3]The sons of Bela *were* Addar,[a] Gera, Abihud, [4]Abishua, Naaman, Ahoah, [5]Gera, Shephuphan, and Huram.

[6]These *are* the sons of Ehud, who were the heads of the fathers' *houses* of the inhabitants of Geba, and who forced them to move to Manahath: [7]Naaman, Ahijah, and Gera who forced them to move. He begot Uzza and Ahihud.

[8]Also Shaharaim had children in the country of Moab, after he had sent away Hushim and Baara his wives. [9]By Hodesh his wife he begot Jobab, Zibia, Mesha, Malcam, [10]Jeuz, Sachiah, and Mirmah. These *were* his sons, heads of their fathers' *houses*.

7:23 [a]Literally *In Tragedy* 7:27 [a]Hebrew *Non* 7:28 [a]Many Hebrew manuscripts, Bomberg, Septuagint, Targum, and Vulgate read *Gazza*. 7:31 [a]Or *Birzavith* or *Birzoth* 7:32 [a]Spelled *Shemer* in verse 34 [b]Spelled *Helem* in verse 35 7:37 [a]Spelled *Jether* in verse 38 8:1 [a]Spelled *Ahiram* in Numbers 26:38 8:3 [a]Called *Ard* in Numbers 26:40



Stele at Gezer

Not Just Guarding the Gates (1 Chr. 9:17, 18)

In the genealogies of priestly and Levitical families is a long list of names and assignments of Levitical gatekeepers. We might suppose that there were more important matters to be recorded than the temple's night watchmen and custodians. The books of Chronicles, however, show that the temple gatekeepers played very significant roles in a temple-centered society with crude locks and keys.

In one role the gatekeepers functioned essentially as secret service agents, controlling the inner city security of Jerusalem. For instance, when Joash was established on Judah's throne, Levitical gatekeepers were the security force that ensured a successful transition of power (2 Chr. 23:3–5). After Joash had become king, his safety and the purity of the temple became the responsibility of these same gatekeepers.

The Chronicler also records that some gatekeepers held substantial political power themselves. By guarding doorways a gatekeeper could play the role of the royal "chief of staff," controlling access to the king. A certain Shallum, "the chief," guarded the "King's Gate on the east" (1 Chr. 9:17, 18). Another gatekeeper, a certain Zechariah, is called a "wise counselor" (1 Chr. 26:14), which is a phrase the Chronicler reserves for royal advisors (1 Chr. 27:32, 33).

A significant role for the gatekeepers was their control of temple offerings and the temple payroll. Kore, a gatekeeper of the East Gate, and his kin, gatekeepers all, were "over the freewill offerings to God," a responsibility that included distributing allotments by divisions (2 Chr. 31:14–16). Without bank vaults persons of great integrity were necessary to ensure the proper financial care of the temple and its personnel.

Thus it is evident why Chronicles records the appointment of these officials. Theirs was a "trusted office" (1 Chr. 9:26); they were crucial to the daily operation of Jerusalem and the temple.

11And by Hushim he begot Abitub and Elpaal. 12The sons of Elpaal *were* Eber, Misham, and
Shemed, who built Ono and Lod with its towns;
13and Beriah and Shema, who *were* heads of their
fathers' *houses* of the inhabitants of Aijalon,
who drove out the inhabitants of Gath. 14Ahio,
Shashak, Jeremoth, 15Zebadiah, Arad, Eder, 16Michael, Ispah, and Joha *were* the sons of Beriah.
17Zebadiah, Meshullam, Hizki, Heber, 18Ishmerai,
Jizliah, and Jobab *were* the sons of Elpaal.
19Jakim, Zichri, Zabdi, 20Elienai, Zillethai, Eliel,
21Adaiah, Beraiah, and Shimrath *were* the sons of
Shimei. 22Ishpan, Eber, Eliel, 23Abdon, Zichri,
Hanan, 24Hananiah, Elam, Antothijah, 25Iphdeiah,
and Penuel *were* the sons of Shashak.
26Shamsherai, Shehariah, Athaliah, 27Jaareshiah,
Elijah, and Zichri *were* the sons of Jeroham.

28These *were* heads of the fathers' *houses*
by their generations, chief men. These dwelt in
Jerusalem.

29Now the father of Gibeon, whose wife's
name *was* Maacah, dwelt at Gibeon. 30And his
firstborn son *was* Abdon, then Zur, Kish, Baal,
Nadab, 31Gedor, Ahio, Zecher, 32and Mikloth, *who*
begot Shimeah.[a] They also dwelt alongside their
relatives in Jerusalem, with their brethren. 33Ner[a]
begot Kish, Kish begot Saul, and Saul begot Jonathan, Malchishua, Abinadab,[b] and Esh-Baal.[c]
34The son of Jonathan *was* Merib-Baal,[a] and
Merib-Baal begot Micah. 35The sons of Micah
were Pithon, Melech, Tarea, and Ahaz. 36And
Ahaz begot Jehoaddah;[a] Jehoaddah begot
Alemeth, Azmaveth, and Zimri; and Zimri begot
Moza. 37Moza begot Binea, Raphah[a] his son,
Eleasah his son, *and* Azel his son.

38Azel had six sons whose names *were* these:
Azrikam, Bocheru, Ishmael, Sheariah, Obadiah,
and Hanan. All these *were* the sons of Azel. 39And
the sons of Eshek his brother *were* Ulam his firstborn, Jeush the second, and Eliphelet the third.

40The sons of Ulam were mighty men of
valor—archers. *They* had many sons and grandsons, one hundred and fifty *in all.* These *were* all
sons of Benjamin.

9 1So all Israel was recorded by genealogies,
and indeed, they *were* inscribed in the book
of the kings of Israel. But Judah was carried
away captive to Babylon because of their unfaithfulness. 2And the first inhabitants who *dwelt* in
their possessions in their cities *were* Israelites,
priests, Levites, and the Nethinim.

Dwellers in Jerusalem

3Now in Jerusalem the children of Judah
dwelt, and some of the children of Benjamin,
and of the children of Ephraim and Manasseh:
4Uthai the son of Ammihud, the son of Omri, the
son of Imri, the son of Bani, of the descendants
of Perez, the son of Judah. 5Of the Shilonites:
Asaiah the firstborn and his sons. 6Of the sons
of Zerah: Jeuel, and their brethren—six hundred
and ninety. 7Of the sons of Benjamin: Sallu the
son of Meshullam, the son of Hodaviah, the son
of Hassenuah; 8Ibneiah the son of Jeroham; Elah
the son of Uzzi, the son of Michri; Meshullam
the son of Shephatiah, the son of Reuel, the son
of Ibnijah; 9and their brethren, according to their
generations—nine hundred and fifty-six. All
these men *were* heads of a father's *house* in their
fathers' houses.

8:32 [a]Spelled *Shimeam* in 9:38 8:33 [a]Also the son of Gibeon (compare 9:36, 39) [b]Called *Jishui* in 1 Samuel 14:49 [c]Called *Ishbosheth* in 2 Samuel 2:8 and elsewhere 8:34 [a]Called *Mephibosheth* in 2 Samuel 4:4 8:36 [a]Spelled *Jarah* in 9:42 8:37 [a]Spelled *Rephaiah* in 9:43

The Priests at Jerusalem

[10]Of the priests: Jedaiah, Jehoiarib, and Jachin; [11]Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the officer over the house of God; [12]Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah; Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer; [13]and their brethren, heads of their fathers' *houses*—one thousand seven hundred and sixty. *They were* very able men for the work of the service of the house of God.

The Levites at Jerusalem

[14]Of the Levites: Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari; [15]Bakbakkar, Heresh, Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph; [16]Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun; and Berechiah the son of Asa, the son of Elkanah, who lived in the villages of the Netophathites.

The Levite Gatekeepers

[17]And the gatekeepers *were* Shallum, Akkub, Talmon, Ahiman, and their brethren. Shallum *was* the chief. [18]Until then *they had been* gatekeepers for the camps of the children of Levi at the King's Gate on the east.

[19]Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, from his father's house, the Korahites, *were* in charge of the work of the service, gatekeepers of the tabernacle. Their fathers had been keepers of the entrance to the camp of the LORD. [20]And Phinehas the son of Eleazar had been the officer over them in time past; the LORD *was* with him. [21]Zechariah the son of Meshelemiah *was* keeper of the door of the tabernacle of meeting.

[22]All those chosen as gatekeepers *were* two hundred and twelve. They were recorded by their genealogy, in their villages. David and Samuel the seer had appointed them to their trusted office. [23]So they and their children *were* in charge of the gates of the house of the LORD, the house of the tabernacle, by assignment. [24]The gatekeepers were assigned to the four directions: the east, west, north, and south. [25]And their brethren in their villages *had* to come with them from time to time for seven days. [26]For in this trusted office *were* four chief gatekeepers; they were Levites. And they had charge over the chambers and treasuries of the house of God. [27]And they lodged *all* around the house of God because they *had* the responsibility, and they *were* in charge of opening *it* every morning.

Trade & Economics
The temple area contained more than just the building used for worship. Different aspects of social life took place around the temple, not the least of which was the keeping and guarding of public money (1 Chr. 9:26, 27). Pagan temples typically were centers for more than religious activity, and this diversity required large temple staffs. New Testament temples had temple police with powers of arrest.

Other Levite Responsibilities

[28]Now *some* of them were in charge of the serving vessels, for they brought them in and took them out by count. [29]*Some* of them *were* appointed over the furnishings and over all the implements of the sanctuary, and over the fine flour and the wine and the oil and the incense and the spices. [30]And *some* of the sons of the priests made the ointment of the spices.

[31]Mattithiah of the Levites, the firstborn of Shallum the Korahite, had the trusted office over the things that were baked in the pans. [32]And some of their brethren of the sons of the Kohathites *were* in charge of preparing the showbread for every Sabbath.

[33]These are the singers, heads of the fathers' *houses* of the Levites, *who lodged* in the chambers, *and were* free *from other duties;* for they were employed in *that* work day and night. [34]These heads of the fathers' *houses* of the Levites *were* heads throughout their generations. They dwelt at Jerusalem.

TRANSITION

The Book of Esther

The reign of the Persian king Darius I (522–486 B.C.) was as successful as it was long. He established a workable system of government, and he built splendid buildings, extensive roads, and even a canal in Egypt between the Nile River and the Red Sea. His only significant failure was his defeat in 490 B.C. in the battle of Marathon, which halted his intended invasion of the Greek peninsula.

Darius was succeeded by his son Xerxes I (486–465 B.C.), who achieved significantly less than his father. Xerxes, called Ahasuerus in the Bible, seemed content to rest on his father's laurels, except that he too tried an invasion of Greece in 480 B.C. He too was driven back.

In the Book of Esther, Ahasuerus is caricatured as a weak and foolish king, with no mind of his own. But the book is not really about Ahasuerus. Like the narratives of Dan. 1—6, the Book of Esther was meant to encourage Jews living in a foreign land. Indeed, during the Persian period, most Jews

lived outside of Palestine, surrounded by potential enemies. These Jews of the Diaspora (meaning "dispersion") faced different pressures and different problems than those Jews who had returned to Palestine. Thus the Diaspora Jews began to develop a different religious focus.

The most striking difference between the religion of the Diaspora and the religion of the returned exiles had to do with intermarriage. Where Ezra and Nehemiah would rage at the Palestinian Jews who married outside of the faith (Ezra 9; 10; Neh. 13:23–28), the Book of Esther reports calmly and without apology of Esther's marriage to the Persian Ahasuerus.

Moreover, whereas the Palestinian Jews were vocal and very demonstrative about their beliefs, the Jews of the Diaspora had learned to be prudent with their faith. Esther did not tell her husband that she was a Jew. Even more striking, the story of Esther tells very clearly how God protected His people by providing them an advocate in the king's own court, yet the book recounts God's providence without ever actually mentioning the name of God. The Jews of the Diaspora were willing to die for their faith, but they did not court trouble. Until they had to take a stand, they maintained a sort of underground religion.

Some historical problems pertain to the Book of Esther. In all the royal records and histories from the court of Xerxes, there is no mention of a Queen Vashti, a Queen Esther, a prime minister named Mordecai, or a massacre of Jewish enemies. For this reason, some scholars suggest that the book was not intended as a historical narrative but rather as an instructional work of fiction. Others, though, maintain the book's historicity, noting especially the Feast of Purim, which is still celebrated today. Purim commemorates the events described in the book, and supposedly the Jews would be unlikely to establish such a feast for the plot of a fictional short story.

The narrative begins in the 3rd year of Ahasuerus's reign (Esth. 1:3), which was 483 B.C. The first return of Jews to Jerusalem had already occurred (537 B.C.), but the later returns under Ezra (possibly 458 B.C.) and Nehemiah (445 B.C.) were still in the future. The feast which the king prepared (1:5) should perhaps be identified with the assembly at Shushan that Herodotus, the Greek historian, reports was called by Ahasuerus in 483 B.C. Such magnificence and abundance were undoubtedly calculated to impress the leaders of the empire that the emperor had the power and wealth to rule as he wished.

• **Esther 1:1–22**

Esther

The King Dethrones Queen Vashti

1 :1 Now it came to pass in the days of Ahasuerus[a] (this *was* the Ahasuerus who reigned
over one hundred and twenty-seven provinces,
from India to Ethiopia), [2]in those days when
King Ahasuerus sat on the throne of his king-
dom, which *was* in Shushan[a] the citadel, [3]*that* in
the third year of his reign he made a feast for all
his officials and servants—the powers of Persia
and Media, the nobles, and the princes of the
provinces *being* before him— [4]when he showed
the riches of his glorious kingdom and the splen-
dor of his excellent majesty for many days, one
hundred and eighty days *in all.*

[5]And when these days were completed, the
king made a feast lasting seven days for all the
people who were present in Shushan the citadel,
from great to small, in the court of the garden of
the king's palace. [6]*There were* white and blue linen
curtains fastened with cords of fine linen and pur-
ple on silver rods and marble pillars; *and the*
couches *were* of gold and silver on a *mosaic* pave-
ment of alabaster, turquoise, and white and black
marble. [7]And they served drinks in golden vessels,
each vessel being different from the other, with
royal wine in abundance, according to the gener-
osity of the king. [8]In accordance with the law, the
drinking was not compulsory; for so the king had
ordered all the officers of his household, that they
should do according to each man's pleasure.

1:1 [a]Generally identified with Xerxes I (486–465 B.C.) 1:2 [a]Or *Susa,* and so throughout this book

The Weak and Temperamental King (Esth. 1:1)

In the Book of Esther, Ahasuerus (Esth. 1:1) is the king of Persia who chose Esther as his queen. He has been identified with the celebrated Xerxes I (486–465 B.C.), the fourth major king of the Persian Achaemenid dynasty (559–331 B.C.). Shortly after the outset of his reign, Xerxes quelled a rebellion in Babylon, destroying the city and carrying away the statue of Marduk, the city's patron deity.

Xerxes is best known from the writings of Herodotus (484–425 B.C.), the Greek historian who wrote the history of the wars between Greece and Persia. The son of Darius I, the Great (522–486 B.C.), Xerxes continued his father's intervention in Greek affairs, preparing a massive invasion of Greece in 480 B.C. Despite winning the first battle at Thermopylae, the venture proved fatal. The Persian navy was decisively defeated at the Bay of Salamis. Dejected, Xerxes fled Greece before the final defeat of his army at Plataea in 479 B.C.

The Persian name for Ahasuerus means "mighty man," which is ironic in view of this king's description in the Book of Esther and in the writings of Herodotus. Herodotus depicts Xerxes as an incompetent and fickle monarch, not unlike the portrayal of Ahasuerus in Esther. His roller-coaster temperament is witnessed in his reaction to Vashti's rejection (Esth. 1:9–12) and to Esther's plea for her people (Esth. 7:1–10).

[9]Queen Vashti also made a feast for the women *in* the royal palace which *belonged* to King Ahasuerus.

[10]On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Carcas, seven eunuchs who served in the presence of King Ahasuerus, [11]to bring Queen Vashti before the king, *wearing* her royal crown, in order to show her beauty to the people and the officials, for she *was* beautiful to behold. [12]But Queen Vashti refused to come at the king's command *brought* by *his* eunuchs; therefore the king was furious, and his anger burned within him.

[13]Then the king said to the wise men who understood the times (for this *was* the king's manner toward all who knew law and justice, [14]those closest to him *being* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, who had access to the king's presence, *and* who ranked highest in the kingdom): [15]"What *shall we* do to Queen Vashti, according to law, because she did not obey the command of King Ahasuerus *brought to her* by the eunuchs?"

[16]And Memucan answered before the king and the princes: "Queen Vashti has not only wronged the king, but also all the princes, and all the people who *are* in all the provinces of King Ahasuerus. [17]For the queen's behavior will become known to all women, so that they will despise their husbands in their eyes, when they report, 'King Ahasuerus commanded Queen Vashti to be brought in before him, but she did not come.' [18]This very day the *noble* ladies of Persia and Media will say to all the king's officials that they have heard of the behavior of the queen. Thus *there will be* excessive contempt and wrath. [19]If it pleases the king, let a royal decree go out from him, and let it be recorded in the laws of the Persians and the Medes, so that it will not be altered, that Vashti shall come no more before King Ahasuerus; and let the king give her royal position to another who is better than she. [20]When the king's decree which he will make is proclaimed throughout all his empire (for it is great), all wives will honor their husbands, both great and small."

[21]And the reply pleased the king and the princes, and the king did according to the word of Memucan. [22]Then he sent letters to all the king's provinces, to each province in its own script, and to every people in their own language, that each man should be master in his own house, and speak in the language of his own people.

2:3 [a]Hebrew *Hege* 2:6 [a]Literally *Who* [b]Same as *Jehoiachin,* 2 Kings 24:6 and elsewhere

TRANSITION

Esther Is Made Queen

The process by which a new queen would be chosen involved the bureaucracy of the Persian Empire. Officers were appointed in "all the provinces" (Esth. 2:3), reflecting the administrative structure of governmental provinces, called satrapies, which had been unified under Darius I. Great pains, involving 12 months of preparation (2:12), were taken to ready a woman for one night with the emperor. Not until 4 years had elapsed did Esther enter the royal palace in Ahasuerus's 7th year (2:16). The month of Tebeth corresponds to December-January, 479 B.C.

Mordecai and Esther were cousins, but her response as a daughter to him (2:7) suggests that there may have been a considerable age difference between them. A brief genealogy (2:5, 6) notes that more than a century before, Mordecai's ancestor Kish had been exiled from Jerusalem in 597 B.C. when the Babylonians captured King Jeconiah (Jehoiachin; 2 Kin. 24:10–12).

• **Esther 2:1–23**

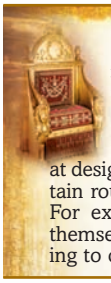
Esther

Esther Enters the Palace

2 :1 After these things, when the wrath of King Ahasuerus subsided, he remembered Vashti, what she had done, and what had been decreed against her. [2]Then the king's servants who attended him said: "Let beautiful young virgins be sought for the king; [3]and let the king appoint officers in all the provinces of his kingdom, that they may gather all the beautiful young virgins to Shushan the citadel, into the women's quarters, under the custody of Hegai[a] the king's eunuch, custodian of the women. And let beauty preparations be given *them.* [4]Then let the young woman who pleases the king be queen instead of Vashti."

This thing pleased the king, and he did so.

[5]In Shushan the citadel there was a certain Jew whose name *was* Mordecai the son of Jair, the son of Shimei, the son of Kish, a Benjamite. [6]*Kish*[a] had been carried away from Jerusalem with the captives who had been captured with Jeconiah[b] king of Judah, whom Nebuchadnezzar



Politics & Government

Ahasuerus displayed the magnificence of his kingdom (Esth. 1:1–4) much like other ancient monarchs, including the pharaohs of Egypt. Kings presented themselves to their people regularly in a formal manner, at designated locations or by parading along a certain route. Sometimes they had ulterior motives. For example, Antony and Cleopatra presented themselves as leaders of a new era, probably trying to challenge the Roman state.

Mordecai, Esther's Famous Guardian (Esth. 2:5–7)

One of the main characters in the Book of Esther is Mordecai, who is described as Esther's guardian and adoptive father (Esth. 2:5, 7). The name "Mordecai" is a Gentile name, likely derived from the Babylonian name "Marduk," the head of Babylon's pantheon of gods. Mordecai would have also had a Jewish name, just as Esther's Jewish name was Hadassah (Esth. 2:7).

An official named "Marduka" is mentioned in a Babylonian tablet found in modern central Iraq. The tablet is dated to the reign of Xerxes I (486–465 B.C.), a king identified with the "Ahasuerus" of the Book of Esther (Esth. 1:1). Marduka was a scribe of the governor of Babylon. The same name (written with the consonants *mrdk*) has also been found in Aramaic papyri of the same century, representing an official in northern Mesopotamia.

Some scholars have concluded that either of these Mesopotamian documents could indeed be naming the Mordecai who was Esther's guardian. At least, the existence of officials with the name "Mordecai" in this period supports the picture of Mordecai as a famous person in the Persian Empire (Esth. 9:4).

the king of Babylon had carried away. 7And *Mordecai* had brought up Hadassah, that *is,* Esther, his uncle's daughter, for she had neither father nor mother. The young woman *was* lovely and beautiful. When her father and mother died, Mordecai took her as his own daughter.

8So it was, when the king's command and decree were heard, and when many young women were gathered at Shushan the citadel, *under* the custody of Hegai, that Esther also was taken to the king's palace, into the care of Hegai the custodian of the women. 9Now the young woman pleased him, and she obtained his favor; so he readily gave beauty preparations to her, besides her allowance. Then seven choice maidservants were provided for her from the king's palace, and he moved her and her maidservants to the best *place* in the house of the women.

10Esther had not revealed her people or family, for Mordecai had charged her not to reveal *it.* 11And every day Mordecai paced in front of the court of the women's quarters, to learn of Esther's welfare and what was happening to her.

12Each young woman's turn came to go in to King Ahasuerus after she had completed twelve months' preparation, according to the regulations for the women, for thus were the days of their preparation apportioned: six months with oil of myrrh, and six months with perfumes and preparations for beautifying women. 13Thus *prepared, each* young woman went to the king, and she was given whatever she desired to take with her from the women's quarters to the king's palace. 14In the evening she went, and in the morning she returned to the second house of the women, to the custody of Shaashgaz, the king's eunuch who kept the concubines. She would not go in to the king again unless the king delighted in her and called for her by name.

15Now when the turn came for Esther the daughter of Abihail the uncle of Mordecai, who had taken her as his daughter, to go in to the king, she requested nothing but what Hegai the king's eunuch, the custodian of the women, advised. And Esther obtained favor in the sight of all who saw her. 16So Esther was taken to King Ahasuerus, into his royal palace, in the tenth month, which *is* the month of Tebeth, in the seventh year of his reign. 17The king loved Esther more than all the *other* women, and she obtained grace and favor in his sight more than all the virgins; so he set the royal crown upon her head and made her queen instead of Vashti. 18Then the king made a great feast, the Feast of Esther, for all his officials and servants; and he proclaimed a holiday in the provinces and gave gifts according to the generosity of a king.

TIME CAPSULE 	486 to 479 B.C.
486–465	Xerxes I of Persia is also known as Ahasuerus
484–425	Greek historian Herodotus
484	Herodotus refers to the use of rollers for transporting weights
480	Xerxes invades Greece
480	Xerxes is defeated by the Athenians at Salamis
479	Xerxes' army suffers final defeat at Plataea

Mordecai Discovers a Plot

19When virgins were gathered together a second time, Mordecai sat within the king's gate. 20*Now* Esther had not revealed her family and her people, just as Mordecai had charged her, for Esther obeyed the command of Mordecai as when she was brought up by him.

21In those days, while Mordecai sat within the king's gate, two of the king's eunuchs, Bigthan and Teresh, doorkeepers, became furious and sought to lay hands on King Ahasuerus. 22So the matter became known to Mordecai, who told Queen Esther, and Esther informed the king in Mordecai's name. 23And when an inquiry was made into the matter, it was confirmed, and both were hanged on a gallows; and it was written in the book of the chronicles in the presence of the king.

TRANSITION

Haman's Plot to Destroy the Jews

Haman tried to mask his petty revenge against Mordecai with the slaughter of an entire people. In the 1st month of Ahasuerus's 12th year (March-April, 474 B.C.), the lot was cast to determine the right day for the destruction of the Jews. The lot selected the 12th month, Adar (Esth. 3:7), and the order was sent out to everyone in the administrative chain to execute the tragic operation when that month arrived (3:12, 13). The Feast of Purim, which commemorates the events of this story, takes its name from the Hebrew word *pur,* meaning "lot."

• **Esther 3:1—8:17**

Esther

Haman Makes His Request

3 :1 After these things King Ahasuerus promoted Haman, the son of Hammedatha the Agagite, and advanced him and set his seat above all the princes who *were* with him. [2]And all the king's servants who *were* within the king's gate bowed and paid homage to Haman, for so the king had commanded concerning him. But Mordecai would not bow or pay homage. [3]Then the king's servants who *were* within the king's gate said to Mordecai, "Why do you transgress the king's command?" [4]Now it happened, when they spoke to him daily and he would not listen to them, that they told *it* to Haman, to see whether Mordecai's words would stand; for *Mordecai* had told them that he *was* a Jew. [5]When Haman saw that Mordecai did not bow or pay him homage, Haman was filled with wrath. [6]But he disdained to lay hands on Mordecai alone, for they had told him of the people of Mordecai. Instead, Haman sought to destroy all the Jews who *were* throughout the whole kingdom of Ahasuerus—the people of Mordecai.

[7]In the first month, which is the month of Nisan, in the twelfth year of King Ahasuerus, they cast Pur (that *is,* the lot), before Haman to determine the day and the month,[a] until *it fell on the* twelfth *month,*[b] which *is* the month of Adar.

[8]Then Haman said to King Ahasuerus, "There is a certain people scattered and dispersed among the people in all the provinces of your kingdom; their laws *are* different from all *other* people's, and they do not keep the king's laws. Therefore it *is* not fitting for the king to let them remain. [9]If it pleases the king, let *a decree* be written that they be destroyed, and I will pay ten thousand talents of silver into the hands of those who do the work, to bring *it* into the king's treasuries."

[10]So the king took his signet ring from his hand and gave it to Haman, the son of Hammedatha the Agagite, the enemy of the Jews. [11]And the king said to Haman, "The money and the people *are* given to you, to do with them as seems good to you."

[12]Then the king's scribes were called on the thirteenth day of the first month, and *a decree* was written according to all that Haman commanded—to the king's satraps, to the governors who *were* over each province, to the officials of all people, to every province according to its script, and to every people in their language. In the name of King Ahasuerus it was written, and

3:7 [a]Septuagint adds *to destroy the people of Mordecai in one day;* Vulgate adds *the nation of the Jews should be destroyed.*
[b]Following Masoretic Text and Vulgate; Septuagint reads *and the lot fell on the fourteenth of the month.*

The Persian Empire
The rise of Persia was rapid. In 550 B.C. Cyrus the Persian inherited the kingdom of the Medes. In 547 B.C. he captured the Lydian capital of Sardis. In 539 B.C. he took Babylon without a fight. By 500 B.C. the Persian Empire stretched from India in the east through Asia Minor to Greece in the west, and included Egypt and some of coastal Africa to the south.

sealed with the king's signet ring. 13And the letters were sent by couriers into all the king's provinces, to destroy, to kill, and to annihilate all the Jews, both young and old, little children and women, in one day, on the thirteenth *day* of the twelfth *month,* which *is* the month of Adar, and to plunder their possessions.[a] 14A copy of the document was to be issued as law in every province, being published for all people, that they should be ready for that day. 15The couriers went out, hastened by the king's command; and the decree was proclaimed in Shushan the citadel. So the king and Haman sat down to drink, but the city of Shushan was perplexed.

Esther Agrees to Help the Jews

4 1When Mordecai learned all that had happened, he tore his clothes and put on sackcloth and ashes, and went out into the midst of the city. He cried out with a loud and bitter cry. 2He went as far as the front of the king's gate, for no one *might* enter the king's gate clothed with sackcloth. 3And in every province where the king's command and decree arrived, *there was* great mourning among the Jews, with fasting, weeping, and wailing; and many lay in sackcloth and ashes.

4So Esther's maids and eunuchs came and told her, and the queen was deeply distressed. Then she sent garments to clothe Mordecai and take his sackcloth away from him, but he would not accept *them.* 5Then Esther called Hathach, *one* of the king's eunuchs whom he had appointed to attend her, and she gave him a command concerning Mordecai, to learn what and why this *was.* 6So Hathach went out to Mordecai in the city square that *was* in front of the king's gate. 7And Mordecai told him all that had happened to him, and the sum of money that Haman had promised to pay into the king's treasuries to destroy the Jews. 8He also gave him a copy of the written decree for their destruction, which was given at Shushan, that he might show it to Esther and explain it to her, and that he might command her to go in to the king to make supplication to him and plead before him for her people. 9So Hathach returned and told Esther the words of Mordecai.

10Then Esther spoke to Hathach, and gave him a command for Mordecai: 11"All the king's servants and the people of the king's provinces know that any man or woman who goes into the inner court to the king, who has not been called, *he has* but one law: put *all* to death, except the one to whom the king holds out the golden scepter, that he may live. Yet I myself have not been called to go in to the king these thirty days." 12So they told Mordecai Esther's words.

13And Mordecai told *them* to answer Esther: "Do not think in your heart that you will escape in the king's palace any more than all the other Jews. 14For if you remain completely silent at this time, relief and deliverance will arise for the Jews from another place, but you and your father's house will perish. Yet who knows whether you have come to the kingdom for *such* a time as this?"

15Then Esther told *them* to reply to Mordecai: 16"Go, gather all the Jews who are present in Shushan, and fast for me; neither eat nor drink for three days, night or day. My maids and I will fast likewise. And so I will go to the king, which *is* against the law; and if I perish, I perish!"

17So Mordecai went his way and did according to all that Esther commanded him.[a]

Esther's Banquet

5 1Now it happened on the third day that Esther put on *her* royal *robes* and stood in the inner court of the king's palace, across from the king's house, while the king sat on his royal throne in the royal house, facing the entrance of the house.[a] 2So it was, when the king saw Queen Esther standing in the court, *that* she found favor in his sight, and the king held out to Esther the golden scepter that *was* in his hand. Then Esther went near and touched the top of the scepter.

3And the king said to her, "What do you wish, Queen Esther? What *is* your request? It shall be given to you—up to half the kingdom!"

4So Esther answered, "If it pleases the king, let the king and Haman come today to the banquet that I have prepared for him."

5Then the king said, "Bring Haman quickly, that he may do as Esther has said." So the king and Haman went to the banquet that Esther had prepared.

6At the banquet of wine the king said to Esther, "What *is* your petition? It shall be granted you. What *is* your request, up to half the kingdom? It shall be done!"

7Then Esther answered and said, "My petition and request *is this:* 8If I have found favor in the sight of the king, and if it pleases the king to grant my petition and fulfill my request, then let

Trade & Economics

There was no postal service for the general public until long after biblical times. Most ancient delivery services were a function of the government and were reserved for official business. The Egyptians instituted such a service as early as 2000 B.C. The Persians developed a system of their own that the Romans imitated to some extent. Documents in various scripts were delivered by couriers (Esth. 3:12, 13).

3:13 [a]Septuagint adds the text of the letter here.
4:17 [a]Septuagint adds a prayer of Mordecai here.
5:1 [a]Septuagint adds many extra details in verses 1 and 2.

the king and Haman come to the banquet which I will prepare for them, and tomorrow I will do as the king has said."

Haman's Plot Against Mordecai

9So Haman went out that day joyful and with a glad heart; but when Haman saw Mordecai in the king's gate, and that he did not stand or tremble before him, he was filled with indignation against Mordecai. 10Nevertheless Haman restrained himself and went home, and he sent and called for his friends and his wife Zeresh. 11Then Haman told them of his great riches, the multitude of his children, everything in which the king had promoted him, and how he had advanced him above the officials and servants of the king.

12Moreover Haman said, "Besides, Queen Esther invited no one but me to come in with the king to the banquet that she prepared; and tomorrow I am again invited by her, along with the king. 13Yet all this avails me nothing, so long as I see Mordecai the Jew sitting at the king's gate."

14Then his wife Zeresh and all his friends said to him, "Let a gallows be made, fifty cubits high, and in the morning suggest to the king that Mordecai be hanged on it; then go merrily with the king to the banquet."

And the thing pleased Haman; so he had the gallows made.

The King Honors Mordecai

6 1That night the king could not sleep. So one was commanded to bring the book of the records of the chronicles; and they were read before the king. 2And it was found written that Mordecai had told of Bigthana and Teresh, two of the king's eunuchs, the doorkeepers who had sought to lay hands on King Ahasuerus. 3Then the king said, "What honor or dignity has been bestowed on Mordecai for this?"

And the king's servants who attended him said, "Nothing has been done for him."

4So the king said, "Who *is* in the court?" Now Haman had *just* entered the outer court of the king's palace to suggest that the king hang Mordecai on the gallows that he had prepared for him.

5The king's servants said to him, "Haman is there, standing in the court."

And the king said, "Let him come in."

6So Haman came in, and the king asked him, "What shall be done for the man whom the king delights to honor?"

Now Haman thought in his heart, "Whom would the king delight to honor more than me?" 7And Haman answered the king, "*For* the man whom the king delights to honor, 8let a royal robe be brought which the king has worn, and a horse on which the king has ridden, which has a royal crest placed on its head. 9Then let this robe and horse be delivered to the hand of one of the king's most noble princes, that he may array the man whom the king delights to honor. Then parade him on horseback through the city square, and proclaim before him: 'Thus shall it be done to the man whom the king delights to honor!' "

10Then the king said to Haman, "Hurry, take the robe and the horse, as you have suggested, and do so for Mordecai the Jew who sits within the king's gate! Leave nothing undone of all that you have spoken."

11So Haman took the robe and the horse, arrayed Mordecai and led him on horseback through

The Swooning of Esther
by Antoine Coipel (c. 1704)
Musée de Louvre, Paris.

the city square, and proclaimed before him, "Thus shall it be done to the man whom the king delights to honor!"

12 Afterward Mordecai went back to the king's gate. But Haman hurried to his house, mourning and with his head covered. 13 When Haman told his wife Zeresh and all his friends everything that had happened to him, his wise men and his wife Zeresh said to him, "If Mordecai, before whom you have begun to fall, is of Jewish descent, you will not prevail against him but will surely fall before him."

14 While they *were* still talking with him, the king's eunuchs came, and hastened to bring Haman to the banquet which Esther had prepared.

Haman Hanged Instead of Mordecai

7 1 So the king and Haman went to dine with Queen Esther. 2 And on the second day, at the banquet of wine, the king again said to Esther, "What *is* your petition, Queen Esther? It shall be granted you. And what *is* your request, up to half the kingdom? It shall be done!"

3 Then Queen Esther answered and said, "If I have found favor in your sight, O king, and if it pleases the king, let my life be given me at my petition, and my people at my request. 4 For we have been sold, my people and I, to be destroyed, to be killed, and to be annihilated. Had we been sold as male and female slaves, I would have held my tongue, although the enemy could never compensate for the king's loss."

5 So King Ahasuerus answered and said to Queen Esther, "Who is he, and where is he, who would dare presume in his heart to do such a thing?"

6 And Esther said, "The adversary and enemy *is* this wicked Haman!"

So Haman was terrified before the king and queen.

7 Then the king arose in his wrath from the banquet of wine *and went* into the palace garden; but Haman stood before Queen Esther, pleading for his life, for he saw that evil was determined against him by the king. 8 When the king returned from the palace garden to the place of the banquet of wine, Haman had fallen across the couch where Esther *was.* Then the king said, "Will he also assault the queen while I *am* in the house?"

As the word left the king's mouth, they covered Haman's face. 9 Now Harbonah, one of the eunuchs, said to the king, "Look! The gallows, fifty cubits high, which Haman made for Mordecai, who spoke good on the king's behalf, is standing at the house of Haman."

Then the king said, "Hang him on it!"

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then the king's wrath subsided.

Esther Saves the Jews

8 1 On that day King Ahasuerus gave Queen Esther the house of Haman, the enemy of the Jews. And Mordecai came before the king, for Esther had told how he *was related* to her. 2 So the king took off his signet ring, which he had taken from Haman, and gave it to Mordecai; and Esther appointed Mordecai over the house of Haman.

3 Now Esther spoke again to the king, fell down at his feet, and implored him with tears to counteract the evil of Haman the Agagite, and the scheme which he had devised against the Jews. 4 And the king held out the golden scepter toward Esther. So Esther arose and stood before the king, 5 and said, "If it pleases the king, and if I have found favor in his sight and the thing *seems* right to the king and I am pleasing in his eyes, let it be written to revoke the letters devised by Haman, the son of Hammedatha the Agagite, which he wrote to annihilate the Jews who *are* in all the king's provinces. 6 For how can I endure to see the evil that will come to my people? Or how can I endure to see the destruction of my countrymen?"

7 Then King Ahasuerus said to Queen Esther and Mordecai the Jew, "Indeed, I have given Esther the house of Haman, and they have hanged him on the gallows because he *tried to* lay his hand on the Jews. 8 You yourselves write *a decree* concerning the Jews, as you please, in the king's name, and seal *it* with the king's signet ring; for whatever is written in the king's name and sealed with the king's signet ring no one can revoke."

9 So the king's scribes were called at that time, in the third month, which *is* the month of Sivan, on the twenty-third *day;* and it was written, according to all that Mordecai commanded, to the Jews, the satraps, the governors, and the princes of the provinces from India to Ethiopia, one hundred and twenty-seven provinces *in all,* to every province in its own script, to every people in their own language, and to the Jews in their own script and language. 10 And he wrote in the name of King Ahasuerus, sealed *it* with the king's signet ring, and sent letters by couriers on horseback, riding on royal horses bred from swift steeds.[a]

11 By these letters the king permitted the Jews who *were* in every city to gather together and protect their lives—to destroy, kill, and annihilate all the forces of any people or province that would assault them, *both* little children and women, and to plunder their possessions, 12 on one day in all the provinces of King Ahasuerus, on the thirteenth

8:10 [a] Literally *sons of the swift horses*

Shushan the Citadel and Shushan (Esth. 9:6–15)

Susa was a great city in the area of modern southwestern Iran, existing as early as the 4th millennium B.C. At one time it was a major city of the Elamites, who inhabited Susa for 3 millenniums. The name "Susa" is spelled "Shushan" in the Bible.

It seems that Susa reached its zenith during the Persian period (559–331 B.C.). Darius I (522–486 B.C.) chose Susa as the main capital of his empire. It is evident that this Persian monarch completely changed the design of the existing city, which he divided into two parts separated by a canal. Susa the citadel, or palace, was the fortified royal city to the west. The writer of the Book of Esther carefully distinguishes between "Shushan the citadel" (Esth. 9:6–12) and the unfortified town to the east, which was simply called "Shushan" (Esth. 9:13–16).

The king's residence was at Susa the citadel, where the women's quarters for the harem were also located (Esth. 2:3). The division of Susa into two halves explains why the writer of the Book of Esther describes the king's command being executed on the 13th day in Susa the citadel (Esth. 9:1, 11, 12) and then on the 14th day in the unfortified Susa (Esth. 9:14, 15).

Almost nothing is known of the lower city, as excavations have been concentrated on the upper citadel which was surrounded by massive fortifications. In Susa the citadel was the immense royal palace, as well as numerous residences presumably designed for the use of the elite classes. The palace was the setting for the Book of Esther, and the writer apparently had a familiarity with the citadel area.

day of the twelfth month, which *is* the month of Adar.[a] 13A copy of the document was to be issued as a decree in every province and published for all people, so that the Jews would be ready on that day to avenge themselves on their enemies. 14The couriers who rode on royal horses went out, hastened and pressed on by the king's command. And the decree was issued in Shushan the citadel.

15So Mordecai went out from the presence of the king in royal apparel of blue and white, with a great crown of gold and a garment of fine linen and purple; and the city of Shushan rejoiced and was glad. 16The Jews had light and gladness, joy and honor. 17And in every province and city, wherever the king's command and decree came, the Jews had joy and gladness, a feast and a holiday. Then many of the people of the land became Jews, because fear of the Jews fell upon them.

8:12 [a]Septuagint adds the text of the letter here.

TRANSITION

The Countermand to Save the Jews

By Ahasuerus's reign, the Persian Empire had been in existence about 60 years and had assumed the basic form that it was to follow for the next 150. It was thoroughly hierarchical in structure, moving upward from people groups to regions to provinces (satrapies), of which there were 127. Over these the king reigned. While in theory the king was supreme and sovereign, his power was restricted by a system of laws which even he could not annul, and by a bureaucracy that was already becoming calcified.

Because the law giving the enemies of the Jews the right to kill them could not be revoked, another law had to be announced that would nullify the first. This second law gave the Jews the right to retaliate (Esth. 8:11). When the 12th month arrived (Esth. 9:1), God accomplished the care of His people through the rise of Mordecai who had faith in God's providential activity (see 9:3, 4; 4:14).

The Book of Esther gives the historical background for the Feast of Purim, one of the Jewish feasts not commanded in the Pentateuch. The one day of feasting at Purim is now observed on two separate days because it was first celebrated in the villages on the 14th day, but in the city of Shushan on the 15th day (9:17–19).

• **Esther 9:1—10:3**

Esther

The Jews Destroy Their Tormentors

9 **:1** Now in the twelfth month, that *is,* the month of Adar, on the thirteenth day, *the time* came for the king's command and his decree to be executed. On the day that the enemies of the Jews had hoped to overpower them, the opposite occurred, in that the Jews themselves overpowered those who hated them. 2The Jews gathered together in their cities throughout all the provinces of King Ahasuerus to lay hands on those who sought their harm. And no one could withstand them, because fear of them fell upon all people. 3And all the officials of the provinces, the satraps, the governors, and all those doing the king's work, helped the Jews, because the fear of Mordecai fell upon them. 4For Mordecai *was* great in the king's palace, and his fame spread throughout all the provinces; for this man Mordecai became increasingly prominent. 5Thus the Jews defeated all their enemies with the stroke of the sword, with slaughter and destruction, and did what they pleased with those who hated them.

6And in Shushan the citadel the Jews killed and destroyed five hundred men. 7Also Parshandatha, Dalphon, Aspatha, 8Poratha, Adalia, Aridatha, 9Parmashta, Arisai, Aridai, and Vajezatha— 10the ten sons of Haman the son of Hammedatha, the enemy of the Jews—they killed; but they did not lay a hand on the plunder.

[11]On that day the number of those who were
killed in Shushan the citadel was brought to the
king. [12]And the king said to Queen Esther, "The
Jews have killed and destroyed five hundred men
in Shushan the citadel, and the ten sons of
Haman. What have they done in the rest of the
king's provinces? Now what *is* your petition? It
shall be granted to you. Or what *is* your further
request? It shall be done."
[13]Then Esther said, "If it pleases the king, let
it be granted to the Jews who *are* in Shushan to do
again tomorrow according to today's decree, and
let Haman's ten sons be hanged on the gallows."
[14]So the king commanded this to be done;
the decree was issued in Shushan, and they
hanged Haman's ten sons.
[15]And the Jews who *were* in Shushan gathered
together again on the fourteenth day of the month
of Adar and killed three hundred men at Shushan;
but they did not lay a hand on the plunder.
[16]The remainder of the Jews in the king's
provinces gathered together and protected their
lives, had rest from their enemies, and killed seventy-five thousand of their enemies; but they did
not lay a hand on the plunder. [17]*This was* on the
thirteenth day of the month of Adar. And on the
fourteenth of *the month*[a] they rested and made it
a day of feasting and gladness.

The Feast of Purim

[18]But the Jews who *were* at Shushan assembled together on the thirteenth *day,* as well as on
the fourteenth; and on the fifteenth of *the month*[a]
they rested, and made it a day of feasting and
gladness. [19]Therefore the Jews of the villages
who dwelt in the unwalled towns celebrated the
fourteenth day of the month of Adar *with* gladness and feasting, as a holiday, and for sending
presents to one another.
[20]And Mordecai wrote these things and sent
letters to all the Jews, near and far, who *were* in
all the provinces of King Ahasuerus, [21]to establish among them that they should celebrate
yearly the fourteenth and fifteenth days of the
month of Adar, [22]as the days on which the Jews
had rest from their enemies, as the month which
was turned from sorrow to joy for them, and
from mourning to a holiday; that they should
make them days of feasting and joy, of sending
presents to one another and gifts to the poor. [23]So
the Jews accepted the custom which they had begun, as Mordecai had written to them, [24]because
Haman, the son of Hammedatha the Agagite, the
enemy of all the Jews, had plotted against the
Jews to annihilate them, and had cast Pur (that
is, the lot), to consume them and destroy them;
[25]but when *Esther*[a] came before the king, he
commanded by letter that this[b] wicked plot
which *Haman* had devised against the Jews
should return on his own head, and that he and
his sons should be hanged on the gallows.
[26]So they called these days Purim, after the
name Pur. Therefore, because of all the words of
this letter, what they had seen concerning this
matter, and what had happened to them, [27]the
Jews established and imposed it upon themselves
and their descendants and all who would join
them, that without fail they should celebrate
these two days every year, according to the written *instructions* and according to the *prescribed*
time, [28]*that* these days *should be* remembered and
kept throughout every generation, every family,
every province, and every city, that these days of
Purim should not fail *to be observed* among the
Jews, and *that* the memory of them should not
perish among their descendants.
[29]Then Queen Esther, the daughter of Abihail, with Mordecai the Jew, wrote with full authority to confirm this second letter about Purim.
[30]And *Mordecai* sent letters to all the Jews, to the
one hundred and twenty-seven provinces of the
kingdom of Ahasuerus, *with* words of peace and
truth, [31]to confirm these days of Purim at their
appointed time, as Mordecai the Jew and Queen
Esther had prescribed for them, and as they had
decreed for themselves and their descendants
concerning matters of their fasting and lamenting. [32]So the decree of Esther confirmed these
matters of Purim, and it was written in the book.

Mordecai's Advancement

10 [1]And King Ahasuerus imposed tribute on
the land and *on* the islands of the sea.
[2]Now all the acts of his power and his might, and
the account of the greatness of Mordecai, to
which the king advanced him, *are* they not written in the book of the chronicles of the kings of
Media and Persia? [3]For Mordecai the Jew *was*
second to King Ahasuerus, and was great among
the Jews and well received by the multitude of
his brethren, seeking the good of his people and
speaking peace to all his countrymen.[a]

9:17 [a]Literally *it* 9:18 [a]Literally *it* 9:25 [a]Literally *she* or *it* [b]Literally *his* 10:3 [a]Literally *seed.* Septuagint and Vulgate add a dream of Mordecai here; Vulgate adds six more chapters.

TRANSITION

Opposition to Rebuilding Jerusalem

During the reign of Darius I (522–486 B.C.), the prophets Haggai and Zechariah had encouraged the returned exiles to finish the task of rebuilding the temple (Ezra 5:1, 2). Their neighbors, who were already living in Judah and Jerusalem when the exiles arrived, had opposed the temple project (Ezra

5:3–17). King Darius, however, overruled these objections, and the temple was completed in Darius's 6th year and dedicated in the spring (March, 515 B.C.). Local opposition to the returned exiles did not end there, though. It seems to have resumed under the reign of Darius's son and successor, Xerxes I (Ahasuerus, 486–465 B.C.).

Xerxes' reign was troubled and undistinguished, marked by internal unrest in the conquered lands of Babylon and Egypt and by his failed invasion of Greece in 480 B.C. In 465 B.C. Xerxes was assassinated and succeeded by a younger son, Artaxerxes I (465–424 B.C.). Throughout his long reign, Artaxerxes faced rebellions, notably in Egypt and Cyprus. By the end of his rule, the Persian Empire was considerably less impressive than it had been at its peak, under Darius.

During the reigns of Xerxes and Artaxerxes, the local opponents to the returned exiles waged a letter-writing campaign, complaining about the continued rebuilding of Jerusalem. While this same tactic had been used earlier, during Darius's reign, this time it worked. Artaxerxes consulted the histories and found that Jerusalem had a reputation for being rebellious. Having no desire for more rebellions, he put a stop to the rebuilding. The temple was complete, but the city of Jerusalem was still in ruins.

The Book of Ezra reports this record from the reigns of Ahasuerus and Artaxerxes (4:6–23) before the record from Darius's reign (chs. 5; 6), thus out of sequence. The final editor of the book apparently included it in the earlier context in order to serve as an example of the sort of opposition that had temporarily halted the work on the temple in the days of Darius (see "Opposition to the Temple" at Ezra 4:24).

• **Ezra 4:6–23**

Ezra

Later Opposition

4 **:6** In the reign of Ahasuerus, in the beginning of his reign, they wrote an accusation against the inhabitants of Judah and Jerusalem.

7 In the days of Artaxerxes also, Bishlam, Mithredath, Tabel, and the rest of their companions wrote to Artaxerxes king of Persia; and the letter *was* written in Aramaic script, and translated into the Aramaic language. 8 Rehum[a] the commander and Shimshai the scribe wrote a letter against Jerusalem to King Artaxerxes in this fashion:

9 From[a] Rehum the commander, Shimshai the scribe, and the rest of their companions—

representatives of the Dinaites, the Apharsathchites, the Tarpelites, the people of Persia and Erech and Babylon and Shushan,[b] the Dehavites, the Elamites, 10 and the rest of the nations whom the great and noble Osnapper took captive and settled in the cities of Samaria and the remainder beyond the River[a]—and so forth.[b]

11 (This *is* a copy of the letter that they sent him)

To King Artaxerxes from your servants, the men *of the region* beyond the River, and so forth:[a]

12 Let it be known to the king that the Jews who came up from you have come to us at Jerusalem, and are building the rebellious and evil city, and are finishing *its* walls and repairing the foundations. 13 Let it now be known to the king that, if this city is built and the walls completed, they will not pay tax, tribute, or custom, and the king's treasury will be diminished. 14 Now because we receive support from the palace, it was not proper for us to see the king's dishonor; therefore we have sent and informed the king, 15 that search may be made in the book of the records of your fathers. And you will find in the book of the records and know that this city *is* a rebellious city, harmful to kings and provinces, and that they have incited sedition within the city in former times, for which cause this city was destroyed.

16 We inform the king that if this city is rebuilt and its walls are completed, the result will be that you will have no dominion beyond the River.

17 The king sent an answer:

To Rehum the commander, *to* Shimshai the scribe, *to* the rest of their companions who dwell in Samaria, and *to* the remainder beyond the River:

Peace, and so forth.[a]

18 The letter which you sent to us has been clearly read before me. 19 And I gave the command, and a search has been made, and it was found that this city in former times has revolted against kings, and rebellion and sedition have been fostered in it. 20 There have also been mighty kings over

4:8 [a]The original language of Ezra 4:8 through 6:18 is Aramaic. 4:9 [a]Literally *Then* [b]Or *Susa* 4:10 [a]That is, the Euphrates [b]Literally *and now* 4:11 [a]Literally *and now* 4:17 [a]Literally *and now*

The Great and Noble Osnapper (Ezra 4:10)

The king called "Osnapper" and described as "great and noble" was apparently well known to Ezra's readers. He is mentioned in Scripture only in Ezra 4:10, and modern scholars have been unable to determine his identity with certainty.

The letter sent to Artaxerxes I of Persia (465–424 B.C.) claims that Osnapper deported people from Babylonia to Samaria at some undetermined period before Ezra's time (Ezra 4:8–10). The settling of captives in other cities (4:10) fits what is known about Assyrian deportation policies, so Osnapper was possibly an Assyrian king. Such deportations were carried out by the later Assyrian kings, Shalmaneser V (726–722 B.C.) and Sargon II (721–705 B.C.).

Another attempt to identify Osnapper has compared his name to that of Ashurbanipal, the last prominent Assyrian monarch (668–627 B.C.). "Osnapper" may be a Hebrew variation of the more familiar name "Ashurbanipal." This Assyrian king was the destroyer of the Elamites, who are named among the people groups deported to Samaria by Osnapper (Ezra 4:9).

Jerusalem, who have ruled over all *the region* beyond the River; and tax, tribute, and custom were paid to them. [21]Now give the command to make these men cease, that this city may not be built until the command is given by me.

22 Take heed now that you do not fail to do this. Why should damage increase to the hurt of the kings?

[23]Now when the copy of King Artaxerxes' letter *was* read before Rehum, Shimshai the scribe, and their companions, they went up in haste to Jerusalem against the Jews, and by force of arms made them cease.

TRANSITION

The Book of Malachi

Much is uncertain about the prophetic Book of Malachi. Nothing is known of the prophet outside of the words in the book. Indeed, it is not even certain that "Malachi" is a name. In Hebrew, the name "Malachi" (Mal. 1:1) simply means "My messenger" (as it is translated in Mal. 3:1), and it could be understood as an anonymous prophet, designated as God's messenger.

Also uncertain is the book's historical context. When did this prophet live? To whom were these words directed? No one can be completely sure, but some guesses are more probable than others. For instance, Malachi's emphasis on the temple and on correct priestly ritual indicates that he spoke at a time when there was a temple standing, either before the temple was destroyed in 586 B.C. or after the second temple was completed in 515 B.C. The later time is suggested by the reference to Judah's political ruler as "your governor" (Mal. 1:8), since it was during the Persian period that Judah no longer had a king.

Malachi's preaching has a very priestly tone. The sins that he condemns are sins of inappropriate worship: offering blemished sacrifices (1:8, 14), carelessness on the part of priests (2:7, 8), and neglecting the temple tithes (3:8–10). Such an emphasis fits well in the priest-dominated community of returned exiles, though Malachi's criticism of unworthy priests would surely not have been popular among the priests themselves. One period in which Malachi's preaching could have occurred would be the generation after the rebuilding of the temple, when the priests and people had grown complacent.

This at least was the situation that was encountered by Ezra and Nehemiah when they arrived in Jerusalem (around 458 and 445 B.C.). Since both leaders instituted reforms to rectify the very problems that are described in Malachi, perhaps the most likely time for the Book of Malachi is early in the reign of Artaxerxes I (465–424 B.C.), just before the arrival of the reformer Ezra in 458 B.C.

• Malachi 1:1—4:6

Malachi

1 **:1** The burden[a] of the word of the LORD to Israel by Malachi.

Israel Beloved of God

2 "I have loved you," says the LORD.
"Yet you say, 'In what way have You loved us?'
Was not Esau Jacob's brother?"
Says the LORD.
"Yet Jacob I have loved;
3 But Esau I have hated,
And laid waste his mountains and his heritage
For the jackals of the wilderness."

4 Even though Edom has said,
"We have been impoverished,
But we will return and build the desolate places,"

Thus says the LORD of hosts:

"They may build, but I will throw down;
They shall be called the Territory of Wickedness,

1:1 [a]Or *oracle*

Edom Will Not Return (Mal. 1:2–5)

To the south and east of the Dead Sea, between the Dead Sea and the Gulf of Aqaba, lies a hilly, dry land that was called Edom or Seir during Old Testament times. As neighbors, Judah and Edom often encountered each other in the course of their individual histories.

The people of Edom, the Edomites, were related to the Israelites. Edomite origins traced back to Esau, the twin brother of Jacob (Gen. 36:1). As between Esau and Jacob, the sons of Isaac and grandsons of Abraham, rivalry seems to have characterized the relationship between Israel and Edom. This rivalry apparently became especially acute, certainly from the Judean perspective, during the postexilic period.

Though Edomites and the Judeans were related, when the Babylonians utterly destroyed Judah and Jerusalem in 586 B.C., the Edomites either assisted the Babylonians or at least did nothing to aid their relatives. Archaeological results indicate that at this time the Edomites remained unscathed by the Babylonian fury.

The Edomites took Judah's misfortune as an opportunity to settle on Judean land, and, at least from the Judean viewpoint, this encroachment added insult to injury. The Judeans had been either killed or dispersed; the land was empty. The Edomites merely claimed "squatter rights," as they expanded their kingdom to the west. The Jews who returned from exile found much less land available than had once belonged to their ancestors.

In the face of Judah's political misfortunes and the rivalry with Edom which continued to flourish in the postexilic period, the prophet Malachi proclaimed that God loved Judah (Jacob), not Edom (Esau; Mal. 1:2, 3). The Judeans were restored while the Edomites would never again exist as a nation (1:4). Edom was invaded and overthrown by the Nabatean Arabs around the 5th century B.C., and by 312 B.C. Nabateans had gained control of Petra, the former capital of Edom, once known for its strong defenses (Ps. 60:9).

And the people against whom the LORD will
have indignation forever.
5 Your eyes shall see,
And you shall say,
'The LORD is magnified beyond the border
of Israel.'

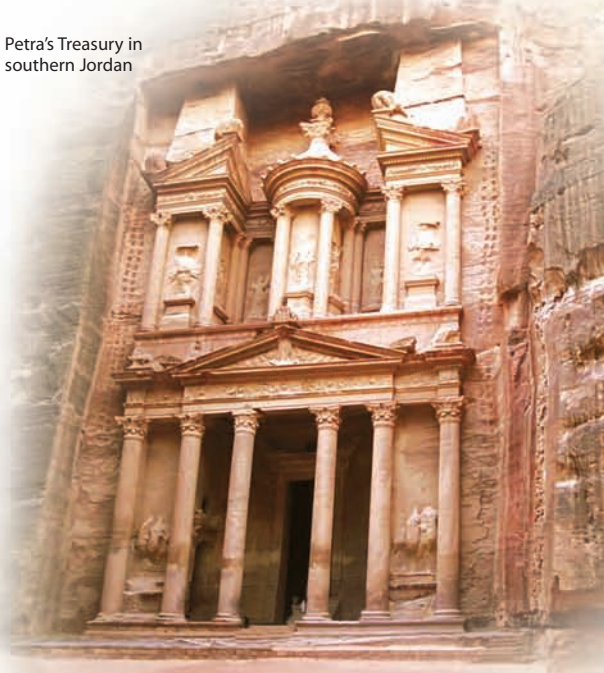
Polluted Offerings

6 "A son honors *his* father,
And a servant *his* master.
If then I am the Father,
Where *is* My honor?
And if I *am* a Master,
Where *is* My reverence?
Says the LORD of hosts
To you priests who despise My name.
Yet you say, 'In what way have we despised
Your name?'

7 "You offer defiled food on My altar,
But say,
'In what way have we defiled You?'
By saying,
'The table of the LORD is contemptible.'
8 And when you offer the blind as a sacrifice,
Is it not evil?
And when you offer the lame and sick,
Is it not evil?
Offer it then to your governor!
Would he be pleased with you?
Would he accept you favorably?"
Says the LORD of hosts.

9 "But now entreat God's favor,
That He may be gracious to us.
While this is being *done* by your hands,
Will He accept you favorably?"
Says the LORD of hosts.

10 "Who *is there* even among you who would
shut the doors,
So that you would not kindle fire *on* My
altar in vain?
I have no pleasure in you,"
Says the LORD of hosts,
"Nor will I accept an offering from your hands.
11 For from the rising of the sun, even to its
going down,
My name *shall be* great among the Gentiles;
In every place incense *shall be* offered to My
name,
And a pure offering;
For My name shall be great among the
nations,"
Says the LORD of hosts.



Petra's Treasury in southern Jordan

12 "But you profane it,
In that you say,
'The table of the LORD[a] is defiled;
And its fruit, its food, *is* contemptible.'
13 You also say,
'Oh, what a weariness!'
And you sneer at it,"
Says the LORD of hosts.
"And you bring the stolen, the lame, and the sick;
Thus you bring an offering!
Should I accept this from your hand?"
Says the LORD.
14 "But cursed *be* the deceiver
Who has in his flock a male,
And takes a vow,
But sacrifices to the Lord what is blemished—
For I *am* a great King,"
Says the LORD of hosts,
"And My name *is to be* feared among the nations.

Corrupt Priests

2 1 "And now, O priests, this commandment is for you.
2 If you will not hear,
And if you will not take *it* to heart,
To give glory to My name,"
Says the LORD of hosts,
"I will send a curse upon you,
And I will curse your blessings.
Yes, I have cursed them already,
Because you do not take *it* to heart.

3 "Behold, I will rebuke your descendants
And spread refuse on your faces,
The refuse of your solemn feasts;
And *one* will take you away with it.
4 Then you shall know that I have sent this commandment to you,
That My covenant with Levi may continue,"
Says the LORD of hosts.
5 "My covenant was with him, *one* of life and peace,
And I gave them to him *that he might* fear *Me;*
So he feared Me
And was reverent before My name.
6 The law of truth[a] was in his mouth,
And injustice was not found on his lips.
He walked with Me in peace and equity,
And turned many away from iniquity.

7 "For the lips of a priest should keep knowledge,
And *people* should seek the law from his mouth;
For he is the messenger of the LORD of hosts.
8 But you have departed from the way;
You have caused many to stumble at the law.
You have corrupted the covenant of Levi,"
Says the LORD of hosts.
9 "Therefore I also have made you contemptible and base
Before all the people,
Because you have not kept My ways
But have shown partiality in the law."

Treachery of Infidelity

10 Have we not all one Father?
Has not one God created us?
Why do we deal treacherously with one another
By profaning the covenant of the fathers?
11 Judah has dealt treacherously,
And an abomination has been committed in Israel and in Jerusalem,
For Judah has profaned
The LORD's holy *institution* which He loves:
He has married the daughter of a foreign god.
12 May the LORD cut off from the tents of Jacob
The man who does this, being awake and aware,[a]
Yet who brings an offering to the LORD of hosts!

13 And this is the second thing you do:
You cover the altar of the LORD with tears,
With weeping and crying;
So He does not regard the offering anymore,
Nor receive *it* with goodwill from your hands.
14 Yet you say, "For what reason?"
Because the LORD has been witness

TIME CAPSULE	478 to 465 B.C.
478–477	Athens forms the Delian League alliance on island of Delos
472	The Etemenanki destroyed by the Persian king Xerxes I
469–399	Socrates, Greek philosopher
466	Athenians defeat Persian forces in Pamphylia
465–424	Artaxerxes I of Persia is known as Longimanus

1:12 [a]Following Bomberg; Masoretic Text reads *Lord.* 2:6 [a]Or *true instruction* 2:12 [a]Talmud and Vulgate read *teacher and student.*

Between you and the wife of your youth,
With whom you have dealt treacherously;
Yet she is your companion
And your wife by covenant.
15 But did He not make *them* one,
Having a remnant of the Spirit?
And why one?
He seeks godly offspring.
Therefore take heed to your spirit,
And let none deal treacherously with the wife of his youth.

16 "For the LORD God of Israel says
That He hates divorce,
For it covers one's garment with violence,"
Says the LORD of hosts.
"Therefore take heed to your spirit,
That you do not deal treacherously."

17 You have wearied the LORD with your words;
Yet you say,
"In what way have we wearied *Him?*"
In that you say,
"Everyone who does evil
Is good in the sight of the LORD,
And He delights in them,"
Or, "Where *is* the God of justice?"

The Coming Messenger

3 1 "Behold, I send My messenger,
And he will prepare the way before Me.
And the Lord, whom you seek,
Will suddenly come to His temple,
Even the Messenger of the covenant,
In whom you delight.
Behold, He is coming,"
Says the LORD of hosts.

2 "But who can endure the day of His coming?
And who can stand when He appears?
For He *is* like a refiner's fire
And like launderers' soap.
3 He will sit as a refiner and a purifier of silver;
He will purify the sons of Levi,
And purge them as gold and silver,
That they may offer to the LORD
An offering in righteousness.

4 "Then the offering of Judah and Jerusalem
Will be pleasant to the LORD,
As in the days of old,
As in former years.
5 And I will come near you for judgment;
I will be a swift witness
Against sorcerers,
Against adulterers,
Against perjurers,
Against those who exploit wage earners and widows and orphans,
And against those who turn away an alien—
Because they do not fear Me,"
Says the LORD of hosts.

6 "For I *am* the LORD, I do not change;
Therefore you are not consumed, O sons of Jacob.
7 Yet from the days of your fathers
You have gone away from My ordinances
And have not kept *them.*
Return to Me, and I will return to you,"
Says the LORD of hosts.
"But you said,
'In what way shall we return?'

Do Not Rob God

8 "Will a man rob God?
Yet you have robbed Me!
But you say,
'In what way have we robbed You?'
In tithes and offerings.
9 You are cursed with a curse,
For you have robbed Me,
Even this whole nation.
10 Bring all the tithes into the storehouse,
That there may be food in My house,
And try Me now in this,"
Says the LORD of hosts,
"If I will not open for you the windows of heaven
And pour out for you *such* blessing
That *there will* not *be room* enough *to receive it.*

11 "And I will rebuke the devourer for your sakes,
So that he will not destroy the fruit of your ground,
Nor shall the vine fail to bear fruit for you in the field,"
Says the LORD of hosts;
12 And all nations will call you blessed,
For you will be a delightful land,"
Says the LORD of hosts.

The People Complain Harshly

13 "Your words have been harsh against Me,"
Says the LORD,
"Yet you say,
'What have we spoken against You?'
14 You have said,
'It is useless to serve God;
What profit *is it* that we have kept His ordinance,
And that we have walked as mourners

Sun God or Sun of Righteousness (Mal. 4:2)

The prophet Malachi borrowed the imagery of sun worship when he mentioned the "wings" of the "Sun of Righteousness" (Mal. 4:2). Another prophet, Ezekiel, saw in his temple vision some two dozen men worshiping the sun (Ezek. 8:16). For Ezekiel, this may have been the worst example of turning away from Yahweh. The prophets knew there was no sun god, but many Judeans still worshiped Shemesh, the Canaanite sun deity.

The sun god was thought to traverse the heavens by day in his chariot drawn by horses. At night the god traveled the length of the underworld. Because this deity was able to see all the living and the dead, the sun god was called upon to witness a person's innocence, and was thus the god of justice.

Worship of the sun in Judah seems to have been a long-standing activity. The horses set up for the god at the temple (2 Kin. 23:11) indicate that worship of the sun was accepted by the priests of Yahweh. Possibly devotees kissed the back of their hands to honor the sun god (Job 31:27). Kissing was a sign of submission, as shown by Assyrian reliefs where dignitaries assume this attitude before the king.

Hymns to the sun god were used in temple worship. Even one of Israel's psalms (Ps. 104:19, 22) appears to be an adapted form of an Egyptian hymn, composed about 1350 B.C. to Egypt's sun god Aten. The psalm was probably taken over from Egyptian or Canaanite sun worship and rewritten to praise Yahweh.

The winged disk was a popular symbol for the sun god in the ancient Near East. Malachi responds that justice or righteousness should not be sought from an Egyptian or Canaanite sun god, but from Yahweh, who "shall arise with healing in His wings" (Mal. 4:2).

Before the LORD of hosts?
15 So now we call the proud blessed,
For those who do wickedness are raised up;
They even tempt God and go free.' "

A Book of Remembrance

16 Then those who feared the LORD spoke to one another,
And the LORD listened and heard *them;*
So a book of remembrance was written before Him
For those who fear the LORD
And who meditate on His name.

17 "They shall be Mine," says the LORD of hosts,
"On the day that I make them My jewels.[a]
And I will spare them
As a man spares his own son who serves him."
18 Then you shall again discern
Between the righteous and the wicked,
Between one who serves God
And one who does not serve Him.

The Great Day of God

4 1 "For behold, the day is coming,
Burning like an oven,
And all the proud, yes, all who do wickedly will be stubble.
And the day which is coming shall burn them up,"
Says the LORD of hosts,
"That will leave them neither root nor branch.
2 But to you who fear My name
The Sun of Righteousness shall arise
With healing in His wings;
And you shall go out
And grow fat like stall-fed calves.
3 You shall trample the wicked,
For they shall be ashes under the soles of your feet
On the day that I do *this,*"
Says the LORD of hosts.

4 "Remember the Law of Moses, My servant,
Which I commanded him in Horeb for all Israel,
With the statutes and judgments.
5 Behold, I will send you Elijah the prophet
Before the coming of the great and dreadful day of the LORD.
6 And he will turn
The hearts of the fathers to the children,
And the hearts of the children to their fathers,
Lest I come and strike the earth with a curse."

3:17 [a]Literally *special treasure*

TRANSITION

Ezra the Scribe

Artaxerxes I may have halted work on the walls of Jerusalem (Ezra 4:21), but it was still Persian policy to permit and encourage captive peoples to worship in their own ways. Following this policy, Artaxerxes allowed yet another group of exiled Jews to return to Jerusalem to establish the worship of Israel's God. Under the leadership of a priestly scribe named Ezra, the group arrived in Jerusalem in the king's 7th year (Ezra 7:8), which for Artaxerxes I was 458 B.C. Some scholars locate this return in 428 B.C. (the 37th year of Artaxerxes I) or in 398 B.C. (the 7th year of Artaxerxes II). See "The Book of Nehemiah" at Neh. 1:1.

In the history of the returned exiles, the figure of Ezra towers above all others. If the

return from captivity in Babylon was seen as a new Exodus (and it often was), then Ezra was seen as the new Moses. Like Moses, he led the people through the wilderness with only God for protection (Ezra 8:21–23), settled disputes (Ezra 9; 10), and proclaimed the law (Neh. 8). The picture of Ezra in later Jewish tradition became even more Mosaic. There is even a legend that the Books of Moses were destroyed when the temple fell, but God miraculously restored them to Ezra.

At the same time, Ezra represents a new type of leader, never before seen in Israel. He was a religious reformer without a king. Although he arrived with the permission and approval of Artaxerxes, he did not use royal authority as a basis for his reforms. Furthermore, although much of Ezra's reform was concentrated on the temple, the temple was not the whole focus of his work, as it seemed to be to earlier priestly leaders such as Jeshua.

Ezra's focus and authority was Scripture, which at that time meant the Books of Moses. In the years before the Exile, Scripture had not been treated as particularly significant. Indeed, when a part of the Law of Moses was found and read during King Josiah's reign, the king and people had evidently never heard such a message before (2 Kin. 22:8–13). Israelite worship had been concentrated on the temple, not the law. During the Exile, though, that changed. Without a temple, the Jews had to find a new center for their faith. They became the people of the Book. In this context, a new kind of religious leader arose. The Hebrew word for these leaders, usually translated "scribes," means in a sense "bookmen," learned men who were able to read and write. Ezra represents this new sort of leader. Although he is from the high priestly line of Aaron (Ezra 7:1–5), his true authority comes from his standing as "a skilled scribe in the Law of Moses" (7:6).

In Ezra 7:27—9:15, the Book of Ezra shifts to a first-person memoir format. Ezra tells his own story. While this may not seem unusual to modern readers, it is a striking new development in biblical history. The thoughts and feelings of the human actor are more clear, but the thoughts of God are less accessible, being presented through that human's consciousness.

The arduous journey from Babylon to Jerusalem took 4 months, from the 1st month to the 5th month of the year (Ezra 7:9; 8:31). Soon upon arriving, Ezra had to address the practice of mixed marriages among the Jewish community in Judah and Jerusalem. This practice had also been a problem for the Israelites at the time of the Exodus from Egypt (Num. 25:1–9). In that original Exodus, the priest Phinehas put a stop to the practice. In this second Exodus, from Babylon, the priest Ezra took charge. An assembly was convened in the 9th month (Ezra 10:9), and a 3-month investigation of the problem undertaken from the 10th month until the 1st month of the following year (10:16, 17). Ezra had to help the Jews arrive at a new understanding of themselves and of the distinctiveness of their faith in God.

• **Ezra 7:1—10:44**

7:12 [a]The original language of Ezra 7:12–26 is Aramaic.
[b]Literally *and now*

Ezra

The Arrival of Ezra

7:1 Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, [2]the son of Shallum, the son of Zadok, the son of Ahitub, [3]the son of Amariah, the son of Azariah, the son of Meraioth, [4]the son of Zerahiah, the son of Uzzi, the son of Bukki, [5]the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest— [6]this Ezra came up from Babylon; and he *was* a skilled scribe in the Law of Moses, which the LORD God of Israel had given. The king granted him all his request, according to the hand of the LORD his God upon him. [7]*Some* of the children of Israel, the priests, the Levites, the singers, the gatekeepers, and the Nethinim came up to Jerusalem in the seventh year of King Artaxerxes. [8]And Ezra came to Jerusalem in the fifth month, which *was* in the seventh year of the king. [9]On the first *day* of the first month he began *his* journey from Babylon, and on the first *day* of the fifth month he came to Jerusalem, according to the good hand of his God upon him. [10]For Ezra had prepared his heart to seek the Law of the LORD, and to do *it,* and to teach statutes and ordinances in Israel.

The Letter of Artaxerxes to Ezra

[11]This *is* a copy of the letter that King Artaxerxes gave Ezra the priest, the scribe, expert in the words of the commandments of the LORD, and of His statutes to Israel:

12 Artaxerxes,[a] king of kings,

To Ezra the priest, a scribe of the Law of the God of heaven:

Perfect *peace,* and so forth.[b]

13 I issue a decree that all those of the people of Israel and the priests and Levites in my realm, who volunteer to go up to Jerusalem, may go with you. [14]And whereas you are being sent by the king and his seven counselors to inquire concerning Judah and Jerusalem, with regard to the Law of your God which *is* in your hand; [15]and *whereas you are* to carry the silver and gold which the king and his counselors have freely offered to the God of Israel, whose dwelling

Ezra, Nehemiah, and the Persian King (Ezra 7:1)

Three kings of the Achaemenid dynasty of Persia (559–331 B.C.) all bore the name Artaxerxes. Although the Bible does not differentiate between these three, Artaxerxes I, known as Longimanus (465–424 B.C.), is probably the monarch who is mentioned during the period of Ezra and Nehemiah.

Artaxerxes I was the son of Xerxes. Their dynasty experienced serious difficulties during both their reigns. Rebels assassinated the father Xerxes as well as Artaxerxes' brother Darius. As king, Artaxerxes himself faced trouble on different fronts, dealing with an Egyptian rebellion, which was quelled in 455 B.C., and with a rebellion of one of his own satraps in 449 B.C. He was also fearful of a rebellion in Jerusalem. Possibly for this reason Artaxerxes was not interested in continuing the rebuilding of Jerusalem (Ezra 4:7–23).

In Artaxerxes' 7th year (458 B.C.) the Jewish scribe Ezra was sent from Babylon to Jerusalem as an emissary of the Persian king. Evidently Ezra was commissioned to organize the province of Judah along Persian designs (see Ezra 7:25, 26). Artaxerxes established tax-free status for the Jerusalem temple and its personnel (Ezra 7:24).

Later Artaxerxes did allow the walls of Jerusalem to be rebuilt at the request of Nehemiah (Neh. 1:1—2:8). Nehemiah's mission to Jerusalem is dated in Artaxerxes' 20th year (445 B.C.), and the king's decision may show the city's relative political insignificance at that time.

is in Jerusalem; 16and *whereas* all the silver
and gold that you may find in all the
province of Babylon, along with the freewill
offering of the people and the priests, *are to*
be freely offered for the house of their God
in Jerusalem— 17now therefore, be careful
to buy with this money bulls, rams, and
lambs, with their grain offerings and their
drink offerings, and offer them on the altar
of the house of your God in Jerusalem.

18 And whatever seems good to you and your
brethren to do with the rest of the silver
and the gold, do it according to the will of
your God. 19Also the articles that are given
to you for the service of the house of your
God, deliver in full before the God of Jeru-
salem. 20And whatever more may be needed
for the house of your God, which you may
have occasion to provide, pay *for it* from the
king's treasury.

21 And I, *even* I, Artaxerxes the king, issue a
decree to all the treasurers who *are in the*
region beyond the River, that whatever Ezra
the priest, the scribe of the Law of the God
of heaven, may require of you, let it be done
diligently, 22up to one hundred talents of
silver, one hundred kors of wheat, one
hundred baths of wine, one hundred baths
of oil, and salt without prescribed limit.
23Whatever is commanded by the God of
heaven, let it diligently be done for the
house of the God of heaven. For why
should there be wrath against the realm of
the king and his sons?

24 Also we inform you that it shall not be
lawful to impose tax, tribute, or custom *on*
any of the priests, Levites, singers,
gatekeepers, Nethinim, or servants of this
house of God. 25And you, Ezra, according to
your God-given wisdom, set magistrates
and judges who may judge all the people
who *are in the region* beyond the River, all
such as know the laws of your God; and
teach those who do not know *them.* 26Who-
ever will not observe the law of your God
and the law of the king, let judgment be
executed speedily on him, whether *it be*
death, or banishment, or confiscation of
goods, or imprisonment.

27Blessed *be* the Lord God of our fathers,
who has put *such a thing* as this in the king's
heart, to beautify the house of the Lord which *is*
in Jerusalem, 28and has extended mercy to me be-
fore the king and his counselors, and before all
the king's mighty princes.
So I was encouraged, as the hand of the
Lord my God *was* upon me; and I gathered lead-
ing men of Israel to go up with me.

Politics & Government
Kings were considered representatives of the gods of their nations. In Egypt, the pharaoh was honored as if he were divine. The personal, absolute power of kings on their throne was felt on the local level, far from the palace and court, presumably because there was no competing power. The Bible presents God as having direct access to the will of any reigning monarch (Ezra 7:27; Prov. 21:1).

Heads of Families Who Returned with Ezra

8 1These *are* the heads of their fathers' *houses,*
and *this is* the genealogy of those who went
up with me from Babylon, in the reign of King
Artaxerxes: 2of the sons of Phinehas, Gershom;
of the sons of Ithamar, Daniel; of the sons of Da-
vid, Hattush; 3of the sons of Shecaniah, of the
sons of Parosh, Zechariah; and registered with
him *were* one hundred and fifty males; 4of the
sons of Pahath-Moab, Eliehoenai the son of Zer-
ahiah, and with him two hundred males; 5of the

The Levitical Singers (Ezra 7:24)

During the time of Ezra and Nehemiah, various groups were associated with the temple, including priests, Levites, gatekeepers, singers, and Nethinim (Ezra 7:24; Neh. 7:73; 10:28). We should not think that these "singers" of the temple were merely a church choir. The role of Levitical singers went much beyond one of simply making music.

King David appointed Levitical singers to accompany the ark of the covenant as it was brought up to Jerusalem (1 Chr. 15:16–25). They transformed the hard work of a "moving day" into a joyous, holy procession of Yahweh. Levitical singers were also present under King Solomon when the ark of the covenant was placed in the temple and the first temple sacrifices were made (2 Chr. 5:7, 11, 12).

Later Judahite kings employed singers on important occasions. In the Passover celebrations led by kings Hezekiah (2 Chr. 30:21, 22) and Josiah (2 Chr. 35:15, 16), Levitical singers accompanied the sacrifices with songs of praise. Before King Jehoshaphat led his army out to battle a coalition of Ammon, Moab, and Mount Seir (Edom), the Levitical singers sang praises in the temple (2 Chr. 20:18, 19).

The Chronicler reports a function of the Levitical singers that is surprising to us today. When Jehoshaphat led his forces into battle, the singers were advancing before the Judahite army (2 Chr. 20:21, 22). It is common for armies to go into battle by marching to the beat of music. In addition, song or music, particularly the sound of horns or trumpets, was often used in antiquity as a way of communicating battle orders above the din of battle (Judg. 7:16–18; Job 39:24, 25). Thus the Levitical singers had been an important group before the Exile, but still were in Ezra's time, as they were granted tax exemption by the Persian king Artaxerxes (Ezra 7:24).

sons of Shechaniah,[a] Ben-Jahaziel, and with him
three hundred males; 6of the sons of Adin, Ebed
the son of Jonathan, and with him fifty males; 7of
the sons of Elam, Jeshaiah the son of Athaliah,
and with him seventy males; 8of the sons of
Shephatiah, Zebadiah the son of Michael, and
with him eighty males; 9of the sons of Joab, Oba-
diah the son of Jehiel, and with him two hundred
and eighteen males; 10of the sons of Shelomith,[a]
Ben-Josiphiah, and with him one hundred and
sixty males; 11of the sons of Bebai, Zechariah the
son of Bebai, and with him twenty-eight males;
12of the sons of Azgad, Johanan the son of
Hakkatan, and with him one hundred and ten
males; 13of the last sons of Adonikam, whose
names *are* these—Eliphelet, Jeiel, and Shema-
iah—and with them sixty males; 14also of the
sons of Bigvai, Uthai and Zabbud, and with
them seventy males.

Servants for the Temple

15Now I gathered them by the river that flows
to Ahava, and we camped there three days. And I
looked among the people and the priests, and
found none of the sons of Levi there. 16Then I sent
for Eliezer, Ariel, Shemaiah, Elnathan, Jarib, El-
nathan, Nathan, Zechariah, and Meshullam, lead-
ers; also for Joiarib and Elnathan, men of under-
standing. 17And I gave them a command for Iddo
the chief man at the place Casiphia, and I told
them what they should say to Iddo *and* his
brethren[a] the Nethinim at the place Casiphia—that
they should bring us servants for the house of our
God. 18Then, by the good hand of our God upon
us, they brought us a man of understanding, of
the sons of Mahli the son of Levi, the son of Israel,
namely Sherebiah, with his sons and brothers,
eighteen men; 19and Hashabiah, and with him Je-
shaiah of the sons of Merari, his brothers and
their sons, twenty men; 20also of the Nethinim,
whom David and the leaders had appointed for the
service of the Levites, two hundred and twenty
Nethinim. All of them were designated by name.

Fasting and Prayer for Protection

21Then I proclaimed a fast there at the river
of Ahava, that we might humble ourselves be-
fore our God, to seek from Him the right way for
us and our little ones and all our possessions.
22For I was ashamed to request of the king an es-
cort of soldiers and horsemen to help us against
the enemy on the road, because we had spoken to
the king, saying, "The hand of our God *is* upon
all those for good who seek Him, but His power
and His wrath *are* against all those who forsake
Him." 23So we fasted and entreated our God for
this, and He answered our prayer.

TIME CAPSULE 	464 to 455 B.C.
464	Athens breaks with Sparta to ally with Argos
462–461	Pericles leads Athens to replace aristocratic constitution with democracy
460–404	Conflict between Sparta and Athens
458	Jewish scribe Ezra sent from Babylon to Jerusalem
455–403	Archives from the house of Murashu

8:5 [a]Following Masoretic Text and Vulgate; Septuagint reads *the sons of Zatho, Shechaniah.* 8:10 [a]Following Masoretic Text and Vulgate; Septuagint reads *the sons of Banni, Shelomith.* 8:17 [a]Following Vulgate; Masoretic Text reads *to Iddo his brother;* Septuagint reads *to their brethren.*

Gifts for the Temple

24And I separated twelve of the leaders of
the priests—Sherebiah, Hashabiah, and ten of
their brethren with them— 25and weighed out to
them the silver, the gold, and the articles, the of-
fering for the house of our God which the king
and his counselors and his princes, and all Israel
who were present, had offered. 26I weighed into
their hand six hundred and fifty talents of silver,
silver articles *weighing* one hundred talents, one
hundred talents of gold, 27twenty gold basins
worth a thousand drachmas, and two vessels of
fine polished bronze, precious as gold. 28And I
said to them, "You *are* holy to the LORD; the arti-
cles *are* holy also; and the silver and the gold *are*
a freewill offering to the LORD God of your fa-
thers. 29Watch and keep *them* until you weigh
them before the leaders of the priests and the
Levites and heads of the fathers' *houses* of Israel
in Jerusalem, *in* the chambers of the house of the
LORD." 30So the priests and the Levites received the
silver and the gold and the articles by weight, to
bring *them* to Jerusalem to the house of our God.

The Return to Jerusalem

31Then we departed from the river of Ahava
on the twelfth *day* of the first month, to go to Je-
rusalem. And the hand of our God was upon us,
and He delivered us from the hand of the enemy
and from ambush along the road. 32So we came
to Jerusalem, and stayed there three days.

33Now on the fourth day the silver and the
gold and the articles were weighed in the house
of our God by the hand of Meremoth the son of
Uriah the priest, and with him *was* Eleazar the
son of Phinehas; with them *were* the Levites, Joz-
abad the son of Jeshua and Noadiah the son of
Binnui, 34with the number *and* weight of every-
thing. All the weight was written down at that
time.

35The children of those who had been car-
ried away captive, who had come from the captiv-
ity, offered burnt offerings to the God of Israel:
twelve bulls for all Israel, ninety-six rams, sev-
enty-seven lambs, and twelve male goats *as* a sin
offering. All *this was* a burnt offering to the LORD.

36And they delivered the king's orders to the
king's satraps and the governors *in the region* be-
yond the River. So they gave support to the peo-
ple and the house of God.

Intermarriage with Pagans

9 1When these things were done, the leaders
came to me, saying, "The people of Israel and
the priests and the Levites have not separated
themselves from the peoples of the lands, with re-
spect to the abominations of the Canaanites, the
Hittites, the Perizzites, the Jebusites, the Am-
monites, the Moabites, the Egyptians, and the
Amorites. 2For they have taken some of their
daughters *as wives* for themselves and their sons,
so that the holy seed is mixed with the peoples of
those lands. Indeed, the hand of the leaders and
rulers has been foremost in this trespass." 3So
when I heard this thing, I tore my garment and
my robe, and plucked out some of the hair of my
head and beard, and sat down astonished. 4Then
everyone who trembled at the words of the God of
Israel assembled to me, because of the transgres-
sion of those who had been carried away captive,
and I sat astonished until the evening sacrifice.

5At the evening sacrifice I arose from my
fasting; and having torn my garment and my
robe, I fell on my knees and spread out my hands

The Return from Exile
Cyrus the Persian captured Babylon in 539 B.C., opening the way for captive Judah to return to her homeland. The Edict of Cyrus in 538 B.C. allowed Jewish exiles not only to return to Judah, but also to rebuild the temple. Two major expeditions are reported among the several returning caravans. The first led by Sheshbazzar occurred soon after the edict, possibly in 537 B.C. The second led by Ezra is placed in either 458, 428, or 398 B.C.

to the LORD my God. 6And I said: "O my God, I
am too ashamed and humiliated to lift up my
face to You, my God; for our iniquities have risen
higher than *our* heads, and our guilt has grown
up to the heavens. 7Since the days of our fathers
to this day we *have been* very guilty, and for our
iniquities we, our kings, *and* our priests have
been delivered into the hand of the kings of the
lands, to the sword, to captivity, to plunder, and
to humiliation, as *it is* this day. 8And now for a
little while grace has been *shown* from the LORD
our God, to leave us a remnant to escape, and to
give us a peg in His holy place, that our God may
enlighten our eyes and give us a measure of re-
vival in our bondage. 9For we *were* slaves. Yet
our God did not forsake us in our bondage; but
He extended mercy to us in the sight of the kings
of Persia, to revive us, to repair the house of our
God, to rebuild its ruins, and to give us a wall in
Judah and Jerusalem. 10And now, O our God, what
shall we say after this? For we have forsaken Your
commandments, 11which You commanded by Your
servants the prophets, saying, 'The land which you
are entering to possess is an unclean land, with the
uncleanness of the peoples of the lands, with their
abominations which have filled it from one end to
another with their impurity. 12Now therefore, do
not give your daughters as wives for their sons,
nor take their daughters to your sons; and never
seek their peace or prosperity, that you may be
strong and eat the good of the land, and leave *it* as
an inheritance to your children forever.' 13And after
all that has come upon us for our evil deeds and
for our great guilt, since You our God have pun-
ished us less than our iniquities *deserve,* and have
given us *such* deliverance as this, 14should we
again break Your commandments, and join in mar-
riage with the people *committing* these abomina-
tions? Would You not be angry with us until You
had consumed *us,* so that *there would be* no rem-
nant or survivor? 15O LORD God of Israel, You *are*
righteous, for we are left as a remnant, as *it is* this
day. Here we *are* before You, in our guilt, though
no one can stand before You because of this!"

Confession of Improper Marriages

10 1Now while Ezra was praying, and while
he was confessing, weeping, and bowing
down before the house of God, a very large as-
sembly of men, women, and children gathered to
him from Israel; for the people wept very bitterly.
2And Shechaniah the son of Jehiel, *one* of the
sons of Elam, spoke up and said to Ezra, "We
have trespassed against our God, and have taken
pagan wives from the peoples of the land; yet
now there is hope in Israel in spite of this. 3Now
therefore, let us make a covenant with our God to
put away all these wives and those who have been
born to them, according to the advice of my mas-
ter and of those who tremble at the command-
ment of our God; and let it be done according to
the law. 4Arise, for *this* matter *is* your *responsibil-
ity.* We also *are* with you. Be of good courage, and
do *it.*"

5Then Ezra arose, and made the leaders of
the priests, the Levites, and all Israel swear an
oath that they would do according to this word.
So they swore an oath. 6Then Ezra rose up from
before the house of God, and went into the cham-
ber of Jehohanan the son of Eliashib; and *when*
he came there, he ate no bread and drank no wa-
ter, for he mourned because of the guilt of those
from the captivity.

7And they issued a proclamation throughout
Judah and Jerusalem to all the descendants of
the captivity, that they must gather at Jerusalem,
8and that whoever would not come within three
days, according to the instructions of the leaders
and elders, all his property would be confiscated,
and he himself would be separated from the as-
sembly of those from the captivity.

9So all the men of Judah and Benjamin gath-
ered at Jerusalem within three days. It *was* the
ninth month, on the twentieth of the month; and
all the people sat in the open square of the house
of God, trembling because of *this* matter and be-
cause of heavy rain. 10Then Ezra the priest stood
up and said to them, "You have transgressed and
have taken pagan wives, adding to the guilt of
Israel. 11Now therefore, make confession to the
LORD God of your fathers, and do His will; sepa-
rate yourselves from the peoples of the land, and
from the pagan wives."

12Then all the assembly answered and said
with a loud voice, "Yes! As you have said, so we
must do. 13But *there are* many people; *it is* the sea-
son for heavy rain, and we are not able to stand
outside. Nor *is this* the work of one or two days,
for *there are* many of us who have transgressed
in this matter. 14Please, let the leaders of our en-
tire assembly stand; and let all those in our cities
who have taken pagan wives come at appointed
times, together with the elders and judges of their
cities, until the fierce wrath of our God is turned
away from us in this matter." 15Only Jonathan the
son of Asahel and Jahaziah the son of Tikvah op-
posed this, and Meshullam and Shabbethai the
Levite gave them support.

16Then the descendants of the captivity did
so. And Ezra the priest, *with* certain heads of the
fathers' *households,* were set apart by the fathers'
households, each of them by name; and they sat
down on the first day of the tenth month to
examine the matter. 17By the first day of the first
month they finished *questioning* all the men who
had taken pagan wives.

Pagan Wives Put Away

18And among the sons of the priests who
had taken pagan wives *the following* were found
of the sons of Jeshua the son of Jozadak,[a] and his
brothers: Maaseiah, Eliezer, Jarib, and Gedaliah.
19And they gave their promise that they would put
away their wives; and *being* guilty, *they presented*
a ram of the flock as their trespass offering.
20Also of the sons of Immer: Hanani and Ze-
badiah; 21of the sons of Harim: Maaseiah, Elijah,
Shemaiah, Jehiel, and Uzziah; 22of the sons of
Pashhur: Elioenai, Maaseiah, Ishmael, Nethanel,
Jozabad, and Elasah.
23Also of the Levites: Jozabad, Shimei, Kela-
iah (the same *is* Kelita), Pethahiah, Judah, and
Eliezer.
24Also of the singers: Eliashib; and of the
gatekeepers: Shallum, Telem, and Uri.
25And others of Israel: of the sons of Parosh:
Ramiah, Jeziah, Malchiah, Mijamin, Eleazar,
Malchijah, and Benaiah; 26of the sons of Elam:
Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth, and
Eliah; 27of the sons of Zattu: Elioenai, Eliashib,
Mattaniah, Jeremoth, Zabad, and Aziza; 28of the
sons of Bebai: Jehohanan, Hananiah, Zabbai, *and*
Athlai; 29of the sons of Bani: Meshullam, Mal-
luch, Adaiah, Jashub, Sheal, *and* Ramoth;[a] 30of
the sons of Pahath-Moab: Adna, Chelal, Benaiah,
Maaseiah, Mattaniah, Bezalel, Binnui, and Ma-
nasseh; 31*of* the sons of Harim: Eliezer, Ishijah,
Malchijah, Shemaiah, Shimeon, 32Benjamin, Mal-
luch, *and* Shemariah; 33of the sons of Hashum:
Mattenai, Mattattah, Zabad, Eliphelet, Jeremai,
Manasseh, *and* Shimei; 34of the sons of Bani:
Maadai, Amram, Uel, 35Benaiah, Bedeiah,
Cheluh,[a] 36Vaniah, Meremoth, Eliashib, 37Matta-
niah, Mattenai, Jaasai,[a] 38Bani, Binnui, Shimei,
39Shelemiah, Nathan, Adaiah, 40Machnadebai,
Shashai, Sharai, 41Azarel, Shelemiah, Shemariah,
42Shallum, Amariah, *and* Joseph; 43of the sons of
Nebo: Jeiel, Mattithiah, Zabad, Zebina, Jaddai,[a]
Joel, *and* Benaiah.
44All these had taken pagan wives, and *some*
of them had wives *by whom* they had children.

TRANSITION

The Book of Nehemiah

Closely associated with the Book of Ezra is the Book of Nehemiah. Where Ezra was the religious leader in Jerusalem, Nehemiah became the secular leader, the official governor of the Persian province of Judah (Neh. 5:14). Nehemiah's great concern was the ruined state of the city, left without walls since Artaxerxes I had earlier halted the repairs (Ezra 4:21). Using his position as a trusted servant in the inner court of Artaxerxes, Nehemiah obtained permission to resume that labor and complete the walls of Jerusalem. He began his work in the 20th year of Artaxerxes' reign (445 B.C.; Neh. 1:1).

The chronology of Ezra and Nehemiah is perplexing. They seem to have been contemporaries in Jerusalem, but neither makes much mention of the other. Although the Book of Nehemiah recounts one incident involving Ezra (Ezra's reading of the Law of Moses to the people; Neh. 8) and twice mentions the two leaders together (Neh. 8:9; 12:26), Ezra and Nehemiah appear to have carried on their reforms separately. Also puzzling is that Ezra put an end to the practice of intermarriage between the returned Jews and the people of the land (Ezra 9; 10), yet Nehemiah had to deal with the same problem (Neh. 13:23–28). The priestly laxity that Nehemiah encountered (13:4–9) is especially strange coming so soon after Ezra's reforms.

For these reasons, many scholars believe that Ezra actually came after Nehemiah, perhaps during the reign of Artaxerxes II (404–359 B.C.). If Ezra arrived in the 7th year of this Artaxerxes' reign (Ezra 7:8), thus in about 398 B.C., Ezra's work would have been the final word in the reform efforts. Using this date, however, makes it impossible for Ezra and Nehemiah to have been contemporaries, despite Neh. 8:9; 12:26. Furthermore, Ezra's proclamation of the Law of Moses (Neh. 8) would have occurred long after Nehemiah's time.

Another proposal speculates that the number now reading "7th year" in Ezra 7:7, 8 was damaged, and originally read "37th year." If Ezra arrived in the 37th year of Artaxerxes I (about 428 B.C.), Ezra's reforms would have occurred after those of Nehemiah, but still during Nehemiah's years in Jerusalem. To change Ezra 7:7, 8 hypothetically, though, is a questionable basis for such a conclusion, and the traditional order of Ezra 7—Neh. 13 seems most likely. Ezra's reforms began in 458 B.C., but like all religious revivals, they did not affect everyone nor did they last forever. When Nehemiah arrived 13 years later, there was still much to be done.

As in the Book of Ezra, parts of the Book of Nehemiah are told in the hero's own words. From these portions, called Nehemiah's memoirs, one not only learns the history, but much about Nehemiah himself: an impatient, often difficult, but incorruptible man who sought no human reward but only to serve his God (Neh. 13:14, 22, 31).

• **Nehemiah 1:1–11**

Nehemiah

Nehemiah Prays for His People

1 **:1** The words of Nehemiah the son of
Hachaliah.
It came to pass in the month of Chislev, *in* the

10:18 [a]Spelled *Jehozadak* in 1 Chronicles 6:14 10:29 [a]Or *Jeremoth* 10:35 [a]Or *Cheluhi,* or *Cheluhu* 10:37 [a]Or *Jaasu* 10:43 [a]Or *Jaddu*

THE MINISTRIES OF EZRA AND NEHEMIAH

Nehemiah's arrival in Jerusalem in 445 B.C. is supported by contemporary records from Elephantine. But whether Ezra arrived in 458 B.C., well *before* Nehemiah, is questioned. Ezra led several reforms. Yet Nehemiah found many of the immoral behaviors which Ezra supposedly corrected still being practiced. So some scholars suppose Ezra came to Jerusalem *after* Nehemiah, maybe in 428 or 398 B.C.

Date	Event	Reference	Chronology	Comments
538 B.C.	The Edict of Cyrus allows the first exiles to return to Jerusalem under Sheshbazzar	Ezra 1:1–11	Cyrus conquered Babylon in 539 B.C.	Sheshbazzar may be another name for Zerubbabel (Ezra 2:2; 3:8; Zech. 4:6)
515 B.C.	The temple is completed and dedicated	Ezra 6:13–18	The 6th year of Darius I is 515 B.C.	
458 B.C.	Ezra arrives in Jerusalem	Ezra 7:7, 8	The 7th year of Artaxerxes I is 458 B.C.	This dating puts Ezra in Jerusalem before Nehemiah
445 B.C.	Nehemiah arrives in Jerusalem	Neh. 2:1	The 20th year of Artaxerxes I is 445 B.C.	Records from Elephantine confirm that Nehemiah came during the reign of Artaxerxes I
433 B.C.	Nehemiah returns to the Persian court for an unknown period of time	Neh. 5:14; 13:6	The 32nd year of Artaxerxes I is 433 B.C.	
428 B.C.	Another proposal for Ezra's arrival in Jerusalem	Ezra 7:7, 8	The 37th year of Artaxerxes I is 428 B.C.	For this date, Ezra 7:7 has to be changed from 7th to 37th year
398 B.C.	A third proposal for Ezra's arrival in Jerusalem	Ezra 7:7, 8	The 7th year of Artaxerxes II (not Artaxerxes I) is 398 B.C.	The Bible does not include the numeral I or II to identify the king precisely

twentieth year, as I was in Shushan[a] the citadel,
2 that Hanani one of my brethren came with men
from Judah; and I asked them concerning the
Jews who had escaped, who had survived the
captivity, and concerning Jerusalem. 3 And they
said to me, "The survivors who are left from the
captivity in the province *are* there in great dis-
tress and reproach. The wall of Jerusalem *is* also
broken down, and its gates *are* burned with fire."
4 So it was, when I heard these words, that I
sat down and wept, and mourned *for many* days;
I was fasting and praying before the God of
heaven.
5 And I said: "I pray, LORD God of heaven, O
great and awesome God, *You* who keep *Your*
covenant and mercy with those who love You[a]
and observe Your[b] commandments, 6 please let
Your ear be attentive and Your eyes open, that
You may hear the prayer of Your servant which I
pray before You now, day and night, for the chil-
dren of Israel Your servants, and confess the sins
of the children of Israel which we have sinned
against You. Both my father's house and I have
sinned. 7 We have acted very corruptly against
You, and have not kept the commandments, the
statutes, nor the ordinances which You com-
manded Your servant Moses. 8 Remember, I pray,
the word that You commanded Your servant Mo-
ses, saying, '*If* you are unfaithful, I will scatter
you among the nations;[a] 9 but *if* you return to Me,
and keep My commandments and do them,
though some of you were cast out to the farthest
part of the heavens, *yet* I will gather them from

1:1 [a]Or *Susa* 1:5 [a]Literally *Him* [b]Literally *His*
1:8 [a]Leviticus 26:33

there, and bring them to the place which I have chosen as a dwelling for My name.'[a] 10Now these *are* Your servants and Your people, whom You have redeemed by Your great power, and by Your strong hand. 11O Lord, I pray, please let Your ear be attentive to the prayer of Your servant, and to the prayer of Your servants who desire to fear Your name; and let Your servant prosper this day, I pray, and grant him mercy in the sight of this man."

For I was the king's cupbearer.

TRANSITION

Nehemiah Sent to Jerusalem

Chislev was the Babylonian name for the 9th month of the Jewish calendar, corresponding to November-December. At that time Nehemiah had received the disquieting news from Jerusalem concerning distress among the returned exiles (Neh. 1:1–3). After more than 3 months had passed, Nehemiah was in the king's presence during Nisan, the 1st month of the Jewish calendar (Neh. 2:1). Both Chislev and Nisan are reckoned in the 20th year of Artaxerxes (445 B.C.).

- **Nehemiah 2:1—6:14**

Nehemiah

Nehemiah's Concern for Judah

2 **:1** And it came to pass in the month of Nisan, in the twentieth year of King Artaxerxes, *when* wine *was* before him, that I took the wine and gave it to the king. Now I had never been sad in his presence before. 2Therefore the king said to me, "Why *is* your face sad, since you *are* not sick? This *is* nothing but sorrow of heart."

So I became dreadfully afraid, 3and said to the king, "May the king live forever! Why should my face not be sad, when the city, the place of my fathers' tombs, *lies* waste, and its gates are burned with fire?"

4Then the king said to me, "What do you request?"

Arts & Literature

Ancient itineraries like Nehemiah's (Neh. 2:11–15) are interesting because they can be compared with the features of the land and any buildings that remain on it, in ruins or intact. The Greek writer Pausanias, who lived in the 2nd century A.D., wrote an elaborate account of his travels in Greece. He visited notable buildings and monuments that often can be seen today essentially as he described them.

So I prayed to the God of heaven. 5And I said to the king, "If it pleases the king, and if your servant has found favor in your sight, I ask that you send me to Judah, to the city of my fathers' tombs, that I may rebuild it."

6Then the king said to me (the queen also sitting beside him), "How long will your journey be? And when will you return?" So it pleased the king to send me; and I set him a time.

7Furthermore I said to the king, "If it pleases the king, let letters be given to me for the governors *of the region* beyond the River,[a] that they must permit me to pass through till I come to Judah, 8and a letter to Asaph the keeper of the king's forest, that he must give me timber to make beams for the gates of the citadel which *pertains* to the temple,[a] for the city wall, and for the house that I will occupy." And the king granted *them* to me according to the good hand of my God upon me.

9Then I went to the governors *in the region* beyond the River, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me. 10When Sanballat the Horonite and Tobiah the Ammonite official[a] heard *of it,* they were deeply disturbed that a man had come to seek the well-being of the children of Israel.

Nehemiah Views the Wall of Jerusalem

11So I came to Jerusalem and was there three days. 12Then I arose in the night, I and a few men with me; I told no one what my God had put in my heart to do at Jerusalem; nor was there any animal with me, except the one on which I rode. 13And I went out by night through the Valley Gate to the Serpent Well and the Refuse Gate, and viewed the walls of Jerusalem which were broken down and its gates which were burned with fire. 14Then I went on to the Fountain Gate and to the King's Pool, but *there was* no room for the animal under me to pass. 15So I went up in the night by the valley, and viewed the wall; then I turned back and entered by the Valley Gate, and so returned. 16And the officials did not know where I had gone or what I had done; I had not yet told the Jews, the priests, the nobles, the officials, or the others who did the work.

17Then I said to them, "You see the distress that we *are* in, how Jerusalem *lies* waste, and its gates are burned with fire. Come and let us build the wall of Jerusalem, that we may no longer be a reproach." 18And I told them of the hand of my God which had been good upon me, and also of the king's words that he had spoken to me.

1:9 [a]Deuteronomy 30:2–5 2:7 [a]That is, the Euphrates, and so elsewhere in this book 2:8 [a]Literally *house* 2:10 [a]Literally *servant,* and so elsewhere in this book

Geshem the Arab (Neh. 2:19)

Nehemiah names three specific opponents who attempted to thwart his plans for rebuilding the walls of Jerusalem in the mid-5th century B.C. (Neh. 2:19). Sanballat the Horonite is identified as the governor of Samaria in documents from the Jewish colony at Elephantine in southern Egypt. Tobiah, described as an "Ammonite official," was possibly a governor over Ammon. The third opponent, Geshem the Arab, likewise was a governor under Persian rule.

The name "Geshem," which probably means "big man" in Arabic, is often mentioned in Nabatean and northern Arabian inscriptions. Geshem was apparently an important person, since Sanballat threatened to send a letter to the Persian king quoting Geshem. The letter would have contained a false report accusing the Jews of planning to rebel against Persian rule (Neh. 6:5, 6).

Three sources possibly refer to the Geshem who opposed Nehemiah. A 5th-century B.C. Aramaic inscription from Egypt refers to a certain "Qaynu, the son of Gashmu, the king of Kedar." Kedar was one of the main Arab groups in this period. Moreover, both a contemporary account and a king list from Dedan mention Gashmu. If Nehemiah's "Geshem the Arab" was indeed a Kedarite king, his influence would have stretched from northern Arabia to include Judah.

So they said, "Let us rise up and build."
Then they set their hands to *this* good *work.*
19But when Sanballat the Horonite, Tobiah
the Ammonite official, and Geshem the Arab
heard *of it,* they laughed at us and despised us,
and said, "What *is* this thing that you are doing?
Will you rebel against the king?"
20So I answered them, and said to them,
"The God of heaven Himself will prosper us;
therefore we His servants will arise and build,
but you have no heritage or right or memorial in
Jerusalem."

Rebuilding the Wall

3 1Then Eliashib the high priest rose up with his
brethren the priests and built the Sheep Gate;
they consecrated it and hung its doors. They built
as far as the Tower of the Hundred,[a] *and* consecrated it, then as far as the Tower of Hananel.
2Next to *Eliashib*[a] the men of Jericho built. And
next to them Zaccur the son of Imri built.
3Also the sons of Hassenaah built the Fish
Gate; they laid its beams and hung its doors with
its bolts and bars. 4And next to them Meremoth the
son of Urijah, the son of Koz,[a] made repairs. Next
to them Meshullam the son of Berechiah, the son of
Meshezabel, made repairs. Next to them Zadok the
son of Baana made repairs. 5Next to them the
Tekoites made repairs; but their nobles did not put
their shoulders[a] to the work of their Lord.
6Moreover Jehoiada the son of Paseah and
Meshullam the son of Besodeiah repaired the
Old Gate; they laid its beams and hung its doors,
with its bolts and bars. 7And next to them Mela-
tiah the Gibeonite, Jadon the Meronothite, the men
of Gibeon and Mizpah, repaired the residence[a] of
the governor *of the region* beyond the River.
8Next to him Uzziel the son of Harhaiah, one of
the goldsmiths, made repairs. Also next to him
Hananiah, one[a] of the perfumers, made repairs;
and they fortified Jerusalem as far as the Broad
Wall. 9And next to them Rephaiah the son of
Hur, leader of half the district of Jerusalem,
made repairs. 10Next to them Jedaiah the son of
Harumaph made repairs in front of his house.
And next to him Hattush the son of Hashabniah
made repairs.
11Malchijah the son of Harim and Hashub
the son of Pahath-Moab repaired another section, as well as the Tower of the Ovens. 12And
next to him was Shallum the son of Hallohesh,
leader of half the district of Jerusalem; he and
his daughters made repairs.
13Hanun and the inhabitants of Zanoah repaired the Valley Gate. They built it, hung its
doors with its bolts and bars, and *repaired* a
thousand cubits of the wall as far as the Refuse
Gate.
14Malchijah the son of Rechab, leader of the
district of Beth Haccerem, repaired the Refuse
Gate; he built it and hung its doors with its bolts
and bars.
15Shallun the son of Col-Hozeh, leader of the
district of Mizpah, repaired the Fountain Gate; he
built it, covered it, hung its doors with its bolts
and bars, and repaired the wall of the Pool of
Shelah by the King's Garden, as far as the stairs
that go down from the City of David. 16After him
Nehemiah the son of Azbuk, leader of half the
district of Beth Zur, made repairs as far as *the place* in front of the tombs[a] of David, to the man-made pool, and as far as the House of the Mighty.
17After him the Levites, *under* Rehum the son
of Bani, made repairs. Next to him Hashabiah,
leader of half the district of Keilah, made repairs
for his district. 18After him their brethren, *under*
Bavai[a] the son of Henadad, leader of the *other*
half of the district of Keilah, made repairs. 19And

3:1 [a]Hebrew *Hammeah,* also at 12:39 3:2 [a]Literally *On his hand* 3:4 [a]Or *Hakkoz* 3:5 [a]Literally *necks* 3:7 [a]Literally *throne* 3:8 [a]Literally *the son* 3:16 [a]Septuagint, Syriac, and Vulgate read *tomb.* 3:18 [a]Following Masoretic Text and Vulgate; some Hebrew manuscripts, Septuagint, and Syriac read *Binnui* (compare verse 24).

next to him Ezer the son of Jeshua, the leader of Mizpah, repaired another section in front of the Ascent to the Armory at the buttress. [20]After him Baruch the son of Zabbai[a] carefully repaired the other section, from the buttress to the door of the house of Eliashib the high priest. [21]After him Meremoth the son of Urijah, the son of Koz,[a] repaired another section, from the door of the house of Eliashib to the end of the house of Eliashib.

[22]And after him the priests, the men of the plain, made repairs. [23]After him Benjamin and Hasshub made repairs opposite their house. After them Azariah the son of Maaseiah, the son of Ananiah, made repairs by his house. [24]After him Binnui the son of Henadad repaired another section, from the house of Azariah to the buttress, even as far as the corner. [25]Palal the son of Uzai *made repairs* opposite the buttress, and on the tower which projects from the king's upper house that *was* by the court of the prison. After him Pedaiah the son of Parosh *made repairs.*

[26]Moreover the Nethinim who dwelt in Ophel *made repairs* as far as *the place* in front of the Water Gate toward the east, and on the projecting tower. [27]After them the Tekoites repaired another section, next to the great projecting tower, and as far as the wall of Ophel.

[28]Beyond the Horse Gate the priests made repairs, each in front of his *own* house. [29]After them Zadok the son of Immer made repairs in front of his *own* house. After him Shemaiah the son of Shechaniah, the keeper of the East Gate, made repairs. [30]After him Hananiah the son of Shelemiah, and Hanun, the sixth son of Zalaph, repaired another section. After him Meshullam the son of Berechiah made repairs in front of his dwelling. [31]After him Malchijah, one of the goldsmiths, made repairs as far as the house of the Nethinim and of the merchants, in front of the Miphkad[a] Gate, and as far as the upper room at the corner. [32]And between the upper room at the corner, as far as the Sheep Gate, the goldsmiths and the merchants made repairs.

TIME CAPSULE 	455 to 449 B.C.
455	Artaxerxes I quells an Egyptian rebellion
454	Athens's fleet destroyed while supporting Egypt against Persia
450	Overshot waterwheel used in the marketplace, Athens
450	Winches in use in Greece
449	Artaxerxes I halts rebellion of one of his own satraps
449	The Peace of Callias negotiated between Persia and Athens

The Wall Defended Against Enemies

4 [1]But it so happened, when Sanballat heard that we were rebuilding the wall, that he was furious and very indignant, and mocked the Jews. [2]And he spoke before his brethren and the army of Samaria, and said, "What are these feeble Jews doing? Will they fortify themselves? Will they offer sacrifices? Will they complete it in a day? Will they revive the stones from the heaps of rubbish—*stones* that are burned?"

[3]Now Tobiah the Ammonite *was* beside him, and he said, "Whatever they build, if even a fox goes up *on it,* he will break down their stone wall."

[4]Hear, O our God, for we are despised; turn their reproach on their own heads, and give them as plunder to a land of captivity! [5]Do not cover their iniquity, and do not let their sin be blotted out from before You; for they have provoked *You* to anger before the builders.

[6]So we built the wall, and the entire wall was joined together up to half its *height,* for the people had a mind to work.

[7]Now it happened, when Sanballat, Tobiah, the Arabs, the Ammonites, and the Ashdodites heard that the walls of Jerusalem were being restored and the gaps were beginning to be closed, that they became very angry, [8]and all of them conspired together to come *and* attack Jerusalem and create confusion. [9]Nevertheless we made our prayer to our God, and because of them we set a watch against them day and night.

[10]Then Judah said, "The strength of the laborers is failing, and *there is* so much rubbish that we are not able to build the wall."

[11]And our adversaries said, "They will neither know nor see anything, till we come into their midst and kill them and cause the work to cease."

[12]So it was, when the Jews who dwelt near them came, that they told us ten times, "From whatever place you turn, *they will be* upon us."

[13]Therefore I positioned *men* behind the lower parts of the wall, at the openings; and I set the people according to their families, with their swords, their spears, and their bows. [14]And I looked, and arose and said to the nobles, to the leaders, and to the rest of the people, "Do not be afraid of them. Remember the Lord, great and awesome, and fight for your brethren, your sons, your daughters, your wives, and your houses."

[15]And it happened, when our enemies heard that it was known to us, and *that* God had brought their plot to nothing, that all of us returned to the wall, everyone to his work. [16]So it was, from that time on, *that* half of my servants worked at

3:20 [a]A few Hebrew manuscripts, Syriac, and Vulgate read *Zaccai.* 3:21 [a]Or *Hakkoz* 3:31 [a]Literally *Inspection* or *Recruiting*

construction, while the other half held the spears, the shields, the bows, and *wore* armor; and the leaders *were* behind all the house of Judah. 17Those who built on the wall, and those who carried burdens, loaded themselves so that with one hand they worked at construction, and with the other held a weapon. 18Every one of the builders had his sword girded at his side as he built. And the one who sounded the trumpet *was* beside me.

19Then I said to the nobles, the rulers, and the rest of the people, "The work *is* great and extensive, and we are separated far from one another on the wall. 20Wherever you hear the sound of the trumpet, rally to us there. Our God will fight for us."

21So we labored in the work, and half of *the men*[a] held the spears from daybreak until the stars appeared. 22At the same time I also said to the people, "Let each man and his servant stay at night in Jerusalem, that they may be our guard by night and a working party by day." 23So neither I, my brethren, my servants, nor the men of the guard who followed me took off our clothes, *except* that everyone took them off for washing.

Nehemiah Deals with Oppression

5 1And there was a great outcry of the people and their wives against their Jewish brethren. 2For there were those who said, "We, our sons, and our daughters *are* many; therefore let us get grain, that we may eat and live."

3There were also *some* who said, "We have mortgaged our lands and vineyards and houses, that we might buy grain because of the famine."

4There were also those who said, "We have borrowed money for the king's tax *on* our lands and vineyards. 5Yet now our flesh *is* as the flesh of our brethren, our children as their children; and indeed we are forcing our sons and our daughters to be slaves, and *some* of our daughters have been brought into slavery. *It is* not in our power *to redeem them,* for other men have our lands and vineyards."

6And I became very angry when I heard their outcry and these words. 7After serious thought, I rebuked the nobles and rulers, and said to them, "Each of you is exacting usury from his brother." So I called a great assembly against them. 8And I said to them, "According to our ability we have redeemed our Jewish brethren who were sold to the nations. Now indeed, will you even sell your brethren? Or should they be sold to us?"

Then they were silenced and found nothing *to say.* 9Then I said, "What you are doing *is* not good. Should you not walk in the fear of our God because of the reproach of the nations, our enemies? 10I also, *with* my brethren and my servants, am lending them money and grain. Please, let us stop this usury! 11Restore now to them, even this day, their lands, their vineyards, their olive groves, and their houses, also a hundredth of the money and the grain, the new wine and the oil, that you have charged them."

12So they said, "We will restore *it,* and will require nothing from them; we will do as you say."

Then I called the priests, and required an oath from them that they would do according to this promise. 13Then I shook out the fold of my garment[a] and said, "So may God shake out each man from his house, and from his property, who does not perform this promise. Even thus may he be shaken out and emptied."

And all the assembly said, "Amen!" and praised the LORD. Then the people did according to this promise.

The Generosity of Nehemiah

14Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year until the thirty-second year of King Artaxerxes, twelve years, neither I nor my brothers ate the governor's provisions.

4:21 [a]Literally *them* 5:13 [a]Literally *my lap*

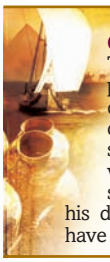
Limestone cylinder-seal, Mesopotamia, depicts the worship of the sun-god, Shamash

15But the former governors who *were* before me
laid burdens on the people, and took from them
bread and wine, besides forty shekels of silver.
Yes, even their servants bore rule over the peo-
ple, but I did not do so, because of the fear of
God. 16Indeed, I also continued the work on this
wall, and we[a] did not buy any land. All my ser-
vants *were* gathered there for the work.
17And at my table *were* one hundred and fifty
Jews and rulers, besides those who came to us from
the nations around us. 18Now *that* which was pre-
pared daily *was* one ox *and* six choice sheep. Also
fowl were prepared for me, and once every ten days
an abundance of all kinds of wine. Yet in spite of
this I did not demand the governor's provisions, be-
cause the bondage was heavy on this people.
19Remember me, my God, for good, *accord-
ing to* all that I have done for this people.

Conspiracy Against Nehemiah

6 1Now it happened when Sanballat, Tobiah,
Geshem the Arab, and the rest of our ene-
mies heard that I had rebuilt the wall, and *that*
there were no breaks left in it (though at that
time I had not hung the doors in the gates), 2that
Sanballat and Geshem sent to me, saying, "Come,
let us meet together among the villages in the
plain of Ono." But they thought to do me harm.
3So I sent messengers to them, saying, "I *am*
doing a great work, so that I cannot come down.
Why should the work cease while I leave it and
go down to you?"
4But they sent me this message four times,
and I answered them in the same manner.
5Then Sanballat sent his servant to me as
before, the fifth time, with an open letter in his
hand. 6In it *was* written:

> It is reported among the nations, and
> Geshem[a] says, *that* you and the Jews plan
> to rebel; therefore, according to these
> rumors, you are rebuilding the wall, that
> you may be their king. 7And you have also
> appointed prophets to proclaim concerning
> you at Jerusalem, saying, "*There is* a king
> in Judah!" Now these matters will be re-
> ported to the king. So come, therefore,
> and let us consult together.



Culture & Society
The economy of the ancient world had practically no middle class. Like modern corporations, rich men and rulers had many dependents who, socially, were retainers, servants, and slaves. The powerful person was responsible to protect his clients and slaves. It was a mark of shame to a ruler if his dependents were not protected or did not have enough to eat "at his table" (Neh. 5:17).

8Then I sent to him, saying, "No such things
as you say are being done, but you invent them
in your own heart."
9For they all *were trying to* make us afraid,
saying, "Their hands will be weakened in the
work, and it will not be done."
Now therefore, *O God,* strengthen my hands.
10Afterward I came to the house of Shema-
iah the son of Delaiah, the son of Mehetabel,
who *was* a secret informer; and he said, "Let us
meet together in the house of God, within the
temple, and let us close the doors of the temple,
for they are coming to kill you; indeed, at night
they will come to kill you."
11And I said, "Should such a man as I flee?
And who *is there* such as I who would go into the
temple to save his life? I will not go in!" 12Then I
perceived that God had not sent him at all, but that
he pronounced *this* prophecy against me because
Tobiah and Sanballat had hired him. 13For this rea-
son he *was* hired, that I should be afraid and act
that way and sin, so *that* they might have *cause* for
an evil report, that they might reproach me.
14My God, remember Tobiah and Sanballat,
according to these their works, and the prophet-
ess Noadiah and the rest of the prophets who
would have made me afraid.

TRANSITION

Building the Walls

The rebuilding of the walls was completed in only 52 days (Neh. 6:15). This span of time occurred during the 5th and 6th months, known as Ab and Elul. Faced with difficult circumstances, but with God's help, Nehemiah was able to accomplish his first task just 5 months after requesting permission of the Persian emperor in the 1st month (Nisan) of the Jewish year (Neh. 2:1–5).

- **Nehemiah 6:15—7:73a**

Nehemiah

The Wall Completed

6 **:15** So the wall was finished on the twenty-
fifth *day* of Elul, in fifty-two days. 16And it
happened, when all our enemies heard *of it,* and all
the nations around us saw *these things,* that they
were very disheartened in their own eyes; for they
perceived that this work was done by our God.
17Also in those days the nobles of Judah sent
many letters to Tobiah, and *the letters of* Tobiah
came to them. 18For many in Judah were pledged
to him, because he was the son-in-law of Shecha-
niah the son of Arah, and his son Jehohanan had

5:16 [a]Following Masoretic Text; Septuagint, Syriac, and Vulgate read *I.* 6:6 [a]Hebrew *Gashmu*

Aramaic Writings at Elephantine (Neh. 7:7)

Elephantine is an island in the Nile River in Upper Egypt, near the city of Aswan. The Judeans who settled in Egypt during the Babylonian exile developed thriving Jewish communities there. The Elephantine Jewish colony left an impressive collection of papyri and ostraca (fragmented pottery, often with portions of inscriptions on them). Many of these papyri and ostraca tell us much about the world of these 5th-century B.C. Jews.

In this period, Elephantine was a mercenary garrison of the Achaemenid dynasty of Persia (559–331 B.C.). The Jews of Elephantine wrote in the Aramaic language, the international language of commerce at that time. Included in the Aramaic collection are many literary works which come from the time of Darius I (522–486 B.C.), confirming that this Persian king sent documents throughout the empire (see Dan. 6:25). Over thirty private letters in Aramaic have been uncovered, as well as numerous legal contracts concerning marriage, adoption, property transfer, and release from slavery.

The Elephantine writings also contain lists consisting of Egyptian, Jewish, Aramaic, and Accadian personal names. Many of these names show variant spellings, very similar to the variant spellings found in lists of personal names in the Bible. Among the names listed in Neh. 7 are two examples of differing spellings: Mispereth and Nehum (Neh. 7:7). In the list of people who returned from Babylon with Zerubbabel (Ezra 2), "Mispereth" is spelled "Mispar" and "Nehum" is spelled "Rehum" (Ezra 2:2; see footnote).

married the daughter of Meshullam the son of Berechiah. 19Also they reported his good deeds before me, and reported my words to him. Tobiah sent letters to frighten me.

7 1Then it was, when the wall was built and I had hung the doors, when the gatekeepers, the singers, and the Levites had been appointed, 2that I gave the charge of Jerusalem to my brother Hanani, and Hananiah the leader of the citadel, for he *was* a faithful man and feared God more than many.

3And I said to them, "Do not let the gates of Jerusalem be opened until the sun is hot; and while they stand *guard,* let them shut and bar the doors; and appoint guards from among the inhabitants of Jerusalem, one at his watch station and another in front of his own house."

The Captives Who Returned to Jerusalem

4Now the city *was* large and spacious, but the people in it *were* few, and the houses *were* not rebuilt. 5Then my God put it into my heart to gather the nobles, the rulers, and the people, that they might be registered by genealogy. And I found a register of the genealogy of those who had come up in the first *return,* and found written in it:

6 These[a] *are* the people of the province who came back from the captivity, of those who had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and who returned to Jerusalem and Judah, everyone to his city.

7 Those who came with Zerubbabel *were* Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth,[a] Bigvai, Nehum, and Baanah.

The number of the men of the people of Israel: 8the sons of Parosh, two thousand one hundred and seventy-two;
9the sons of Shephatiah, three hundred and seventy-two;
10the sons of Arah, six hundred and fifty-two;
11the sons of Pahath-Moab, of the sons of Jeshua and Joab, two thousand eight hundred and eighteen;
12the sons of Elam, one thousand two hundred and fifty-four;
13the sons of Zattu, eight hundred and forty-five;
14the sons of Zaccai, seven hundred and sixty;
15the sons of Binnui,[a] six hundred and forty-eight;
16the sons of Bebai, six hundred and twenty-eight;
17the sons of Azgad, two thousand three hundred and twenty-two;
18the sons of Adonikam, six hundred and sixty-seven;
19the sons of Bigvai, two thousand and sixty-seven;
20the sons of Adin, six hundred and fifty-five;
21the sons of Ater of Hezekiah, ninety-eight;
22the sons of Hashum, three hundred and twenty-eight;
23the sons of Bezai, three hundred and twenty-four;
24the sons of Hariph,[a] one hundred and twelve;
25the sons of Gibeon,[a] ninety-five;
26the men of Bethlehem and Netophah, one hundred and eighty-eight;
27the men of Anathoth, one hundred and twenty-eight;
28the men of Beth Azmaveth,[a] forty-two;
29the men of Kirjath Jearim, Chephirah, and Beeroth, seven hundred and forty-three;

7:6 [a]Compare verses 6–72 with Ezra 2:1–70 7:7 [a]Spelled *Mispar* in Ezra 2:2 7:15 [a]Spelled *Bani* in Ezra 2:10 7:24 [a]Called *Jorah* in Ezra 2:18 7:25 [a]Called *Gibbar* in Ezra 2:20 7:28 [a]Called *Azmaveth* in Ezra 2:24

30the men of Ramah and Geba, six hundred
and twenty-one;
31the men of Michmas, one hundred and
twenty-two;
32the men of Bethel and Ai, one hundred
and twenty-three;
33the men of the other Nebo, fifty-two;
34the sons of the other Elam, one thousand
two hundred and fifty-four;
35the sons of Harim, three hundred and
twenty;
36the sons of Jericho, three hundred and
forty-five;
37the sons of Lod, Hadid, and Ono, seven
hundred and twenty-one;
38the sons of Senaah, three thousand nine
hundred and thirty.

39 The priests: the sons of Jedaiah, of the
house of Jeshua, nine hundred and seventy-
three;
40the sons of Immer, one thousand and fifty-
two;
41the sons of Pashhur, one thousand two
hundred and forty-seven;
42the sons of Harim, one thousand and
seventeen.

43 The Levites: the sons of Jeshua, of Kadmiel,
and of the sons of Hodevah,[a] seventy-four.

44 The singers: the sons of Asaph, one
hundred and forty-eight.

45 The gatekeepers: the sons of Shallum,
the sons of Ater,
the sons of Talmon,
the sons of Akkub,
the sons of Hatita,
the sons of Shobai, one hundred and thirty-
eight.

46 The Nethinim: the sons of Ziha,
the sons of Hasupha,
the sons of Tabbaoth,
47the sons of Keros,
the sons of Sia,[a]
the sons of Padon,
48the sons of Lebana,[a]
the sons of Hagaba,[b]
the sons of Salmai,[c]
49the sons of Hanan,
the sons of Giddel,
the sons of Gahar,
50the sons of Reaiah,
the sons of Rezin,
the sons of Nekoda,
51the sons of Gazzam,
the sons of Uzza,
the sons of Paseah,
52the sons of Besai,
the sons of Meunim,
the sons of Nephishesim,[a]
53the sons of Bakbuk,
the sons of Hakupha,
the sons of Harhur,
54the sons of Bazlith,[a]
the sons of Mehida,
the sons of Harsha,
55the sons of Barkos,
the sons of Sisera,
the sons of Tamah,
56the sons of Neziah,
and the sons of Hatipha.

57 The sons of Solomon's servants: the sons
of Sotai,
the sons of Sophereth,
the sons of Perida,[a]
58the sons of Jaala,
the sons of Darkon,
the sons of Giddel,
59the sons of Shephatiah,
the sons of Hattil,
the sons of Pochereth of Zebaim,
and the sons of Amon.[a]
60All the Nethinim, and the sons of Sol-
omon's servants, *were* three hundred and
ninety-two.

61 And these *were* the ones who came up from
Tel Melah, Tel Harsha, Cherub, Addon,[a] and
Immer, but they could not identify their
father's house nor their lineage, whether
they *were* of Israel: 62the sons of Delaiah,
the sons of Tobiah,
the sons of Nekoda, six hundred and forty-
two;
63and of the priests: the sons of Habaiah,
the sons of Koz,[a]
the sons of Barzillai, who took a wife of the
daughters of Barzillai the Gileadite, and
was called by their name.

Trade & Economics
A daric was a gold coin first issued by the Persian king Darius and named for him. It was one of the very first coinages, appearing in 517 B.C. Darics were widely imitated, and the name was used for amounts of money, not necessarily the literal coin. The name "drachma" (Neh. 7:70) reflects the later spread of coinage to Greece.

7:43 [a]Spelled *Hodaviah* in Ezra 2:40 7:47 [a]Spelled *Siaha* in Ezra 2:44 7:48 [a]Masoretic Text reads *Lebanah.* [b]Masoretic Text reads *Hogabah.* [c]Or *Shalmai,* or *Shamlai* 7:52 [a]Spelled *Nephusim* in Ezra 2:50 7:54 [a]Spelled *Bazluth* in Ezra 2:52 7:57 [a]Spelled *Peruda* in Ezra 2:55 7:59 [a]Spelled *Ami* in Ezra 2:57 7:61 [a]Spelled *Addan* in Ezra 2:59 7:63 [a]Or *Hakkoz*

[64]These sought their listing *among* those
who were registered by genealogy, but it
was not found; therefore they were excluded
from the priesthood as defiled. [65]And the
governor[a] said to them that they should not
eat of the most holy things till a priest
could consult with the Urim and Thummim.

66 Altogether the whole assembly *was* forty-
two thousand three hundred and sixty,
[67]besides their male and female servants, of
whom *there were* seven thousand three
hundred and thirty-seven; and they had two
hundred and forty-five men and women
singers. [68]Their horses were seven hundred
and thirty-six, their mules two hundred and
forty-five, [69]*their* camels four hundred and
thirty-five, *and* donkeys six thousand seven
hundred and twenty.

70 And some of the heads of the fathers'
houses gave to the work. The governor[a]
gave to the treasury one thousand gold
drachmas, fifty basins, and five hundred
and thirty priestly garments. [71]Some of the
heads of the fathers' *houses* gave to the
treasury of the work twenty thousand gold
drachmas, and two thousand two hundred
silver minas. [72]And that which the rest of
the people gave *was* twenty thousand gold
drachmas, two thousand silver minas, and
sixty-seven priestly garments.

[73]So the priests, the Levites, the gatekeepers,
the singers, *some* of the people, the Nethinim,
and all Israel dwelt in their cities.

7:65 [a]Hebrew *Tirshatha* 7:70 [a]Hebrew *Tirshatha*

TRANSITION

Ezra Reads the Law

At Neh. 7:73 the Book of Nehemiah changes. First, the narrative is no longer told in Nehemiah's own words; the governor's memoir is temporarily suspended. Second, the main character in Neh. 7:73—8:18 is not Nehemiah but Ezra the scribe (who is not mentioned at all in Neh. 1—7).

These sudden changes are made much more striking by another curiosity. The apocryphal book of 3 Esdras and the writings of the Jewish historian Josephus both tell the story of Ezra, but in those accounts, the event described in Neh. 8 comes immediately after Ezra 10. In other words, in those ancient texts, Neh. 8 is not a part of the story of Nehemiah at all, but instead a part of the story of Ezra. Many scholars suggest that Neh. 8 was once a part of the Book of Ezra, but was later placed in the middle of the Book of Nehemiah by the editing process that tied these books together.

If Neh. 8 was originally part of the Book of Ezra, then it is uncertain when Ezra read the Law of Moses in the square (Neh. 8:1–3). Nevertheless, it is at least possible to read Neh. 8 following the building of the walls. According to Neh. 8:9, Nehemiah was present at Ezra's reading, and such an event would have been an appropriate way to dedicate the recently completed city walls.

It is also possible to read Neh. 8—10 in the context of the people renewing their covenant with God. The 7th month, Tishri (Neh. 7:73b), corresponding to September-October, was an important time of sacred assemblies. The walls had been completed in the preceding month of Elul (Neh. 6:15), and the timing was now right to gather in Jerusalem for festival celebration and covenant renewal. On the 1st day of the month Ezra read the Law (8:2); for 7 days during the month the people observed the Feast of Tabernacles (8:18); and on the 24th day they made a public confession of sins (9:1–3). Finally, the leaders publicly signed the covenant (10:1–27), and the people, beginning with the priesthood, joined the covenant by taking an oath (10:28, 29).

• **Nehemiah 7:73b—10:39**

Nehemiah

7 **:73b** When the seventh month came, the children of Israel *were* in their cities.

Proclaiming the Mosaic Law

8 [1]Now all the people gathered together as one man in the open square that *was* in front of the Water Gate; and they told Ezra the scribe to bring the Book of the Law of Moses, which the LORD had commanded Israel. [2]So Ezra the priest brought the Law before the assembly of men and women and all who *could* hear with understanding on the first day of the seventh month. [3]Then he read from it in the open square that *was* in front of the Water Gate from morning until midday, before the men and women and those who could understand; and the ears of all the people *were attentive* to the Book of the Law.

[4]So Ezra the scribe stood on a platform of wood which they had made for the purpose; and beside him, at his right hand, stood Mattithiah, Shema, Anaiah, Urijah, Hilkiah, and Maaseiah; and at his left hand Pedaiah, Mishael, Malchijah, Hashum, Hashbadana, Zechariah, *and* Meshullam. [5]And Ezra opened the book in the sight of all the people, for he was *standing* above all the people; and when he opened it, all the people stood up. [6]And Ezra blessed the LORD, the great God.

Then all the people answered, "Amen, Amen!" while lifting up their hands. And they

bowed their heads and worshiped the LORD with *their* faces to the ground.

7Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, helped the people to understand the Law; and the people *stood* in their place. 8So they read distinctly from the book, in the Law of God; and they gave the sense, and helped *them* to understand the reading.

9And Nehemiah, who *was* the governor,[a] Ezra the priest *and* scribe, and the Levites who taught the people said to all the people, "This day *is* holy to the LORD your God; do not mourn nor weep." For all the people wept, when they heard the words of the Law.

10Then he said to them, "Go your way, eat the fat, drink the sweet, and send portions to those for whom nothing is prepared; for *this* day *is* holy to our Lord. Do not sorrow, for the joy of the LORD is your strength."

11So the Levites quieted all the people, saying, "Be still, for the day *is* holy; do not be grieved." 12And all the people went their way to eat and drink, to send portions and rejoice greatly, because they understood the words that were declared to them.

The Feast of Tabernacles

13Now on the second day the heads of the fathers' *houses* of all the people, with the priests and Levites, were gathered to Ezra the scribe, in order to understand the words of the Law. 14And they found written in the Law, which the LORD had commanded by Moses, that the children of Israel should dwell in booths during the feast of the seventh month, 15and that they should announce and proclaim in all their cities and in Jerusalem, saying, "Go out to the mountain, and bring olive branches, branches of oil trees, myrtle branches, palm branches, and branches of leafy trees, to make booths, as *it is* written."

16Then the people went out and brought *them* and made themselves booths, each one on the roof of his house, or in their courtyards or the courts of the house of God, and in the open square of the Water Gate and in the open square of the Gate of Ephraim. 17So the whole assembly of those who had returned from the captivity made booths and sat under the booths; for since the days of Joshua the son of Nun until that day the children of Israel had not done so. And there was very great gladness. 18Also day by day, from the first day until the last day, he read from the Book of the Law of God. And they kept the feast seven days; and on the eighth day *there was* a sacred assembly, according to the *prescribed* manner.

The People Confess Their Sins

9 1Now on the twenty-fourth day of this month the children of Israel were assembled with fasting, in sackcloth, and with dust on their heads.[a] 2Then those of Israelite lineage separated themselves from all foreigners; and they stood and confessed their sins and the iniquities of their fathers. 3And they stood up in their place and read from the Book of the Law of the LORD their God *for one*-fourth of the day; and *for another* fourth they confessed and worshiped the LORD their God.

4Then Jeshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani stood on the stairs of the Levites and cried out with a loud voice to the LORD their God. 5And the Levites, Jeshua, Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said:

"Stand up *and* bless the LORD your God
Forever and ever!

"Blessed be Your glorious name,
Which is exalted above all blessing and praise!
6 You alone *are* the LORD;
You have made heaven,
The heaven of heavens, with all their host,
The earth and everything on it,
The seas and all that is in them,
And You preserve them all.
The host of heaven worships You.

7 "You *are* the LORD God,
Who chose Abram,
And brought him out of Ur of the Chaldeans,
And gave him the name Abraham;
8 You found his heart faithful before You,
And made a covenant with him
To give the land of the Canaanites,
The Hittites, the Amorites,
The Perizzites, the Jebusites,
And the Girgashites—
To give *it* to his descendants.
You have performed Your words,
For You *are* righteous.

9 "You saw the affliction of our fathers in Egypt,
And heard their cry by the Red Sea.
10 You showed signs and wonders against Pharaoh,
Against all his servants,
And against all the people of his land.
For You knew that they acted proudly against them.

8:9 [a]Hebrew *Tirshatha* 9:1 [a]Literally *earth on them*

So You made a name for Yourself, as *it is*
this day.
11 And You divided the sea before them,
So that they went through the midst of the
sea on the dry land;
And their persecutors You threw into the
deep,
As a stone into the mighty waters.
12 Moreover You led them by day with a
cloudy pillar,
And by night with a pillar of fire,
To give them light on the road
Which they should travel.

13 "You came down also on Mount Sinai,
And spoke with them from heaven,
And gave them just ordinances and true
laws,
Good statutes and commandments.
14 You made known to them Your holy
Sabbath,
And commanded them precepts, statutes
and laws,
By the hand of Moses Your servant.
15 You gave them bread from heaven for their
hunger,
And brought them water out of the rock for
their thirst,
And told them to go in to possess the land
Which You had sworn to give them.

16 "But they and our fathers acted proudly,
Hardened their necks,
And did not heed Your commandments.
17 They refused to obey,
And they were not mindful of Your
wonders
That You did among them.
But they hardened their necks,
And in their rebellion[a]
They appointed a leader
To return to their bondage.
But You *are* God,
Ready to pardon,
Gracious and merciful,
Slow to anger,
Abundant in kindness,
And did not forsake them.

18 "Even when they made a molded calf for
themselves,
And said, 'This *is* your god
That brought you up out of Egypt,'
And worked great provocations,
19 Yet in Your manifold mercies
You did not forsake them in the wilderness.
The pillar of the cloud did not depart from
them by day,
To lead them on the road;
Nor the pillar of fire by night,
To show them light,
And the way they should go.
20 You also gave Your good Spirit to instruct
them,
And did not withhold Your manna from
their mouth,
And gave them water for their thirst.
21 Forty years You sustained them in the
wilderness;
They lacked nothing;
Their clothes did not wear out[a]
And their feet did not swell.

22 "Moreover You gave them kingdoms and
nations,
And divided them into districts.[a]
So they took possession of the land of
Sihon,
The land of[b] the king of Heshbon,
And the land of Og king of Bashan.
23 You also multiplied their children as the
stars of heaven,
And brought them into the land
Which You had told their fathers
To go in and possess.
24 So the people went in
And possessed the land;
You subdued before them the inhabitants
of the land,
The Canaanites,
And gave them into their hands,
With their kings
And the people of the land,
That they might do with them as they
wished.
25 And they took strong cities and a rich
land,
And possessed houses full of all goods,
Cisterns *already* dug, vineyards, olive groves,
And fruit trees in abundance.
So they ate and were filled and grew fat,
And delighted themselves in Your great
goodness.

26 "Nevertheless they were disobedient
And rebelled against You,
Cast Your law behind their backs
And killed Your prophets, who testified
against them
To turn them to Yourself;
And they worked great provocations.

9:17 [a]Following Masoretic Text and Vulgate; Septuagint reads *in Egypt*. 9:21 [a]Compare Deuteronomy 29:5 9:22 [a]Literally *corners* [b]Following Masoretic Text and Vulgate; Septuagint omits *The land of*.

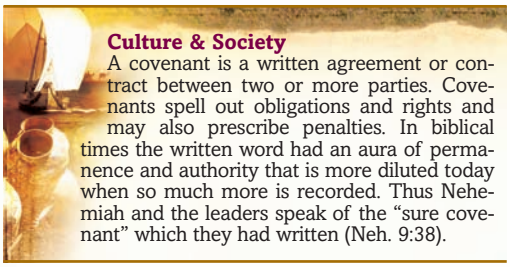
27 Therefore You delivered them into the hand
of their enemies,
Who oppressed them;
And in the time of their trouble,
When they cried to You,
You heard from heaven;
And according to Your abundant mercies
You gave them deliverers who saved them
From the hand of their enemies.

28 "But after they had rest,
They again did evil before You.
Therefore You left them in the hand of their
enemies,
So that they had dominion over them;
Yet when they returned and cried out to You,
You heard from heaven;
And many times You delivered them
according to Your mercies,
29 And testified against them,
That You might bring them back to Your
law.
Yet they acted proudly,
And did not heed Your commandments,
But sinned against Your judgments,
'Which if a man does, he shall live by them.'[a]
And they shrugged their shoulders,
Stiffened their necks,
And would not hear.
30 Yet for many years You had patience with
them,
And testified against them by Your Spirit in
Your prophets.
Yet they would not listen;
Therefore You gave them into the hand of
the peoples of the lands.
31 Nevertheless in Your great mercy
You did not utterly consume them nor
forsake them;
For You *are* God, gracious and merciful.

32 "Now therefore, our God,
The great, the mighty, and awesome God,
Who keeps covenant and mercy:
Do not let all the trouble seem small before
You
That has come upon us,
Our kings and our princes,
Our priests and our prophets,
Our fathers and on all Your people,
From the days of the kings of Assyria until
this day.
33 However You *are* just in all that has
befallen us;
For You have dealt faithfully,
But we have done wickedly.
34 Neither our kings nor our princes,
Our priests nor our fathers,
Have kept Your law,
Nor heeded Your commandments and Your
testimonies,
With which You testified against them.
35 For they have not served You in their
kingdom,
Or in the many good *things* that You gave
them,
Or in the large and rich land which You set
before them;
Nor did they turn from their wicked works.

36 "Here we *are,* servants today!
And the land that You gave to our fathers,
To eat its fruit and its bounty,
Here we *are,* servants in it!
37 And it yields much increase to the kings
You have set over us,
Because of our sins;
Also they have dominion over our bodies
and our cattle
At their pleasure;
And we *are* in great distress.

38 "And because of all this,
We make a sure *covenant* and write *it;*
Our leaders, our Levites, *and* our priests
seal *it.*"



Culture & Society
A covenant is a written agreement or contract between two or more parties. Covenants spell out obligations and rights and may also prescribe penalties. In biblical times the written word had an aura of permanence and authority that is more diluted today when so much more is recorded. Thus Nehemiah and the leaders speak of the "sure covenant" which they had written (Neh. 9:38).

The People Who Sealed the Covenant

10 [1]Now those who placed *their* seal on *the document were:*
Nehemiah the governor, the son of Hacaliah, and Zedekiah, [2]Seraiah, Azariah, Jeremiah, [3]Pashhur, Amariah, Malchijah, [4]Hattush, Shebaniah, Malluch, [5]Harim, Meremoth, Obadiah, [6]Daniel, Ginnethon, Baruch, [7]Meshullam, Abijah, Mijamin, [8]Maaziah, Bilgai, *and* Shemaiah. These *were* the priests.
[9]The Levites: Jeshua the son of Azaniah, Binnui of the sons of Henadad, *and* Kadmiel.
[10]Their brethren: Shebaniah, Hodijah, Kelita, Pelaiah, Hanan, [11]Micha, Rehob, Hashabiah, [12]Zaccur, Sherebiah, Shebaniah, [13]Hodijah, Bani, *and* Beninu.

9:29 [a]Leviticus 18:5

Tithe and Loyalty (Neh. 10:37, 38)

An old Canaanite tribute called the "tenth" or "tithe" was payment of a lesser important king to a more powerful one. Tablets from the ancient city of Ugarit, located on the Mediterranean coast, mention such a payment. A king of a smaller village would pay the 10 percent tax, as a representative for his city. His payment was a sign of loyalty to the regional ruler. In return, the more powerful king was obligated to protect those subjects who had paid their tithe.

In the Bible, the payment of tithes became a sign of loyalty to the Israelite God (Mal. 3:8–10). The tithe was taken from the harvest and the herds, both of which were crucial to Israel's physical existence (Deut. 14:22, 23). Bringing God His just due obligated Him to His duties as Savior and Protector (Mal. 3:11). So it was that Nehemiah led the postexilic Jewish community, much in need of God's protection, in the bringing of the tithes to the Levites and to the temple.

[14]The leaders of the people: Parosh, Pahath-
Moab, Elam, Zattu, Bani, [15]Bunni, Azgad, Bebai,
[16]Adonijah, Bigvai, Adin, [17]Ater, Hezekiah, Azzur,
[18]Hodijah, Hashum, Bezai, [19]Hariph, Anathoth,
Nebai, [20]Magpiash, Meshullam, Hezir, [21]Meshez-
abel, Zadok, Jaddua, [22]Pelatiah, Hanan, Anaiah,
[23]Hoshea, Hananiah, Hasshub, [24]Hallohesh, Pilha,
Shobek, [25]Rehum, Hashabnah, Maaseiah, [26]Ahi-
jah, Hanan, Anan, [27]Malluch, Harim, *and* Baanah.

The Covenant That Was Sealed

[28]Now the rest of the people—the priests,
the Levites, the gatekeepers, the singers, the
Nethinim, and all those who had separated them-
selves from the peoples of the lands to the Law
of God, their wives, their sons, and their daugh-
ters, everyone who had knowledge and under-
standing— [29]these joined with their brethren,
their nobles, and entered into a curse and an oath
to walk in God's Law, which was given by Moses
the servant of God, and to observe and do all the
commandments of the LORD our Lord, and His
ordinances and His statutes: [30]We would not give
our daughters as wives to the peoples of the
land, nor take their daughters for our sons; [31]*if*
the peoples of the land brought wares or any
grain to sell on the Sabbath day, we would not
buy it from them on the Sabbath, or on a holy
day; and we would forego the seventh year's *pro-*
duce and the exacting of every debt.

[32]Also we made ordinances for ourselves, to
exact from ourselves yearly one-third of a shekel
for the service of the house of our God: [33]for the
showbread, for the regular grain offering, for the
regular burnt offering of the Sabbaths, the New
Moons, and the set feasts; for the holy things, for
the sin offerings to make atonement for Israel, and
all the work of the house of our God. [34]We cast
lots among the priests, the Levites, and the people,
for *bringing* the wood offering into the house of
our God, according to our fathers' houses, at the
appointed times year by year, to burn on the altar
of the LORD our God as *it is* written in the Law.

[35]And *we made ordinances* to bring the first-
fruits of our ground and the firstfruits of all
fruit of all trees, year by year, to the house of the
LORD; [36]to bring the firstborn of our sons and our
cattle, as *it is* written in the Law, and the first-
born of our herds and our flocks, to the house of
our God, to the priests who minister in the house
of our God; [37]to bring the firstfruits of our
dough, our offerings, the fruit from all kinds of
trees, *the* new wine and oil, to the priests, to the
storerooms of the house of our God; and to bring
the tithes of our land to the Levites, for the
Levites should receive the tithes in all our farm-
ing communities. [38]And the priest, the descen-
dant of Aaron, shall be with the Levites when
the Levites receive tithes; and the Levites shall
bring up a tenth of the tithes to the house of our
God, to the rooms of the storehouse.

[39]For the children of Israel and the children
of Levi shall bring the offering of the grain, of
the new wine and the oil, to the storerooms
where the articles of the sanctuary *are, where* the
priests who minister and the gatekeepers and the
singers *are;* and we will not neglect the house of
our God.

TRANSITION

Wisdom Psalms

The wisdom tradition was one of the most enduring of all ancient Near Eastern traditions, but as time passed it changed slightly, at least in Israel. Some late books of Jewish wisdom place new stress on reverence toward, and obedience to, the Torah. This new Torah-centered teaching, often called "scribal wisdom," was not typical of earlier wisdom writings like the Book of Proverbs. It does appear, however, in the apocryphal book of Ecclesiasticus, written about 180 B.C. and also known as *The Wisdom of Jesus Son of Sirach*.

A few hints of scribal wisdom do appear in the "wisdom psalms." These few psalms offer calm and measured advice, drawing simple distinctions between the righteous and the wicked in ways reminiscent of the Book of Proverbs. The entire Book of Psalms is introduced by one of these wisdom psalms (Ps. 1), which describes in stark contrast the lifestyle of the righteous (1:1–3) and of the wicked (1:4, 5).

One psalm especially fits the description of scribal wisdom. The longest psalm in the Book of Psalms (Ps. 119) offers an extended meditation on the beauty and usefulness of the Torah. It even uses the literary device of alphabetic acrostic, which is typical of wisdom writings (for instance, Prov. 31:10–31). Each verse within a particular stanza of the Hebrew Ps. 119 begins with the same letter of the Hebrew alphabet.

Many other psalms, while not as clearly wisdom psalms, contain elements of wisdom thought. For instance, Ps. 49 speaks on a favorite wisdom theme, the vanity of worldly wealth, and Ps. 111 uses the wisdom slogan "the fear of the LORD is the beginning of wisdom" (111:10; see Prov. 1:7). The contrast between the righteous and the wicked appears in parts of Ps. 36, 37, 91, and 112.

Still, most of the psalms that contain wisdom elements are not exclusively wisdom psalms, but can be classed as other psalm types. For example, Ps. 111 is a hymn (see "The Last Word in Praise" at Ps. 104). Even Ps. 91 is a mixed psalm. Its meditative tone and its reflection on the fate of the wicked provide a strong wisdom flavor. Yet Ps. 91 could easily be understood as a song of trust (see "David's Laments" at Ps. 4).

The three psalms (Ps. 1; 91; 119) are without any superscription or any other indication of their date. Nevertheless, the "scribal wisdom" of Ps. 1 and 119 is likely related to the new emphasis on the Scripture that characterized Judaism after the Exile. Just as a new sort of priestly leader developed in the position of the scribe (see "Ezra the Scribe" at Ezra 7:1), so a new Torah-centered type of wisdom developed in the new world that the returned exiles faced.

• **Psalms 1; 91; 119**

PSALM 1

The Way of the Righteous and the End of the Ungodly

Blessed *is* the man
Who walks not in the counsel of the ungodly,
Nor stands in the path of sinners,
Nor sits in the seat of the scornful;
2 But his delight *is* in the law of the LORD,
And in His law he meditates day and night.

Agriculture & Herding
After grain is harvested, the edible kernels have to be separated from the stem and leaves. This is done by crushing or tearing the plants. The broken grain is thrown into the wind, allowing the waste parts, "the chaff" (Ps. 1:4), to blow away while the heavier kernels fall to the ground. This winnowing of chaff from kernels was a familiar part of village life in Palestine.

3 He shall be like a tree
Planted by the rivers of water,
That brings forth its fruit in its season,
Whose leaf also shall not wither;
And whatever he does shall prosper.

4 The ungodly *are* not so,
But *are* like the chaff which the wind drives away.
5 Therefore the ungodly shall not stand in the judgment,
Nor sinners in the congregation of the righteous.

6 For the LORD knows the way of the righteous,
But the way of the ungodly shall perish.

Arts & Literature
The poetic imagery in Ps. 91:5, 6 stands for the calamities that might happen at night or day, whether warfare, sickness, robbery, or death. In the ancient world each of these was thought to be a god. The psalmist thus refers to powers that threaten human life, but also to God's power over all events. God's protection is continuous through night and day.

PSALM 91

Safety of Abiding in the Presence of God

He who dwells in the secret place of the Most High
Shall abide under the shadow of the Almighty.
2 I will say of the LORD, "*He is* my refuge and my fortress;
My God, in Him I will trust."

3 Surely He shall deliver you from the snare of the fowler[a]
And from the perilous pestilence.
4 He shall cover you with His feathers,
And under His wings you shall take refuge;
His truth *shall be your* shield and buckler.
5 You shall not be afraid of the terror by night,
Nor of the arrow *that* flies by day,
6 *Nor* of the pestilence *that* walks in darkness,
Nor of the destruction *that* lays waste at noonday.

7 A thousand may fall at your side,
And ten thousand at your right hand;

91:3 [a]That is, one who catches birds in a trap or snare

But it shall not come near you.
8 Only with your eyes shall you look,
And see the reward of the wicked.

9 Because you have made the LORD, *who is* my refuge,
Even the Most High, your dwelling place,
10 No evil shall befall you,
Nor shall any plague come near your dwelling;
11 For He shall give His angels charge over you,
To keep you in all your ways.
12 In *their* hands they shall bear you up,
Lest you dash your foot against a stone.
13 You shall tread upon the lion and the cobra,
The young lion and the serpent you shall trample underfoot.

14 "Because he has set his love upon Me, therefore I will deliver him;
I will set him on high, because he has known My name.
15 He shall call upon Me, and I will answer him;
I *will be* with him in trouble;
I will deliver him and honor him.
16 With long life I will satisfy him,
And show him My salvation."

PSALM 119

Meditations on the Excellencies of the Word of God

א ALEPH

Blessed *are* the undefiled in the way,
Who walk in the law of the LORD!
2 Blessed *are* those who keep His testimonies,
Who seek Him with the whole heart!
3 They also do no iniquity;
They walk in His ways.
4 You have commanded *us*
To keep Your precepts diligently.
5 Oh, that my ways were directed
To keep Your statutes!
6 Then I would not be ashamed,
When I look into all Your commandments.
7 I will praise You with uprightness of heart,
When I learn Your righteous judgments.
8 I will keep Your statutes;
Oh, do not forsake me utterly!

ב BETH

9 How can a young man cleanse his way?
By taking heed according to Your word.
10 With my whole heart I have sought You;
Oh, let me not wander from Your commandments!
11 Your word I have hidden in my heart,
That I might not sin against You.
12 Blessed *are* You, O LORD!
Teach me Your statutes.
13 With my lips I have declared
All the judgments of Your mouth.
14 I have rejoiced in the way of Your testimonies,
As *much as* in all riches.
15 I will meditate on Your precepts,
And contemplate Your ways.
16 I will delight myself in Your statutes;
I will not forget Your word.

ג GIMEL

17 Deal bountifully with Your servant,
That I may live and keep Your word.
18 Open my eyes, that I may see
Wondrous things from Your law.
19 I *am* a stranger in the earth;
Do not hide Your commandments from me.
20 My soul breaks with longing
For Your judgments at all times.
21 You rebuke the proud—the cursed,
Who stray from Your commandments.
22 Remove from me reproach and contempt,
For I have kept Your testimonies.
23 Princes also sit *and* speak against me,
But Your servant meditates on Your statutes.
24 Your testimonies also *are* my delight
And my counselors.

ד DALETH

25 My soul clings to the dust;
Revive me according to Your word.
26 I have declared my ways, and You answered me;
Teach me Your statutes.
27 Make me understand the way of Your precepts;
So shall I meditate on Your wonderful works.
28 My soul melts from heaviness;
Strengthen me according to Your word.
29 Remove from me the way of lying,
And grant me Your law graciously.

Arts & Literature
The acrostic is a common device in biblical poetry. In an acrostic poem, each line or series of lines begins with a certain letter. Usually the letters follow the order of the alphabet from beginning to end. The purpose is to aid in memorization (Ps. 119:16), or to give the composition a sense of completeness. Each of the 22 stanzas in Ps. 119 has lines beginning with the same Hebrew letter.

30 I have chosen the way of truth;
Your judgments I have laid *before me.*
31 I cling to Your testimonies;
O LORD, do not put me to shame!
32 I will run the course of Your commandments,
For You shall enlarge my heart.

ה HE

33 Teach me, O LORD, the way of Your statutes,
And I shall keep it *to* the end.
34 Give me understanding, and I shall keep Your law;
Indeed, I shall observe it with *my* whole heart.
35 Make me walk in the path of Your commandments,
For I delight in it.
36 Incline my heart to Your testimonies,
And not to covetousness.
37 Turn away my eyes from looking at worthless things,
And revive me in Your way.[a]
38 Establish Your word to Your servant,
Who *is devoted* to fearing You.
39 Turn away my reproach which I dread,
For Your judgments *are* good.
40 Behold, I long for Your precepts;
Revive me in Your righteousness.

ו WAW

41 Let Your mercies come also to me, O LORD—
Your salvation according to Your word.
42 So shall I have an answer for him who reproaches me,
For I trust in Your word.
43 And take not the word of truth utterly out of my mouth,
For I have hoped in Your ordinances.
44 So shall I keep Your law continually,
Forever and ever.
45 And I will walk at liberty,
For I seek Your precepts.
46 I will speak of Your testimonies also before kings,
And will not be ashamed.
47 And I will delight myself in Your commandments,
Which I love.
48 My hands also I will lift up to Your commandments,
Which I love,
And I will meditate on Your statutes.

ז ZAYIN

49 Remember the word to Your servant,
Upon which You have caused me to hope.
50 This *is* my comfort in my affliction,
For Your word has given me life.
51 The proud have me in great derision,
Yet I do not turn aside from Your law.
52 I remembered Your judgments of old, O LORD,
And have comforted myself.
53 Indignation has taken hold of me
Because of the wicked, who forsake Your law.
54 Your statutes have been my songs
In the house of my pilgrimage.
55 I remember Your name in the night, O LORD,
And I keep Your law.
56 This has become mine,
Because I kept Your precepts.

ח HETH

57 *You are* my portion, O LORD;
I have said that I would keep Your words.
58 I entreated Your favor with *my* whole heart;
Be merciful to me according to Your word.
59 I thought about my ways,
And turned my feet to Your testimonies.
60 I made haste, and did not delay
To keep Your commandments.
61 The cords of the wicked have bound me,
But I have not forgotten Your law.
62 At midnight I will rise to give thanks to You,
Because of Your righteous judgments.
63 I *am* a companion of all who fear You,
And of those who keep Your precepts.
64 The earth, O LORD, is full of Your mercy;
Teach me Your statutes.

ט TETH

65 You have dealt well with Your servant,
O LORD, according to Your word.
66 Teach me good judgment and knowledge,
For I believe Your commandments.
67 Before I was afflicted I went astray,
But now I keep Your word.
68 You *are* good, and do good;
Teach me Your statutes.
69 The proud have forged a lie against me,
But I will keep Your precepts with *my* whole heart.
70 Their heart is as fat as grease,
But I delight in Your law.
71 *It is* good for me that I have been afflicted,
That I may learn Your statutes.
72 The law of Your mouth *is* better to me
Than thousands of *coins of* gold and silver.

119:37 [a]Following Masoretic Text, Septuagint, and Vulgate; Targum reads *Your words*.

Lights for the Night (Ps. 119:105)

In Old Testament times people used small lamps to furnish artificial light. Ancient lamps were essentially small ceramic bowls that were customized during construction to have a "nose" on one edge. The purpose of this extension was to hold a wick. Wicks of cloth were laid in the nose and extended into the oil in the lamp's bowl.

The light produced was not brilliant but necessary for finding one's way. In Ps. 119:105 the writer compares God's word with a lamp. While the light from that word does not blind the eyes, it does point the way for its hearers.

י YOD

73 Your hands have made me and fashioned me;
Give me understanding, that I may learn Your commandments.
74 Those who fear You will be glad when they see me,
Because I have hoped in Your word.
75 I know, O LORD, that Your judgments *are* right,
And *that* in faithfulness You have afflicted me.
76 Let, I pray, Your merciful kindness be for my comfort,
According to Your word to Your servant.
77 Let Your tender mercies come to me, that I may live;
For Your law *is* my delight.
78 Let the proud be ashamed,
For they treated me wrongfully with falsehood;
But I will meditate on Your precepts.
79 Let those who fear You turn to me,
Those who know Your testimonies.
80 Let my heart be blameless regarding Your statutes,
That I may not be ashamed.

כ KAPH

81 My soul faints for Your salvation,
But I hope in Your word.
82 My eyes fail *from searching* Your word,
Saying, "When will You comfort me?"
83 For I have become like a wineskin in smoke,
Yet I do not forget Your statutes.
84 How many *are* the days of Your servant?
When will You execute judgment on those who persecute me?
85 The proud have dug pits for me,
Which *is* not according to Your law.
86 All Your commandments *are* faithful;
They persecute me wrongfully;
Help me!
87 They almost made an end of me on earth,
But I did not forsake Your precepts.
88 Revive me according to Your lovingkindness,
So that I may keep the testimony of Your mouth.

ל LAMED

89 Forever, O LORD,
Your word is settled in heaven.
90 Your faithfulness *endures* to all generations;
You established the earth, and it abides.
91 They continue this day according to Your ordinances,
For all *are* Your servants.
92 Unless Your law *had been* my delight,
I would then have perished in my affliction.
93 I will never forget Your precepts,
For by them You have given me life.
94 I *am* Yours, save me;
For I have sought Your precepts.
95 The wicked wait for me to destroy me,
But I will consider Your testimonies.
96 I have seen the consummation of all perfection,
But Your commandment *is* exceedingly broad.

מ MEM

97 Oh, how I love Your law!
It *is* my meditation all the day.
98 You, through Your commandments, make me wiser than my enemies;
For they *are* ever with me.
99 I have more understanding than all my teachers,
For Your testimonies *are* my meditation.
100 I understand more than the ancients,
Because I keep Your precepts.
101 I have restrained my feet from every evil way,
That I may keep Your word.
102 I have not departed from Your judgments,
For You Yourself have taught me.
103 How sweet are Your words to my taste,
Sweeter than honey to my mouth!
104 Through Your precepts I get understanding;
Therefore I hate every false way.

נ NUN

105 Your word *is* a lamp to my feet
And a light to my path.
106 I have sworn and confirmed
That I will keep Your righteous judgments.
107 I am afflicted very much;
Revive me, O LORD, according to Your word.
108 Accept, I pray, the freewill offerings of my mouth, O LORD,
And teach me Your judgments.
109 My life *is* continually in my hand,
Yet I do not forget Your law.
110 The wicked have laid a snare for me,
Yet I have not strayed from Your precepts.
111 Your testimonies I have taken as a heritage forever,
For they *are* the rejoicing of my heart.
112 I have inclined my heart to perform Your statutes
Forever, to the very end.

ס SAMEK

113 I hate the double-minded,
But I love Your law.
114 You *are* my hiding place and my shield;
I hope in Your word.
115 Depart from me, you evildoers,
For I will keep the commandments of my God!
116 Uphold me according to Your word, that I may live;
And do not let me be ashamed of my hope.
117 Hold me up, and I shall be safe,
And I shall observe Your statutes continually.
118 You reject all those who stray from Your statutes,
For their deceit *is* falsehood.
119 You put away all the wicked of the earth *like* dross;
Therefore I love Your testimonies.
120 My flesh trembles for fear of You,
And I am afraid of Your judgments.

ע AYIN

121 I have done justice and righteousness;
Do not leave me to my oppressors.
122 Be surety for Your servant for good;
Do not let the proud oppress me.
123 My eyes fail *from seeking* Your salvation
And Your righteous word.
124 Deal with Your servant according to Your mercy,
And teach me Your statutes.
125 I *am* Your servant;
Give me understanding,
That I may know Your testimonies.
126 *It is* time for *You* to act, O LORD,
For they have regarded Your law as void.
127 Therefore I love Your commandments
More than gold, yes, than fine gold!
128 Therefore all *Your* precepts *concerning* all *things*
I consider *to be* right;
I hate every false way.

פ PE

129 Your testimonies are wonderful;
Therefore my soul keeps them.
130 The entrance of Your words gives light;
It gives understanding to the simple.
131 I opened my mouth and panted,
For I longed for Your commandments.
132 Look upon me and be merciful to me,
As Your custom *is* toward those who love Your name.
133 Direct my steps by Your word,
And let no iniquity have dominion over me.
134 Redeem me from the oppression of man,
That I may keep Your precepts.
135 Make Your face shine upon Your servant,
And teach me Your statutes.
136 Rivers of water run down from my eyes,
Because *men* do not keep Your law.

צ TSADDE

137 Righteous *are* You, O LORD,
And upright *are* Your judgments.
138 Your testimonies, *which* You have commanded,
Are righteous and very faithful.
139 My zeal has consumed me,
Because my enemies have forgotten Your words.
140 Your word *is* very pure;
Therefore Your servant loves it.
141 I *am* small and despised,
Yet I do not forget Your precepts.
142 Your righteousness *is* an everlasting righteousness,
And Your law *is* truth.
143 Trouble and anguish have overtaken me,
Yet Your commandments *are* my delights.
144 The righteousness of Your testimonies *is* everlasting;
Give me understanding, and I shall live.

ק QOPH

145 I cry out with *my* whole heart;
Hear me, O LORD!
I will keep Your statutes.
146 I cry out to You;

Save me, and I will keep Your testimonies.
147 I rise before the dawning of the morning,
And cry for help;
I hope in Your word.
148 My eyes are awake through the *night* watches,
That I may meditate on Your word.
149 Hear my voice according to Your lovingkindness;
O LORD, revive me according to Your justice.
150 They draw near who follow after wickedness;
They are far from Your law.
151 You *are* near, O LORD,
And all Your commandments *are* truth.
152 Concerning Your testimonies,
I have known of old that You have founded them forever.

ר RESH

153 Consider my affliction and deliver me,
For I do not forget Your law.
154 Plead my cause and redeem me;
Revive me according to Your word.
155 Salvation *is* far from the wicked,
For they do not seek Your statutes.
156 Great *are* Your tender mercies, O LORD;
Revive me according to Your judgments.
157 Many *are* my persecutors and my enemies,
Yet I do not turn from Your testimonies.
158 I see the treacherous, and am disgusted,
Because they do not keep Your word.
159 Consider how I love Your precepts;
Revive me, O LORD, according to Your lovingkindness.
160 The entirety of Your word *is* truth,
And every one of Your righteous judgments *endures* forever.

ש SHIN

161 Princes persecute me without a cause,
But my heart stands in awe of Your word.
162 I rejoice at Your word
As one who finds great treasure.
163 I hate and abhor lying,
But I love Your law.
164 Seven times a day I praise You,
Because of Your righteous judgments.
165 Great peace have those who love Your law,
And nothing causes them to stumble.
166 LORD, I hope for Your salvation,
And I do Your commandments.
167 My soul keeps Your testimonies,
And I love them exceedingly.
168 I keep Your precepts and Your testimonies,
For all my ways *are* before You.

ת TAU

169 Let my cry come before You, O LORD;
Give me understanding according to Your word.
170 Let my supplication come before You;
Deliver me according to Your word.
171 My lips shall utter praise,
For You teach me Your statutes.
172 My tongue shall speak of Your word,
For all Your commandments *are* righteousness.
173 Let Your hand become my help,
For I have chosen Your precepts.
174 I long for Your salvation, O LORD,
And Your law *is* my delight.
175 Let my soul live, and it shall praise You;
And let Your judgments help me.
176 I have gone astray like a lost sheep;
Seek Your servant,
For I do not forget Your commandments.

TRANSITION

The Names of the Returned Exiles

By the end of Nehemiah's labors, when Jerusalem stood whole once more, a new spirit seems to have come over the people. They were proud to be Jews, proud of their holy city, and conscious of having been a part of a great restoration. Perhaps as a part of this new pride, the Jews of Jerusalem had their names preserved and recorded alongside the names of other restoration leaders, from the days of Zerubbabel and Jeshua (Neh. 12:1) to the days of Ezra and Nehemiah (12:26). Now all that was left was to dedicate the new walls of the city (12:27–30).

• **Nehemiah 11:1—12:30**

Nehemiah

The People Dwelling in Jerusalem

11 **:1** Now the leaders of the people dwelt at Jerusalem; the rest of the people cast lots to bring one out of ten to dwell in Jerusalem, the holy city, and nine-tenths *were to dwell* in *other* cities. [2]And the people blessed all the men who willingly offered themselves to dwell at Jerusalem.

[3]These *are* the heads of the province who dwelt in Jerusalem. (But in the cities of Judah everyone dwelt in his own possession in their cities—Israelites, priests, Levites, Nethinim, and descendants of Solomon's servants.) [4]Also in Jerusalem dwelt *some* of the children of Judah and of the children of Benjamin.

The children of Judah: Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalalel, of the children of Perez; [5]and Maaseiah

Zerubbabel the Governor (Neh. 12:1)

The name "Zerubbabel" (Neh. 12:1) is a Babylonian name, most likely meaning "seed of Babylon." Zerubbabel was from a Judean family but had grown up in Babylon. In his adult years, however, he had the opportunity to return to his ancestral home in Jerusalem.

Zerubbabel was descended from royalty (1 Chr. 3:17–19). His grandfather had been Jehoiachin (or Jeconiah), the king of Judah whom the Babylonians had taken out of Jerusalem into captivity in 597 B.C. Since Zerubbabel was thus an heir to the throne of David, and the rightful king of Judah, some Judeans hoped that Judah might regain a degree of national power under his leadership. He was compared to a "signet ring" (Hag. 2:23), an instrument belonging to a king, used to impress a seal of his authority.

The political situation of Judah, however, had changed since Zerubbabel's grandfather had ruled. The Persians now were in control. While a Persian king did appoint Zerubbabel to be the governor of the Persian province of Judah, he would not be given the power of a king. The "governor of Judah" (Hag. 1:1) was given charge of the local political situation in Judah and Jerusalem, but would not rule a kingdom.

During Zerubbabel's oversight, the returnees from the Exile completed rebuilding the temple. With Zerubbabel in Jerusalem and the temple completed, hopes were inspired for a rebirth of the Davidic monarchy. Many hoped that Zerubbabel would become more than governor—to rise as Israel's king. But after the temple rebuilding, Zerubbabel no longer appears in any known records. Regardless, a Davidic messianic hope never again departed from Israel.

the son of Baruch, the son of Col-Hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni. 6All the sons of Perez who dwelt at Jerusalem *were* four hundred and sixty-eight valiant men.

7And these are the sons of Benjamin: Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jeshaiah; 8and after him Gabbai *and* Sallai, nine hundred and twenty-eight. 9Joel the son of Zichri *was* their overseer, and Judah the son of Senuah[a] *was* second over the city.

10Of the priests: Jedaiah the son of Joiarib, and Jachin; 11Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the leader of the house of God. 12Their brethren who did the work of the house *were* eight hundred and twenty-two; and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashhur, the son of Malchijah, 13and his brethren, heads of the fathers' *houses, were* two hundred and forty-two; and Amashai the son of Azarel, the son of Ahzai, the son of Meshillemoth, the son of Immer, 14and their brethren, mighty men of valor, *were* one hundred and twenty-eight. Their overseer *was* Zabdiel the son of *one of* the great men.[a]

15Also of the Levites: Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, the son of Bunni; 16Shabbethai and Jozabad, of the heads of the Levites, *had* the oversight of the business outside of the house of God; 17Mattaniah the son of Micha,[a] the son of Zabdi, the son of Asaph, the leader *who* began the thanksgiving with prayer; Bakbukiah, the second among his brethren; and Abda the son of Shammua, the son of Galal, the son of Jeduthun. 18All the Levites in the holy city *were* two hundred and eighty-four.

19Moreover the gatekeepers, Akkub, Talmon, and their brethren who kept the gates, *were* one hundred and seventy-two.

20And the rest of Israel, of the priests *and* Levites, *were* in all the cities of Judah, everyone in his inheritance. 21But the Nethinim dwelt in Ophel. And Ziha and Gishpa *were* over the Nethinim.

22Also the overseer of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha, of the sons of Asaph, the singers in charge of the service of the house of God. 23For *it was* the king's command concerning them that a certain portion should be for the singers, a quota day by day. 24Pethahiah the son of Meshezabel, of the children of Zerah the son of Judah, *was* the king's deputy[a] in all matters concerning the people.

The People Dwelling Outside Jerusalem

25And as for the villages with their fields, *some* of the children of Judah dwelt in Kirjath Arba and its villages, Dibon and its villages,

TIME CAPSULE 	447 to 437 B.C.
447–438	The Parthenon erected on the Acropolis in Athens
445	Athens and Sparta agree to 30-year nonaggression pact
445	Nehemiah's mission to Jerusalem
445	Nehemiah becomes governor of Judea
437	Final walls of Jerusalem completed according to Josephus

11:9 [a]Or *Hassenuah* 11:14 [a]Or *the son of Haggedolim*
11:17 [a]Or *Michah* 11:24 [a]Literally *at the king's hand*

THE PERSIAN KINGS

The Persian Empire profoundly altered the course of Judah's history. For the Jews this was a period of restoration and reconstruction. For the Persians it was a period of imperial expansion. Several Persian kings are mentioned in the Bible.

Date	King	Reference
559–530 B.C.	Cyrus the Great • conquered Babylon and ordered the temple to be rebuilt, 539 B.C.	Dan. 1:21; Is. 44:28; 2 Chr. 36:22, 23; Ezra 1:1–4
530–522 B.C.	Cambyses II • son of Cyrus • invaded Egypt, 525 B.C.	
522 B.C.	Smerdis • a magi named Gaumata who pretended to be Cambyses' younger brother Bardiya • led a rebellion against Cambyses	
522–486 B.C.	Darius I • defeated by the Athenians at Marathon, 490 B.C.	Ezra 4:5; Hag. 1:1; Zech. 1:1
486–465 B.C.	Xerxes I • also known as Ahasuerus • son of Darius I • defeated by the Athenians at Salamis, 480 B.C.	Ezra 4:6; Esth. 1:1
465–424 B.C.	Artaxerxes I • son of Xerxes I	Ezra 7:7–26; Neh. 2:1–8; 13:6, 7
424 B.C.	Xerxes II • son of Artaxerxes I	
423–404 B.C.	Darius II • son of Artaxerxes I	Neh. 12:22

Jekabzeel and its villages; [26]in Jeshua, Moladah,
Beth Pelet, [27]Hazar Shual, and Beersheba and its
villages; [28]in Ziklag and Meconah and its villages;
[29]in En Rimmon, Zorah, Jarmuth, [30]Zanoah, Adul-
lam, and their villages; in Lachish and its fields;
in Azekah and its villages. They dwelt from Beer-
sheba to the Valley of Hinnom.

[31]Also the children of Benjamin from Geba
dwelt in Michmash, Aija, and Bethel, and their vil-
lages; [32]in Anathoth, Nob, Ananiah; [33]in Hazor,
Ramah, Gittaim; [34]in Hadid, Zeboim, Neballat; [35]in
Lod, Ono, *and* the Valley of Craftsmen. [36]Some of
the Judean divisions of Levites *were* in Benjamin.

The Priests and Levites

12 [1]Now these *are* the priests and the Levites
who came up with Zerubbabel the son of
Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,
[2]Amariah, Malluch, Hattush, [3]Shechaniah, Re-
hum, Meremoth, [4]Iddo, Ginnethoi,[a] Abijah, [5]Mi-
jamin, Maadiah, Bilgah, [6]Shemaiah, Joiarib, Jeda-
iah, [7]Sallu, Amok, Hilkiah, *and* Jedaiah.

These *were* the heads of the priests and
their brethren in the days of Jeshua.

[8]Moreover the Levites *were* Jeshua, Binnui,
Kadmiel, Sherebiah, Judah, *and* Mattaniah *who
led* the thanksgiving *psalms,* he and his brethren.
[9]Also Bakbukiah and Unni, their brethren, *stood*
across from them in *their* duties.

[10]Jeshua begot Joiakim, Joiakim begot
Eliashib, Eliashib begot Joiada, [11]Joiada begot
Jonathan, and Jonathan begot Jaddua.

[12]Now in the days of Joiakim, the priests,
the heads of the fathers' *houses were:* of
Seraiah, Meraiah; of Jeremiah, Hananiah; [13]of
Ezra, Meshullam; of Amariah, Jehohanan; [14]of

12:4 [a]Or *Ginnethon* (compare verse 16)

Melichu,[a] Jonathan; of Shebaniah,[b] Joseph; [15]of
Harim,[a] Adna; of Meraioth,[b] Helkai; [16]of Iddo,
Zechariah; of Ginnethon, Meshullam; [17]of Abijah,
Zichri; *the son* of Minjamin;[a] of Moadiah,[b] Piltai;
[18]of Bilgah, Shammua; of Shemaiah, Jehonathan;
[19]of Joiarib, Mattenai; of Jedaiah, Uzzi; [20]of
Sallai,[a] Kallai; of Amok, Eber; [21]of Hilkiah,
Hashabiah; *and* of Jedaiah, Nethanel.

[22]During the reign of Darius the Persian, a
record *was also kept* of the Levites and priests *who*
had been heads of their fathers' *houses* in the days
of Eliashib, Joiada, Johanan, and Jaddua. [23]The
sons of Levi, the heads of the fathers' *houses* until
the days of Johanan the son of Eliashib, *were* writ-
ten in the book of the chronicles.

[24]And the heads of the Levites *were* Hash-
abiah, Sherebiah, and Jeshua the son of Kadmiel,
with their brothers across from them, to praise *and*
give thanks, group alternating with group, accord-
ing to the command of David the man of God.
[25]Mattaniah, Bakbukiah, Obadiah, Meshullam,
Talmon, and Akkub *were* gatekeepers keeping the
watch at the storerooms of the gates. [26]These *lived*
in the days of Joiakim the son of Jeshua, the son of
Jozadak,[a] and in the days of Nehemiah the gover-
nor, and of Ezra the priest, the scribe.

Nehemiah Dedicates the Wall

[27]Now at the dedication of the wall of Jeru-
salem they sought out the Levites in all their
places, to bring them to Jerusalem to celebrate
the dedication with gladness, both with thanks-
givings and singing, *with* cymbals and stringed
instruments and harps. [28]And the sons of the
singers gathered together from the countryside
around Jerusalem, from the villages of the Ne-
tophathites, [29]from the house of Gilgal, and from
the fields of Geba and Azmaveth; for the singers
had built themselves villages all around Jerusa-
lem. [30]Then the priests and Levites purified
themselves, and purified the people, the gates,
and the wall.

TRANSITION

Songs of Ascents

After the workers had finished rebuilding the walls of Jerusalem, the Levitical singers and their instruments were summoned, and the city was formally dedicated in ceremonies that included the singing of psalms. It is impossible to know exactly which psalms were sung, of course. Surely many of the old psalms, from the days of Solomon's temple, were used, but others may have been written specifically for use in the second temple.

One group of psalms (Ps. 120—134), all linked by the superscription "A Song of Ascents," has a particularly clear connection to temple worship. The title indicates that these songs were sung by worshipers on their way up the hill toward the gates of Jerusalem and the temple. The psalms speak of the joy of worshiping in the Lord's house (Ps. 122; 134), of the need for purity of heart in the true worshiper (Ps. 125; 128; 131), and call for God's blessing in distress (Ps. 120; 129; 130; 132). All the Songs of Ascents appear together, suggesting that at one time they formed an independent collection, a temple songbook, which was later incorporated as a block into the Book of Psalms.

Some of these psalms may be quite old. Several have the superscription "Of David," and one, "Of Solomon" (Ps. 127). Others, though, obviously were composed after the Babylonian exile: one psalmist praises God for His mighty deliverance of "the captivity of Zion" (Ps. 126:1). Such a clear historical reference makes it likely that the Songs of Ascents were put together in this collection for use in the second temple. If so, then some of these psalms may well have been sung at the dedication of the rebuilt Jerusalem, on Mount Zion "which cannot be moved, but abides forever" (Ps. 125:1).

• **Psalms 120—134**

PSALM 120

Plea for Relief from Bitter Foes

A Song of Ascents.

In my distress I cried to the LORD,
And He heard me.
2 Deliver my soul, O LORD, from lying
lips
And from a deceitful tongue.

3 What shall be given to you,
Or what shall be done to you,
You false tongue?
4 Sharp arrows of the warrior,
With coals of the broom tree!

5 Woe is me, that I dwell in Meshech,
That I dwell among the tents of
Kedar!
6 My soul has dwelt too long
With one who hates peace.
7 I *am for* peace;
But when I speak, they *are* for war.

12:14 [a]Or *Malluch* (compare verse 2) [b]Or *Shechaniah* (compare verse 3) 12:15 [a]Or *Rehum* (compare verse 3) [b]Or *Meremoth* (compare verse 3) 12:17 [a]Or *Mijamin* (compare verse 5) [b]Or *Maadiah* (compare verse 5) 12:20 [a]Or *Sallu* (compare verse 7) 12:26 [a]Spelled *Jehozadak* in 1 Chronicles 6:14

PSALM 121

God the Help of Those Who Seek Him

A Song of Ascents.

I will lift up my eyes to the hills—
From whence comes my help?
2 My help *comes* from the LORD,
Who made heaven and earth.

3 He will not allow your foot to be moved;
He who keeps you will not slumber.
4 Behold, He who keeps Israel
Shall neither slumber nor sleep.

5 The LORD *is* your keeper;
The LORD *is* your shade at your right hand.
6 The sun shall not strike you by day,
Nor the moon by night.

7 The LORD shall preserve you from all evil;
He shall preserve your soul.
8 The LORD shall preserve your going out and your coming in
From this time forth, and even forevermore.

PSALM 122

The Joy of Going to the House of the LORD

A Song of Ascents. Of David.

I was glad when they said to me,
"Let us go into the house of the LORD."
2 Our feet have been standing
Within your gates, O Jerusalem!

3 Jerusalem is built
As a city that is compact together,
4 Where the tribes go up,
The tribes of the LORD,
To the Testimony of Israel,
To give thanks to the name of the LORD.
5 For thrones are set there for judgment,
The thrones of the house of David.

6 Pray for the peace of Jerusalem:
"May they prosper who love you.
7 Peace be within your walls,
Prosperity within your palaces."
8 For the sake of my brethren and companions,
I will now say, "Peace *be* within you."
9 Because of the house of the LORD our God
I will seek your good.

PSALM 123

Prayer for Relief from Contempt

A Song of Ascents.

Unto You I lift up my eyes,
O You who dwell in the heavens.
2 Behold, as the eyes of servants *look* to the hand of their masters,
As the eyes of a maid to the hand of her mistress,
So our eyes *look* to the LORD our God,
Until He has mercy on us.

3 Have mercy on us, O LORD, have mercy on us!
For we are exceedingly filled with contempt.
4 Our soul is exceedingly filled
With the scorn of those who are at ease,
With the contempt of the proud.

PSALM 124

The LORD the Defense of His People

A Song of Ascents. Of David.

"If it had not been the LORD who was on our side,"
Let Israel now say—
2 "If it had not been the LORD who was on our side,
When men rose up against us,
3 Then they would have swallowed us alive,
When their wrath was kindled against us;
4 Then the waters would have overwhelmed us,
The stream would have gone over our soul;
5 Then the swollen waters
Would have gone over our soul."

6 Blessed *be* the LORD,
Who has not given us *as* prey to their teeth.
7 Our soul has escaped as a bird from the snare of the fowlers;[a]
The snare is broken, and we have escaped.
8 Our help *is* in the name of the LORD,
Who made heaven and earth.

Religion & Worship
The central place of worship was at Jerusalem, and the people were expected to be present there to celebrate the major festivals. Thus they became pilgrims ascending to the temple in the Holy City (Ps. 122:1, 2). The series of psalms called the "Songs of Ascents" (Ps. 120—134) are suitable to accompany such pilgrimages, describing feelings of religious anticipation and delight.

124:7 [a]That is, persons who catch birds in a trap or snare

PSALM 125

The Lord the Strength of His People

A Song of Ascents.

Those who trust in the Lord
Are like Mount Zion,
Which cannot be moved, *but* abides forever.
2 As the mountains surround Jerusalem,
So the Lord surrounds His people
From this time forth and forever.

3 For the scepter of wickedness shall not rest
On the land allotted to the righteous,
Lest the righteous reach out their hands to iniquity.

4 Do good, O Lord, to *those who are* good,
And to *those who are* upright in their hearts.

5 As for such as turn aside to their crooked ways,
The Lord shall lead them away
With the workers of iniquity.

Peace *be* upon Israel!

PSALM 126

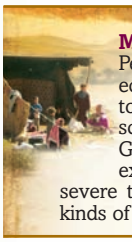
A Joyful Return to Zion

A Song of Ascents.

When the Lord brought back the captivity of Zion,
We were like those who dream.
2 Then our mouth was filled with laughter,
And our tongue with singing.
Then they said among the nations,
"The Lord has done great things for them."
3 The Lord has done great things for us,
And we are glad.

4 Bring back our captivity, O Lord,
As the streams in the South.

5 Those who sow in tears
Shall reap in joy.



Marriage & Family
People in agricultural and nonindustrial economies usually considered it desirable to have many children. The psalmist described children as a gift or reward from God (Ps. 127:3). The Romans, however, experienced a decline in their birthrate, so severe that they tried to resist it with different kinds of legislation favoring large families.

6 He who continually goes forth weeping,
Bearing seed for sowing,
Shall doubtless come again with rejoicing,
Bringing his sheaves *with him.*

PSALM 127

Laboring and Prospering with the Lord

A Song of Ascents. Of Solomon.

Unless the Lord builds the house,
They labor in vain who build it;
Unless the Lord guards the city,
The watchman stays awake in vain.
2 *It is* vain for you to rise up early,
To sit up late,
To eat the bread of sorrows;
For so He gives His beloved sleep.

3 Behold, children *are* a heritage from the Lord,
The fruit of the womb *is* a reward.
4 Like arrows in the hand of a warrior,
So *are* the children of one's youth.
5 Happy *is* the man who has his quiver full of them;
They shall not be ashamed,
But shall speak with their enemies in the gate.

PSALM 128

Blessings of Those Who Fear the Lord

A Song of Ascents.

Blessed *is* every one who fears the Lord,
Who walks in His ways.

2 When you eat the labor of your hands,
You *shall be* happy, and *it shall be* well with you.
3 Your wife *shall be* like a fruitful vine
In the very heart of your house,
Your children like olive plants
All around your table.
4 Behold, thus shall the man be blessed
Who fears the Lord.

5 The Lord bless you out of Zion,
And may you see the good of Jerusalem
All the days of your life.
6 Yes, may you see your children's children.

Peace *be* upon Israel!

PSALM 129

Song of Victory over Zion's Enemies

A Song of Ascents.

"Many a time they have afflicted me
from my youth,"
Let Israel now say—
2 "Many a time they have afflicted me from
my youth;
Yet they have not prevailed against me.
3 The plowers plowed on my back;
They made their furrows long."
4 The LORD *is* righteous;
He has cut in pieces the cords of the
wicked.

5 Let all those who hate Zion
Be put to shame and turned back.
6 Let them be as the grass *on* the housetops,
Which withers before it grows up,
7 With which the reaper does not fill his
hand,
Nor he who binds sheaves, his arms.
8 Neither let those who pass by them say,
"The blessing of the LORD *be* upon you;
We bless you in the name of the LORD!"

PSALM 130

Waiting for the Redemption of the LORD

A Song of Ascents.

Out of the depths I have cried to You,
O LORD;
2 Lord, hear my voice!
Let Your ears be attentive
To the voice of my supplications.

3 If You, LORD, should mark iniquities,
O Lord, who could stand?
4 But *there is* forgiveness with You,
That You may be feared.

5 I wait for the LORD, my soul waits,
And in His word I do hope.
6 My soul *waits* for the Lord
More than those who watch for the
morning—
Yes, more than those who watch for the
morning.

7 O Israel, hope in the LORD;
For with the LORD *there is* mercy,
And with Him *is* abundant redemption.

8 And He shall redeem Israel
From all his iniquities.

PSALM 131

Simple Trust in the LORD

A Song of Ascents. Of David.

LORD, my heart is not haughty,
Nor my eyes lofty.
Neither do I concern myself with great mat-
ters,
Nor with things too profound for me.

2 Surely I have calmed and quieted
my soul,
Like a weaned child with his mother;
Like a weaned child *is* my soul within me.

3 O Israel, hope in the LORD
From this time forth and forever.

PSALM 132

The Eternal Dwelling of God in Zion

A Song of Ascents.

LORD, remember David
And all his afflictions;
2 How he swore to the LORD,
And vowed to the Mighty One
of Jacob:
3 "Surely I will not go into the chamber
of my house,
Or go up to the comfort of my bed;
4 I will not give sleep to my eyes
Or slumber to my eyelids,
5 Until I find a place for the LORD,
A dwelling place for the Mighty One of
Jacob."

6 Behold, we heard of it in Ephrathah;
We found it in the fields of the woods.[a]
7 Let us go into His tabernacle;
Let us worship at His footstool.
8 Arise, O LORD, to Your resting place,
You and the ark of Your strength.
9 Let Your priests be clothed with
righteousness,
And let Your saints shout for joy.

10 For Your servant David's sake,
Do not turn away the face of Your
Anointed.

11 The LORD has sworn *in* truth to David;
He will not turn from it:

132:6 [a]Hebrew *Jaar*

"I will set upon your throne the fruit of
your body.
12 If your sons will keep My covenant
And My testimony which I shall teach
them,
Their sons also shall sit upon your throne
forevermore."

13 For the LORD has chosen Zion;
He has desired *it* for His dwelling place:
14 "This *is* My resting place forever;
Here I will dwell, for I have desired it.
15 I will abundantly bless her provision;
I will satisfy her poor with bread.
16 I will also clothe her priests with
salvation,
And her saints shall shout aloud for joy.
17 There I will make the horn of David grow;
I will prepare a lamp for My Anointed.
18 His enemies I will clothe with shame,
But upon Himself His crown shall
flourish."

PSALM 133

Blessed Unity of the People of God

A Song of Ascents. Of David.

Behold, how good and how pleasant *it is*
For brethren to dwell together in
unity!

2 *It is* like the precious oil upon the head,
Running down on the beard,
The beard of Aaron,
Running down on the edge of his
garments.
3 *It is* like the dew of Hermon,
Descending upon the mountains of Zion;
For there the LORD commanded the
blessing—
Life forevermore.

PSALM 134

Praising the LORD in His House at Night

A Song of Ascents.

Behold, bless the LORD,
All *you* servants of the LORD,
Who by night stand in the house of the
LORD!
2 Lift up your hands *in* the sanctuary,
And bless the LORD.

3 The LORD who made heaven and earth
Bless you from Zion!

TRANSITION

Nehemiah and the Levites

The Book of Nehemiah began as Nehemiah's own memoirs, and Nehemiah himself told the story in the first person. At Neh. 7:73, though, the narrative changed to a third person account, even when speaking of Nehemiah himself (8:9; 12:26). At Neh. 12:31, Nehemiah's own account resumes (except for a brief third-person passage in 12:44–47).

Although Nehemiah represented the secular arm of Jerusalem's revival—with Ezra representing the spiritual aspect—Nehemiah seems to have taken a great deal of interest in the priestly offices of the temple. He even took it upon himself to appoint choirs from the Levitical singers (12:31). Even for the duly appointed Persian governor, Jerusalem's religious life was centered on the priests.

• **Nehemiah 12:31–47**

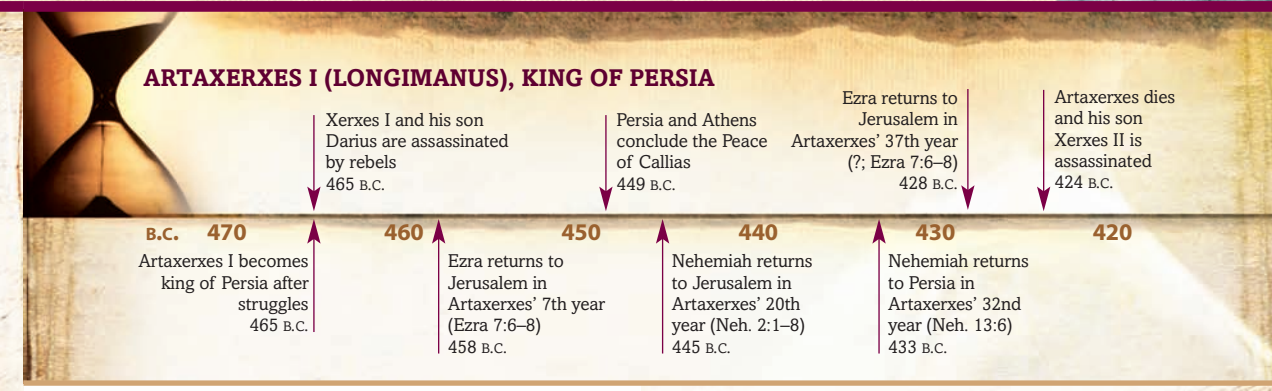
Nehemiah

12:31 So I brought the leaders of Judah up
on the wall, and appointed two large
thanksgiving choirs. *One* went to the right hand
on the wall toward the Refuse Gate. 32 After them
went Hoshaiah and half of the leaders of Judah,
33 and Azariah, Ezra, Meshullam, 34 Judah, Benja-
min, Shemaiah, Jeremiah, 35 and some of the
priests' sons with trumpets—Zechariah the son
of Jonathan, the son of Shemaiah, the son of
Mattaniah, the son of Michaiah, the son of Zac-
cur, the son of Asaph, 36 and his brethren, Shema-
iah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah,
and Hanani, with the musical instruments of Da-
vid the man of God. And Ezra the scribe *went* be-
fore them. 37 By the Fountain Gate, in front of
them, they went up the stairs of the City of David,
on the stairway of the wall, beyond the house of
David, as far as the Water Gate eastward.

38 The other thanksgiving choir went the op-
posite *way,* and I *was* behind them with half of
the people on the wall, going past the Tower of
the Ovens as far as the Broad Wall, 39 and above
the Gate of Ephraim, above the Old Gate, above
the Fish Gate, the Tower of Hananel, the Tower
of the Hundred, as far as the Sheep Gate; and
they stopped by the Gate of the Prison.

40 So the two thanksgiving choirs stood in
the house of God, likewise I and the half of the
rulers with me; 41 and the priests, Eliakim, Maa-
seiah, Minjamin,[a] Michaiah, Elioenai, Zechariah,
and Hananiah, with trumpets; 42 also Maaseiah,
Shemaiah, Eleazar, Uzzi, Jehohanan, Malchijah,
Elam, and Ezer. The singers sang loudly with
Jezrahiah the director.

12:41 [a]Or *Mijamin* (compare verse 5)



43 Also that day they offered great sacrifices,
and rejoiced, for God had made them rejoice with
great joy; the women and the children also re-
joiced, so that the joy of Jerusalem was heard
afar off.

Temple Responsibilities

44 And at the same time some were appointed
over the rooms of the storehouse for the offer-
ings, the firstfruits, and the tithes, to gather into
them from the fields of the cities the portions
specified by the Law for the priests and Levites;
for Judah rejoiced over the priests and Levites
who ministered. 45 Both the singers and the gate-
keepers kept the charge of their God and the
charge of the purification, according to the com-
mand of David *and* Solomon his son. 46 For in the
days of David and Asaph of old *there were*
chiefs of the singers, and songs of praise and
thanksgiving to God. 47 In the days of Zerubbabel
and in the days of Nehemiah all Israel gave the
portions for the singers and the gatekeepers, a
portion for each day. They also consecrated *holy*
things for the Levites, and the Levites conse-
crated *them* for the children of Aaron.

TRANSITION

The Last Word in Praise

Most of the songs of praise that appear near the end of the Book of Psalms lack superscriptions. Because they are not specified as being psalms of David or of another psalmist, and perhaps because they appear at the end of the biblical book, these hymns are often considered the latest of the psalms. Perhaps they were written during the Persian era, to be sung in the rebuilt temple. Such a hymn as Ps. 136 was certainly intended for use in public worship; one can almost hear the Levitical singer chanting a verse and the congregation responding to each line with the refrain, "For His mercy endures forever."

Many of these late hymns follow the same pattern, beginning and often ending with the refrain "Praise the LORD" (Hebrew *hallelujah;* Ps. 111—113; 117; 135; 146—150). Such a frequent pattern seems to indicate that regular and fairly rigid patterns for public songs of praise had developed in the restored temple. Apparently instrumental accompaniment was common: Ps. 150 calls for various instruments to be used in praising God, just as Levitical instruments were used at the dedication of the walls (Neh. 12:27).

It is significant to find so many hymns near the end of the Book of Psalms. Most of the laments—the songs of complaint and petition to God—appear early in the Psalter, whereas the greatest concentration of hymns of praise is at the end. Reading the Book of Psalms from start to finish, then, is a journey from distress and supplication to thanksgiving and praise.

• **Psalms 104; 107; 111—118; 135; 136; 145—150**

PSALM 104

Praise to the Sovereign LORD for His Creation and Providence

Bless the LORD, O my soul!

O LORD my God, You are very great:
You are clothed with honor and majesty,
2 Who cover *Yourself* with light as *with* a
garment,
Who stretch out the heavens like a curtain.

3 He lays the beams of His upper chambers
in the waters,
Who makes the clouds His chariot,
Who walks on the wings of the wind,

TIME CAPSULE	434 to 425 B.C.
434–404	Sparta defeats Athens in Peloponnesian War
433	Nehemiah returns from Persia to Judah
428	Possible date for Ezra's arrival in Jerusalem
428–347	Plato, Greek philosopher
425–388	Aristophanes, Athenian writer of comedy

The Aten, the Egyptian Sun Disk (Ps. 104:10–18)

The *Hymn to the Sun Disk* was composed by the Egyptian king Akhenaten (1352–1336 B.C.). It describes the Aten, which was the Egyptian sun deity, as the creator and sustainer of the universe and of life itself. Akhenaten's hymn exhibits characteristics that some have considered to be monotheistic. These characteristics, however, tend toward what is known as henotheism or monolatry—the worship of one god without denying the existence of others.

There are some detailed but superficial literary similarities between the Egyptian hymn and Ps. 104. For example, the hymn describes the Nile as being in the sky, descending and making waves on the mountains to water the fields. Similarly, Yahweh from His "upper chambers" waters the valleys and hills (Ps. 104:10, 13). The *Hymn to the Sun Disk* mentions beasts that are satisfied with their pasture, along with trees, plants, and birds which fly from their nests. Similarly, Yahweh provides all things necessary to life, caring for animal, plant, and bird life (Ps. 104:11, 12, 14–18).

Clearly, Akhenaten's *Hymn to the Sun Disk* describes the solar deity much the same as Ps. 104 describes Yahweh. Some scholars have supposed, because of common themes in these writings, in many other Egyptian sun hymns, and even in a Mesopotamian hymn to the sun god Shamash, that the psalmist of Ps. 104 used some of these writings as sources. However, more likely there were well-known expressions common to Middle- and Near-Eastern cultures that provided a literary framework within which the psalm was written.

4 Who makes His angels spirits,
His ministers a flame of fire.

5 *You who* laid the foundations of the earth,
So *that* it should not be moved forever,
6 You covered it with the deep as *with* a garment;
The waters stood above the mountains.
7 At Your rebuke they fled;
At the voice of Your thunder they hastened away.
8 They went up over the mountains;
They went down into the valleys,
To the place which You founded for them.
9 You have set a boundary that they may not pass over,
That they may not return to cover the earth.

10 He sends the springs into the valleys;
They flow among the hills.
11 They give drink to every beast of the field;
The wild donkeys quench their thirst.
12 By them the birds of the heavens have their home;
They sing among the branches.
13 He waters the hills from His upper chambers;
The earth is satisfied with the fruit of Your works.

14 He causes the grass to grow for the cattle,
And vegetation for the service of man,
That he may bring forth food from the earth,
15 And wine *that* makes glad the heart of man,
Oil to make *his* face shine,
And bread *which* strengthens man's heart.
16 The trees of the LORD are full *of sap,*
The cedars of Lebanon which He planted,
17 Where the birds make their nests;
The stork has her home in the fir trees.
18 The high hills *are* for the wild goats;
The cliffs are a refuge for the rock badgers.[a]

19 He appointed the moon for seasons;
The sun knows its going down.
20 You make darkness, and it is night,
In which all the beasts of the forest creep about.
21 The young lions roar after their prey,
And seek their food from God.
22 *When* the sun rises, they gather together
And lie down in their dens.
23 Man goes out to his work
And to his labor until the evening.

24 O LORD, how manifold are Your works!
In wisdom You have made them all.
The earth is full of Your possessions—
25 This great and wide sea,
In which *are* innumerable teeming things,
Living things both small and great.
26 There the ships sail about;
There is that Leviathan
Which You have made to play there.

104:18 [a]Or *rock hyrax* (compare Leviticus 11:5)

27 These all wait for You,
That You may give *them* their food in due season.
28 *What* You give them they gather in;
You open Your hand, they are filled with good.
29 You hide Your face, they are troubled;
You take away their breath, they die and return to their dust.
30 You send forth Your Spirit, they are created;
And You renew the face of the earth.

31 May the glory of the LORD endure forever;
May the LORD rejoice in His works.
32 He looks on the earth, and it trembles;
He touches the hills, and they smoke.

33 I will sing to the LORD as long as I live;
I will sing praise to my God while I have my being.
34 May my meditation be sweet to Him;
I will be glad in the LORD.
35 May sinners be consumed from the earth,
And the wicked be no more.

Bless the LORD, O my soul!
Praise the LORD!

PSALM 107

Thanksgiving to the LORD for His Great Works of Deliverance

Oh, give thanks to the LORD, for *He is* good!
For His mercy *endures* forever.
2 Let the redeemed of the LORD say *so,*
Whom He has redeemed from the hand of the enemy,
3 And gathered out of the lands,
From the east and from the west,
From the north and from the south.

4 They wandered in the wilderness in a desolate way;
They found no city to dwell in.
5 Hungry and thirsty,
Their soul fainted in them.
6 Then they cried out to the LORD in their trouble,
And He delivered them out of their distresses.
7 And He led them forth by the right way,
That they might go to a city for a dwelling place.
8 Oh, that *men* would give thanks to the LORD *for* His goodness,
And *for* His wonderful works to the children of men!
9 For He satisfies the longing soul,
And fills the hungry soul with goodness.

10 Those who sat in darkness and in the shadow of death,
Bound in affliction and irons—
11 Because they rebelled against the words of God,
And despised the counsel of the Most High,
12 Therefore He brought down their heart with labor;
They fell down, and *there was* none to help.
13 Then they cried out to the LORD in their trouble,
And He saved them out of their distresses.
14 He brought them out of darkness and the shadow of death,
And broke their chains in pieces.
15 Oh, that *men* would give thanks to the LORD *for* His goodness,
And *for* His wonderful works to the children of men!
16 For He has broken the gates of bronze,
And cut the bars of iron in two.

17 Fools, because of their transgression,
And because of their iniquities, were afflicted.
18 Their soul abhorred all manner of food,
And they drew near to the gates of death.
19 Then they cried out to the LORD in their trouble,
And He saved them out of their distresses.
20 He sent His word and healed them,
And delivered *them* from their destructions.
21 Oh, that *men* would give thanks to the LORD *for* His goodness,
And *for* His wonderful works to the children of men!
22 Let them sacrifice the sacrifices of thanksgiving,
And declare His works with rejoicing.

23 Those who go down to the sea in ships,
Who do business on great waters,
24 They see the works of the LORD,
And His wonders in the deep.
25 For He commands and raises the stormy wind,
Which lifts up the waves of the sea.
26 They mount up to the heavens,
They go down again to the depths;
Their soul melts because of trouble.
27 They reel to and fro, and stagger like a drunken man,
And are at their wits' end.
28 Then they cry out to the LORD in their trouble,

And He brings them out of their distresses.
29 He calms the storm,
So that its waves are still.
30 Then they are glad because they are quiet;
So He guides them to their desired haven.
31 Oh, that *men* would give thanks to the
LORD *for* His goodness,
And *for* His wonderful works to the
children of men!
32 Let them exalt Him also in the assembly of
the people,
And praise Him in the company of the
elders.

33 He turns rivers into a wilderness,
And the watersprings into dry ground;
34 A fruitful land into barrenness,
For the wickedness of those who dwell in it.
35 He turns a wilderness into pools of water,
And dry land into watersprings.
36 There He makes the hungry dwell,
That they may establish a city for a
dwelling place,
37 And sow fields and plant vineyards,
That they may yield a fruitful harvest.
38 He also blesses them, and they multiply
greatly;
And He does not let their cattle decrease.

39 When they are diminished and brought low
Through oppression, affliction and sorrow,
40 He pours contempt on princes,
And causes them to wander in the
wilderness *where there is* no way;
41 Yet He sets the poor on high, far from
affliction,
And makes *their* families like a flock.
42 The righteous see *it* and rejoice,
And all iniquity stops its mouth.

43 Whoever *is* wise will observe these *things,*
And they will understand the
lovingkindness of the LORD.

PSALM 111

Praise to God for His Faithfulness and Justice

Praise the LORD!

I will praise the LORD with *my* whole heart,
In the assembly of the upright and *in* the
congregation.

2 The works of the LORD *are* great,
Studied by all who have pleasure in them.
3 His work *is* honorable and glorious,
And His righteousness endures forever.
4 He has made His wonderful works to be
remembered;
The LORD *is* gracious and full of compassion.
5 He has given food to those who fear Him;
He will ever be mindful of His covenant.
6 He has declared to His people the power of
His works,
In giving them the heritage of the nations.

7 The works of His hands *are* verity and
justice;
All His precepts *are* sure.
8 They stand fast forever and ever,
And are done in truth and uprightness.
9 He has sent redemption to His people;
He has commanded His covenant forever:
Holy and awesome *is* His name.

10 The fear of the LORD *is* the beginning of
wisdom;
A good understanding have all those who
do *His commandments.*
His praise endures forever.

PSALM 112

The Blessed State of the Righteous

Praise the LORD!

Blessed *is* the man *who* fears the LORD,
Who delights greatly in His
commandments.

2 His descendants will be mighty on earth;
The generation of the upright will be
blessed.
3 Wealth and riches *will be* in his house,
And his righteousness endures forever.
4 Unto the upright there arises light in the
darkness;
He is gracious, and full of compassion, and
righteous.
5 A good man deals graciously and lends;
He will guide his affairs with discretion.
6 Surely he will never be shaken;
The righteous will be in everlasting remem-
brance.
7 He will not be afraid of evil tidings;
His heart is steadfast, trusting in the LORD.
8 His heart *is* established;
He will not be afraid,
Until he sees *his desire* upon his enemies.

9 He has dispersed abroad,
He has given to the poor;
His righteousness endures forever;
His horn will be exalted with honor.
10 The wicked will see *it* and be grieved;

He will gnash his teeth and melt away;
The desire of the wicked shall perish.

PSALM 113

The Majesty and Condescension of God

Praise the LORD!

Praise, O servants of the LORD,
Praise the name of the LORD!
2 Blessed be the name of the LORD
From this time forth and forevermore!
3 From the rising of the sun to its going down
The LORD's name *is* to be praised.

4 The LORD *is* high above all nations,
His glory above the heavens.
5 Who *is* like the LORD our God,
Who dwells on high,
6 Who humbles Himself to behold
The things that are in the heavens and in the earth?

7 He raises the poor out of the dust,
And lifts the needy out of the ash heap,
8 That He may seat *him* with princes—
With the princes of His people.
9 He grants the barren woman a home,
Like a joyful mother of children.

Praise the LORD!

PSALM 114

The Power of God in His Deliverance of Israel

When Israel went out of Egypt,
The house of Jacob from a people of strange language,
2 Judah became His sanctuary,
And Israel His dominion.

3 The sea saw *it* and fled;
Jordan turned back.
4 The mountains skipped like rams,
The little hills like lambs.
5 What ails you, O sea, that you fled?
O Jordan, *that* you turned back?
6 O mountains, *that* you skipped like rams?
O little hills, like lambs?

7 Tremble, O earth, at the presence of the Lord,
At the presence of the God of Jacob,
8 Who turned the rock *into* a pool of water,
The flint into a fountain of waters.

PSALM 115

The Futility of Idols and the Trustworthiness of God

Not unto us, O LORD, not unto us,
But to Your name give glory,
Because of Your mercy,
Because of Your truth.
2 Why should the Gentiles say,
"So where *is* their God?"

3 But our God *is* in heaven;
He does whatever He pleases.
4 Their idols *are* silver and gold,
The work of men's hands.
5 They have mouths, but they do not speak;
Eyes they have, but they do not see;
6 They have ears, but they do not hear;
Noses they have, but they do not smell;
7 They have hands, but they do not handle;
Feet they have, but they do not walk;
Nor do they mutter through their throat.
8 Those who make them are like them;
So is everyone who trusts in them.

9 O Israel, trust in the LORD;
He *is* their help and their shield.
10 O house of Aaron, trust in the LORD;

He *is* their help and their shield.
11 You who fear the LORD, trust in the LORD;
He *is* their help and their shield.

12 The LORD has been mindful of *us;*
He will bless us;
He will bless the house of Israel;
He will bless the house of Aaron.
13 He will bless those who fear the LORD,
Both small and great.

14 May the LORD give you increase more and more,
You and your children.
15 *May* you *be* blessed by the LORD,
Who made heaven and earth.

16 The heaven, *even* the heavens, *are* the LORD's;
But the earth He has given to the children of men.
17 The dead do not praise the LORD,
Nor any who go down into silence.
18 But we will bless the LORD
From this time forth and forevermore.

Praise the LORD!

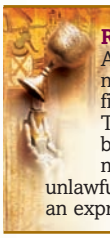
PSALM 116

Thanksgiving for Deliverance from Death

I love the LORD, because He has heard
My voice *and* my supplications.
2 Because He has inclined His ear to me,
Therefore I will call *upon Him* as long as I live.

3 The pains of death surrounded me,
And the pangs of Sheol laid hold of me;
I found trouble and sorrow.
4 Then I called upon the name of the LORD:
"O LORD, I implore You, deliver my soul!"

5 Gracious *is* the LORD, and righteous;
Yes, our God *is* merciful.
6 The LORD preserves the simple;
I was brought low, and He saved me.
7 Return to your rest, O my soul,
For the LORD has dealt bountifully with you.



Religion & Worship
A religious vow was a voluntary promise made to God, often like a bargain, to be fulfilled if God answered a certain petition. There was no requirement to make a vow, but if one was made, the maker was not permitted to break it, unless the vow itself was unlawful. The payment of a vow was sometimes an expression of thanksgiving (Ps. 116:12, 14).

8 For You have delivered my soul from death,
My eyes from tears,
And my feet from falling.
9 I will walk before the LORD
In the land of the living.
10 I believed, therefore I spoke,
"I am greatly afflicted."
11 I said in my haste,
"All men *are* liars."

12 What shall I render to the LORD
For all His benefits toward me?
13 I will take up the cup of salvation,
And call upon the name of the LORD.
14 I will pay my vows to the LORD
Now in the presence of all His people.

15 Precious in the sight of the LORD
Is the death of His saints.

16 O LORD, truly I *am* Your servant;
I *am* Your servant, the son of Your maidservant;
You have loosed my bonds.
17 I will offer to You the sacrifice of thanksgiving,
And will call upon the name of the LORD.

18 I will pay my vows to the LORD
Now in the presence of all His people,
19 In the courts of the LORD's house,
In the midst of you, O Jerusalem.

Praise the LORD!

PSALM 117

Let All Peoples Praise the LORD

Praise the LORD, all you Gentiles! Laud Him, all you peoples!
2 For His merciful kindness is great toward us,
And the truth of the LORD *endures* forever.

Praise the LORD!

PSALM 118

Praise to God for His Everlasting Mercy

Oh, give thanks to the LORD, for *He is* good!
For His mercy *endures* forever.

2 Let Israel now say,
"His mercy *endures* forever."

3 Let the house of Aaron now say,
"His mercy *endures* forever."
4 Let those who fear the LORD now say,
"His mercy *endures* forever."

5 I called on the LORD in distress;
The LORD answered me *and set me* in a broad place.
6 The LORD *is* on my side;
I will not fear.
What can man do to me?
7 The LORD is for me among those who help me;
Therefore I shall see *my desire* on those who hate me.
8 *It is* better to trust in the LORD
Than to put confidence in man.
9 *It is* better to trust in the LORD
Than to put confidence in princes.

10 All nations surrounded me,
But in the name of the LORD I will destroy them.
11 They surrounded me,
Yes, they surrounded me;
But in the name of the LORD I will destroy them.
12 They surrounded me like bees;
They were quenched like a fire of thorns;
For in the name of the LORD I will destroy them.
13 You pushed me violently, that I might fall,
But the LORD helped me.
14 The LORD *is* my strength and song,
And He has become my salvation.[a]

15 The voice of rejoicing and salvation
Is in the tents of the righteous;
The right hand of the LORD does valiantly.
16 The right hand of the LORD is exalted;
The right hand of the LORD does valiantly.
17 I shall not die, but live,
And declare the works of the LORD.
18 The LORD has chastened me severely,
But He has not given me over to death.

19 Open to me the gates of righteousness;
I will go through them,
And I will praise the LORD.
20 This is the gate of the LORD,
Through which the righteous shall enter.

21 I will praise You,
For You have answered me,
And have become my salvation.

22 The stone *which* the builders rejected
Has become the chief cornerstone.
23 This was the LORD's doing;
It *is* marvelous in our eyes.
24 This *is* the day the LORD has made;
We will rejoice and be glad in it.

25 Save now, I pray, O LORD;
O LORD, I pray, send now prosperity.
26 Blessed *is* he who comes in the name of the LORD!
We have blessed you from the house of the LORD.
27 God *is* the LORD,
And He has given us light;
Bind the sacrifice with cords to the horns of the altar.
28 You *are* my God, and I will praise You;
You are my God, I will exalt You.

29 Oh, give thanks to the LORD, for *He is* good!
For His mercy *endures* forever.

PSALM 135

Praise to God in Creation and Redemption

Praise the LORD!

Praise the name of the LORD;
Praise *Him,* O you servants of the LORD!
2 You who stand in the house of the LORD,
In the courts of the house of our God,
3 Praise the LORD, for the LORD *is* good;
Sing praises to His name, for *it is* pleasant.
4 For the LORD has chosen Jacob for Himself,
Israel for His special treasure.

5 For I know that the LORD *is* great,
And our Lord *is* above all gods.
6 Whatever the LORD pleases He does,
In heaven and in earth,
In the seas and in all deep places.
7 He causes the vapors to ascend from the ends of the earth;
He makes lightning for the rain;
He brings the wind out of His treasuries.

8 He destroyed the firstborn of Egypt,
Both of man and beast.
9 He sent signs and wonders into the midst of you, O Egypt,
Upon Pharaoh and all his servants.
10 He defeated many nations
And slew mighty kings—
11 Sihon king of the Amorites,
Og king of Bashan,
And all the kingdoms of Canaan—

118:14 [a]Compare Exodus 15:2

Amorites on the Move (Ps. 135:11)

The Amorites are well known from Accadian records (c. 2200 B.C.) as the inhabitants of Amurru. The term "Amorite" originally meant "westerner," indicating people living west of Mesopotamia, apparently in a region around the upper Habor (Khabur) and Balikh River valleys in Syria. Here the Amorites employed dry-farming methods and lived in small urban centers.

Amorites eventually migrated east. The Sumerian 3rd Dynasty of Ur (c. 2100 B.C.) records the slow Amorite infiltration of Mesopotamia. After the fall of Ur numerous Amorite dynasties began to appear in Asshur, Babylon, Mari, Uruk, and elsewhere. Both the Babylonians and Assyrians claimed to be of Amorite descent.

Similar Amorite movement occurred along the Mediterranean coast. By 1900 B.C. an Amorite dynasty ruled the city of Ugarit on the Syrian coast. During the Late Bronze Age (1500–1200 B.C.) an Amorite kingdom existed in the Orontes River Valley in Syria, as is recorded in cuneiform texts from Alalakh and from the Amarna archives in Egypt.

The Amorite migration reached farther south into parts of the Transjordan and Palestine. Amorites were among the nations that inhabited Canaan prior to the Israelite conquest (Gen. 15:19–21). "Amorite" became a general term for the peoples of Canaan (Gen. 48:22; Josh. 24:15). The prophet Ezekiel describes the inhabitants of Jerusalem as partly descended from Amorites (Ezek. 16:3).

The migrations of the Amorites thus placed them among the local populations encountered by Israelites during the conquest. Israel's victory over them became fixed in Israelite history as a high point of the invasion. In particular, the defeat of "Sihon king of the Amorites" and his capital at Heshbon was celebrated both in a proverb (Num. 21:26–31) and with psalms (Ps. 135:10, 11; 136:18, 19).

12 And gave their land *as* a heritage,
A heritage to Israel His people.

13 Your name, O LORD, *endures* forever,
Your fame, O LORD, throughout all generations.
14 For the LORD will judge His people,
And He will have compassion on His servants.

15 The idols of the nations *are* silver and gold,
The work of men's hands.
16 They have mouths, but they do not speak;
Eyes they have, but they do not see;
17 They have ears, but they do not hear;
Nor is there *any* breath in their mouths.
18 Those who make them are like them;
So is everyone who trusts in them.

19 Bless the LORD, O house of Israel!
Bless the LORD, O house of Aaron!
20 Bless the LORD, O house of Levi!
You who fear the LORD, bless the LORD!
21 Blessed be the LORD out of Zion,
Who dwells in Jerusalem!

Praise the LORD!

PSALM 136

Thanksgiving to God for His Enduring Mercy

Oh, give thanks to the LORD, for *He is* good!
For His mercy *endures* forever.
2 Oh, give thanks to the God of gods!
For His mercy *endures* forever.
3 Oh, give thanks to the Lord of lords!
For His mercy *endures* forever:

4 To Him who alone does great wonders,
For His mercy *endures* forever;
5 To Him who by wisdom made the heavens,
For His mercy *endures* forever;
6 To Him who laid out the earth above the waters,
For His mercy *endures* forever;
7 To Him who made great lights,
For His mercy *endures* forever—
8 The sun to rule by day,
For His mercy *endures* forever;
9 The moon and stars to rule by night,
For His mercy *endures* forever.

10 To Him who struck Egypt in their firstborn,
For His mercy *endures* forever;
11 And brought out Israel from among them,
For His mercy *endures* forever;
12 With a strong hand, and with an outstretched arm,
For His mercy *endures* forever;
13 To Him who divided the Red Sea in two,
For His mercy *endures* forever;
14 And made Israel pass through the midst of it,
For His mercy *endures* forever;
15 But overthrew Pharaoh and his army in the Red Sea,
For His mercy *endures* forever;
16 To Him who led His people through the wilderness,
For His mercy *endures* forever;
17 To Him who struck down great kings,
For His mercy *endures* forever;

18 And slew famous kings,
For His mercy *endures* forever—
19 Sihon king of the Amorites,
For His mercy *endures* forever;
20 And Og king of Bashan,
For His mercy *endures* forever—
21 And gave their land as a heritage,
For His mercy *endures* forever;
22 A heritage to Israel His servant,
For His mercy *endures* forever.

23 Who remembered us in our lowly state,
For His mercy *endures* forever;
24 And rescued us from our enemies,
For His mercy *endures* forever;
25 Who gives food to all flesh,
For His mercy *endures* forever.

26 Oh, give thanks to the God of heaven!
For His mercy *endures* forever.

PSALM 145

A Song of God's Majesty and Love

A Praise of David.

I will extol You, my God, O King;
And I will bless Your name forever
and ever.
2 Every day I will bless You,
And I will praise Your name forever and
ever.
3 Great *is* the LORD, and greatly to be praised;
And His greatness *is* unsearchable.

4 One generation shall praise Your works to
another,
And shall declare Your mighty acts.
5 I[a] will meditate on the glorious splendor of
Your majesty,
And on Your wondrous works.[b]
6 *Men* shall speak of the might of Your
awesome acts,
And I will declare Your greatness.
7 They shall utter the memory of Your great
goodness,
And shall sing of Your righteousness.

8 The LORD *is* gracious and full of
compassion,
Slow to anger and great in mercy.
9 The LORD *is* good to all,
And His tender mercies *are* over all His
works.

10 All Your works shall praise You, O LORD,
And Your saints shall bless You.
11 They shall speak of the glory of Your
kingdom,
And talk of Your power,
12 To make known to the sons of men His
mighty acts,
And the glorious majesty of His kingdom.
13 Your kingdom *is* an everlasting kingdom,
And Your dominion *endures* throughout all
generations.[a]

14 The LORD upholds all who fall,
And raises up all *who are* bowed down.
15 The eyes of all look expectantly to You,
And You give them their food in due season.
16 You open Your hand
And satisfy the desire of every living thing.

17 The LORD *is* righteous in all His ways,
Gracious in all His works.
18 The LORD *is* near to all who call upon Him,
To all who call upon Him in truth.
19 He will fulfill the desire of those who fear
Him;
He also will hear their cry and save them.
20 The LORD preserves all who love Him,
But all the wicked He will destroy.
21 My mouth shall speak the praise of the
LORD,
And all flesh shall bless His holy name
Forever and ever.

PSALM 146

The Happiness of Those Whose Help Is the LORD

Praise the LORD!

Praise the LORD, O my soul!
2 While I live I will praise the LORD;
I will sing praises to my God while I have
my being.

3 Do not put your trust in princes,
Nor in a son of man, in whom *there is* no
help.
4 His spirit departs, he returns to his earth;
In that very day his plans perish.

5 Happy *is he* who *has* the God of Jacob for
his help,
Whose hope *is* in the LORD his God,

145:5 [a]Following Masoretic Text and Targum; Dead Sea Scrolls, Septuagint, Syriac, and Vulgate read *They*. [b]Literally *on the words of Your wondrous works* 145:13 [a]Following Masoretic Text and Targum; Dead Sea Scrolls, Septuagint, Syriac, and Vulgate add *The LORD is faithful in all His words, And holy in all His works*.

6 Who made heaven and earth,
The sea, and all that *is* in them;
Who keeps truth forever,
7 Who executes justice for the oppressed,
Who gives food to the hungry.
The LORD gives freedom to the prisoners.

8 The LORD opens *the eyes of* the blind;
The LORD raises those who are bowed down;
The LORD loves the righteous.
9 The LORD watches over the strangers;
He relieves the fatherless and widow;
But the way of the wicked He turns upside down.

10 The LORD shall reign forever—
Your God, O Zion, to all generations.

Praise the LORD!

PSALM 147

Praise to God for His Word and Providence

Praise the LORD!
For *it is* good to sing praises to our God;
For *it is* pleasant, *and* praise is beautiful.

2 The LORD builds up Jerusalem;
He gathers together the outcasts of Israel.
3 He heals the brokenhearted
And binds up their wounds.
4 He counts the number of the stars;
He calls them all by name.
5 Great *is* our Lord, and mighty in power;
His understanding *is* infinite.
6 The LORD lifts up the humble;
He casts the wicked down to the ground.

7 Sing to the LORD with thanksgiving;
Sing praises on the harp to our God,
8 Who covers the heavens with clouds,
Who prepares rain for the earth,
Who makes grass to grow on the mountains.
9 He gives to the beast its food,
And to the young ravens that cry.

10 He does not delight in the strength of the horse;

Science & Technology
The physical power available to an ancient army was basically the muscle power of men and animals. They did not use explosives or gasoline, kerosene, and oil. Consequently, the "legs of a man" and the "strength of the horse" (Ps. 147:10) refer precisely to military power. Yet God does not delight in physical strength.

He takes no pleasure in the legs of a man.
11 The LORD takes pleasure in those who fear Him,
In those who hope in His mercy.

12 Praise the LORD, O Jerusalem!
Praise your God, O Zion!
13 For He has strengthened the bars of your gates;
He has blessed your children within you.
14 He makes peace *in* your borders,
And fills you with the finest wheat.

15 He sends out His command *to the* earth;
His word runs very swiftly.
16 He gives snow like wool;
He scatters the frost like ashes;
17 He casts out His hail like morsels;
Who can stand before His cold?
18 He sends out His word and melts them;
He causes His wind to blow, *and* the waters flow.

19 He declares His word to Jacob,
His statutes and His judgments to Israel.
20 He has not dealt thus with any nation;
And *as for His* judgments, they have not known them.

Praise the LORD!

PSALM 148

Praise to the LORD from Creation

Praise the LORD!

Praise the LORD from the heavens;
Praise Him in the heights!
2 Praise Him, all His angels;
Praise Him, all His hosts!
3 Praise Him, sun and moon;
Praise Him, all you stars of light!
4 Praise Him, you heavens of heavens,
And you waters above the heavens!

5 Let them praise the name of the LORD,
For He commanded and they were created.
6 He also established them forever and ever;
He made a decree which shall not pass away.

7 Praise the LORD from the earth,
You great sea creatures and all the depths;
8 Fire and hail, snow and clouds;
Stormy wind, fulfilling His word;
9 Mountains and all hills;
Fruitful trees and all cedars;
10 Beasts and all cattle;

Praise God, All Heaven and Earth (Ps. 148:13)

Hymns from Egypt to Mesopotamia are filled with praises to the deity. On the feast day of any given deity, the hymns named the god as the highest god of the pantheon on that particular day. Whether it was a hymn to Amon of Egypt or to Ishtar of Babylon, the singers praised that deity for creating the world, for ruling over the other gods, for unsurpassed wisdom, and for the blessings which the worshipers had received from the deity. Always, the deity to whom the song was directed was called the greatest of all the gods.

Such a hymn is Ps. 148, possibly composed for a day set aside as holy to Yahweh. After the Exile this psalm could have been sung daily since, at least in Judah's later years, all days were thought holy to Yahweh. In the hymn, the residents of heaven are joined in their praise of Yahweh by inanimate objects, all of creation from heaven to earth (Ps. 148:7–10). Moreover, the song assumes that all peoples everywhere praise God who created them (148:11, 12). Language and motifs that are used elsewhere in the ancient world for other gods are reserved in Ps. 148 exclusively for Yahweh.

The ancient world understood that one never sings hymns of praise alone, but always with the entire universe. This idea of solidarity with the entire created order was carried over into the early church and still remains a central aspect of Orthodox Christian liturgy.

Creeping things and flying fowl;
11 Kings of the earth and all peoples;
Princes and all judges of the earth;
12 Both young men and maidens;
Old men and children.

13 Let them praise the name of the LORD,
For His name alone is exalted;
His glory *is* above the earth and heaven.
14 And He has exalted the horn of His people,
The praise of all His saints—
Of the children of Israel,
A people near to Him.

Praise the LORD!

PSALM 149

Praise to God for His Salvation and Judgment

Praise the LORD!

Sing to the LORD a new song,
And His praise in the assembly of saints.

2 Let Israel rejoice in their Maker;
Let the children of Zion be joyful in their King.
3 Let them praise His name with the dance;
Let them sing praises to Him with the timbrel and harp.
4 For the LORD takes pleasure in His people;
He will beautify the humble with salvation.

5 Let the saints be joyful in glory;
Let them sing aloud on their beds.
6 *Let* the high praises of God *be* in their mouth,
And a two-edged sword in their hand,
7 To execute vengeance on the nations,
And punishments on the peoples;
8 To bind their kings with chains,
And their nobles with fetters of iron;
9 To execute on them the written judgment—
This honor have all His saints.

Praise the LORD!

PSALM 150

Let All Things Praise the LORD

Praise the LORD!

Praise God in His sanctuary;
Praise Him in His mighty firmament!

2 Praise Him for His mighty acts;
Praise Him according to His excellent greatness!

3 Praise Him with the sound of the trumpet;
Praise Him with the lute and harp!
4 Praise Him with the timbrel and dance;
Praise Him with stringed instruments and flutes!
5 Praise Him with loud cymbals;
Praise Him with clashing cymbals!

6 Let everything that has breath praise the LORD.

Praise the LORD!

TRANSITION

Nehemiah's Religious Reforms

Nehemiah began his term of office in 445 B.C., and his greatest accomplishment was the rebuilding of the city walls. They were completed in only 52 days (Neh. 6:15), but these quickly erected walls may have been just makeshift structures. The Jewish historian Josephus writes that the final walls took over 2 years, being completed in 437 B.C.

Nehemiah remained in Jerusalem until the 32nd year of Artaxerxes (433 B.C.), at which time he returned to Artaxerxes' court (Neh. 13:6). Soon, though, he convinced the Persian king to reappoint him to Judah, and he returned to find matters in an unacceptable state.

Nehemiah, like Ezra, was a purist in religious matters. True worship was only possible by the undefiled, and to Nehemiah that disqualified all of the people who had remained in the land during the Exile. Only the returned exiles, who had kept the faith pure even while in captivity, were acceptable. When Nehemiah found that Tobiah, an Ammonite official (Neh. 2:19), had been given rooms in the temple itself, he was aghast and removed Tobiah with characteristic promptness (Neh. 13:7–9). Nehemiah also restored the official support of the Levitical ministers (13:10–14) and resumed enforcement of Sabbath laws (13:15–22).

The exclusivism of Nehemiah and Ezra is sometimes troubling. Though intended to protect the faith from idolatrous influences, it often seems excessively severe. After all, some of the people so utterly rejected also worshiped the God of Israel. Not everyone felt as Nehemiah did. The Eliashib who installed Tobiah in his temple apartment was none other than the high priest himself (Neh. 3:1), who evidently regarded his neighbors with more tolerance (see "Isaiah and the Restoration" at Is. 56:1).

• **Nehemiah 13:1–22**

Nehemiah

Principles of Separation

13 **:1** On that day they read from the Book of Moses in the hearing of the people, and in it was found written that no Ammonite or Moabite should ever come into the assembly of God, [2]because they had not met the children of Israel with bread and water, but hired Balaam against them to curse them. However, our God turned the curse into a blessing. [3]So it was, when they had heard the Law, that they separated all the mixed multitude from Israel.

Temple, Tithes, and Sabbath

[4]Now before this, Eliashib the priest, having authority over the storerooms of the house of our God, *was* allied with Tobiah. [5]And he had prepared for him a large room, where previously they had stored the grain offerings, the frankincense, the articles, the tithes of grain, the new wine and oil, which were commanded *to be given* to the Levites and singers and gatekeepers, and the offerings for the priests. [6]But during all this I was not in Jerusalem, for in the thirty-second year of Artaxerxes king of Babylon I had returned to the king. Then after certain days I obtained leave from the king, [7]and I came to Jerusalem and discovered the evil that Eliashib had done for Tobiah, in preparing a room for him in the courts of the house of God. [8]And it grieved me bitterly; therefore I threw all the household goods of Tobiah out of the room. [9]Then I commanded them to cleanse the rooms; and I brought back into them the articles of the house of God, with the grain offering and the frankincense.

[10]I also realized that the portions for the Levites had not been given *them;* for each of the Levites and the singers who did the work had gone back to his field. [11]So I contended with the rulers, and said, "Why is the house of God forsaken?" And I gathered them together and set them in their place. [12]Then all Judah brought the tithe of the grain and the new wine and the oil to the storehouse. [13]And I appointed as treasurers over the storehouse Shelemiah the priest and Zadok the scribe, and of the Levites, Pedaiah; and next to them *was* Hanan the son of Zaccur, the son of Mattaniah; for they were considered faithful, and their task *was* to distribute to their brethren.

[14]Remember me, O my God, concerning this, and do not wipe out my good deeds that I have done for the house of my God, and for its services!

[15]In those days I saw *people* in Judah treading wine presses on the Sabbath, and bringing in sheaves, and loading donkeys with wine, grapes, figs, and all *kinds of* burdens, which they brought into Jerusalem on the Sabbath day. And I warned *them* about the day on which they were selling provisions. [16]Men of Tyre dwelt there also, who brought in fish and all kinds of goods, and sold *them* on the Sabbath to the children of Judah, and in Jerusalem.

[17]Then I contended with the nobles of Judah, and said to them, "What evil thing *is* this that you do, by which you profane the Sabbath day? [18]Did not your fathers do thus, and did not our God bring all this disaster on us and on this city? Yet you bring added wrath on Israel by profaning the Sabbath."

[19]So it was, at the gates of Jerusalem, as it began to be dark before the Sabbath, that I commanded the gates to be shut, and charged that they must not be opened till after the Sabbath. Then I posted *some* of my servants at the gates, *so that* no burdens would be brought in on the

Religion & Worship

The prohibition against work on the Sabbath is a religious obligation, not an arrangement imposed by an employer or government. A man could be executed for "gathering sticks on the Sabbath day" (Num. 15:32–36). Nehemiah did not impose such a strict penalty, but he did try to stop daily work on the 7th day. Working on that day "profanes" it, making it like any other day (Neh. 13:18).

Tobiah, the Enemy of Nehemiah (Neh. 13:7)

Sometime after 433 B.C., Nehemiah returned from Persia to Judah only to find that his personal enemy Tobiah had wormed his way into the temple itself (Neh. 13:7). Tobiah was not a Judean, but an Ammonite. The "evil" that Nehemiah discovered was that the high priest had taken an Ammonite into the temple, something forbidden in the Law of Moses (13:1).

There were several conflicts between Nehemiah and Tobiah. First Tobiah opposed Nehemiah's rebuilding of Jerusalem's walls (Neh. 2:10, 19). Accusations that Nehemiah was rebelling against the Persian king who had appointed him Judah's governor failed to stop the work. Tobiah further ridiculed the walls (Neh. 4:3) and then plotted with others to attack Jerusalem before the walls could be completed (4:11, 15). These attempts likewise failed.

Tobiah was nothing if not persistent. He, with others, attempted to lure Nehemiah away from Jerusalem in order to assassinate him (6:1, 2). Later on, Tobiah sent him threatening letters (6:19).

Attempting to infiltrate the temple was possibly Tobiah's new strategy to undermine Nehemiah's authority. Most likely he wished to rule over Jerusalem himself, even though he was an Ammonite, not a Judean. He most likely desired to absorb Judah into his own realm, since, as an "Ammonite official" (2:19), he possibly held a position in Ammon similar to Sanballat's in Samaria and Nehemiah's in Judah.

Tobiah was from a powerful, wealthy Ammonite family who impacted Jewish history later on. Archaeologists have discovered a palace-fortress just to the east of Judah from a century after Nehemiah's time. The fortress has the name "Tobiah" inscribed at the entrance. Unable to gather control of Jerusalem, Tobiah and his family eventually carved out landholdings and political power in Ammon, just east of the Jordan River.

Sabbath day. [20]Now the merchants and sellers of
all kinds of wares lodged outside Jerusalem once
or twice.
[21]Then I warned them, and said to them,
"Why do you spend the night around the wall? If
you do *so* again, I will lay hands on you!" From
that time on they came no *more* on the Sabbath.
[22]And I commanded the Levites that they should
cleanse themselves, and that they should go and
guard the gates, to sanctify the Sabbath day.
Remember me, O my God, *concerning* this
also, and spare me according to the greatness of
Your mercy!

TRANSITION

The Sabbath After the Exile

When the Jerusalem temple was destroyed in 586 B.C., the Jews in exile had to find and emphasize religious practices that did not require a physical temple. One was Scripture (see "Ezra the Scribe" at Ezra 7:1). Another was the observance of the Sabbath. Although the Sabbath law was one of Israel's most ancient, being the fourth commandment (Ex. 20:8–11), it was not treated as a central truth of the faith until after the temple had been destroyed. To Jews living in foreign lands, the visible distinctive of Sabbath observance became an essential mark of the true believer. It was no less than a public statement of faith.

Even after some exiled Jews returned to Jerusalem and rebuilt the temple, Sabbath observance remained a nonnegotiable element of true worship. When Nehemiah returned to Jerusalem for a second term as governor, one of his first actions was to enforce the Sabbath laws. As always, he was abrupt and severe, even offering threats of physical violence (Neh. 13:21).

For some, the Sabbath day was a reminder and an opportunity to give thanks to God for His great blessings. This, at least, was the perspective of the anonymous psalmist responsible for Ps. 92. Others, though, would simply treat the Sabbath as another law to be followed, and Nehemiah's heavy-handed enforcement of the Sabbath law only added to that legalism. By the time of Christ, legalism had almost obliterated the joy of Sabbath thanksgiving that is so evident in Ps. 92 (see Mark 2:23–28).

• **Psalm 92**

PSALM 92

Praise to the Lord for His Love and Faithfulness

A Psalm. A Song for the Sabbath day.

It is good to give thanks to the Lord,
And to sing praises to Your name,
O Most High;
2 To declare Your lovingkindness in the
morning,
And Your faithfulness every night,
3 On an instrument of ten strings,
On the lute,
And on the harp,
With harmonious sound.
4 For You, Lord, have made me glad through
Your work;
I will triumph in the works of Your hands.

5 O Lord, how great are Your works!
Your thoughts are very deep.
6 A senseless man does not know,
Nor does a fool understand this.
7 When the wicked spring up like grass,
And when all the workers of iniquity
flourish,

The Nehemiah Memoirs (Neh. 13:31)

Portions of the Book of Nehemiah use the first-person pronouns "I" and "me" in recounting the events of the story. Apparently, the final editor of the book used a firsthand account written by Nehemiah himself to complete the story begun in Chronicles and the Book of Ezra. Called by scholars the "Nehemiah memoirs," the account provides Nehemiah's own perspective of the events and the resistance he faced in attempting to restore Jerusalem to a place of prominence among its neighbors.

The Book of Nehemiah concludes with Nehemiah's short prayer: "Remember me, O my God, for good!" (Neh. 13:31). Nehemiah repeats a similar prayer throughout his memoirs, asking that God remember certain deeds and persons (Neh. 5:19; 6:14; 13:14, 22, 29). As he recounted the events of his life, he was apparently confident that God approved of his actions.

Similar forms of autobiographical inscriptions have been discovered in Egypt from the same historical period as Nehemiah. The statue inscription of Udjahorresnet is from an Egyptian who, like Ezra and Nehemiah, was appointed to an important governmental post by the Persians. The *Long Biographical Inscription of Petosiris* is from a wealthy high priest of the Egyptian god Thoth. Both inscriptions seem to have been written by the individuals, and then posted after their deaths to commemorate their lives before the public and their gods. Both writings ask for people and the gods to "remember" them and their deeds.

Nehemiah may have written his memoirs as part of a similar funerary custom. Following Nehemiah's death, then, his memoirs became an excellent source of Judah's history, dealing with the restoration of the temple and of Jerusalem's walls.

It is that they may be destroyed forever.

8 But You, LORD, *are* on high forevermore.
9 For behold, Your enemies, O LORD,
For behold, Your enemies shall perish;
All the workers of iniquity shall be scattered.

10 But my horn You have exalted like a wild ox;
I have been anointed with fresh oil.
11 My eye also has seen *my desire* on my enemies;
My ears hear *my desire* on the wicked
Who rise up against me.

12 The righteous shall flourish like a palm tree,
He shall grow like a cedar in Lebanon.
13 Those who are planted in the house of the LORD
Shall flourish in the courts of our God.
14 They shall still bear fruit in old age;
They shall be fresh and flourishing,
15 To declare that the LORD is upright;
He is my rock, and *there is* no unrighteousness in Him.

TRANSITION

Nehemiah and Foreign Wives

Both Ezra and Nehemiah vehemently (and in Nehemiah's case, violently) opposed the intermarriage of returned exiles and the people of the land. When Ezra heard of such marriages, he tore his clothes and pulled his own hair and beard (Ezra 9:3). Nehemiah, less introspective, pulled the hair of those who had intermarried (Neh. 13:25). To these leaders the problem was serious: any connection with the foreign or unclean could result in an adulterated faith.

Not everyone, not even every religious leader, agreed. The high priest Eliashib himself evidently regarded such marriages with indulgence (Neh. 13:28), and among some of the Jews in exile intermarriage appeared to be unremarkable. The author of the Book of Esther related Esther's marriage to a Persian king without apology or comment (see "The Book of Esther" at Esth. 1:1). The Book of Ruth, which many scholars feel was written sometime during the Persian period, deliberately points out that the great King David himself had a Moabite ancestress (Ruth 1:4; 4:13–22; see Neh. 13:23).

• **Nehemiah 13:23–31**

Nehemiah

13 **:23** In those days I also saw Jews *who* had married women of Ashdod, Ammon, *and* Moab. 24 And half of their children spoke the language of Ashdod, and could not speak the language of Judah, but spoke according to the language of one or the other people.

25 So I contended with them and cursed them, struck some of them and pulled out their hair, and made them swear by God, *saying,* "You shall not give your daughters as wives to their sons, nor take their daughters for your sons or yourselves. 26 Did not Solomon king of Israel sin by these things? Yet among many nations there was no king like him, who was beloved of his God; and God made him king over all Israel. Nevertheless pagan women caused even him to sin. 27 Should we then hear of your doing all this great evil, transgressing against our God by marrying pagan women?"

28 And *one* of the sons of Joiada, the son of Eliashib the high priest, *was* a son-in-law of Sanballat the Horonite; therefore I drove him from me.

[29]Remember them, O my God, because they
have defiled the priesthood and the covenant of
the priesthood and the Levites.
[30]Thus I cleansed them of everything pa-
gan. I also assigned duties to the priests and the
Levites, each to his service, [31]and *to bringing* the
wood offering and the firstfruits at appointed
times.
Remember me, O my God, for good!

1:4 [a]Exact identity of these locusts is unknown.

TRANSITION

The Book of Joel

Nothing is known about the prophet Joel except for what the Book of Joel itself offers. All information beyond the name of his father Pethuel (Joel 1:1) must be concluded by examining Joel's prophecies.

Joel prophesied in Jerusalem at a time when there was a temple standing (Joel 2:17), but beyond that no one is certain when Joel was active. Some scholars have suggested that Joel was one of the earliest of prophets, prophesying in the 8th century B.C., even before Amos and Hosea. Others place him later, even as late as the Persian period. The book can be read in a context, such as the time of the Persian Empire, when Jerusalem had no king. Joel calls for a national day of fasting and repentance, to be led by the elders and the priests (1:14; 2:15–17). Had Joel prophesied during the monarchy, the king would surely have had a part in such a solemn assembly.

The Persian era suits Joel's prophecies in other ways. Like Malachi, Joel shows a strong priestly orientation. He sees repentance as an official priestly task instead of an individual responsibility (Joel 2:17). He refers once to the Greeks (3:6), a reference that would make the most sense when the Greek city-states were gaining international recognition for their wars against Persia. Finally, Joel shows an amazing awareness of earlier prophecies, quoting extensively from their works. His most interesting quotation (Joel 3:10) reverses an earlier prophecy found in both Isaiah (Is. 2:4) and Micah (Mic. 4:3). Now plowshares would become swords and pruning hooks, spears.

In whatever era Joel spoke, the immediate concern of his prophecy was a plague of locusts. To an agricultural society, the vast swarms of locusts that occasionally appeared in the ancient Near East spelled famine and death. Joel uses one such disaster to call the people back to true faith in God. The locust swarm was a "day of the LORD," and a still more devastating, universal day of the Lord was still to come (Joel 2:30, 31; 3:14–16). Only if the people truly repented could Jerusalem become the holy and eternal city that it was meant to be (3:17, 20, 21).

• **Joel 1:1—3:21**

Joel

1:1 The word of the LORD that came to Joel the son of Pethuel.

The Land Laid Waste

2 Hear this, you elders,
And give ear, all you inhabitants of the land!
Has *anything like* this happened in your days,
Or even in the days of your fathers?
3 Tell your children about it,
Let your children *tell* their children,
And their children another generation.

4 What the chewing locust[a] left, the swarming locust has eaten;
What the swarming locust left, the crawling locust has eaten;
And what the crawling locust left, the consuming locust has eaten.

5 Awake, you drunkards, and weep;
And wail, all you drinkers of wine,
Because of the new wine,
For it has been cut off from your mouth.
6 For a nation has come up against My land,
Strong, and without number;
His teeth *are* the teeth of a lion,
And he has the fangs of a fierce lion.
7 He has laid waste My vine,
And ruined My fig tree;
He has stripped it bare and thrown *it* away;
Its branches are made white.

8 Lament like a virgin girded with sackcloth
For the husband of her youth.

TIME CAPSULE	424 to 404 B.C.
424	Xerxes II is assassinated after a few weeks as king
423–404	Darius II defeats his brother in civil war to become king of Persia
410	Temple of Yahweh at Elephantine destroyed by priests of Khnum
407	Darius's son Cyrus becomes commander in chief of the Persian army
404	Amyrtaeus expels Persians from Upper Egypt

The Day of Judgment (Joel 1:15)

Among the Old Testament prophets the phrase "day of the LORD" (or "day of Yahweh") meant disaster and destruction for Judah and Israel. The prophet Joel could only announce, "Alas for the day!" (Joel 1:15). In the ancient Near East, the "day" of a deity meant a time of celebration in which that particular deity was honored as the most powerful god of the pantheon. In the liturgical calendars of Egypt and Mesopotamia there were holy days set aside all through the year for the worship of the various deities.

In the cultures of both Egypt and Mesopotamia, banquets and celebrations marked each god's day. In Egyptian festivals, the image of the god was brought from the temple and carried through the streets. In Mesopotamia, the statues of many gods might be brought in procession to the temple of the god whose day it was to join the celebration. As supreme ruler for that day, the deity was asked to bring justice to the world. Loyal worshipers were expected to be rewarded and the wicked punished.

The people of Judah similarly considered the day of Yahweh to be one of festivals and good times. Prophets like Joel (Joel 1:15) and Amos (Amos 5:18), however, proclaimed a contrasting view. They agreed that Yahweh would indeed bring judgment and true justice on that day. But, since the people had not lived by the rules of God, the judgment that would come would result in their own destruction. The Judeans did not understand that their request for justice was a call for their own condemnation.

9 The grain offering and the drink offering
Have been cut off from the house of the LORD;
The priests mourn, who minister to the LORD.
10 The field is wasted,
The land mourns;
For the grain is ruined,
The new wine is dried up,
The oil fails.

11 Be ashamed, you farmers,
Wail, you vinedressers,
For the wheat and the barley;
Because the harvest of the field has perished.
12 The vine has dried up,
And the fig tree has withered;
The pomegranate tree,
The palm tree also,
And the apple tree—
All the trees of the field are withered;
Surely joy has withered away from the sons of men.

Mourning for the Land

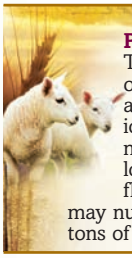
13 Gird yourselves and lament, you priests;
Wail, you who minister before the altar;
Come, lie all night in sackcloth,
You who minister to my God;
For the grain offering and the drink offering
Are withheld from the house of your God.
14 Consecrate a fast,
Call a sacred assembly;
Gather the elders
And all the inhabitants of the land
Into the house of the LORD your God,
And cry out to the LORD.

15 Alas for the day!
For the day of the LORD *is* at hand;
It shall come as destruction from the Almighty.
16 Is not the food cut off before our eyes,
Joy and gladness from the house of our God?
17 The seed shrivels under the clods,
Storehouses are in shambles;
Barns are broken down,
For the grain has withered.
18 How the animals groan!
The herds of cattle are restless,
Because they have no pasture;
Even the flocks of sheep suffer punishment.[a]

19 O LORD, to You I cry out;
For fire has devoured the open pastures,
And a flame has burned all the trees of the field.
20 The beasts of the field also cry out to You,
For the water brooks are dried up,
And fire has devoured the open pastures.

The Day of the LORD

2 1 Blow the trumpet in Zion,
And sound an alarm in My holy mountain!
Let all the inhabitants of the land tremble;
For the day of the LORD is coming,
For it is at hand:
2 A day of darkness and gloominess,



Plants & Animals
The precise meanings of Joel's four kinds of locusts are unclear (Joel 1:4). Locusts are grasshoppers whose form and behavior change when they migrate in large numbers and swarm together. An adult locust has a wingspan of 5 inches and can fly 100 miles in a day. A locust swarm may number billions of locusts and eat several tons of leaves in a day.

1:18 [a]Septuagint and Vulgate read *are made desolate.*

A day of clouds and thick darkness,
Like the morning *clouds* spread over the mountains.
A people *come,* great and strong,
The like of whom has never been;
Nor will there ever be any *such* after them,
Even for many successive generations.

3 A fire devours before them,
And behind them a flame burns;
The land *is* like the Garden of Eden before them,
And behind them a desolate wilderness;
Surely nothing shall escape them.
4 Their appearance is like the appearance of horses;
And like swift steeds, so they run.
5 With a noise like chariots
Over mountaintops they leap,
Like the noise of a flaming fire that devours the stubble,
Like a strong people set in battle array.

6 Before them the people writhe in pain;
All faces are drained of color.[a]
7 They run like mighty men,
They climb the wall like men of war;
Every one marches in formation,
And they do not break ranks.
8 They do not push one another;
Every one marches in his own column.[a]
Though they lunge between the weapons,
They are not cut down.[b]
9 They run to and fro in the city,
They run on the wall;
They climb into the houses,
They enter at the windows like a thief.

10 The earth quakes before them,
The heavens tremble;
The sun and moon grow dark,
And the stars diminish their brightness.
11 The LORD gives voice before His army,
For His camp is very great;
For strong *is the One* who executes His word.
For the day of the LORD *is* great and very terrible;
Who can endure it?

A Call to Repentance

12 "Now, therefore," says the LORD,
"Turn to Me with all your heart,
With fasting, with weeping, and with mourning."

13 So rend your heart, and not your garments;
Return to the LORD your God,
For He *is* gracious and merciful,
Slow to anger, and of great kindness;
And He relents from doing harm.
14 Who knows *if* He will turn and relent,
And leave a blessing behind Him—
A grain offering and a drink offering
For the LORD your God?

15 Blow the trumpet in Zion,
Consecrate a fast,
Call a sacred assembly;
16 Gather the people,
Sanctify the congregation,
Assemble the elders,
Gather the children and nursing babes;
Let the bridegroom go out from his chamber,
And the bride from her dressing room.
17 Let the priests, who minister to the LORD,
Weep between the porch and the altar;
Let them say, "Spare Your people, O LORD,
And do not give Your heritage to reproach,
That the nations should rule over them.
Why should they say among the peoples,
'Where *is* their God?' "

The Land Refreshed

18 Then the LORD will be zealous for His land,
And pity His people.
19 The LORD will answer and say to His people,
"Behold, I will send you grain and new wine and oil,
And you will be satisfied by them;
I will no longer make you a reproach among the nations.

20 "But I will remove far from you the northern *army,*
And will drive him away into a barren and desolate land,
With his face toward the eastern sea
And his back toward the western sea;
His stench will come up,
And his foul odor will rise,
Because he has done monstrous things."

21 Fear not, O land;
Be glad and rejoice,
For the LORD has done marvelous things!
22 Do not be afraid, you beasts of the field;
For the open pastures are springing up,
And the tree bears its fruit;
The fig tree and the vine yield their strength.
23 Be glad then, you children of Zion,

2:6 [a]Septuagint, Targum, and Vulgate read *gather blackness.*
2:8 [a]Literally *his own highway* [b]That is, they are not halted by losses

And rejoice in the LORD your God;
For He has given you the former rain faithfully,[a]
And He will cause the rain to come down for you—
The former rain,
And the latter rain in the first *month*.
24 The threshing floors shall be full of wheat,
And the vats shall overflow with new wine and oil.

25 "So I will restore to you the years that the swarming locust has eaten,
The crawling locust,
The consuming locust,
And the chewing locust,[a]
My great army which I sent among you.
26 You shall eat in plenty and be satisfied,
And praise the name of the LORD your God,
Who has dealt wondrously with you;
And My people shall never be put to shame.
27 Then you shall know that I *am* in the midst of Israel:
I *am* the LORD your God
And there is no other.
My people shall never be put to shame.

God's Spirit Poured Out

28 "And it shall come to pass afterward
That I will pour out My Spirit on all flesh;
Your sons and your daughters shall prophesy,
Your old men shall dream dreams,
Your young men shall see visions.
29 And also on *My* menservants and on *My* maidservants
I will pour out My Spirit in those days.
30 "And I will show wonders in the heavens and in the earth:
Blood and fire and pillars of smoke.
31 The sun shall be turned into darkness,
And the moon into blood,
Before the coming of the great and awesome day of the LORD.
32 And it shall come to pass
That whoever calls on the name of the LORD
Shall be saved.
For in Mount Zion and in Jerusalem there shall be deliverance,
As the LORD has said,
Among the remnant whom the LORD calls.

God Judges the Nations

3 1 "For behold, in those days and at that time,
When I bring back the captives of Judah and Jerusalem,
2 I will also gather all nations,
And bring them down to the Valley of Jehoshaphat;
And I will enter into judgment with them there
On account of My people, My heritage Israel,
Whom they have scattered among the nations;
They have also divided up My land.
3 They have cast lots for My people,
Have given a boy *as payment* for a harlot,
And sold a girl for wine, that they may drink.

2:23 [a]Or *the teacher of righteousness* 2:25 [a]Compare 1:4

Sea fortress in Sidon

Tyre and Sidon, the Economic Oppressors (Joel 3:4–6)

The coastline of Palestine was (and still is) crucially important for the political and economic balance of power in the Near East. The Persians sought to establish a western section of their empire, extending from Egypt, located south of Tyre and Sidon, all the way to Asia Minor and Greece to the north. Tyre and Sidon, as a central point in this western section, were important for providing fleets for trade and for fighting the Greeks.

When the Jews returned to Jerusalem during the Persian period, Tyre and Sidon possessed both wealth and a degree of political importance. In contrast, the small Persian province of Judah was poor and politically important only as the backdoor into Egypt.

City-states along "the coasts of Philistia," as well as Tyre and Sidon (Joel 3:4), seemingly took economic advantage of Judah, their weaker neighbor to the east. For instance, during Nehemiah's governorship of Judah, "men of Tyre" sold fish and other goods in Jerusalem on the Sabbath (Neh. 13:16). While Nehemiah shut down this practice, there is no doubt that Judah operated under a strong trade deficit with coastal city-states like Tyre and Sidon.

Economically, this would have drained Judah of its precious metals and other resources—Yahweh's silver and gold (Joel 3:5). Lacking goods to pay their debts, Judeans would have been forced to trade in the one commodity they possessed—their own sons and daughters. The coastal traders would have sold them to the Greeks, the available market. The Greeks, in turn, would "remove them far from their borders" (Joel 3:6) into Greece or Asia Minor.

Because of such economic exploitation of God's people, the prophet Joel announced God's judgment against "Tyre and Sidon, and all the coasts of Philistia." What they had done to the Judeans would soon happen to them (Joel 3:4, 7, 8).

4 "Indeed, what have you to do with Me,
O Tyre and Sidon, and all the coasts of Philistia?
Will you retaliate against Me?
But if you retaliate against Me,
Swiftly and speedily I will return your retaliation upon your own head;
5 Because you have taken My silver and My gold,
And have carried into your temples My prized possessions.
6 Also the people of Judah and the people of Jerusalem
You have sold to the Greeks,
That you may remove them far from their borders.

7 "Behold, I will raise them
Out of the place to which you have sold them,
And will return your retaliation upon your own head.
8 I will sell your sons and your daughters
Into the hand of the people of Judah,
And they will sell them to the Sabeans,[a]
To a people far off;
For the LORD has spoken."

9 Proclaim this among the nations:
"Prepare for war!
Wake up the mighty men,
Let all the men of war draw near,
Let them come up.
10 Beat your plowshares into swords
And your pruning hooks into spears;
Let the weak say, 'I *am* strong.' "
11 Assemble and come, all you nations,
And gather together all around.
Cause Your mighty ones to go down there, O LORD.

12 "Let the nations be wakened, and come up to the Valley of Jehoshaphat;
For there I will sit to judge all the surrounding nations.
13 Put in the sickle, for the harvest is ripe.
Come, go down;
For the winepress is full,
The vats overflow—
For their wickedness *is* great."

14 Multitudes, multitudes in the valley of decision!
For the day of the LORD *is* near in the valley of decision.
15 The sun and moon will grow dark,
And the stars will diminish their brightness.
16 The LORD also will roar from Zion,
And utter His voice from Jerusalem;
The heavens and earth will shake;
But the LORD will be a shelter for His people,
And the strength of the children of Israel.

17 "So you shall know that I *am* the LORD your God,
Dwelling in Zion My holy mountain.
Then Jerusalem shall be holy,
And no aliens shall ever pass through her again."

3:8 [a]Literally *Shebaites* (compare Isaiah 60:6 and Ezekiel 27:22)

God Blesses His People

18 And it will come to pass in that day
That the mountains shall drip with new wine,
The hills shall flow with milk,
And all the brooks of Judah shall be flooded with water;
A fountain shall flow from the house of the LORD
And water the Valley of Acacias.

19 "Egypt shall be a desolation,
And Edom a desolate wilderness,
Because of violence *against* the people of Judah,
For they have shed innocent blood in their land.
20 But Judah shall abide forever,
And Jerusalem from generation to generation.
21 For I will acquit them of the guilt of bloodshed, whom I had not acquitted;
For the LORD dwells in Zion."

TRANSITION

Isaiah and the Restoration

The chronology of the Book of Isaiah is very complicated. Undoubtedly, different prophecies in the book speak of time periods that are centuries apart. The prophet Isaiah lived in Judah during the reigns of Ahaz (735–715 B.C.) and Hezekiah (715–686 B.C.), and most of the early passages in the book refer to those kings and to the Assyrian Empire, which was expanding at that time. Most of these prophecies are dark and pessimistic, speaking of inevitable judgment and destruction, because Judah had refused to hear God's words.

Strikingly different are the oracles of salvation in Is. 40—55, which promise a return from exile and a rebuilding of Jerusalem and the temple (Is. 44:28). These prophecies explicitly name Cyrus the Persian (44:28; 45:1), identifying the approaching salvation as the restoration of Jerusalem after the Babylonian exile, almost 200 years after the prophet Isaiah himself was active. Scholars differ as to whether the prophecies in these chapters should be understood as foretellings of the distant future by Isaiah himself or rather as the words of an anonymous prophet of the Exile, who saw himself as a spiritual descendant of the great Isaiah (see "Isaiah and Cyrus the Persian" at Is. 40:1).

A third major shift in the Book of Isaiah begins at ch. 56. Where chs. 40—55 spoke of a day when the temple would be restored, chs. 56—66 assume that a temple is standing (56:7; 66:6). Since these final chapters follow immediately after the prophecies of the temple's restoration, it is reasonable to assume that they speak of the second temple, built during the Persian era. As is the case with chs. 40—55, some believe chs. 56—66 are the foretellings of the 8th-century prophet Isaiah, while others consider them the work of a postexilic prophet following in Isaiah's tradition.

If the prophecies of Is. 56—66 do speak of the second temple period, it is remarkable how much their message is in tension with the actual practices of the second temple. All the leaders of the community of returned exiles were meticulous about avoiding foreigners, but the prophet declares that foreigners will be God's servants (Is. 56:3–8). He promises a time when the temple will be "a house of prayer for all nations" (56:7), and when the sacrifices of foreigners will be acceptable on the temple altar. The theme of the faithful Gentiles is resoundingly repeated in chs. 60—62, where the Gentiles will come to God's light (60:3), will build the city walls (60:10), and will see the righteousness of God's people (62:2). If certain members of the restoration community in Jerusalem opposed the exclusivism of Ezra and Nehemiah, as seems likely, they had powerful support in these prophecies.

• **Isaiah 56:1—59:21**

Isaiah

Salvation for the Gentiles

56 :1 Thus says the LORD:
"Keep justice, and do righteousness,
For My salvation *is* about to come,
And My righteousness to be revealed.
2 Blessed *is* the man *who* does this,
And the son of man *who* lays hold on it;
Who keeps from defiling the Sabbath,
And keeps his hand from doing any evil."

3 Do not let the son of the foreigner
Who has joined himself to the LORD
Speak, saying,
"The LORD has utterly separated me from His people";
Nor let the eunuch say,
"Here I am, a dry tree."
4 For thus says the LORD:
"To the eunuchs who keep My Sabbaths,
And choose what pleases Me,
And hold fast My covenant,
5 Even to them I will give in My house
And within My walls a place and a name
Better than that of sons and daughters;
I will give them[a] an everlasting name
That shall not be cut off.

6 "Also the sons of the foreigner

56:5 [a]Literally *him*

A Eunuch and a Foreigner in God's House (Is. 56:3)

The prophet addressed the status that two different groups would have in the future Jerusalem: "the son of the foreigner" (Is. 56:3, 6) and the eunuch (56:3). The Book of Deuteronomy excluded both of these groups from taking part in the temple ceremonies (Deut. 23:1–3). They never could be fully a part of God's people.

In God's future Jerusalem, however, a different situation will prevail. In the future temple, ethnic origin or physical defects will no longer determine one's status. Rather, what matters will be obedience to God's covenant, particularly keeping the Sabbath (Is. 56:2, 4, 6).

The future, therefore, would bring about a reversal of the present status of these excluded people. Eunuchs were restricted by the Law of Moses because self-mutilation was often performed in honor of a heathen god (1 Kin. 18:28). In addition, a person with a defect was deemed unfit for service to God. Faithful eunuchs, however, will have a place within the future temple that will more than compensate for their lack of descendants (Is. 56:5).

The faithful "sons of the foreigner" can also become God's servants (56:6). They will have more than just access to the temple. God will grant them full participation as part of His own people by accepting their sacrifices. The temple will indeed become "a house of prayer for all nations" (56:7).

Who join themselves to the LORD, to serve Him,
And to love the name of the LORD, to be His servants—
Everyone who keeps from defiling the Sabbath,
And holds fast My covenant—
7 Even them I will bring to My holy mountain,
And make them joyful in My house of prayer.
Their burnt offerings and their sacrifices
Will be accepted on My altar;
For My house shall be called a house of prayer for all nations."
8 The Lord GOD, who gathers the outcasts of Israel, says,
"Yet I will gather to him
Others besides those who are gathered to him."

Israel's Irresponsible Leaders

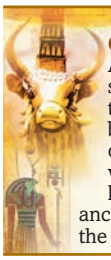
9 All you beasts of the field, come to devour,
All you beasts in the forest.
10 His watchmen *are* blind,
They are all ignorant;
They *are* all dumb dogs,
They cannot bark;
Sleeping, lying down, loving to slumber.
11 Yes, *they are* greedy dogs
Which never have enough.
And they *are* shepherds
Who cannot understand;
They all look to their own way,
Every one for his own gain,
From his *own* territory.
12 "Come," *one says,* "I will bring wine,
And we will fill ourselves with intoxicating drink;
Tomorrow will be as today,
And much more abundant."

Israel's Futile Idolatry

57 1 The righteous perishes,
And no man takes *it* to heart;
Merciful men *are* taken away,
While no one considers
That the righteous is taken away from evil.
2 He shall enter into peace;
They shall rest in their beds,
Each one walking *in* his uprightness.

3 "But come here,
You sons of the sorceress,
You offspring of the adulterer and the harlot!
4 Whom do you ridicule?
Against whom do you make a wide mouth
And stick out the tongue?
Are you not children of transgression,
Offspring of falsehood,
5 Inflaming yourselves with gods under every green tree,
Slaying the children in the valleys,
Under the clefts of the rocks?
6 Among the smooth *stones* of the stream
Is your portion;
They, they, *are* your lot!
Even to them you have poured a drink offering,
You have offered a grain offering.
Should I receive comfort in these?

7 "On a lofty and high mountain
You have set your bed;
Even there you went up
To offer sacrifice.



Cults & Supernatural
Archaeological evidence reveals that child sacrifice was practiced in the ancient Mediterranean area (Is. 57:5). The bodies were buried in clay urns, and inscriptions written on the urns have been found stating to which god the child was sacrificed. The largest burial area so far discovered is in ancient Carthage, the city in north Africa that the Romans destroyed in 146 B.C.

8 Also behind the doors and their posts
You have set up your remembrance;
For you have uncovered yourself *to those other* than Me,
And have gone up to them;
You have enlarged your bed
And made *a covenant* with them;
You have loved their bed,
Where you saw *their* nudity.[a]
9 You went to the king with ointment,
And increased your perfumes;
You sent your messengers far off,
And *even* descended to Sheol.
10 You are wearied in the length of your way;
Yet you did not say, 'There is no hope.'
You have found the life of your hand;
Therefore you were not grieved.

11 "And of whom have you been afraid, or feared,
That you have lied
And not remembered Me,
Nor taken *it* to your heart?
Is it not because I have held My peace from of old
That you do not fear Me?
12 I will declare your righteousness
And your works,
For they will not profit you.
13 When you cry out,
Let your collection *of idols* deliver you.
But the wind will carry them all away,
A breath will take *them.*
But he who puts his trust in Me shall possess the land,
And shall inherit My holy mountain."

Healing for the Backslider

14 And one shall say,
"Heap it up! Heap it up!
Prepare the way,
Take the stumbling block out of the way of My people."

TIME CAPSULE	404 to 386 B.C.
404–359	Artaxerxes II becomes king of Persia, defeating his younger brother Cyrus
401	Chariots with sickles on the wheels used at Cunaxa
400	Invention of the screw
398	Possible date for Ezra's arrival in Jerusalem
390	Rome is sacked by the Gauls
386	Artaxerxes claims all Greek cities in the Peace of Antalkidas

15 For thus says the High and Lofty One
Who inhabits eternity, whose name *is* Holy:
"I dwell in the high and holy *place,*
With him *who* has a contrite and humble spirit,
To revive the spirit of the humble,
And to revive the heart of the contrite ones.
16 For I will not contend forever,
Nor will I always be angry;
For the spirit would fail before Me,
And the souls *which* I have made.
17 For the iniquity of his covetousness
I was angry and struck him;
I hid and was angry,
And he went on backsliding in the way of his heart.
18 I have seen his ways, and will heal him;
I will also lead him,
And restore comforts to him
And to his mourners.

19 "I create the fruit of the lips:
Peace, peace to *him who is* far off and to *him who is* near,"
Says the LORD,
"And I will heal him."
20 But the wicked *are* like the troubled sea,
When it cannot rest,
Whose waters cast up mire and dirt.

21 "*There is* no peace,"
Says my God, "for the wicked."

Fasting that Pleases God

58 1 "Cry aloud, spare not;
Lift up your voice like a trumpet;
Tell My people their transgression,
And the house of Jacob their sins.
2 Yet they seek Me daily,
And delight to know My ways,
As a nation that did righteousness,
And did not forsake the ordinance of their God.
They ask of Me the ordinances of justice;
They take delight in approaching God.
3 'Why have we fasted,' *they say,* 'and You have not seen?
Why have we afflicted our souls, and You take no notice?'

"In fact, in the day of your fast you find pleasure,
And exploit all your laborers.
4 Indeed you fast for strife and debate,
And to strike with the fist of wickedness.

57:8 [a]Literally *hand,* a euphemism

Tough Times in Jerusalem (Is. 58:10)

In Is. 58:1–14 the prophet most likely describes the situation in Jerusalem soon after the exiles returned home. Life was hard upon their return. Not only did the community have to reclaim the land for farming and reconstruct the city, they had to rebuild all their economic institutions from the ground up.

The prophet criticized the Judean leaders for the way religious devotion had become a substitute for ethical behavior. These people exhibited an active piety in beseeching God's blessing on their new endeavor to pick up the pieces in Jerusalem. One cannot fault their religious sincerity. They were daily in prayer (Is. 58:2) and pursued an active program of fasting (58:3). They obeyed the proper guidelines—the "ordinances of justice" (58:2)—for their religious behavior.

Yet God was not impressed. No matter how properly "religious" their behavior was, it did not address the real need of the community: the need to share the scarce resources that were available to the returnees. The leaders possessed what little wealth had awaited the exiles when they returned to Jerusalem.

The situation in Jerusalem after the Exile showed a huge gap between the "haves" and the "have-nots." Jerusalem had its share of the hungry, the homeless, and those who lacked adequate clothing (58:7). These people were a part of the exilic community; they were from the Judean leaders' "own flesh" (58:7). Nevertheless, the "haves" did not see the necessity of relating their religious devotion to their social and economic practice.

God thought that they should. The prophetic oracle promised the full restoration of Jerusalem (58:12), but only if the "haves" would extend themselves to those hungry and afflicted (58:10).

You will not fast as *you do* this day,
To make your voice heard on high.
5 Is it a fast that I have chosen,
A day for a man to afflict his soul?
Is it to bow down his head like a bulrush,
And to spread out sackcloth and ashes?
Would you call this a fast,
And an acceptable day to the LORD?

6 "*Is* this not the fast that I have chosen:
To loose the bonds of wickedness,
To undo the heavy burdens,
To let the oppressed go free,
And that you break every yoke?
7 *Is it* not to share your bread with the hungry,
And that you bring to your house the poor who are cast out;
When you see the naked, that you cover him,
And not hide yourself from your own flesh?
8 Then your light shall break forth like the morning,
Your healing shall spring forth speedily,
And your righteousness shall go before you;
The glory of the LORD shall be your rear guard.
9 Then you shall call, and the LORD will answer;
You shall cry, and He will say, 'Here I *am*.'

"If you take away the yoke from your midst,
The pointing of the finger, and speaking wickedness,
10 *If* you extend your soul to the hungry
And satisfy the afflicted soul,
Then your light shall dawn in the darkness,
And your darkness shall *be* as the noonday.
11 The LORD will guide you continually,
And satisfy your soul in drought,
And strengthen your bones;
You shall be like a watered garden,
And like a spring of water, whose waters do not fail.
12 Those from among you
Shall build the old waste places;
You shall raise up the foundations of many generations;
And you shall be called the Repairer of the Breach,
The Restorer of Streets to Dwell In.

13 "If you turn away your foot from the Sabbath,
From doing your pleasure on My holy day,
And call the Sabbath a delight,
The holy *day* of the LORD honorable,
And shall honor Him, not doing your own ways,
Nor finding your own pleasure,
Nor speaking *your own* words,
14 Then you shall delight yourself in the LORD;
And I will cause you to ride on the high hills of the earth,
And feed you with the heritage of Jacob your father.
The mouth of the LORD has spoken."

Separated from God

59 1 Behold, the LORD's hand is not shortened,
That it cannot save;
Nor His ear heavy,
That it cannot hear.
2 But your iniquities have separated you from your God;
And your sins have hidden *His* face from you,
So that He will not hear.

A Mound of Ruins (Is. 58:12)

Since rainfall occurs only during the winter months in Canaan, cities there needed to be built near perennial springs. For defensive purposes cities also needed to be built on higher ground. Thus in ancient times cities were built on the hills closest to a perennial water source.

Because Canaan was on the major path of Egyptians going toward Asia and of Asians going toward Egypt, the cities and towns of Canaan were regularly destroyed by invaders. In addition, Canaan regularly suffered from the effects of earthquakes and other natural disasters. Once destroyed, ancient cities were most often just rebuilt on top of the ruins of the old cities. The old city was already in the most defensible location closest to the water, so the city inhabitants just rebuilt on the same spot.

During the rebuilding process, some stones could be easily reused and were. Others were just allowed to become part of the foundation. Mud bricks, a common building material, were often displaced and, thus, became unusable. After a time, the original small hills grew into large mounds, many of which can still be seen today. Some of these hills, called "tells," are made up of 20 and more cities that were built, destroyed, and rebuilt.

The prophet described this process by noting that some powers that were then strong would become a "ruinous heap" (Is. 17:1) and some of them would never again be rebuilt (Is. 25:2). Yet there was a message of hope for Judah: certain Judeans would return to Judah's ruined cities and rebuild "the old waste places" with new foundations (Is. 58:12).

3 For your hands are defiled with blood,
And your fingers with iniquity;
Your lips have spoken lies,
Your tongue has muttered perversity.

4 No one calls for justice,
Nor does *any* plead for truth.
They trust in empty words and speak lies;
They conceive evil and bring forth iniquity.
5 They hatch vipers' eggs and weave the spider's web;
He who eats of their eggs dies,
And *from* that which is crushed a viper breaks out.

6 Their webs will not become garments,
Nor will they cover themselves with their works;
Their works *are* works of iniquity,
And the act of violence *is* in their hands.
7 Their feet run to evil,
And they make haste to shed innocent blood;
Their thoughts *are* thoughts of iniquity;
Wasting and destruction *are* in their paths.
8 The way of peace they have not known,
And *there is* no justice in their ways;
They have made themselves crooked paths;
Whoever takes that way shall not know peace.

Sin Confessed

9 Therefore justice is far from us,
Nor does righteousness overtake us;
We look for light, but there is darkness!
For brightness, *but* we walk in blackness!
10 We grope for the wall like the blind,
And we grope as if *we had* no eyes;
We stumble at noonday as at twilight;
We are as dead *men* in desolate places.
11 We all growl like bears,
And moan sadly like doves;
We look for justice, but *there is* none;
For salvation, *but* it is far from us.
12 For our transgressions are multiplied before You,
And our sins testify against us;
For our transgressions *are* with us,
And *as for* our iniquities, we know them:
13 In transgressing and lying against the Lord,
And departing from our God,
Speaking oppression and revolt,
Conceiving and uttering from the heart words of falsehood.
14 Justice is turned back,
And righteousness stands afar off;
For truth is fallen in the street,
And equity cannot enter.
15 So truth fails,
And he *who* departs from evil makes himself a prey.

The Redeemer of Zion

Then the Lord saw *it,* and it displeased Him
That *there was* no justice.
16 He saw that *there was* no man,

And wondered that *there was* no
intercessor;
Therefore His own arm brought salvation
for Him;
And His own righteousness, it sustained
Him.
17 For He put on righteousness as a
breastplate,
And a helmet of salvation on His head;
He put on the garments of vengeance for
clothing,
And was clad with zeal as a cloak.
18 According to *their* deeds, accordingly He
will repay,
Fury to His adversaries,
Recompense to His enemies;
The coastlands He will fully repay.
19 So shall they fear
The name of the LORD from the west,
And His glory from the rising of the sun;
When the enemy comes in like a flood,
The Spirit of the LORD will lift up a
standard against him.

20 "The Redeemer will come to Zion,
And to those who turn from transgression
in Jacob,"
Says the LORD.

21 "As for Me," says the LORD, "this *is* My covenant with them: My Spirit who *is* upon you, and My words which I have put in your mouth, shall not depart from your mouth, nor from the mouth of your descendants, nor from the mouth of your descendants' descendants," says the LORD, "from this time and forevermore."

TRANSITION

God's Glory upon God's City

The oracles of the first section of the Book of Isaiah (chs. 1—39) speak predominantly of sin and judgment. By contrast, the prophecies of Is. 40—55 proclaim only salvation and joy (see "Isaiah and Cyrus the Persian" at Is. 40:1). The final section of the Book of Isaiah (chs. 56—66) contains both words of judgment (such as Is. 59) and words of salvation (such as Is. 60—62). The oracles of hope in Is. 60—62 are of surpassing power, though, and easily overpower the prophet's condemnations.

The hopeful tone begins at Is. 60:1 with the announcement: "Arise, shine; For your light has come!" The darkness of Jerusalem's broken walls and temple would be replaced with light and brightness as God's glory rose upon the city. Israel would be nurtured rather than oppressed by the mighty nations (Is. 60:10–12).

God's plan for Jerusalem included an unfading glory that is actually God's presence. God would glorify Mount Zion and His people with His glory (60:19). This theme emerges from the three poems of chs. 60—62. While ch. 60 emphasizes the brilliance of God's city, ch. 61 announces glory in the form of justice to the poor (61:8), and ch. 62 reveals God's purpose for Jerusalem: the city would demonstrate His righteousness to all the earth (62:1, 2, 7, 11, 12).

• **Isaiah 60:1—66:24**

Isaiah

The Gentiles Bless Zion

60 :1 Arise, shine;
For your light has come!
And the glory of the LORD is risen upon you.
2 For behold, the darkness shall cover the
earth,
And deep darkness the people;
But the LORD will arise over you,
And His glory will be seen upon you.
3 The Gentiles shall come to your light,
And kings to the brightness of your rising.

4 "Lift up your eyes all around, and see:
They all gather together, they come to you;
Your sons shall come from afar,
And your daughters shall be nursed at *your*
side.
5 Then you shall see and become radiant,
And your heart shall swell with joy;
Because the abundance of the sea shall be
turned to you,
The wealth of the Gentiles shall come to
you.
6 The multitude of camels shall cover your
land,
The dromedaries of Midian and Ephah;
All those from Sheba shall come;
They shall bring gold and incense,
And they shall proclaim the praises of the
LORD.
7 All the flocks of Kedar shall be gathered
together to you,
The rams of Nebaioth shall minister to you;
They shall ascend with acceptance on My
altar,
And I will glorify the house of My glory.

8 "Who *are* these *who* fly like a cloud,
And like doves to their roosts?
9 Surely the coastlands shall wait for Me;
And the ships of Tarshish *will come* first,
To bring your sons from afar,
Their silver and their gold with them,
To the name of the LORD your God,
And to the Holy One of Israel,

Jerusalem, the Future World Center (Is. 60:14)

In Is. 60 is a vision of a new Jerusalem which would become the world imperial center. All the nations would converge upon Jerusalem, bringing their wealth as tribute to the city's king, the Lord God (Is. 60:4–7).

Very similar imagery is found in pictures in the ceremonial hall in Persepolis, the capital of the Persian Empire. On the stairway that leads up to the throne of the Persian king, who was considered the "King of Kings," stand carvings of other kings in various ethnic dress. Each king bears a valuable, unique gift from his own country to offer to the Great King.

The Great King is not directly represented in the pictures—he is there in concept. Yet in the center, accompanying the king, is an image of the Persian god, Ahura Mazda. Ahura Mazda was represented by a winged sun, indicating his rule of light over "all the earth" to fight back the forces of darkness. The Great King, therefore, was considered to be Ahura Mazda's representative.

The prophet uses very similar imagery to articulate God's promise to Jerusalem. The city's gates will be "open continually," allowing kings to approach "in procession," bringing "the wealth of the Gentiles" (60:11). Jerusalem, not Persepolis, will be the imperial center of the world.

Furthermore, the prophet depicts God in solar imagery similar to that found at Persepolis. Yet this imagery represents, not Ahura Mazda, the Persian god, but Yahweh, the God of Israel at the center of the city. Yahweh, not Ahura Mazda, will rule in Jerusalem. Yahweh, not Ahura Mazda, will be "an everlasting light" (60:19).

These prophecies offered great hope for the returnees, a hope reechoed for all people in the Book of Revelation (Rev. 21:23). Though a "deep darkness" may cover the earth, Yahweh will arise over Jerusalem as a sunrise, and His glory will attract peoples from afar (Is. 60:1–3).

Because He has glorified you.

10 "The sons of foreigners shall build up your walls,
And their kings shall minister to you;
For in My wrath I struck you,
But in My favor I have had mercy on you.
11 Therefore your gates shall be open continually;
They shall not be shut day or night,
That *men* may bring to you the wealth of the Gentiles,
And their kings in procession.
12 For the nation and kingdom which will not serve you shall perish,
And *those* nations shall be utterly ruined.

13 "The glory of Lebanon shall come to you,
The cypress, the pine, and the box tree together,
To beautify the place of My sanctuary;
And I will make the place of My feet glorious.
14 Also the sons of those who afflicted you
Shall come bowing to you,
And all those who despised you shall fall prostrate at the soles of your feet;
And they shall call you The City of the Lord,
Zion of the Holy One of Israel.

15 "Whereas you have been forsaken and hated,
So that no one went through *you,*
I will make you an eternal excellence,
A joy of many generations.
16 You shall drink the milk of the Gentiles,
And milk the breast of kings;
You shall know that I, the Lord, *am* your Savior
And your Redeemer, the Mighty One of Jacob.

17 "Instead of bronze I will bring gold,
Instead of iron I will bring silver,
Instead of wood, bronze,
And instead of stones, iron.
I will also make your officers peace,
And your magistrates righteousness.
18 Violence shall no longer be heard in your land,
Neither wasting nor destruction within your borders;
But you shall call your walls Salvation,
And your gates Praise.

God the Glory of His People

19 "The sun shall no longer be your light by day,
Nor for brightness shall the moon give light to you;
But the Lord will be to you an everlasting light,
And your God your glory.
20 Your sun shall no longer go down,
Nor shall your moon withdraw itself;
For the Lord will be your everlasting light,
And the days of your mourning shall be ended.
21 Also your people *shall* all *be* righteous;
They shall inherit the land forever,
The branch of My planting,
The work of My hands,
That I may be glorified.

22 A little one shall become a thousand,
And a small one a strong nation.
I, the LORD, will hasten it in its time."

The Good News of Salvation

61 1 "The Spirit of the Lord GOD *is* upon Me,
Because the LORD has anointed Me
To preach good tidings to the poor;
He has sent Me to heal the brokenhearted,
To proclaim liberty to the captives,
And the opening of the prison to *those who are* bound;
2 To proclaim the acceptable year of the LORD,
And the day of vengeance of our God;
To comfort all who mourn,
3 To console those who mourn in Zion,
To give them beauty for ashes,
The oil of joy for mourning,
The garment of praise for the spirit of heaviness;
That they may be called trees of righteousness,
The planting of the LORD, that He may be glorified."

4 And they shall rebuild the old ruins,
They shall raise up the former desolations,
And they shall repair the ruined cities,
The desolations of many generations.
5 Strangers shall stand and feed your flocks,
And the sons of the foreigner
Shall be your plowmen and your vinedressers.
6 But you shall be named the priests of the LORD,
They shall call you the servants of our God.
You shall eat the riches of the Gentiles,
And in their glory you shall boast.
7 Instead of your shame *you shall have* double *honor,*
And *instead of* confusion they shall rejoice in their portion.
Therefore in their land they shall possess double;
Everlasting joy shall be theirs.

8 "For I, the LORD, love justice;
I hate robbery for burnt offering;
I will direct their work in truth,
And will make with them an everlasting covenant.
9 Their descendants shall be known among the Gentiles,
And their offspring among the people.
All who see them shall acknowledge them,
That they *are* the posterity *whom* the LORD has blessed."

10 I will greatly rejoice in the LORD,
My soul shall be joyful in my God;
For He has clothed me with the garments of salvation,
He has covered me with the robe of righteousness,
As a bridegroom decks *himself* with ornaments,
And as a bride adorns *herself* with her jewels.
11 For as the earth brings forth its bud,
As the garden causes the things that are sown in it to spring forth,
So the Lord GOD will cause righteousness and praise to spring forth before all the nations.

Assurance of Zion's Salvation

62 1 For Zion's sake I will not hold My peace,
And for Jerusalem's sake I will not rest,
Until her righteousness goes forth as brightness,
And her salvation as a lamp *that* burns.
2 The Gentiles shall see your righteousness,
And all kings your glory.
You shall be called by a new name,
Which the mouth of the LORD will name.
3 You shall also be a crown of glory
In the hand of the LORD,
And a royal diadem
In the hand of your God.
4 You shall no longer be termed Forsaken,
Nor shall your land any more be termed Desolate;
But you shall be called Hephzibah,[a] and your land Beulah;[b]
For the LORD delights in you,
And your land shall be married.
5 For *as* a young man marries a virgin,
So shall your sons marry you;
And *as* the bridegroom rejoices over the bride,
So shall your God rejoice over you.

Arts & Literature
The Greek poet Hesiod lists the four ages of man as gold, silver, bronze, and iron. A similar list of materials in decreasing order of value is found in Dan. 2:32, and with some variation in Is. 60:17. The metals are listed in order of their prestige and rarity. In the New Testament, Paul uses a similar figure in 1 Cor. 3:12.

62:4 [a]Literally *My Delight Is in Her* [b]Literally *Married*

6 I have set watchmen on your walls,
O Jerusalem;
They shall never hold their peace day or night.
You who make mention of the LORD, do not keep silent,
7 And give Him no rest till He establishes
And till He makes Jerusalem a praise in the earth.

8 The LORD has sworn by His right hand
And by the arm of His strength:
"Surely I will no longer give your grain
As food for your enemies;
And the sons of the foreigner shall not drink your new wine,
For which you have labored.
9 But those who have gathered it shall eat it,
And praise the LORD;
Those who have brought it together shall drink it in My holy courts."

10 Go through,
Go through the gates!
Prepare the way for the people;
Build up,
Build up the highway!
Take out the stones,
Lift up a banner for the peoples!

11 Indeed the LORD has proclaimed
To the end of the world:
"Say to the daughter of Zion,
'Surely your salvation is coming;
Behold, His reward *is* with Him,
And His work before Him.' "
12 And they shall call them The Holy People,
The Redeemed of the LORD;
And you shall be called Sought Out,
A City Not Forsaken.

The LORD in Judgment and Salvation

63 1 Who *is* this who comes from Edom,
With dyed garments from Bozrah,
This *One who is* glorious in His apparel,
Traveling in the greatness of His strength?—

"I who speak in righteousness, mighty to save."

2 Why *is* Your apparel red,
And Your garments like one who treads in the winepress?

3 "I have trodden the winepress alone,
And from the peoples no one *was* with Me.
For I have trodden them in My anger,
And trampled them in My fury;
Their blood is sprinkled upon My garments,
And I have stained all My robes.
4 For the day of vengeance *is* in My heart,
And the year of My redeemed has come.
5 I looked, but *there was* no one to help,
And I wondered
That *there was* no one to uphold;
Therefore My own arm brought salvation for Me;
And My own fury, it sustained Me.
6 I have trodden down the peoples in My anger,
Made them drunk in My fury,
And brought down their strength to the earth."

God's Mercy Remembered

7 I will mention the lovingkindnesses of the LORD
And the praises of the LORD,
According to all that the LORD has bestowed on us,
And the great goodness toward the house of Israel,
Which He has bestowed on them according to His mercies,
According to the multitude of His lovingkindnesses.
8 For He said, "Surely they *are* My people,
Children *who* will not lie."
So He became their Savior.
9 In all their affliction He was afflicted,
And the Angel of His Presence saved them;
In His love and in His pity He redeemed them;
And He bore them and carried them
All the days of old.
10 But they rebelled and grieved His Holy Spirit;
So He turned Himself against them as an enemy,
And He fought against them.

TIME CAPSULE  384 to 356 B.C.	
384–322	Aristotle, Greek philosopher
360	The Great Revolt of the Satraps (against Persia)
359–336	Philip II becomes king of Macedon
359–338	Artaxerxes III is poisoned by Bagoas
356	Alexander the Great is born to Philip II of Macedon

No Longer Forsaken (Is. 62:4, 12)

The prophet had encouraging news for the people of Jerusalem. The difficulties of the present time in Jerusalem would not compare with the glories to come in the new, restored Jerusalem of the future.

The years Jerusalem spent under foreign rulers had taken their toll. Things must have been hard, for we learn that Jerusalem was nicknamed "Forsaken" and its surrounding land, "Desolate" (Is. 62:4). High rates of Persian taxation contributed to Jerusalem's economic troubles.

In the Persian Empire taxation was done, not by the exchange of money, but in agricultural produce. Though the Judeans had worked hard to grow their produce, much of the crop went to support the Persian king, his court, and his armies. In other words, Judean grain became food for Judah's enemies, and foreigners drank her wine (Is. 62:8). Economic resources were taken out of the community, rather than used within it to spur the local economy.

God promised to change this situation. In the future Jerusalem, those who gather their crops will also eat of them; those who produce wine will also drink of it (62:9). Then Jerusalem's name will no longer be "Forsaken," but rather "A City Not Forsaken" (62:12).

11 Then he remembered the days of old,
Moses *and* his people, *saying:*
"Where *is* He who brought them up out of the sea
With the shepherd of His flock?
Where *is* He who put His Holy Spirit within them,
12 Who led *them* by the right hand of Moses,
With His glorious arm,
Dividing the water before them
To make for Himself an everlasting name,
13 Who led them through the deep,
As a horse in the wilderness,
That they might not stumble?"

14 As a beast goes down into the valley,
And the Spirit of the LORD causes him to rest,
So You lead Your people,
To make Yourself a glorious name.

A Prayer of Penitence

15 Look down from heaven,
And see from Your habitation, holy and glorious.
Where *are* Your zeal and Your strength,
The yearning of Your heart and Your mercies toward me?
Are they restrained?
16 Doubtless You *are* our Father,
Though Abraham was ignorant of us,
And Israel does not acknowledge us.
You, O LORD, *are* our Father;
Our Redeemer from Everlasting *is* Your name.
17 O LORD, why have You made us stray from Your ways,
And hardened our heart from Your fear?
Return for Your servants' sake,
The tribes of Your inheritance.
18 Your holy people have possessed *it* but a little while;
Our adversaries have trodden down Your sanctuary.
19 We have become *like* those of old, over whom You never ruled,
Those who were never called by Your name.

64 1 Oh, that You would rend the heavens!
That You would come down!
That the mountains might shake at Your presence—
2 As fire burns brushwood,
As fire causes water to boil—
To make Your name known to Your adversaries,
That the nations may tremble at Your presence!
3 When You did awesome things *for which* we did not look,
You came down,
The mountains shook at Your presence.
4 For since the beginning of the world
Men have not heard nor perceived by the ear,
Nor has the eye seen any God besides You,
Who acts for the one who waits for Him.
5 You meet him who rejoices and does righteousness,
Who remembers You in Your ways.
You are indeed angry, for we have sinned—
In these ways we continue;
And we need to be saved.

6 But we are all like an unclean *thing,*
And all our righteousnesses *are* like filthy rags;
We all fade as a leaf,
And our iniquities, like the wind,
Have taken us away.
7 And *there is* no one who calls on Your name,
Who stirs himself up to take hold of You;
For You have hidden Your face from us,
And have consumed us because of our iniquities.

A Petition to Our Father in Heaven (Is. 64:8–12)

The exiles faced a sorry state of affairs in Jerusalem immediately following their return from Babylon. The city of Jerusalem and its temple were still in ruins (Is. 64:10, 11). The Babylonians had laid siege to the city for 18 months, eventually destroying it in 586 B.C. (2 Kin. 25:1, 2). What was left were ashes, arrowheads, and fallen buildings. In fact, the whole region, the "holy cities" (Is. 64:10), was laid waste. Apparently, both Jerusalem and Judah were mostly uninhabited during the time between 586 and 538 B.C.

The prophet, as a representative of the whole community, turned to God for aid. He called upon the Lord as "Father," invoking the special relationship between Israel and her God (64:8). The term "Father" should not be understood according to our modern conceptions of fatherhood. "Father" was not so much a term of endearment, as it was a word of authority and ownership. Under Israelite law a man's children were legally his property, over which he exercised much power.

The community was helpless before God as "Father" like clay in the hands of a potter (64:8). The prophet interceded for the people for forgiveness so that God's faithfulness might be revealed again in a restored Jerusalem.

8 But now, O LORD,
You *are* our Father;
We *are* the clay, and You our potter;
And all we *are* the work of Your hand.
9 Do not be furious, O LORD,
Nor remember iniquity forever;
Indeed, please look—we all *are* Your people!
10 Your holy cities are a wilderness,
Zion is a wilderness,
Jerusalem a desolation.
11 Our holy and beautiful temple,
Where our fathers praised You,
Is burned up with fire;
And all our pleasant things are laid waste.
12 Will You restrain Yourself because of these *things,* O LORD?
Will You hold Your peace, and afflict us very severely?

Food & Drink
The products of the vineyard were extremely important in ancient times. Wine was put up in large clay jars and shipped all over the Mediterranean. The cultivation of grapes was a well-developed skill. Ancient writers described how to plant, prune, and tend grapevines. This occupation required time and patience, flourishing only in times of peace (Is. 65:21).

The Righteousness of God's Judgment

65 1 "I was sought by *those who* did not ask *for Me;*
I was found by *those who* did not seek Me.
I said, 'Here I am, here I am,'
To a nation *that* was not called by My name.
2 I have stretched out My hands all day long to a rebellious people,
Who walk in a way *that is* not good,
According to their own thoughts;
3 A people who provoke Me to anger continually to My face;
Who sacrifice in gardens,
And burn incense on altars of brick;
4 Who sit among the graves,
And spend the night in the tombs;
Who eat swine's flesh,
And the broth of abominable things is *in* their vessels;
5 Who say, 'Keep to yourself,
Do not come near me,
For I am holier than you!'
These *are* smoke in My nostrils,
A fire that burns all the day.

6 "Behold, *it is* written before Me:
I will not keep silence, but will repay—
Even repay into their bosom—
7 Your iniquities and the iniquities of your fathers together,"
Says the LORD,
"Who have burned incense on the mountains
And blasphemed Me on the hills;
Therefore I will measure their former work into their bosom."

8 Thus says the LORD:

"As the new wine is found in the cluster,
And *one* says, 'Do not destroy it,
For a blessing *is* in it,'
So will I do for My servants' sake,
That I may not destroy them all.
9 I will bring forth descendants from Jacob,
And from Judah an heir of My mountains;
My elect shall inherit it,
And My servants shall dwell there.
10 Sharon shall be a fold of flocks,
And the Valley of Achor a place for herds to lie down,
For My people who have sought Me.

11 "But you *are* those who forsake the LORD,
Who forget My holy mountain,
Who prepare a table for Gad,[a]
And who furnish a drink offering for Meni.[b]

65:11 [a]Literally *Troop* or *Fortune,* a pagan deity [b]Literally *Number* or *Destiny,* a pagan deity

Feeding the Gods of Fortune (Is. 65:11)

It was a common practice throughout the ancient world to set out fine feasts for the gods. In the large temple complexes of Mesopotamia and Egypt the statues of the deities were served with regular meals daily by the priests. Other offerings of food were brought by devotees as gifts, along with their petitions for help from the gods.

The prophet accused a group of Judeans of ignoring God and turning their attention to other deities. Rather than the old Canaanite gods and goddesses, however, the Judeans worshiped Gad and Meni. Apparently, these gods were honored with the practice of serving meals, since the prophet charges the worshipers with providing "a table" and "drink offering" for the deities (Is. 65:11).

Gad, whose name means literally "fortune," was a god of luck or fortune. This deity is mentioned in a number of inscriptions which have been recovered from Jordan to Spain, covering a period from 300 to 180 B.C. Meni, whose name means literally "destiny," appears to be a god of fortune. Although Meni was a male deity, he was possibly related to the Arabian goddess Manât. The Koran identifies Manât as one of the deities worshiped by the pre-Islamic Arabs. Perhaps given the struggles of rebuilding Jerusalem, the returned exiles thought that "Fortune" and "Destiny" might assist them in their building project.

Deities of fortune, like the Greek god Tyche, could bring either good or bad fortunes. Worshipers assumed that these deities could wreak havoc on a person's life should they take a dislike to an individual. The meal and drink were intended to gain the favor of these gods so that they would direct the worshipers' destinies toward a good life. The prophet condemns the Judeans for assuming that these gods could affect life, and thus rejecting God as the sole power in the world.

12 Therefore I will number you for the sword,
And you shall all bow down to the slaughter;
Because, when I called, you did not answer;
When I spoke, you did not hear,
But did evil before My eyes,
And chose *that* in which I do not delight."

13 Therefore thus says the Lord GOD:

"Behold, My servants shall eat,
But you shall be hungry;
Behold, My servants shall drink,
But you shall be thirsty;
Behold, My servants shall rejoice,
But you shall be ashamed;
14 Behold, My servants shall sing for joy of heart,
But you shall cry for sorrow of heart,
And wail for grief of spirit.
15 You shall leave your name as a curse to My chosen;
For the Lord GOD will slay you,
And call His servants by another name;
16 So that he who blesses himself in the earth
Shall bless himself in the God of truth;
And he who swears in the earth
Shall swear by the God of truth;
Because the former troubles are forgotten,
And because they are hidden from My eyes.

The Glorious New Creation

17 "For behold, I create new heavens and a new earth;
And the former shall not be remembered or come to mind.
18 But be glad and rejoice forever in what I create;
For behold, I create Jerusalem *as* a rejoicing,
And her people a joy.
19 I will rejoice in Jerusalem,
And joy in My people;
The voice of weeping shall no longer be heard in her,
Nor the voice of crying.

20 "No more shall an infant from there *live but a few* days,
Nor an old man who has not fulfilled his days;
For the child shall die one hundred years old,
But the sinner *being* one hundred years old shall be accursed.
21 They shall build houses and inhabit *them;*
They shall plant vineyards and eat their fruit.

Satyr playing the aulos. Side A from a Lucanian (Metapontium) red-figure skyphos, ca. 400-390 B.C., by Creusa.

22 They shall not build and another inhabit;
They shall not plant and another eat;
For as the days of a tree, *so shall be* the days of My people,
And My elect shall long enjoy the work of their hands.
23 They shall not labor in vain,
Nor bring forth children for trouble;
For they *shall be* the descendants of the blessed of the LORD,
And their offspring with them.

24 "It shall come to pass
That before they call, I will answer;
And while they are still speaking, I will hear.
25 The wolf and the lamb shall feed together,
The lion shall eat straw like the ox,
And dust *shall be* the serpent's food.
They shall not hurt nor destroy in all My holy mountain,"
Says the LORD.

True Worship and False

66 1 Thus says the LORD:
"Heaven *is* My throne,
And earth *is* My footstool.
Where *is* the house that you will build Me?
And where *is* the place of My rest?
2 For all those *things* My hand has made,
And all those *things* exist,"
Says the LORD.
"But on this *one* will I look:
On *him who is* poor and of a contrite spirit,
And who trembles at My word.

3 "He who kills a bull *is as if* he slays a man;
He who sacrifices a lamb, *as if* he breaks a dog's neck;
He who offers a grain offering, *as if he offers* swine's blood;
He who burns incense, *as if* he blesses an idol.
Just as they have chosen their own ways,
And their soul delights in their abominations,
4 So will I choose their delusions,
And bring their fears on them;
Because, when I called, no one answered,
When I spoke they did not hear;
But they did evil before My eyes,
And chose *that* in which I do not delight."

The LORD Vindicates Zion

5 Hear the word of the LORD,
You who tremble at His word:
"Your brethren who hated you,
Who cast you out for My name's sake, said,
'Let the LORD be glorified,
That we may see your joy.'
But they shall be ashamed."

6 The sound of noise from the city!
A voice from the temple!
The voice of the LORD,
Who fully repays His enemies!

7 "Before she was in labor, she gave birth;
Before her pain came,
She delivered a male child.
8 Who has heard such a thing?
Who has seen such things?
Shall the earth be made to give birth in one day?
Or shall a nation be born at once?
For as soon as Zion was in labor,
She gave birth to her children.
9 Shall I bring to the time of birth, and not cause delivery?" says the LORD.
"Shall I who cause delivery shut up *the womb?*" says your God.
10 "Rejoice with Jerusalem,
And be glad with her, all you who love her;
Rejoice for joy with her, all you who mourn for her;
11 That you may feed and be satisfied
With the consolation of her bosom,
That you may drink deeply and be delighted
With the abundance of her glory."

12 For thus says the LORD:

"Behold, I will extend peace to her like a river,
And the glory of the Gentiles like a flowing stream.
Then you shall feed;
On *her* sides shall you be carried,

TIME CAPSULE 	351 to 336 B.C.
351–350	Persia suffers defeat by Egypt
343	Persian army regains domination of Egypt
338–336	Arses, son of Artaxerxes III, is poisoned by Bagoas
338	The Macedonians defeat Athens and Thebes
338	Philip II founds the Corinthian League to liberate Greek cities
336	Assassination of Alexander's father

And be dandled on *her* knees.
13 As one whom his mother comforts,
So I will comfort you;
And you shall be comforted in Jerusalem."

The Reign and Indignation of God

14 When you see *this,* your heart shall rejoice,
And your bones shall flourish like grass;
The hand of the LORD shall be known to
His servants,
And *His* indignation to His enemies.
15 For behold, the LORD will come with fire
And with His chariots, like a whirlwind,
To render His anger with fury,
And His rebuke with flames of fire.
16 For by fire and by His sword
The LORD will judge all flesh;
And the slain of the LORD shall be many.

17 "Those who sanctify themselves and purify
themselves,
To go to the gardens
After an *idol* in the midst,
Eating swine's flesh and the abomination
and the mouse,
Shall be consumed together," says the LORD.

18"For I *know* their works and their thoughts.
It shall be that I will gather all nations and
tongues; and they shall come and see My glory.
19I will set a sign among them; and those among
them who escape I will send to the nations: *to*
Tarshish and Pul[a] and Lud, who draw the bow,
and Tubal and Javan, *to* the coastlands afar off
who have not heard My fame nor seen My glory.
And they shall declare My glory among the Gen-
tiles. 20Then they shall bring all your brethren for
an offering to the LORD out of all nations, on
horses and in chariots and in litters, on mules and
on camels, to My holy mountain Jerusalem," says
the LORD, "as the children of Israel bring an offer-
ing in a clean vessel into the house of the LORD.
21And I will also take some of them for priests
and Levites," says the LORD.

22 "For as the new heavens and the new earth
Which I will make shall remain before Me,"
says the LORD,
"So shall your descendants and your name
remain.
23 And it shall come to pass
That from one New Moon to another,
And from one Sabbath to another,
All flesh shall come to worship before Me,"
says the LORD.

24 "And they shall go forth and look
Upon the corpses of the men
Who have transgressed against Me.
For their worm does not die,
And their fire is not quenched.
They shall be an abhorrence to all flesh."

66:19 [a]Following Masoretic Text and Targum; Septuagint reads *Put* (compare Jeremiah 46:9).

TRANSITION

The Apocalyptic Visions of Zechariah

The prophet Zechariah prophesied during the reign of Darius I (522–486 B.C.). Along with his fellow prophet Haggai, he inspired the newly returned exiles in Jerusalem to finish rebuilding the temple (Zech. 1:1; Ezra 5:1; see "The Book of Zechariah" at Zech. 1:1). The oracles of Zech. 1—8 are filled with symbolic vision reports, but they are still very specific. Such restoration leaders as Zerubbabel and Jeshua (or Joshua) the high priest are mentioned by name (Zech. 3:1; 4:6–10).

At ch. 9, though, the Book of Zechariah changes. Symbolic visions are no longer interpreted by a helpful angelic guide, as were the visions in the first half of the book. Indeed, the prophecies of Zech. 9—14 are among the most difficult to place in historical context. Some scholars place them in Darius's reign, along with the first half of the book, while others date them much later in the Persian period, or even after the Persian Empire had been replaced by the Greek Empire of Alexander the Great (see "The Greek Empire" at Dan. 7:1).

Reading Zech. 9—14 in the Greek era is suggested by the mention of Greece (Zech. 9:13), and by the list of conquered cities (9:1–8), which supposedly follow the path of Alexander the Great's conquest of Palestine in 332 B.C. The destruction of Tyre (9:2–4) is particularly telling, since Alexander was the only conqueror of the ancient world who succeeded in capturing that island fortress. Still, a list of cities and one mention of Greece does not mean that these chapters were written after Alexander. Greece had been an important international player at least since the Greek alliance defeated Darius I at Marathon in 490 B.C.

The prophecies of Zech. 9—14 do not appear to be speaking of the same historical context as Zech. 1—8. What time they do speak of, however, is uncertain. It was a time when the Persian province of Judah was under bad leadership (10:2, 3), faced economic oppression and distress (11:5), and had turned to idolatry (13:1, 2). Such conditions could have existed either before the arrival of Nehemiah as governor in 445 B.C. or sometime after his tenure had ended.

• **Zechariah 9:1—10:12**

Alexander's Siege of Tyre (Zech. 9:3, 4)

Tyre's fortunes changed through a dramatic event at the end of the Persian period (559–331 B.C.). The city had furnished troops, ships, and a seemingly impregnable port for Persian naval encounters in the Mediterranean during two centuries. The prophet Zechariah describes Tyre's demise with a prophecy often related to this time period. God would destroy Tyre's "power in the sea" (Zech. 9:3, 4).

Alexander the Great was the first to completely subdue Tyre. His Greco-Macedonian armies laid siege to the island in 332 B.C., successfully storming the city after 7 months. The campaign required the building of a massive causeway, 300 yards wide and about half a mile long, extending from the mainland to the island, using the remains of destroyed buildings. Reputedly, over 30,000 citizens of Tyre were sold into slavery, and 2,000 of that city-state's leaders were crucified. Tyre never again reached the economic and political prominence it had enjoyed in previous centuries.

Zechariah

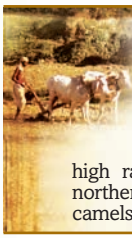
Israel Defended Against Enemies

9 **:1** The burden[a] of the word of the LORD
Against the land of Hadrach,
And Damascus its resting place
(For the eyes of men
And all the tribes of Israel
Are on the LORD);
2 Also *against* Hamath, *which* borders on it,
And *against* Tyre and Sidon, though they
are very wise.

3 For Tyre built herself a tower,
Heaped up silver like the dust,
And gold like the mire of the streets.
4 Behold, the LORD will cast her out;
He will destroy her power in the sea,
And she will be devoured by fire.

5 Ashkelon shall see *it* and fear;
Gaza also shall be very sorrowful;
And Ekron, for He dried up her expectation.
The king shall perish from Gaza,
And Ashkelon shall not be inhabited.

6 "A mixed race shall settle in Ashdod,
And I will cut off the pride of the
Philistines.
7 I will take away the blood from his mouth,
And the abominations from between his
teeth.
But he who remains, even he *shall be* for
our God,
And shall be like a leader in Judah,
And Ekron like a Jebusite.
8 I will camp around My house
Because of the army,
Because of him who passes by and him
who returns.
No more shall an oppressor pass through
them,
For now I have seen with My eyes.



Agriculture & Herding
The relative prestige of a riding animal is determined by several factors, including size, rarity, and cost. Although horses are not always as useful as mules or donkeys (Zech. 9:9, 10), they have maintained a high rank in many cultures. The nomads of northern Arabia kept horses even when their camels had to carry water for the horses to drink.

The Coming King

9 "Rejoice greatly, O daughter of Zion!
Shout, O daughter of Jerusalem!
Behold, your King is coming to you;
He *is* just and having salvation,
Lowly and riding on a donkey,
A colt, the foal of a donkey.
10 I will cut off the chariot from Ephraim
And the horse from Jerusalem;
The battle bow shall be cut off.
He shall speak peace to the nations;
His dominion *shall be* 'from sea to sea,
And from the River to the ends
of the earth.'[a]

God Will Save His People

11 "As for you also,
Because of the blood of your covenant,
I will set your prisoners free from the
waterless pit.
12 Return to the stronghold,
You prisoners of hope.
Even today I declare
That I will restore double to you.
13 For I have bent Judah, My *bow,*
Fitted the bow with Ephraim,
And raised up your sons, O Zion,
Against your sons, O Greece,
And made you like the sword of
a mighty man."

14 Then the LORD will be seen over them,
And His arrow will go forth like lightning.
The Lord GOD will blow the trumpet,
And go with whirlwinds from the south.
15 The LORD of hosts will defend them;

9:1 [a]Or *oracle* 9:10 [a]Psalm 72:8

Whatever Happened to the Philistines? (Zech. 9:6)

During the 9th century B.C. the Philistines were in decline. They paid tribute to Judah while Jehoshaphat was king (872–848 B.C.; 2 Chr. 17:10, 11), although they tried to become independent under Jehoshaphat's son Jehoram (848–841 B.C.; 2 Chr. 21:16, 17). Toward the end of the century, when the Assyrians began to raid Palestine, Philistia faced another master. The Assyrian king Adad-nirari III (810–783 B.C.) claims in his inscriptions to have placed Philistine cities under heavy tribute in his 5th year (c. 805 B.C.).

Philistia did not fall under complete Assyrian domination until the invasion of Tiglath-Pileser III in 734 B.C. During that campaign Philistine towns were subdued and became vassals of Assyria. The Assyrians allowed the Philistine city-states a degree of self-government as long as they paid tribute. That arrangement crumbled, however, when the city of Ashdod rebelled against Assyrian rule in 713 B.C. The rebellion was subsequently crushed by the Assyrian king Sargon II during campaigns in 713 and 712, and the region was incorporated into the empire as an Assyrian province.

By the end of the 8th century B.C., the Philistine cities became established as a buffer zone between Assyria and hostile Egypt to the south. Eventually Egypt was able to dominate Philistia after the fall of Assyria in 612 B.C. The Egyptian pharaoh Psammetichus I (664–610 B.C.) besieged Ashdod for 29 years, eventually conquering the city.

During the Persian period (559–331 B.C.) the Philistines lost their distinct identity and were mixed with other Palestinian cultural peoples. The prophet Zechariah warned of the decline of the Philistines, and particularly of a "mixed race" that would inhabit Ashdod (Zech. 9:6).

They shall devour and subdue with slingstones.
They shall drink *and* roar as if with wine;
They shall be filled *with blood* like basins,
Like the corners of the altar.
16 The LORD their God will save them in that day,
As the flock of His people.
For they *shall be like* the jewels of a crown,
Lifted like a banner over His land—
17 For how great is its[a] goodness
And how great its[b] beauty!
Grain shall make the young men thrive,
And new wine the young women.

Restoration of Judah and Israel

10 1 Ask the LORD for rain
In the time of the latter rain.[a]
The LORD will make flashing clouds;
He will give them showers of rain,
Grass in the field for everyone.

2 For the idols[a] speak delusion;
The diviners envision lies,
And tell false dreams;
They comfort in vain.
Therefore *the people* wend their way like sheep;
They are in trouble because *there is* no shepherd.

3 "My anger is kindled against the shepherds,
And I will punish the goatherds.
For the LORD of hosts will visit His flock,
The house of Judah,
And will make them as His royal horse in the battle.
4 From him comes the cornerstone,
From him the tent peg,
From him the battle bow,
From him every ruler[a] together.
5 They shall be like mighty men,
Who tread down *their enemies*
In the mire of the streets in the battle.
They shall fight because the LORD is with them,
And the riders on horses shall be put to shame.

6 "I will strengthen the house of Judah,
And I will save the house of Joseph.
I will bring them back,
Because I have mercy on them.
They shall be as though I had not cast them aside;
For I *am* the LORD their God,
And I will hear them.
7 *Those of* Ephraim shall be like a mighty man,
And their heart shall rejoice as if with wine.
Yes, their children shall see *it* and be glad;
Their heart shall rejoice in the LORD.
8 I will whistle for them and gather them,
For I will redeem them;
And they shall increase as they once increased.

9 "I will sow them among the peoples,
And they shall remember Me in far countries;
They shall live, together with their children,
And they shall return.

9:17 [a]Or *His* [b]Or *His* 10:1 [a]That is, spring rain
10:2 [a]Hebrew *teraphim* 10:4 [a]Or *despot*

10 I will also bring them back from the land of Egypt,
And gather them from Assyria.
I will bring them into the land of Gilead and Lebanon,
Until no *more room* is found for them.
11 He shall pass through the sea with affliction,
And strike the waves of the sea:
All the depths of the River[a] shall dry up.
Then the pride of Assyria shall be brought down,
And the scepter of Egypt shall depart.

12 "So I will strengthen them in the LORD,
And they shall walk up and down in His name,"
Says the LORD.

TRANSITION

The Vision of the Shepherds

A good illustration of the difficulty in dating the prophecies of Zechariah is the vision of the shepherds (Zech. 11:4–17). In this vision God dismisses three shepherds in one month (11:8). The term "shepherd" is a frequent term for a ruler, but which three rulers are these? Several guesses have been offered: the flurry of short-lived kings in the northern kingdom of Israel just before Assyria destroyed it in 722 B.C.; or some otherwise unknown high priests or governors during the Persian era; or high priests in Jerusalem during the late Greek period (about 100 B.C.). The guesses range over more than half a millennium, and none is any more certain than any other.

If Zech. 9—14 speaks of the time during the Persian period, after the reforms of Ezra and Nehemiah, then the shepherds may have been governors of that era. In the tiny Persian province of Judah of the later Persian Empire, governors were frequent and usually oppressive (12:5, 6). Zechariah's vision of God's coming eternal kingdom (ch. 14) would have been as living waters (14:8) to the oppressed people of Jerusalem.

• **Zechariah 11:1—13:9**

Zechariah

Desolation of Israel

11 :1 Open your doors, O Lebanon,
That fire may devour your cedars.
2 Wail, O cypress, for the cedar has fallen,
Because the mighty *trees* are ruined.
Wail, O oaks of Bashan,
For the thick forest has come down.
3 *There is* the sound of wailing shepherds!
For their glory is in ruins.
There is the sound of roaring lions!
For the pride[a] of the Jordan is in ruins.

Prophecy of the Shepherds

4 Thus says the LORD my God, "Feed the flock for slaughter, 5 whose owners slaughter them and feel no guilt; those who sell them say, 'Blessed be the LORD, for I am rich'; and their shepherds do not pity them. 6 For I will no longer pity the inhabitants of the land," says the LORD. "But indeed I will give everyone into his neighbor's hand and into the hand of his king. They shall attack the land, and I will not deliver *them* from their hand."

7 So I fed the flock for slaughter, in particular the poor of the flock.[a] I took for myself two staffs: the one I called Beauty,[b] and the other I called Bonds;[c] and I fed the flock. 8 I dismissed the three shepherds in one month. My soul loathed them, and their soul also abhorred me. 9 Then I said, "I will not feed you. Let what is dying die, and what is perishing perish. Let those that are left eat each other's flesh." 10 And I took my staff, Beauty, and cut it in two, that I might break the covenant which I had made with all the peoples. 11 So it was broken on that day. Thus the poor[a] of the flock, who were watching me, knew that it *was* the word of the LORD. 12 Then I said to them, "If it is agreeable to you, give *me* my wages; and if not, refrain." So they weighed out for my wages thirty *pieces* of silver.

13 And the LORD said to me, "Throw it to the potter"—that princely price they set on me. So I took the thirty *pieces* of silver and threw them into the house of the LORD for the potter. 14 Then I cut in two my other staff, Bonds, that I might break the brotherhood between Judah and Israel.

15 And the LORD said to me, "Next, take for yourself the implements of a foolish shepherd. 16 For indeed I will raise up a shepherd in the land *who* will not care for those who are cut off, nor seek the young, nor heal those that are broken, nor feed those that still stand. But he will eat the flesh of the fat and tear their hooves in pieces.

17 "Woe to the worthless shepherd,
Who leaves the flock!
A sword *shall be* against his arm
And against his right eye;
His arm shall completely wither,
And his right eye shall be totally blinded."

The Coming Deliverance of Judah

12 1 The burden[a] of the word of the LORD against Israel. Thus says the LORD, who stretches out the heavens, lays the foundation of

10:11 [a]That is, the Nile 11:3 [a]Or *floodplain, thicket*
11:7 [a]Following Masoretic Text, Targum, and Vulgate; Septuagint reads *for the Canaanites.* [b]Or *Grace,* and so in verse 10 [c]Or *Unity,* and so in verse 14 11:11 [a]Following Masoretic Text, Targum, and Vulgate; Septuagint reads *the Canaanites.* 12:1 [a]Or *oracle*

Cutting Off the Names (Zech. 13:2)

The prophet Zechariah proclaims a time when the worship of other gods in Judah will be ended, the names of the gods will be removed, and they will be forgotten by the people of the land. Yahweh specifically says, "I will cut off the names of the idols from the land" (Zech. 13:2). Zechariah's prophecy (Zech. 13:1–6) reflects a hope for the future of Judah when its religion shall be purified of both idolatry and false prophecy. Such a reform has a historical precedent in Egypt's Amarna period.

The Amarna period of Egypt (c. 1360–1333 B.C.) essentially coincided with the reign of Pharaoh Amenhotep IV (1352–1336 B.C.). This time saw a vast change in the theology of Egypt. The new king reduced the official pantheon to the sun-disk god Aten and himself as Aten's loyal regent. The reform of the official Egyptian cult included building an entire new capital at Amarna, where the god-king would live and Aten alone would be worshiped.

As Zechariah announced the cutting off of idols' names, so also did Amenhotep. The king ordered the names of other gods to be removed from the monuments of Egypt. The names were literally cut out with chisels, even from inscriptions of personal names that included the god's name. The pharaoh even changed his own name from Amenhotep, which included the divine name Amen (or Amon), to Akhenaten, which contained his patron deity's name Aten.

When Akhenaten died, the worshipers of the other gods in the Egyptian pantheon had their revenge. They took their chisels and chipped out the name of Aten from Akhenaten's monumental buildings. The capital at Amarna was abandoned and, for much of the rest of ancient Egyptian history, the rule of Akhenaten and his sun-disk god were effectively forgotten.

the earth, and forms the spirit of man within him:
2"Behold, I will make Jerusalem a cup of drunkenness to all the surrounding peoples, when they lay siege against Judah and Jerusalem. 3And it shall happen in that day that I will make Jerusalem a very heavy stone for all peoples; all who would heave it away will surely be cut in pieces, though all nations of the earth are gathered against it. 4In that day," says the LORD, "I will strike every horse with confusion, and its rider with madness; I will open My eyes on the house of Judah, and will strike every horse of the peoples with blindness. 5And the governors of Judah shall say in their heart, 'The inhabitants of Jerusalem *are* my strength in the LORD of hosts, their God.' 6In that day I will make the governors of Judah like a firepan in the woodpile, and like a fiery torch in the sheaves; they shall devour all the surrounding peoples on the right hand and on the left, but Jerusalem shall be inhabited again in her own place—Jerusalem.

7"The LORD will save the tents of Judah first, so that the glory of the house of David and the glory of the inhabitants of Jerusalem shall not become greater than that of Judah. 8In that day the LORD will defend the inhabitants of Jerusalem; the one who is feeble among them in that day shall be like David, and the house of David *shall be* like God, like the Angel of the LORD before them. 9It shall be in that day *that* I will seek to destroy all the nations that come against Jerusalem.

Mourning for the Pierced One

10"And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for *his* only *son,* and grieve for Him as one grieves for a firstborn. 11In that day there shall be a great mourning in Jerusalem, like the mourning at Hadad Rimmon in the plain of Megiddo.[a] 12And the land shall mourn, every family by itself: the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves; 13the family of the house of Levi by itself, and their wives by themselves; the family of Shimei by itself, and their wives by themselves; 14all the families that remain, every family by itself, and their wives by themselves.

12:11 [a]Hebrew *Megiddon*

Eilat Mountains, Israel

Idolatry Cut Off

13 1"In that day a fountain shall be opened
for the house of David and for the inhabi-
tants of Jerusalem, for sin and for uncleanness.
2"It shall be in that day," says the LORD of
hosts, "*that* I will cut off the names of the idols
from the land, and they shall no longer be remem-
bered. I will also cause the prophets and the un-
clean spirit to depart from the land. 3It shall
come to pass *that* if anyone still prophesies, then
his father and mother who begot him will say to
him, 'You shall not live, because you have spoken
lies in the name of the LORD.' And his father and
mother who begot him shall thrust him through
when he prophesies.
4"And it shall be in that day *that* every
prophet will be ashamed of his vision when he
prophesies; they will not wear a robe of coarse
hair to deceive. 5But he will say, 'I *am* no prophet,
I *am* a farmer; for a man taught me to keep cattle
from my youth.' 6And *one* will say to him, 'What
are these wounds between your arms?'[a] Then he
will answer, '*Those* with which I was wounded in
the house of my friends.'

The Shepherd Savior

7 "Awake, O sword, against My Shepherd,
Against the Man who is My Companion,"
Says the LORD of hosts.
"Strike the Shepherd,
And the sheep will be scattered;
Then I will turn My hand against the little
ones.
8 And it shall come to pass in all the land,"
Says the LORD,
"*That* two-thirds in it shall be cut off *and* die,
But *one*-third shall be left in it:
9 I will bring the *one*-third through the fire,
Will refine them as silver is refined,
And test them as gold is tested.
They will call on My name,
And I will answer them.
I will say, 'This *is* My people';
And each one will say, 'The LORD *is* my God.'"

TIME CAPSULE	336 to 332 B.C.
336–331	Darius III is the last Persian king
334	Alexander wins battle at Granicus River against Persia
333	Darius suffers severe defeat at battle of Issos
332–37	Hellenistic period
332	Alexander's armies lay siege to the island of Tyre

TRANSITION

The Last Battle Won

The prophecies of Zech. 9—14 are often called apocalyptic writing, a literary style that included many symbolic visions. Apocalyptic literature offered consolation to oppressed and persecuted people, and very often included a comforting vision of God's eternal kingdom, which will replace all the oppressive kingdoms of this present world (see "Ezekiel's Apocalyptic Prophecies" at Ezek. 38:1). The vision of Zech. 14, with its picture of a final battle (14:3) and an eternal spring of living waters (14:8) has much in common with both Ezek. 38 and 39 and with Rev. 20—22, two other apocalyptic visions. To struggling Jewish settlers oppressed by wicked and self-serving governors (Zech. 12:5, 6), Zechariah offered a future hope.

Like the prophecies of Is. 56—66, those of Zech. 9—14 speak of the restored Jerusalem, but without the priestly emphasis of such Persian era prophets as Haggai and Malachi. Where the priestly prophets stressed the role of God's holy temple, Zechariah offered a radical vision of a time when no temple will be necessary. Instead, everything in Jerusalem, from the harnesses of the horses to the pots and pans of the kitchen, will be holy to God (14:20, 21). Also like Is. 56—66, Zechariah rejects the exclusivism of such leaders as Ezra and Nehemiah. All nations and families of the earth will be able to worship God and keep the Jewish celebration of the Feast of Tabernacles (14:16–19).

• **Zechariah 14:1–21**

Zechariah

The Day of the LORD

14 :1 Behold, the day of the LORD is coming,
And your spoil will be divided in
your midst.
2 For I will gather all the nations to battle
against Jerusalem;
The city shall be taken,
The houses rifled,
And the women ravished.
Half of the city shall go into captivity,
But the remnant of the people shall not be
cut off from the city.

3 Then the LORD will go forth
And fight against those nations,
As He fights in the day of battle.
4 And in that day His feet will stand on the
Mount of Olives,
Which faces Jerusalem on the east.
And the Mount of Olives shall be split in
two,

13:6 [a]Or *hands*

From east to west,
Making a very large valley;
Half of the mountain shall move toward the north
And half of it toward the south.

5 Then you shall flee *through* My mountain valley,
For the mountain valley shall reach to Azal.
Yes, you shall flee
As you fled from the earthquake
In the days of Uzziah king of Judah.

Thus the LORD my God will come,
And all the saints with You.[a]

6 It shall come to pass in that day
That there will be no light;
The lights will diminish.
7 It shall be one day
Which is known to the LORD—
Neither day nor night.
But at evening time it shall happen
That it will be light.

8 And in that day it shall be
That living waters shall flow from Jerusalem,
Half of them toward the eastern sea
And half of them toward the western sea;
In both summer and winter it shall occur.
9 And the LORD shall be King over all the earth.

In that day it shall be—
"The LORD *is* one,"[a]
And His name one.

10 All the land shall be turned into a plain from Geba to Rimmon south of Jerusalem. *Jerusalem*[a] shall be raised up and inhabited in her place from Benjamin's Gate to the place of the First Gate and the Corner Gate, and *from* the Tower of Hananel to the king's winepresses.

11 *The people* shall dwell in it;
And no longer shall there be utter destruction,
But Jerusalem shall be safely inhabited.

12 And this shall be the plague with which the LORD will strike all the people who fought against Jerusalem:

Their flesh shall dissolve while they stand on their feet,
Their eyes shall dissolve in their sockets,
And their tongues shall dissolve in their mouths.

13 It shall come to pass in that day
That a great panic from the LORD will be among them.
Everyone will seize the hand of his neighbor,
And raise his hand against his neighbor's hand;
14 Judah also will fight at Jerusalem.
And the wealth of all the surrounding nations

14:5 [a]Or *you;* Septuagint, Targum, and Vulgate read *Him.*
14:9 [a]Compare Deuteronomy 6:4 14:10 [a]Literally *She*

Alexander's Greek Empire
In 334 B.C. a 22-year-old Alexander began a military quest to destroy the Persian Empire. Moving from west to east, he was victorious in battle at Issus in 333 B.C. against the Persian Darius III. Moving south, Alexander defeated the Phoenicians at Tyre in 332 B.C., swept through Palestine, and conquered Egypt in 331 B.C. Darius III was defeated again near Nineveh. Alexander's campaigns secured vast territory for the Greek Empire before he died in 323 B.C.

Shall be gathered together:
Gold, silver, and apparel in great
abundance.

15 Such also shall be the plague
On the horse *and* the mule,
On the camel and the donkey,
And on all the cattle that will be in those
camps.
So *shall* this plague *be.*

The Nations Worship the King

16 And it shall come to pass *that* everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the LORD of hosts, and to keep the Feast of Tabernacles. 17 And it shall be *that* whichever of the families of the earth do not come up to Jerusalem to worship the King, the LORD of hosts, on them there will be no rain. 18 If the family of Egypt will not come up and enter in, they *shall have* no *rain;* they shall receive the plague with which the LORD strikes the nations who do not come up to keep the Feast of Tabernacles. 19 This shall be the punishment of Egypt and the punishment of all the nations that do not come up to keep the Feast of Tabernacles.

20 In that day "HOLINESS TO THE LORD" shall be *engraved* on the bells of the horses. The pots in the LORD's house shall be like the bowls before the altar. 21 Yes, every pot in Jerusalem and Judah shall be holiness to the LORD of hosts.[a] Everyone who sacrifices shall come and take them and cook in them. In that day there shall no longer be a Canaanite in the house of the LORD of hosts.

14:21 [a]Or *on every pot . . . shall be (engraved) "HOLINESS TO THE LORD OF HOSTS"*

BETWEEN THE TWO TESTAMENTS

During this time, that is little known to the Bible but fully attested in the Apocrypha, the faith of the Jewish people was tested both by oppression and freedom.

(332—37 B.C.)

The Old Testament provides scant information on events following the end of the Persian period (c. 331 B.C.). One prophecy of Zechariah (Zech. 9) possibly refers to the conquests of Alexander the Great in 332 B.C. At least one interpretation of Daniel's later visions (particularly Dan. 8—11) refers to events after Alexander's Greek kingdom was divided, resulting eventually in the Ptolemies and the Seleucids of the 2nd century B.C. Yet, for the most part, the Old Testament is silent on the approximately 300 years before the birth of Jesus Christ (c. 5 B.C.). This epoch is known appropriately as "the Intertestamental Period" since it is the time between the testaments—between the last writings of the Old Testament and the first writings of the New.

For Judea, the epoch is characterized not only as "between the testaments," but also as between Persian rule and Greek rule, between Greek rule and Judean independence, between independence and Roman rule, with Herod the Great on the throne. It was a time when the faith of the Jewish people was tested, both by oppression and freedom. It is a time little known to the Bible, but fully attested in the Apocrypha.

ARCHAEOLOGY AND THE PAST

Archaeology hints of extensive building and rebuilding during this period. All over Palestine, cities were rebuilt by the Greek Ptolemies from Egypt, or by the Greek Seleucids from Syria. Samaria was settled by colonists from Macedonia, and coastal cities in Palestine became Greek. East of the Jordan River, there were many Greek colonies (called the Decapolis in the Gospels). Specific archaeological data is scanty because so much of the building material was reused by later peoples.

The Jewish colony in Egypt continued to thrive. Papyrus documents list Jewish names in Alexandria and all the way up the Nile to present-day Aswan. The Nash Papyrus, a small fragment from this period containing the Ten Commandments in Hebrew, shows that at least some Jews in Egypt could still read Hebrew.

In Palestine itself, one important monument is the painted tombs of Marisa, in southern Judah. These tombs were carved out of the rock and painted elaborately, with the spaces between the paintings being filled with inscriptions and graffiti. The city of Marisa had been the capital of Edomite territory in southern Judah, a region eventually influenced by Greek culture. Names recovered from the tombs are Greek, Phoenician, and Idumean (all of southern Palestine eventually became known as Idumea).

Coins in Palestine show the succession of rulers. Many coins are from the Seleucid rulers of Syria, but coins dated after the Maccabean revolt of 166 B.C. indicate a free Judea. The Judean coins show the Hasmonean rulers becoming more and more secular. ("Hasmonean" derives from the family to which the Maccabees belonged. It was the name applied to the dynasty of Maccabean high priests and kings who ruled Judea between 142 B.C. and 63 B.C.)

One of the most famous archaeological remains from the period is the early occupation at Qumran, south of Jericho on the shores of the Dead Sea. Qumran was apparently settled by a sect of strict Jews who did not approve of the Hasmoneans being both kings and high priests. Josephus, the Jewish historian of the 1st century A.D., tells us that the founders of Qumran were the Essenes, a kind of monastic community. Their settlement was later abandoned and then resettled. It was near Qumran that the famous Dead Sea Scrolls were found in 1947.

THE PEOPLES AND GROUPS

At the beginning of the period the most influential people were the Greeks and their successors. Alexander the Great founded colonies for his soldiers all over his empire. His generals who succeeded him ruled in Syria (the Seleucids) and in Egypt (the Ptolemies), and continued the ancient struggle between Asia and Africa for control of Palestine. While they fought each other over Palestine, both agreed on the importance of establishing Greek culture in the land. The increasing Greek influence would lead ultimately to revolt on the part of the Jews and to defeat of the ruling Seleucids. The incredible struggle of the Jewish people against Greek culture culminated in a Jewish political kingdom independent of Gentile control.

Other peoples figure importantly in this time of Jewish history. The Edomites, who had long been an enemy of Israel, lost their territory in Transjordan and the Sinai to the rising power of the Nabatean Arabs. Many Edomites moved to southern Judah, where they became known as Idumeans. The Idumeans were conquered by the Jews and forced to convert to Judaism, but, ironically, an Idumean would come to rule the Jewish state. Not only was Herod the Great an Idumean, but his brother-in-law was descended from the priests of Koze, an ancient Edomite god.

By 312 B.C. the Nabateans established themselves at Petra, the former capital of Edom, and in this great center they carved homes and temples out of the sandstone. By controlling the desert highways south of the Dead Sea, they became great traders, dominating much of the spice trade in the Middle East.

The Samaritans inhabited the area immediately north of Jerusalem and Judea. Tension between Samaritans and Jews goes back at least to the reconstruction of the Jerusalem temple (538 B.C.). Yet a definite break between these groups occurred around either 388 or 332 B.C. when the Samaritans built a rival temple on Mount Gerizim, claiming Shechem rather than Jerusalem as the location of the true house of God. Both the temple and the city were destroyed by the Jewish ruler John Hyrcanus around 129 B.C.

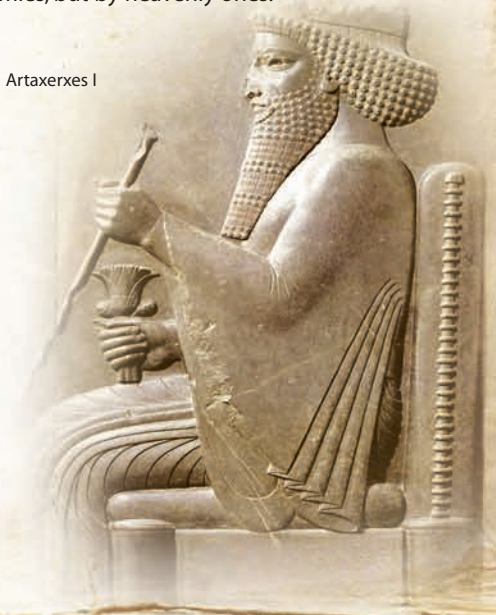
At the close of the period the most powerful people were the Romans. The first record of Romans in Palestine is the treaty entered into by Judas Maccabeus and the Senate of Rome. Judea and Rome became allies just as Rome was beginning to consolidate its power and expand its territory. The alliance was helpful to the Jews for a few decades, then the Romans moved into Palestine and took control in 63 B.C. Pompey, Julius Caesar, Mark Antony (and Cleopatra), Augustus, and Crassus are Romans associated with Jewish history. Herod the Great was a friend of Caesar, Antony, and Augustus, changing sides with the changes of power in Rome.

THE BIBLICAL LITERATURE

The books associated with this period are found primarily in the Apocrypha. The books of Maccabees exalt Jewish martyrs and encourage the Jews to be strong in their faith. The history of the Jewish revolt that began in 166 B.C. is told in 1 and 2 Maccabees. Stories about the Jews' struggle with Greek culture are found in 3 and 4 Maccabees. The Wisdom of Jesus Son of Sirach (also called Ecclesiasticus) covers ethics in public life, standing in the tradition of Proverbs and Ecclesiastes. The writer wrote in Jerusalem around 180 B.C.

These apocryphal books provide the background for a period almost unknown to the Old Testament, except for the last chapters of the Book of Daniel. The apocalyptic visions of Dan. 7; 8 reveal the kingdoms that came after Babylon, extending at least as far as the Greek Empire established by Alexander and possibly to the Roman Empire. Daniel's vision of 70 weeks (Dan. 9) points toward either Greek or Roman times of the 2nd or 1st century B.C. The Greek kingdoms that controlled Palestine during the 2nd century B.C., particularly the reign of Antiochus IV (175–164 B.C.), come into view in Dan. 10—12.

These visions of Daniel reveal that the trials of God's people would get worse before they got better. Other empires would succeed Babylon, and the later ones would persecute the Jews for their religion, threatening not only their lives, but the continued worship of God. But there is a further message: the pagan kings would not be able to ignore or defy God. Exalt themselves as they might, they would be brought low before the God of Israel. The final outcome would be determined not by earthly armies, but by heavenly ones.



Artaxerxes I

THE GREEK EMPIRE

The Persian Empire continued for another century after the death of Artaxerxes I (424 B.C.). Various kings of varying ability ruled Persia, but no great advances were made by the empire, and no new territories were added. Indeed, some of the empire's conquered territories were lost. Egypt, at the far southwestern end of the empire, rebelled several times, and in 404 B.C. finally won independence from its Persian overlords.

Besides rebellions within its own dominion, Persia's most significant threat continued to be the growing power of the independent city-states of Greece. Both Darius I (522–486 B.C.) and Xerxes I (486–465 B.C.) attempted to invade Greece but were turned back. Later Persian kings gave up plans for conquest, being content simply to keep the Greeks from encroaching on Persian territory. This goal was made easier by wars between the fiercely independent Greek city-states, such as the Peloponnesian War between Athens and Sparta (434–404 B.C.). While the Greeks fought each other, the Persian kings Artaxerxes I (465–424 B.C.), Xerxes II (424 B.C.), and Darius II (423–404 B.C.) were able to concentrate their military forces in Asia Minor, making that area a buffer between Greece and the rest of the Persian Empire.

Alexander's conquests, in their swiftness and effectiveness, are the stuff of military legend.

Despite continuous conflict between the Greek city-states, this century was the golden age in Greece. The city of Athens, which had led the Greek alliance against Darius I and Xerxes I, became the center of Greek politics, literature, and philosophy. In Athenian politics, this was the age of Pericles. In literature, this century saw such Greek dramatists as Aeschylus, Sophocles, and Euripides. Athenian philosophers of this time included Socrates, Plato, and near the end of the century, Aristotle.

Despite great diversity, Greek art and thought shared a few significant presuppositions. Most important of these was a new emphasis on the beauty and value of the human being. Before this time, most cultures saw people as weak creatures, helpless before the more powerful forces of nature and of the gods. In 5th-century Greece, this view changed. Humans came to be perceived as having intrinsic value as well as the strength to overcome (or at least endure) the worst that fate or the gods could offer. The Stoic philosopher Protagoras summarized this humanism with his dictum, "Man is the measure of all things." This philosophical position was to prove much more enduring and influential in world history than any of the military or political achievements of Athens.

No human glory lasts forever, and the glory of Persia and of the Greek city-states began to fail simultaneously. In Persia, the collapse came from within. After Artaxerxes II (404–359 B.C.), Persia was ruled by a series of violent, ambitious men, most of whom gained the throne by assassinating their predecessor and all possible rivals. One of these, Artaxerxes III (359–338 B.C.) seemed to be restoring Persian might—he even recaptured Egypt in 343 B.C.—but that return to glory was illusory. Artaxerxes III was poisoned and replaced by his son Arses (338–336 B.C.).

The threat to Greece came from without, from the land of Macedon to the north. The king of Macedon, Philip II (359–336 B.C.), marched his armies south and by 338 B.C. had captured the whole Greek peninsula. Although not a Greek himself, Philip had his son tutored in Greek thought by none other than the great Greek thinker Aristotle. When Philip was murdered in 336 B.C., his son was ready to expand both the kingdom of Macedon and the culture of Greece into Persian territory. Philip's son was named Alexander (336–323 B.C.).

Alexander the Great's conquests, in their swiftness and effectiveness, are the stuff of military legend. In 334 B.C. Alexander crossed the Hellespont into Asia Minor and overcame all opposition. He met the main Persian force, under Darius III (336–331 B.C.) in 333 B.C. and routed it, sending Darius himself fleeing. Before pressing on into Mesopotamia, the center of Persian power, Alexander marched south and conquered Palestine and Egypt in 332 B.C. Moving north again, he took Mesopotamia in 331 B.C. and everything else he could find to conquer by 327 B.C. The new Greek Empire stretched from Macedon to Egypt, from Greece to India. Alexander himself died of a fever in Babylon in 323 B.C. at the age of 33.

Upon Alexander's death, his generals began fighting over his newly acquired empire. The next few decades were marked by a series of shifting alliances, intrigues, and wars. No one general was strong enough to take control of the whole empire. At first the empire was divided into four parts, but by 280 B.C. three separate dynasties were established: the Antigonids in Macedonia, the Ptolemies in Egypt, and the Seleucids in Persia and Syria.

The land of Palestine, which included Judah and Jerusalem, was at first a part of the Ptolemaic kingdom, centered in Egypt. In about 200 B.C., however, Palestine was captured by the Seleucid king Antiochus III (223–187 B.C.). Now Judah was part of the Seleucid kingdom, based in Syria. The Jews, who had been largely left alone under Ptolemaic rule, now faced danger. The Seleucid king Antiochus IV Epiphanes (175–164 B.C.) sought to establish Greek religion and culture in his realm and to

wipe out all rival beliefs. He outlawed the Jewish faith, burned all copies he could find of the Jewish Scripture, and in 167 B.C. sacrificed pigs to Zeus on the altar of the Jerusalem temple. Faithful Jews rebelled and in 164 B.C. were able to cleanse and rededicate the temple, a rededication still celebrated today in the Feast of Dedication, or Hanukkah.

For 300 years after the death of Alexander, the ancient world was controlled by the descendants of his Greek generals. Greek became the official language of trade, and Greek culture found its way into every land. As early as 215 B.C., though, a rival to Greek power began to appear to the west—Rome. In 30 B.C. the last of the Hellenistic (Greek) kingdoms, the Ptolemaic dynasty in Egypt, was absorbed into the new Roman Empire.

Double daric of Artaxerxes II, Babylonia, ca. 330–300, Persian king running holding a bow.

TRANSITION

The Apocalyptic Visions of Daniel

The young Jewish exile Daniel interpreted a dream for the king of Babylon, Nebuchadnezzar (Dan. 2). That interpretation was a foretelling of future kingdoms and empires, starting with the Babylonians and moving through the Persian and Greek empires. Since Daniel's dream interpretation was part of a narrative from the time of Nebuchadnezzar (Dan. 2), it could be read in that context (see "Daniel's Time in Babylon" at Dan. 2:1).

Several of Daniel's own visions appear to parallel Nebuchadnezzar's dream narrated in Dan. 2. Like that dream, the visions of Dan. 7; 8 describe the kingdoms that will follow the kingdom of Babylon and extend at least as far as the Greek Empire established by Alexander. Unlike that dream, these visions are not part of a narrative. They are dated as received in Belshazzar's 1st and 3rd years (Dan. 7:1; 8:1), but it is not known when he began to rule. Some think that Belshazzar's father Nabonidus left him as regent over the city of Babylon when Nabonidus departed for Tema in 553 B.C., though that is not certain. The dates report only that Daniel received these visions sometime before 545 B.C. The content of the visions, however, extends far beyond the time of Daniel and Belshazzar, and so can be read in light of the Greek Empire.

Daniel's visions are the best examples of apocalyptic literature in all the Old Testament. Apocalyptic literature was a particularly Jewish form of writing, fairly common in the centuries after the destruction of Jerusalem in 586 B.C. Apocalyptic texts usually presented symbolic visions, with every detail appearing to have a specific hidden meaning, though not always explaining it. The primary purpose of apocalyptic writing was to comfort those who were persecuted for their faith. Such comfort was found in knowing that all the kingdoms of earth, however powerful they might appear, would one day be crushed and replaced by God's eternal kingdom, in which the faithful would be vindicated (Dan. 2:44, 45; 7:27; 8:25).

Apocalyptic visions thus refer to two or even three separate time frames. First, there is the time of the visionary, which in Dan. 7; 8 is the reign of Nabonidus and Belshazzar. Second, there is the time of persecution to which the comfort is offered. That time, for Dan. 7; 8, may be the time of Daniel, or it may be a much later persecution, the time of the future events described in the visions. Finally, there is the final time—an ultimate day of the Lord, when all will be set right, a time sometime after the persecutions.

The visions of Dan. 7; 8 speak of a series of kingdoms, beginning with the Babylonian Empire. Exactly which kingdoms is not completely clear, however. The four beasts (Dan. 7:3–7), for instance, might refer to (1) Babylon (the lion), (2) Media (the bear), (3) Persia (the leopard), and (4) Greece (the dreadful beast). Alternately, the last three kingdoms could be Persia, Greece, and Rome. Thus the last beast, in which Daniel is most interested, could be either the Greek Empire or the Roman Empire.

The "little horn" of Dan. 7:8, then, would be a proud king of this last kingdom, who would greatly persecute God's people. Should that kingdom be Greece, the little horn might refer to Antiochus IV, the Seleucid ruler who defiled the Jerusalem temple in 167 B.C. References to Greece in Daniel give this interpretation some support: the vision of Dan. 8 specifically identifies the final kingdom as Greece (Dan. 8:21), and Dan. 10; 11 include some clear references to the time of Antiochus (see "Daniel and the Greeks" at Dan. 10:1). Other scholars, interpreting the fourth kingdom as Rome, have identified the little horn as Nero Caesar, or as some other figure who persecuted Christians.

The indeterminate nature of the vision has resulted in other interpretations throughout history. During the English Civil War of the 17th century, for instance, the Puritan rebels against the throne identified the little horn as the English king. At the same time, the royalist Sir Thomas More identified the little horn as Oliver Cromwell, the Puritan leader. By nature, apocalyptic literature always appears to apply to one's own time. To interpret an apocalyptic vision it is important to seek the original reference of the vision—the Greek or Roman persecutions, for instance. Having done this, it is still appropriate to seek one's own situation in the vision's symbols and to find one's own comfort in its promises.

• **Daniel 7:1–28**

ALEXANDER THE GREAT CONQUERS PERSIA

B.C. 360 | 350 | 340 | 330 | 320

- Alexander serves as coregent with his father 340 B.C.
- Alexander defeats Tyre after 7-month siege (Zech. 9:3, 4) 332 B.C.
- Persian governor surrenders Persepolis to Alexander 330 B.C.
- Alexander is born to Philip II of Macedon 356 B.C.
- Philip II is assassinated and Alexander becomes king 336 B.C.
- The city of Alexandria is founded in Egypt 331 B.C.
- The Macedonian army defeats Darius III at Gaugamela (Dan. 8:6, 7) 331 B.C.
- Alexander dies in Babylon at age 32 (Dan. 8:8) 323 B.C.

Daniel

Vision of the Four Beasts

7 :1 In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head *while* on his bed. Then he wrote down the dream, telling the main facts.[a]

2Daniel spoke, saying, "I saw in my vision by night, and behold, the four winds of heaven were stirring up the Great Sea. 3And four great beasts came up from the sea, each different from the other. 4The first *was* like a lion, and had eagle's wings. I watched till its wings were plucked off; and it was lifted up from the earth and made to stand on two feet like a man, and a man's heart was given to it.

5"And suddenly another beast, a second, like a bear. It was raised up on one side, and *had* three ribs in its mouth between its teeth. And they said thus to it: 'Arise, devour much flesh!'

6"After this I looked, and there was another, like a leopard, which had on its back four wings of a bird. The beast also had four heads, and dominion was given to it.

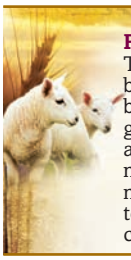
7"After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, exceedingly strong. It had huge iron teeth; it was devouring, breaking in pieces, and trampling the residue with its feet. It *was* different from all the beasts that *were* before it, and it had ten horns. 8I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots. And there, in this horn, *were* eyes like the eyes of a man, and a mouth speaking pompous words.

Vision of the Ancient of Days

9 "I watched till thrones were put in place,
And the Ancient of Days was seated;
His garment *was* white as snow,
And the hair of His head *was* like pure wool.
His throne *was* a fiery flame,
Its wheels a burning fire;
10 A fiery stream issued
And came forth from before Him.
A thousand thousands ministered to Him;
Ten thousand times ten thousand stood before Him.
The court[a] was seated,
And the books were opened.

11"I watched then because of the sound of the pompous words which the horn was speaking; I watched till the beast was slain, and its body destroyed and given to the burning flame. 12As for the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time.

13 "I was watching in the night visions,
And behold, *One* like the Son of Man,
Coming with the clouds of heaven!
He came to the Ancient of Days,
And they brought Him near before Him.
14 Then to Him was given dominion and glory and a kingdom,
That all peoples, nations, and languages should serve Him.



Plants & Animals
The Syrian bear is a type of European brown bear, closely related to the grizzly bear but not so large. Brown bears can grow to over 500 pounds, making them about the same size as a lion. Their diet is mostly vegetable, although they can eat meat (Dan. 7:5). They are not aggressive toward humans, but are ferocious if their cubs are threatened.

7:1 [a]Literally *the head* (or *chief*) *of the words*
7:10 [a]Or *judgment*

His dominion *is* an everlasting dominion,
Which shall not pass away,
And His kingdom *the one*
Which shall not be destroyed.

TIME CAPSULE	331 to 327 B.C.
331	Darius retreats to Ecbatana, as Alexander takes Babylon and Susa
330	The Persian governor surrenders Persepolis to Alexander
330	Darius is assassinated by Bessos, satrap of Bactria
330	Lycurgus rebuilds Dionysus theater in Athens
327	Alexander conquers all of Persia before age 30

Daniel's Visions Interpreted

15"I, Daniel, was grieved in my spirit within
my body, and the visions of my head troubled
me. 16I came near to one of those who stood by,
and asked him the truth of all this. So he told me
and made known to me the interpretation of
these things: 17'Those great beasts, which are
four, *are* four kings[a] *which* arise out of the earth.
18But the saints of the Most High shall receive
the kingdom, and possess the kingdom forever,
even forever and ever.'

19"Then I wished to know the truth about
the fourth beast, which was different from all the
others, exceedingly dreadful, *with* its teeth of
iron and its nails of bronze, *which* devoured,
broke in pieces, and trampled the residue with its
feet; 20and the ten horns that *were* on its head,
and the other *horn* which came up, before which
three fell, namely, that horn which had eyes and
a mouth which spoke pompous words, whose ap-
pearance *was* greater than his fellows.

21"I was watching; and the same horn was
making war against the saints, and prevailing
against them, 22until the Ancient of Days came,
and a judgment was made *in favor* of the saints
of the Most High, and the time came for the
saints to possess the kingdom.

23"Thus he said:

'The fourth beast shall be
A fourth kingdom on earth,
Which shall be different from all *other*
kingdoms,
And shall devour the whole earth,
Trample it and break it in pieces.
24 The ten horns *are* ten kings
Who shall arise from this kingdom.
And another shall rise after them;
He shall be different from the first *ones,*
And shall subdue three kings.
25 He shall speak *pompous* words against
the Most High,
Shall persecute[a] the saints of the Most
High,
And shall intend to change times and law.
Then *the saints* shall be given into his hand
For a time and times and half a time.

26 'But the court shall be seated,
And they shall take away his dominion,
To consume and destroy *it* forever.
27 Then the kingdom and dominion,
And the greatness of the kingdoms under
the whole heaven,
Shall be given to the people, the saints of
the Most High.
His kingdom *is* an everlasting kingdom,
And all dominions shall serve and obey
Him.'

28"This *is* the end of the account.[a] As for me,
Daniel, my thoughts greatly troubled me, and my
countenance changed; but I kept the matter in
my heart."

7:17 [a]Representing their kingdoms (compare verse 23)
7:25 [a]Literally *wear out* 7:28 [a]Literally *the word*

The Persian Province of Elam (Dan. 8:2)

By the time of Daniel (6th century B.C.), the territory of Elam was already a very ancient land. Located in modern southwest Iran in the province of Khuzistan, Elam shows evidence of beginning urbanization as early as the late 4th millennium B.C., with Susa (Shushan in the Bible) as its major center. The Elamites flourished there until the 7th century B.C. when they were overrun by the Medes and Persians.

Susa was the religious center of Elam during the Neo-Elamite kingdom of the 8th century B.C. The Assyrians waged various campaigns against the Neo-Elamite kings, and in 646 B.C. the Assyrian king Ashurbanipal destroyed the city.

The Persians eventually took the part of Elam called Anshan. After the Assyrian Empire was destroyed (609 B.C.), the Medes annexed most of Elam. When the Persians, in turn, began to control Media, all of Elam became a Persian administrative district. After the 6th century B.C., Elam was never again an independent nation.

The fortunes of Susa turned for the better under the Persian Empire. During the reign of King Darius I (522–486 B.C.), Susa was restored to its position of influence and power in the region. It was evidently the winter capital of the Achaemenid kings of Persia. The rebuilt city consisted of two parts separated by a canal: a lower city and a fortified royal city.

Daniel's vision placed him in the Persian "province of Elam" (Dan. 8:2). In the vision was the city of Susa (or Shushan) and the fortified royal city, referred to as "the citadel" (8:2). The River Ulai, by which Daniel stood, flowed north of Susa. Some scholars believe that Ulai was an artificial irrigation canal and not a natural river. Possibly Ulai was the canal separating the two parts of Susa.

TRANSITION

Daniel and Alexander

Though the vision of Dan. 7 could refer ultimately to either the Greek Empire or the Roman Empire, the vision of Dan. 8 clearly speaks of Greece. The ram, with which the dream begins, is the Medo-Persian Empire (8:3, 4, 20). This ram is conquered by a goat from the west, which can hardly refer to anything except the Macedonian and Greek armies under Alexander that swept the old Persian Empire away (8:21).

The "horns" of Dan. 8 reflect the Greek Empire. At first the goat has one "notable horn," representing Alexander himself (8:5, 21). After this horn is broken off, four horns replace it, representing the four generals who replaced Alexander (8:8, 22). The little horn which grew "toward the south" (8:9), and blasphemed and defiled the temple (8:11, 12), sounds very much like the Seleucid king Antiochus IV Epiphanes (see "The Greek Empire" at Dan. 7:1).

• **Daniel 8:1–27**

Daniel

Vision of a Ram and a Goat

8:1 In the third year of the reign of King Belshazzar a vision appeared *to* me—to me, Daniel—after the one that appeared to me the first time. 2I saw in the vision, and it so happened while I was looking, that I *was* in Shushan, the citadel, which *is* in the province of Elam; and I saw in the vision that I was by the River Ulai. 3Then I lifted my eyes and saw, and there, standing beside the river, was a ram which had two horns, and the two horns *were* high; but one *was* higher than the other, and the higher *one* came up last. 4I saw the ram pushing westward, northward, and southward, so that no animal could withstand him; nor *was there any* that could deliver from his hand, but he did according to his will and became great.

5And as I was considering, suddenly a male goat came from the west, across the surface of the whole earth, without touching the ground; and the goat *had* a notable horn between his eyes. 6Then he came to the ram that had two horns, which I had seen standing beside the river, and ran at him with furious power. 7And I saw him confronting the ram; he was moved with rage against him, attacked the ram, and broke his two horns. There was no power in the ram to withstand him, but he cast him down to the ground and trampled him; and there was no one that could deliver the ram from his hand.

8Therefore the male goat grew very great; but when he became strong, the large horn was broken, and in place of it four notable ones came up toward the four winds of heaven. 9And out of one of them came a little horn which grew exceedingly great toward the south, toward the east, and toward the Glorious *Land.* 10And it grew up to the host of heaven; and it cast down *some* of the host and *some* of the stars to the ground, and trampled them. 11He even exalted *himself* as high as the Prince of the host; and by him the daily *sacrifices* were taken away, and the place of His sanctuary was cast down. 12Because of transgression, an army was given over *to the horn* to oppose the daily *sacrifices;* and he cast truth down to the ground. He did *all this* and prospered.

13Then I heard a holy one speaking; and *another* holy one said to that certain *one* who was speaking, "How long *will* the vision *be, concerning* the daily *sacrifices* and the transgression of desolation, the giving of both the sanctuary and the host to be trampled underfoot?"

Alexander the Great (Dan. 8:21)

Alexander the Great, born to Philip II of Macedon and Olympias of Epirus in 356 B.C., is depicted in Daniel's vision (Dan. 8:5, 21) and prophecy (Dan. 11:3). After the assassination of his father in 336 B.C., Alexander inherited the rising kingdom of Macedon, the Greek-speaking state north of modern Greece. He was able to sustain his father's recent conquests in Greece and then manipulate the Greek city-states to join him in the conquest of the great Persian Empire.

Before the age of thirty (327 B.C.) Alexander had conquered all of Persia, from Lycia to the Indus River. He then returned to Babylon and prepared to make the city his new capital. Some have suggested that Alexander attempted to create a universal state that broke down the cultural barriers between Greece and Persia. He may also have contemplated the conquest of the western Mediterranean world, but if so, that ambition was cut off by his premature death in 323 B.C.

Following the decease of Alexander, the empire broke up and was divided among four of his generals, symbolized by the four horns (Dan. 8:8, 22) and the four winds (Dan. 11:4). One of these generals, Ptolemy I, founded the Ptolemaic dynasty of Egypt, which he ruled himself from 305 to 282 B.C. The Ptolemies initially controlled Palestine until being defeated by the Seleucids in 200 B.C.

Alexander's conquests had far-reaching effects on the Near East. Greek language and culture were introduced to this area, considerably reshaping Near Eastern civilization. This mixture of Greek and Near Eastern civilizations became known as Hellenism.

Hellenism greatly influenced Israel's culture, especially through the Septuagint, a Greek translation of the Hebrew Old Testament. The Septuagint became the Scripture of the early Christians. New Testament writers frequently quoted the Septuagint (as does Paul in Rom. 15:12) as a source of inspired teaching (see Rom. 15:4). Other Jewish writers, such as Philo and Josephus, interpreted the Septuagint allegorically and quoted it often.

14 And he said to me, "For two thousand
three hundred days;[a] then the sanctuary shall be
cleansed."

Gabriel Interprets the Vision

15 Then it happened, when I, Daniel, had seen
the vision and was seeking the meaning, that
suddenly there stood before me one having the
appearance of a man. 16 And I heard a man's
voice between *the banks of* the Ulai, who called,
and said, "Gabriel, make this *man* understand
the vision." 17 So he came near where I stood, and
when he came I was afraid and fell on my face;
but he said to me, "Understand, son of man, that
the vision *refers* to the time of the end."

18 Now, as he was speaking with me, I was in
a deep sleep with my face to the ground; but he
touched me, and stood me upright. 19 And he said,
"Look, I am making known to you what shall
happen in the latter time of the indignation; for
at the appointed time the end *shall be.* 20 The ram
which you saw, having the two horns—*they are*
the kings of Media and Persia. 21 And the male
goat *is* the kingdom[a] of Greece. The large horn
that *is* between its eyes *is* the first king. 22 As for
the broken *horn* and the four that stood up in its
place, four kingdoms shall arise out of that na-
tion, but not with its power.

23 "And in the latter time of their kingdom,
When the transgressors have reached their
fullness,
A king shall arise,
Having fierce features,
Who understands sinister schemes.
24 His power shall be mighty, but not by his
own power;
He shall destroy fearfully,
And shall prosper and thrive;
He shall destroy the mighty, and *also* the
holy people.

25 "Through his cunning
He shall cause deceit to prosper under his
rule;[a]
And he shall exalt *himself* in his heart.
He shall destroy many in *their* prosperity.
He shall even rise against the Prince of
princes;
But he shall be broken without *human*
means.[b]

26 "And the vision of the evenings and mornings
Which was told is true;
Therefore seal up the vision,
For *it refers* to many days *in the future.*"

27 And I, Daniel, fainted and was sick for
days; afterward I arose and went about the king's
business. I was astonished by the vision, but no
one understood it.

8:14 [a]Literally *evening-mornings* 8:21 [a]Literally *king,* representing his kingdom (compare 7:17, 23) 8:25 [a]Literally *hand* [b]Literally *hand*

TRANSITION

The Seventy Weeks

Biblical texts concerning the future are not usually specific about dates. One exception to this rule is Jeremiah's prophecy that the exiles in Babylon would return to Jerusalem, but not until 70 years had passed (Jer. 25:11, 12; 29:10). Even here, Jeremiah emphasizes not a specific date, but rather that the exiles should not expect the return to occur in their own lifetime. We cannot be certain of either the exact beginning point or the exact end point of Jeremiah's 70-year period.

Jeremiah had prophesied that the Exile in Babylon would last 70 years. The fall of Babylon caused the exiled Daniel to recall Jeremiah's 70 years (Dan. 9:2) and pray for restoration. The vision that Daniel receives (Dan. 9:24–27) does not explain the 70 years, but does offer a second interpretation. Full restoration would come not in 70 years but in 70 weeks (Dan. 9:24). If the 70 weeks represent 70 periods of 7 years each (thus 70 x 7 = 490 years), the vision would be pointing to some time in the 2nd or 1st century B.C.

Despite the apparent specificity of the prophecy, the exact years represented by the vision's 70 weeks cannot be calculated. To begin with, it is not certain where to begin counting—70 weeks starting when? Perhaps it is from 538 B.C., the year of Cyrus's decree allowing the exiles to return and rebuild Jerusalem (Dan. 9:25). Or it may be from 520 B.C., the date of the actual rebuilding of the temple. Or perhaps it is from the date of the vision itself. But that date itself is unclear, because the vision is dated from the 1st year of "Darius the son of Ahasuerus, of the lineage of the Medes" (Dan. 9:1, 2). The first Darius to be king was not a Mede, but a Persian, and Ahasuerus (Xerxes) was his son, not his father (see "Darius the Mede" at Dan. 6:1).

In the end, the exact dates are less important than the theological message of the chapter. Full restoration of the punished people of God cannot and will not be immediate. Just as the sins of the Jews were long-standing sins, stubbornly clung to by unfaithful Israel, so the restoration will take longer than just one generation to be completed. As in chs. 7 and 8, Dan. 9 points toward the final years of the 1st millennium B.C., to some great salvation in either Greek or Roman times.

• **Daniel 9:1–27**

Daniel

Daniel's Prayer for the People

9 :1 In the first year of Darius the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans— 2in the first year of his reign I, Daniel, understood by the books the number of the years *specified* by the word of the LORD through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.

3Then I set my face toward the Lord God to make request by prayer and supplications, with fasting, sackcloth, and ashes. 4And I prayed to the LORD my God, and made confession, and said, "O Lord, great and awesome God, who keeps His covenant and mercy with those who love Him, and with those who keep His commandments, 5we have sinned and committed iniquity, we have done wickedly and rebelled, even by departing from Your precepts and Your judgments. 6Neither have we heeded Your servants the prophets, who spoke in Your name to our kings and our princes, to our fathers and all the people of the land. 7O Lord, righteousness *belongs* to You, but to us shame of face, as *it is* this day—to the men of Judah, to the inhabitants of Jerusalem and all Israel, those near and those far off in all the countries to which You have driven them, because of the unfaithfulness which they have committed against You.

8"O Lord, to us *belongs* shame of face, to our kings, our princes, and our fathers, because we have sinned against You. 9To the Lord our God *belong* mercy and forgiveness, though we have rebelled against Him. 10We have not obeyed the voice of the LORD our God, to walk in His laws, which He set before us by His servants the prophets. 11Yes, all Israel has transgressed Your law, and has departed so as not to obey Your voice; therefore the curse and the oath written in the Law of Moses the servant of God have been poured out on us, because we have sinned against Him. 12And He has confirmed His words, which He spoke against us and against our judges who judged us, by bringing upon us a great disaster; for under the whole heaven such has never been done as what has been done to Jerusalem.

13"As *it is* written in the Law of Moses, all this disaster has come upon us; yet we have not made our prayer before the LORD our God, that we might turn from our iniquities and understand Your truth. 14Therefore the LORD has kept the disaster in mind, and brought it upon us; for the LORD our God *is* righteous in all the works which He does, though we have not obeyed His voice. 15And now, O Lord our God, who brought Your people out of the land of Egypt with a mighty hand, and made Yourself a name, as *it is* this day—we have sinned, we have done wickedly!

16"O Lord, according to all Your righteousness, I pray, let Your anger and Your fury be turned away from Your city Jerusalem, Your holy mountain; because for our sins, and for the

THE 70 YEARS OF JEREMIAH

Jeremiah prophesied that Israel would be captive in Babylon for 70 years (Jer. 25:11, 12; 29:10). His prophecy was recalled in the writings of the Chronicler (2 Chr. 36:20, 21) and of the prophets (Dan. 9:2; and probably Zech. 1:12).

Various important events have been interpreted as marking either the beginning point or end point of the 70-year period. The actual spans of years between any of the possible beginning points (612, 605, 586 B.C.) and the possible end points (538, 520, 515 B.C.) do not provide any interval of exactly 70 years. The number 70 is probably a round figure, which represents the length of one lifetime (Ps. 90:10). In other words, any of the exact spans (of 74, 67, 66, or 71 years) could correspond to the significant number 70.

Beginning Year and Event	Span	Ending Year and Event
612 B.C. Babylon conquers Nineveh (Nah. 1:1, 14)	74 years	538 B.C. Cyrus allows Jews to rebuild temple (Ezra 1:1–4)
605 B.C. Battle of Carchemish; Nebuchadnezzar becomes king (Jer. 46:2)	67 years	538 B.C. Cyrus allows Jews to rebuild temple (Ezra 1:1–4)
586 B.C. Fall of Jerusalem (Jer. 52:12)	66 years	520 B.C. Jews resume rebuilding the temple (Hag. 1:14, 15)
586 B.C. Fall of Jerusalem (Jer. 52:12)	71 years	515 B.C. Jews celebrate the dedication of the temple (Ezra 6:15–18)

iniquities of our fathers, Jerusalem and Your people *are* a reproach to all *those* around us. 17Now therefore, our God, hear the prayer of Your servant, and his supplications, and for the Lord's sake cause Your face to shine on Your sanctuary, which is desolate. 18O my God, incline Your ear and hear; open Your eyes and see our desolations, and the city which is called by Your name; for we do not present our supplications before You because of our righteous deeds, but because of Your great mercies. 19O Lord, hear! O Lord, forgive! O Lord, listen and act! Do not delay for Your own sake, my God, for Your city and Your people are called by Your name."

The Seventy-Weeks Prophecy

20Now while I *was* speaking, praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God, 21yes, while I *was* speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering. 22And he informed *me,* and talked with me, and said, "O Daniel, I have now come forth to give you skill to understand. 23At the beginning of your supplications the command went out, and I have come to tell *you,* for you *are* greatly beloved; therefore consider the matter, and understand the vision:

24 "Seventy weeks[a] are determined
For your people and for your holy city,
To finish the transgression,
To make an end of[b] sins,
To make reconciliation for iniquity,
To bring in everlasting righteousness,
To seal up vision and prophecy,
And to anoint the Most Holy.

25 "Know therefore and understand,
That from the going forth of the command
To restore and build Jerusalem
Until Messiah the Prince,
There shall be seven weeks and sixty-two weeks;
The street[a] shall be built again, and the wall,[b]
Even in troublesome times.

26 "And after the sixty-two weeks
Messiah shall be cut off, but not for Himself;
And the people of the prince who is to come
Shall destroy the city and the sanctuary.
The end of it *shall be* with a flood,
And till the end of the war desolations are determined.

9:24 [a]Literally *sevens,* and so throughout the chapter [b]Following Qere, Septuagint, Syriac, and Vulgate; Kethib and Theodotion read *To seal up.* 9:25 [a]Or *open square* [b]Or *moat*

27 Then he shall confirm a covenant with
many for one week;
But in the middle of the week
He shall bring an end to sacrifice and
offering.
And on the wing of abominations shall be
one who makes desolate,
Even until the consummation, which is
determined,
Is poured out on the desolate."

10:1 [a]Or *and of great conflict*

TRANSITION

Daniel and the Greeks

The final vision of the Book of Daniel (Dan. 10—12) is the clearest in terms of its historical context. Although it certainly may be reinterpreted to apply to other and later times, it also certainly speaks of events in the 2nd century B.C., when the Greek kingdoms controlled Palestine.

The vision begins with a description of the heavenly messenger who brought the vision to Daniel (Dan. 10:4–9). This messenger is clad in radiant gold and his eyes are fiery. Daniel is frightened, but the messenger gives him courage to face the vision (10:10, 18). The apocalyptic visions of the New Testament writer John, described in the Book of Revelation, begin in almost exactly the same way (Rev. 1:12–20).

As the vision itself is revealed (Dan. 11:2—12:3), its relation to the historical events of the Greek Empire becomes apparent. As the last kings of Persia are ruling, a great king shall arise in Greece who will "rule with great dominion" (11:2, 3). This king must be Alexander (336–323 B.C.). After the great king dies, though, his kingdom will be divided among those who are not his heirs (11:4), the Greek generals who divided Alexander's empire. After this, the vision is only interested in two of those kingdoms, the ones most closely concerned with the land of Judah and Jerusalem. These are the kings of the South (the Ptolemies, based in Egypt) and the kings of the North (the Seleucids, based in Syria).

The vision describes the relations between the Ptolemies and the Seleucids in amazing detail. For instance, the attempted marriage alliance between the two kingdoms (11:6) probably refers to an event of 250 B.C. The Ptolemies and Seleucids were briefly united in the troubled marriage of Berenice, daughter of Ptolemy II (285–246 B.C.), to the Seleucid king Antiochus II (261–246 B.C.).

Various Seleucid kings are alluded to in Dan. 11. Antiochus III (223–187 B.C.) was the king who finally captured Judah and Jerusalem from the Ptolemies (11:11–19). His immediate successor, Seleucus IV (187–175 B.C.), had a mostly peaceful reign, though in the end he was murdered (11:20). The hated Antiochus IV (175–164 B.C.) attempted to stamp out all religions except those of Greece and showed a particular hatred for the religion of the Jews (11:21–45). The vision first describes his military campaigns against Egypt (11:25–28), then his persecutions of the Jews (11:30–39). Antiochus IV outlawed Jewish religion, forced Jews to eat pork or die, burned the Jewish Scriptures, and in the worst act of all, set up an altar to the Greek god Zeus in the Jerusalem temple (the "abomination of desolation," 11:31).

The rest of the vision is somewhat less specific. The distant future seems to be the focus of ch. 12, which offers the general prediction that all such evil worldly kingdoms will fall at the last day before the eternal victory of Israel's God (12:1–3). Although it is easy to be diverted by the specifics of the historical visions, this is the heart of all apocalyptic writing: the promise that God will one day right all wrongs and His faithful will dwell with Him "like the stars forever and ever" (12:3).

Historical specificity such as appears in Dan. 11 is rare in biblical prophecy. It is especially remarkable since Daniel's exile is placed more than 400 years before the events so minutely described in the vision (Dan. 1:1–7). Because of this, many scholars suggest that the visions of Dan. 7—12 were actually written in Palestine during the persecutions of Antiochus IV (167 B.C.), and attributed after the fact to the famous exile Daniel. Such late attributions are fairly common in other apocalyptic writings of Greek and Roman times and would have been a familiar literary device to the original readers.

Other scholars emphasize that accurate foretelling of the future is possible for God, even down to minute details, and accept Daniel's authorship. Whether these visions were written during the Babylonian exile (597–538 B.C.) or during the reign of Antiochus IV (175–164 B.C.), the message is the same: the faithful ones who are persecuted, particularly those persecuted by Antiochus, can take heart. God will overcome His enemies at last.

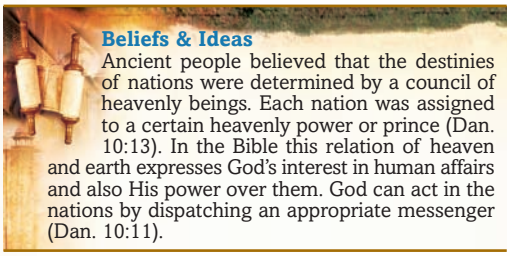
• **Daniel 10:1—12:13**

Daniel

Vision of the Glorious Man

10 :1 In the third year of Cyrus king of Persia a message was revealed to Daniel, whose name was called Belteshazzar. The message *was* true, but the appointed time *was* long;[a] and he understood the message, and had understanding of the vision. [2]In those days I, Daniel, was mourning three full weeks. [3]I ate no pleasant food, no meat or wine came into my mouth, nor did I anoint myself at all, till three whole weeks were fulfilled.

4Now on the twenty-fourth day of the first
month, as I was by the side of the great river,
that *is,* the Tigris,[a] 5I lifted my eyes and looked,
and behold, a certain man clothed in linen, whose
waist *was* girded with gold of Uphaz! 6His body
was like beryl, his face like the appearance of
lightning, his eyes like torches of fire, his arms
and feet like burnished bronze in color, and the
sound of his words like the voice of a multitude.
7And I, Daniel, alone saw the vision, for the
men who were with me did not see the vision; but
a great terror fell upon them, so that they fled to
hide themselves. 8Therefore I was left alone when
I saw this great vision, and no strength remained
in me; for my vigor was turned to frailty in me,
and I retained no strength. 9Yet I heard the sound
of his words; and while I heard the sound of his
words I was in a deep sleep on my face, with my
face to the ground.



Beliefs & Ideas

Ancient people believed that the destinies of nations were determined by a council of heavenly beings. Each nation was assigned to a certain heavenly power or prince (Dan. 10:13). In the Bible this relation of heaven and earth expresses God's interest in human affairs and also His power over them. God can act in the nations by dispatching an appropriate messenger (Dan. 10:11).

Prophecies Concerning Persia and Greece

10Suddenly, a hand touched me, which made
me tremble on my knees and *on* the palms of my
hands. 11And he said to me, "O Daniel, man
greatly beloved, understand the words that I
speak to you, and stand upright, for I have now
been sent to you." While he was speaking this
word to me, I stood trembling.
12Then he said to me, "Do not fear, Daniel,
for from the first day that you set your heart to
understand, and to humble yourself before your
God, your words were heard; and I have come be-
cause of your words. 13But the prince of the
kingdom of Persia withstood me twenty-one
days; and behold, Michael, one of the chief
princes, came to help me, for I had been left alone
there with the kings of Persia. 14Now I have come
to make you understand what will happen to
your people in the latter days, for the vision
refers to *many* days yet *to come.*"
15When he had spoken such words to me, I
turned my face toward the ground and became
speechless. 16And suddenly, *one* having the like-
ness of the sons[a] of men touched my lips; then I
opened my mouth and spoke, saying to him who
stood before me, "My lord, because of the vision
my sorrows have overwhelmed me, and I have re-
tained no strength. 17For how can this servant of
my lord talk with you, my lord? As for me, no
strength remains in me now, nor is any breath
left in me."
18Then again, *the one* having the likeness of
a man touched me and strengthened me. 19And
he said, "O man greatly beloved, fear not! Peace
be to you; be strong, yes, be strong!"
So when he spoke to me I was strengthened,
and said, "Let my lord speak, for you have
strengthened me."
20Then he said, "Do you know why I have
come to you? And now I must return to fight
with the prince of Persia; and when I have gone
forth, indeed the prince of Greece will come.

10:4 [a]Hebrew *Hiddekel* 10:16 [a]Theodotion and Vulgate read *the son;* Septuagint reads *a hand.*

Ptolemaic Control of Palestine

Alexander's death resulted in the breakup of his empire into smaller kingdoms ruled by his generals. Two of those generals, Ptolemy and Seleucus, became established in the regions around Palestine. By 275 B.C. the Ptolemies were controlling Egypt, Palestine, Cyrene, Phoenicia, Cyprus, and the coast of Asia Minor. The Seleucids controlled Mesopotamia, Syria, and most of Asia Minor and Iran.

Who Was Darius the Mede? (Dan. 11:1)

A date for the 1st year of "Darius the Mede" (Dan. 11:1) is uncertain because the identity of this Darius is uncertain. The Book of Daniel reports that "Darius the Mede" took over the Chaldean-Babylonian kingdom following the death of Babylon's king Belshazzar (Dan. 5:30, 31). Both Greek and Babylonian sources, however, give credit to Cyrus the Great of Persia for conquering Babylon in 539 B.C. Who, then, was Darius the Mede?

There is no mention of anyone by the name of Darius the Mede outside of the Bible. Nor is there any mention of this Darius in the Bible outside of the Book of Daniel. The other "Darius" in Scripture is Darius I (522–486 B.C.), the king of Persia named in the books of Ezra (Ezra 4:5, 24) and Nehemiah (Neh. 12:22), who ruled years after the fall of Babylon. Thus, ancient sources do not answer the question, Who was Darius the Mede?

Some scholars identify Darius the Mede with a governor of Gutium named Gaubaruwa. Gaubaruwa could be considered "a Mede" since Gutium was a Babylonian term for Media in this period. A royal inscription known as the Nabonidus Chronicle relates how Gaubaruwa captured Babylon on behalf of Cyrus. Gaubaruwa was then appointed by Cyrus to be vice-regent over the whole of Mesopotamia, a rule cut short by Gaubaruwa's death less than a year later. The Book of Daniel might refer to this appointment in noting that Darius "was made king" (Dan. 9:1).

It is plausible that Gaubaruwa was Darius the Mede. Several kings bore the name "Darius," and it could have been used by Gaubaruwa as a throne name. If this Darius really was an older man of 62 years when assuming rule of Babylon (Dan. 5:31), his quick death would be understandable. Nevertheless, scholars have not yet been able to explain the relationship of Darius with the little-known Gaubaruwa.

21 But I will tell you what is noted in the Scripture
of Truth. (No one upholds me against these, ex-
cept Michael your prince.

11 1 "Also in the first year of Darius the
Mede, I, *even* I, stood up to confirm and
strengthen him.) 2 And now I will tell you the
truth: Behold, three more kings will arise in Per-
sia, and the fourth shall be far richer than *them*
all; by his strength, through his riches, he shall
stir up all against the realm of Greece. 3 Then a
mighty king shall arise, who shall rule with great
dominion, and do according to his will. 4 And
when he has arisen, his kingdom shall be broken
up and divided toward the four winds of heaven,
but not among his posterity nor according to his
dominion with which he ruled; for his kingdom
shall be uprooted, even for others besides these.

Warring Kings of North and South

5 "Also the king of the South shall become
strong, as well as *one* of his princes; and he shall
gain power over him and have dominion. His do-
minion *shall be* a great dominion. 6 And at the end
of *some* years they shall join forces, for the
daughter of the king of the South shall go to the
king of the North to make an agreement; but she
shall not retain the power of her authority,[a] and
neither he nor his authority[b] shall stand; but she
shall be given up, with those who brought her,
and with him who begot her, and with him who
strengthened her in *those* times. 7 But from a
branch of her roots *one* shall arise in his place,

11:6 [a]Literally *arm* [b]Literally *arm*

Seleucid Control of Palestine
Antiochus III, king of Syria, expanded the boundaries of the Seleucid Kingdom in numerous battles with the Ptolemies. In 221 B.C. he captured part of Palestine, only to lose most of it in 217 B.C. Returning in 201 B.C., he finally defeated the Ptolemies in 198 B.C. with the aid and support of the Jews. Palestine enjoyed freedom until 175 B.C., when Antiochus IV oppressed the Jews, causing the Maccabean revolt in 167 B.C.

Antiochus IV—Epiphanes or Epimanes? (Dan. 11:21–31)

Thirteen kings of the Greek Seleucid dynasty from Syria bore the name of Antiochus. Antiochus III (223–187 B.C.), the great conqueror, was eventually defeated by the Romans at Magnesia in 190 B.C. and forced to send his son as a hostage to Rome. That son, Antiochus IV (175–164 B.C.), would return from Rome to become one of the cruelest rulers of the Seleucid dynasty. He is likely the "king of the North" alluded to in Daniel's prophecy (11:21–45).

Ancient historians describe the character of Antiochus as volatile and unstable. The Greek historian Polybius (who published about 145 B.C.) gave him the nickname Epimanes, meaning "mad." Like his father, Antiochus sought to create a united Seleucid empire from a variety of diverse elements, not only politically, but culturally and religiously. Those who refused to be fully assimilated, such as the Jews, were considered a threat and forced into a policy of Hellenization.

In 169 B.C. Antiochus attacked the city of Jerusalem and looted the temple (2 Macc. 5:11–21). Two years later he again attacked that Jewish city on a Sabbath, killing the male children and enslaving other inhabitants. The city walls were demolished and a military garrison was established. After prohibiting any Jewish religious rituals and forbidding the reading of the Scriptures, Antiochus performed a pagan sacrifice to Zeus in the temple, erecting an altar to Zeus over the altar of burnt offering. This desecration is alluded to as the "abomination of desolation" (Dan. 11:31).

Soon thereafter came violent resistance from the Jews. By 164 B.C. Judas Maccabeus had freed Jerusalem from Seleucid hands. Antiochus died in October of that year, during a campaign against Persia. The nickname Epimanes ("mad") was possibly more relevant than his surname Epiphanes (meaning "the manifest god"). The Seleucid ruler had insanely persecuted the Jews, but his persecutions did not last. In December, 164 B.C., exactly 3 years after he defiled the temple and just 2 months after his death, Judas dedicated a new altar of burnt offering.

who shall come with an army, enter the fortress
of the king of the North, and deal with them and
prevail. 8And he shall also carry their gods cap-
tive to Egypt, with their princes[a] *and* their pre-
cious articles of silver and gold; and he shall con-
tinue *more* years than the king of the North.
9"Also *the king of the North* shall come to
the kingdom of the king of the South, but shall
return to his own land. 10However his sons shall
stir up strife, and assemble a multitude of great
forces; and *one* shall certainly come and over-
whelm and pass through; then he shall return to
his fortress and stir up strife.
11"And the king of the South shall be moved
with rage, and go out and fight with him, with the
king of the North, who shall muster a great mul-
titude; but the multitude shall be given into the
hand of his *enemy.* 12When he has taken away
the multitude, his heart will be lifted up; and he
will cast down tens of thousands, but he will not
prevail. 13For the king of the North will return
and muster a multitude greater than the former,
and shall certainly come at the end of some
years with a great army and much equipment.
14"Now in those times many shall rise up
against the king of the South. Also, violent men[a]
of your people shall exalt themselves in fulfill-
ment of the vision, but they shall fall. 15So the
king of the North shall come and build a siege
mound, and take a fortified city; and the forces[a]
of the South shall not withstand *him.* Even his
choice troops *shall have* no strength to resist.
16But he who comes against him shall do accord-
ing to his own will, and no one shall stand
against him. He shall stand in the Glorious Land
with destruction in his power.[a]
17"He shall also set his face to enter with the
strength of his whole kingdom, and upright
ones[a] with him; thus shall he do. And he shall
give him the daughter of women to destroy it;
but she shall not stand *with him,* or be for him.
18After this he shall turn his face to the coast-
lands, and shall take many. But a ruler shall
bring the reproach against them to an end; and
with the reproach removed, he shall turn back on
him. 19Then he shall turn his face toward the
fortress of his own land; but he shall stumble
and fall, and not be found.
20"There shall arise in his place one who im-
poses taxes *on* the glorious kingdom; but within
a few days he shall be destroyed, but not in anger
or in battle. 21And in his place shall arise a vile
person, to whom they will not give the honor of

TIME CAPSULE 	327 to 323 B.C.
327	Alexander marries the Iranian princess Roxane
327	Alexander's army begins campaign against India
323	Macedonian armies use catapults for shooting arrows
323	Alexander dies prematurely of fever
323	Alexander's empire divided among four of his generals
323	Ptolemy I hijacks Alexander's body and takes it to Egypt

11:8 [a]Or *molded images* 11:14 [a]Or *robbers,* literally *sons of breakage* 11:15 [a]Literally *arms* 11:16 [a]Literally *hand* 11:17 [a]Or *bring equitable terms*

royalty; but he shall come in peaceably, and seize
the kingdom by intrigue. 22With the force[a] of a
flood they shall be swept away from before him
and be broken, and also the prince of the
covenant. 23And after the league *is made* with
him he shall act deceitfully, for he shall come up
and become strong with a small *number of* peo-
ple. 24He shall enter peaceably, even into the rich-
est places of the province; and he shall do *what*
his fathers have not done, nor his forefathers: he
shall disperse among them the plunder, spoil,
and riches; and he shall devise his plans against
the strongholds, but *only* for a time.

25"He shall stir up his power and his courage
against the king of the South with a great army.
And the king of the South shall be stirred up to
battle with a very great and mighty army; but he
shall not stand, for they shall devise plans
against him. 26Yes, those who eat of the portion
of his delicacies shall destroy him; his army shall
be swept away, and many shall fall down slain.
27Both these kings' hearts *shall be* bent on evil,
and they shall speak lies at the same table; but it
shall not prosper, for the end *will* still *be* at the
appointed time. 28While returning to his land
with great riches, his heart shall be *moved*
against the holy covenant; so he shall do *damage*
and return to his own land.

The Northern King's Blasphemies

29"At the appointed time he shall return and
go toward the south; but it shall not be like the
former or the latter. 30For ships from Cyprus[a]
shall come against him; therefore he shall be
grieved, and return in rage against the holy
covenant, and do *damage.*

"So he shall return and show regard for
those who forsake the holy covenant. 31And
forces[a] shall be mustered by him, and they shall
defile the sanctuary fortress; then they shall take
away the daily *sacrifices,* and place *there* the
abomination of desolation. 32Those who do
wickedly against the covenant he shall corrupt
with flattery; but the people who know their God
shall be strong, and carry out *great exploits.*
33And those of the people who understand shall
instruct many; yet *for many* days they shall fall
by sword and flame, by captivity and plunder-
ing. 34Now when they fall, they shall be aided
with a little help; but many shall join with them
by intrigue. 35And *some* of those of understand-
ing shall fall, to refine them, purify *them,* and
make *them* white, *until* the time of the end; be-
cause *it is* still for the appointed time.

36"Then the king shall do according to his
own will: he shall exalt and magnify himself
above every god, shall speak blasphemies against
the God of gods, and shall prosper till the wrath
has been accomplished; for what has been deter-
mined shall be done. 37He shall regard neither the
God[a] of his fathers nor the desire of women, nor
regard any god; for he shall exalt himself above
them all. 38But in their place he shall honor a god
of fortresses; and a god which his fathers did not
know he shall honor with gold and silver, with
precious stones and pleasant things. 39Thus he
shall act against the strongest fortresses with a
foreign god, which he shall acknowledge, *and* ad-
vance *its* glory; and he shall cause them to rule
over many, and divide the land for gain.

The Northern King's Conquests

40"At the time of the end the king of the
South shall attack him; and the king of the North
shall come against him like a whirlwind, with
chariots, horsemen, and with many ships; and he

Expansion of Palestine Under the Maccabees

At the time of the Maccabean revolt, the Jewish leaders controlled a very small portion of their former land. Between 166 and 76 B.C., however, several men led the Jews to expand their area of control: Jonathan, brother and successor to Judas Maccabeus; John Hyrcanus; Aristobulus; and Alexander Jannaeus.

11:22 [a]Literally *arms* 11:30 [a]Hebrew *Kittim,* western lands, especially Cyprus 11:31 [a]Literally *arms* 11:37 [a]Or *gods*

THE MACCABEAN REVOLT

Judas Maccabeus rededicates the temple in Jerusalem 164 B.C.

Judas defeats Seleucid army of Nicanor 161 B.C.

Jonathan is appointed high priest of the Jews 153 B.C.

B.C. 170 165 160 155 150

Antiochus Epiphanes desecrates the temple (Dan. 8:11) 167 B.C.

Mattathias begins the Maccabean revolt 166 B.C.

Mattathias dies and is succeeded by his son Judas Maccabeus 166 B.C.

Judas is killed in battle at Elasa 160 B.C.

Jonathan Maccabeus becomes leader of the Jews 160 B.C.

shall enter the countries, overwhelm *them,* and
pass through. 41He shall also enter the Glorious
Land, and many *countries* shall be overthrown;
but these shall escape from his hand: Edom,
Moab, and the prominent people of Ammon. 42He
shall stretch out his hand against the countries,
and the land of Egypt shall not escape. 43He
shall have power over the treasures of gold and
silver, and over all the precious things of Egypt;
also the Libyans and Ethiopians *shall follow* at
his heels. 44But news from the east and the north
shall trouble him; therefore he shall go out with
great fury to destroy and annihilate many. 45And
he shall plant the tents of his palace between the
seas and the glorious holy mountain; yet he shall
come to his end, and no one will help him.

Prophecy of the End Time

12 1"At that time Michael shall stand up,
The great prince who stands *watch* over
the sons of your people;
And there shall be a time of trouble,
Such as never was since there was a nation,
Even to that time.
And at that time your people shall be
delivered,
Every one who is found written in the book.
2 And many of those who sleep in the dust of
the earth shall awake,
Some to everlasting life,
Some to shame *and* everlasting contempt.
3 Those who are wise shall shine
Like the brightness of the firmament,
And those who turn many to righteousness
Like the stars forever and ever.

4"But you, Daniel, shut up the words, and
seal the book until the time of the end; many
shall run to and fro, and knowledge shall in-
crease."

5Then I, Daniel, looked; and there stood two
others, one on this riverbank and the other on
that riverbank. 6And *one* said to the man clothed
in linen, who *was* above the waters of the river,
"How long shall the fulfillment of these won-
ders *be?*"

7Then I heard the man clothed in linen, who
was above the waters of the river, when he held
up his right hand and his left hand to heaven,
and swore by Him who lives forever, that *it shall
be* for a time, times, and half *a time;* and when
the power of the holy people has been com-
pletely shattered, all these *things* shall be fin-
ished.

8Although I heard, I did not understand.
Then I said, "My lord, what *shall be* the end of
these *things?*"

9And he said, "Go *your way,* Daniel, for the
words *are* closed up and sealed till the time of
the end. 10Many shall be purified, made white,
and refined, but the wicked shall do wickedly;
and none of the wicked shall understand, but the
wise shall understand.

11"And from the time *that* the daily *sacrifice*
is taken away, and the abomination of desolation
is set up, *there shall be* one thousand two hun-
dred and ninety days. 12Blessed *is* he who waits,
and comes to the one thousand three hundred
and thirty-five days.

13"But you, go *your way* till the end; for you
shall rest, and will arise to your inheritance at
the end of the days."

TIME CAPSULE 	319 to 305 B.C.
319	Ptolemy I unsuccessfully attempts to control Palestine
312–250	The early Seleucid kings found many cities with the name "Antioch"
312	Nabateans gain control of Petra, the former capital of Edom
305–282	Ptolemy I founds the Ptolemaic dynasty of Egypt

THE ROMAN EMPIRE

The cruelty of Antiochus IV Epiphanes (175–164 B.C.) soon caused a revolt led by a Jewish family known as the Maccabees (166–160 B.C.). The Maccabean revolt ultimately secured Jewish independence from Syria, and the Maccabees (or Hasmoneans) governed Judea for almost a century, starting in 142 B.C.

Hasmonean is the name given to the dynasty of Jewish rulers who held power following the Maccabean revolt. Under Judas Maccabeus the Jews gained independence from their Syrian rulers. Jewish leadership passed from Judas to his brother Jonathan and then to another brother Simon. Simon Maccabeus became high priest of the Jews and further established the family in power. When Simon's son, John Hyrcanus I (135–104 B.C.), succeeded his father, this signaled the beginning of the Hasmonean dynasty. Their rule continued under Aristobulus (104–103 B.C.), Alexander Jannaeus (103–76 B.C.), Salome Alexandra (76–67 B.C.), and Aristobulus II (67–63 B.C.).

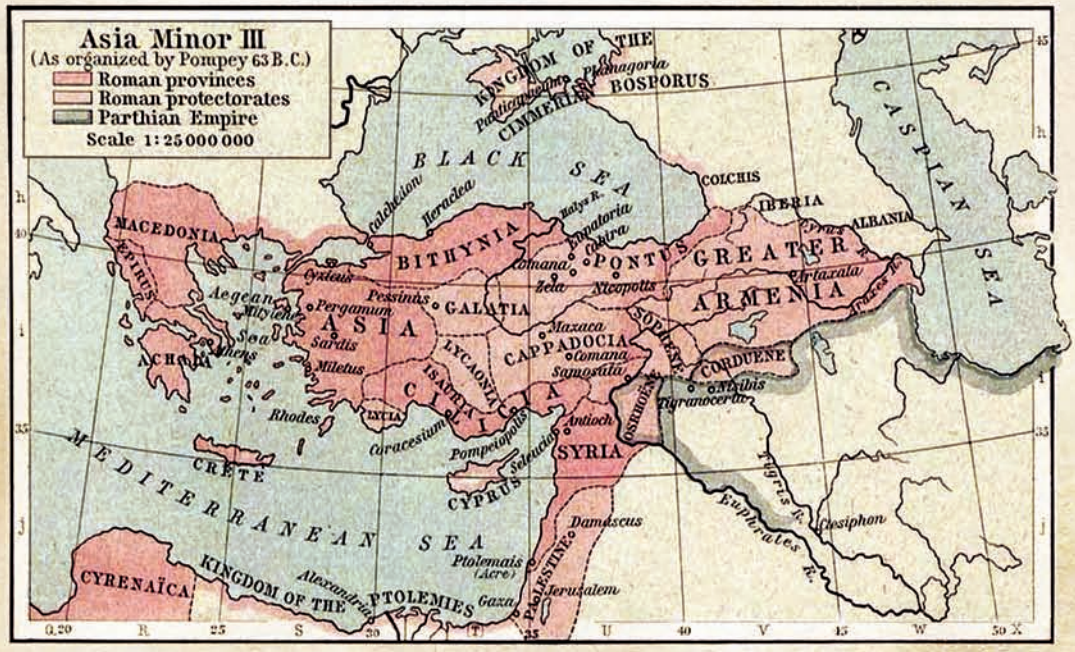
Pompey's occupation of Syria marks the beginning of the Roman period in Palestine.

The Hasmonean rulers were recognized by Rome, but their period of rule was troubled by constant war with their neighbors, political infighting, murder, terrorism, and conflict between the Pharisees and the Sadducees. Although Judea was nominally still a province of Syria, in practical terms the country was independent and remained so until 63 B.C., when Rome invaded. The Romans sent the famous general Pompey the Great to end Hasmonean rule and to establish Roman authority in Jerusalem.

According to tradition, Rome was founded in 753 B.C. by Romulus, who became its first king. The little kingdom grew in size and importance, absorbing its immediate neighbors through the reign of seven kings, until the tyranny of Tarquinius Superbus drove the people to revolt and to take the government into their own hands. A republic was established, and Roman citizens had a voice in governmental affairs.

During the period of the republic, Rome extended her borders throughout all of Italy and much of the known world. The Roman occupation of Syria under Pompey in 63 B.C. marks the beginning of the Roman period in Palestine, and for the next century Roman soldiers were stationed in Jerusalem. Under the watchful eye of Rome, Herod the Great (37–4 B.C.) became governor of Galilee (47 B.C.) and later ruler of Judea (37 B.C.). As king, Herod controlled not only the political life in Judea, but also the important office of high priest, although the religious affairs of the nation were led by the Pharisees and Sadducees.

By defeating Antony and Cleopatra in 31 B.C., Octavian became the head of the Roman Empire. He ruled under the title of Augustus, bringing a period of peace and prosperity to the empire until his death in A.D. 14. It was during the reign of Augustus, and just before the death of Herod the Great, that Jesus Christ was born (about 5 B.C.). With this event the chronology of the Old Testament era formally comes to an end.



TIME CAPSULE	305 to 200 B.C.
305–281	Seleucus I founds the dating system known as the Seleucid Era
305–240	Callimachus, Greek poet
301	Seleucus conquers Syria; Ptolemy controls Palestine
285–246	Ptolemy II corules with his sister Arsinoe II
281–261	Antiochus I establishes Seleucid ruler cult
280	Dynasty of the Antigonids established in Macedonia
280	Dynasty of the Ptolemies established in Egypt
280	Dynasty of the Seleucids established in Persia and Syria
274–271	First Syrian War (Antiochus I vs. Ptolemy II)
264–241	First Punic War (Rome vs. Carthage)
261–246	Antiochus II marries his half sister Laodice
260–253	Second Syrian War (Antiochus II vs. Ptolemy II)
250	Ptolemies and Seleucids are united in the marriage of Berenice and Antiochus II (Dan. 11:6)
246–241	Third Syrian War (Seleucus II vs. Ptolemy III)
246–225	Seleucus II invades Egypt but is repulsed (Dan. 11:9)
246–222	Ptolemy III retaliates against Seleucids for his sister's death (Dan. 11:7, 8)
238–224	The Parthian Empire
225–223	Seleucus III and his brother Antiochus III are defeated by Egypt (Dan. 11:10)
223–187	Antiochus III rules the Greek Seleucid dynasty of Syria
221–217	Fourth Syrian War (Antiochus III vs. Ptolemy IV)
222–204	Ptolemy IV loses control of Upper Egypt to Nubian kings
218–201	Second Punic War (Rome vs. Carthage)
218	Romans take control of the island of Malta
217	Ptolemy IV defeats Antiochus III at battle of Raphia (Dan. 11:11, 12)
215	Rome begins to rival Greek power in the West
204–180	Ptolemy V marries Cleopatra I (Dan. 11:17)
202–200	Fifth Syrian War (Antiochus III vs. Ptolemy V)
200	Ptolemies lose control of Palestine to the Seleucids (Dan. 11:13–15)

TIME CAPSULE	192 to 129 B.C.
192–189	War between Rome and the Seleucids
190	The Romans defeat Antiochus III at Magnesia (Dan. 11:18, 19)
188	Treaty of Apamea between Antiochus III and Rome
187–175	Seleucus IV raises monies to pay the Romans (Dan. 11:20)
180	Jesus, son of Sirach, writes Ecclesiasticus
175–164	Antiochus IV is one of the cruelest rulers of the Seleucid dynasty
175	Antiochus deposes Onias III as high priest and appoints Jason
172	Menelaus supplants Jason as high priest
170	Antiochus invades Egypt (Dan. 11:25–28)
169	Antiochus attacks Jerusalem and loots the temple (2 Macc. 5:11–21)
168	Romans force Antiochus to leave Egypt (Dan. 11:29, 30)
168–30	Ptolemies fall under Roman control
167	Antiochus offers sacrifices to Zeus on the altar of the temple (Dan. 11:31)
166–160	The Maccabees lead revolt against Seleucids
164	Judas Maccabeus frees Jerusalem from the Seleucids
164	Antiochus IV dies during campaign against Persia
164	Judas Maccabeus dedicates new altar of burnt offering
162	Demetrius I seizes control in Syria
160	Judas Maccabeus dies and Jonathan assumes command
152	Jonathan becomes high priest
149–146	Third Punic War (Rome vs. Carthage)
146	Romans destroy Greek Corinth
145	Greek historian Polybius publishes
143	Jonathan Maccabeus is murdered
142	Simon Maccabeus is recognized as high priest
142	Hasmonean dynasty governs an independent Judea
135–104	John Hyrcanus I inscribes his own name on coins
129	John Hyrcanus destroys the Samaritan temple on Mount Gerizim

TIME CAPSULE	104 to 63 B.C.
104–103	Aristobulus I conquers Galilee
103–76	Alexander Jannaeus is supported by Sadducees
90–85	Pharisees rebel against Jannaeus
76–67	Salome Alexandra, widow of Jannaeus, rules as queen
76	Alexandra makes peace with the Pharisees
76	Alexandra appoints her son Hyrcanus II as high priest
67–63	Aristobulus II seizes throne with support of Sadducees
65	Hyrcanus II besieges Jerusalem
64	Roman general Pompey ends Seleucid rule in Syria
63	Pompey takes control of Palestine
63	Gaius Octavius (Augustus Caesar) is born
63	Pompey captures Jerusalem, and Rome takes control of Palestine
63–40	Hyrcanus II serves as high priest in Judea

TIME CAPSULE	60 to 37 B.C.
60–30	Diodorus Siculus writes a world history
48	Julius Caesar defeats Pompey to become Roman ruler
47	City of Tarsus adopts name "Iuliopolis" in honor of Julius Caesar
47	Herod the Great becomes governor of Galilee
44	Romans rebuild Corinth
44	Julius Caesar is assassinated by Brutus and Cassius
44	Julius Caesar's will makes Gaius Octavius his adopted son
42	The Triumvirate gains victory over Caesar's murderers
42	Tarsus made a free city by Antony
40	Roman Senate appoints Herod the Great to rule Judea
37–4	Herod the Great rules as king of Judea
37	The Romans conquer Jerusalem for Herod the Great

THE COMING OF THE MESSIAH

The Herods are overshadowed by the great events that occurred during their time: the ministry, crucifixion, and resurrection of the Messiah.

(37 B.C.—A.D. 30)

The epoch that witnessed the Messiah's coming actually began with the rise to power of King Herod the Great. The lives of Herod and his sons were closely connected with the earthly life of the Messiah, Jesus of Nazareth. According to the Gospel of Matthew, Herod the Great ordered the deaths of all male children in Bethlehem who were under the age of two (Matt. 2), an order that forced Joseph to flee, taking his wife and young Child to Egypt.

After Herod's death, his sons continued to impact the life of the Messiah. One of Herod's sons was partly responsible for the Messiah becoming known as "Jesus of Nazareth." When Joseph returned from Egypt with Mary and Jesus, he chose to avoid Judea. Herod's son, Archelaus, ruled over Judea and was worse than his father, so Joseph (with Jesus) settled in Nazareth of Galilee. Herod Antipas, another son of Herod the Great, ordered the death of John the Baptist and held a mock "hearing" of Jesus after His arrest. Despite having positions of power, the Herodian family was overshadowed by the great events that occurred during their time: the ministry, crucifixion, and resurrection of the Messiah, bringing victory over sin, death, and the devil.

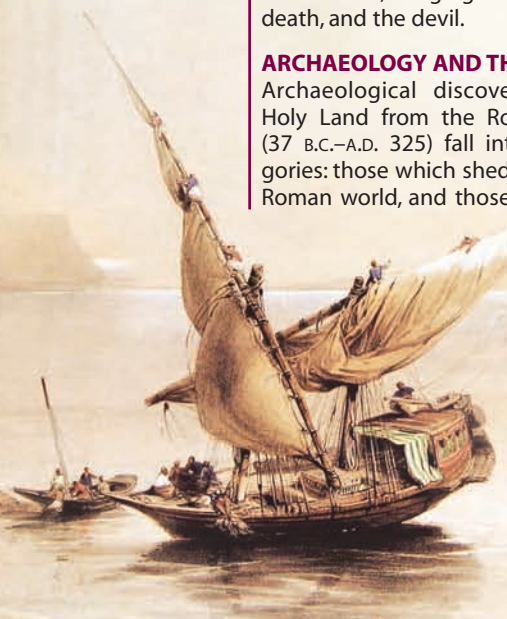
ARCHAEOLOGY AND THE PAST

Archaeological discoveries in the Holy Land from the Roman period (37 B.C.–A.D. 325) fall into two categories: those which shed light on the Roman world, and those which shed light on the life of Jesus. Sometimes the same archaeological find fits into both categories.

The Roman period, archaeologically, is the world of Herod the Great. Among his many building accomplishments is the great seaport Caesarea Maritima. Excavations have uncovered the theater, the harbor, vast warehouses, temples, and one important inscription. A stone bearing the name of Pontius Pilate, the governor, reminds us that Caesarea was also the headquarters of Roman forces occupying the land. Military installations were placed all over Judea, since it was a border province. Roman Jericho, built on a site different from both Old Testament Jericho and the modern city, was also the work of Herod. The ruins of a magnificent palace and baths have been uncovered in Jericho's excavations.

In Jerusalem are more remains of Herod's building programs. The Wailing Wall is actually part of the great retaining wall Herod built around the Temple Mount to make a surface large enough for the temple rebuilding project. On the western side of the Old City, at a site called the Tower of David, are the remains of one of the towers Herod built to defend the city. It is probably the tower called Phasael, as described by Josephus. Either in one of these towers, or in his great palace nearby, Herod and his soldiers mocked Jesus.

The ministry of Jesus is illumined by archaeology. In Galilee, the famous "Jesus boat" was discovered in a lake during a drought. One can picture Jesus, Peter, and the others setting out across the lake in such a boat, since it is much like the ones used by fishermen of the 1st century. In Capernaum, the center of Jesus' Galilean ministry, are at least two possible links to Jesus. The synagogue that visitors see is dated to the 4th century, but more recent excavations have shown the foundations of a 1st-century building underneath it. Since synagogues were always built on the same site, the 1st-century syna-



gogue may have been where Jesus preached. Nearby are the ruins of an octagonal church. Archaeologists believe that this ancient church is on the site of Peter's house, and that the foundations discovered underneath the church are literally the remains of the building where Jesus stayed while in Capernaum.

Around Jerusalem are many reminders of Jesus' ministry. Just over the Mount of Olives is the village of Bethany, where we find a 1st-century tomb belonging to a wealthy family. This is the traditional tomb of Lazarus, having a vestibule chamber and a small inner chamber. Somewhere on the Mount of Olives is the Garden of Gethsemane. Whether it was located at the Church of All Nations or nearby at the "Tomb of Mary" is debated. But beyond debate is the reality that Jesus prayed in this vicinity.

Excavations at the southern end of the Temple Mount have uncovered the steps that led up to the temple. Several steps remain in an unrestored condition, and represent the way 1st-century persons, including Jesus, usually entered the temple. The steps are also identified as the "rabbis' teaching steps," meaning that Jesus likely sat on them, teaching His disciples and the crowds.

On the north end of the Old City are twin pools which possibly represent the Pool of Bethesda, where Jesus healed a lame man. The porches mentioned in John's Gospel (John 5:2) stood along the sides of the pools and on the causeway between them. Back on the south end of the city are the remains of the Essene Gate, a 1st-century gate that led into Jerusalem. Nearby the gate are the remains of the house of Caiaphas, who was high priest at the time of Jesus' trial. A dank, cold basement cell reminds us that Jesus may have been imprisoned there for at least a few hours. A paved courtyard above reminds us of Peter's denial by the high priest's house.

One of the most powerful archaeological remains is the discovery of a man who had been crucified. Johanan, the name inscribed in the stone box that held his bones, had nail marks in his wrists, and one nail driven through the heel bones. The wood of the cross had been cut apart and buried with him. Johanan's bones illustrate crucifixion, a common method of execution for the Romans, and possibly suggest the way Jesus Himself was executed.

Archaeologists almost universally agree that the site of Jesus' tomb is located inside the Church of the Holy Sepulchre. At two points in the church, one can actually see what is left of the hill of Calvary. The traditional site of Jesus' burial is found very near other 1st-century tombs.

Jesus Christ marked a new beginning in God's dealings with His people.

THE PEOPLES AND GROUPS

Peoples outside Judea and Galilee were also prominent in this period. The Nabateans were an Arabic people, with their capital at Petra to the south. The daughter of the Nabatean king Aretas IV married Herod Antipas. When Antipas threw her over for his own sister-in-law Herodias, war broke out between Herod Antipas and the Nabateans. This was the same Herod who beheaded John the Baptist and held a hearing for Jesus at the request of Pilate.

Southeast of the Sea of Galilee were the cities of the Decapolis. Founded by Greeks and Macedonians, the Decapolis was united not by political organization, but by Hellenistic culture and institutions. Gerasa has been excavated, and one can see the city walls, temples, the marketplace, and paved streets with colonnades. The only remains of 1st-century Philadelphia are the ruins of a Roman theater, near the downtown heart of a bustling, modern city.

The Gospels mention such groups as the Samaritans, Pharisees, Sadducees, and Zealots. The Samaritans and Jews suffered a long history of hatred for each other, going back to the fall of Israel in 722 B.C. But out of this background of hatred, Jesus identified a Samaritan as one who was truly a neighbor to a Jewish person in need. The Sadducees were the priestly aristocracy in Jerusalem, the leaders of the people. They walked a fine line between Jewish nationalism and keeping the peace with their Roman overlords. The Pharisees were a group of laymen dedicated to the keeping of the Law (Torah). They had a saying: if all Israel would keep Torah perfectly for just one day, the Messiah would come. Some Pharisees opposed Jesus; others befriended Him—warning Him of trouble, speaking for Him at His trial, providing a place for His burial. The Zealots were the revolutionary underground. Jesus' disciple Simon "the Zealot" probably belonged to one of the 1st-century groups who actively opposed Roman rule.

THE BIBLICAL LITERATURE

The biblical books relating the time of the Messiah are the Gospels—Matthew, Mark, Luke, and John. Although they tell us almost everything we know about the life and teachings of Jesus, they are not true biographies. Rather, they are theological documents telling who Jesus is and why He is important. They say little about Jesus' family background and youth, and nothing about His physical appearance. They concentrate almost totally on Jesus' ministry, but even here they do not give enough information to reconstruct the history of those

years with absolute certainty. Rather, they focus on Jesus' person and His teachings, and give considerable attention to His death and resurrection and the surrounding events.

Matthew, Mark, and Luke are called the Synoptic Gospels. The name "Synoptic" means that they view the life of Jesus from a common perspective. After introducing Jesus in different ways depending on their purpose, they relate the ministry of John the Baptist, the baptism and temptation of Jesus, His ministry in Galilee, His journey to Judea and ministry there, His final week in Jerusalem, His death, and His resurrection.

The Gospel of John differs from the Synoptics in a number of ways. It tells us more about Jesus' early ministry in Judea. John also records long thematic discourses by Jesus instead of the usual shorter sayings of the Synoptics. More than the Synoptics, John includes theological reflection on the meaning of Jesus' life and death. The four Gospels together give us a more complete picture of Jesus than any one of them would by itself.

INTRODUCTIONS TO JESUS CHRIST

Each of the four Gospels uniquely introduces the story of Jesus Christ as marking a new beginning in God's dealings with His people. The Gospel of Mark uses a brief superscription (Mark 1:1) and prophetic announcement (1:2, 3) to make it clear that Jesus Christ is the Son of God, a truth previously declared by the prophets. Matthew begins his Gospel with a genealogy (Matt. 1:1–17), showing his Jewish readers that Jesus is truly the Messiah by tracing His ancestors back to David. That Jesus' ancestry goes back also to Abraham evidences Jesus' fulfillment of God's promises to Israel.

Two Gospel writers, John and Luke, alert their readers concerning their purpose for writing a Gospel. Luke provides a brief preface (Luke 1:1–4) in which he sets out his intention. In a prologue, John begins with a clear statement about Jesus' preexistence and divinity. He wanted his readers to know and believe that "Jesus is the Christ, the Son of God" (John 20:30, 31).

TRANSITION

The Prehistory of Jesus

The prologue of John's Gospel locates the beginning of the story of Jesus in timeless eternity, before the dawn of creation (see Phil. 2:5–11; Col. 1:15–20). John at once identifies "the Word" as God *the Son* and distinguishes Him from God *the Father.* Although there was a time when Jesus of Nazareth did not exist, there never was a time when the Word did not exist.

Yet John announces a time when "the Word became flesh" (John 1:14). The Word became incarnate in this Jesus. This event, the Incarnation, marks the time when the Revealer of God became a specific human being. After the Incarnation, John's Gospel never again refers to Jesus as "the Word." Since the Incarnation, God may be known in the person and work of Jesus.

• **John 1:1–18**

TIME CAPSULE 	36 to 31 B.C.
36–33	Relations between Octavian and Antony break down
36	Cleopatra visits Herod to impose rent
31	Octavian defeats Antony at the battle of Actium
31	Herod the Great changes allegiance from Antony to Octavian
31	Octavian dominates the Roman Empire
31	Tomb of Jason west of Jerusalem is damaged by earthquake

John

The Eternal Word

1 **:1** In the beginning was the Word, and the
Word was with God, and the Word was God.
2He was in the beginning with God. 3All things
were made through Him, and without Him noth-
ing was made that was made. 4In Him was life,
and the life was the light of men. 5And the light
shines in the darkness, and the darkness did not
comprehend[a] it.

John's Witness: The True Light

6There was a man sent from God, whose
name *was*[a] John. 7This man came for a witness,
to bear witness of the Light, that all through him
might believe. 8He was not that Light, but *was*
sent to bear witness of that Light. 9That was the
true Light which gives light to every man com-
ing into the world.[a]

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

1:5 [a]Or *overcome* 1:6 [a]Words in italic type have been added for clarity. They are not found in the original Greek. 1:9 [a]Or *That was the true Light which, coming into the world, gives light to every man.* 1:11 [a]That is, His own things or domain [b]That is, His own people

The Word Becomes Flesh (John 1:14)

John's Gospel describes Jesus' preexistence by identifying Him as the divine "Word" (John 1:1), or, as expressed in the Greek language, the *Logos.* Many Greek philosophers spoke of the *Logos* as universal Reason. People familiar with Greek thought could have understood John to be proclaiming Jesus as the organizing principle or "Reason" behind the universe.

Some Jewish people adapted the Greek idea of *Logos* to fit the traditional Jewish idea of the Word. But more thought of the Word in traditionally Jewish categories. They identified God's creative Word with divine Wisdom, which they also identified with God's Law (the Torah). They brought various ideas together: that God created all things through the Law or Wisdom (John 1:3), that the Word was life and light (1:4), and that Wisdom had been with God from the beginning (1:2).

In the prologue of his Gospel, John declares something that neither the Greek philosophers nor the Jewish teachers conceived: the Word became flesh and dwelt among His people. To the Greeks *Logos* was invisible reason, not part of the material world. To the Jewish teachers Wisdom was a divine attribute of Yahweh. But to John the Word was the divine Christ who became a human being. The Word's glory was "full of grace and truth," revealing to us the full character of God (John 1:14, 17, 18).

The Word Becomes Flesh

14And the Word became flesh and dwelt
among us, and we beheld His glory, the glory as
of the only begotten of the Father, full of grace
and truth.
15John bore witness of Him and cried out,
saying, "This was He of whom I said, 'He who
comes after me is preferred before me, for He
was before me.' "
16And[a] of His fullness we have all received,
and grace for grace. 17For the law was given
through Moses, *but* grace and truth came
through Jesus Christ. 18No one has seen God at
any time. The only begotten Son,[a] who is in the
bosom of the Father, He has declared *Him.*

1:16 [a]NU-Text reads *For.* 1:18 [a]NU-Text reads *only begotten God.* **Luke** 1:1 [a]Or *are most surely believed*

TRANSITION

Introduction and Dedication

The author of the third Gospel introduces his historical work, identifying his sources and purpose. Luke's Gospel is dedicated to a distinguished patron, Theophilus, whose name in Greek means "lover of God." Theophilus already had been instructed in Christian teachings, but Luke wished to provide him with "certainty" (Luke 1:4). Luke is alone among the Gospel writers in beginning his account with a preface that explains in some detail his procedure and desire to write an "orderly account" (1:3).

• **Luke 1:1–4**

Luke

Dedication to Theophilus

1 **:1** Inasmuch as many have taken in hand to
set in order a narrative of those things which
have been fulfilled[a] among us, 2just as those
who from the beginning were eyewitnesses and
ministers of the word delivered them to us, 3it
seemed good to me also, having had perfect understanding of all things from the very first, to
write to you an orderly account, most excellent
Theophilus, 4that you may know the certainty of
those things in which you were instructed.

EARLY LIVES OF JOHN THE BAPTIST AND JESUS

Elizabeth and Mary, the mothers of John and Jesus, were either blood relatives or close kinswomen (Luke 1:36). The angel Gabriel appeared to both families—to Elizabeth's husband and to Mary herself—and announced their future sons John and Jesus. Even before birth, these babies were named (Luke 1:13, 31) and set apart for unique missions (1:16, 17, 32, 33).

Even before birth, these babies were named and set apart for unique missions.

Practically nothing is known of John's boyhood, except that he "grew and became strong in spirit" (Luke 1:80). Only slightly more is known of Jesus' upbringing. Early in His life Jesus was taken to Nazareth, a town of Galilee, and there raised by His mother, Mary, and her husband, Joseph, a carpenter by trade. Hence the Child was known as "Jesus of Nazareth" (Mark 1:24).

Jesus was His mother's firstborn child; he had four brothers (James, Joses, Judas, and Simon) and an unspecified number of sisters (Mark 6:3). The only incident preserved from His first 30 years (after His infancy) was His trip to Jerusalem with Joseph and Mary when He was 12 years old (Luke 2:41–50). Occurring in the year that, as a Jewish boy, He attained the age of religious responsibility, the trip was at a crucial juncture of His development.

AUGUSTUS BRINGS PEACE TO THE ROMAN WORLD

B.C. 45 — 35 — 25 — 15 — 5

- Julius Caesar is murdered by a conspiracy, 44 B.C.
- Cicero is executed by new government of Octavian and Antony, 43 B.C.
- Antony and Cleopatra commit suicide, 30 B.C.
- Octavian becomes Augustus Caesar, 27 B.C.
- Herod the Great begins rebuilding the Jerusalem temple, 19 B.C.
- Augustus revives the priesthood of Jupiter in Rome, 11 B.C.
- Altar dedicated in Rome to the Peace of Augustus, 9 B.C.

TRANSITION

The Birth of John the Baptist

Luke gives an extraordinary glimpse of ordinary, pious Jews at the time. We should not imagine that everyone was as spiritually bankrupt as the Jewish leaders who later opposed Jesus. The lives of the barren, old Elizabeth and the young, virgin Mary intersect at the point of God's unexpected favor to His humble servants. Elizabeth was from the tribe of Levi (Luke 1:5) and was also related to Mary (1:36). Because Elizabeth was barren and elderly, the birth of John the Baptist is presented by Luke as a special work of God.

Luke implies that John was born 6 months before Jesus (Luke 1:26) and that the two were relatives (1:36). No other Gospel mentions their kinship, and John's Gospel raises a question: If Jesus and John the Baptist were related, why did John not recognize Jesus at the time of His baptism (John 1:31)? Some think that the Baptist knew Jesus, but did not recognize Him as the Messiah. Geography allows for another possibility: Luke indicates that John was raised in the wilderness of Judea (Luke 1:80), whereas Jesus was raised in Nazareth of Galilee (2:39). During their early years they were separated by quite a distance by ancient standards, possibly distant enough to be unfamiliar with each other as adults.

• **Luke 1:5–80**

Luke

John's Birth Announced to Zacharias

1:5 There was in the days of Herod, the king
of Judea, a certain priest named Zacharias,
of the division of Abijah. His wife *was* of the
daughters of Aaron, and her name *was* Eliza-
beth. 6And they were both righteous before God,
walking in all the commandments and ordi-
nances of the Lord blameless. 7But they had no
child, because Elizabeth was barren, and they
were both well advanced in years.

8So it was, that while he was serving as
priest before God in the order of his division, 9ac-
cording to the custom of the priesthood, his lot
fell to burn incense when he went into the temple
of the Lord. 10And the whole multitude of the
people was praying outside at the hour of in-
cense. 11Then an angel of the Lord appeared to
him, standing on the right side of the altar of in-
cense. 12And when Zacharias saw *him,* he was
troubled, and fear fell upon him.

13But the angel said to him, "Do not be afraid,
Zacharias, for your prayer is heard; and your wife
Elizabeth will bear you a son, and you shall call his
name John. 14And you will have joy and gladness,
and many will rejoice at his birth. 15For he will be
great in the sight of the Lord, and shall drink
neither wine nor strong drink. He will also be
filled with the Holy Spirit, even from his mother's
womb. 16And he will turn many of the children
of Israel to the Lord their God. 17He will also go
before Him in the spirit and power of Elijah, '*to
turn the hearts of the fathers to the children,*'[a]
and the disobedient to the wisdom of the just, to
make ready a people prepared for the Lord."

18And Zacharias said to the angel, "How
shall I know this? For I am an old man, and my
wife is well advanced in years."

19And the angel answered and said to him, "I
am Gabriel, who stands in the presence of God,
and was sent to speak to you and bring you these
glad tidings. 20But behold, you will be mute and
not able to speak until the day these things take
place, because you did not believe my words
which will be fulfilled in their own time."

21And the people waited for Zacharias, and
marveled that he lingered so long in the temple.

1:17 [a]Malachi 4:5, 6. Words in oblique type in the New Testament are quoted from the Old Testament.

Arts & Literature
Ancient books were often dedicated to a noble or prominent person. The title "most excellent" indicates that Theophilus was a person of high standing (Luke 1:3). He probably helped Luke with time, space, and materials for his work. The formal style of Luke's dedication announces that the book is the serious work of a responsible person.

22 But when he came out, he could not speak to
them; and they perceived that he had seen a vi-
sion in the temple, for he beckoned to them and
remained speechless.
23 So it was, as soon as the days of his serv-
ice were completed, that he departed to his own
house. 24 Now after those days his wife Elizabeth
conceived; and she hid herself five months, say-
ing, 25 "Thus the Lord has dealt with me, in the
days when He looked on *me,* to take away my re-
proach among people."

Christ's Birth Announced to Mary

26 Now in the sixth month the angel Gabriel
was sent by God to a city of Galilee named Naza-
reth, 27 to a virgin betrothed to a man whose name
was Joseph, of the house of David. The virgin's
name *was* Mary. 28 And having come in, the angel
said to her, "Rejoice, highly favored *one,* the Lord
is with you; blessed *are* you among women!"[a]
29 But when she saw *him,*[a] she was troubled
at his saying, and considered what manner of
greeting this was. 30 Then the angel said to her,
"Do not be afraid, Mary, for you have found favor
with God. 31 And behold, you will conceive in
your womb and bring forth a Son, and shall call
His name Jesus. 32 He will be great, and will be
called the Son of the Highest; and the Lord God
will give Him the throne of His father David.
33 And He will reign over the house of Jacob for-
ever, and of His kingdom there will be no end."
34 Then Mary said to the angel, "How can
this be, since I do not know a man?"
35 And the angel answered and said to her,
"*The* Holy Spirit will come upon you, and the
power of the Highest will overshadow you; there-
fore, also, that Holy One who is to be born will be
called the Son of God. 36 Now indeed, Elizabeth
your relative has also conceived a son in her old
age; and this is now the sixth month for her who
was called barren. 37 For with God nothing will be
impossible."
38 Then Mary said, "Behold the maidservant
of the Lord! Let it be to me according to your
word." And the angel departed from her.

Mary Visits Elizabeth

39 Now Mary arose in those days and went
into the hill country with haste, to a city of Ju-
dah, 40 and entered the house of Zacharias and
greeted Elizabeth. 41 And it happened, when Eliz-
abeth heard the greeting of Mary, that the babe
leaped in her womb; and Elizabeth was filled
with the Holy Spirit. 42 Then she spoke out with a
loud voice and said, "Blessed *are* you among
women, and blessed *is* the fruit of your womb!
43 But why *is* this *granted* to me, that the mother
of my Lord should come to me? 44 For indeed, as
soon as the voice of your greeting sounded in my
ears, the babe leaped in my womb for joy.
45 Blessed *is* she who believed, for there will be a
fulfillment of those things which were told her
from the Lord."

The Song of Mary

46 And Mary said:

"My soul magnifies the Lord,
47 And my spirit has rejoiced in God my
Savior.
48 For He has regarded the lowly state of
His maidservant;
For behold, henceforth all generations
will call me blessed.
49 For He who is mighty has done great
things for me,
And holy *is* His name.
50 And His mercy *is* on those who fear Him
From generation to generation.
51 He has shown strength with His arm;
He has scattered *the* proud in the
imagination of their hearts.
52 He has put down the mighty from *their*
thrones,

1:28 [a]NU-Text omits *blessed are you among women.* 1:29 [a]NU-Text omits *when she saw him.*

And exalted *the* lowly.
53 He has filled *the* hungry with good things,
And *the* rich He has sent away empty.
54 He has helped His servant Israel,
In remembrance of *His* mercy,
55 As He spoke to our fathers,
To Abraham and to his seed forever."

56And Mary remained with her about three months, and returned to her house.

Birth of John the Baptist

57Now Elizabeth's full time came for her to be delivered, and she brought forth a son. 58When her neighbors and relatives heard how the Lord had shown great mercy to her, they rejoiced with her.

Circumcision of John the Baptist

59So it was, on the eighth day, that they came to circumcise the child; and they would have called him by the name of his father, Zacharias. 60His mother answered and said, "No; he shall be called John."

61But they said to her, "There is no one among your relatives who is called by this name." 62So they made signs to his father—what he would have him called.

63And he asked for a writing tablet, and wrote, saying, "His name is John." So they all marveled. 64Immediately his mouth was opened and his tongue *loosed,* and he spoke, praising God. 65Then fear came on all who dwelt around them; and all these sayings were discussed throughout all the hill country of Judea. 66And all those who heard *them* kept *them* in their hearts, saying, "What kind of child will this be?" And the hand of the Lord was with him.

Herod's Kingdom at Jesus' Birth
Born in Idumea, Herod the Great was a Jew by religion, but was also immersed in Greek culture and politically loyal to Rome. The Roman emperor Augustus Caesar appointed Herod over a kingdom including the regions of Idumea, Judea, Perea, Samaria, Gaulanitis, Iturea, Trachonitis, Batanea, and Auranitis.

Zacharias's Prophecy

67Now his father Zacharias was filled with the Holy Spirit, and prophesied, saying:

68 "Blessed *is* the Lord God of Israel,
For He has visited and redeemed His people,
69 And has raised up a horn of salvation for us
In the house of His servant David,
70 As He spoke by the mouth of His holy prophets,
Who *have been* since the world began,
71 That we should be saved from our enemies
And from the hand of all who hate us,
72 To perform the mercy *promised* to our fathers
And to remember His holy covenant,
73 The oath which He swore to our father Abraham:
74 To grant us that we,
Being delivered from the hand of our enemies,
Might serve Him without fear,
75 In holiness and righteousness before Him all the days of our life.

76 "And you, child, will be called the prophet of the Highest;
For you will go before the face of the Lord to prepare His ways,
77 To give knowledge of salvation to His people
By the remission of their sins,
78 Through the tender mercy of our God,
With which the Dayspring from on high has visited[a] us;
79 To give light to those who sit in darkness and the shadow of death,
To guide our feet into the way of peace."

80So the child grew and became strong in spirit, and was in the deserts till the day of his manifestation to Israel.

1:78 [a]NU-Text reads *shall visit.*

TRANSITION

The Genealogy of Jesus

The first Gospel begins, like 1 Chronicles, with a genealogy. This account of the ancestors of Jesus Christ sets His story within the sacred history of the people of Israel. As Abraham's descendant, Jesus is identified as a Jew. As David's descendant, He is located more narrowly in Israel's royal family. Matthew's account follows Chronicles, but omits some generations, apparently grouping the descendants into sets of fourteen (Matt. 1:17). The mention of four non-Jewish women—Tamar (1:3), Rahab, Ruth (1:5), Uriah's wife (1:6)—anticipates the Gospel's conclusion, which calls for the evangelization of all nations.

Numerous attempts have been made to account for disagreements between Matthew's and Luke's genealogies (see "The Genealogy of Jesus" at Luke 3:23). Some have proposed that Matthew provides Joseph's genealogy and Luke, Mary's. But Luke describes Mary as related to Elizabeth from the tribe of Levi (Luke 1:5, 36) while placing Jesus in the tribe of Judah (3:33), making it improbable that Luke's genealogy is actually Mary's. Probably the discrepancies between the genealogies arise from the different sources used by the two evangelists.

• **Matthew 1:1–17**

Matthew

From Abraham to Christ

1 **:1** The book of the genealogy of Jesus Christ,
the Son of David, the Son of Abraham:
2Abraham begot Isaac, Isaac begot Jacob,
and Jacob begot Judah and his brothers. 3Judah
begot Perez and Zerah by Tamar, Perez begot
Hezron, and Hezron begot Ram. 4Ram begot Am-
minadab, Amminadab begot Nahshon, and
Nahshon begot Salmon. 5Salmon begot Boaz by
Rahab, Boaz begot Obed by Ruth, Obed begot
Jesse, 6and Jesse begot David the king.
David the king begot Solomon by her *who*
had been the wife of Uriah. 7Solomon begot Re-
hoboam, Rehoboam begot Abijah, and Abijah be-
got Asa.[a] 8Asa begot Jehoshaphat, Jehoshaphat
begot Joram, and Joram begot Uzziah. 9Uzziah
begot Jotham, Jotham begot Ahaz, and Ahaz be-
got Hezekiah. 10Hezekiah begot Manasseh, Man-
asseh begot Amon,[a] and Amon begot Josiah.
11Josiah begot Jeconiah and his brothers about
the time they were carried away to Babylon.
12And after they were brought to Babylon,
Jeconiah begot Shealtiel, and Shealtiel begot
Zerubbabel. 13Zerubbabel begot Abiud, Abiud
begot Eliakim, and Eliakim begot Azor. 14Azor
begot Zadok, Zadok begot Achim, and Achim be-
got Eliud. 15Eliud begot Eleazar, Eleazar begot
Matthan, and Matthan begot Jacob. 16And Jacob
begot Joseph the husband of Mary, of whom
was born Jesus who is called Christ.
17So all the generations from Abraham to
David *are* fourteen generations, from David until
the captivity in Babylon *are* fourteen genera-
tions, and from the captivity in Babylon until the
Christ *are* fourteen generations.

1:7 [a]NU-Text reads *Asaph.* 1:10 [a]NU-Text reads *Amos.*

Culture & Society

An honorable genealogy was necessary for a person to have a place in society. The genealogy given by Matthew is divided into three groups of fourteen (Matt. 1:17), a system recalling the numbers 3 and 7, which ancient people thought were significant or perfect. David and the Babylonian captivity are the high and low points of the period covered.

TRANSITION

The Birth of Jesus

No one knows precisely when Jesus was born. Even His year of birth is only an educated guess based on the information available. The intention of the medieval creators of our calendar was to set the date of Jesus' birth at A.D. 1. They simply miscalculated. The Jewish historian Josephus places the death of Herod the Great in 4 B.C., and both Matthew (Matt. 2:1) and Luke (Luke 1:5) presume that Herod was king at the time of Jesus' birth. But it is not clear how much before Herod's death Jesus was born.

We know that Herod became king of the Jews in 37 B.C. Outside of Matthew (Matt. 2:16), no historical record mentions Herod's slaughter of the infants in Bethlehem. Josephus does write that Herod ordered the murders of members of his own family to protect his throne. So it is not surprising that a few peasant children in Bethlehem went unnoticed among Herod's many atrocities, leaving us no help with dating. Since Herod's calculations led him to target children under two years old, Jesus' birth likely occurred one or two years before Herod's death—in either 6 or 5 B.C.

A date of about 5 B.C. would fit with Luke's note that Augustus, who reigned from 27 B.C. to A.D. 14, was the Roman emperor when Jesus was born (Luke 2:1). Luke's mention of Quirinius (2:2), however, creates a problem. After Herod died, Rome divided his territory among his surviving sons. Archelaus ruled in Judea (see Matt. 2:22) until he was deposed by the Romans in A.D. 6. Only then was Quirinius appointed governor, after serving for more than a decade as commander of the Roman troops in the area. Perhaps Luke simply identified him by his later office.

Some have tried to specify Jesus' birth date by appeal to astronomical phenomena that might explain the star of Bethlehem (Matt. 2:2, 7, 9, 10). Halley's comet appeared in 12 or 11 B.C. and another comet in 5 B.C. But in antiquity comets were thought to forecast evil, not blessed, events. In 7 B.C. a rare (once every 794 years) conjunction of the planets Jupiter, Venus, and Saturn occurred in the constellation Pisces. Whether Matthew's star was any of these is pure speculation. For ancient people the star confirmed again that Jesus was the Messiah who fulfilled Balaam's star prophecy (Num. 24:17).

- **Matthew 1:18–25**
- **Luke 2:1–20**

Matthew 1:18–25

The Virgin Birth

1 :18 Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed
to Joseph, before they came together, she was
found with child of the Holy Spirit. [19]Then Jo-
seph her husband, being a just *man,* and not
wanting to make her a public example, was
minded to put her away secretly. [20]But while he
thought about these things, behold, an angel of
the Lord appeared to him in a dream, saying, "Jo-
seph, son of David, do not be afraid to take to
you Mary your wife, for that which is conceived
in her is of the Holy Spirit. [21]And she will bring
forth a Son, and you shall call His name JESUS,
for He will save His people from their sins."

[22]So all this was done that it might be ful-
filled which was spoken by the Lord through the
prophet, saying: [23]*"Behold, the virgin shall be
with child, and bear a Son, and they shall call His
name Immanuel,"* [a] which is translated, "God
with us."

[24]Then Joseph, being aroused from sleep, did
as the angel of the Lord commanded him and
took to him his wife, [25]and did not know her till
she had brought forth her firstborn Son.[a] And he
called His name JESUS.

TIME CAPSULE 	30 to 27 B.C.
30	Herod the Great meets Octavian in Alexandria, Egypt
30	Octavian confirms Herod the Great as king of Judea
30	Herod executes Hyrcanus II
29	Herod the Great executes his wife Mariamne
27–A.D. 14	Augustus Caesar is founder and emperor of the Roman Empire
27–25	Herod builds city of Sebaste in Samaria
27	Roman Senate gives the title "Augustus" to Gaius Octavian

Luke 2:1–20

Christ Born of Mary

2 :1 And it came to pass in those days *that* a
decree went out from Caesar Augustus that
all the world should be registered. [2]This census
first took place while Quirinius was governing
Syria. [3]So all went to be registered, everyone to
his own city.

[4]Joseph also went up from Galilee, out of the
city of Nazareth, into Judea, to the city of David,
which is called Bethlehem, because he was of the
house and lineage of David, [5]to be registered with

1:23 [a]Isaiah 7:14 1:25 [a]NU-Text reads *a Son.*

Betrayal and Betrothal (Matt. 1:18)

The betrothal of Mary and Joseph (Matt. 1:18) involved much more than engagement does today. Even though a young Jewish man was considered an adult around age 13, he would work for a few years to save up for his marriage, around the age of 18 or 20. After the making of a legal contract between the two families, the young man and the woman (who was normally between the ages of 12 and 16) were "betrothed."

That Mary became pregnant after their betrothal, but before their wedding, prompted Joseph "to put her away" (Matt. 1:19). A betrothed couple could not sleep together before the wedding. In fact, Galilean parents normally kept the man and woman from spending time together privately until the wedding (normally a year after betrothal). Thus, Joseph would not have known Mary very well, and should not be blamed for mistrusting her and deciding to end the betrothal.

The commitment of a betrothal was so legally binding that a divorce was required to break it off (1:19). Joseph had little choice. If a man's betrothed wife became pregnant, people would assume that she had regarded him as an inadequate man and this would publicly humiliate him. Worse yet, should he not divorce her most people would assume that he was the one who had gotten her pregnant, and he would bear great shame in a culture that was obsessed with shame and honor.

Jewish law required a man to divorce a wife who had been unfaithful. Joseph could have divorced Mary publicly in a court. The court would not only establish his innocence, but also profit him financially: he would get to keep all of Mary's dowry (the money her father gave her for her marriage). By planning to divorce her privately (writing out a certificate of divorce for her in front of two witnesses), Joseph elected to forfeit profit rather than shame her any further.

Augustus, the First Roman Emperor (Luke 2:1)

Luke refers to "Caesar Augustus" as the Roman emperor who ruled the Mediterranean world during the birth and youth of Jesus (Luke 2:1). The Roman Senate gave the title "Augustus" to this ruler in 27 B.C. He was born Gaius Octavius in 63 B.C., the great-nephew of the famous Julius Caesar.

In his will Julius Caesar made Octavius his adopted son. The untimely death of the dictator in 44 B.C. by assassination was the beginning of Octavius's path to the emperorship. He changed his name to Gaius Julius Caesar Octavian.

Octavian, as he was now called, sided with Mark Antony against the assassins of his adopted father. He initiated a coalition of three dictators—himself, Antony, and Marcus Lepidus—known as "the Triumvirate." The three not only gained victory over Caesar's murderers by 42 B.C., but also carried out the bloodiest purge in Rome's history. From 36 to 33 B.C. there was a break in relations between Octavian and Antony, culminating in Octavian's dominion over the empire by 31 B.C.

After 27 B.C. Octavian became known as "Augustus," the name bestowed on him by the Senate. He was the first Roman emperor, reigning solely as ruler of the Roman realm for more than 40 years (27 B.C.–A.D. 14). In essence, Augustus was the second founder of Rome, reorganizing it as an empire, and presiding over the Silver Age of Latin literature, dominated by names like Virgil, Livy, and Ovid.

Augustus did not change foreign policy in Palestine much from that of his predecessors. He continued the employment of client kingdoms in the remote parts of the Roman Empire and in 30 B.C. confirmed Herod the Great as ruler of Judea.

Mary, his betrothed wife,[a] who was with child.
6 So it was, that while they were there, the days
were completed for her to be delivered. 7 And she
brought forth her firstborn Son, and wrapped Him
in swaddling cloths, and laid Him in a manger,
because there was no room for them in the inn.

Glory in the Highest

8 Now there were in the same country shep-
herds living out in the fields, keeping watch over
their flock by night. 9 And behold,[a] an angel of
the Lord stood before them, and the glory of the
Lord shone around them, and they were greatly
afraid. 10 Then the angel said to them, "Do not be
afraid, for behold, I bring you good tidings of
great joy which will be to all people. 11 For there
is born to you this day in the city of David a Sav-
ior, who is Christ the Lord. 12 And this *will be* the
sign to you: You will find a Babe wrapped in
swaddling cloths, lying in a manger."
13 And suddenly there was with the angel a
multitude of the heavenly host praising God and
saying:

14 "Glory to God in the highest,
And on earth peace, goodwill toward men!"[a]

15 So it was, when the angels had gone away
from them into heaven, that the shepherds said
to one another, "Let us now go to Bethlehem and
see this thing that has come to pass, which the
Lord has made known to us." 16 And they came
with haste and found Mary and Joseph, and the
Babe lying in a manger. 17 Now when they had
seen *Him,* they made widely[a] known the saying
which was told them concerning this Child.
18 And all those who heard *it* marveled at those
things which were told them by the shepherds.
19 But Mary kept all these things and pondered
them in her heart. 20 Then the shepherds re-
turned, glorifying and praising God for all the
things that they had heard and seen, as it was
told them.

2:5 [a]NU-Text omits *wife.* 2:9 [a]NU-Text omits *behold.* 2:14 [a]NU-Text reads *toward men of goodwill.* 2:17 [a]NU-Text omits *widely.* 2:21 [a]NU-Text reads *for His circumcision.*

TRANSITION

Jesus Presented in the Temple

Luke indicates that "eight days were completed" for the circumcision of Jesus (Luke 2:21). Since the Jews considered the day of birth as the first day, this would be 7 days by our way of counting. The mother of a newborn son was deemed ceremonially unclean for 7 days (Lev. 12:2), after which the parents had to take the child to the temple for circumcision. She was then considered unclean for an additional 33 days, after which she would go to the temple to offer a sacrifice for her purification (Luke 2:22).

• **Luke 2:21–38**

Luke

Circumcision of Jesus

2 :21 And when eight days were completed for
the circumcision of the Child,[a] His name was
called Jesus, the name given by the angel before
He was conceived in the womb.

Jesus Presented to God

22 Now when the days of her purification ac-
cording to the law of Moses were completed,
they brought Him to Jerusalem to present *Him* to
the Lord 23 (as it is written in the law of the Lord,
"Every male who opens the womb shall be called

holy to the LORD"),[a] [24]and to offer a sacrifice according to what is said in the law of the Lord, *"A pair of turtledoves or two young pigeons."*[a]

Simeon Sees God's Salvation

[25]And behold, there was a man in Jerusalem whose name was Simeon, and this man was just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him. [26]And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. [27]So he came by the Spirit into the temple. And when the parents brought in the Child Jesus, to do for Him according to the custom of the law, [28]he took Him up in his arms and blessed God and said:

29 "Lord, now You are letting Your servant
depart in peace,
According to Your word;
30 For my eyes have seen Your salvation
31 Which You have prepared before the face
of all peoples,
32 A light to *bring* revelation to the Gentiles,
And the glory of Your people Israel."

[33]And Joseph and His mother[a] marveled at those things which were spoken of Him. [34]Then Simeon blessed them, and said to Mary His mother, "Behold, this *Child* is destined for the fall and rising of many in Israel, and for a sign which will be spoken against [35](yes, a sword will pierce through your own soul also), that the thoughts of many hearts may be revealed."

Anna Bears Witness to the Redeemer

[36]Now there was one, Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher. She was of a great age, and had lived with a husband seven years from her virginity; [37]and this woman *was* a widow of about eighty-four years,[a] who did not depart from the temple, but served *God* with fastings and prayers night and day. [38]And coming in that instant she gave thanks to the Lord,[a] and spoke of Him to all those who looked for redemption in Jerusalem.

TIME CAPSULE	25 to 22 B.C.
25	Antioch in Pisidia passes into Roman hands
25	Rome annexes kingdom of Amyntas to form province of Galatia
24	Herod relieves drought and plague in Judea
23	Cyrus becomes a senatorial province of Rome
23	Herod builds a square (the Praetorium?) in front of the palace
22	Herod the Great begins construction of Caesarea, a new seaport
22	The ruler of the Ethiopians signs a treaty with Rome

TRANSITION

Jesus Escapes to Egypt

The visit of the wise men occurred some months after the birth of Jesus. Joseph and Mary were no longer in the stable, but living in a house (see Matt. 2:11) in Bethlehem, a village about 5 miles south of Jerusalem. The family fled from there to Egypt to escape the plot of Herod, who apparently feared the new King would replace him.

Herod died in 4 B.C., and Matt. 2:16, 19 suggests that Jesus may have been one to two years old at that time (see "The Birth of Jesus" at Matt. 1:18). Herod's death meant that Joseph could take his young Child and wife Mary back to Israel (Matt. 2:19–21).

• **Matthew 2:1–21**

Matthew

Wise Men from the East

2 :1 Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, [2]saying, "Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him."

[3]When Herod the king heard *this,* he was troubled, and all Jerusalem with him. [4]And when he had gathered all the chief priests and scribes of the people together, he inquired of them where the Christ was to be born.

[5]So they said to him, "In Bethlehem of Judea, for thus it is written by the prophet:

6 *'But you, Bethlehem, in the land of Judah,*
Are not the least among the rulers of
Judah;
For out of you shall come a Ruler
Who will shepherd My people Israel.' "[a]

[7]Then Herod, when he had secretly called the wise men, determined from them what time the star appeared. [8]And he sent them to Bethlehem and said, "Go and search carefully for the young Child, and when you have found *Him,* bring back word to me, that I may come and worship Him also."

2:23 [a]Exodus 13:2, 12, 15 2:24 [a]Leviticus 12:8 2:33 [a]NU-Text reads *And His father and mother.* 2:37 [a]NU-Text reads *a widow until she was eighty-four.* 2:38 [a]NU-Text reads *to God.* **Matt.** 2:6 [a]Micah 5:2

THE YOUNG JESUS

Herod the Great executes his oldest son, Antipater 4 B.C.

Herod the Great dies (Matt. 2:19) 4 B.C.

Jesus astonishes teachers in the temple (Luke 2:46, 47) A.D. 7

B.C. 10 5 A.D. 1 6 11

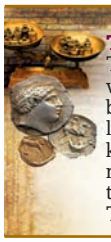
Census of Judea under Quirinius (?; Luke 2:2) 7 B.C.

Jesus Christ is born (Matt 1:24, 25) 5 B.C.

Augustus makes Judea a Roman province A.D. 6

Quirinius takes a tax census of Judea A.D. 6

9 When they heard the king, they departed;
and behold, the star which they had seen in the
East went before them, till it came and stood over
where the young Child was. 10 When they saw the
star, they rejoiced with exceedingly great joy.
11 And when they had come into the house, they
saw the young Child with Mary His mother, and
fell down and worshiped Him. And when they
had opened their treasures, they presented gifts
to Him: gold, frankincense, and myrrh.
12 Then, being divinely warned in a dream
that they should not return to Herod, they de-
parted for their own country another way.



Trade & Economics
The gifts given to Jesus by the foreign rulers were luxury items (Matt. 2:11), like the symbolic gifts exchanged by rulers today, and like the wealth brought by Gentiles to Israel's king (Ps. 72:10; Is. 60:6). Frankincense and myrrh are resins or gums taken from plants that grow in Arabia or the Horn of Africa. They were used for incense and perfume.

The Flight into Egypt

13 Now when they had departed, behold, an
angel of the Lord appeared to Joseph in a dream,
saying, "Arise, take the young Child and His
mother, flee to Egypt, and stay there until I bring
you word; for Herod will seek the young Child to
destroy Him."
14 When he arose, he took the young Child
and His mother by night and departed for Egypt,
15 and was there until the death of Herod, that it
might be fulfilled which was spoken by the Lord
through the prophet, saying, *"Out of Egypt I
called My Son."* [a]

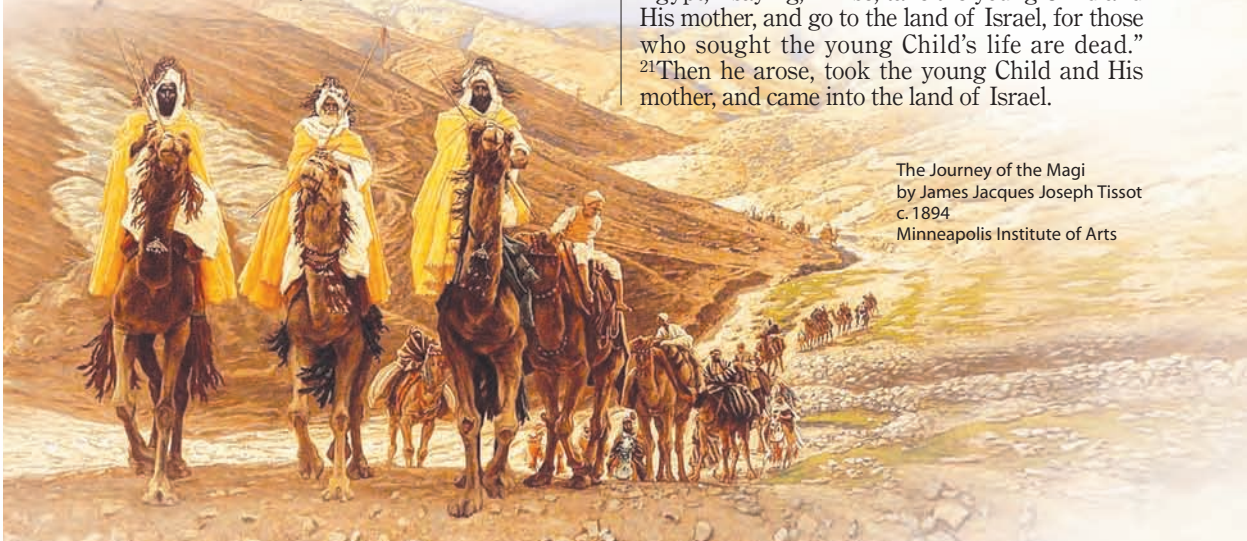
Massacre of the Innocents

16 Then Herod, when he saw that he was de-
ceived by the wise men, was exceedingly angry;
and he sent forth and put to death all the male
children who were in Bethlehem and in all its dis-
tricts, from two years old and under, according to
the time which he had determined from the wise
men. 17 Then was fulfilled what was spoken by
Jeremiah the prophet, saying:

18 *"A voice was heard in Ramah,*
Lamentation, weeping, and great mourning,
Rachel weeping for her children,
Refusing to be comforted,
Because they are no more." [a]

19 Now when Herod was dead, behold, an an-
gel of the Lord appeared in a dream to Joseph in
Egypt, 20 saying, "Arise, take the young Child and
His mother, and go to the land of Israel, for those
who sought the young Child's life are dead."
21 Then he arose, took the young Child and His
mother, and came into the land of Israel.

2:15 [a]Hosea 11:1 2:18 [a]Jeremiah 31:15



The Journey of the Magi
by James Jacques Joseph Tissot
c. 1894
Minneapolis Institute of Arts

Judea Groans Under Archelaus (Matt. 2:22)

Archelaus was the eldest son of Herod the Great (37–4 B.C.), the Roman-appointed king of Judea. He was the principal heir of his father's kingdom and was given the territory of Judea and Samaria, which he ruled himself from 4 B.C. to A.D. 6. Most of our information concerning Archelaus comes from the Jewish historian Josephus (A.D. 37–100), who states that the monarch was raised in Rome.

Although Archelaus was not as harsh a ruler as his father, his reign was marked by great unrest. He rigorously oppressed the Jews, culminating in 3,000 Jewish deaths in the temple precincts during a Passover celebration. He also continually interfered in the election of the Jewish high priest.

Jewish unrest climaxed in a large-scale rebellion which had to be quelled by the Romans. Because of instability in the region, the Roman emperor Augustus (27 B.C.–A.D. 14) decided to depose Archelaus and exiled him to Gaul in A.D. 6. Roman governors or procurators were appointed by the emperor to rule the Palestinian provinces.

Joseph's fear of returning to Judea with the young Jesus (Matt. 2:22) is understandable in light of the conditions during the short time Archelaus was in office. Tension and unrest in Judea probably made Galilee seem a much safer region in which to raise a child.

TRANSITION

Jesus' Childhood in Nazareth of Galilee

Matthew's Gospel does not specify Joseph's hometown, but indicates that he decided not to return to Bethlehem of Judea to avoid living in the territory of Archelaus. The choice to settle instead in Nazareth of Galilee fulfilled a messianic prophecy (Matt. 2:23), for which no corresponding verse is found in the Old Testament.

Luke's Gospel, however, presumes that Joseph and Mary were residents of Nazareth (Luke 1:26; 2:4, 39). Jesus' birth in Bethlehem occurred because of a census that required His parents to return to their ancestral home (2:1–4). Not mentioning the family's flight to Egypt, Luke reports only that from Bethlehem they traveled to Jerusalem (2:21–38) before returning home to Nazareth where Jesus was raised.

Obviously, the details of Jesus' childhood were buried in obscurity. Such things did not matter when He was thought to be only the son of simple peasants. After His death and resurrection, these differing accounts of His childhood did agree on two central points: He was born in Bethlehem in fulfillment of popular messianic expectations, but He was better known as "Jesus of Nazareth" (Matt. 26:71; Mark 1:24; 16:6; Luke 18:37). The so-called "Infancy Gospels" among the New Testament apocrypha offer wild speculation about events surrounding the youth of their wonder-child hero.

- **Matthew 2:22, 23**
- **Luke 2:39, 40**

Matthew 2:22, 23

The Family Returns to Nazareth

2 **:22** But when he heard that Archelaus was reigning over Judea instead of his father Herod, he was afraid to go there. And being warned by God in a dream, he turned aside into the region of Galilee. 23 And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene."

Luke 2:39, 40

2 **:39** So when they had performed all things according to the law of the Lord, they returned to Galilee, to their *own* city, Nazareth. 40 And the Child grew and became strong in spirit,[a] filled with wisdom; and the grace of God was upon Him.

2:40 [a]NU-Text omits *in spirit.*

TIME CAPSULE 	20 to 12 B.C.
20–A.D. 50	Historian Philo is part of wealthy Jewish family of Alexandria
20	The Parthians return captured standards and prisoners to Augustus
20	Herod the Great meets Augustus in Syria
20	Herod receives the region of Gaulanitis from Augustus
20–19	Herod begins rebuilding the temple in Jerusalem
20	Herod cuts taxes
19	Death of Virgil, Roman poet and friend of Augustus
19	The *Aeneid* manuscript is still incomplete at the poet Virgil's death
18	Herod the Great visits Augustus in Rome
17	Augustus appoints the children of M. V. Agrippa as his heirs
15	M. V. Agrippa presents sacrifices at the temple in Jerusalem
15	Veterans of two legions colonize Berytus (Beirut)
15	Quirinius becomes praetor of Rome
15	Herod invites M. V. Agrippa to visit Judea
12	Augustus becomes "high priest" of Rome, the "Pontifex Maximus"
12	Quirinius elected consul of Rome

TRANSITION

Jesus Visits the Temple

The date of Jesus' visit to the temple depends on the year of His birth (see "The Birth of Jesus" at Matt. 1:18). If He were born in 5 B.C., this temple event could have occurred about A.D. 7. However, the date also depends on how exact we understand the age 12 (Luke 2:42).

The circumstances described in this event do not present Jesus as a child-prodigy. A Jewish boy was considered a man, accountable to the Law's demands, following his bar mitzvah at age 13. (Bar mitzvah, meaning "son of the commandment," is a religious rite of passage comparable to catechism and confirmation in some Christian traditions.) It was customary for Jewish parents to take their son to the temple one or two years before he turned 13. Thus Jesus' visit to the temple at this age, as well as His questions of and by the teachers of the Law are consistent with normal Jewish practice. He took His relationship with God seriously. What was exceptional was His level of understanding (Luke 2:47).

• **Luke 2:41–52**

Luke

The Boy Jesus Amazes the Scholars

2:41 His parents went to Jerusalem every year
at the Feast of the Passover. 42And when He
was twelve years old, they went up to Jerusalem
according to the custom of the feast. 43When
they had finished the days, as they returned, the
Boy Jesus lingered behind in Jerusalem. And Jo-
seph and His mother[a] did not know *it;* 44but sup-
posing Him to have been in the company, they
went a day's journey, and sought Him among
their relatives and acquaintances. 45So when they
did not find Him, they returned to Jerusalem,
seeking Him. 46Now so it was *that* after three
days they found Him in the temple, sitting in the
midst of the teachers, both listening to them and
asking them questions. 47And all who heard Him
were astonished at His understanding and an-
swers. 48So when they saw Him, they were
amazed; and His mother said to Him, "Son, why
have You done this to us? Look, Your father and I
have sought You anxiously."
49And He said to them, "Why did you seek
Me? Did you not know that I must be about My
Father's business?" 50But they did not under-
stand the statement which He spoke to them.

Jesus Advances in Wisdom and Favor

51Then He went down with them and came
to Nazareth, and was subject to them, but His
mother kept all these things in her heart. 52And
Jesus increased in wisdom and stature, and in fa-
vor with God and men.

2:43 [a]NU-Text reads *And His parents.*

The Journeys of Jesus' Birth

The decree of Caesar Augustus required Mary and Joseph to leave the Galilean city of Nazareth and register for the census in the Judean city of Bethlehem. After Jesus was born and circumcised, His parents took Him to the temple in Jerusalem (Luke 2:1–40).

Joseph fled from Bethlehem, taking his family to Egypt to escape from Herod the Great. Returning from Egypt after Herod's death, Jesus' family settled in Nazareth (Matt. 2:13–23).

BEGINNING OF JESUS' MINISTRY

John the Baptist prepared the way for Jesus' ministry. The silence of John's early years was broken by his thundering call to repentance sometime around A.D. 26 or 27, shortly before Jesus began His ministry. Matthew's Gospel pictures John preaching in the wilderness of Judea (Matt. 3:1), calling people to repentance and baptism (3:3–10), announcing Jesus as the Coming One (3:11, 12), and baptizing Him (3:13–17).

According to the Synoptic Gospels, the main phase of Jesus' ministry began in Galilee after John's imprisonment by Herod Antipas. Possibly John's arrest was a signal for Jesus to proclaim His message in Galilee: "The time is fulfilled, and the kingdom of God is at hand" (Mark 1:14, 15). In the Gospel of John, however, there is indication that Jesus ministered for a short time in Judea, while John the Baptist was still preaching (John 3:22—4:3). Some of John's disciples even became concerned because Jesus "baptized more disciples than John" (John 3:36; 4:1). John reassured his followers: Jesus' ministry was given to Him by God; John himself was only a forerunner (3:27, 28).

TRANSITION

John the Baptist

The description of John the Baptist in Matthew and Mark (Matt. 3:4; Mark 1:6) resembles that of Elijah in 2 Kin. 1:8. There were popular expectations of an Elijah-like figure who would prepare for the coming of the Messiah, and both Gospels explicitly report that Jesus identified John as the fulfillment (Matt. 11:14; 17:10–13; Mark 9:11–13). But according to the Fourth Gospel, John himself denied this identification (John 1:21, 25). Possibly the Baptist did not realize the true significance of his role. He could only describe himself as a herald preparing the way for the Lord's coming (John 1:23).

Luke dates the beginning of John's ministry as the 15th year of the Roman emperor Tiberius (Luke 3:1). Tiberius had a 2-year coregency with Augustus, his adoptive father, before Augustus died. Depending on whether Luke refers to the beginning of the coregency or of Tiberius's independent rule, the 15th year would be A.D. 26 or 28. Pontius Pilate was the Roman procurator (or governor) of Judea from A.D. 26 to 36. Caiaphas was the Jewish high priest from A.D. 18 to 36.

- **Matthew 3:1–12**
- **Mark 1:1–8**
- **Luke 3:1–18**
- **John 1:19–28**

Matthew 3:1–12

John the Baptist Prepares the Way

3 :1 In those days John the Baptist came
preaching in the wilderness of Judea, 2and
saying, "Repent, for the kingdom of heaven is at
hand!" 3For this is he who was spoken of by the
prophet Isaiah, saying:

> *"The voice of one crying in the wilderness:*
> *'Prepare the way of the LORD;*
> *Make His paths straight.'"* [a]

4Now John himself was clothed in camel's
hair, with a leather belt around his waist; and his
food was locusts and wild honey. 5Then Jerusa-
lem, all Judea, and all the region around the Jor-
dan went out to him 6and were baptized by him
in the Jordan, confessing their sins.

7But when he saw many of the Pharisees
and Sadducees coming to his baptism, he said to
them, "Brood of vipers! Who warned you to flee
from the wrath to come? 8Therefore bear fruits
worthy of repentance, 9and do not think to say to
yourselves, 'We have Abraham as *our* father.' For
I say to you that God is able to raise up children
to Abraham from these stones. 10And even now
the ax is laid to the root of the trees. Therefore
every tree which does not bear good fruit is cut
down and thrown into the fire. 11I indeed baptize
you with water unto repentance, but He who is
coming after me is mightier than I, whose san-
dals I am not worthy to carry. He will baptize
you with the Holy Spirit and fire.[a] 12His winnow-
ing fan *is* in His hand, and He will thoroughly
clean out His threshing floor, and gather His
wheat into the barn; but He will burn up the
chaff with unquenchable fire."

Culture & Society
John the Baptist's rough appearance probably reminded his hearers of Elijah (2 Kin. 1:7, 8). The camel hair of John's garb was more rustic than linen or wool. His visible isolation and independence correspond to his spiritual and ethical independence. Thus he was preaching his message in the wilderness, not in the town (Matt. 3:1, 4; 11:7–9).

Mark 1:1–8

Preparation for Jesus' Ministry

1 :1 The beginning of the gospel of Jesus
Christ, the Son of God. 2As it is written in the
Prophets:[a]

> *"Behold, I send My messenger before*
> *Your face,*
> *Who will prepare Your way before*
> *You."* [b]
> 3 *"The voice of one crying in the*
> *wilderness:*
> *'Prepare the way of the LORD;*
> *Make His paths straight.'"* [a]

4John came baptizing in the wilderness and
preaching a baptism of repentance for the remis-
sion of sins. 5Then all the land of Judea, and
those from Jerusalem, went out to him and were
all baptized by him in the Jordan River, confess-
ing their sins.

6Now John was clothed with camel's hair and
with a leather belt around his waist, and he ate lo-
custs and wild honey. 7And he preached, saying,
"There comes One after me who is mightier than
I, whose sandal strap I am not worthy to stoop
down and loose. 8I indeed baptized you with wa-
ter, but He will baptize you with the Holy Spirit."

Luke 3:1–18

Ministry of the Baptist

3 :1 Now in the fifteenth year of the reign of
Tiberius Caesar, Pontius Pilate being gover-
nor of Judea, Herod being tetrarch of Galilee, his
brother Philip tetrarch of Iturea and the region
of Trachonitis, and Lysanias tetrarch of Abilene,

3:3 [a]Isaiah 40:3 3:11 [a]M-Text omits *and fire.* **Mark** 1:2 [a]NU-Text reads *Isaiah the prophet.* [b]Malachi 3:1 1:3 [a]Isaiah 40:3

John's Baptism of Repentance (Mark 1:4)

Some people who claimed to be especially holy lived in the wilderness. Also, Jewish people anticipated a new exodus through the wilderness (Is. 40:3), so many who claimed to be prophets or messiahs gathered followings in wilderness areas. Only there were they usually safe from interference by the established Jewish and Roman authorities. Thus John the Baptist began his ministry "in the wilderness" (Mark 1:4).

Like other ancient peoples, Jewish people had many symbolic rituals involving water. They washed themselves before festivals and after contact with anything they considered impure. A washing ritual was also performed when a person was initiated into a wilderness sect like the Essenes (who wrote the Dead Sea Scrolls). But John's baptism was different from these ritual washings; it was a once-for-all baptism, like the kind Gentiles experienced when they converted to Judaism.

In John's day, Jewish people had special ways to practice baptism. Normally a person would strip naked, step down into the baptismal pool, and dunk himself or herself completely under water. But John's baptisms were different. The persons baptized did not perform the rite on themselves, and so presumably did not strip naked. Jewish people generally detested nakedness, and *public* nude baptisms would have been scandalous.

John had a message for those who came for baptism: water alone could not change them; they needed genuine repentance. This was also true for baptisms of Gentiles into Judaism and baptisms of Jews becoming Essenes; both required a pure heart as well as water. Yet while Jewish people often spoke of "repentance" as a regular act each time one sinned, John preached a special repentance, a turning from sin to God. John thus expected from his own people the kind of repentance they expected of Gentiles who converted to Judaism (Matt. 3:8, 9).

2 while Annas and Caiaphas were high priests,[a]
the word of God came to John the son of
Zacharias in the wilderness. 3 And he went into
all the region around the Jordan, preaching a
baptism of repentance for the remission of sins,
4 as it is written in the book of the words of Isa-
iah the prophet, saying:

"The voice of one crying in the wilderness:
'Prepare the way of the LORD;
Make His paths straight.
5 *Every valley shall be filled*
And every mountain and hill brought low;
The crooked places shall be made straight
And the rough ways smooth;
6 *And all flesh shall see the salvation of*
God.'"[a]

John Preaches to the People

7 Then he said to the multitudes that came
out to be baptized by him, "Brood of vipers!
Who warned you to flee from the wrath to come?
8 Therefore bear fruits worthy of repentance, and
do not begin to say to yourselves, 'We have Abra-
ham as *our* father.' For I say to you that God is
able to raise up children to Abraham from these
stones. 9 And even now the ax is laid to the root of
the trees. Therefore every tree which does not
bear good fruit is cut down and thrown into the
fire."

10 So the people asked him, saying, "What
shall we do then?"

11 He answered and said to them, "He who
has two tunics, let him give to him who has none;
and he who has food, let him do likewise."

12 Then tax collectors also came to be bap-
tized, and said to him, "Teacher, what shall we
do?"

13 And he said to them, "Collect no more than
what is appointed for you."

14 Likewise the soldiers asked him, saying,
"And what shall we do?"

So he said to them, "Do not intimidate anyone
or accuse falsely, and be content with your wages."

15 Now as the people were in expectation, and
all reasoned in their hearts about John, whether
he was the Christ *or* not, 16 John answered, saying
to all, "I indeed baptize you with water; but One
mightier than I is coming, whose sandal strap I
am not worthy to loose. He will baptize you with
the Holy Spirit and fire. 17 His winnowing fan *is* in
His hand, and He will thoroughly clean out His
threshing floor, and gather the wheat into His
barn; but the chaff He will burn with unquench-
able fire."

18 And with many other exhortations he
preached to the people.

TIME CAPSULE 	12 to 10 B.C.
12	Death of Augustus's friend and son-in-law (M. V. Agrippa)
12	An altar is dedicated to Roma and Augustus in Lyon, France
11	Augustus revives the priesthood of Jupiter in Rome
10	Dedication of Caesarea, Herod's seaport
10	Herod Antipas gives a display of gladiators at Caesarea
10	Birth of Herod Agrippa I (Acts 12:1)

3:2 [a]NU-Text and M-Text read *in the high priesthood of Annas and Caiaphas.* 3:6 [a]Isaiah 40:3–5

John 1:19–28

A Voice in the Wilderness

1:19 Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"

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

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

He said, "I am not."

"Are you the Prophet?"

And he answered, "No."

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

23He said: "I *am*

> *'The voice of one crying in the wilderness:*
> *"Make straight the way of the* LORD*,"'* [a]

as the prophet Isaiah said."

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

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

28These things were done in Bethabara[a] beyond the Jordan, where John was baptizing.

TRANSITION

The Baptism of Jesus

In the Synoptic Gospels Jesus' baptism marks His inauguration as the servant Messiah and the dawning of the new age of the Spirit. The Spirit is the agent of a new beginning. The open heaven, the descending dove, and the confirming heavenly voice highlight the ultimate revelatory significance of the baptism. Jesus was anointed by the Spirit of God as the Messiah and the Servant of the Lord described centuries earlier by the prophet Isaiah (Is. 11:2; 42:1; 61:1).

Mark's account of Jesus' baptism was open to several possible false interpretations. Readers of his Gospel might conclude (1) that Jesus was a repentant sinner (see Mark 1:4, 9), or (2) that He was inferior to John who baptized Him (1:9), or (3) that He became the Son of God at His baptism (1:10, 11).

The other evangelists denied such speculations early in their Gospels. The birth narratives in Matthew and Luke emphasize that Jesus was conceived of the Holy Spirit (Matt. 1:20), and even as a baby was the Christ (Luke 2:11). He was neither sinful nor inferior prior to His baptism. John's prologue makes it clear that Jesus did not become the Son of God through baptism, but had been such from eternity (John 1:1–18).

Each evangelist further reformulates the baptism story to preclude any confusion Mark's account might allow. Matthew introduces a dialogue between John and Jesus in which Jesus explained His true motive for receiving baptism ("to fulfill all righteousness," Matt. 3:15) and John acknowledged his inferiority to Jesus (3:14). Luke reports the imprisonment of John (Luke 3:19, 20) before describing Jesus' baptism. In his baptism narrative Luke nowhere refers to John and describes the Spirit as coming upon Jesus in response to His own prayer (3:21).

The Fourth Gospel stresses John's inferiority to Jesus (John 1:6–8, 19–37) and never mentions Jesus' baptism by John nor John's preaching of repentance. John served only as a witness to Jesus: (1) that Jesus received the abiding Spirit; (2) that He is the One who baptizes with the Spirit; and (3) that He is the Son of God (John 1:32–34).

- **Matthew 3:13–17**
- **Mark 1:9–11**
- **Luke 3:21, 22**
- **John 1:29–34**

Matthew 3:13–17

John Baptizes Jesus

3:13 Then Jesus came from Galilee to John at the Jordan to be baptized by him. 14And John *tried to* prevent Him, saying, "I need to be baptized by You, and are You coming to me?"

15But Jesus answered and said to him, "Permit *it to be so* now, for thus it is fitting for us to fulfill all righteousness." Then he allowed Him.

16When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He[a] saw the Spirit of God descending like a dove and alighting upon Him. 17And suddenly a voice *came* from heaven, saying, "This is My beloved Son, in whom I am well pleased."

Mark 1:9–11

1:9 It came to pass in those days *that* Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan. 10And immediately, coming up from[a] the water, He saw the heavens parting and the Spirit descending upon Him like a dove. 11Then a voice came from heaven, "You are My beloved Son, in whom I am well pleased."

Luke 3:21, 22

3:21 When all the people were baptized, it came to pass that Jesus also was baptized;

1:23 [a]Isaiah 40:3 1:28 [a]NU-Text and M-Text read *Bethany.*
Matt. 3:16 [a]Or *he* **Mark** 1:10 [a]NU-Text reads *out of.*

and while He prayed, the heaven was opened.
22And the Holy Spirit descended in bodily form
like a dove upon Him, and a voice came from
heaven which said, "You are My beloved Son; in
You I am well pleased."

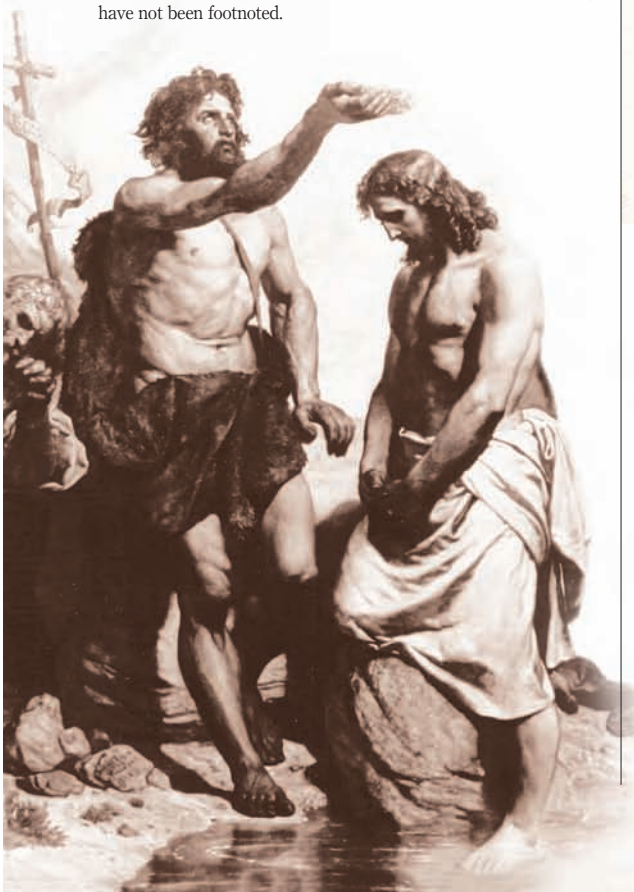
John 1:29–34

The Lamb of God

1 **:29** The next day John saw Jesus coming to-
ward him, and said, "Behold! The Lamb of
God who takes away the sin of the world! 30This
is He of whom I said, 'After me comes a Man
who is preferred before me, for He was before
me.' 31I did not know Him; but that He should be
revealed to Israel, therefore I came baptizing
with water."

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

3:24 [a]This and several other names in the genealogy are spelled somewhat differently in the NU-Text. Since the New King James Version uses the Old Testament spelling for persons mentioned in the New Testament, these variations, which come from the Greek, have not been footnoted.



TRANSITION

The Genealogy of Jesus

The genealogy in Luke's Gospel moves in reverse of the order found in Matthew's genealogy (see "The Genealogy of Jesus" at Matt. 1:1). Luke continues beyond Abraham, all the way back to Adam, thus setting the story of Jesus within the history of God's dealings with all humanity.

Luke introduces the genealogy with the comment that Jesus "began His ministry" (Luke 3:23). By referring to the beginning of Jesus' ministry before relating the temptation, Luke makes Jesus' victory over Satan's temptations the first event of His ministry. Matthew and Mark begin Jesus' ministry after the temptation (see "Early Ministry in Galilee" at Matt. 4:12).

According to the Synoptics, Jesus did not begin His ministry until John completed his. Matthew's and Mark's Gospels place Jesus' ministry in Galilee after the arrest of John the Baptist (Matt. 4:12; Mark 1:14). In Luke's presentation, John's arrest is recorded before Jesus' baptism, as well as before His ministry (Luke 3:19, 20, 23). Only in the Fourth Gospel do Jesus and John seem to minister simultaneously before John fades from the scene.

Luke puts Jesus' age at "about thirty years" at the time He began to minister (Luke 3:23). If Jesus were born in 5 B.C., He would have been 30 during part of A.D. 26 and A.D. 27. It is possible chronologically that Jesus and John could have ministered at the same time around A.D. 26 (see "John the Baptist" at Matt. 3:1). However, we should not attempt precise dates since the Gospels offer different conceptions as to what marked the beginning of Jesus' ministry.

• **Luke 3:23–38**

Luke

From Jesus to Adam

3 **:23** Now Jesus Himself began *His ministry*
at about thirty years of age, being (as was
supposed) *the* son of Joseph, *the son* of Heli, 24*the*
son of Matthat,[a] *the son* of Levi, *the son* of
Melchi, *the son* of Janna, *the son* of Joseph, 25*the*
son of Mattathiah, *the son* of Amos, *the son* of
Nahum, *the son* of Esli, *the son* of Naggai, 26*the*
son of Maath, *the son* of Mattathiah, *the son* of
Semei, *the son* of Joseph, *the son* of Judah, 27*the*
son of Joannas, *the son* of Rhesa, *the son* of
Zerubbabel, *the son* of Shealtiel, *the son* of Neri,
28*the son* of Melchi, *the son* of Addi, *the son* of
Cosam, *the son* of Elmodam, *the son* of Er, 29*the*
son of Jose, *the son* of Eliezer, *the son* of Jorim,
the son of Matthat, *the son* of Levi, 30*the son* of
Simeon, *the son* of Judah, *the son* of Joseph, *the*
son of Jonan, *the son* of Eliakim, 31*the son* of Me-
lea, *the son* of Menan, *the son* of Mattathah, *the*

son of Nathan, *the son* of David, [32]*the son* of Jesse, *the son* of Obed, *the son* of Boaz, *the son* of Salmon, *the son* of Nahshon, [33]*the son* of Amminadab, *the son* of Ram, *the son* of Hezron, *the son* of Perez, *the son* of Judah, [34]*the son* of Jacob, *the son* of Isaac, *the son* of Abraham, *the son* of Terah, *the son* of Nahor, [35]*the son* of Serug, *the son* of Reu, *the son* of Peleg, *the son* of Eber, *the son* of Shelah, [36]*the son* of Cainan, *the son* of Arphaxad, *the son* of Shem, *the son* of Noah, *the son* of Lamech, [37]*the son* of Methuselah, *the son* of Enoch, *the son* of Jared, *the son* of Mahalalel, *the son* of Cainan, [38]*the son* of Enosh, *the son* of Seth, *the son* of Adam, *the son* of God.

TRANSITION

The Temptation of Jesus

In all three Synoptics Jesus' temptation is not that of any ordinary individual, but of the Messiah, the Spirit-anointed Servant and Son of God (Ps. 2:7; Is. 42:1), as the heavenly voice affirmed at His baptism (Matt. 3:17). The Spirit led Jesus to face the question of what kind of Messiah He would be.

During the Intertestamental Period many Jews had come to believe that somehow Satan had wrested from God control of this earth. Thus, when Jesus emerged victorious from His test by Satan, He could announce the good news of the nearness of the kingdom of God (Mark 1:15; Matt. 4:17), the messianic age (Luke 4:14–22), or the age of the Spirit (John 4:23, 24; 7:37–39).

The order of the three temptations is different in Matthew and Luke. Matthew's order moves toward a more logical climax: "turn stones to bread" (Matt. 4:3); "throw Yourself from the temple" (4:6); "give You all things" (4:9). Luke's order, making the temple the last temptation, moves Jesus once again toward His destiny in Jerusalem: "turn stone to bread" (Luke 4:3); "give You all things" (4:6, 7); "throw Yourself from the temple" (4:9). See "Jesus' Final Journey" at Matt. 8:18.

- **Matthew 4:1–11**
- **Mark 1:12, 13**
- **Luke 4:1–13**

TIME CAPSULE	9 to 8 B.C.
9–7	Sentius Saturninus, governor of Syria, conducts census
9	Aretas IV becomes ruler of Nabatea (southwest of Judea)
9	Dedication in Rome of the altar to the Peace of Augustus
8	Augustus conducts census
8	Death of the Roman poet Horace

Matthew 4:1–11

Satan Tempts Jesus

4:1 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. [2]And when He had fasted forty days and forty nights, afterward He was hungry. [3]Now when the tempter came to Him, he said, "If You are the Son of God, command that these stones become bread."

[4]But He answered and said, "It is written, *'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'* "[a]

[5]Then the devil took Him up into the holy city, set Him on the pinnacle of the temple, [6]and said to Him, "If You are the Son of God, throw Yourself down. For it is written:

'He shall give His angels charge over you,'

and,

'In their hands they shall bear you up,
Lest you dash your foot against a stone.' "[a]

[7]Jesus said to him, "It is written again, *'You shall not tempt the* LORD *your God.'* "[a]

[8]Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory. [9]And he said to Him, "All these things I will give You if You will fall down and worship me."

[10]Then Jesus said to him, "Away with you,[a] Satan! For it is written, *'You shall worship the* LORD *your God, and Him only you shall serve.'* "[b]

[11]Then the devil left Him, and behold, angels came and ministered to Him.

Mark 1:12, 13

1:12 Immediately the Spirit drove Him into the wilderness. [13]And He was there in the wilderness forty days, tempted by Satan, and

4:4 [a]Deuteronomy 8:3
4:7 [a]Deuteronomy 6:16
[b]Deuteronomy 6:13
4:6 [a]Psalm 91:11, 12
4:10 [a]M-Text reads *Get behind Me.*

TIME CAPSULE	7 to 4 B.C.
7	Herod the Great executes his sons Alexander and Aristobulus
7	Census of Judea under Quirinius (?; Luke 2:2)
5	Birth of Jesus Christ (Matt. 1:24, 25)
4	Wise men from the East visit Jesus (Matt. 2:1–12)
4	Herod the Great executes his oldest son, Antipater

LUKE & THE CAREER OF QUIRINIUS

Luke's Gospel lists a census that was conducted at the time of Jesus' birth, "while Quirinius was governing Syria" (Luke 2:1, 2). Further, Luke indicates that John the Baptist began preaching in the 15th year of Tiberius Caesar (3:1) and that Jesus was about 30 years old when He began to minister (3:23). Scholars are uncertain how to coordinate Luke's chronological information with the varied career of P. Sulpicius Quirinius.

Year	Event
31 B.C.	Augustus Caesar becomes emperor of Rome (31 B.C.–A.D. 14)
15 B.C.	Quirinius becomes praetor of Rome
14 B.C.	Quirinius, as governor of Crete and Cyrene, defeats desert tribe
12 B.C.	Quirinius elected consul of Rome
5 B.C.	Quirinius, as governor of Pamphylia and Galatia, subdues tribes in south Galatia
5 B.C.	Jesus is born 1 or 2 years before Herod's death (Matt. 2:1, 16), and about 30 years before Tiberius's 15th year
4 B.C.	Herod the Great dies in March; Archelaus is made ruler of Judea at Passover in April
A.D. 2	Quirinius becomes chief advisor to Augustus's grandson Gaius
A.D. 6	Archelaus is deposed, and Judea becomes a Roman province, subject to taxes by census
A.D. 6	Quirinius, as governor of Syria, conducts census in Syria and surrounding territories
A.D. 14	Tiberius Caesar becomes emperor of Rome (A.D. 14–37)
A.D. 21	Public funeral for Quirinius
A.D. 26	15th year of Tiberius, counting from his coregency with Augustus

The census taken by Quirinius in A.D. 6 is too late for Jesus' birth. Some think that Quirinius was governor of Syria twice, taking a census both times. Others think it would be highly unusual for Quirinius to conduct a census before his appointment in A.D. 6. While some historians regard Luke's information as flawed, others accept his statements as proof that Quirinius's career was unusual.

was with the wild beasts; and the angels ministered to Him.

Luke 4:1–13

4:1 Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into[a] the wilderness, 2being tempted for forty days by the devil. And in those days He ate nothing, and afterward, when they had ended, He was hungry.

3And the devil said to Him, "If You are the Son of God, command this stone to become bread."

4But Jesus answered him, saying,[a] "It is written, *'Man shall not live by bread alone, but by every word of God.'* "[b]

5Then the devil, taking Him up on a high mountain, showed Him[a] all the kingdoms of the world in a moment of time. 6And the devil said to Him, "All this authority I will give You, and their glory; for *this* has been delivered to me, and I give it to whomever I wish. 7Therefore, if You will worship before me, all will be Yours."

8And Jesus answered and said to him, "Get behind Me, Satan![a] For[b] it is written, *'You shall worship the LORD your God, and Him only you shall serve.'* "[c]

9Then he brought Him to Jerusalem, set Him on the pinnacle of the temple, and said to Him, "If You are the Son of God, throw Yourself down from here. 10For it is written:

> *'He shall give His angels charge over you,*
> *To keep you,'*

11and,

> *'In their hands they shall bear you up,*
> *Lest you dash your foot against a stone.'* "[a]

12And Jesus answered and said to him, "It has been said, *'You shall not tempt the LORD your God.'* "[a]

13Now when the devil had ended every temptation, he departed from Him until an opportune time.

4:1 [a]NU-Text reads *in.* 4:4 [a]Deuteronomy 8:3 [b]NU-Text omits *but by every word of God.* 4:5 [a]NU-Text reads *And taking Him up, he showed Him.* 4:8 [a]NU-Text omits *Get behind Me, Satan.* [b]NU-Text and M-Text omit *For.* [c]Deuteronomy 6:13
4:11 [a]Psalm 91:11, 12 4:12 [a]Deuteronomy 6:16

THE GALILEAN MINISTRY

Jesus' ministry is traditionally divided into segments: a Galilean ministry, a journey toward Jerusalem, a Judean ministry, and the Passion Week in Jerusalem. Whereas Matthew, Mark, and Luke narrate only one visit to Jerusalem as the climax of Jesus' ministry, John recounts that Jesus regularly followed the practice of Palestinian Jews by observing the pilgrimage feasts. The three feasts of Passover (Unleavened Bread), Pentecost (Weeks), and Tabernacles involved pilgrimages to Jerusalem (Deut. 16:16; see John 5:1; 7:2–10). As a consequence of this attention to feasts, John's Gospel includes several trips back and forth between Galilee and Judea that are not mentioned by the Synoptic Gospels. What emerges from a comparison of the four Gospels is a complementary view of Jesus' public ministry: Matthew, Mark, and Luke emphasize His activities in His native Galilee; John gives most of his attention to Jesus' work in Jesus' work in Jerusalem and surrounding Judea.

TRANSITION

Beginning of the Public Ministry

The Fourth Gospel emphasizes that John the Baptist was the one who came "to bear witness of the Light" (John 1:6, 7, 34). In keeping with this emphasis, the Gospel writer John begins his account of Jesus' ministry by reporting that the first persons to follow Jesus were responding to the Baptist's testimony. Previously Andrew had been a disciple of the Baptist (1:35–37, 40).

The place where the Baptist had been baptizing disciples is reported in John 1:28 as Bethabara of Judea in some Greek manuscripts and as Bethany of Perea in others. Neither place can be located with certainty. Many of Jesus' earliest followers, however, were from areas farther north surrounding the Sea of Galilee, such as Bethsaida (1:44). This group of followers increased as they told family members and friends about Jesus (1:41, 45), and as Jesus Himself summoned people, "Follow Me" (1:43). Jesus shortly left the region of the Baptist's ministry at the Jordan River and went to Galilee (1:43).

• **John 1:35–51**

John

The First Disciples

1 **:35** Again, the next day, John stood with two of his disciples. 36And looking at Jesus as He walked, he said, "Behold the Lamb of God!"

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

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

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

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

Now when Jesus looked at him, He said, "You are Simon the son of Jonah.[a] You shall be called Cephas" (which is translated, A Stone).

Philip and Nathanael

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

1:42 [a]NU-Text reads *John.*

Jesus' Baptism and Temptation

Jesus came from Nazareth in Galilee to be baptized by John the Baptist. While John had been baptizing near Aenon and Salim (John 3:23), the exact location of Jesus' baptism is uncertain. Immediately after His baptism, Jesus was led by the Holy Spirit into the wilderness of Judea below Jericho.

Waterpots for Purification (John 2:6)

On several occasions, such as before festivals (John 11:55) and after contracting ritual impurity, Jewish people would ceremonially purify themselves. One purification ritual involved a tank of water known as a *mikveh,* and for a *mikveh* to be valid, it had to contain at least 40 seahs of water (about 120 gallons, each seah equaling approximately 3 gallons). The amount of water at the Cana wedding Jesus attended would have been more than enough to fill a *mikveh* tank; each of the 6 stone vessels held 20 or more gallons (John 2:1, 6).

The 6 waterpots were available at the wedding because of the "manner of purification" (John 2:6), and the large amount of water would suggest a *mikveh.* Very religious Jews, however, insisted on using only "living water" for a *mikveh*—that is, rainwater or fresh water from a stream, rather than water drawn from a well. Some Jews even settled for dirty, stagnant rainwater to avoid violating custom by using drawn water. Only more lenient Jews would use the drawn water in the Cana waterpots for a *mikveh.*

Possibly the waterpots at Cana were used specifically for ritual washing of the hands, rather than for the *mikveh.* The tradition of some Jews called for pouring water over the hands before eating (Mark 7:3). Since John's Gospel does not specify what type of purification ritual was connected with the waterpots, we cannot know whether Jesus' Cana host was any more or less observant of proper Jewish custom than his contemporaries.

Jewish tradition greatly praised weddings, but did not approve using for wedding wine any vessels set aside for ritual purposes. Holy vessels set aside for sacred purposes were not to be used for profane purposes. Jesus, however, knew that the host would be the laughingstock of his community for years to come if he ran out of wine at his wedding. (Wedding celebrations normally lasted 7 days.) Jesus' wedding gift—filling the waterpots with wine—valued His friend's honor more highly than the religious tradition of His contemporaries.

46 And Nathanael said to him, "Can anything
good come out of Nazareth?"
Philip said to him, "Come and see."
47 Jesus saw Nathanael coming toward Him,
and said of him, "Behold, an Israelite indeed, in
whom is no deceit!"
48 Nathanael said to Him, "How do You know
me?"
Jesus answered and said to him, "Before
Philip called you, when you were under the fig
tree, I saw you."
49 Nathanael answered and said to Him,
"Rabbi, You are the Son of God! You are the King
of Israel!"

50 Jesus answered and said to him, "Because I
said to you, 'I saw you under the fig tree,' do you
believe? You will see greater things than these."
51 And He said to him, "Most assuredly, I say to
you, hereafter[a] you shall see heaven open, and
the angels of God ascending and descending
upon the Son of Man."

1:51 [a]NU-Text omits *hereafter.*

TIME CAPSULE 	4 to 2 B.C.
4	Herod the Great slaughters children under two years (Matt. 2:13–15)
4	Death of Herod the Great (Matt. 2:19)
4	The Jews petition Rome not to leave the Herods in power
4	Herod's kingdom is divided for three of his sons
4–A.D. 6	Archelaus rules as ethnarch of Judea and Samaria (Matt. 2:22)
4–A.D. 39	Herod Antipas rules as tetrarch of Galilee and Perea
4–A.D. 34	Philip rules as tetrarch of Gaulanitis
2	Augustus is named the "father of his country"

TRANSITION

The First of Seven Signs

In Cana of Galilee Jesus performed the first of several signs. John's account of Jesus' public ministry (John 1:19—12:50) is often called "the Book of Signs," because John had a special interest in the role that signs played in revealing Jesus' relationship with the Father (see John 20:30, 31). Traditionally, seven miracles have been isolated as being particular "signs" for John: transformation of water into wine (2:1–11), healing of a nobleman's son (4:46–54), cure of a paralytic (5:1–15), the feeding of the 5,000 (6:1–15), walking on the sea (6:16–21), healing a blind man (ch. 9), and raising Lazarus (ch. 11).

Two of these signs are specifically numbered (2:11; 4:54), causing some scholars to think that John had access to a "signs source." Supposedly, this signs source was a collection of stories about wonders performed by Jesus. When writing his Gospel, John would have drawn from this source, which was known in his community. If such a source existed, we cannot determine its specific content. Interspersed among the seven miracles are statements that Jesus performed many other signs (see 2:23; 3:2; 6:2).

• **John 2:1–12**

John

Water Turned to Wine

2 :1 On the third day there was a wedding in
Cana of Galilee, and the mother of Jesus was
there. [2]Now both Jesus and His disciples were in-
vited to the wedding. [3]And when they ran out of
wine, the mother of Jesus said to Him, "They have
no wine."

[4]Jesus said to her, "Woman, what does your
concern have to do with Me? My hour has not yet
come."

[5]His mother said to the servants, "Whatever
He says to you, do *it*."

[6]Now there were set there six waterpots of
stone, according to the manner of purification of
the Jews, containing twenty or thirty gallons
apiece. [7]Jesus said to them, "Fill the waterpots with
water." And they filled them up to the brim. [8]And
He said to them, "Draw *some* out now, and take *it*
to the master of the feast." And they took *it*.
[9]When the master of the feast had tasted the water
that was made wine, and did not know where it
came from (but the servants who had drawn the
water knew), the master of the feast called the
bridegroom. [10]And he said to him, "Every man at
the beginning sets out the good wine, and when
the *guests* have well drunk, then the inferior. You
have kept the good wine until now!"

[11]This beginning of signs Jesus did in Cana
of Galilee, and manifested His glory; and His dis-
ciples believed in Him.

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

Modern-day Galilee

TRANSITION

Jesus' First Visit to Jerusalem

Matthew, Mark, and Luke mention only one visit of Jesus to Jerusalem during His ministry (see "The Galilean Ministry" at John 1:35). Thus Jesus' "cleansing of the temple" raises a chronological question regarding when this incident in Jerusalem may have occurred. All four evangelists report Jesus' prophetic demonstration, which provoked direct challenges to His authority from the religious leadership in Jerusalem (Matt. 21:23–27; Mark 11:27–33; Luke 20:1–8; John 2:18–22).

Comparing John with the Synoptics leads us to ask whether the temple cleansing occurred once or twice, and whether it happened at the beginning or end of Jesus' ministry. John reports the incident early in his Gospel account. The other evangelists, though, associate it with the events of Jesus' Passion (see "Monday: Cleansing the Temple" at Matt. 21:12). Some suggest that Jesus "cleansed" the temple both at the outset and at the conclusion of His ministry. Others believe that John and the Synoptics report a single event at different points in their Gospels for theological or literary reasons. Supposedly John located the cleansing early to emphasize that Jesus encountered opposition from priests even at the beginning of His ministry.

The Jewish leaders misunderstood Jesus' saying regarding the temple (John 2:19). Jesus' body was the temple that would be destroyed in His crucifixion, but raised up in His resurrection (2:21, 22). He was not speaking of the building that Herod had begun to reconstruct 46 years previously. The task of rebuilding the temple began in Herod's 18th year (c. 20–19 B.C.) and continued beyond his lifetime. A passage of 46 years would date this Jerusalem visit of Jesus in about A.D. 27, at the spring Passover celebration.

• **John 2:13–25**

Born of Water and the Spirit (John 3:5)

When Jesus spoke of being "born again" (John 3:3), He literally meant "from above," that is, "from God." Nicodemus failed to understand, so Jesus explained the concept in more familiar terms: "born of water and the Spirit" (3:5).

Not certain, however, is what the expression "born of water and the Spirit" meant to Jesus and Nicodemus. One possibility is that "born of water" was compared to Jewish baptism. A Gentile who converted to Judaism came to be viewed as a new person, cleansed from his or her former life. Converted Gentiles immersed themselves in water to symbolize the cleansing of their former impurity as Gentiles. If this is what Jesus wanted Nicodemus to grasp, He was treating him like a spiritual Gentile: though a teacher of Israel, Nicodemus himself needed to convert to the true faith promised to Israel—a new life given by the Holy Spirit to those believing in Jesus.

Yet Jesus may have intended not a *physical* water for conversion, but a sort of *spiritual* water. The Gospel of John applies the symbolism of water to the Spirit (John 7:37–39), possibly reflecting God's promise to purify His people someday from spiritual uncleanness and put His Spirit within them (Ezek. 36:25–27). If Jesus intended water as such a symbol, then "born of water and the Spirit" would refer not to two different experiences, but to a single one. In other words, Jesus meant not a physical Jewish proselyte baptism, but a *spiritual* proselyte baptism, a conversion by the Spirit of God.

In the exchange with Nicodemus, Jesus saw the Pharisee's real need and came immediately to the heart of the matter. A transformation of the heart by the Holy Spirit would enable him to see fullness of life in the kingdom of God.

John

Jesus Cleanses the Temple

2:13 Now the Passover of the Jews was at
hand, and Jesus went up to Jerusalem. 14And
He found in the temple those who sold oxen and
sheep and doves, and the money changers doing
business. 15When He had made a whip of cords,
He drove them all out of the temple, with the
sheep and the oxen, and poured out the changers'
money and overturned the tables. 16And He said to
those who sold doves, "Take these things away! Do
not make My Father's house a house of merchan-
dise!" 17Then His disciples remembered that it was
written, *"Zeal for Your house has eaten[a] Me up."*[b]

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

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

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

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

The Discerner of Hearts

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

2:17 [a]NU-Text and M-Text read *will eat.* [b]Psalm 69:9
2:22 [a]NU-Text and M-Text omit *to them.*

TRANSITION

Nicodemus, the Pharisee

John's mention of the Passover (John 2:13, 23) gives the impression that Nicodemus came to Jesus during this feast, immediately following the temple cleansing. This Pharisee, who was a member of Judea's ruling class (3:1), asserted that Jesus' signs revealed Him to be "a teacher come from God" (3:2; see 2:18, 23). Such a statement from one who himself was a prominent "teacher of Israel" (3:10) emphasizes John's view that the conflict between Jesus and the Jewish religious leaders would focus on authority, or more particularly the origin of authority.

John is clear about the origin of Jesus' own authority and that of His followers: it comes "from above." As the "Son of Man" who "came down from heaven" (3:13), Jesus could reveal "heavenly things" (3:12). Likewise, His followers knew about these heavenly things, for they had been "born again" or "from above" (3:3, 5–7). After Jesus had left Jerusalem, John the Baptist emphasized this same point during a controversy with Jewish leaders (3:22–36).

• **John 3:1–36**

John

The New Birth

3:1 There was a man of the Pharisees named
Nicodemus, a ruler of the Jews. 2This man
came to Jesus by night and said to Him, "Rabbi,
we know that You are a teacher come from God;
for no one can do these signs that You do unless
God is with him."

3Jesus answered and said to him, "Most as-
suredly, I say to you, unless one is born again, he
cannot see the kingdom of God."

4Nicodemus said to Him, "How can a man be
born when he is old? Can he enter a second time
into his mother's womb and be born?"
5Jesus answered, "Most assuredly, I say to
you, unless one is born of water and the Spirit, he
cannot enter the kingdom of God. 6That which is
born of the flesh is flesh, and that which is born
of the Spirit is spirit. 7Do not marvel that I said to
you, 'You must be born again.' 8The wind blows
where it wishes, and you hear the sound of it,
but cannot tell where it comes from and where it
goes. So is everyone who is born of the Spirit."
9Nicodemus answered and said to Him,
"How can these things be?"
10Jesus answered and said to him, "Are you
the teacher of Israel, and do not know these
things? 11Most assuredly, I say to you, We speak
what We know and testify what We have seen,
and you do not receive Our witness. 12If I have
told you earthly things and you do not believe,
how will you believe if I tell you heavenly things?
13No one has ascended to heaven but He who came
down from heaven, *that is,* the Son of Man who is
in heaven.[a] 14And as Moses lifted up the serpent in
the wilderness, even so must the Son of Man be
lifted up, 15that whoever believes in Him should
not perish but[a] have eternal life. 16For God so
loved the world that He gave His only begotten
Son, that whoever believes in Him should not perish but have everlasting life. 17For God did not
send His Son into the world to condemn the world,
but that the world through Him might be saved.
18"He who believes in Him is not condemned;
but he who does not believe is condemned already, because he has not believed in the name of
the only begotten Son of God. 19And this is the
condemnation, that the light has come into the
world, and men loved darkness rather than light,
because their deeds were evil. 20For everyone
practicing evil hates the light and does not come
to the light, lest his deeds should be exposed.
21But he who does the truth comes to the light,
that his deeds may be clearly seen, that they
have been done in God."

John the Baptist Exalts Christ

22After these things Jesus and His disciples
came into the land of Judea, and there He remained with them and baptized. 23Now John also
was baptizing in Aenon near Salim, because
there was much water there. And they came and
were baptized. 24For John had not yet been
thrown into prison.
25Then there arose a dispute between *some*
of John's disciples and the Jews about purification. 26And they came to John and said to him,
"Rabbi, He who was with you beyond the Jordan,
to whom you have testified—behold, He is baptizing, and all are coming to Him!"
27John answered and said, "A man can receive
nothing unless it has been given to him from
heaven. 28You yourselves bear me witness, that I
said, 'I am not the Christ,' but, 'I have been sent
before Him.' 29He who has the bride is the bridegroom; but the friend of the bridegroom, who
stands and hears him, rejoices greatly because of
the bridegroom's voice. Therefore this joy of
mine is fulfilled. 30He must increase, but I *must*
decrease. 31He who comes from above is above
all; he who is of the earth is earthly and speaks
of the earth. He who comes from heaven is above
all. 32And what He has seen and heard, that He
testifies; and no one receives His testimony. 33He
who has received His testimony has certified that
God is true. 34For He whom God has sent speaks
the words of God, for God does not give the
Spirit by measure. 35The Father loves the Son,
and has given all things into His hand. 36He who
believes in the Son has everlasting life; and he
who does not believe the Son shall not see life,
but the wrath of God abides on him."

3:13 [a]NU-Text omits *who is in heaven.* 3:15 [a]NU-Text omits *not perish but.*

Religion & Worship
Baptism is a ritual of bathing that was practiced by the Jews before New Testament times. Forms of baptism were used in other religions as well. It is a natural symbol of cleansing or purification. Baptism announces the beginning of a new life, marking the transition from paganism to Judaism, or for the church, from unbelief to Christ (John 2:11; 3:22).

TRANSITION

Through Samaria to Galilee

John's remark that Jesus "needed to go through Samaria" to return to Galilee (John 4:4) may reflect a spiritual necessity of His ministry. Most Jews en route to Galilee traveled through the region of Perea east of the Jordan River rather than take the more direct route through Samaria. There were deep-seated prejudices between the Jews and the Samaritans, going back to at least the period of the restoration of Judah following the Babylonian exile. Jesus, however, had a mission to Samaritans as well as to Jews.

Figuring prominently in John 4 are two aspects of Jewish and Samaritan religious differences: the place of worship and the promised Messiah. The Samaritans had opposed the reconstruction of the Jerusalem temple in 538 B.C. (Ezra 4:1–5). Furthermore, they had constructed their own temple to the God of Abraham on Mount Gerizim in either 388 or 332 B.C. Wishing to divert

attention from her personal life, the Samaritan woman posed a theological question about the place where one ought to worship (John 4:19, 20).

The second aspect—the coming Messiah—develops from the sacred Scriptures used by Jews and Samaritans. The Jews already recognized two divisions of Scripture—the Law and the Prophets (Matt. 5:17). Believing that Israel's prophets had supported the rival Jerusalem temple, the Samaritans rejected the division called "the Prophets" and accepted only the Law of Moses or Torah (the books of Genesis through Deuteronomy) as Scripture. Thus, Samaritan expectations about the Messiah centered in the promise of a "Prophet like Moses" (Deut. 18:15–19) who would be a teacher (John 4:25), rather than a political figure like the messianic Son of David expected by many Jews. As was previously the case with Nicodemus (John 3:4, 9), both the Samaritan woman (4:11, 12, 15) and Jesus' own disciples (4:31–33) were so fixed on the literal, physical meaning of His words that they failed to understand the spiritual significance.

• **John 4:1–45**

John

A Samaritan Woman Meets Her Messiah

4:1 Therefore, when the Lord knew that the Pharisees had heard that Jesus made and baptized more disciples than John [2](though Jesus Himself did not baptize, but His disciples), [3]He left Judea and departed again to Galilee. [4]But He needed to go through Samaria.

[5]So He came to a city of Samaria which is called Sychar, near the plot of ground that Jacob gave to his son Joseph. [6]Now Jacob's well was there. Jesus therefore, being wearied from *His* journey, sat thus by the well. It was about the sixth hour.

[7]A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink." [8]For His disciples had gone away into the city to buy food.

[9]Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no dealings with Samaritans.

[10]Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water."

[11]The woman said to Him, "Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water? [12]Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?"

[13]Jesus answered and said to her, "Whoever drinks of this water will thirst again, [14]but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life."

[15]The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw."

[16]Jesus said to her, "Go, call your husband, and come here."

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

Jesus said to her, "You have well said, 'I have no husband,' [18]for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly."

[19]The woman said to Him, "Sir, I perceive that You are a prophet. [20]Our fathers worshiped on this mountain, and you *Jews* say that in Jerusalem is the place where one ought to worship."

[21]Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this

Samarian hills

Marveling over Jesus with a Woman (John 4:27)

Jesus' encounter with a woman at Jacob's well could look very ambiguous (John 4:6–8). In fact, 1st-century cultural norms gave Jesus' disciples reason to be troubled. Jesus had crossed ethnic, moral, and gender barriers that most of His contemporaries felt should not be crossed.

A history of ethnic conflict had left little chance of positive interaction between Jewish people and the Samaritans (4:9). They ridiculed each other's holy places, and once the Samaritans had even defiled the Jerusalem temple. The Judeans for their part had completely destroyed the Samaritan temple on Mount Gerizim nearly two centuries before. By Jewish standards, Samaritan drinking vessels were technically unclean, so Jesus' request for water probably led the woman to think that He was not very religious (4:7).

Jesus also crossed a moral barrier. This woman came alone to draw water from the well (4:7), maybe because she was not welcome among the other women of the village. Her personal life was probably considered loose by Samaritan standards, since she had been married five times and was not married to the man with whom she was living. Talking with this woman at a well was an ambiguous situation. Even the Samaritan woman, telling Jesus that she was unmarried, may have misread His motives, though He quickly set the matter straight (4:17, 18).

Finally, Jesus crossed a gender barrier in force among His fellow Jews. Many sages, such as Jesus son of Sirach, warned against being seen speaking with women, offering two reasons. First, one could easily fall prey to temptation; second, one could get a bad reputation because of what people might think, even if the woman turned out to be one's sister.

That the disciples were astonished to find Jesus talking with this woman fits their culture. That they said nothing shows their respect for and trust in Jesus (4:27).

mountain, nor in Jerusalem, worship the Father.
22You worship what you do not know; we know
what we worship, for salvation is of the Jews.
23But the hour is coming, and now is, when the
true worshipers will worship the Father in spirit
and truth; for the Father is seeking such to wor-
ship Him. 24God *is* Spirit, and those who worship
Him must worship in spirit and truth."

25The woman said to Him, "I know that Mes-
siah is coming" (who is called Christ). "When He
comes, He will tell us all things."

26Jesus said to her, "I who speak to you am
He."

TIME CAPSULE	A.D. 2 to 6
2	Death of Lucius, son of M. V. Agrippa and heir of Augustus
4	Death of Gaius, grandchild and designated successor of Augustus
4	The *Lex Aelia Sentia* provides for registration of Roman citizens
5	Ovid composes *Metamorphoses*
6	Caesarea becomes the provincial capital
6–15	Annas is high priest in Jerusalem (Luke 3:2)
6–9	Coponius is prefect or governor of Judea
6	Augustus deposes Archelaus and exiles him to Gaul

The Whitened Harvest

27And at this *point* His disciples came, and
they marveled that He talked with a woman; yet
no one said, "What do You seek?" or, "Why are
You talking with her?"

28The woman then left her waterpot, went
her way into the city, and said to the men,
29"Come, see a Man who told me all things that I
ever did. Could this be the Christ?" 30Then they
went out of the city and came to Him.

31In the meantime His disciples urged Him,
saying, "Rabbi, eat."

32But He said to them, "I have food to eat of
which you do not know."

33Therefore the disciples said to one another,
"Has anyone brought Him *anything* to eat?"

34Jesus said to them, "My food is to do the
will of Him who sent Me, and to finish His work.
35Do you not say, 'There are still four months and
then comes the harvest'? Behold, I say to you, lift
up your eyes and look at the fields, for they are
already white for harvest! 36And he who reaps re-
ceives wages, and gathers fruit for eternal life,
that both he who sows and he who reaps may re-
joice together. 37For in this the saying is true:
'One sows and another reaps.' 38I sent you to reap
that for which you have not labored; others have
labored, and you have entered into their labors."

The Savior of the World

39And many of the Samaritans of that city
believed in Him because of the word of the

woman who testified, "He told me all that I *ever* did." 40So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days. 41And many more believed because of His own word.

42Then they said to the woman, "Now we believe, not because of what you said, for we ourselves have heard *Him* and we know that this is indeed the Christ,[a] the Savior of the world."

Welcome at Galilee

43Now after the two days He departed from there and went to Galilee. 44For Jesus Himself testified that a prophet has no honor in his own country. 45So when He came to Galilee, the Galileans received Him, having seen all the things He did in Jerusalem at the feast; for they also had gone to the feast.

TRANSITION

Early Ministry in Galilee

Matthew and Mark begin their accounts of Jesus' Galilean ministry by summarizing the content of His preaching in a virtual slogan: "Repent, for the kingdom of heaven is at hand" (Matt. 4:17; see Mark 1:15). Simon Peter, Andrew, James, and John immediately accepted Jesus' call. Matthew is particularly interested in the events of Jesus' life that fulfill Old Testament prophecies (Matt. 1:22, 23; 2:5, 6). Both the inception of the ministry in Galilee and its positive reception are for Matthew yet further fulfillments of prophecy (Matt. 4:13–16).

Luke, however, begins his account with Jesus' rejection in the synagogue of His hometown of Nazareth (Luke 4:14–30). This choice may seem a strange illustration that Jesus "taught in their synagogues, being glorified by all" (4:15). Nevertheless, Jesus' reading of Is. 61:1, 2 provides a more extensive summary of His ministry. Although Jesus was met by opposition from the beginning, Luke insists that "Joseph's son" ministered "in the power of the Spirit" (Luke 4:14, 18, 22).

- **Matthew 4:12–22**
- **Mark 1:14–20**
- **Luke 4:14–30**

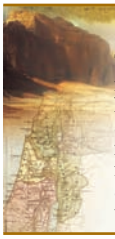
Matthew 4:12–22

Jesus Begins His Galilean Ministry

4 **:12** Now when Jesus heard that John had been put in prison, He departed to Galilee. 13And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali, 14that it might be fulfilled which was spoken by Isaiah the prophet, saying:

15 *"The land of Zebulun and the land of Naphtali,*
By the way of the sea, beyond the Jordan,
Galilee of the Gentiles:
16 *The people who sat in darkness have seen a great light,*
And upon those who sat in the region and shadow of death
Light has dawned."[a]

17From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand."



Geography & Environment
The Sea of Galilee is about 13 miles by 8 miles in size. This freshwater lake, once known by the names Chinnereth, Gennesar, and Tiberias, supports a great number of fish (Matt. 4:18). The steep hills surrounding the small lake can channel the winds and cause sudden dangerous storms upon the water's surface (Mark 4:37).

Four Fishermen Called as Disciples

18And Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. 19Then He said to them, "Follow Me, and I will make you fishers of men." 20They immediately left *their* nets and followed Him.

21Going on from there, He saw two other brothers, James *the son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them, 22and immediately they left the boat and their father, and followed Him.

Mark 1:14–20

Calling Disciples in Galilee

1 **:14** Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom[a] of God, 15and saying, "The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel."

16And as He walked by the Sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea; for they were fishermen. 17Then Jesus said to them, "Follow Me, and I will make you become fishers of men." 18They immediately left their nets and followed Him.

19When He had gone a little farther from there, He saw James the *son* of Zebedee, and John his brother, who also *were* in the boat mending their nets. 20And immediately He called them, and they left their father Zebedee in the boat with the hired servants, and went after Him.

4:42 [a]NU-Text omits *the Christ.* **Matt.** 4:16 [a]Isaiah 9:1, 2 **Mark** 1:14 [a]NU-Text omits *of the kingdom.*

Luke 4:14–30

Jesus Rejected at Nazareth

4:14 Then Jesus returned in the power of the Spirit to Galilee, and news of Him went out through all the surrounding region. 15And He taught in their synagogues, being glorified by all.

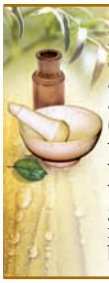
16So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. 17And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written:

18 *"The Spirit of the LORD is upon Me,*
Because He has anointed Me
To preach the gospel to the poor;
He has sent Me to heal the brokenhearted,[a]
To proclaim liberty to the captives
And recovery of sight to the blind,
To set at liberty those who are oppressed;
19 *To proclaim the acceptable year of the*
LORD."[a]

20Then He closed the book, and gave *it* back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. 21And He began to say to them, "Today this Scripture is fulfilled in your hearing." 22So all bore witness to Him, and marveled at the gracious words which proceeded out of His mouth. And they said, "Is this not Joseph's son?"

23He said to them, "You will surely say this proverb to Me, 'Physician, heal yourself! Whatever we have heard done in Capernaum,[a] do also here in Your country.' " 24Then He said, "Assuredly, I say to you, no prophet is accepted in his own country. 25But I tell you truly, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, and there was a great famine throughout all the land; 26but to none of them was Elijah sent except to Zarephath,[a] *in the region* of Sidon, to a woman *who was* a widow. 27And many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed except Naaman the Syrian."

28So all those in the synagogue, when they heard these things, were filled with wrath, 29and rose up and thrust Him out of the city; and they led Him to the brow of the hill on which their city was built, that they might throw Him down over the cliff. 30Then passing through the midst of them, He went His way.



Health & Medicine

Several proverbs concerning doctors, such as "Physician, heal yourself!" (Luke 4:23), are known in the ancient world. Herodotus (died about 425 B.C.) describes a public area where the sick could meet and exchange what they knew about their problems and what treatments were effective. Minor surgery was fairly common. At its best the medical treatment of antiquity was marked by compassion and common sense.

TRANSITION

Teaching with Authority

Mark and Luke both associate Jesus' teaching with His authority over evil spirits (Mark 1:22, 27; Luke 4:32, 36). Mark, though, goes so far as to identify such actions by Jesus as being themselves a "new doctrine" (Mark 1:27). More space in Mark's Gospel is devoted to Jesus' miraculous works and less space to His "sayings" than any of the other Gospels. Mark is particularly interested in associating Jesus the miracle worker with Jesus the teacher. For Mark, what Jesus does is as much a part of His teaching as what He says.

- **Mark 1:21–28**
- **Luke 4:31–37**

Mark 1:21–28

Jesus Casts Out an Unclean Spirit

1:21 Then they went into Capernaum, and immediately on the Sabbath He entered the synagogue and taught. 22And they were astonished at His teaching, for He taught them as one having authority, and not as the scribes.

23Now there was a man in their synagogue with an unclean spirit. And he cried out, 24saying, "Let *us* alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are—the Holy One of God!"

25But Jesus rebuked him, saying, "Be quiet, and come out of him!" 26And when the unclean spirit had convulsed him and cried out with a loud voice, he came out of him. 27Then they were all amazed, so that they questioned among themselves, saying, "What is this? What new doctrine *is* this? For with authority[a] He commands even the unclean spirits, and they obey Him." 28And immediately His fame spread throughout all the region around Galilee.

Luke 4:31–37

Ministry in Capernaum

4:31 Then He went down to Capernaum, a city of Galilee, and was teaching them on the Sabbaths. 32And they were astonished at His teaching, for His word was with authority. 33Now

4:18 [a]NU-Text omits *to heal the brokenhearted.* 4:19 [a]Isaiah 61:1, 2 4:23 [a]Here and elsewhere the NU-Text spelling is *Capharnaum.* 4:26 [a]Greek *Sarepta* **Mark** 1:27 [a]NU-Text reads *What is this? A new doctrine with authority.*

Simon Peter's House at Capernaum (Mark 1:29)

Capernaum was a city on the northwest bank of the Sea of Galilee. After leaving Nazareth, Jesus moved to this city, where He began His early ministry in Galilee (Matt. 4:13). One place Jesus visited in Capernaum was the house of Simon Peter, which is sometimes identified by the disciple's name (Matt. 8:14; Mark 1:29; Luke 4:38), but other times as simply "the house" (Matt. 17:24, 25; Mark 9:33).

Archaeologists have recently discovered in Capernaum what they consider to be Simon Peter's house. The plan of the house had three courts arranged around a series of living rooms. It appears to have been built in the Hellenistic period (332–37 B.C.)—possibly two centuries before Peter's occupation. Later in the apostolic period, portions of the house were transformed into a house church.

in the synagogue there was a man who had a spirit of an unclean demon. And he cried out with a loud voice, [34]saying, "Let *us* alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are—the Holy One of God!"

[35]But Jesus rebuked him, saying, "Be quiet, and come out of him!" And when the demon had thrown him in *their* midst, it came out of him and did not hurt him. [36]Then they were all amazed and spoke among themselves, saying, "What a word this *is!* For with authority and power He commands the unclean spirits, and they come out." [37]And the report about Him went out into every place in the surrounding region.

TRANSITION

Healing the Sick

The brief accounts of the healings of Peter's mother-in-law and of others in the village highlight particular interests of the evangelists. Matthew once again links the details of Jesus' life with Israel's prophetic tradition (Matt. 8:17 cites Is. 53:4).

Mark uses this episode to introduce his theme of the "messianic secret" (Mark 1:43, 44; 3:11, 12). For Mark, only Jesus' death on the cross can reveal what it really means for Jesus to be the Messiah and "Son of God" (Mark 15:39). So in Mark's presentation, Jesus is careful to keep His identity secret so as to avoid the popular misconceptions about what the work of the Messiah would be. For that reason, Jesus "did not allow the demons to speak, because they knew Him" (Mark 1:34).

- **Matthew 8:14–17**
- **Mark 1:29–34**
- **Luke 4:38–41**

Matthew 8:14–17

Peter's Mother-in-Law Healed

8:14 Now when Jesus had come into Peter's house, He saw his wife's mother lying sick with a fever. [15]So He touched her hand, and the fever left her. And she arose and served them.[a]

[16]When evening had come, they brought to Him many who were demon-possessed. And He cast out the spirits with a word, and healed all who were sick, [17]that it might be fulfilled which was spoken by Isaiah the prophet, saying:

> *"He Himself took our infirmities*
> *And bore our sicknesses."*[a]

Mark 1:29–34

In Simon Peter's House

1:29 Now as soon as they had come out of the synagogue, they entered the house of Simon and Andrew, with James and John. [30]But Simon's wife's mother lay sick with a fever, and they told Him about her at once. [31]So He came and took her by the hand and lifted her up, and immediately the fever left her. And she served them.

[32]At evening, when the sun had set, they brought to Him all who were sick and those who were demon-possessed. [33]And the whole city was gathered together at the door. [34]Then He healed many who were sick with various diseases, and cast out many demons; and He did not allow the demons to speak, because they knew Him.

Luke 4:38–41

Many Healed After Sabbath Sunset

4:38 Now He arose from the synagogue and entered Simon's house. But Simon's wife's mother was sick with a high fever, and they made request of Him concerning her. [39]So He stood over her and rebuked the fever, and it left her. And immediately she arose and served them.

[40]When the sun was setting, all those who had any that were sick with various diseases brought them to Him; and He laid His hands on every one of them and healed them. [41]And

Religion & Worship

The word "synagogue" (Luke 4:38) comes from a Greek word meaning "meeting place" or "congregation." By the time of Jesus, the Jews had established synagogues everywhere they lived. The oldest synagogue excavated so far in Judea dates from about A.D. 100. It was located near the city gates, a traditional place for public business.

8:15 [a]NU-Text and M-Text read *Him.* 8:17 [a]Isaiah 53:4

demons also came out of many, crying out and saying, "You are the Christ,[a] the Son of God!"

And He, rebuking *them,* did not allow them to speak, for they knew that He was the Christ.

TRANSITION

Departing Capernaum

Matthew and Mark emphasized the radical obedience exhibited by Jesus' first disciples in accepting His call (Matt. 4:18–22; Mark 1:16–20). Luke, however, provides further insight into an experience with Jesus that led Simon Peter, James, and John to leave their businesses to follow Jesus. They witnessed a catch of fish so large that it astounded even these professional fishermen.

Having heard Jesus' teaching (Luke 5:3), Peter said to Him, "at Your word I will let down the net" (5:5), even though they had met with no success in their fishing endeavors that night. Jesus then used their extraordinary success as a kind of parable, telling the fishermen, "From now on you will catch men" (5:10). During these earliest stages of Jesus' Galilean ministry (Luke 4:38–41, 44), including here at the lakeshore, His followers received personal knowledge of His teaching and miracles. In response, they were willing to accept His call to discipleship.

- **Matthew 4:23–25**
- **Mark 1:35–39**
- **Luke 4:42—5:11**

Matthew 4:23–25

Jesus Heals a Great Multitude

4 **:23** And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people. 24Then His fame went throughout all Syria; and they brought to Him all sick people who were afflicted with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics; and He healed them. 25Great multitudes followed Him—from Galilee, and *from* Decapolis, Jerusalem, Judea, and beyond the Jordan.

Mark 1:35–39

Preaching in Galilee

1 **:35** Now in the morning, having risen a long while before daylight, He went out and departed to a solitary place; and there He prayed. 36And Simon and those *who were* with Him searched for Him. 37When they found Him, they said to Him, "Everyone is looking for You."

38But He said to them, "Let us go into the next towns, that I may preach there also, because for this purpose I have come forth."

39And He was preaching in their synagogues throughout all Galilee, and casting out demons.

Luke 4:42—5:11

4 **:42** Now when it was day, He departed and went into a deserted place. And the crowd sought Him and came to Him, and tried to keep Him from leaving them; 43but He said to them, "I must preach the kingdom of God to the other cities also, because for this purpose I have been sent." 44And He was preaching in the synagogues of Galilee.[a]

Four Fishermen Called as Disciples

5 1So it was, as the multitude pressed about Him to hear the word of God, that He stood by the Lake of Gennesaret, 2and saw two boats standing by the lake; but the fishermen had gone from them and were washing *their* nets. 3Then He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes from the boat.

4When He had stopped speaking, He said to Simon, "Launch out into the deep and let down your nets for a catch."

5But Simon answered and said to Him, "Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net." 6And when they had done this,

4:41 [a]NU-Text omits *the Christ.* 4:44 [a]NU-Text reads *Judea.*

Jesus' Galilean Ministry

Jesus began His public ministry at Cana, turning water into wine. When His hometown of Nazareth rejected Him, He established a base of ministry in the prosperous fishing town of Capernaum (Mark 2:1). Healing miracles occurred at Nain, Gennesaret, and Bethsaida.

they caught a great number of fish, and their net was breaking. 7So they signaled to *their* partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. 8When Simon Peter saw *it,* he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!"

9For he and all who were with him were astonished at the catch of fish which they had taken; 10and so also *were* James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid. From now on you will catch men." 11So when they had brought their boats to land, they forsook all and followed Him.

TRANSITION

Cleansing the Leper

The cleansing and healing of a leper, an outcast from society, is a second instance of Mark's "messianic secret" theme (see "Healing the Sick" at Matt. 8:14). Mark highlights two dynamics of Jesus' secret identity. First, those who did not completely understand Jesus' messiahship, supposing Him to be only a miracle worker or healer, could in fact hinder His ability to accomplish His ministry. Because of their reactions, Jesus "could no longer openly enter the city" (Mark 1:45). Second, Mark shows that those whose lives had genuinely been changed by the gospel were not able to contain their excitement and enthusiasm about what God had done for them (see Mark 5:18–20).

Luke's narrative does not mention the leper spreading the news of his cleansing. Perhaps Luke wished to downplay any appearance of the leper disobeying Jesus' instructions. It is enough for Luke to note simply that a report concerning Jesus did spread as a result of this healing (Luke 5:15).

- **Matthew 8:1–4**
- **Mark 1:40–45**
- **Luke 5:12–16**

Matthew 8:1–4

The Compassion of Jesus

8:1 When He had come down from the mountain, great multitudes followed Him. 2And behold, a leper came and worshiped Him, saying, "Lord, if You are willing, You can make me clean."

3Then Jesus put out *His* hand and touched him, saying, "I am willing; be cleansed." Immediately his leprosy was cleansed.

4And Jesus said to him, "See that you tell no one; but go your way, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them."

Mark 1:40–45

A Miracle of Healing

1:40 Now a leper came to Him, imploring Him, kneeling down to Him and saying to Him, "If You are willing, You can make me clean."

41Then Jesus, moved with compassion, stretched out *His* hand and touched him, and said to him, "I am willing; be cleansed." 42As soon as He had spoken, immediately the leprosy left him, and he was cleansed. 43And He strictly warned him and sent him away at once, 44and said to him, "See that you say nothing to anyone; but go your way, show yourself to the priest, and offer for your cleansing those things which Moses commanded, as a testimony to them."

45However, he went out and began to proclaim *it* freely, and to spread the matter, so that Jesus could no longer openly enter the city, but was outside in deserted places; and they came to Him from every direction.

Cults & Supernatural

By the time of Augustus (27 B.C.–A.D. 14), one of the most popular religious cults was the worship of Asclepius. Much like the multitudes sought out Jesus (Luke 5:15), people would go to temples hoping that Asclepius would heal their sicknesses. They stayed overnight at the temple, and the god was supposed to visit them in a dream in the night, bringing them healing.

Luke 5:12–16

Jesus Cleanses a Leper

5:12 And it happened when He was in a certain city, that behold, a man who was full of leprosy saw Jesus; and he fell on *his* face and implored Him, saying, "Lord, if You are willing, You can make me clean."

13Then He put out *His* hand and touched him, saying, "I am willing; be cleansed." Immediately the leprosy left him. 14And He charged him to tell no one, "But go and show yourself to the priest, and make an offering for your cleansing, as a testimony to them, just as Moses commanded."

15However, the report went around concerning Him all the more; and great multitudes came together to hear, and to be healed by Him of their infirmities. 16So He Himself *often* withdrew into the wilderness and prayed.

TRANSITION

Events in Capernaum

Each of the Synoptic Gospels recounts a cluster of exchanges in Capernaum between Jesus and certain Jewish religious teachers. The encounters emphasize the importance of forgiveness in Jesus' ministry, a focus which

is established in the opening report of the healing of a paralytic. Jesus used His ability to perform miraculous healings as proof "that the Son of Man has power on earth to forgive sins" (Mark 2:10).

Eating a meal in a tax collector's house was the occasion to show that God's forgiveness was now readily available to all. Jesus could now fellowship with "sinners" without being tainted by the ritual impurity that concerned the scribes and Pharisees (Luke 5:30). Although Jesus came to call sinners to repentance (Mark 2:17), His ministry was a time to celebrate this forgiveness rather than to fast or mourn (Matt. 9:14, 15).

Traditional religion believed that God alone forgave sins (Luke 5:21). So Jesus' new offer of forgiveness marked a radical change in God's dealings with humanity. Jesus did not reject all Jewish practice. The time would come when His own disciples would resume the spiritual discipline of fasting (Luke 5:35). But to try to force Jesus' ministry into the traditional religious patterns would have resulted in both His own failure and the unnecessary destruction of what God had done in the past. This point is illustrated by a parable of garments and wineskins (Luke 5:36–39).

- **Matthew 9:1–17**
- **Mark 2:1–22**
- **Luke 5:17–39**

Matthew 9:1–17

Authority to Forgive Sins

9:1 So He got into a boat, crossed over, and
came to His own city. 2Then behold, they
brought to Him a paralytic lying on a bed. When
Jesus saw their faith, He said to the paralytic,
"Son, be of good cheer; your sins are forgiven
you."
3And at once some of the scribes said within
themselves, "This Man blasphemes!"
4But Jesus, knowing their thoughts, said,
"Why do you think evil in your hearts? 5For
which is easier, to say, '*Your* sins are forgiven
you,' or to say, 'Arise and walk'? 6But that you
may know that the Son of Man has power on
earth to forgive sins"—then He said to the paralytic, "Arise, take up your bed, and go to your
house." 7And he arose and departed to his house.
8Now when the multitudes saw *it,* they marveled[a] and glorified God, who had given such
power to men.

Matthew the Tax Collector

9As Jesus passed on from there, He saw a
man named Matthew sitting at the tax office.
And He said to him, "Follow Me." So he arose
and followed Him.
10Now it happened, as Jesus sat at the table
in the house, *that* behold, many tax collectors
and sinners came and sat down with Him and
His disciples. 11And when the Pharisees saw *it,*
they said to His disciples, "Why does your
Teacher eat with tax collectors and sinners?"
12When Jesus heard *that,* He said to them,
"Those who are well have no need of a physician, but those who are sick. 13But go and learn
what *this* means: *'I desire mercy and not sacrifice.'*[a] For I did not come to call the righteous, but
sinners, to repentance."[b]

Jesus Is Questioned About Fasting

14Then the disciples of John came to Him,
saying, "Why do we and the Pharisees fast often,[a] but Your disciples do not fast?"
15And Jesus said to them, "Can the friends of
the bridegroom mourn as long as the bridegroom
is with them? But the days will come when the
bridegroom will be taken away from them, and
then they will fast. 16No one puts a piece of unshrunk cloth on an old garment; for the patch
pulls away from the garment, and the tear is
made worse. 17Nor do they put new wine into old
wineskins, or else the wineskins break, the wine
is spilled, and the wineskins are ruined. But they
put new wine into new wineskins, and both are
preserved."

Mark 2:1–22

Your Sins Are Forgiven

2:1 And again He entered Capernaum after
some days, and it was heard that He was in
the house. 2Immediately[a] many gathered together, so that there was no longer room to receive *them,* not even near the door. And He
preached the word to them. 3Then they came to
Him, bringing a paralytic who was carried by
four *men.* 4And when they could not come near
Him because of the crowd, they uncovered the
roof where He was. So when they had broken
through, they let down the bed on which the paralytic was lying.
5When Jesus saw their faith, He said to the
paralytic, "Son, your sins are forgiven you."
6And some of the scribes were sitting there
and reasoning in their hearts, 7"Why does this
Man speak blasphemies like this? Who can forgive sins but God alone?"
8But immediately, when Jesus perceived in
His spirit that they reasoned thus within themselves, He said to them, "Why do you reason
about these things in your hearts? 9Which is easier, to say to the paralytic, '*Your* sins are forgiven
you,' or to say, 'Arise, take up your bed and
walk'? 10But that you may know that the Son of

9:8 [a]NU-Text reads *were afraid.* 9:13 [a]Hosea 6:6 [b]NU-Text omits *to repentance.* 9:14 [a]NU-Text brackets *often* as disputed. **Mark** 2:2 [a]NU-Text omits *Immediately.*

Man has power on earth to forgive sins"—He said to the paralytic, 11"I say to you, arise, take up your bed, and go to your house." 12Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, "We never saw *anything* like this!"

Politics & Government
The Roman government farmed out the job of collecting taxes. Regional tax collectors bid for the responsibility of taxing a certain area, then they generated their own income by collecting a surplus over what they owed to Rome. This system invited abuse, and those associated with it were usually unpopular in Judea (Mark 2:14).

Levi's Call

13Then He went out again by the sea; and all the multitude came to Him, and He taught them. 14As He passed by, He saw Levi the *son* of Alphaeus sitting at the tax office. And He said to him, "Follow Me." So he arose and followed Him.

15Now it happened, as He was dining in *Levi's* house, that many tax collectors and sinners also sat together with Jesus and His disciples; for there were many, and they followed Him. 16And when the scribes and[a] Pharisees saw Him eating with the tax collectors and sinners, they said to His disciples, "How *is it* that He eats and drinks with tax collectors and sinners?"

17When Jesus heard *it,* He said to them, "Those who are well have no need of a physician, but those who are sick. I did not come to call *the* righteous, but sinners, to repentance."[a]

Fasting and the Bridegroom

18The disciples of John and of the Pharisees were fasting. Then they came and said to Him, "Why do the disciples of John and of the Pharisees fast, but Your disciples do not fast?"

19And Jesus said to them, "Can the friends of the bridegroom fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. 20But the days will come when the bridegroom will be taken away from them, and then they will fast in those days. 21No one sews a piece of unshrunk cloth on an old garment; or else the new piece pulls away from the old, and the tear is made worse. 22And no one puts new wine into old wineskins; or else the new wine bursts the wineskins, the wine is spilled, and the wineskins are ruined. But new wine must be put into new wineskins."

2:16 [a]NU-Text reads *of the.* 2:17 [a]NU-Text omits *to repentance.* **Luke** 5:17 [a]NU-Text reads *present with Him to heal.* 5:30 [a]NU-Text reads *But the Pharisees and their scribes.* 5:33 [a]NU-Text omits *Why do,* making the verse a statement.

Luke 5:17–39

Jesus Forgives and Heals a Paralytic

5 **:17** Now it happened on a certain day, as He was teaching, that there were Pharisees and teachers of the law sitting by, who had come out of every town of Galilee, Judea, and Jerusalem. And the power of the Lord was *present* to heal them.[a] 18Then behold, men brought on a bed a man who was paralyzed, whom they sought to bring in and lay before Him. 19And when they could not find how they might bring him in, because of the crowd, they went up on the housetop and let him down with *his* bed through the tiling into the midst before Jesus.

20When He saw their faith, He said to him, "Man, your sins are forgiven you."

21And the scribes and the Pharisees began to reason, saying, "Who is this who speaks blasphemies? Who can forgive sins but God alone?"

22But when Jesus perceived their thoughts, He answered and said to them, "Why are you reasoning in your hearts? 23Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Rise up and walk'? 24But that you may know that the Son of Man has power on earth to forgive sins"—He said to the man who was paralyzed, "I say to you, arise, take up your bed, and go to your house."

25Immediately he rose up before them, took up what he had been lying on, and departed to his own house, glorifying God. 26And they were all amazed, and they glorified God and were filled with fear, saying, "We have seen strange things today!"

Levi Follows Jesus

27After these things He went out and saw a tax collector named Levi, sitting at the tax office. And He said to him, "Follow Me." 28So he left all, rose up, and followed Him.

29Then Levi gave Him a great feast in his own house. And there were a great number of tax collectors and others who sat down with them. 30And their scribes and the Pharisees[a] complained against His disciples, saying, "Why do You eat and drink with tax collectors and sinners?"

31Jesus answered and said to them, "Those who are well have no need of a physician, but those who are sick. 32I have not come to call *the* righteous, but sinners, to repentance."

New Garments and Wine

33Then they said to Him, "Why do[a] the disciples of John fast often and make prayers, and likewise those of the Pharisees, but Yours eat and drink?"

34And He said to them, "Can you make the friends of the bridegroom fast while the bridegroom is with them? 35But the days will come

when the bridegroom will be taken away from them; then they will fast in those days."

36Then He spoke a parable to them: "No one puts a piece from a new garment on an old one;[a] otherwise the new makes a tear, and also the piece that was *taken* out of the new does not match the old. 37And no one puts new wine into old wineskins; or else the new wine will burst the wineskins and be spilled, and the wineskins will be ruined. 38But new wine must be put into new wineskins, and both are preserved.[a] 39And no one, having drunk old *wine,* immediately[a] desires new; for he says, 'The old is better.' "[b]

TRANSITION

Lord of the Sabbath

Two events—the disciples plucking grain and Jesus healing a man's hand on the Sabbath—have often been understood as expressing Jesus' authority over the Law of Moses. This concern is certainly expressed in the assertion: "the Son of Man is Lord even of the Sabbath" (Matt. 12:8). But the evangelists have a more primary concern. In both events Jesus emphasized that keeping the spirit and intent of the law was more important than strictly adhering to the letter of its ritual requirements.

This point is emphasized by Jesus' question to those in the synagogue: "Is it lawful on the Sabbath to do good or to do evil, to save a life or to kill?" (Mark 3:4). Both Matthew and Mark address this issue in the story about the grain. Mark recounts Jesus' interpretation that the law was given for humanity's benefit; humanity was not created for the sake of the law (Mark 2:27). Matthew reports Jesus' reference to Hos. 6:6, stressing God's desire for humans to put mercy, concern for people, before sacrifice as legalistic ritual observance (Matt. 12:7).

- **Matthew 12:1–14**
- **Mark 2:23—3:6**
- **Luke 6:1–11**

Matthew 12:1–14

Jesus Is Lord of the Sabbath

12 **:1** At that time Jesus went through the grainfields on the Sabbath. And His disciples were hungry, and began to pluck heads of grain and to eat. 2And when the Pharisees saw *it,* they said to Him, "Look, Your disciples are doing what is not lawful to do on the Sabbath!"

3But He said to them, "Have you not read what David did when he was hungry, he and those who were with him: 4how he entered the house of God and ate the showbread which was not lawful for him to eat, nor for those who were with him, but only for the priests? 5Or have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath, and are blameless? 6Yet I say to you that in this place there is *One* greater than the temple. 7But if you had known what *this* means, *'I desire mercy and not sacrifice,'*[a] you would not have condemned the guiltless. 8For the Son of Man is Lord even[a] of the Sabbath."

Food & Drink
Cups and jars were made of pottery and metal. Another more portable kind of vessel was made of leather, typically from a single goatskin. New wine put into such a bottle would ferment. A new bottle would be strong and could stretch without breaking under the pressure of the gases produced by fermentation, but an old one might burst (Luke 5:37, 38).

Healing on the Sabbath

9Now when He had departed from there, He went into their synagogue. 10And behold, there was a man who had a withered hand. And they asked Him, saying, "Is it lawful to heal on the Sabbath?"—that they might accuse Him.

11Then He said to them, "What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift *it* out? 12Of how much more value then is a man than a sheep? Therefore it is lawful to do good on the Sabbath." 13Then He said to the man, "Stretch out your hand." And he stretched *it* out, and it was restored as whole as the other. 14Then the Pharisees went out and plotted against Him, how they might destroy Him.

Mark 2:23—3:6

Sabbath Keeping

2 **:23** Now it happened that He went through the grainfields on the Sabbath; and as they went His disciples began to pluck the heads of grain. 24And the Pharisees said to Him, "Look, why do they do what is not lawful on the Sabbath?"

25But He said to them, "Have you never read what David did when he was in need and hungry, he and those with him: 26how he went into the house of God *in the days* of Abiathar the high priest, and ate the showbread, which is not lawful to eat except for the priests, and also gave some to those who were with him?"

27And He said to them, "The Sabbath was made for man, and not man for the Sabbath. 28Therefore the Son of Man is also Lord of the Sabbath."

5:36 [a]NU-Text reads *No one tears a piece from a new garment and puts it on an old one.* 5:38 [a]NU-Text omits *and both are preserved.* 5:39 [a]NU-Text omits *immediately.* [b]NU-Text reads *good.* **Matt.** 12:7 [a]Hosea 6:6 12:8 [a]NU-Text and M-Text omit *even.*

3 [1]And He entered the synagogue again, and a man was there who had a withered hand. [2]So they watched Him closely, whether He would heal him on the Sabbath, so that they might accuse Him. [3]And He said to the man who had the withered hand, "Step forward." [4]Then He said to them, "Is it lawful on the Sabbath to do good or to do evil, to save life or to kill?" But they kept silent. [5]And when He had looked around at them with anger, being grieved by the hardness of their hearts, He said to the man, "Stretch out your hand." And he stretched *it* out, and his hand was restored as whole as the other.[a] [6]Then the Pharisees went out and immediately plotted with the Herodians against Him, how they might destroy Him.

Luke 6:1–11

Sabbath Conflicts

6 **:1** Now it happened on the second Sabbath after the first[a] that He went through the grainfields. And His disciples plucked the heads of grain and ate *them,* rubbing *them* in *their* hands. [2]And some of the Pharisees said to them, "Why are you doing what is not lawful to do on the Sabbath?"

[3]But Jesus answering them said, "Have you not even read this, what David did when he was hungry, he and those who were with him: [4]how he went into the house of God, took and ate the showbread, and also gave some to those with him, which is not lawful for any but the priests to eat?" [5]And He said to them, "The Son of Man is also Lord of the Sabbath."

[6]Now it happened on another Sabbath, also, that He entered the synagogue and taught. And a man was there whose right hand was withered. [7]So the scribes and Pharisees watched Him closely, whether He would heal on the Sabbath, that they might find an accusation against Him. [8]But He knew their thoughts, and said to the man who had the withered hand, "Arise and stand here." And he arose and stood. [9]Then Jesus said to them, "I will ask you one thing: Is it lawful on the Sabbath to do good or to do evil, to save life or to destroy?"[a] [10]And when He had looked around at them all, He said to the man,[a] "Stretch out your hand." And he did so, and his hand was restored as whole as the other.[b] [11]But they were filled with rage, and discussed with one another what they might do to Jesus.

3:5 [a]NU-Text omits *as whole as the other.* **Luke** 6:1 [a]NU-Text reads *on a Sabbath.* 6:9 [a]M-Text reads *to kill.* 6:10 [a]NU-Text and M-Text read *to him.* [b]NU-Text omits *as whole as the other.* **Matt.** 12:15 [a]NU-Text brackets *multitudes* as disputed.

TIME CAPSULE	A.D. 6 to 7
6	Augustus makes Judea a Roman province
6	Quirinius conducts a tax census of Syria and Judea
6–7	Judas the Galilean leads resistance against Romans (Acts 5:37)
7	Jesus questions the teachers in the temple (Luke 2:46)

TRANSITION

Jesus' Followers

Mark presents the continuing growth of Jesus' ministry by contrasting two groups of His followers: a "great multitude" (Mark 3:7) and the "twelve" (3:14). These groups differ not only in their size, but also in their relationship to Jesus. The exuberance of the multitude remained a potential hazard to Jesus' ministry (3:9), so Jesus continued to silence the unclean spirits that exclaimed His identity (3:11, 12; see "Healing the Sick" at Matt. 8:14). In contrast to the hindering multitude, Jesus selected twelve men who would "be with Him" and extend His preaching and healing ministry (Mark 3:14, 15).

Luke likewise mentions both the multitude and the twelve, although in the opposite order. He may have placed the multitude last as a transition to his "Sermon on the Plain." The sermon is so-named because it was preached in a "level place" (Luke 6:17). The multitude, along with "a crowd of His disciples," thus became the extended audience for that sermon (6:17, 20).

Matthew mentions only the multitude in this account, having already listed the twelve apostles earlier (Matt. 10:2–4). In keeping with his interest in prophetic fulfillment, Matthew compares Jesus' efforts to limit the spread of His fame to the unassuming attitude of the Servant in the prophecies of Isaiah (Matt. 12:18–21; Is. 42:1–4). Jesus came in humility and gentleness as the prophesied Servant.

- **Matthew 12:15–21**
- **Mark 3:7–19**
- **Luke 6:12–19**

Matthew 12:15–21

Behold, My Servant

12 **:15** But when Jesus knew *it,* He withdrew from there. And great multitudes[a] followed Him, and He healed them all. [16]Yet He warned them not to make Him known, [17]that it might be fulfilled which was spoken by Isaiah the prophet, saying:

Zealots Against the Romans (Luke 6:15)

The Jewish historian Josephus (A.D. 37–100) provides the main source of information concerning a group known as the Zealots. The term "Zealots" refers to those who had a "zeal" for the Law (the Torah). Yet such zeal went beyond the Law. This mix of malcontents in Judea led the land against Rome during the Jewish War (A.D. 66–70). Their ranks appear to have included priests, bandit refugees, and others, and their goal was political independence from Rome.

Josephus reports about a number of Jerusalemites, under the leadership of the priest Eleazar, who in A.D. 66 stopped the sacrifices being made in the city on behalf of Caesar. This was considered by Rome a declaration of political independence, and it precipitated a civil war in the area. Eleazar's forces were joined by other revolutionaries and were successful in holding off a Roman legion in A.D. 68. It is to this coalition that Josephus first referred by the term "Zealots."

Eleazar ultimately used the temple as his fortress against the advances of the Roman general Vespasian. When Vespasian became emperor in A.D. 69, his son Titus assumed command of the war against the Jews. A great number of the Zealots were killed during Titus's siege of Jerusalem in A.D. 70. The term "Zealot" eventually came to refer not only to the coalition of forces under Eleazar, but to all revolutionary groups who struggled against the Romans in the 1st century A.D.

One of Jesus' disciples, Simon, was "called the Zealot" (Luke 6:15). Certainly, Simon was not involved with the Zealot movement during the Jewish Wars, which occurred almost 40 years after Jesus' death. Probably "the Zealot" was applied to Simon in a general way because he was a malcontent who wanted the end of Roman rule in Palestine.

18 *"Behold! My Servant whom I have chosen,*
My Beloved in whom My soul is well pleased!
I will put My Spirit upon Him,
And He will declare justice to the Gentiles.
19 *He will not quarrel nor cry out,*
Nor will anyone hear His voice in the streets.
20 *A bruised reed He will not break,*
And smoking flax He will not quench,
Till He sends forth justice to victory;
21 *And in His name Gentiles will trust."* [a]

Mark 3:7–19

A Great Multitude Follows Jesus

3:7 But Jesus withdrew with His disciples to the sea. And a great multitude from Galilee followed Him, and from Judea 8and Jerusalem and Idumea and beyond the Jordan; and those from Tyre and Sidon, a great multitude, when they heard how many things He was doing, came to Him. 9So He told His disciples that a small boat should be kept ready for Him because of the multitude, lest they should crush Him. 10For He healed many, so that as many as had afflictions pressed about Him to touch Him. 11And the unclean spirits, whenever they saw Him, fell down before Him and cried out, saying, "You are the Son of God." 12But He sternly warned them that they should not make Him known.

The Twelve Chosen

13And He went up on the mountain and called to *Him* those He Himself wanted. And they came to Him. 14Then He appointed twelve,[a] that they might be with Him and that He might send them out to preach, 15and to have power to heal sicknesses and[a] to cast out demons: 16Simon,[a] to whom He gave the name Peter; 17James the *son* of Zebedee and John the brother of James, to whom He gave the name Boanerges, that is, "Sons of Thunder"; 18Andrew, Philip, Bartholomew, Matthew, Thomas, James the *son* of Alphaeus, Thaddaeus, Simon the Cananite; 19and Judas Iscariot, who also betrayed Him. And they went into a house.

Luke 6:12–19

The Twelve Apostles

6:12 Now it came to pass in those days that He went out to the mountain to pray, and continued all night in prayer to God. 13And when it was day, He called His disciples to *Himself;* and from them He chose twelve whom He also named apostles: 14Simon, whom He also named Peter, and Andrew his brother; James and John; Philip and Bartholomew; 15Matthew and Thomas; James the *son* of Alphaeus, and Simon called the Zealot; 16Judas *the son* of James, and Judas Iscariot who also became a traitor.

Jesus Heals a Great Multitude

17And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases, 18as well as those who were tormented with unclean spirits. And they were healed. 19And the whole multitude sought to touch Him, for power went out from Him and healed *them* all.

12:21 [a]Isaiah 42:1–4 **Mark** 3:14 [a]NU-Text adds *whom He also named apostles.* 3:15 [a]NU-Text omits *to heal sicknesses and.* 3:16 [a]NU-Text reads *and He appointed the twelve: Simon . . . .*

TRANSITION

Sermon on the Mount or Plain

The presentations of Jesus' teachings in Matthew's "Sermon on the Mount" (Matt. 5—7) and Luke's "Sermon on the Plain" (Luke 6:20–49) illustrate the so-called "Synoptic problem." There are tremendous similarities between their presentations, but also differences. The name "Synoptic" means that the Gospels view the life of Jesus from a common perspective. Yet the three Synoptic Gospels vary in what material they include and in how they arrange specific events, and such differences are apparent between Matthew's and Luke's sermons.

Some believe these differences resulted because Jesus repeated His teachings on various occasions and each evangelist provided only a summary of Jesus' teaching in each episode. Thus, Luke's "Sermon" is about a third the length of Matthew's. Others think these differences show that both Matthew and Luke used an earlier collection of Jesus' teachings that did not reveal the original setting in which the teachings were given. Thus, Matthew gathers a number of sayings from this collection or source for his "Sermon on the Mount," whereas Luke independently uses the source in forming his "Sermon on the Plain" and later treatment of prayer (see "Unassuming Godliness" at Matt. 6:1). The source is usually called the "Q" source, apparently from the German word *Quelle,* meaning "source."

Matthew had a theological interest in presenting Jesus as a "new Moses" who calls into being the church as a "new Israel." Comparisons with Moses develop this theme. Matthew presents five major sermons by Jesus (Matt. 5—7; 10; 13:1–52; 18; 24; 25), possibly alluding to the traditional "Five Books of Moses." The first of Matthew's sermons is set "on a mountain" (Matt. 5:1) and discusses fulfilling the law (5:17–48), recalling Moses receiving the law on Mount Sinai.

- **Matthew 5:1–48**
- **Luke 6:20–36**

Matthew 5:1–48

The Beatitudes

5 **:1** And seeing the multitudes, He went up on
a mountain, and when He was seated His disciples came to Him. 2Then He opened His mouth
and taught them, saying:

3 "Blessed *are* the poor in spirit,
For theirs is the kingdom of heaven.
4 Blessed *are* those who mourn,
For they shall be comforted.
5 Blessed *are* the meek,
For they shall inherit the earth.
6 Blessed *are* those who hunger and thirst
for righteousness,
For they shall be filled.
7 Blessed *are* the merciful,
For they shall obtain mercy.
8 Blessed *are* the pure in heart,
For they shall see God.
9 Blessed *are* the peacemakers,
For they shall be called sons of God.
10 Blessed *are* those who are persecuted for
righteousness' sake,
For theirs is the kingdom of heaven.

11Blessed are you when they revile and persecute
you, and say all kinds of evil against you falsely
for My sake. 12Rejoice and be exceedingly glad,
for great *is* your reward in heaven, for so they
persecuted the prophets who were before you.

Believers Are Salt and Light

13"You are the salt of the earth; but if the
salt loses its flavor, how shall it be seasoned? It is
then good for nothing but to be thrown out and
trampled underfoot by men.
14"You are the light of the world. A city that
is set on a hill cannot be hidden. 15Nor do they
light a lamp and put it under a basket, but on a
lampstand, and it gives light to all *who are* in the
house. 16Let your light so shine before men, that
they may see your good works and glorify your
Father in heaven.

Food & Drink
The salt used in ancient times was not refined, and there was always some proportion of chemicals present in addition to sodium chloride. If the fraction useful for flavoring food was leached away by dampness, what remained was without value. It was sometimes strewn on paths like gravel, since it was "then good for nothing" (Matt. 5:13).

Christ Fulfills the Law

17"Do not think that I came to destroy the
Law or the Prophets. I did not come to destroy
but to fulfill. 18For assuredly, I say to you, till
heaven and earth pass away, one jot or one tittle
will by no means pass from the law till all is fulfilled. 19Whoever therefore breaks one of the
least of these commandments, and teaches men
so, shall be called least in the kingdom of
heaven; but whoever does and teaches *them,* he
shall be called great in the kingdom of heaven.
20For I say to you, that unless your righteousness
exceeds *the righteousness* of the scribes and
Pharisees, you will by no means enter the kingdom of heaven.

Murder Begins in the Heart

21"You have heard that it was said to those of
old, '*You shall not murder,*[a] and whoever murders

5:21 [a]Exodus 20:13; Deuteronomy 5:17

The Tiny Hebrew *Yod* (Matt. 5:18)

Jewish people learned the Bible from early childhood, and Gentile observers sometimes praised them as a "nation of philosophers" because of their devotion to learning. Jewish teachers emphasized the absolute importance of the law in many ways. One way was to point out the necessity of keeping even the least commandment of the law. Yet another way was to emphasize the details of the law.

Such details might concern which commandments were more or less important. For instance, the teachers often regarded the law about the bird's nest (Deut. 22:6, 7) as the least commandment, and honoring one's parents (Ex. 20:12; Deut. 5:16) as the greatest. Both commandments included the promises "it may be well with you" and "your days may be long" (which Jewish teachers sometimes interpreted as "have eternal life"). Thus God would give people the same reward for keeping the least commandment as for the greatest.

This equal reward was to Jewish teachers a graphic way of saying, "Do not neglect even the smallest commandment" (Matt. 5:19). While they acknowledged that everyone, including themselves, had sinned, they warned that a person could not pick and choose among commandments, deciding that one was small enough to be ignored. To purposely reject any commandment was tantamount to rejecting God's right to rule one's life.

Jewish stories also emphasized the importance of keeping the details of the law. When Sarai's name was changed to Sarah, the letter *yod* (the smallest Hebrew letter) was removed from her name. According to some Jewish teachers, the *yod* cried out from generation to generation, lamenting, "God, You have taken me from the Bible. When will You restore me to the Bible?" Finally, when Moses' servant received the name "Joshua," the *yod* was restored.

In another story Solomon tried to uproot a *yod* from the Bible, whereupon God promised that a thousand Solomons would come and go, but God would not let a single *yod* be taken from the Bible. "So you see," said the teachers, "not even the smallest letter can pass from God's Word." Jesus probably alluded to a popular story line: not a single "jot," meaning a *yod*, would pass from the Bible (Matt. 5:18). Thus disciples should pay attention to all that the Bible teaches.

will be in danger of the judgment.' 22But I say to you that whoever is angry with his brother without a cause[a] shall be in danger of the judgment. And whoever says to his brother, 'Raca!' shall be in danger of the council. But whoever says, 'You fool!' shall be in danger of hell fire. 23Therefore if you bring your gift to the altar, and there remember that your brother has something against you, 24leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift. 25Agree with your adversary quickly, while you are on the way with him, lest your adversary deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison. 26Assuredly, I say to you, you will by no means get out of there till you have paid the last penny.

Adultery in the Heart

27"You have heard that it was said to those of old,[a] *'You shall not commit adultery.'*[b] 28But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart. 29If your right eye causes you to sin, pluck it out and cast *it* from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell. 30And if your right hand causes you to sin, cut it off and cast *it* from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.

TIME CAPSULE  A.D. 9 to 12	
9–12	Marcus Ambibulus is prefect or governor of Judea
9	Three Roman legions under Varus are destroyed in Germany
9	The *Lex Papia Poppaea* provides for registration of Roman citizens
12–15	Annius Rufus is prefect or governor of Judea

Marriage Is Sacred and Binding

31"Furthermore it has been said, 'Whoever divorces his wife, let him give her a certificate of divorce.' 32But I say to you that whoever divorces his wife for any reason except sexual immorality[a] causes her to commit adultery; and whoever marries a woman who is divorced commits adultery.

Jesus Forbids Oaths

33"Again you have heard that it was said to those of old, 'You shall not swear falsely, but shall perform your oaths to the Lord.' 34But I say to you, do not swear at all: neither by heaven, for it is God's throne; 35nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King. 36Nor shall you swear by your head, because you cannot make one hair white or black. 37But let your 'Yes' be 'Yes,' and your 'No,' 'No.' For whatever is more than these is from the evil one.

5:22 [a]NU-Text omits *without a cause.* 5:27 [a]NU-Text and M-Text omit *to those of old.* [b]Exodus 20:14; Deuteronomy 5:18
5:32 [a]Or *fornication*

Go the Second Mile

38"You have heard that it was said, *'An eye*
for an eye and a tooth for a tooth.'[a] 39But I tell
you not to resist an evil person. But whoever
slaps you on your right cheek, turn the other to
him also. 40If anyone wants to sue you and take
away your tunic, let him have *your* cloak also.
41And whoever compels you to go one mile, go
with him two. 42Give to him who asks you, and
from him who wants to borrow from you do not
turn away.

Love Your Enemies

43"You have heard that it was said, *'You*
shall love your neighbor[a] and hate your enemy.'
44But I say to you, love your enemies, bless those
who curse you, do good to those who hate you,
and pray for those who spitefully use you and
persecute you,[a] 45that you may be sons of your
Father in heaven; for He makes His sun rise on
the evil and on the good, and sends rain on the
just and on the unjust. 46For if you love those
who love you, what reward have you? Do not
even the tax collectors do the same? 47And if you
greet your brethren[a] only, what do you do more
than others? Do not even the tax collectors[b] do
so? 48Therefore you shall be perfect, just as your
Father in heaven is perfect."

5:38 [a]Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21
5:43 [a]Compare Leviticus 19:18 5:44 [a]NU-Text omits three clauses from this verse, leaving, *"But I say to you, love your enemies and pray for those who persecute you."* 5:47 [a]M-Text reads *friends.* [b]NU-Text reads *Gentiles.* **Luke** 6:26 [a]NU-Text and M-Text omit *to you.* [b]M-Text omits *all.*

Luke 6:20–36

The Beatitudes

6 **:20** Then He lifted up His eyes toward His
disciples, and said:

"Blessed *are you* poor,
For yours is the kingdom of God.
21 Blessed *are you* who hunger now,
For you shall be filled.
Blessed *are you* who weep now,
For you shall laugh.
22 Blessed are you when men hate you,
And when they exclude you,
And revile *you,* and cast out your name
as evil,
For the Son of Man's sake.
23 Rejoice in that day and leap for joy!
For indeed your reward *is* great in
heaven.
For in like manner their fathers did to
the prophets.

Jesus Pronounces Woes

24 "But woe to you who are rich,
For you have received your consolation.
25 Woe to you who are full,
For you shall hunger.
Woe to you who laugh now,
For you shall mourn and weep.
26 Woe to you[a] when all[b] men speak well of
you,
For so did their fathers to the false
prophets.

Love Your Enemies

27"But I say to you who hear: Love your enemies, do good to those who hate you, 28bless those who curse you, and pray for those who spitefully use you. 29To him who strikes you on the *one* cheek, offer the other also. And from him who takes away your cloak, do not withhold *your* tunic either. 30Give to everyone who asks of you. And from him who takes away your goods do not ask *them* back. 31And just as you want men to do to you, you also do to them likewise.

32"But if you love those who love you, what credit is that to you? For even sinners love those who love them. 33And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. 34And if you lend *to those* from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back. 35But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil. 36Therefore be merciful, just as your Father also is merciful."

TRANSITION

Unassuming Godliness

Common religious practices included giving (Matt. 6:2–4), praying (6:5–15), and fasting (6:16–18). The Jewish religious leaders considered keeping the law and these three practices as the most important proofs of piety. Jesus did not condemn these pious deeds or rebuke the expectation of reward, but He did warn that these practices should not be done to receive human recognition.

Jesus offered the Lord's Prayer as a pattern for His disciples. Luke associates the teachings about prayer (Luke 11:1–13) with Jesus' journey to Jerusalem (Luke 9—18), and does not include them with the Sermon on the Plain (Luke 6). See "Jesus' Final Journey" at Matt. 8:18.

Both Matthew and Luke contrasted trusting in material wealth for security with seeking the kingdom of God (Matt. 6:19–34; Luke 12:22–34). True treasures are to be found "in heaven," not "on earth" (Matt. 6:19, 20). Again Luke associates these teachings not with the Sermon, but with the journey to Jerusalem (Luke 12).

- **Matthew 6:1–34**
- **Luke 11:1–4**
- **Luke 12:22–34**

Matthew 6:1–34

Do Good to Please God

6 **:1** "Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father in heaven. 2Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward. 3But when you do a charitable deed, do not let your left hand know what your right hand is doing, 4that your charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly.[a]

The Model Prayer

5"And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward. 6But you, when you pray, go into your room, and when you have shut your door, pray to your Father who *is* in the secret *place;* and your Father who sees in secret will reward you openly.[a] 7And when you pray, do not use vain repetitions as the heathen *do.* For they think that they will be heard for their many words.

8"Therefore do not be like them. For your Father knows the things you have need of before you ask Him. 9In this manner, therefore, pray:

Our Father in heaven,
Hallowed be Your name.
10 Your kingdom come.
Your will be done
On earth as *it is* in heaven.
11 Give us this day our daily bread.
12 And forgive us our debts,
As we forgive our debtors.
13 And do not lead us into temptation,
But deliver us from the evil one.
For Yours is the kingdom and the power
and the glory forever. Amen.[a]

14"For if you forgive men their trespasses, your heavenly Father will also forgive you. 15But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

Fasting to Be Seen Only by God

16"Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. 17But you, when you fast, anoint your head and wash your face, 18so that you do not appear to men to be fasting, but to your Father who *is* in the secret *place;* and your Father who sees in secret will reward you openly.[a]

6:4 [a]NU-Text omits *openly.* 6:6 [a]NU-Text omits *openly.* 6:13 [a]NU-Text omits *For Yours* through *Amen.* 6:18 [a]NU-Text and M-Text omit *openly.*

Praying to Our Father (Matt. 6:7, 9)

Jesus cautioned His disciples not to pray "as the heathen do," using "vain repetitions" and "many words" (Matt. 6:7). When Greeks and Romans prayed, they often called deities by as many different names and titles as possible. Also, their prayers frequently reminded the deity of any favors he or she owed the worshiper because of sacrifices the worshiper had offered.

Jewish people, however, were not supposed to barter with God or try to impress Him with titles. They were to approach God with confidence that He was their Father, as the Old Testament taught them (see Ex. 4:22; Is. 63:16). Most children in the ancient world saw their father as a strong provider and protector (with whom they did not need to bargain). Jewish prayers therefore regularly invoked God as "Our Father in heaven," and trusted Him to provide (Matt. 6:8, 9; 7:7–11).

Teaching His disciples to pray (Matt. 6:9, 10), Jesus adapted a fairly common Jewish prayer called the *Kaddish* that came to be prayed regularly in the synagogues: "Exalted and hallowed be His great name . . . and may He cause His kingdom to rule . . ." This was a prayer for the future kingdom. The Jewish people longed for the ultimate coming of God's reign when He would rule the earth unchallenged and restore justice and mercy in all the world. At that time God's name would be "hallowed," shown to be holy (Ezek. 39:7, 27); people would no longer "profane" it by swearing oaths by it lightly or living in such a way as to dishonor it.

"Hallowing God's name" was a central principle of Jewish ethics: Live even among the Gentiles in such a manner that people will honor God. The reverse of such honorable behavior, "profaning God's name," was considered so odious that some teachers insisted those plotting to do evil should disguise themselves as Gentiles first! Those who would utter this prayer in sincerity—who yearn for God's name to be shown holy in the age to come—must live in the present in such a way as to honor that name now.

Lay Up Treasures in Heaven

19"Do not lay up for yourselves treasures on
earth, where moth and rust destroy and where
thieves break in and steal; 20but lay up for your-
selves treasures in heaven, where neither moth nor
rust destroys and where thieves do not break in
and steal. 21For where your treasure is, there your
heart will be also.

The Lamp of the Body

22"The lamp of the body is the eye. If there-
fore your eye is good, your whole body will be
full of light. 23But if your eye is bad, your whole
body will be full of darkness. If therefore the
light that is in you is darkness, how great *is* that
darkness!

You Cannot Serve God and Riches

24"No one can serve two masters; for either
he will hate the one and love the other, or else he
will be loyal to the one and despise the other. You
cannot serve God and mammon.

Do Not Worry

25"Therefore I say to you, do not worry
about your life, what you will eat or what you
will drink; nor about your body, what you will
put on. Is not life more than food and the body
more than clothing? 26Look at the birds of the air,
for they neither sow nor reap nor gather into
barns; yet your heavenly Father feeds them. Are
you not of more value than they? 27Which of you
by worrying can add one cubit to his stature?
28"So why do you worry about clothing?
Consider the lilies of the field, how they grow:
they neither toil nor spin; 29and yet I say to you
that even Solomon in all his glory was not ar-
rayed like one of these. 30Now if God so clothes
the grass of the field, which today is, and tomor-
row is thrown into the oven, *will He* not much
more *clothe* you, O you of little faith?
31"Therefore do not worry, saying, 'What
shall we eat?' or 'What shall we drink?' or 'What
shall we wear?' 32For after all these things the
Gentiles seek. For your heavenly Father knows
that you need all these things. 33But seek first the
kingdom of God and His righteousness, and all
these things shall be added to you. 34Therefore
do not worry about tomorrow, for tomorrow will
worry about its own things. Sufficient for the day
is its own trouble."

Luke 11:1–4

The Model Prayer

11 **:1** Now it came to pass, as He was praying
in a certain place, when He ceased, *that*
one of His disciples said to Him, "Lord, teach us
to pray, as John also taught his disciples."
2So He said to them, "When you pray, say:

Our Father in heaven,[a]
Hallowed be Your name.
Your kingdom come.[b]
Your will be done
On earth as *it is* in heaven.
3 Give us day by day our daily bread.
4 And forgive us our sins,
For we also forgive everyone who is
indebted to us.
And do not lead us into temptation,
But deliver us from the evil one."[a]

11:2 [a]NU-Text omits *Our* and *in heaven.* [b]NU-Text omits the rest of this verse. 11:4 [a]NU-Text omits *But deliver us from the evil one.*

Luke 12:22–34

True Security

12 :22 Then He said to His disciples, "Therefore I say to you, do not worry about your life, what you will eat; nor about the body, what you will put on. 23Life is more than food, and the body *is more* than clothing. 24Consider the ravens, for they neither sow nor reap, which have neither storehouse nor barn; and God feeds them. Of how much more value are you than the birds? 25And which of you by worrying can add one cubit to his stature? 26If you then are not able to do *the* least, why are you anxious for the rest? 27Consider the lilies, how they grow: they neither toil nor spin; and yet I say to you, even Solomon in all his glory was not arrayed like one of these. 28If then God so clothes the grass, which today is in the field and tomorrow is thrown into the oven, how much more *will He clothe* you, O *you* of little faith?

29"And do not seek what you should eat or what you should drink, nor have an anxious mind. 30For all these things the nations of the world seek after, and your Father knows that you need these things. 31But seek the kingdom of God, and all these things[a] shall be added to you.

32"Do not fear, little flock, for it is your Father's good pleasure to give you the kingdom. 33Sell what you have and give alms; provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail, where no thief approaches nor moth destroys. 34For where your treasure is, there your heart will be also."

TRANSITION

Doing the Will of God

Both Matthew and Luke end their sermons with Jesus' emphasis on doing God's will. At the end of Matthew's Sermon on the Mount, Jesus challenged His listeners to enter the "narrow gate" (Matt. 7:13, 14). Both evangelists close with an illustration emphasizing the supreme importance of obedience. The obedient person is likened to one who builds his house on a rock that stands the storms (Matt. 7:24–27; Luke 6:46–49).

- **Matthew 7:1–29**
- **Luke 6:37–49**
- **Luke 11:5–13**

Matthew 7:1–29

Do Not Judge

7 :1 "Judge not, that you be not judged. 2For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you. 3And why do you look at the speck in your brother's eye, but do not consider the plank in your own eye? 4Or how can you say to your brother, 'Let me remove the speck from your eye'; and look, a plank *is* in your own eye? 5Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye.

6"Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces.

Keep Asking, Seeking, Knocking

7"Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. 8For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. 9Or what man is there among you who, if his son asks for bread, will give him a stone? 10Or if he asks for a fish, will he give him a serpent? 11If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him! 12Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets.

The Narrow Way

13"Enter by the narrow gate; for wide *is* the gate and broad *is* the way that leads to destruction, and there are many who go in by it. 14Because[a] narrow *is* the gate and difficult *is* the way which leads to life, and there are few who find it.

You Will Know Them by Their Fruits

15"Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. 16You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles? 17Even so, every good tree bears good fruit, but a bad tree bears bad fruit. 18A good tree cannot bear bad fruit, nor *can* a bad tree bear good fruit. 19Every tree that does not bear good fruit is cut down and thrown into the fire. 20Therefore by their fruits you will know them.

I Never Knew You

21"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. 22Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' 23And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'

12:31 [a]NU-Text reads *His kingdom, and these things.*
Matt. 7:14 [a]NU-Text and M-Text read *How . . . !*

Build on the Rock

24"Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: 25and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock.

26"But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand: 27and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall."

28And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching, 29for He taught them as one having authority, and not as the scribes.

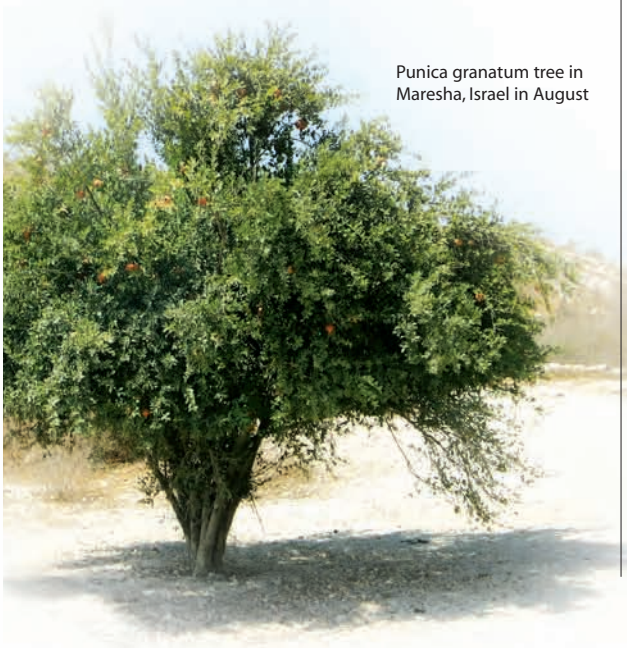
Luke 6:37–49

Do Not Judge

6 **:37** "Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven. 38Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you."

39And He spoke a parable to them: "Can the blind lead the blind? Will they not both fall into the ditch? 40A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher. 41And why do you look at the speck in your brother's eye, but do not perceive the plank in your own eye? 42Or how can you say to your brother, 'Brother, let me remove the speck that *is* in your eye,' when you yourself do not see the plank that *is* in your own eye? Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck that is in your brother's eye.

6:45 [a]NU-Text omits *treasure of his heart.* 6:48 [a]NU-Text reads *for it was well built.* 6:49 [a]NU-Text reads *collapsed.*



Punica granatum tree in Maresha, Israel in August

A Tree Is Known by Its Fruit

43"For a good tree does not bear bad fruit, nor does a bad tree bear good fruit. 44For every tree is known by its own fruit. For *men* do not gather figs from thorns, nor do they gather grapes from a bramble bush. 45A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil treasure of his heart[a] brings forth evil. For out of the abundance of the heart his mouth speaks.

Culture & Society
In traditional societies the protocols of hospitality are formal at every level of society, not just in the courts of state or diplomacy. A householder has the duty to receive guests and help them on their way (Luke 11:8). He also has the responsibility of protecting the society from interlopers or people who are not what they seem.

Build on the Rock

46"But why do you call Me 'Lord, Lord,' and not do the things which I say? 47Whoever comes to Me, and hears My sayings and does them, I will show you whom he is like: 48He is like a man building a house, who dug deep and laid the foundation on the rock. And when the flood arose, the stream beat vehemently against that house, and could not shake it, for it was founded on the rock.[a] 49But he who heard and did nothing is like a man who built a house on the earth without a foundation, against which the stream beat vehemently; and immediately it fell.[a] And the ruin of that house was great."

Luke 11:5–13

A Friend Comes at Midnight

11 **:5** And He said to them, "Which of you shall have a friend, and go to him at midnight and say to him, 'Friend, lend me three loaves; 6for a friend of mine has come to me on his journey, and I have nothing to set before him'; 7and he will answer from within and say, 'Do not trouble me; the door is now shut, and my children are with me in bed; I cannot rise and give to you'? 8I say to you, though he will not rise and give to him because he is his friend, yet because of his persistence he will rise and give him as many as he needs.

Keep Asking, Seeking, Knocking

9"So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. 10For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. 11If a son asks for bread[a] from any father among you, will he give him a stone? Or if *he asks* for a fish, will he give him a serpent instead of a fish? 12Or if he asks for an egg, will he offer him a scorpion? 13If you then, being evil, know how to give good gifts to your children, how much more will *your* heavenly Father give the Holy Spirit to those who ask Him!"

TRANSITION

In Capernaum and Nain

Since the 2nd century A.D. Christian theologians have discussed the relationship of John's "second sign" (John 4:54; see "The First of Seven Signs" at John 2:1) to the healing stories in Matt. 8:5–13 and Luke 7:1–10. The similarities in the stories have suggested to some that the same healing is described in all three accounts. In addition, the Greek word which Matthew uses for "servant" (Matt. 8:6) can designate either a "servant" (Luke 7:7) or a "son" (John 4:46 uses the usual Greek word for "son"). All agree that at least Matthew and Luke are recounting a single incident.

Matthew contrasts the faith of the Gentile centurion with that of many of Jesus' fellow Jews (Matt. 8:10–12). Possibly Jesus and the centurion speak directly with each other in Matthew's account to highlight this contrast. Luke's account indicates that the centurion sent Jewish intermediaries (Luke 7:3–5). Luke also describes the boy as "ready to die" (7:2), and follows his healing with the report of Jesus raising the dead son of a widow residing in Nain (7:11–17). Thus Luke prepares for Jesus' response to John the Baptist: "the dead are raised" (7:22).

- **Matthew 8:5–13**
- **Luke 7:1–17**
- **John 4:46–54**

Matthew 8:5–13

Jesus Heals a Centurion's Servant

8 **:5** Now when Jesus had entered Capernaum, a centurion came to Him, pleading with Him, 6saying, "Lord, my servant is lying at home paralyzed, dreadfully tormented."

7And Jesus said to him, "I will come and heal him."

8The centurion answered and said, "Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed. 9For I also am a man under authority, having soldiers under me. And I say to this *one,* 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does *it.*"

10When Jesus heard *it,* He marveled, and said to those who followed, "Assuredly, I say to you, I have not found such great faith, not even in Israel! 11And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. 12But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth." 13Then Jesus said to the centurion, "Go your way; and as you have believed, *so* let it be done for you." And his servant was healed that same hour.

Politics & Government

A centurion was a soldier in the Roman legions who had command of a unit of approximately 80 men (thus not 100 men, as one might conclude from the name "centurion"). Centurions were generally practical career men. It was a responsible position (Luke 7:6–8), and centurions sometimes accumulated a certain amount of wealth during their careers.

Luke 7:1–17

Such Great Faith

7 **:1** Now when He concluded all His sayings in the hearing of the people, He entered Capernaum. 2And a certain centurion's servant, who was dear to him, was sick and ready to die. 3So when he heard about Jesus, he sent elders of the Jews to Him, pleading with Him to come and heal his servant. 4And when they came to Jesus, they begged Him earnestly, saying that the one for whom He should do this was deserving, 5"for he loves our nation, and has built us a synagogue."

6Then Jesus went with them. And when He was already not far from the house, the centurion sent friends to Him, saying to Him, "Lord, do not trouble Yourself, for I am not worthy that You should enter under my roof. 7Therefore I did not even think myself worthy to come to You. But say the word, and my servant will be healed. 8For I also am a man placed under authority, having soldiers under me. And I say to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does *it.*"

9When Jesus heard these things, He marveled at him, and turned around and said to the crowd that followed Him, "I say to you, I have not found such great faith, not even in Israel!" 10And those who were sent, returning to the house, found the servant well who had been sick.[a]

11:11 [a]NU-Text omits the words from *bread* through *for* in the next sentence. 7:10 [a]NU-Text omits *who had been sick.*

Jesus Raises the Son of the Widow of Nain

11 Now it happened, the day after, *that* He went
into a city called Nain; and many of His disciples
went with Him, and a large crowd. 12 And when
He came near the gate of the city, behold, a dead
man was being carried out, the only son of his
mother; and she was a widow. And a large crowd
from the city was with her. 13 When the Lord saw
her, He had compassion on her and said to her,
"Do not weep." 14 Then He came and touched the
open coffin, and those who carried *him* stood
still. And He said, "Young man, I say to you,
arise." 15 So he who was dead sat up and began to
speak. And He presented him to his mother.
16 Then fear came upon all, and they glori-
fied God, saying, "A great prophet has risen up
among us"; and, "God has visited His people."
17 And this report about Him went throughout all
Judea and all the surrounding region.

John 4:46–54

A Nobleman's Son Healed

4 **:46** So Jesus came again to Cana of Galilee
where He had made the water wine. And
there was a certain nobleman whose son was
sick at Capernaum. 47 When he heard that Jesus
had come out of Judea into Galilee, he went to
Him and implored Him to come down and heal
his son, for he was at the point of death. 48 Then
Jesus said to him, "Unless you *people* see signs
and wonders, you will by no means believe."
49 The nobleman said to Him, "Sir, come
down before my child dies!"
50 Jesus said to him, "Go your way; your son
lives." So the man believed the word that Jesus
spoke to him, and he went his way. 51 And as he
was now going down, his servants met him and
told *him,* saying, "Your son lives!"
52 Then he inquired of them the hour when
he got better. And they said to him, "Yesterday at
the seventh hour the fever left him." 53 So the fa-
ther knew that *it was* at the same hour in which
Jesus said to him, "Your son lives." And he him-
self believed, and his whole household.
54 This again *is* the second sign Jesus did
when He had come out of Judea into Galilee.

11:2 [a]NU-Text reads *by* for *two of.*

TIME CAPSULE  A.D. 13 to 15	
13	Tiberius begins coregency with Augustus
14–31	Sejanus, prefect of Rome, increases size of Praetorian guard
14	Augustus dies and Tiberius becomes emperor (Luke 3:1)
14	The Senate makes Augustus one of the gods of Rome
15–26	Valerius Gratus is prefect or governor of Judea

TRANSITION

Jesus Allays John's Doubts

Matthew's and Luke's accounts of the delegation from John the Baptist to Jesus agree almost word for word. Only brief sections in the middle of this story differ (see Matt. 11:12–14 and Luke 7:29, 30).

Three basic issues were at stake as John the Baptist sent his followers to ask Jesus if He was truly the "Coming One," the promised Messiah (Matt. 11:2, 3; Luke 7:19). First, was the Baptist to maintain his belief that Jesus was indeed the Coming One? It may have been that the Baptist was expecting more emphasis upon judgment in Jesus' ministry (see Matt. 3:7–12). Jesus responded by directing John's attention to other signs of His Galilean ministry fulfilling prophetic expectation (Matt. 11:4–6).

The second issue concerned Jesus' identification of the Baptist as the prophet who would prepare for the coming Messiah (Luke 7:24–28). The Jewish expectation for the future was for Elijah to return, as promised in the Old Testament (Mal. 4:5). In Matthew's account Jesus identified the Baptist as fulfilling the promise (Matt. 11:14).

Finally, Jesus criticized those in "this generation" who rejected both His own ministry and that of the Baptist (Matt. 11:16–19). Luke's account points out that the Pharisees and lawyers, by rejecting the Baptist, had rejected the very will and purpose of God (Luke 7:29, 30).

- **Matthew 11:2–19**
- **Luke 7:18–35**

Matthew 11:2–19

Jesus Explains John's Ministry

11 **:2** And when John had heard in prison
about the works of Christ, he sent two of[a]
his disciples 3 and said to Him, "Are You the Com-
ing One, or do we look for another?"
4 Jesus answered and said to them, "Go and tell
John the things which you hear and see: 5 *The* blind
see and *the* lame walk; *the* lepers are cleansed
and *the* deaf hear; *the* dead are raised up and *the*
poor have the gospel preached to them. 6 And
blessed is he who is not offended because of Me."
7 As they departed, Jesus began to say to the
multitudes concerning John: "What did you go
out into the wilderness to see? A reed shaken by
the wind? 8 But what did you go out to see? A
man clothed in soft garments? Indeed, those who

Matthew and Old Testament Fulfillment (Matt. 11:10)

Matthew quotes the words of Malachi, which in the Old Testament read "Behold, I send My messenger, And he will prepare the way before Me" (Mal. 3:1). The Old Testament words seemed to speak of an agent Yahweh would send to prepare for a coming day of judgment. This messenger was identified as the prophet Elijah (Mal. 4:5), who became a major figure in Jewish hope for the future age. Matthew, though, reinterpreted Mal. 3:1 to refer to John the Baptist: "this is he of whom it is written" (Matt. 11:9–11).

By preparing the way for Jesus, John the Baptist fulfilled the role prophesied of Elijah. In his Gospel, Matthew emphasizes the fulfillment of Old Testament prophecy, so he makes it clear to his readers that Jesus identified John as Elijah (Matt. 17:11–13) and that John was the one spoken of by the prophets (Matt. 3:3).

Matthew also announced fulfillment of Hosea's prophecy, "Out of Egypt I called My Son" (Matt. 2:15). The first line of this verse in the Old Testament (Hos. 11:1) shows that the prophet was actually referring to God calling Israel out of Egypt in the Exodus. But Matthew reinterpreted the words as a picture of God's providing salvation by bringing the child Jesus back from Egypt.

Some critics have accused Matthew of quoting the Old Testament out of context. They fail, however, to recognize Matthew's method of applying the Old Testament. The problem is not that Matthew does not know the Hosea passage, but that he applies it in a different way than most modern readers would expect.

When Matthew cites from the prophet Hosea, he is making a broader point about Jesus' place in Israel's history. Jesus was the heir of Israel's history (Matt. 1:1–17), who went into exile in Egypt as Judah did in Babylon, and who spent 40 days being tested in the wilderness (4:1, 2) as Israel spent 40 years in the wilderness. Ancient Jewish readers, conversant in the Bible and more accustomed to various methods of applying Scripture, would have caught Matthew's point more readily than do modern readers.

wear soft *clothing* are in kings' houses. 9But what
did you go out to see? A prophet? Yes, I say to
you, and more than a prophet. 10For this is *he* of
whom it is written:

> *'Behold, I send My messenger before Your face,*
> *Who will prepare Your way before You.'* [a]

11"Assuredly, I say to you, among those born
of women there has not risen one greater than
John the Baptist; but he who is least in the king-
dom of heaven is greater than he. 12And from the
days of John the Baptist until now the kingdom
of heaven suffers violence, and the violent take it
by force. 13For all the prophets and the law
prophesied until John. 14And if you are willing to
receive *it,* he is Elijah who is to come. 15He who
has ears to hear, let him hear!

16"But to what shall I liken this generation?
It is like children sitting in the marketplaces and
calling to their companions, 17and saying:

> 'We played the flute for you,
> And you did not dance;
> We mourned to you,
> And you did not lament.'

18For John came neither eating nor drinking, and
they say, 'He has a demon.' 19The Son of Man came
eating and drinking, and they say, 'Look, a glutton
and a winebibber, a friend of tax collectors and
sinners!' But wisdom is justified by her children."[a]

Luke 7:18–35

John the Baptist Sends Messengers to Jesus

7 **:18** Then the disciples of John reported to
him concerning all these things. 19And John,
calling two of his disciples to *him,* sent *them* to
Jesus,[a] saying, "Are You the Coming One, or do
we look for another?"

20When the men had come to Him, they said,
"John the Baptist has sent us to You, saying, 'Are
You the Coming One, or do we look for
another?' " 21And that very hour He cured many
of infirmities, afflictions, and evil spirits; and to
many blind He gave sight.

22Jesus answered and said to them, "Go and
tell John the things you have seen and heard: that
the blind see, *the* lame walk, *the* lepers are
cleansed, *the* deaf hear, *the* dead are raised, *the*
poor have the gospel preached to them. 23And
blessed is *he* who is not offended because of Me."

24When the messengers of John had de-
parted, He began to speak to the multitudes con-
cerning John: "What did you go out into the
wilderness to see? A reed shaken by the wind?
25But what did you go out to see? A man clothed
in soft garments? Indeed those who are gor-
geously appareled and live in luxury are in
kings' courts. 26But what did you go out to see? A
prophet? Yes, I say to you, and more than a
prophet. 27This is *he* of whom it is written:

> *'Behold, I send My messenger before Your face,*
> *Who will prepare Your way before You.'* [a]

28For I say to you, among those born of women
there is not a greater prophet than John the Bap-
tist;[a] but he who is least in the kingdom of God
is greater than he."

11:10 [a]Malachi 3:1 11:19 [a]NU-Text reads *works.*
Luke 7:19 [a]NU-Text reads *the Lord.* 7:27 [a]Malachi 3:1
7:28 [a]NU-Text reads *there is none greater than John.*

[29]And when all the people heard *Him,* even
the tax collectors justified God, having been bap-
tized with the baptism of John. [30]But the Phar-
isees and lawyers rejected the will of God for
themselves, not having been baptized by him.
[31]And the Lord said,[a] "To what then shall I
liken the men of this generation, and what are
they like? [32]They are like children sitting in the
marketplace and calling to one another, saying:

'We played the flute for you,
And you did not dance;
We mourned to you,
And you did not weep.'

[33]For John the Baptist came neither eating bread
nor drinking wine, and you say, 'He has a demon.'
[34]The Son of Man has come eating and drinking,
and you say, 'Look, a glutton and a winebibber, a
friend of tax collectors and sinners!' [35]But wis-
dom is justified by all her children."

TRANSITION

Anointing in Galilee

Luke's report of a woman anointing Jesus focuses on the question of Jesus' identity. Since the woman who anointed Jesus "was a sinner" (Luke 7:37), Simon the Pharisee began to question within himself whether Jesus was genuinely a prophet (7:39). By His response, Jesus validated His prophetic credentials. Not only was He aware of her sinful past (7:47), but He also knew Simon's thoughts as well. By forgiving the woman's sins (7:48), Jesus made clear to those assembled that He was more than just a prophet (7:49). The woman possibly already believed that Jesus brought forgiveness, and thus offered duties which went well beyond the usual customs of hospitality and respect (7:44–47).

The other Gospels relate similar stories about a woman who anointed Jesus (see Matt. 26:6–13; Mark 14:3–9; John 12:1–8). Their accounts, however, are located specifically in Bethany and focus on the preparation for Jesus' burial. See "Plot, Anointing, Betrayal" at Matt. 26:1.

• **Luke 7:36–50**

Luke

A Sinful Woman Forgiven

7:36 Then one of the Pharisees asked Him to
eat with him. And He went to the Pharisee's
house, and sat down to eat. [37]And behold, a
woman in the city who was a sinner, when she
knew that *Jesus* sat at the table in the Pharisee's
house, brought an alabaster flask of fragrant oil,
[38]and stood at His feet behind *Him* weeping; and
she began to wash His feet with her tears, and
wiped *them* with the hair of her head; and she
kissed His feet and anointed *them* with the fra-
grant oil. [39]Now when the Pharisee who had in-
vited Him saw *this,* he spoke to himself, saying,
"This Man, if He were a prophet, would know
who and what manner of woman *this is* who is
touching Him, for she is a sinner."
[40]And Jesus answered and said to him, "Si-
mon, I have something to say to you."
So he said, "Teacher, say it."
[41]"There was a certain creditor who had two
debtors. One owed five hundred denarii, and the
other fifty. [42]And when they had nothing with
which to repay, he freely forgave them both. Tell
Me, therefore, which of them will love him
more?"
[43]Simon answered and said, "I suppose the
one whom he forgave more."
And He said to him, "You have rightly
judged." [44]Then He turned to the woman and
said to Simon, "Do you see this woman? I entered
your house; you gave Me no water for My feet,
but she has washed My feet with her tears and
wiped *them* with the hair of her head. [45]You gave
Me no kiss, but this woman has not ceased to
kiss My feet since the time I came in. [46]You did
not anoint My head with oil, but this woman has
anointed My feet with fragrant oil. [47]Therefore I
say to you, her sins, *which are* many, are forgiven,
for she loved much. But to whom little is for-
given, *the same* loves little."
[48]Then He said to her, "Your sins are for-
given."
[49]And those who sat at the table with Him
began to say to themselves, "Who is this who
even forgives sins?"
[50]Then He said to the woman, "Your faith
has saved you. Go in peace."

7:31 [a]NU-Text and M-Text omit *And the Lord said.*

TRANSITION

Jesus and Beelzebub

Each of the Synoptic Gospels reports Jesus' opponents claiming that His power came from Beelzebub and that His supernatural deeds resulted from demonic influence. Mark indicates that at least some of Jesus' own people, His family and relatives, had this concern, thinking He was "out of His mind" (Mark 3:21, 31–35). Matthew and Luke, though, separate Jesus' family from this allegation. In Matthew's account, the family did not arrive for their visit until after Jesus had countered the charge by the Pharisees (Matt. 12:24, 46–50). Luke reports the family's visit at an earlier stage of Jesus' ministry (Luke 8:19–21), thus not connecting it with the Beelzebub accusation. Only Luke tells of a woman who showed the proper response to Jesus' healings and exorcisms: rather than associate Him with demons, she offered a blessing for His mother (Luke 11:27, 28).

- **Matthew 12:22–50**
- **Mark 3:20–35**
- **Luke 11:14–36**
- **Luke 8:19–21**

Matthew 12:22–50

A House Divided Cannot Stand

12 :22 Then one was brought to Him who was demon-possessed, blind and mute; and He healed him, so that the blind and[a] mute man both spoke and saw. 23And all the multitudes were amazed and said, "Could this be the Son of David?"

24Now when the Pharisees heard *it* they said, "This *fellow* does not cast out demons except by Beelzebub,[a] the ruler of the demons."

25But Jesus knew their thoughts, and said to them: "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. 26If Satan casts out Satan, he is divided against himself. How then will his kingdom stand? 27And if I cast out demons by Beelzebub, by whom do your sons cast *them* out? Therefore they shall be your judges. 28But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you. 29Or how can one enter a strong man's house and plunder his goods, unless he first binds the strong man? And then he will plunder his house. 30He who is not with Me is against Me, and he who does not gather with Me scatters abroad.

The Unpardonable Sin

31"Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy *against* the Spirit will not be forgiven men. 32Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the *age* to come.

A Tree Known by Its Fruit

33"Either make the tree good and its fruit good, or else make the tree bad and its fruit bad; for a tree is known by *its* fruit. 34Brood of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks. 35A good man out of the good treasure of his heart[a] brings forth good things, and an evil man out of the evil treasure brings forth evil things. 36But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. 37For by your words you will be justified, and by your words you will be condemned."

The Scribes and Pharisees Ask for a Sign

38Then some of the scribes and Pharisees answered, saying, "Teacher, we want to see a sign from You."

12:22 [a]NU-Text omits *blind and.* 12:24 [a]NU-Text and M-Text read *Beelzebul.* 12:35 [a]NU-Text and M-Text omit *of his heart.*

Offspring of Vipers (Matt. 12:34)

Jesus' contemporaries considered the Pharisees to be model religious people. Yet in some of Jesus' encounters with Pharisees (Matt. 3:7; 12:24), He called them a "brood of vipers" (Matt. 12:34), that is, "offspring of snakes." Calling someone a snake was an insult, but calling someone the "child of a snake" was even worse.

Even though the Greek historian Herodotus (484–425 B.C.) lived 5 centuries before Jesus, an idea that Herodotus had about Arabian vipers was still associated with vipers in general by many people of Jesus' day. Although most reptiles lay eggs, people believed that viper eggs hatched inside their mother's stomach. The baby vipers would then eat their way through their mother's stomach to be born, killing their mother in the process. According to some ancient writers (including Herodotus), mother vipers ate the father vipers while the mothers were pregnant, so the baby vipers avenged their father by killing the mother.

Murdering one's mother or father was the crime ancient people thought most horrible. Even if one killed one parent to avenge the murder of the other, Greeks thought the child who committed this avenging murder would be hounded by avenging spirits called the "Furies." Jewish people also considered the murder of parents or other blood relatives to be an inconceivably wicked crime.

By calling the religious Pharisees "children of vipers," Jesus may have compared them with parent murderers, thus implying that they were the most vile and evil people possible. Since He openly associated the title with murder and bloodshed (Matt. 23:33–35), the Pharisees were no doubt offended.

39But He answered and said to them, "An
evil and adulterous generation seeks after a sign,
and no sign will be given to it except the sign of
the prophet Jonah. 40For as Jonah was three days
and three nights in the belly of the great fish, so
will the Son of Man be three days and three
nights in the heart of the earth. 41The men of
Nineveh will rise up in the judgment with this
generation and condemn it, because they re-
pented at the preaching of Jonah; and indeed a
greater than Jonah *is* here. 42The queen of the
South will rise up in the judgment with this gen-
eration and condemn it, for she came from the
ends of the earth to hear the wisdom of Sol-
omon; and indeed a greater than Solomon *is* here.

An Unclean Spirit Returns

43"When an unclean spirit goes out of a
man, he goes through dry places, seeking rest,
and finds none. 44Then he says, 'I will return to
my house from which I came.' And when he
comes, he finds *it* empty, swept, and put in order.
45Then he goes and takes with him seven other
spirits more wicked than himself, and they enter
and dwell there; and the last *state* of that man is
worse than the first. So shall it also be with this
wicked generation."

Jesus' Mother and Brothers Send for Him

46While He was still talking to the multi-
tudes, behold, His mother and brothers stood out-
side, seeking to speak with Him. 47Then one said
to Him, "Look, Your mother and Your brothers
are standing outside, seeking to speak with You."
48But He answered and said to the one who
told Him, "Who is My mother and who are My
brothers?" 49And He stretched out His hand to-
ward His disciples and said, "Here are My mother
and My brothers! 50For whoever does the will of
My Father in heaven is My brother and sister
and mother."

Mark 3:20–35

Sin Against the Holy Spirit

3 **:20** Then the multitude came together again,
so that they could not so much as eat bread.
21But when His own people heard *about this,* they
went out to lay hold of Him, for they said, "He is
out of His mind."
22And the scribes who came down from Je-
rusalem said, "He has Beelzebub," and, "By the
ruler of the demons He casts out demons."
23So He called them to *Himself* and said to
them in parables: "How can Satan cast out Sa-
tan? 24If a kingdom is divided against itself, that
kingdom cannot stand. 25And if a house is di-
vided against itself, that house cannot stand.
26And if Satan has risen up against himself, and
is divided, he cannot stand, but has an end. 27No
one can enter a strong man's house and plunder
his goods, unless he first binds the strong man.
And then he will plunder his house.
28"Assuredly, I say to you, all sins will be for-
given the sons of men, and whatever blasphemies
they may utter; 29but he who blasphemes against
the Holy Spirit never has forgiveness, but is sub-
ject to eternal condemnation"— 30because they
said, "He has an unclean spirit."

Jesus' Mother and Brothers Seek Him

31Then His brothers and His mother came,
and standing outside they sent to Him, calling
Him. 32And a multitude was sitting around Him;
and they said to Him, "Look, Your mother and
Your brothers[a] are outside seeking You."
33But He answered them, saying, "Who is My
mother, or My brothers?" 34And He looked around
in a circle at those who sat about Him, and said,
"Here are My mother and My brothers! 35For
whoever does the will of God is My brother and
My sister and mother."

Luke 11:14–36

With the Finger of God

11 **:14** And He was casting out a demon, and
it was mute. So it was, when the demon
had gone out, that the mute spoke; and the multi-
tudes marveled. 15But some of them said, "He
casts out demons by Beelzebub,[a] the ruler of the
demons."
16Others, testing *Him,* sought from Him a
sign from heaven. 17But He, knowing their
thoughts, said to them: "Every kingdom divided
against itself is brought to desolation, and a
house *divided* against a house falls. 18If Satan
also is divided against himself, how will his king-
dom stand? Because you say I cast out demons
by Beelzebub. 19And if I cast out demons by
Beelzebub, by whom do your sons cast *them* out?
Therefore they will be your judges. 20But if I cast

TIME CAPSULE  A.D. 15 to 18	
15	Annas is deposed from the high priesthood
17	Gnaeus Piso is made legate of Syria
17	Syria and Judea petition Rome to lower their taxes
18–36	Caiaphas is high priest in Jerusalem (Matt. 26:3, 57)
18	Ovid, the Roman poet, dies in exile

3:32 [a]NU-Text and M-Text add *and Your sisters.*
Luke 11:15 [a]NU-Text and M-Text read *Beelzebul.*

out demons with the finger of God, surely the kingdom of God has come upon you. 21When a strong man, fully armed, guards his own palace, his goods are in peace. 22But when a stronger than he comes upon him and overcomes him, he takes from him all his armor in which he trusted, and divides his spoils. 23He who is not with Me is against Me, and he who does not gather with Me scatters.

An Unclean Spirit Returns

24"When an unclean spirit goes out of a man, he goes through dry places, seeking rest; and finding none, he says, 'I will return to my house from which I came.' 25And when he comes, he finds *it* swept and put in order. 26Then he goes and takes with *him* seven other spirits more wicked than himself, and they enter and dwell there; and the last *state* of that man is worse than the first."

Keeping the Word

27And it happened, as He spoke these things, that a certain woman from the crowd raised her voice and said to Him, "Blessed *is* the womb that bore You, and *the* breasts which nursed You!"

28But He said, "More than that, blessed *are* those who hear the word of God and keep it!"

Seeking a Sign

29And while the crowds were thickly gathered together, He began to say, "This is an evil generation. It seeks a sign, and no sign will be given to it except the sign of Jonah the prophet.[a] 30For as Jonah became a sign to the Ninevites, so also the Son of Man will be to this generation. 31The queen of the South will rise up in the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon *is* here. 32The men of Nineveh will rise up in the judgment with this generation and condemn it, for they repented at the preaching of Jonah; and indeed a greater than Jonah *is* here.

The Lamp of the Body

33"No one, when he has lit a lamp, puts *it* in a secret place or under a basket, but on a lampstand, that those who come in may see the light. 34The lamp of the body is the eye. Therefore, when your eye is good, your whole body also is full of light. But when *your eye* is bad, your body also *is* full of darkness. 35Therefore take heed that the light which is in you is not darkness. 36If then your whole body *is* full of light, having no part dark, *the* whole *body* will be full of light, as when the bright shining of a lamp gives you light."

Luke 8:19–21

Jesus' Mother and Brothers Come to Him

8 **:19** Then His mother and brothers came to Him, and could not approach Him because of the crowd. 20And it was told Him *by some,* who said, "Your mother and Your brothers are standing outside, desiring to see You."

21But He answered and said to them, "My mother and My brothers are these who hear the word of God and do it."

TRANSITION

Parables by the Sea

Each of the Synoptic Gospels relates Jesus' parable of the sower with His purpose for teaching in parables. Jesus used parables not only to reveal spiritual truth, but also to conceal it from those who were "outside" (Mark 4:11). The somewhat atypical parable of the sower works well to illustrate this purpose. It is really an allegory where each type of soil symbolizes a type of response to the gospel. Since the symbolism was not immediately obvious, Jesus had to explain it to His disciples if they were to understand it properly (Matt. 13:18–23; Mark 4:13–20; Luke 8:11–15).

The same is true of the parable of the tares which Jesus also explained as an allegory (Matt. 13:24–30, 36–43). Contrasting these two parables with others Jesus told shows that most of His parables were very short stories that clearly illustrated a single spiritual truth. Most of the parables are to be interpreted as either simple metaphors or similes rather than as allegories.

- **Matthew 13:1–52**
- **Mark 4:1–34**
- **Luke 8:1–18**
- **Luke 13:18–21**

Matthew 13:1–52

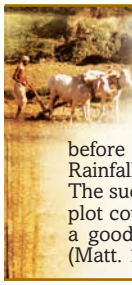
The Parable of the Sower

13 **:1** On the same day Jesus went out of the house and sat by the sea. 2And great multitudes were gathered together to Him, so that He got into a boat and sat; and the whole multitude stood on the shore.

3Then He spoke many things to them in parables, saying: "Behold, a sower went out to sow. 4And as he sowed, some *seed* fell by the wayside; and the birds came and devoured them. 5Some fell on stony places, where they did not have much earth; and they immediately sprang up because they had no depth of earth. 6But when the sun was up they were scorched, and because

11:29 [a]NU-Text omits *the prophet.*

they had no root they withered away. 7And some fell among thorns, and the thorns sprang up and choked them. 8But others fell on good ground and yielded a crop: some a hundredfold, some sixty, some thirty. 9He who has ears to hear, let him hear!"



Agriculture & Herding
Jesus' parables taught spiritual truths through practical illustrations, such as sowing of seed. Plowing in ancient Israel was not deep, and it could be done either before or after the sower scattered the seed. Rainfall was irregular and often inadequate. The success of a growing season in a particular plot could not be predicted, and for that reason a good harvest was all the more appreciated (Matt. 13:8).

The Purpose of Parables

10And the disciples came and said to Him, "Why do You speak to them in parables?"

11He answered and said to them, "Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given. 12For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him. 13Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. 14And in them the prophecy of Isaiah is fulfilled, which says:

'Hearing you will hear and shall not understand,
And seeing you will see and not perceive;
15 *For the hearts of this people have grown dull.*
Their ears are hard of hearing,
And their eyes they have closed,
Lest they should see with their eyes and hear with their ears,
Lest they should understand with their hearts and turn,
So that I should[a] *heal them.'*[b]

16But blessed *are* your eyes for they see, and your ears for they hear; 17for assuredly, I say to you that many prophets and righteous *men* desired to see what you see, and did not see *it,* and to hear what you hear, and did not hear *it.*

The Parable of the Sower Explained

18"Therefore hear the parable of the sower: 19When anyone hears the word of the kingdom, and does not understand *it,* then the wicked *one* comes and snatches away what was sown in his heart. This is he who received seed by the wayside. 20But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy; 21yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles. 22Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful. 23But he who received seed on the good ground is he who hears the word and understands *it,* who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty."

The Parable of the Wheat and the Tares

24Another parable He put forth to them, saying: "The kingdom of heaven is like a man who sowed good seed in his field; 25but while men slept, his enemy came and sowed tares among the wheat and went his way. 26But when the grain had sprouted and produced a crop, then the tares also appeared. 27So the servants of the

13:15 [a]NU-Text and M-Text read *would.* [b]Isaiah 6:9, 10

owner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?' [28]He said to them, 'An enemy has done this.' The servants said to him, 'Do you want us then to go and gather them up?' [29]But he said, 'No, lest while you gather up the tares you also uproot the wheat with them. [30]Let both grow together until the harvest, and at the time of harvest I will say to the reapers, "First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn." ' "

The Parable of the Mustard Seed

[31]Another parable He put forth to them, saying: "The kingdom of heaven is like a mustard seed, which a man took and sowed in his field, [32]which indeed is the least of all the seeds; but when it is grown it is greater than the herbs and becomes a tree, so that the birds of the air come and nest in its branches."

The Parable of the Leaven

[33]Another parable He spoke to them: "The kingdom of heaven is like leaven, which a woman took and hid in three measures[a] of meal till it was all leavened."

Prophecy and the Parables

[34]All these things Jesus spoke to the multitude in parables; and without a parable He did not speak to them, [35]that it might be fulfilled which was spoken by the prophet, saying:

> *"I will open My mouth in parables;*
> *I will utter things kept secret from the foundation of the world."*[a]

The Parable of the Tares Explained

[36]Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, "Explain to us the parable of the tares of the field."

[37]He answered and said to them: "He who sows the good seed is the Son of Man. [38]The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked *one.* [39]The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels. [40]Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. [41]The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, [42]and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. [43]Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!

The Parable of the Hidden Treasure

[44]"Again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field.

The Parable of the Pearl of Great Price

[45]"Again, the kingdom of heaven is like a merchant seeking beautiful pearls, [46]who, when he had found one pearl of great price, went and sold all that he had and bought it.

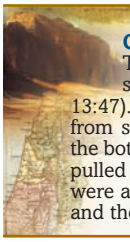
The Parable of the Dragnet

[47]"Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind, [48]which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away. [49]So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, [50]and cast them into the furnace of fire. There will be wailing and gnashing of teeth."

[51]Jesus said to them,[a] "Have you understood all these things?"

They said to Him, "Yes, Lord."[b]

[52]Then He said to them, "Therefore every scribe instructed concerning[a] the kingdom of heaven is like a householder who brings out of his treasure *things* new and old."



Geography & Environment
The Sea of Galilee is a freshwater lake, small but deep, with good fishing (Matt. 13:47). Fishermen threw their dragnets by hand from small boats, and dragged the nets along the bottom of the lake. The edge of the net was pulled down by weights to snare the fish. Fish were a very important part of the Roman diet, and the Mediterranean Sea provided them.

Mark 4:1–34

The Parable of the Sower

4 :1 And again He began to teach by the sea. And a great multitude was gathered to Him, so that He got into a boat and sat *in it* on the sea; and the whole multitude was on the land facing the sea. [2]Then He taught them many things by parables, and said to them in His teaching:

[3]"Listen! Behold, a sower went out to sow. [4]And it happened, as he sowed, *that* some *seed* fell by the wayside; and the birds of the air[a] came and devoured it. [5]Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of

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13:33 [a]Greek *sata,* approximately two pecks in all
13:35 [a]Psalm 78:2 13:51 [a]NU-Text omits *Jesus said to them.* [b]NU-Text omits *Lord.* 13:52 [a]Or *for* **Mark** 4:4 [a]NU-Text and M-Text omit *of the air.*

How to Understand a Parable (Mark 4:2)

Ministers today often use sermon illustrations to help their hearers understand a sermon's point. In the same way, ancient Jewish teachers often told stories to illustrate whatever moral principle they were trying to communicate. Sometimes these parables had one central point. In other cases, such as Jesus' parable of the sower and the four soils (Mark 4:2–8), parables included several points of comparison.

Sometimes sages would tell a parable or a riddle which hearers would understand only if they had the key to interpretation. Usually only disciples of that teacher who spent enough time with him to learn his teachings would understand his point. This might happen with Jewish teachers who felt that some subjects in particular were best discussed only in private or in very small gatherings.

With some parables, then, the details had symbolic significance. This teaching device was a way of encouraging students to consider deeply the teacher's words and to weed out the uncommitted. The stories conveyed truth to attentive hearers who were eager to understand. At the same time the figurative language sometimes veiled truth from persons who did not want to believe it. While the multitude heard Jesus' parable (Mark 4:1, 2), only His disciples sought its meaning in private (Mark 4:10; Luke 8:9).

Because Jewish parables were usually stories, we understand Jesus' parables best when we consider them as stories. For the disciples, Jesus interpreted the details of the parable of the sower (Mark 4:13–20). For the most part, however, rather than reading meaning into every detail, we should try to catch the lesson or lessons of the story as a whole.

earth. 6But when the sun was up it was scorched,
and because it had no root it withered away. 7And
some *seed* fell among thorns; and the thorns grew
up and choked it, and it yielded no crop. 8But
other *seed* fell on good ground and yielded a crop
that sprang up, increased and produced: some
thirtyfold, some sixty, and some a hundred."

9And He said to them,[a] "He who has ears to
hear, let him hear!"

The Purpose of Parables

10But when He was alone, those around Him
with the twelve asked Him about the parable.
11And He said to them, "To you it has been given
to know the mystery of the kingdom of God; but
to those who are outside, all things come in parables, 12so that

> *'Seeing they may see and not perceive,*
> *And hearing they may hear and not*
> *understand;*
> *Lest they should turn,*
> *And their sins be forgiven them.' "*[a]

The Parable of the Sower Explained

13And He said to them, "Do you not understand this parable? How then will you understand all the parables? 14The sower sows the word. 15And these are the ones by the wayside where the word is sown. When they hear, Satan comes immediately and takes away the word that was sown in their hearts. 16These likewise are the ones sown on stony ground who, when they hear the word, immediately receive it with gladness; 17and they have no root in themselves, and so endure only for a time. Afterward, when tribulation or persecution arises for the word's sake, immediately they stumble. 18Now these are the ones sown among thorns; *they are* the ones who hear the word, 19and the cares of this world, the deceitfulness of riches, and the desires for other things entering in choke the word, and it becomes unfruitful. 20But these are the ones sown on good ground, those who hear the word, accept *it,* and bear fruit: some thirtyfold, some sixty, and some a hundred."

Light Under a Basket

21Also He said to them, "Is a lamp brought to be put under a basket or under a bed? Is it not to be set on a lampstand? 22For there is nothing hidden which will not be revealed, nor has anything been kept secret but that it should come to light. 23If anyone has ears to hear, let him hear."

24Then He said to them, "Take heed what you hear. With the same measure you use, it will be measured to you; and to you who hear, more will be given. 25For whoever has, to him more will be given; but whoever does not have, even what he has will be taken away from him."

The Parable of the Growing Seed

26And He said, "The kingdom of God is as if a man should scatter seed on the ground, 27and should sleep by night and rise by day, and the seed should sprout and grow, he himself does not know how. 28For the earth yields crops by itself: first the blade, then the head, after that the full grain in the head. 29But when the grain ripens, immediately he puts in the sickle, because the harvest has come."

The Parable of the Mustard Seed

30Then He said, "To what shall we liken the kingdom of God? Or with what parable shall we picture it? 31*It is* like a mustard seed which, when it is sown on the ground, is smaller than all the seeds on earth; 32but when it is sown, it grows up

4:9 [a]NU-Text and M-Text omit *to them.* 4:12 [a]Isaiah 6:9, 10

and becomes greater than all herbs, and shoots out large branches, so that the birds of the air may nest under its shade."

Jesus' Use of Parables

33And with many such parables He spoke the word to them as they were able to hear *it.* 34But without a parable He did not speak to them. And when they were alone, He explained all things to His disciples.

Luke 8:1–18

Many Women Minister to Jesus

8:1 Now it came to pass, afterward, that He went through every city and village, preaching and bringing the glad tidings of the kingdom of God. And the twelve *were* with Him, 2and certain women who had been healed of evil spirits and infirmities—Mary called Magdalene, out of whom had come seven demons, 3and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who provided for Him[a] from their substance.

The Parable of the Sower

4And when a great multitude had gathered, and they had come to Him from every city, He spoke by a parable: 5"A sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trampled down, and the birds of the air devoured it. 6Some fell on rock; and as soon as it sprang up, it withered away because it lacked moisture. 7And some fell among thorns, and the thorns sprang up with it and choked it. 8But others fell on good ground, sprang up, and yielded a crop a hundredfold." When He had said these things He cried, "He who has ears to hear, let him hear!"

The Purpose of Parables

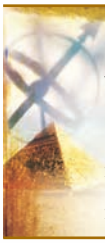
9Then His disciples asked Him, saying, "What does this parable mean?"

10And He said, "To you it has been given to know the mysteries of the kingdom of God, but to the rest *it is given* in parables, that

> *'Seeing they may not see,*
> *And hearing they may not understand.'*[a]

The Parable of the Sower Explained

11"Now the parable is this: The seed is the word of God. 12Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved. 13But the ones on the rock *are those* who, when they hear, receive the word with joy; and these have no root, who believe for a while and in time of temptation fall away. 14Now the ones *that* fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no fruit to maturity. 15But the ones *that* fell on the good ground are those who, having heard the word with a noble and good heart, keep *it* and bear fruit with patience.



Science & Technology
Clay lamps from as early as 3000 B.C. have been found in Mesopotamia. The typical clay lamp has a reservoir for the oil and a channel or groove to hold the wick (Luke 8:16). Different kinds of oil were used for fuel, notably olive oil and other vegetable oils, but other fuels included fish or animal fat, and possibly petroleum.

The Parable of the Revealed Light

16"No one, when he has lit a lamp, covers it with a vessel or puts *it* under a bed, but sets *it* on a lampstand, that those who enter may see the light. 17For nothing is secret that will not be revealed, nor *anything* hidden that will not be known and come to light. 18Therefore take heed how you hear. For whoever has, to him *more* will be given; and whoever does not have, even what he seems to have will be taken from him."

Luke 13:18–21

The Parable of the Mustard Seed

13:18 Then He said, "What is the kingdom of God like? And to what shall I compare it? 19It is like a mustard seed, which a man took and put in his garden; and it grew and became a large[a] tree, and the birds of the air nested in its branches."

The Parable of the Leaven

20And again He said, "To what shall I liken the kingdom of God? 21It is like leaven, which a woman took and hid in three measures[a] of meal till it was all leavened."

8:3 [a]NU-Text and M-Text read *them.* 8:10 [a]Isaiah 6:9
13:19 [a]NU-Text omits *large.* 13:21 [a]Greek *sata,* approximately two pecks in all

TIME CAPSULE 	A.D. 18 to 26
18	Antipas builds city of Tiberias by the Sea of Galilee
19	Tiberius expels the Jews from Rome
26–36	Pontius Pilate is prefect of Judea (Mark 15:1)
26	The 15th year of Tiberius (counting from his coregency)
26	Tiberius begins period of retirement on island of Capri

TRANSITION

Crossing to the East Shore

Jesus' brief visit to the region of the Decapolis, east of the Sea of Galilee, was marked by two episodes: the calming of a storm and the healing of demon possession. Both episodes focus on the fear and awe of those who witnessed the happenings (Luke 8:25, 34–37), and on Jesus' ability to bring peace. Jesus demonstrated His authority over both the natural and supernatural realms by calming the storm on the lake (Mark 4:39) and by ending the violence caused by the unclean spirits named "Legion" (Mark 5:2–5, 9, 15).

Matthew's account of the exorcism provides considerably less detail than do the accounts of Mark and Luke. Such matters as the man's living conditions among the tombs (Mark 5:2–5; Luke 8:27, 29) and the name "Legion" (Mark 5:9; Luke 8:30) are not mentioned. More significantly, Matthew states that there were "two demon-possessed men" (Matt. 8:28). Similarly Matthew reports the healing of two blind men (Matt. 20:29–34), whereas Mark and Luke mention only one (Mark 10:46–52; Luke 18:35–43). Some have suggested that Matthew mentions two men in both cases to confirm the validity of their testimony in accordance with Deut. 19:15 (see Matt. 18:16).

- **Matthew 8:23–34**
- **Mark 4:35—5:20**
- **Luke 8:22–39**

Matthew 8:23–34

Lord of the Tempest

8 **:23** Now when He got into a boat, His disciples followed Him. 24And suddenly a great tempest arose on the sea, so that the boat was covered with the waves. But He was asleep. 25Then His disciples came to *Him* and awoke Him, saying, "Lord, save us! We are perishing!"

26But He said to them, "Why are you fearful, O you of little faith?" Then He arose and rebuked the winds and the sea, and there was a great calm. 27So the men marveled, saying, "Who can this be, that even the winds and the sea obey Him?"

Two Demon-Possessed Men Healed

28When He had come to the other side, to the country of the Gergesenes,[a] there met Him two demon-possessed *men,* coming out of the tombs, exceedingly fierce, so that no one could pass that way. 29And suddenly they cried out, saying, "What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?"

30Now a good way off from them there was a herd of many swine feeding. 31So the demons begged Him, saying, "If You cast us out, permit us to go away[a] into the herd of swine."

32And He said to them, "Go." So when they had come out, they went into the herd of swine. And suddenly the whole herd of swine ran violently down the steep place into the sea, and perished in the water.

33Then those who kept *them* fled; and they went away into the city and told everything, including what *had happened* to the demon-possessed *men.* 34And behold, the whole city came out to meet Jesus. And when they saw Him, they begged *Him* to depart from their region.

Mark 4:35—5:20

Wind and Wave Obey Jesus

4 **:35** On the same day, when evening had come, He said to them, "Let us cross over to the other side." 36Now when they had left the multitude, they took Him along in the boat as He was. And other little boats were also with Him. 37And a great windstorm arose, and the waves beat into the boat, so that it was already filling. 38But He was in the stern, asleep on a pillow. And

The Storm on the Sea of Galilee
by Rembrandt
Oil on canvas. 1633.

8:28 [a]NU-Text reads *Gadarenes.* 8:31 [a]NU-Text reads *send us.*

Cities of the Decapolis (Mark 5:20)

After crossing the Sea of Galilee, also known as Lake Tiberias (John 6:1), Jesus and His disciples encountered a demon-possessed man in the "country of the Gadarenes" (Mark 5:1). Gadara was one of several cities which were known as "the Decapolis." The Greek word *dekapolis* means "ten cities," and in Jesus' time it referred to a group of Hellenistic cities on the east side of the Jordan River in the vicinity of Lake Tiberias.

The cities of the Decapolis were founded by Greeks and Macedonians soon after Alexander's conquest of Palestine in the late 4th century B.C. Although commonly assumed to be a league of independent entities, the cities were actually associated because of their Hellenistic character. Various Greek cultural attributes, such as religion, architecture, sculpture, painting, and town planning, contributed to their unity. This Hellenistic culture made the Decapolis distinct from nearby towns of Jewish, Nabatean, and other cultures.

The Decapolis was also a distinct administrative region set up by the Romans and appended to the province of Syria. Just as the Romans assigned Pontius Pilate to serve as governor over the province of Judea, so was a provincial governor, according to a Greek inscription, assigned to the Decapolis region.

The demon-possessed man who was cured by Jesus spread the news of the healing to other cities of the Decapolis (Mark 5:20). People in these Gentile cities often feared miracle workers as some sort of magicians, so word of mouth might possibly calm their misunderstandings. No rejection of Jesus is reported when He Himself traveled through the Decapolis region (Mark. 7:31).

they awoke Him and said to Him, "Teacher, do
You not care that we are perishing?"
39Then He arose and rebuked the wind, and
said to the sea, "Peace, be still!" And the wind
ceased and there was a great calm. 40But He said
to them, "Why are you so fearful? How *is it* that
you have no faith?"[a] 41And they feared exceed-
ingly, and said to one another, "Who can this be,
that even the wind and the sea obey Him!"

Casting Out Demons

5 1Then they came to the other side of the sea,
to the country of the Gadarenes.[a] 2And when
He had come out of the boat, immediately there
met Him out of the tombs a man with an unclean
spirit, 3who had *his* dwelling among the tombs;
and no one could bind him,[a] not even with chains,
4because he had often been bound with shackles
and chains. And the chains had been pulled apart
by him, and the shackles broken in pieces; neither
could anyone tame him. 5And always, night and
day, he was in the mountains and in the tombs,
crying out and cutting himself with stones.
6When he saw Jesus from afar, he ran and
worshiped Him. 7And he cried out with a loud
voice and said, "What have I to do with You, Je-
sus, Son of the Most High God? I implore You by
God that You do not torment me."
8For He said to him, "Come out of the man,
unclean spirit!" 9Then He asked him, "What *is*
your name?"
And he answered, saying, "My name *is* Le-
gion; for we are many." 10Also he begged Him
earnestly that He would not send them out of the
country.
11Now a large herd of swine was feeding
there near the mountains. 12So all the demons
begged Him, saying, "Send us to the swine, that
we may enter them." 13And at once Jesus[a] gave
them permission. Then the unclean spirits went
out and entered the swine (there were about two
thousand); and the herd ran violently down the
steep place into the sea, and drowned in the sea.
14So those who fed the swine fled, and they
told *it* in the city and in the country. And they
went out to see what it was that had happened.
15Then they came to Jesus, and saw the one *who
had been* demon-possessed and had the legion, sit-
ting and clothed and in his right mind. And they
were afraid. 16And those who saw it told them
how it happened to him *who had been* demon-
possessed, and about the swine. 17Then they be-
gan to plead with Him to depart from their region.
18And when He got into the boat, he who
had been demon-possessed begged Him that he
might be with Him. 19However, Jesus did not per-
mit him, but said to him, "Go home to your
friends, and tell them what great things the Lord
has done for you, and how He has had compas-
sion on you." 20And he departed and began to
proclaim in Decapolis all that Jesus had done for
him; and all marveled.

Luke 8:22–39

Who Can This Be?

8 :22 Now it happened, on a certain day, that
He got into a boat with His disciples. And He
said to them, "Let us cross over to the other side
of the lake." And they launched out. 23But as they
sailed He fell asleep. And a windstorm came down
on the lake, and they were filling *with water,* and
were in jeopardy. 24And they came to Him and
awoke Him, saying, "Master, Master, we are per-
ishing!"
Then He arose and rebuked the wind and
the raging of the water. And they ceased, and
there was a calm. 25But He said to them, "Where
is your faith?"

4:40 [a]NU-Text reads *Have you still no faith?* 5:1 [a]NU-Text reads *Gerasenes.* 5:3 [a]NU-Text adds *anymore.* 5:13 [a]NU-Text reads *And He gave.*

And they were afraid, and marveled, saying to one another, "Who can this be? For He commands even the winds and water, and they obey Him!"

Jesus Controls Demons

26Then they sailed to the country of the Gadarenes,[a] which is opposite Galilee. 27And when He stepped out on the land, there met Him a certain man from the city who had demons for a long time. And he wore no clothes,[a] nor did he live in a house but in the tombs. 28When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, "What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!" 29For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness.

30Jesus asked him, saying, "What is your name?"

And he said, "Legion," because many demons had entered him. 31And they begged Him that He would not command them to go out into the abyss.

32Now a herd of many swine was feeding there on the mountain. So they begged Him that He would permit them to enter them. And He permitted them. 33Then the demons went out of the man and entered the swine, and the herd ran violently down the steep place into the lake and drowned.

34When those who fed *them* saw what had happened, they fled and told *it* in the city and in the country. 35Then they went out to see what had happened, and came to Jesus, and found the man from whom the demons had departed, sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. 36They also who had seen *it* told them by what means he who had been demon-possessed was healed. 37Then the whole multitude of the surrounding region of the Gadarenes[a] asked Him to depart from them, for they were seized with great fear. And He got into the boat and returned.

38Now the man from whom the demons had departed begged Him that he might be with Him. But Jesus sent him away, saying, 39"Return to your own house, and tell what great things God has done for you." And he went his way and proclaimed throughout the whole city what great things Jesus had done for him.

8:26 [a]NU-Text reads *Gerasenes.* 8:27 [a]NU-Text reads *who had demons and for a long time wore no clothes.* 8:37 [a]NU-Text reads *Gerasenes.*

TRANSITION

Returning to the West Shore

As with the reports of the exorcism of Legion (see "Crossing to the East Shore" at Matt. 8:23), Matthew recounts the healings of Jairus's daughter and of the woman with a hemorrhage in considerably less detail than do Mark and Luke. Matthew's emphasis is on the role of faith in the healings rather than on the manner in which they were accomplished. While Mark relates Jesus' foreign language phrase, *Talitha, cumi* (Mark 5:41), Matthew omits such detail, possibly because it resembles incantations of the Hellenistic magic texts. Instead, he reports the additional healings of two blind men and a mute demon-possessed man, again explicitly emphasizing the blind men's faith (Matt. 9:28, 29).

Keeping a secret of the new life given Jairus's previously deceased daughter would have been impossible (Matt. 9:26). So some have thought that when Jesus charged her parents "to tell no one what had happened" (Luke 8:56) He was referring specifically to what had transpired in the girl's room. Perhaps Jesus wanted to leave open the possibility in the minds of some that the girl had actually only been sleeping (Matt. 9:24; Mark 5:39; Luke 8:52), lest His fame for raising the dead should become a hindrance to His continuing ministry (see "Healing the Sick" at Matt. 8:14).

- **Matthew 9:18–34**
- **Mark 5:21–43**
- **Luke 8:40–56**

Matthew 9:18–34

A Girl Restored to Life and a Woman Healed

9 :18 While He spoke these things to them, behold, a ruler came and worshiped Him, saying, "My daughter has just died, but come and lay Your hand on her and she will live." 19So Jesus arose and followed him, and so *did* His disciples.

20And suddenly, a woman who had a flow of blood for twelve years came from behind and touched the hem of His garment. 21For she said to herself, "If only I may touch His garment, I shall be made well." 22But Jesus turned around, and when He saw her He said, "Be of good cheer, daughter; your faith has made you well." And the woman was made well from that hour.

23When Jesus came into the ruler's house, and saw the flute players and the noisy crowd wailing, 24He said to them, "Make room, for the girl is not dead, but sleeping." And they ridiculed Him. 25But when the crowd was put outside, He went in and took her by the hand, and the girl arose. 26And the report of this went out into all that land.

Two Blind Men Healed

27When Jesus departed from there, two blind
men followed Him, crying out and saying, "Son
of David, have mercy on us!"
28And when He had come into the house, the
blind men came to Him. And Jesus said to them,
"Do you believe that I am able to do this?"
They said to Him, "Yes, Lord."
29Then He touched their eyes, saying, "Ac-
cording to your faith let it be to you." 30And their
eyes were opened. And Jesus sternly warned
them, saying, "See *that* no one knows *it*." 31But
when they had departed, they spread the news
about Him in all that country.

A Mute Man Speaks

32As they went out, behold, they brought to
Him a man, mute and demon-possessed. 33And
when the demon was cast out, the mute spoke.
And the multitudes marveled, saying, "It was
never seen like this in Israel!"
34But the Pharisees said, "He casts out
demons by the ruler of the demons."

Mark 5:21–43

Faith Born in Desperation

5 **:21** Now when Jesus had crossed over again
by boat to the other side, a great multitude
gathered to Him; and He was by the sea. 22And
behold, one of the rulers of the synagogue came,
Jairus by name. And when he saw Him, he fell at
His feet 23and begged Him earnestly, saying, "My
little daughter lies at the point of death. Come and
lay Your hands on her, that she may be healed,
and she will live." 24So *Jesus* went with him, and a
great multitude followed Him and thronged Him.
25Now a certain woman had a flow of blood
for twelve years, 26and had suffered many things
from many physicians. She had spent all that she
had and was no better, but rather grew worse.
27When she heard about Jesus, she came behind
Him in the crowd and touched His garment. 28For
she said, "If only I may touch His clothes, I shall
be made well."
29Immediately the fountain of her blood was
dried up, and she felt in *her* body that she was
healed of the affliction. 30And Jesus, immediately
knowing in Himself that power had gone out of
Him, turned around in the crowd and said, "Who
touched My clothes?"
31But His disciples said to Him, "You see the
multitude thronging You, and You say, 'Who
touched Me?' "
32And He looked around to see her who had
done this thing. 33But the woman, fearing and
trembling, knowing what had happened to her,
came and fell down before Him and told Him the
whole truth. 34And He said to her, "Daughter,
your faith has made you well. Go in peace, and
be healed of your affliction."
35While He was still speaking, *some* came
from the ruler of the synagogue's *house* who
said, "Your daughter is dead. Why trouble the
Teacher any further?"
36As soon as Jesus heard the word that was
spoken, He said to the ruler of the synagogue,
"Do not be afraid; only believe." 37And He permit-
ted no one to follow Him except Peter, James, and
John the brother of James. 38Then He came to the
house of the ruler of the synagogue, and saw a
tumult and those who wept and wailed loudly.
39When He came in, He said to them, "Why make
this commotion and weep? The child is not dead,
but sleeping."
40And they ridiculed Him. But when He had
put them all outside, He took the father and the
mother of the child, and those *who were* with
Him, and entered where the child was lying.
41Then He took the child by the hand, and said to
her, "Talitha, cumi," which is translated, "Little
girl, I say to you, arise." 42Immediately the girl
arose and walked, for she was twelve years *of
age*. And they were overcome with great amaze-
ment. 43But He commanded them strictly that no
one should know it, and said that *something*
should be given her to eat.

Arts & Literature
Aramaic is a Semitic language, closely related to Arabic and Hebrew. It was widely used in Syria by 1000 B.C. In the 6th century B.C. the Persians made it the language of diplomacy and official business, and from that time it was common all over the Near East. Aramaic is found in the Dead Sea Scrolls and was the language spoken by Jesus, as represented by the Aramaic phrase, "Talitha, cumi" (Mark 5:41).

Luke 8:40–56

Healing a Hemorrhage and Restoring Life

8 **:40** So it was, when Jesus returned, that the
multitude welcomed Him, for they were all
waiting for Him. 41And behold, there came a man
named Jairus, and he was a ruler of the syna-
gogue. And he fell down at Jesus' feet and
begged Him to come to his house, 42for he had an
only daughter about twelve years of age, and she
was dying.
But as He went, the multitudes thronged
Him. 43Now a woman, having a flow of blood for
twelve years, who had spent all her livelihood on
physicians and could not be healed by any,
44came from behind and touched the border of
His garment. And immediately her flow of blood
stopped.

Scandalous Faith (Luke 8:43, 44)

The rationale behind some of Israel's laws is not always clear to us. So it is with legislation governing the uncleanness of bloody discharges from the body. According to the Law of Moses (Lev. 15:25–28), a flow of blood rendered a woman ceremonially unclean, and communicated uncleanness to anyone she touched. The woman Jesus encountered (Luke 8:43, 44) had experienced a continual flow of blood (not simply a monthly discharge) that most likely forced her to remain single. If the problem started after her marriage, it probably led her husband to divorce her. In her case, ceremonial uncleanness made her an outcast of her society.

Since she had had the problem for 12 years, much of her life had been consumed by this illness. Because many people died in their forties, her problem probably began some time after puberty; she may have felt like half her adult life was already lost. Furthermore, in a culture where women remained economically dependent on men, this woman's disease had exhausted "her livelihood" (8:43). She was desperate—so desperate that she would allow *nothing* to deter her from Jesus.

Anyone this woman touched would be rendered unclean, so it was scandalous for her to press her way to Jesus through the crowd. Even touching Jesus' garment would make Him unclean. If she was going to touch Him, she must do so without announcing her intentions (see Lev. 15:26, 27).

Once the woman was healed, Jesus was unashamed to be identified publicly with her hardship (Luke 8:46). His greater concern was that she, as well as those looking on, should realize that her "faith" (8:48) was the source of the healing. Jesus' power, unlike that of some other proclaimed wonder-workers of His day, was not simply "magic."

45And Jesus said, "Who touched Me?"
When all denied it, Peter and those with
him[a] said, "Master, the multitudes throng and
press You, and You say, 'Who touched Me?' "[b]
46But Jesus said, "Somebody touched Me, for
I perceived power going out from Me." 47Now
when the woman saw that she was not hidden,
she came trembling; and falling down before
Him, she declared to Him in the presence of all
the people the reason she had touched Him and
how she was healed immediately.
48And He said to her, "Daughter, be of good
cheer;[a] your faith has made you well. Go in
peace."
49While He was still speaking, someone
came from the ruler of the synagogue's *house,*
saying to him, "Your daughter is dead. Do not
trouble the Teacher."[a]
50But when Jesus heard *it,* He answered him,
saying, "Do not be afraid; only believe, and she will
be made well." 51When He came into the house, He
permitted no one to go in[a] except Peter, James, and
John,[b] and the father and mother of the girl. 52Now
all wept and mourned for her; but He said, "Do
not weep; she is not dead, but sleeping." 53And
they ridiculed Him, knowing that she was dead.
54But He put them all outside,[a] took her by
the hand and called, saying, "Little girl, arise."
55Then her spirit returned, and she arose immediately. And He commanded that she be given
something to eat. 56And her parents were astonished, but He charged them to tell no one what
had happened.

8:45 [a]NU-Text omits *and those with him.* [b]NU-Text omits *and You say, 'Who touched Me?'* 8:48 [a]NU-Text omits *be of good cheer.* 8:49 [a]NU-Text adds *anymore.* 8:51 [a]NU-Text adds *with Him.* [b]NU-Text and M-Text read *Peter, John, and James.* 8:54 [a]NU-Text omits *put them all outside.* **Matt.** 13:55 [a]NU-Text reads *Joseph.*

TRANSITION

Rejection at Nazareth

Even at the midpoint of His Galilean ministry, Jesus continued to be met with resistance and unbelief in His hometown of Nazareth (see Luke 4:16–30). Mark once again closely connects Jesus' miracles and His teachings: the people wondered "what wisdom" Jesus possessed to be able to perform "such mighty works" (Mark 6:2; see "Teaching with Authority" at Mark 1:21).

Matthew characteristically maintains more of a distinction between teaching and miracles, speaking of them individually: "this wisdom and these mighty works" (Matt. 13:54). Being attracted to Jesus' miraculous works is not sufficient to make one a true disciple of His. Faith, for Matthew, is crucial, and the limited miracles performed in Nazareth are directly attributed to the people's "unbelief" (Matt. 13:58; see "Returning to the West Shore" at Matt. 9:18).

- **Matthew 13:53–58**
- **Mark 6:1–6**

Matthew 13:53–58

Jesus Rejected

13 **:53** Now it came to pass, when Jesus had
finished these parables, that He departed
from there. 54When He had come to His own country, He taught them in their synagogue, so that
they were astonished and said, "Where did this
Man get this wisdom and *these* mighty works?
55Is this not the carpenter's son? Is not His mother
called Mary? And His brothers James, Joses,[a] Simon, and Judas? 56And His sisters, are they not
all with us? Where then did this *Man* get all
these things?" 57So they were offended at Him.
But Jesus said to them, "A prophet is not
without honor except in his own country and in

his own house." [58]Now He did not do many mighty works there because of their unbelief.

Mark 6:1–6

Without Honor in His Own Country

6 :1 Then He went out from there and came to His own country, and His disciples followed Him. [2]And when the Sabbath had come, He began to teach in the synagogue. And many hearing *Him* were astonished, saying, "Where *did* this Man *get* these things? And what wisdom *is* this which is given to Him, that such mighty works are performed by His hands! [3]Is this not the carpenter, the Son of Mary, and brother of James, Joses, Judas, and Simon? And are not His sisters here with us?" So they were offended at Him.

[4]But Jesus said to them, "A prophet is not without honor except in his own country, among his own relatives, and in his own house." [5]Now He could do no mighty work there, except that He laid His hands on a few sick people and healed *them.* [6]And He marveled because of their unbelief. Then He went about the villages in a circuit, teaching.

TRANSITION

Jesus' Second Visit to Jerusalem

According to John's Gospel, Jesus returned to Jerusalem to attend a pilgrimage feast (see "The Galilean Ministry" at John 1:35). During this visit, He healed a lame man at the Pool of Bethesda. When, at Jesus' instruction, the man carried his bed away from the pool, he came into violation of the Sabbath prohibition against work (John 5:8–10). Jesus defended His healing works by associating them with those of His "Father," but the opposition from the Jewish religious authorities only continued to mount. Not only had Jesus broken the Sabbath, but now He had also "said that God was His Father, making Himself equal with God" (5:17, 18). John records Jesus' extended defense of His special relationship with the Father and of the witnesses that testified to that relationship.

It is impossible to identify the "feast of the Jews" (5:1), which forms the setting for this healing account. It could have been Pentecost. John explicitly identified Passover as the occasion for Jesus' previous pilgrimage (John 2:13, 23), and Pentecost is the next feast after the combined festival of Passover and Unleavened Bread. Furthermore, the Feast of Pentecost was traditionally associated with the giving of the law to Moses at Mount Sinai. Thus Jesus' allusions to the writings of Moses (5:39, 45–47) were possibly prompted by the occasion of Pentecost.

Jesus' first Jerusalem pilgrimage might be dated to the spring Passover celebration of A.D. 27 (see "Jesus' First Visit to Jerusalem" at John 2:13). This second pilgrimage could represent the Pentecost occurring only several weeks later, or be understood as Pentecost of the following year, early summer of A.D. 28. On the other hand, it could have been Passover of spring, A.D. 28, or the Feast of Tabernacles in fall, A.D. 28.

• John 5:1–47

John

A Man Healed at the Pool of Bethesda

5 :1 After this there was a feast of the Jews, and Jesus went up to Jerusalem. [2]Now there is in Jerusalem by the Sheep *Gate* a pool, which is called in Hebrew, Bethesda,[a] having five porches. [3]In these lay a great multitude of sick people, blind, lame, paralyzed, waiting for the moving of the water. [4]For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had.[a] [5]Now a certain man was there who had an infirmity thirty-eight years. [6]When Jesus saw him lying there, and knew that he already had been *in that condition* a long time, He said to him, "Do you want to be made well?"

[7]The sick man answered Him, "Sir, I have no man to put me into the pool when the water is stirred up; but while I am coming, another steps down before me."

[8]Jesus said to him, "Rise, take up your bed and walk." [9]And immediately the man was made well, took up his bed, and walked.

And that day was the Sabbath. [10]The Jews therefore said to him who was cured, "It is the Sabbath; it is not lawful for you to carry your bed."

[11]He answered them, "He who made me well said to me, 'Take up your bed and walk.' "

[12]Then they asked him, "Who is the Man who said to you, 'Take up your bed and walk'?" [13]But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in *that* place. [14]Afterward Jesus found him in the temple, and said to him, "See, you have been made well. Sin no more, lest a worse thing come upon you."

[15]The man departed and told the Jews that it was Jesus who had made him well.

Honor the Father and the Son

[16]For this reason the Jews persecuted Jesus, and sought to kill Him,[a] because He had done these things on the Sabbath. [17]But Jesus answered them, "My Father has been working until now, and I have been working."

5:2 [a]NU-Text reads *Bethzatha.* 5:4 [a]NU-Text omits *waiting for the moving of the water* at the end of verse 3, and all of verse 4. 5:16 [a]NU-Text omits *and sought to kill Him.*

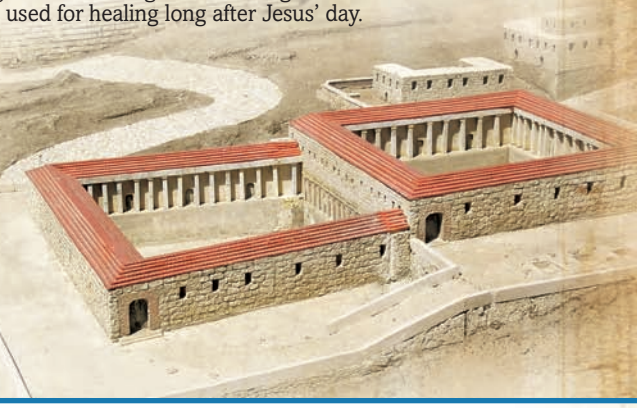
The Pool of Bethesda (John 5:2)

John's Gospel mentions a pool that was known in Hebrew as "Bethesda" or, as listed in some manuscripts, "Bethzatha" (John 5:2). The exact site of the pool has not been determined, although one of the Dead Sea Scrolls indicates that people who visited Jerusalem in Jesus' day knew where it was.

The "five porches" of Bethesda (5:2) have led to comparisons with the porticoes, or porches, of the ancient twin pools archaeologists found under St. Anne's monastery in Jerusalem. Porches ran along all four sides of the pools, plus one through the center, dividing them. In the vicinity of the pools archaeologists discovered a votive offering that looks just like what pagans offered to gods at healing sanctuaries. If Bethesda is the same site as these twin pools, it continued to be used for healing long after Jesus' day.

Regardless of whether the twin pools represent the actual site of the Pool of Bethesda, the lame man's hope in the pool resembles the practices of surrounding cultures. Many people in antiquity went to healing sanctuaries, which often included a pool, to seek healing from gods like Asclepius or Apollo. Likewise, the lame man was probably hoping for an angel to heal him. The statement about the angel stirring the waters (John 5:3b, 4) is missing in many early Greek manuscripts of John's Gospel, but may reflect an early tradition or local customs related to the pool.

The man was no doubt weak and hopeless after 38 years of confinement and affliction (John 5:5). Jesus, unlike the water of the pool, offered him real healing.



18 Therefore the Jews sought all the more to
kill Him, because He not only broke the Sabbath,
but also said that God was His Father, making
Himself equal with God. 19 Then Jesus answered
and said to them, "Most assuredly, I say to you,
the Son can do nothing of Himself, but what He
sees the Father do; for whatever He does, the Son
also does in like manner. 20 For the Father loves the
Son, and shows Him all things that He Himself
does; and He will show Him greater works than
these, that you may marvel. 21 For as the Father
raises the dead and gives life to *them,* even so the
Son gives life to whom He will. 22 For the Father
judges no one, but has committed all judgment to
the Son, 23 that all should honor the Son just as
they honor the Father. He who does not honor the
Son does not honor the Father who sent Him.

Life and Judgment Are Through the Son

24 "Most assuredly, I say to you, he who
hears My word and believes in Him who sent Me
has everlasting life, and shall not come into judg-
ment, but has passed from death into life. 25 Most
assuredly, I say to you, the hour is coming, and
now is, when the dead will hear the voice of the
Son of God; and those who hear will live. 26 For
as the Father has life in Himself, so He has
granted the Son to have life in Himself, 27 and has
given Him authority to execute judgment also,
because He is the Son of Man. 28 Do not marvel at
this; for the hour is coming in which all who are
in the graves will hear His voice 29 and come
forth—those who have done good, to the resurrec-
tion of life, and those who have done evil, to the
resurrection of condemnation. 30 I can of Myself
do nothing. As I hear, I judge; and My judgment
is righteous, because I do not seek My own will
but the will of the Father who sent Me.

The Fourfold Witness

31 "If I bear witness of Myself, My witness is
not true. 32 There is another who bears witness of
Me, and I know that the witness which He wit-
nesses of Me is true. 33 You have sent to John, and
he has borne witness to the truth. 34 Yet I do not
receive testimony from man, but I say these
things that you may be saved. 35 He was the burn-
ing and shining lamp, and you were willing for a
time to rejoice in his light. 36 But I have a greater
witness than John's; for the works which the Fa-
ther has given Me to finish—the very works that
I do—bear witness of Me, that the Father has
sent Me. 37 And the Father Himself, who sent Me,
has testified of Me. You have neither heard His
voice at any time, nor seen His form. 38 But you
do not have His word abiding in you, because
whom He sent, Him you do not believe. 39 You

TIME CAPSULE	A.D. 26 to 27
26	John the Baptist begins to preach (Matt. 3:1)
26	Annas is named along with Caiaphas as co-high priests (Luke 3:2)
27	John baptizes Jesus (Matt. 3:13)
27	Jesus changes water into wine (John 2:7–9)
27	Rebuilding of the temple still in progress after 46 years (John 2:20)

search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. 40But you are not willing to come to Me that you may have life.

41"I do not receive honor from men. 42But I know you, that you do not have the love of God in you. 43I have come in My Father's name, and you do not receive Me; if another comes in his own name, him you will receive. 44How can you believe, who receive honor from one another, and do not seek the honor that *comes* from the only God? 45Do not think that I shall accuse you to the Father; there is *one* who accuses you—Moses, in whom you trust. 46For if you believed Moses, you would believe Me; for he wrote about Me. 47But if you do not believe his writings, how will you believe My words?"

TRANSITION

Mission of the Twelve

Mark and Luke treat the mission of the twelve disciples during Jesus' Galilean ministry in summary fashion. Matthew, on the other hand, was especially interested in the mission of the church (see Matt. 28:18–20) and so devotes considerable attention to Jesus' instructions to His disciples regarding their mission.

Jesus' instruction on mission is the second of Matthew's five major teaching sections (see "Sermon on the Mount or Plain" at Matt. 5:1). Matthew presents the disciples' mission as an extension of Jesus' own continuing ministry. Jesus' compassion for people and His prayer that God would "send out laborers" (9:35–38) introduces the episode. During the disciples' mission Jesus actively continued His own ministry (11:1). Whereas Mark and Luke listed the names of the twelve apostles much earlier in their accounts of Jesus' ministry (Mark 3:13–19; Luke 6:13–16), Matthew reserves the listing until this occasion (Matt. 10:2–4).

- **Matthew 9:35—11:1**
- **Mark 6:7–13**
- **Luke 9:1–6**

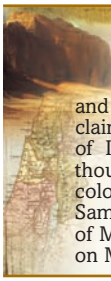
Matthew 9:35—11:1

The Compassion of Jesus

9 **:35** Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people.[a] 36But when He saw the multitudes, He was moved with compassion for them, because they were weary[a] and scattered, like sheep having no shepherd. 37Then He said to His disciples, "The harvest truly *is* plentiful, but the laborers *are* few. 38Therefore pray the Lord of the harvest to send out laborers into His harvest."

The Twelve Apostles

10 1And when He had called His twelve disciples to *Him,* He gave them power *over* unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease. 2Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the *son* of Zebedee, and John his brother; 3Philip and Bartholomew; Thomas and Matthew the tax collector; James the *son* of Alphaeus, and Lebbaeus, whose surname was[a] Thaddaeus; 4Simon the Cananite,[a] and Judas Iscariot, who also betrayed Him.



Geography & Environment

The Samaritans (Matt. 10:5) lived in the area immediately to the north of Jerusalem and Judea. They called themselves Israelites, claiming that their ancestors survived the fall of Israel to Assyria in 722 B.C. But Judeans thought Samaritans were descended from colonists brought to Samaria by the Assyrians. Samaritan worshipers followed the five books of Moses, and established a temple of their own on Mount Gerizim.

Sending Out the Twelve

5These twelve Jesus sent out and commanded them, saying: "Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. 6But go rather to the lost sheep of the house of Israel. 7And as you go, preach, saying, 'The kingdom of heaven is at hand.' 8Heal the sick, cleanse the lepers, raise the dead,[a] cast out demons. Freely you have received, freely give. 9Provide neither gold nor silver nor copper in your money belts, 10nor bag for *your* journey, nor two tunics, nor sandals, nor staffs; for a worker is worthy of his food.

11"Now whatever city or town you enter, inquire who in it is worthy, and stay there till you go out. 12And when you go into a household, greet it. 13If the household is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you. 14And whoever will not receive you nor hear your words, when you depart from that house or city, shake off the dust from your feet. 15Assuredly, I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city!

Persecutions Are Coming

16"Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents

9:35 [a]NU-Text omits *among the people.* 9:36 [a]NU-Text and M-Text read *harassed.* 10:3 [a]NU-Text omits *Lebbaeus, whose surname was.* 10:4 [a]NU-Text reads *Cananaean.* 10:8 [a]NU-Text reads *raise the dead, cleanse the lepers;* M-Text omits *raise the dead.*

HEROD & JUDEA UNDER ROME'S AUGUSTUS

In early 30 B.C. Herod the Great met with Octavian and bargained to keep his life and throne. From that time on, Herod remained a client of Rome. After his death, Herod's sons squandered the favor with Rome that Herod had enjoyed.

Year	Event
31 B.C.	Octavian, great-nephew of Julius Caesar, defeats his rivals in the battle of Actium
27 B.C.	Octavian becomes "Caesar Augustus"
19 B.C.	In Jerusalem, Herod the Great begins construction of the temple
18 B.C.	Herod the Great visits Rome
12 B.C.	Augustus is named "high priest" of Rome and worshiped in the provinces
10 B.C.	Herod names a city "Caesarea" in honor of Augustus Caesar
4 B.C.	Herod the Great dies and his kingdom is divided into three parts for his sons Archelaus, Antipas, and Philip
2 B.C.	Augustus is named "father of his country"
A.D. 6	Archelaus is deposed and Judea becomes a Roman province
A.D. 14	Augustus dies and the Senate makes him one of the gods of Rome
A.D. 28	Herod Antipas beheads John the Baptist (Matt. 14:1–11)
A.D. 39	Antipas is deposed by the emperor Caligula

and harmless as doves. 17But beware of men, for they will deliver you up to councils and scourge you in their synagogues. 18You will be brought before governors and kings for My sake, as a testimony to them and to the Gentiles. 19But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak; 20for it is not you who speak, but the Spirit of your Father who speaks in you.

21"Now brother will deliver up brother to death, and a father *his* child; and children will rise up against parents and cause them to be put to death. 22And you will be hated by all for My name's sake. But he who endures to the end will be saved. 23When they persecute you in this city, flee to another. For assuredly, I say to you, you will not have gone through the cities of Israel before the Son of Man comes.

24"A disciple is not above *his* teacher, nor a servant above his master. 25It is enough for a disciple that he be like his teacher, and a servant like his master. If they have called the master of the house Beelzebub,[a] how much more *will they call* those of his household! 26Therefore do not fear them. For there is nothing covered that will not be revealed, and hidden that will not be known.

Jesus Teaches the Fear of God

27"Whatever I tell you in the dark, speak in the light; and what you hear in the ear, preach on the housetops. 28And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell. 29Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father's will. 30But the very hairs of your head are all numbered. 31Do not fear therefore; you are of more value than many sparrows.

Confess Christ Before Men

32"Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven. 33But whoever denies Me before men, him I will also deny before My Father who is in heaven.

Christ Brings Division

34"Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. 35For I have come to *'set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law'*; 36and *'a man's enemies will be those of his own household.'*[a] 37He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. 38And he who does not take his cross and follow after Me is not worthy of Me. 39He who finds his life will lose it, and he who loses his life for My sake will find it.

A Cup of Cold Water

40"He who receives you receives Me, and he who receives Me receives Him who sent Me. 41He who receives a prophet in the name of a prophet shall receive a prophet's reward. And he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward. 42And whoever gives one of these little ones only a cup of

10:25 [a]NU-Text and M-Text read *Beelzebul.* 10:36 [a]Micah 7:6

cold *water* in the name of a disciple, assuredly, I say to you, he shall by no means lose his reward."

11 [1]Now it came to pass, when Jesus finished commanding His twelve disciples, that He departed from there to teach and to preach in their cities.

Mark 6:7–13

Sending Out the Twelve

6 **:7** And He called the twelve to *Himself,* and began to send them out two *by* two, and gave them power over unclean spirits. [8]He commanded them to take nothing for the journey except a staff—no bag, no bread, no copper in *their* money belts— [9]but to wear sandals, and not to put on two tunics.

[10]Also He said to them, "In whatever place you enter a house, stay there till you depart from that place. [11]And whoever[a] will not receive you nor hear you, when you depart from there, shake off the dust under your feet as a testimony against them.[b] Assuredly, I say to you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city!"

[12]So they went out and preached that *people* should repent. [13]And they cast out many demons, and anointed with oil many who were sick, and healed *them.*

Luke 9:1–6

Mission of the Twelve

9 **:1** Then He called His twelve disciples together and gave them power and authority over all demons, and to cure diseases. [2]He sent them to preach the kingdom of God and to heal the sick. [3]And He said to them, "Take nothing for the journey, neither staffs nor bag nor bread nor money; and do not have two tunics apiece.

[4]"Whatever house you enter, stay there, and from there depart. [5]And whoever will not receive you, when you go out of that city, shake off the very dust from your feet as a testimony against them."

[6]So they departed and went through the towns, preaching the gospel and healing everywhere.

6:11 [a]NU-Text reads *whatever place.* [b]NU-Text omits the rest of this verse.

TRANSITION

Death of John the Baptist

The Jewish historian Josephus wrote in his *Antiquities of the Jews* that John the Baptist was imprisoned and executed by Herod Antipas. Antipas, who ruled as tetrarch of Galilee and Perea (4 B.C.–A.D. 39), apparently perceived the Baptist to be a threat to lead an insurrection.

The Gospel of Mark provides the most extensive and detailed account of the circumstances surrounding the death of the Baptist. But even all Mark's detail did not prevent later writers from embellishing the story with legendary elements. The New Testament does not mention either the name of "Herodias' daughter" (Mark 6:22) or her "seven veils." The traditional name "Salome" probably comes from Josephus, who wrote that Herod Philip was married to a daughter of Herodias by that name.

Both Matthew and Mark recount the Baptist's imprisonment and execution by Herod as a kind of literary flashback. There was a superstitious belief that Jesus was actually the resurrected John the Baptist, and even Herod himself was inclined toward this superstition (Matt. 14:1, 2; Mark 6:14).

Luke's treatment differs considerably. John's imprisonment is reported before beginning the account of Jesus' public ministry (Luke 3:19, 20). Maybe Luke wished to avoid the insinuation that Jesus and the Baptist were engaged in rival ministries. Only Luke connects the superstition that Jesus was a resurrected prophet with the reason Herod was curious about Jesus and desired "to see Him" (Luke 9:9). Herod's curiosity prepares the way literarily for Jesus' "trial" before Herod, which only Luke reports (Luke 23:6–12).

- **Matthew 14:1–12**
- **Mark 6:14–29**
- **Luke 3:19, 20**
- **Luke 9:7–9**

Immorality and Herod's Politics (Mark 6:17)

Herod Antipas was the tetrarch of Galilee and Perea (4 B.C.–A.D. 39). Reports of Jesus' works made Herod's guilty conscience remember his crime against John the Baptist (Mark 6:14). John had boldly denounced Herod's immorality in marrying his brother's wife (6:18). The law prohibited adultery and incest; sleeping with one's brother's wife was considered incestuous as well as adulterous (Lev. 18:16). But given his political problems in 1st-century Galilee, Antipas may have viewed John's moral criticisms as a political threat that could stir unrest.

While Antipas was planning to marry his brother's wife, his first wife realized that he was also planning to divorce her. She fled home to her father, Aretas IV, ruler of the Nabatean Arabs, reporting Antipas's intentions, and Aretas was enraged that Antipas would treat his daughter so lightly. This created friction between the two kingdoms, and some Nabateans living in Antipas's territory of Perea made his father-in-law's enmity even more delicate. Aretas invaded Antipas's kingdom in A.D. 36 (sometime after Herod had executed John), and would have destroyed it had not the Romans intervened. Many Galileans felt this defeat was God's judgment on Antipas for executing the Baptist.

This political embarrassment was not the last problem Antipas's liaison with Herodias caused him. When in A.D. 37 her brother Agrippa I was appointed "king" of Gaulanitis, Herodias persuaded her husband Herod Antipas to request the same title. So enraged was the emperor at Antipas for making such a request, however, that he banished him to Gaul in A.D. 39, and Herodias went off into exile with him. The Gospel of Mark ironically refers to Antipas as "King Herod" (Mark 6:14), even though he was technically only a "tetrarch" (Matt. 14:1). Possibly under Herodias's influence Antipas thought himself a king.

Matthew 14:1–12

John the Baptist Beheaded

14:1 At that time Herod the tetrarch heard
the report about Jesus 2and said to his ser-
vants, "This is John the Baptist; he is risen from
the dead, and therefore these powers are at work
in him." 3For Herod had laid hold of John and
bound him, and put *him* in prison for the sake of
Herodias, his brother Philip's wife. 4Because John
had said to him, "It is not lawful for you to have
her." 5And although he wanted to put him to
death, he feared the multitude, because they
counted him as a prophet.

6But when Herod's birthday was celebrated,
the daughter of Herodias danced before them
and pleased Herod. 7Therefore he promised with
an oath to give her whatever she might ask.

8So she, having been prompted by her
mother, said, "Give me John the Baptist's head
here on a platter."

9And the king was sorry; nevertheless, be-
cause of the oaths and because of those who sat
with him, he commanded *it* to be given to *her.*
10So he sent and had John beheaded in prison.
11And his head was brought on a platter and
given to the girl, and she brought *it* to her
mother. 12Then his disciples came and took away
the body and buried it, and went and told Jesus.

Mark 6:14–29

Herodias Requests John's Death

6:14 Now King Herod heard *of Him,* for His
name had become well known. And he said,
"John the Baptist is risen from the dead, and
therefore these powers are at work in him."

15Others said, "It is Elijah."

And others said, "It is the Prophet, or[a] like
one of the prophets."

16But when Herod heard, he said, "This is
John, whom I beheaded; he has been raised from
the dead!" 17For Herod himself had sent and laid
hold of John, and bound him in prison for the
sake of Herodias, his brother Philip's wife; for he
had married her. 18Because John had said to
Herod, "It is not lawful for you to have your
brother's wife."

19Therefore Herodias held it against him and
wanted to kill him, but she could not; 20for Herod
feared John, knowing that he *was* a just and holy
man, and he protected him. And when he heard
him, he did many things, and heard him gladly.

21Then an opportune day came when Herod
on his birthday gave a feast for his nobles, the
high officers, and the chief *men* of Galilee. 22And
when Herodias' daughter herself came in and
danced, and pleased Herod and those who sat
with him, the king said to the girl, "Ask me what-
ever you want, and I will give *it* to you." 23He also
swore to her, "Whatever you ask me, I will give
you, up to half my kingdom."

24So she went out and said to her mother,
"What shall I ask?"

And she said, "The head of John the Baptist!"

Beliefs & Ideas

The ancients considered remote or deserted places distasteful and threatening. The positive values of community, civilization, and safety from animals or outlaws were found in towns and cities, not in the wilderness. People had to have a certain level of motivation before they would follow Jesus or John the Baptist to the desert (Matt. 14:13).

6:15 [a]NU-Text and M-Text omit *or.*

[25]Immediately she came in with haste to the king and asked, saying, "I want you to give me at once the head of John the Baptist on a platter."

[26]And the king was exceedingly sorry; *yet,* because of the oaths and because of those who sat with him, he did not want to refuse her. [27]Immediately the king sent an executioner and commanded his head to be brought. And he went and beheaded him in prison, [28]brought his head on a platter, and gave it to the girl; and the girl gave it to her mother. [29]When his disciples heard *of it,* they came and took away his corpse and laid it in a tomb.

Luke 3:19, 20

3 :19 But Herod the tetrarch, being rebuked by him concerning Herodias, his brother Philip's wife,[a] and for all the evils which Herod had done, [20]also added this, above all, that he shut John up in prison.

Luke 9:7–9

Herod Seeks to See Jesus

9 :7 Now Herod the tetrarch heard of all that was done by Him; and he was perplexed, because it was said by some that John had risen from the dead, [8]and by some that Elijah had appeared, and by others that one of the old prophets had risen again. [9]Herod said, "John I have beheaded, but who is this of whom I hear such things?" So he sought to see Him.

TRANSITION

Feeding the 5,000

The feeding of 5,000 people is the only event from Jesus' ministry preceding His last week in Jerusalem that is reported in all four New Testament Gospels. All the accounts agree upon the basic matters: the number fed totaled 5,000; the available food was "five loaves and two fish"; the quantity of leftovers was "twelve baskets full." Only Matthew explicitly notes that the number 5,000 did not include "women and children" (Matt. 14:21).

The miraculous supply of bread in "a deserted place" (Matt. 14:15) calls to mind Moses' provision of manna during the Exodus (Ex. 16). According to John's Gospel, the miracle convinced some that Jesus was in fact the long-expected "Prophet" like Moses (John 6:14; see Deut. 18:15).

John's Gospel places this miracle just before a Passover (John 6:4), the second of three Passovers mentioned in the Fourth Gospel. The first (John 2:13, 23) was possibly in A.D. 27 (see "Jesus' First Visit to Jerusalem" at John 2:13). Thus, this feeding story should be dated to the spring of either A.D. 28 or 29. If the undesignated "feast of the Jews" in John 5:1 is Pentecost or Tabernacles, the 5,000 feeding could have occurred in A.D. 28. If the "feast" of John 5:1 is Passover, then the 5,000 were fed in A.D. 29 (see "Jesus' Second Visit to Jerusalem" at John 5:1). The third Passover mentioned by John was the occasion of Jesus' death (John 13:1), usually dated to A.D. 30.

- **Matthew 14:13–21**
- **Mark 6:30–44**
- **Luke 9:10–17**
- **John 6:1–15**

Matthew 14:13–21

14 :13 When Jesus heard *it,* He departed from there by boat to a deserted place by Himself. But when the multitudes heard it, they followed Him on foot from the cities. [14]And when Jesus went out He saw a great multitude; and He was moved with compassion for them, and healed their sick. [15]When it was evening, His disciples came to Him, saying, "This is a deserted place, and the hour is already late. Send the multitudes away, that they may go into the villages and buy themselves food."

[16]But Jesus said to them, "They do not need to go away. You give them something to eat."

[17]And they said to Him, "We have here only five loaves and two fish."

[18]He said, "Bring them here to Me." [19]Then He commanded the multitudes to sit down on the grass. And He took the five loaves and the two fish, and looking up to heaven, He blessed and broke and gave the loaves to the disciples; and the disciples gave to the multitudes. [20]So they all ate and were filled, and they took up twelve baskets full of the fragments that remained. [21]Now those who had eaten were about five thousand men, besides women and children.

Mark 6:30–44

6 :30 Then the apostles gathered to Jesus and told Him all things, both what they had done and what they had taught. [31]And He said to them, "Come aside by yourselves to a deserted place and rest a while." For there were many coming and going, and they did not even have time to eat. [32]So they departed to a deserted place in the boat by themselves.

[33]But the multitudes[a] saw them departing, and many knew Him and ran there on foot from all the cities. They arrived before them and came together to Him. [34]And Jesus, when He came out, saw a great multitude and was moved with compassion for them, because they were like sheep not having a shepherd. So He began to teach

3:19 [a]NU-Text reads *his brother's wife.* **Mark** 6:33 [a]NU-Text and M-Text read *they.*

them many things. 35When the day was now far spent, His disciples came to Him and said, "This is a deserted place, and already the hour *is* late. 36Send them away, that they may go into the surrounding country and villages and buy themselves bread;[a] for they have nothing to eat."

37But He answered and said to them, "You give them something to eat."

And they said to Him, "Shall we go and buy two hundred denarii worth of bread and give them *something* to eat?"

38But He said to them, "How many loaves do you have? Go and see."

And when they found out they said, "Five, and two fish."

39Then He commanded them to make them all sit down in groups on the green grass. 40So they sat down in ranks, in hundreds and in fifties. 41And when He had taken the five loaves and the two fish, He looked up to heaven, blessed and broke the loaves, and gave *them* to His disciples to set before them; and the two fish He divided among *them* all. 42So they all ate and were filled. 43And they took up twelve baskets full of fragments and of the fish. 44Now those who had eaten the loaves were about[a] five thousand men.

Luke 9:10–17

9 **:10** And the apostles, when they had returned, told Him all that they had done. Then He took them and went aside privately into a deserted place belonging to the city called Bethsaida. 11But when the multitudes knew *it,* they followed Him; and He received them and spoke to them about the kingdom of God, and healed those who had need of healing. 12When the day began to wear away, the twelve came and said to Him, "Send the multitude away, that they may go into the surrounding towns and country, and lodge and get provisions; for we are in a deserted place here."

13But He said to them, "You give them something to eat."

And they said, "We have no more than five loaves and two fish, unless we go and buy food for all these people." 14For there were about five thousand men.

Then He said to His disciples, "Make them sit down in groups of fifty." 15And they did so, and made them all sit down.

16Then He took the five loaves and the two fish, and looking up to heaven, He blessed and broke *them,* and gave *them* to the disciples to set before the multitude. 17So they all ate and were filled, and twelve baskets of the leftover fragments were taken up by them.

John 6:1–15

6 **:1** After these things Jesus went over the Sea of Galilee, which is *the Sea* of Tiberias. 2Then a great multitude followed Him, because they saw His signs which He performed on those who were diseased. 3And Jesus went up on the mountain, and there He sat with His disciples.

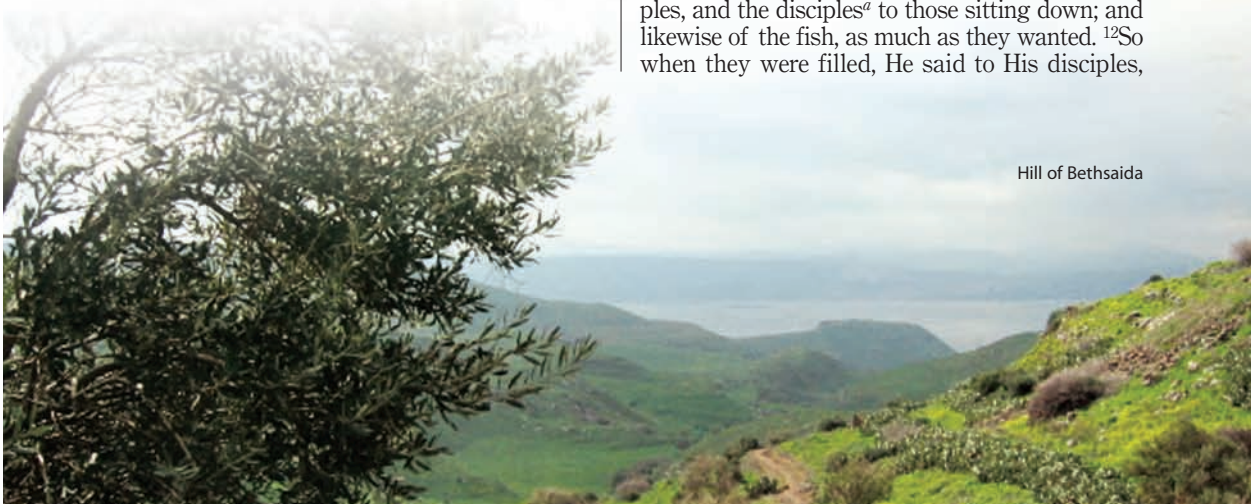
4Now the Passover, a feast of the Jews, was near. 5Then Jesus lifted up *His* eyes, and seeing a great multitude coming toward Him, He said to Philip, "Where shall we buy bread, that these may eat?" 6But this He said to test him, for He Himself knew what He would do.

7Philip answered Him, "Two hundred denarii worth of bread is not sufficient for them, that every one of them may have a little."

8One of His disciples, Andrew, Simon Peter's brother, said to Him, 9"There is a lad here who has five barley loaves and two small fish, but what are they among so many?"

10Then Jesus said, "Make the people sit down." Now there was much grass in the place. So the men sat down, in number about five thousand. 11And Jesus took the loaves, and when He had given thanks He distributed *them* to the disciples, and the disciples[a] to those sitting down; and likewise of the fish, as much as they wanted. 12So when they were filled, He said to His disciples,

6:36 [a]NU-Text reads *something to eat* and omits the rest of this verse. 6:44 [a]NU-Text and M-Text omit *about.*
John 6:11 [a]NU-Text omits *to the disciples, and the disciples.*



Hill of Bethsaida

"Gather up the fragments that remain, so that nothing is lost." [13]Therefore they gathered *them* up, and filled twelve baskets with the fragments of the five barley loaves which were left over by those who had eaten. [14]Then those men, when they had seen the sign that Jesus did, said, "This is truly the Prophet who is to come into the world."

[15]Therefore when Jesus perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone.

TRANSITION

Walking on the Water

Each evangelist closely ties Jesus' walking on water with the preceding story of feeding the 5,000. For Mark, the inability of the disciples to understand that earlier miracle affected their understanding of who Jesus truly was in this instance as well (Mark 6:52; see John 6:26, 27). Some think that Jesus' walking on water is parallel to Old Testament theophanies or visionary appearances in which God strides across the waters as a symbol of control over evil and chaos (see Ps. 77:19; 107:23–29; Job 9:8).

While in Mark, the disciples lacked understanding, Matthew stresses that the miracle of walking on water confirmed their belief that Jesus was "the Son of God" (Matt. 14:33). Only Matthew reports Peter's walking on the sea, and his subsequent sinking illustrates the weakness of faith that is diminished by doubt (14:31). Faith must remain focused upon Jesus and not have its attention divided by harsh circumstances (Matt. 14:28–30).

- **Matthew 14:22–33**
- **Mark 6:45–52**
- **John 6:16–21**

Matthew 14:22–33

It Is I

14:22 Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away. [23]And when He had sent the multitudes away, He went up on the mountain by Himself to pray. Now when evening came, He was alone there. [24]But the boat was now in the middle of the sea,[a] tossed by the waves, for the wind was contrary.

[25]Now in the fourth watch of the night Jesus went to them, walking on the sea. [26]And when the disciples saw Him walking on the sea, they were troubled, saying, "It is a ghost!" And they cried out for fear.

[27]But immediately Jesus spoke to them, saying, "Be of good cheer! It is I; do not be afraid."

[28]And Peter answered Him and said, "Lord, if it is You, command me to come to You on the water."

[29]So He said, "Come." And when Peter had come down out of the boat, he walked on the water to go to Jesus. [30]But when he saw that the wind *was* boisterous,[a] he was afraid; and beginning to sink he cried out, saying, "Lord, save me!"

[31]And immediately Jesus stretched out *His* hand and caught him, and said to him, "O you of little faith, why did you doubt?" [32]And when they got into the boat, the wind ceased.

[33]Then those who were in the boat came and[a] worshiped Him, saying, "Truly You are the Son of God."

14:24 [a]NU-Text reads *many furlongs away from the land.*
14:30 [a]NU-Text brackets *that* and *boisterous* as disputed.
14:33 [a]NU-Text omits *came and.*

JESUS MINISTERS IN GALILEE

During Passover, Jesus cleanses the temple (John 2:13–15) A.D. 27

Jesus teaches at the Feast of Tabernacles (John 7:2, 14) A.D. 29

A.D. 19 21 23 25 27 29

Tiberius expels all the Jews from Rome A.D. 19

Pontius Pilate becomes governor of Judea A.D. 26

John the Baptist baptizes Jesus (Matt. 3:13–17) A.D. 26

Jesus heals crippled man at Jerusalem feast (John 5:1, 8) A.D. 28

Mark 6:45–52

The Disciples Are Amazed

6 :45 Immediately He made His disciples get
into the boat and go before Him to the other
side, to Bethsaida, while He sent the multitude
away. 46And when He had sent them away, He de-
parted to the mountain to pray. 47Now when
evening came, the boat was in the middle of the
sea; and He *was* alone on the land. 48Then He saw
them straining at rowing, for the wind was
against them. Now about the fourth watch of the
night He came to them, walking on the sea, and
would have passed them by. 49And when they
saw Him walking on the sea, they supposed it
was a ghost, and cried out; 50for they all saw Him
and were troubled. But immediately He talked
with them and said to them, "Be of good cheer! It
is I; do not be afraid." 51Then He went up into the
boat to them, and the wind ceased. And they
were greatly amazed in themselves beyond meas-
ure, and marveled. 52For they had not understood
about the loaves, because their heart was hard-
ened.

John 6:16–21

6 :16 Now when evening came, His disciples
went down to the sea, 17got into the boat, and
went over the sea toward Capernaum. And it
was already dark, and Jesus had not come to
them. 18Then the sea arose because a great wind
was blowing. 19So when they had rowed about
three or four miles,[a] they saw Jesus walking on
the sea and drawing near the boat; and they were
afraid. 20But He said to them, "It is I; do not be
afraid." 21Then they willingly received Him into
the boat, and immediately the boat was at the
land where they were going.

6:19 [a]Literally *twenty-five or thirty stadia*

TIME CAPSULE	A.D. 27 to 29
27	Jesus attends the spring Passover in Jerusalem (John 2:13)
28	The 15th year of Tiberius (based on his sole reign)
28	Jesus attends a feast (Passover?) in Jerusalem (John 5:1)
29	Herod Antipas orders the death of John the Baptist (Mark 6:27)
29	Pontius Pilate strikes coins in Jerusalem and Caesarea

TRANSITION

Popularity at Gennesaret and Capernaum

Much of Jesus' early ministry occurred on the northwest shore of the Sea of Galilee. Matthew and Mark each provide brief comments about the success of Jesus' ministry in Gennesaret, where the crowds flocked for healing, bringing the sick with them, and hoping for a brief encounter with Jesus.

John provides a longer treatment about a controversy that arose in the nearby city of Capernaum (about 3 miles east of Gennesaret along the shore of the Sea of Galilee). Jesus' popularity was still increasing because of the miracles which He performed, yet the people misunderstood the true meaning of His works. Although they had eaten the multiplied loaves, they had not understood the miracle as a "sign" that would give spiritual insight (John 6:26, 27; see "The First of Seven Signs" at John 2:1). The people longed only for Jesus to improve the circumstances of their physical lives (see John 6:15). Rather, Jesus was "the bread of life" that would forever provide the spiritual nourishment they needed (John 6:48–51).

Some suggest that with this episode (especially John 6:53–58) the Gospel of John explains the Lord's Supper. When John recounts the Last Supper (John 13), he does not report the institution of the sacrament, as do the Synoptic Gospels (Matt. 26:26–29; Mark 14:22–25; Luke 22:15–20).

- **Matthew 14:34–36**
- **Mark 6:53–56**
- **John 6:22–71**

Matthew 14:34–36

Many Touch Him and Are Made Well

14:34 When they had crossed over, they
came to the land of[a] Gennesaret. 35And
when the men of that place recognized Him, they
sent out into all that surrounding region, brought
to Him all who were sick, 36and begged Him that
they might only touch the hem of His garment.
And as many as touched *it* were made perfectly
well.

Mark 6:53–56

6:53 When they had crossed over, they came
to the land of Gennesaret and anchored there.
54And when they came out of the boat, immedi-
ately the people recognized Him, 55ran through
that whole surrounding region, and began to
carry about on beds those who were sick to wher-
ever they heard He was. 56Wherever He entered,
into villages, cities, or the country, they laid the
sick in the marketplaces, and begged Him that
they might just touch the hem of His garment.
And as many as touched Him were made well.

John 6:22–71

The Bread from Heaven

6:22 On the following day, when the people
who were standing on the other side of the
sea saw that there was no other boat there, ex-
cept that one which His disciples had entered,[a]
and that Jesus had not entered the boat with His
disciples, but His disciples had gone away
alone— 23however, other boats came from
Tiberias, near the place where they ate bread af-
ter the Lord had given thanks— 24when the peo-
ple therefore saw that Jesus was not there, nor
His disciples, they also got into boats and came
to Capernaum, seeking Jesus. 25And when they
found Him on the other side of the sea, they said
to Him, "Rabbi, when did You come here?"

26Jesus answered them and said, "Most as-
suredly, I say to you, you seek Me, not because you
saw the signs, but because you ate of the loaves
and were filled. 27Do not labor for the food which
perishes, but for the food which endures to ever-
lasting life, which the Son of Man will give you,
because God the Father has set His seal on Him."

28Then they said to Him, "What shall we do,
that we may work the works of God?"

29Jesus answered and said to them, "This is
the work of God, that you believe in Him whom
He sent."

30Therefore they said to Him, "What sign
will You perform then, that we may see it and be-
lieve You? What work will You do? 31Our fathers
ate the manna in the desert; as it is written, *'He
gave them bread from heaven to eat.'* "[a]

32Then Jesus said to them, "Most assuredly, I
say to you, Moses did not give you the bread
from heaven, but My Father gives you the true
bread from heaven. 33For the bread of God is He
who comes down from heaven and gives life to
the world."

34Then they said to Him, "Lord, give us this
bread always."

35And Jesus said to them, "I am the bread of
life. He who comes to Me shall never hunger, and
he who believes in Me shall never thirst. 36But I
said to you that you have seen Me and yet do not
believe. 37All that the Father gives Me will come
to Me, and the one who comes to Me I will by no
means cast out. 38For I have come down from
heaven, not to do My own will, but the will of
Him who sent Me. 39This is the will of the Father
who sent Me, that of all He has given Me I
should lose nothing, but should raise it up at the
last day. 40And this is the will of Him who sent
Me, that everyone who sees the Son and believes
in Him may have everlasting life; and I will raise
him up at the last day."

Rejected by His Own

41The Jews then complained about Him, be-
cause He said, "I am the bread which came down
from heaven." 42And they said, "Is not this Jesus,
the son of Joseph, whose father and mother we
know? How is it then that He says, 'I have come
down from heaven'?"

43Jesus therefore answered and said to them,
"Do not murmur among yourselves. 44No one can
come to Me unless the Father who sent Me draws
him; and I will raise him up at the last day. 45It is
written in the prophets, *'And they shall all be
taught by God.'*[a] Therefore everyone who has
heard and learned[b] from the Father comes to Me.
46Not that anyone has seen the Father, except He
who is from God; He has seen the Father. 47Most
assuredly, I say to you, he who believes in Me[a]
has everlasting life. 48I am the bread of life.
49Your fathers ate the manna in the wilderness,
and are dead. 50This is the bread which comes
down from heaven, that one may eat of it and
not die. 51I am the living bread which came down
from heaven. If anyone eats of this bread, he will
live forever; and the bread that I shall give is My
flesh, which I shall give for the life of the world."

52The Jews therefore quarreled among them-
selves, saying, "How can this Man give us *His*
flesh to eat?"

14:34 [a]NU-Text reads *came to land at.* **John** 6:22 [a]NU-Text omits *that* and *which His disciples had entered.* 6:31 [a]Exodus 16:4; Nehemiah 9:15; Psalm 78:24 6:45 [a]Isaiah 54:13 [b]M-Text reads *hears and has learned.* 6:47 [a]NU-Text omits *in Me.*

53Then Jesus said to them, "Most assuredly, I
say to you, unless you eat the flesh of the Son of
Man and drink His blood, you have no life in you.
54Whoever eats My flesh and drinks My blood has
eternal life, and I will raise him up at the last day.
55For My flesh is food indeed,[a] and My blood is
drink indeed. 56He who eats My flesh and drinks
My blood abides in Me, and I in him. 57As the liv-
ing Father sent Me, and I live because of the Fa-
ther, so he who feeds on Me will live because of
Me. 58This is the bread which came down from
heaven—not as your fathers ate the manna, and
are dead. He who eats this bread will live forever."
59These things He said in the synagogue as
He taught in Capernaum.

Many Disciples Turn Away

60Therefore many of His disciples, when
they heard *this,* said, "This is a hard saying; who
can understand it?"
61When Jesus knew in Himself that His dis-
ciples complained about this, He said to them,
"Does this offend you? 62*What* then if you should
see the Son of Man ascend where He was before?
63It is the Spirit who gives life; the flesh profits
nothing. The words that I speak to you are spirit,
and *they* are life. 64But there are some of you who
do not believe." For Jesus knew from the begin-
ning who they were who did not believe, and who
would betray Him. 65And He said, "Therefore I
have said to you that no one can come to Me un-
less it has been granted to him by My Father."
66From that *time* many of His disciples went
back and walked with Him no more. 67Then Jesus
said to the twelve, "Do you also want to go away?"
68But Simon Peter answered Him, "Lord, to
whom shall we go? You have the words of eternal
life. 69Also we have come to believe and know that
You are the Christ, the Son of the living God."[a]
70Jesus answered them, "Did I not choose
you, the twelve, and one of you is a devil?" 71He
spoke of Judas Iscariot, *the son* of Simon, for it
was he who would betray Him, being one of the
twelve.

6:55 [a]NU-Text reads *true food* and *true drink.* 6:69 [a]NU-Text reads *You are the Holy One of God.* **Matt.** 15:4 [a]Exodus 20:12; Deuteronomy 5:16 [b]Exodus 21:17 15:6 [a]NU-Text omits *or mother.* [b]NU-Text reads *word.* 15:8 [a]NU-Text omits *draw near to Me with their mouth, And.* 15:9 [a]Isaiah 29:13

TRANSITION

Controversy over Traditions

The "tradition of the elders" (Matt. 15:2) contained hundreds of rules, which Jewish teachers had developed over the centuries to ensure that the people properly kept God's law. Jesus called these teachers "hypocrites" because they emphasized the many commandments of their human tradition, being concerned only with outward conduct while they ignored the inner dynamic and moral demands of the law. This is the only episode in which Mark reports Jesus referring to His Pharisaic opponents as "hypocrites" (Mark 7:6). Matthew, by contrast, recounts several such instances (especially in Matt. 23).

The details of this particular controversy show that "hypocrisy" for Jesus was not "saying one thing and doing another." The Pharisees did observe the ritual washings which Jesus' disciples had occasionally neglected (Mark 7:2, 3). In the Jewish literature of this period written in Greek, a "hypocrite" was a godless person who substituted human standards and desires for God's commandments. Thus, when people scrupulously observed traditions that had the effect of countering God's command (Matt. 15:3–6; Mark 7:9–13), they became "hypocrites" not because their actions were inconsistent but because they consistently ignored God's will. Ritual purity cannot cleanse a person defiled by his or her own evil actions (Matt. 15:17–20; Mark 7:15, 18–23).

- **Matthew 15:1–20**
- **Mark 7:1–23**

Matthew 15:1–20

Defilement Comes from Within

15 :1 Then the scribes and Pharisees who
were from Jerusalem came to Jesus, say-
ing, 2"Why do Your disciples transgress the tra-
dition of the elders? For they do not wash their
hands when they eat bread."
3He answered and said to them, "Why do
you also transgress the commandment of God
because of your tradition? 4For God commanded,
saying, *'Honor your father and your mother'*;[a]
and, *'He who curses father or mother, let him be
put to death.'*[b] 5But you say, 'Whoever says to his
father or mother, "Whatever profit you might
have received from me *is* a gift *to God*"— 6then
he need not honor his father or mother.'[a] Thus
you have made the commandment[b] of God of no
effect by your tradition. 7Hypocrites! Well did
Isaiah prophesy about you, saying:

8 *'These people draw near to Me with their
mouth,
And[a] honor Me with their lips,
But their heart is far from Me.
9 And in vain they worship Me,
Teaching as doctrines the commandments
of men.' "*[a]

10When He had called the multitude to *Him-
self*, He said to them, "Hear and understand: 11Not

what goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man."

12Then His disciples came and said to Him, "Do You know that the Pharisees were offended when they heard this saying?"

13But He answered and said, "Every plant which My heavenly Father has not planted will be uprooted. 14Let them alone. They are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch."

15Then Peter answered and said to Him, "Explain this parable to us."

16So Jesus said, "Are you also still without understanding? 17Do you not yet understand that whatever enters the mouth goes into the stomach and is eliminated? 18But those things which proceed out of the mouth come from the heart, and they defile a man. 19For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. 20These are *the things* which defile a man, but to eat with unwashed hands does not defile a man."

Religion & Worship

The Jews maintained a clear distinction between themselves and the cultures around them. Their regulations about food and drink were a constant reminder that they belonged to the God who had delivered them from Egypt. Their traditions expanded; the "tradition of the elders" (Mark 7:3) contained hundreds of rules which Jewish teachers had developed over the centuries.

Mark 7:1–23

True Purity

7 :1 Then the Pharisees and some of the scribes came together to Him, having come from Jerusalem. 2Now when[a] they saw some of His disciples eat bread with defiled, that is, with unwashed hands, they found fault. 3For the Pharisees and all the Jews do not eat unless they wash *their* hands in a special way, holding the tradition of the elders. 4*When they come* from the marketplace, they do not eat unless they wash. And there are many other things which they have received and hold, *like* the washing of cups, pitchers, copper vessels, and couches.

5Then the Pharisees and scribes asked Him, "Why do Your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?"

6He answered and said to them, "Well did Isaiah prophesy of you hypocrites, as it is written:

'This people honors Me with their lips,
But their heart is far from Me.
7 *And in vain they worship Me,*
Teaching as doctrines the commandments of men.'[a]

8For laying aside the commandment of God, you hold the tradition of men[a]—the washing of pitchers and cups, and many other such things you do."

9He said to them, "*All too* well you reject the commandment of God, that you may keep your tradition. 10For Moses said, *'Honor your father and your mother'*;[a] and, *'He who curses father or mother, let him be put to death.'*[b] 11But you say, 'If a man says to his father or mother, "Whatever profit you might have received from me *is* Corban"—' (that is, a gift *to God*), 12then you no longer let him do anything for his father or his mother, 13making the word of God of no effect through your tradition which you have handed down. And many such things you do."

14When He had called all the multitude to *Himself,* He said to them, "Hear Me, everyone, and understand: 15There is nothing that enters a man from outside which can defile him; but the things which come out of him, those are the things that defile a man. 16If anyone has ears to hear, let him hear!"[a]

17When He had entered a house away from the crowd, His disciples asked Him concerning the parable. 18So He said to them, "Are you thus without understanding also? Do you not perceive that whatever enters a man from outside cannot defile him, 19because it does not enter his heart but his stomach, and is eliminated, *thus* purifying all foods?"[a] 20And He said, "What comes out of a man, that defiles a man. 21For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 22thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness. 23All these evil things come from within and defile a man."

7:2 [a]NU-Text omits *when* and *they found fault.* 7:7 [a]Isaiah 29:13 7:8 [a]NU-Text omits the rest of this verse.
7:10 [a]Exodus 20:12; Deuteronomy 5:16 [b]Exodus 21:17
7:16 [a]NU-Text omits this verse. 7:19 [a]NU-Text ends quotation with *eliminated,* setting off the final clause as Mark's comment that Jesus has declared all foods clean.

TRANSITION

Ministry in Gentile Regions

The "region of Tyre and Sidon" (Matt. 15:21; Mark 7:24) and the Decapolis (Mark 7:31), which bordered the southeastern shore of the Sea of Galilee, were predominantly Gentile territories. Jesus may have come here in order to teach His disciples privately, but His ministry soon extended to non-Jews.

Matthew's and Mark's accounts of Jesus' ministry in these areas reveal the special interests of each writer. As he did earlier in his Gospel (see "Returning to the West Shore" at Matt. 9:18), Matthew omits any details which have possible magical connotations, such as the healing of the deaf man (see Mark 7:33, 34). Rather he emphasizes the role of faith, evident in the exorcism of the Canaanite woman's daughter (Matt. 15:28).

Mark continues to develop his theme of the "messianic secret" (Mark 7:24, 36; see "Healing the Sick" at Matt. 8:14). But the more earnestly Jesus commanded the people to remain silent about what He had done, "the more widely they proclaimed it" (7:36).

- **Matthew 15:21–31**
- **Mark 7:24–37**

Matthew 15:21–31

A Gentile Shows Her Faith

15:21 Then Jesus went out from there and departed to the region of Tyre and Sidon.
22And behold, a woman of Canaan came from that region and cried out to Him, saying, "Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed."
23But He answered her not a word.
And His disciples came and urged Him, saying, "Send her away, for she cries out after us."
24But He answered and said, "I was not sent except to the lost sheep of the house of Israel."
25Then she came and worshiped Him, saying, "Lord, help me!"
26But He answered and said, "It is not good to take the children's bread and throw *it* to the little dogs."
27And she said, "Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters' table."
28Then Jesus answered and said to her, "O woman, great *is* your faith! Let it be to you as you desire." And her daughter was healed from that very hour.

Jesus Heals Great Multitudes

29Jesus departed from there, skirted the Sea of Galilee, and went up on the mountain and sat down there. 30Then great multitudes came to Him, having with them *the* lame, blind, mute, maimed, and many others; and they laid them down at Jesus' feet, and He healed them. 31So the multitude marveled when they saw *the* mute speaking, *the* maimed made whole, *the* lame walking, and *the* blind seeing; and they glorified the God of Israel.

Mark 7:24–37

Gentiles Believe

7:24 From there He arose and went to the region of Tyre and Sidon.[a] And He entered a house and wanted no one to know *it,* but He could not be hidden. 25For a woman whose young daughter had an unclean spirit heard about Him, and she came and fell at His feet. 26The woman was a Greek, a Syro-Phoenician by birth, and she kept asking Him to cast the demon out of her daughter. 27But Jesus said to her, "Let the children be filled first, for it is not good to take the children's bread and throw *it* to the little dogs."
28And she answered and said to Him, "Yes, Lord, yet even the little dogs under the table eat from the children's crumbs."
29Then He said to her, "For this saying go your way; the demon has gone out of your daughter."
30And when she had come to her house, she found the demon gone out, and her daughter lying on the bed.

Jesus Heals a Deaf-Mute

31Again, departing from the region of Tyre and Sidon, He came through the midst of the region of Decapolis to the Sea of Galilee. 32Then

7:24 [a]NU-Text omits *and Sidon.*

Who Gets the Children's Bread? (Mark 7:27)

While Jesus was in the Gentile territory of Phoenicia, He was approached by a woman who was "a Greek, a Syro-Phoenician by birth" (Mark 7:26). She was a member of the Greek-speaking ruling class of Phoenicia. Citizens of Phoenician cities like Tyre and Sidon had long been influenced by Greek culture. This particular woman belonged to a class of people who often took for themselves the grain raised by poor Jews living in these regions.

That this powerful woman must come to a Jewish prophet and beg help for her daughter suggests a reversal of roles (Mark 7:25). Jesus challenged the woman's faith. Just as her class may have been taking the bread of poor Jews in neighboring areas, the "bread" of miracles from Israel's God belonged to Israel first of all. Israel had priority before Gentiles during Jesus' earthly ministry just as one's children had priority over dogs (7:27).

Jesus put the woman off with the expression "little dogs," but He did not insult her as harshly as it may sound to our ears today. Jewish people viewed dogs negatively, as scavengers, the way we today might view rats. As a well-to-do Greek, however, the woman was more likely to think of dogs as household pets. By willingly acknowledging her secondary place, yet also refusing to settle for anything less than a miracle, she demonstrated her humility and faith, and thus won her request.

they brought to Him one who was deaf and had an impediment in his speech, and they begged Him to put His hand on him. 33And He took him aside from the multitude, and put His fingers in his ears, and He spat and touched his tongue. 34Then, looking up to heaven, He sighed, and said to him, "Ephphatha," that is, "Be opened."

35Immediately his ears were opened, and the impediment of his tongue was loosed, and he spoke plainly. 36Then He commanded them that they should tell no one; but the more He commanded them, the more widely they proclaimed *it.* 37And they were astonished beyond measure, saying, "He has done all things well. He makes both the deaf to hear and the mute to speak."

TRANSITION

Feeding the 4,000

The feeding of 4,000 people is a miracle similar to the feeding of the 5,000 (see "Feeding the 5,000" at Matt. 14:13). Indeed, the similarities between the two feeding miracles has led some to suggest that the story of feeding 4,000 is simply a variation of the earlier account. It seems implausible that Jesus' disciples would respond in precisely the same way on this later occasion—questioning how to feed so many people (Matt. 15:33)—if they had witnessed the earlier miracle (see Matt. 14:15–17).

Still, others suggest that this miracle in Gentile territory is the complement to the previous miraculous feeding of Jews. The numbers of loaves, baskets, and people in the two stories differ. Furthermore, the disciples simply could not comprehend the true power of God in Jesus' miracles. Mark commented specifically that they did not properly understand the first feeding miracle (Mark 6:52). Both he and Matthew report that Jesus later chastised His disciples for failing to remember His ability to provide bread, demonstrated by these two miracles (Matt. 16:9, 10; Mark 8:17–21).

- **Matthew 15:32–39**
- **Mark 8:1–10**

Matthew 15:32–39

15 **:32** Now Jesus called His disciples to *Himself* and said, "I have compassion on the multitude, because they have now continued with Me three days and have nothing to eat. And I do not want to send them away hungry, lest they faint on the way."

33Then His disciples said to Him, "Where could we get enough bread in the wilderness to fill such a great multitude?"

34Jesus said to them, "How many loaves do you have?"

And they said, "Seven, and a few little fish."

35So He commanded the multitude to sit down on the ground. 36And He took the seven loaves and the fish and gave thanks, broke *them* and gave *them* to His disciples; and the disciples *gave* to the multitude. 37So they all ate and were filled, and they took up seven large baskets full of the fragments that were left. 38Now those who ate were four thousand men, besides women and children. 39And He sent away the multitude, got into the boat, and came to the region of Magdala.[a]

Mark 8:1–10

8 **:1** In those days, the multitude being very great and having nothing to eat, Jesus called His disciples *to Him* and said to them, 2"I have compassion on the multitude, because they have now continued with Me three days and have nothing to eat. 3And if I send them away hungry to their own houses, they will faint on the way; for some of them have come from afar."

4Then His disciples answered Him, "How can one satisfy these people with bread here in the wilderness?"

5He asked them, "How many loaves do you have?"

And they said, "Seven."

6So He commanded the multitude to sit down on the ground. And He took the seven loaves and gave thanks, broke *them* and gave *them* to His disciples to set before *them;* and they set *them* before the multitude. 7They also had a few small fish; and having blessed them, He said to set them also before *them.* 8So they ate and were filled, and they took up seven large baskets of leftover fragments. 9Now those who had eaten were about four thousand. And He sent them away, 10immediately got into the boat with His disciples, and came to the region of Dalmanutha.

15:39 [a]NU-Text reads *Magadan.*

TRANSITION

Teaching About the Pharisees

The Gospel of Mark, in one of its characteristic features, consistently describes Jesus' disciples as having trouble understanding their Teacher. That tendency toward misunderstanding is evident in two accounts from Mark and Matthew concerning the Pharisees. Following a dispute with the Pharisees regarding Jesus' miracles (Mark 8:11, 12), Jesus warned His disciples to "beware of the leaven of the Pharisees" (8:15). His disciples believed He was chastising them for a lack of provisions (8:16). A lack of food was certainly no problem for Jesus, and reminding them of the two miraculous feedings, Jesus asked, "How is it you do not understand?" (8:21).

Mark seems to use the story of a blind man in Bethsaida to illustrate the disciple's own plight. Just as the man only gradually regained his sight through Jesus' ministry (Mark 8:23–25), so also the disciples only gradually, and with much repeated effort, came to see who Jesus was (see "The Christ and His Disciples" at Matt. 16:13).

By contrast Matthew shows the disciples being able to understand what Jesus was teaching them, albeit with a little prompting (Matt. 16:8–12). The Pharisees and Sadducees were more interested in testing Jesus (16:1) than in considering the significance of His ministry, and this spiritual insensitivity receives more attention in Matthew's Gospel.

- **Matthew 16:1–12**
- **Mark 8:11–26**

Matthew 16:1–12

The Pharisees and Sadducees Seek a Sign

16:1 Then the Pharisees and Sadducees
came, and testing Him asked that He
would show them a sign from heaven. 2He answered and said to them, "When it is evening you say, *'It will be* fair weather, for the sky is red'; 3and in the morning, *'It will be* foul weather today, for the sky is red and threatening.' Hypocrites![a] You know how to discern the face of the sky, but you cannot *discern* the signs of the times. 4A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet[a] Jonah." And He left them and departed.

The Leaven of the Pharisees and Sadducees

5Now when His disciples had come to the other side, they had forgotten to take bread. 6Then Jesus said to them, "Take heed and beware of the leaven of the Pharisees and the Sadducees."

7And they reasoned among themselves, saying, *"It is* because we have taken no bread."

8But Jesus, being aware of *it,* said to them, "O you of little faith, why do you reason among yourselves because you have brought no bread?[a] 9Do you not yet understand, or remember the five loaves of the five thousand and how many baskets you took up? 10Nor the seven loaves of the four thousand and how many large baskets you took up? 11How is it you do not understand that I did not speak to you concerning bread?—*but* to beware of the leaven of the Pharisees and Sadducees." 12Then they understood that He did not tell *them* to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

16:3 [a]NU-Text omits *Hypocrites.* 16:4 [a]NU-Text omits *the prophet.* 16:8 [a]NU-Text reads *you have no bread.*
Mark 8:14 [a]NU-Text and M-Text read *they.* 8:17 [a]NU-Text omits *still.* 8:26 [a]NU-Text reads *"Do not even go into the town."*

Mark 8:11–26

The Pharisees Seek a Sign

8:11 Then the Pharisees came out and began
to dispute with Him, seeking from Him a sign from heaven, testing Him. 12But He sighed deeply in His spirit, and said, "Why does this generation seek a sign? Assuredly, I say to you, no sign shall be given to this generation."

Beware of the Leaven of the Pharisees and Herod

13And He left them, and getting into the boat again, departed to the other side. 14Now the disciples[a] had forgotten to take bread, and they did not have more than one loaf with them in the boat. 15Then He charged them, saying, "Take heed, beware of the leaven of the Pharisees and the leaven of Herod."

16And they reasoned among themselves, saying, *"It is* because we have no bread."

17But Jesus, being aware of *it,* said to them, "Why do you reason because you have no bread? Do you not yet perceive nor understand? Is your heart still[a] hardened? 18Having eyes, do you not see? And having ears, do you not hear? And do you not remember? 19When I broke the five loaves for the five thousand, how many baskets full of fragments did you take up?"

They said to Him, "Twelve."

20"Also, when I broke the seven for the four thousand, how many large baskets full of fragments did you take up?"

And they said, "Seven."

21So He said to them, "How *is it* you do not understand?"

A Blind Man Healed at Bethsaida

22Then He came to Bethsaida; and they brought a blind man to Him, and begged Him to touch him. 23So He took the blind man by the hand and led him out of the town. And when He had spit on his eyes and put His hands on him, He asked him if he saw anything.

24And he looked up and said, "I see men like trees, walking."

25Then He put *His* hands on his eyes again and made him look up. And he was restored and saw everyone clearly. 26Then He sent him away to his house, saying, "Neither go into the town, nor tell anyone in the town."[a]

TRANSITION

The Christ and His Disciples

Peter's confession at Caesarea Philippi, identifying Jesus as "the Christ of God" (Luke 9:20), marked an important milestone in Jesus' ministry. Nevertheless, the disciples

The City of Several Names (Matt. 16:13)

In the city of Caesarea Philippi, about 25 miles north of the Sea of Galilee, Jesus asked His disciples, "Who do you say that I am?" They first answered with several names—John the Baptist, Elijah, Jeremiah—before one disciple acknowledged Jesus as Israel's promised Savior (Matt. 16:13–16). Interestingly, Jesus' question would be answered in a city that went through a series of name changes, each time to honor some god or man other than the Son of God.

The name this city had before the Hellenistic period (beginning c. 332 B.C.) is unknown. According to the Greek historian Polybius, by the time of the Seleucid king Antiochus III (c. 223–187 B.C.) the site was called "Panion," after the Greek god Pan.

The northern district of Galilee was given to Herod the Great in 20 B.C. Herod subsequently built a great temple there in honor of the emperor Augustus Caesar. According to the Jewish historian Josephus, this district was bequeathed to Herod's son Philip when he succeeded his father in 4 B.C. Philip enlarged the city and renamed it "Caesarea" in honor of Caesar. "Philippi" was added to the name to distinguish it from Caesarea Maritima, the great Mediterranean coastal city.

Five decades later Agrippa II enlarged the city even more and renamed it "Neronias," after the Roman emperor Nero. This name seems to have been used only rarely, and the name reverted back to Paneas (i.e., Panion) during the Byzantine period (after A.D. 330).

The compound name Caesarea Philippi was thus the name of the town when Jesus visited there (Matt. 16:13). In a city whose various names remembered Pan, Caesar, Nero, and Philip the tetrarch, a disciple answered his Teacher, "You are the Christ, the Son of the living God" (Matt. 16:16).

still needed to learn much about the nature of Jesus' messiahship, as was demonstrated when Peter rejected Jesus' first prediction of His eventual death and resurrection in Jerusalem (Matt. 16:21–23). They were still focused not on "the things of God, but the things of men" (Mark 8:33).

Jesus' disciples still held the popular conception that the Messiah would bring political and economic success to God's people. Their misconception was exposed by the call for a true disciple to "deny himself, and take up his cross" (Matt. 16:24; Mark 8:34). Thus, Jesus emphasized placing spiritual life ahead of physical life (Mark 8:36). The Son of Man Himself was willing to lose His life to bring spiritual benefit to all.

- **Matthew 16:13–28**
- **Mark 8:27—9:1**
- **Luke 9:18–27**

Matthew 16:13–28

Peter's Confession of Faith

16 **:13** When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, "Who do men say that I, the Son of Man, am?"

14So they said, "Some *say* John the Baptist, some Elijah, and others Jeremiah or one of the prophets."

15He said to them, "But who do you say that I am?"

16Simon Peter answered and said, "You are the Christ, the Son of the living God."

17Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed *this* to you, but My Father who is in heaven. 18And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. 19And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed[a] in heaven."

20Then He commanded His disciples that they should tell no one that He was Jesus the Christ.

The Way of the Cross

21From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.

22Then Peter took Him aside and began to rebuke Him, saying, "Far be it from You, Lord; this shall not happen to You!"

23But He turned and said to Peter, "Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men."

24Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me. 25For whoever desires to save his life will lose it, but whoever

16:19 [a]Or *will have been bound . . . will have been loosed*

loses his life for My sake will find it. 26For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul? 27For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works. 28Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom."

Religion & Worship

"Christ" is a transliteration of the Greek word *christos* meaning "anointed" (Matt. 16:16). "Messiah" comes from the Hebrew word *mashiach* also meaning "anointed." Anointing is a ritual of applying oil to something. Ancient people were anointed to mark them as having a public appointment from God as a political or religious leader. The Jews anticipated a messianic King who would bring deliverance and salvation for His people.

Mark 8:27—9:1

Christ and the Cross

8 **:27** Now Jesus and His disciples went out to the towns of Caesarea Philippi; and on the road, He asked His disciples, saying to them, "Who do men say that I am?"

28So they answered, "John the Baptist; but some *say,* Elijah; and others, one of the prophets."

29He said to them, "But who do you say that I am?"

Peter answered and said to Him, "You are the Christ."

30Then He strictly warned them that they should tell no one about Him.

31And He began to teach them that the Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and after three days rise again. 32He spoke this word openly. Then Peter took Him aside and began to rebuke Him. 33But when He had turned around and looked at His disciples, He rebuked Peter, saying, "Get behind Me, Satan! For you are not mindful of the things of God, but the things of men."

34When He had called the people to *Himself,* with His disciples also, He said to them, "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me. 35For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it. 36For what will it profit a man if he gains the whole world, and loses his own soul? 37Or what will a man give in exchange for his soul? 38For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels."

9 1And He said to them, "Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power."

Luke 9:18–27

Peter's Confession of Christ

9 **:18** And it happened, as He was alone praying, *that* His disciples joined Him, and He asked them, saying, "Who do the crowds say that I am?"

19So they answered and said, "John the Baptist, but some *say* Elijah; and others *say* that one of the old prophets has risen again."

20He said to them, "But who do you say that I am?"

Peter answered and said, "The Christ of God."

21And He strictly warned and commanded them to tell this to no one, 22saying, "The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised the third day."

23Then He said to *them* all, "If anyone desires to come after Me, let him deny himself, and take up his cross daily,[a] and follow Me. 24For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it. 25For what profit is it to a man if he gains the whole world, and is himself destroyed or lost? 26For whoever is ashamed of Me and My words, of him the Son of Man will be ashamed when He comes in His *own* glory, and *in His* Father's, and of the holy angels. 27But I tell you truly, there are some standing here who shall not taste death till they see the kingdom of God."

TRANSITION

The Transfiguration

Jesus' transfiguration was a visionary revelation (Matt. 17:9) of the divine glory that the Son (Mark 9:7) possessed from His incarnation (see John 1:14). A brief scene in Luke's Gospel clarifies what was at stake, not only in the vision, but in Jesus' ministry: Jesus discussed His "decease" with Moses and Elijah (Luke 9:31). The Greek word translated "decease" (*exodos*) refers in literary Greek to the process of "death." It recalls the "Exodus" from Egypt as an earlier process of divine redemption. Thus, Jesus' impending death and resurrection, also an "Exodus," would further extend God's redemption to humanity.

- **Matthew 17:1–13**
- **Mark 9:2–13**
- **Luke 9:28–36**

9:23 [a]M-Text omits *daily*.

Matthew 17:1–13

Jesus Transfigured on the Mount

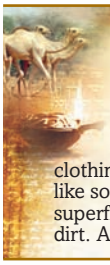
17 :1 Now after six days Jesus took Peter,
James, and John his brother, led them up on
a high mountain by themselves; [2]and He was
transfigured before them. His face shone like the
sun, and His clothes became as white as the light.
[3]And behold, Moses and Elijah appeared to them,
talking with Him. [4]Then Peter answered and said
to Jesus, "Lord, it is good for us to be here; if You
wish, let us[a] make here three tabernacles: one for
You, one for Moses, and one for Elijah."

[5]While he was still speaking, behold, a
bright cloud overshadowed them; and suddenly a
voice came out of the cloud, saying, "This is My
beloved Son, in whom I am well pleased. Hear
Him!" [6]And when the disciples heard *it,* they fell
on their faces and were greatly afraid. [7]But Jesus
came and touched them and said, "Arise, and do
not be afraid." [8]When they had lifted up their
eyes, they saw no one but Jesus only.

[9]Now as they came down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man is risen from the dead."

[10]And His disciples asked Him, saying, "Why then do the scribes say that Elijah must come first?"

[11]Jesus answered and said to them, "Indeed, Elijah is coming first[a] and will restore all things. [12]But I say to you that Elijah has come already, and they did not know him but did to him whatever they wished. Likewise the Son of Man is also about to suffer at their hands." [13]Then the disciples understood that He spoke to them of John the Baptist.



Daily Life & Customs
A kind of soap was used in Mesopotamia in very early times, although it was not refined or made into bars. But soap was hardly known in Egypt or Palestine, and launderers used other means to "whiten" clothing (Mark 9:3). Ashes or natural substances like sodium carbonate and fuller's earth (a kind of superfine clay) were used to remove grease and dirt. Also, wet clothes were pounded on stones.

Mark 9:2–13

9 :2 Now after six days Jesus took Peter,
James, and John, and led them up on a high
mountain apart by themselves; and He was
transfigured before them. [3]His clothes became
shining, exceedingly white, like snow, such as no
launderer on earth can whiten them. [4]And Elijah
appeared to them with Moses, and they were
talking with Jesus. [5]Then Peter answered and
said to Jesus, "Rabbi, it is good for us to be here;
and let us make three tabernacles: one for You,

17:4 [a]NU-Text reads *I will.* 17:11 [a]NU-Text omits *first.*

The Transfiguration by Rafael Sanzio de Urbino, 1518-1520 located in Florence, Italy

one for Moses, and one for Elijah"— 6because he did not know what to say, for they were greatly afraid.

7And a cloud came and overshadowed them; and a voice came out of the cloud, saying, "This is My beloved Son. Hear Him!" 8Suddenly, when they had looked around, they saw no one anymore, but only Jesus with themselves.

9Now as they came down from the mountain, He commanded them that they should tell no one the things they had seen, till the Son of Man had risen from the dead. 10So they kept this word to themselves, questioning what the rising from the dead meant.

11And they asked Him, saying, "Why do the scribes say that Elijah must come first?"

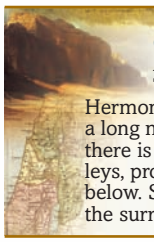
12Then He answered and told them, "Indeed, Elijah is coming first and restores all things. And how is it written concerning the Son of Man, that He must suffer many things and be treated with contempt? 13But I say to you that Elijah has also come, and they did to him whatever they wished, as it is written of him."

Luke 9:28–36

9 **:28** Now it came to pass, about eight days after these sayings, that He took Peter, John, and James and went up on the mountain to pray. 29As He prayed, the appearance of His face was altered, and His robe *became* white *and* glistening. 30And behold, two men talked with Him, who were Moses and Elijah, 31who appeared in glory and spoke of His decease which He was about to accomplish at Jerusalem. 32But Peter and those with him were heavy with sleep; and when they were fully awake, they saw His glory and the two men who stood with Him. 33Then it happened, as they were parting from Him, *that* Peter said to Jesus, "Master, it is good for us to be here; and let us make three tabernacles: one for You, one for Moses, and one for Elijah"—not knowing what he said.

34While he was saying this, a cloud came and overshadowed them; and they were fearful as they entered the cloud. 35And a voice came out of the cloud, saying, "This is My beloved Son.[a] Hear Him!" 36When the voice had ceased, Jesus was found alone. But they kept quiet, and told no one in those days any of the things they had seen.

9:35 [a]NU-Text reads *This is My Son, the Chosen One.*
Matt. 17:15 [a]Literally *moonstruck* 17:20 [a]NU-Text reads *little faith.* 17:21 [a]NU-Text omits this verse. 17:22 [a]NU-Text reads *gathering together.*



Geography & Environment
A possible location for the Mount of Transfiguration (Luke 9:28) is Mount Hermon, in modern Lebanon. This is part of a long mountain range. In the highest reaches there is beautiful snow in the descending valleys, providing a source of water for the fields below. Snow is rare in Jerusalem and most of the surrounding country.

TRANSITION

Faithless Generation

The disciples continued in their struggle to develop a faithful response to what God was doing in Jesus. Their inability to perform an exorcism led Jesus to despair about the "faithless generation" and the limited time remaining for Him to reach them (Mark 9:19). Continuing his characteristic emphasis on faith, Matthew explained that the disciples' failure to do Jesus' work was rooted in their own "unbelief" (Matt. 17:19, 20). They still had not grasped the spiritual aspect of Jesus' messianic mission, so they could only respond to the predictions of His impending death and resurrection with misunderstanding (Mark 9:31, 32; Luke 9:44, 45) and sorrow (Matt. 17:22, 23).

- **Matthew 17:14–23**
- **Mark 9:14–32**
- **Luke 9:37–45**

Matthew 17:14–23

The Need for Faith

17 **:14** And when they had come to the multitude, a man came to Him, kneeling down to Him and saying, 15"Lord, have mercy on my son, for he is an epileptic[a] and suffers severely; for he often falls into the fire and often into the water. 16So I brought him to Your disciples, but they could not cure him."

17Then Jesus answered and said, "O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to Me." 18And Jesus rebuked the demon, and it came out of him; and the child was cured from that very hour.

19Then the disciples came to Jesus privately and said, "Why could we not cast it out?"

20So Jesus said to them, "Because of your unbelief;[a] for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you. 21However, this kind does not go out except by prayer and fasting."[a]

22Now while they were staying[a] in Galilee, Jesus said to them, "The Son of Man is about to be betrayed into the hands of men, 23and they

will kill Him, and the third day He will be raised up." And they were exceedingly sorrowful.

Mark 9:14–32

O Faithless Generation

9:14 And when He came to the disciples, He saw a great multitude around them, and scribes disputing with them. 15Immediately, when they saw Him, all the people were greatly amazed, and running to *Him,* greeted Him. 16And He asked the scribes, "What are you discussing with them?"

17Then one of the crowd answered and said, "Teacher, I brought You my son, who has a mute spirit. 18And wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid. So I spoke to Your disciples, that they should cast it out, but they could not."

19He answered him and said, "O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him to Me." 20Then they brought him to Him. And when he saw Him, immediately the spirit convulsed him, and he fell on the ground and wallowed, foaming at the mouth.

21So He asked his father, "How long has this been happening to him?"

And he said, "From childhood. 22And often he has thrown him both into the fire and into the water to destroy him. But if You can do anything, have compassion on us and help us."

23Jesus said to him, "If you can believe,[a] all things *are* possible to him who believes."

24Immediately the father of the child cried out and said with tears, "Lord, I believe; help my unbelief!"

25When Jesus saw that the people came running together, He rebuked the unclean spirit, saying to it, "Deaf and dumb spirit, I command you, come out of him and enter him no more!" 26Then *the spirit* cried out, convulsed him greatly, and came out of him. And he became as one dead, so that many said, "He is dead." 27But Jesus took him by the hand and lifted him up, and he arose.

28And when He had come into the house, His disciples asked Him privately, "Why could we not cast it out?"

29So He said to them, "This kind can come out by nothing but prayer and fasting."[a]

30Then they departed from there and passed through Galilee, and He did not want anyone to know *it.* 31For He taught His disciples and said to them, "The Son of Man is being betrayed into the hands of men, and they will kill Him. And after He is killed, He will rise the third day." 32But they did not understand this saying, and were afraid to ask Him.

Luke 9:37–45

A Boy Is Healed

9:37 Now it happened on the next day, when they had come down from the mountain, that a great multitude met Him. 38Suddenly a man from the multitude cried out, saying, "Teacher, I implore You, look on my son, for he is my only child. 39And behold, a spirit seizes him, and he suddenly cries out; it convulses him so that he foams *at the mouth;* and it departs from him with great difficulty, bruising him. 40So I implored Your disciples to cast it out, but they could not."

41Then Jesus answered and said, "O faithless and perverse generation, how long shall I be with you and bear with you? Bring your son here." 42And as he was still coming, the demon threw him down and convulsed *him.* Then Jesus rebuked the unclean spirit, healed the child, and gave him back to his father.

Jesus Again Predicts His Death

43And they were all amazed at the majesty of God.

But while everyone marveled at all the things which Jesus did, He said to His disciples, 44"Let these words sink down into your ears, for the Son of Man is about to be betrayed into the hands of men." 45But they did not understand this saying, and it was hidden from them so that they did not perceive it; and they were afraid to ask Him about this saying.

9:23 [a]NU-Text reads *" 'If You can!' All things . . . ."*
9:29 [a]NU-Text omits *and fasting.*

TRANSITION

Being Christ's Disciple

During a visit to Capernaum, Jesus began teaching His disciples about the differences between the kingdom of God that He proclaimed and the political kingdom which most people expected the Messiah to establish. Matthew's unique story about the temple tax (Matt. 17:24–27) points out that membership in God's kingdom is not about domination, such as receiving tribute from "customs or taxes," but about becoming children of God. Each of the Synoptic Gospels emphasizes that one's status in God's kingdom depends upon receiving others and being received oneself as a child (Matt. 18:1–5; Mark 9:33–38; Luke 9:46–48).

Jesus made two points regarding membership in the kingdom. First, membership in God's kingdom is open to a broad range of people. All are to be considered God's children unless their actions in opposition to God's work demand that they be excluded

(Mark 9:40; Luke 9:49, 50). Jesus' second point identified such opposing acts. Any action that caused one of these "little ones" to fall was in danger of judgment (Mark 9:42; see Matt. 18:6–9) and of being removed from the community of faith (Matt. 18:7).

- **Matthew 17:24—18:9**
- **Mark 9:33–50**
- **Luke 9:46–50**

Matthew 17:24—18:9

Peter and His Master Pay Their Taxes

17 **:24** When they had come to Capernaum,[a] those who received the *temple* tax came to Peter and said, "Does your Teacher not pay the *temple* tax?"

[25]He said, "Yes."

And when he had come into the house, Jesus anticipated him, saying, "What do you think, Simon? From whom do the kings of the earth take customs or taxes, from their sons or from strangers?"

[26]Peter said to Him, "From strangers."

Jesus said to him. "Then the sons are free. [27]Nevertheless, lest we offend them, go to the sea, cast in a hook, and take the fish that comes up first. And when you have opened its mouth, you will find a piece of money;[a] take that and give it to them for Me and you."

Who Is the Greatest?

18 [1]At that time the disciples came to Jesus saying, "Who then is greatest in the kingdom of heaven?"

[2]Then Jesus called a little child to Him, set him in the midst of them, [3]and said, "Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven. [4]Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven. [5]Whoever receives one little child like this in My name receives Me.

Allow No Occasion for Sin

[6]"Whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea. [7]Woe to the world because of offenses! For offenses must come, but woe to that man by whom the offense comes!

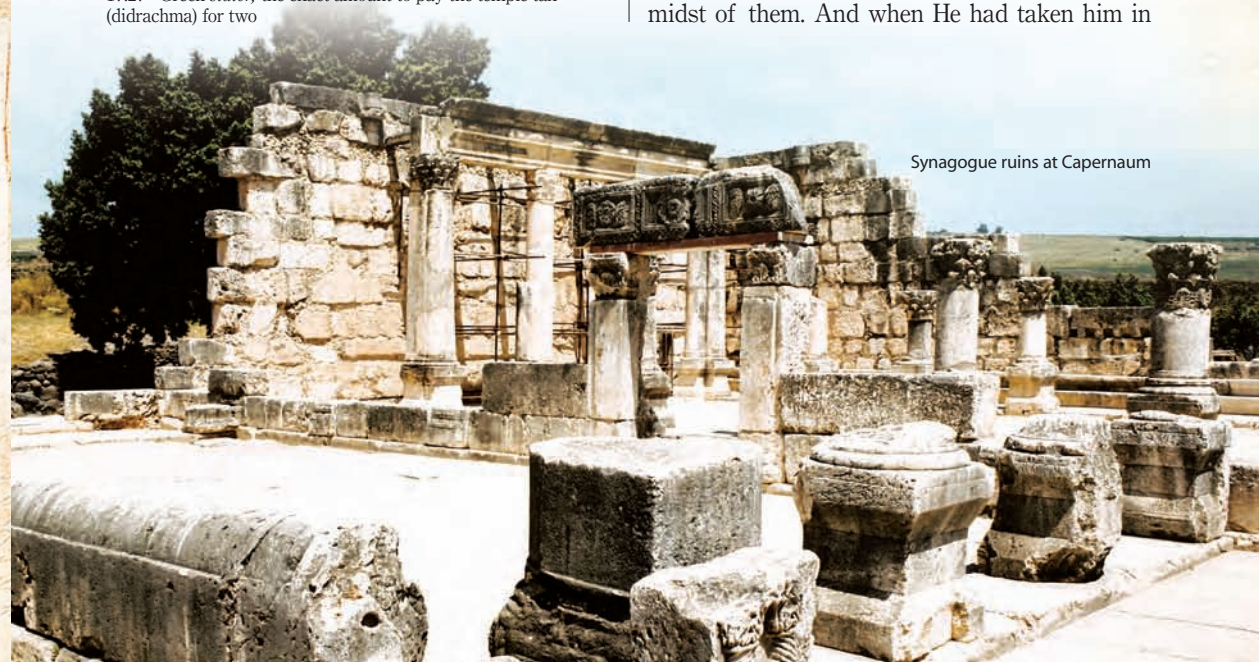
[8]"If your hand or foot causes you to sin, cut it off and cast *it* from you. It is better for you to enter into life lame or maimed, rather than having two hands or two feet, to be cast into the everlasting fire. [9]And if your eye causes you to sin, pluck it out and cast *it* from you. It is better for you to enter into life with one eye, rather than having two eyes, to be cast into hell fire."

Mark 9:33–50

The Way of Discipleship

9 **:33** Then He came to Capernaum. And when He was in the house He asked them, "What was it you disputed among yourselves on the road?" [34]But they kept silent, for on the road they had disputed among themselves who *would be the* greatest. [35]And He sat down, called the twelve, and said to them, "If anyone desires to be first, he shall be last of all and servant of all." [36]Then He took a little child and set him in the midst of them. And when He had taken him in

17:24 [a]NU-Text reads *Capharnaum* (here and elsewhere).
17:27 [a]Greek *stater,* the exact amount to pay the temple tax (didrachma) for two

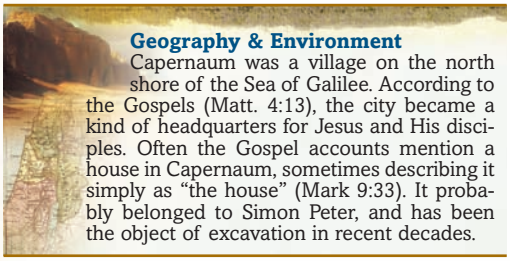


Synagogue ruins at Capernaum

His arms, He said to them, 37"Whoever receives one of these little children in My name receives Me; and whoever receives Me, receives not Me but Him who sent Me."

38Now John answered Him, saying, "Teacher, we saw someone who does not follow us casting out demons in Your name, and we forbade him because he does not follow us."

39But Jesus said, "Do not forbid him, for no one who works a miracle in My name can soon afterward speak evil of Me. 40For he who is not against us is on our[a] side. 41For whoever gives you a cup of water to drink in My name, because you belong to Christ, assuredly, I say to you, he will by no means lose his reward.



Geography & Environment
Capernaum was a village on the north shore of the Sea of Galilee. According to the Gospels (Matt. 4:13), the city became a kind of headquarters for Jesus and His disciples. Often the Gospel accounts mention a house in Capernaum, sometimes describing it simply as "the house" (Mark 9:33). It probably belonged to Simon Peter, and has been the object of excavation in recent decades.

Jesus Warns of Offenses

42"But whoever causes one of these little ones who believe in Me to stumble, it would be better for him if a millstone were hung around his neck, and he were thrown into the sea. 43If your hand causes you to sin, cut it off. It is better for you to enter into life maimed, rather than having two hands, to go to hell, into the fire that shall never be quenched— 44where

'Their worm does not die
And the fire is not quenched.'[a]

45And if your foot causes you to sin, cut it off. It is better for you to enter life lame, rather than having two feet, to be cast into hell, into the fire that shall never be quenched— 46where

'Their worm does not die
And the fire is not quenched.'[a]

47And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye, rather than having two eyes, to be cast into hell fire— 48where

'Their worm does not die
And the fire is not quenched.'[a]

Tasteless Salt Is Worthless

49"For everyone will be seasoned with fire,[a] and every sacrifice will be seasoned with salt. 50Salt *is* good, but if the salt loses its flavor, how will you season it? Have salt in yourselves, and have peace with one another."

Luke 9:46–50

True Greatness

9 **:46** Then a dispute arose among them as to which of them would be greatest. 47And Jesus, perceiving the thought of their heart, took a little child and set him by Him, 48and said to them, "Whoever receives this little child in My name receives Me; and whoever receives Me receives Him who sent Me. For he who is least among you all will be great."

Jesus Forbids Sectarianism

49Now John answered and said, "Master, we saw someone casting out demons in Your name, and we forbade him because he does not follow with us."

50But Jesus said to him, "Do not forbid *him,* for he who is not against us[a] is on our[b] side."

9:40 [a]M-Text reads *against you is on your side.* 9:44 [a]NU-Text omits this verse. 9:46 [a]NU-Text omits the last clause of verse 45 and all of verse 46. 9:48 [a]Isaiah 66:24 9:49 [a]NU-Text omits the rest of this verse. **Luke** 9:50 [a]NU-Text reads *you.* [b]NU-Text reads *your.*

FROM GALILEE TO JERUSALEM

The second traditional segment of Jesus' ministry is His journey from His native Galilee toward Jerusalem during the final year of His life. The Synoptic Gospels relate only one visit to Jerusalem by Jesus during His ministry (Matt. 19:1), a visit that ended with His crucifixion. The Gospel of John, however, reports a series of visits corresponding to the traditional Jewish pilgrimage feasts (see "The Galilean Ministry" at John 1:35).

The Teacher was moving steadfastly toward the climax of His earthly ministry.

Only Luke gives extended attention to Jesus' specific journey from Galilee to Judea. Much of the information about Jesus' ministry that is unique to the Gospel of Luke is found in a large section (Luke 9:51—18:14) in which Luke emphasizes Jesus' ultimate destination (see Luke 9:53; 13:22, 33). Teachings on the meaning of discipleship are given by a Teacher who was moving steadfastly toward the climax of His earthly ministry. See "Jesus' Final Journey" at Matt. 8:18.

TRANSITION

Attending the Feast of Tabernacles

One of Jesus' several visits to Jerusalem recorded in the Gospel of John was to attend the Feast of Tabernacles. Jesus made that trip to Jerusalem secretly, but began to openly teach in the temple about midway through the feast (John 7:2, 10–14). If the unidentified feast of John 5:1 refers to either Passover or Tabernacles of A.D. 28, this Feast of Tabernacles would have occurred during the fall of A.D. 29 (see "Jesus' Second Visit to Jerusalem" at John 5:1).

At the time of this celebration of the Feast of Tabernacles opposition to Jesus' ministry continued to mount (John 7:1, 2). Yet John's Gospel shows that Jesus remained firmly in control of the events: His "time" was not governed by the world's schedule, but by the Father (7:6, 8). Jesus refused to be manipulated by His family into revealing Himself before this divinely ordained time (7:3–8), and His opponents failed in their attempt to seize Him "because His hour had not yet come" (7:30).

Jesus used the traditional practices of the Jewish religious festival to set the stage for His message. The Feast of Tabernacles had come to be closely associated with prayers for the fall rains that were necessary to assure a bountiful springtime harvest. On the final day of the festival, the priest would present a special offering of water, along with the daily drink offering of wine, in thanksgiving and prayer to the God who supplies the life-giving rains. It may have been at the very moment of that ritual that Jesus announced, "If anyone thirsts, let him come to Me and drink" (7:37).

Worshipers at the Feast of Tabernacles may have also made associations between the feast and the ancient Israelites' wanderings in the wilderness. In such a case, Jesus could have suggested a connection with the rock that miraculously provided the Israelites with water in the wilderness (Ex. 17:1–6). His promise of "rivers of living water" (John 7:38) is identified by John as referring to the Holy Spirit (7:39).

• **John 7:1–52**

John

Jesus' Brothers Disbelieve

7 :1 After these things Jesus walked in Galilee;
for He did not want to walk in Judea, because
the Jews[a] sought to kill Him. [2]Now the Jews'
Feast of Tabernacles was at hand. [3]His brothers
therefore said to Him, "Depart from here and go
into Judea, that Your disciples also may see the
works that You are doing. [4]For no one does any-
thing in secret while he himself seeks to be
known openly. If You do these things, show
Yourself to the world." [5]For even His brothers
did not believe in Him.

[6]Then Jesus said to them, "My time has not
yet come, but your time is always ready. [7]The
world cannot hate you, but it hates Me because I
testify of it that its works are evil. [8]You go up to
this feast. I am not yet[a] going up to this feast, for
My time has not yet fully come." [9]When He had
said these things to them, He remained in Galilee.

The Heavenly Scholar

[10]But when His brothers had gone up, then
He also went up to the feast, not openly, but as it
were in secret. [11]Then the Jews sought Him at the
feast, and said, "Where is He?" [12]And there was
much complaining among the people concerning
Him. Some said, "He is good"; others said, "No, on
the contrary, He deceives the people." [13]However,
no one spoke openly of Him for fear of the Jews.

[14]Now about the middle of the feast Jesus
went up into the temple and taught. [15]And the
Jews marveled, saying, "How does this Man
know letters, having never studied?"

[16]Jesus[a] answered them and said, "My doc-
trine is not Mine, but His who sent Me. [17]If any-
one wills to do His will, he shall know concern-
ing the doctrine, whether it is from God or
whether I speak on My own *authority*. [18]He who
speaks from himself seeks his own glory; but He
who seeks the glory of the One who sent Him is
true, and no unrighteousness is in Him. [19]Did not
Moses give you the law, yet none of you keeps
the law? Why do you seek to kill Me?"

[20]The people answered and said, "You have
a demon. Who is seeking to kill You?"

[21]Jesus answered and said to them, "I did
one work, and you all marvel. [22]Moses therefore
gave you circumcision (not that it is from Moses,
but from the fathers), and you circumcise a man
on the Sabbath. [23]If a man receives circumcision
on the Sabbath, so that the law of Moses should
not be broken, are you angry with Me because I
made a man completely well on the Sabbath?
[24]Do not judge according to appearance, but
judge with righteous judgment."

Arts & Literature

The literacy rate of any ancient society is hard to estimate. Inscriptions on public buildings, casual graffiti scratched on the walls of Pompeii, and the wide range of things written on papyrus show that writing was not confined to a caste of priests. When the people in Jerusalem were amazed at how Jesus the Galilean could "know letters" (John 7:15), they were surprised that He could teach, not that He could read.

7:1 [a]That is, the ruling authorities 7:8 [a]NU-Text omits *yet*.
7:16 [a]NU-Text and M-Text read *So Jesus*.

The Spirit and Rivers of Living Water (John 7:38)

The Feast of Tabernacles was celebrated at the end of the grape harvest in September and October. With all harvests completed, the 7 days of this feast were a time for great joy. About halfway through the celebration, Jesus began teaching at the temple (John 7:2, 14), and on the last day He appealed to "the Scripture" (7:37, 38).

What Scripture Jesus had in mind is a mystery since the Old Testament does not speak of "rivers of living water" flowing from a person's heart. There were passages, however, from which Jewish people seem to have read during the Feast of Tabernacles, such as Zechariah 14 and Ezekiel 47. These texts talked about rivers of living water flowing from Jerusalem or from the temple, and in Jesus' day, Jewish people often spoke of Jerusalem and the temple as the "navel of the earth." So it seems that Jesus appealed to the prophecy of water flowing from the temple in the end time.

Most 1st-century Jews would have known of this prophecy. Visitors to the festival watched priests march in solemn procession from the Pool of Siloam into the temple, where they poured out sacred water at the base of the altar. This ritual pointed to the coming rivers of water that the prophets had promised. Those who witnessed the festival event returned home to tell others, and souvenir jars depicting the ritual have been found in other parts of the ancient world.

The Gospel writer John explains Jesus' promise of "rivers of living water" as referring to the Spirit (John 7:39). His interpretation borrows from the Old Testament prophets who sometimes portrayed the "pouring out" of the Spirit as water (Is. 44:3; Ezek. 36:25–27). In the "rivers of living water" John saw the Holy Spirit which Jesus would send after He had been glorified (John 20:22).

Could This Be the Christ?

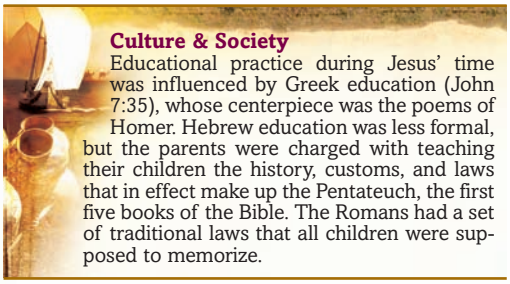
25 Now some of them from Jerusalem said,
"Is this not He whom they seek to kill? 26 But
look! He speaks boldly, and they say nothing to
Him. Do the rulers know indeed that this is
truly[a] the Christ? 27 However, we know where this
Man is from; but when the Christ comes, no one
knows where He is from."

28 Then Jesus cried out, as He taught in the
temple, saying, "You both know Me, and you
know where I am from; and I have not come of
Myself, but He who sent Me is true, whom you
do not know. 29 But[a] I know Him, for I am from
Him, and He sent Me."

30 Therefore they sought to take Him; but no
one laid a hand on Him, because His hour had not
yet come. 31 And many of the people believed in
Him, and said, "When the Christ comes, will He do
more signs than these which this *Man* has done?"

Jesus and the Religious Leaders

32 The Pharisees heard the crowd murmur-
ing these things concerning Him, and the Phar-
isees and the chief priests sent officers to take
Him. 33 Then Jesus said to them,[a] "I shall be with
you a little while longer, and *then* I go to Him
who sent Me. 34 You will seek Me and not find
Me, and where I am you cannot come."



Culture & Society

Educational practice during Jesus' time was influenced by Greek education (John 7:35), whose centerpiece was the poems of Homer. Hebrew education was less formal, but the parents were charged with teaching their children the history, customs, and laws that in effect make up the Pentateuch, the first five books of the Bible. The Romans had a set of traditional laws that all children were supposed to memorize.

35 Then the Jews said among themselves,
"Where does He intend to go that we shall not
find Him? Does He intend to go to the Dispersion
among the Greeks and teach the Greeks? 36 What
is this thing that He said, 'You will seek Me and
not find Me, and where I am you cannot come'?"

The Promise of the Holy Spirit

37 On the last day, that great *day* of the feast,
Jesus stood and cried out, saying, "If anyone
thirsts, let him come to Me and drink. 38 He who
believes in Me, as the Scripture has said, out of
his heart will flow rivers of living water." 39 But
this He spoke concerning the Spirit, whom those
believing[a] in Him would receive; for the Holy[b]
Spirit was not yet *given,* because Jesus was not
yet glorified.

Who Is He?

40 Therefore many[a] from the crowd, when
they heard this saying, said, "Truly this is the
Prophet." 41 Others said, "This is the Christ."

But some said, "Will the Christ come out of
Galilee? 42 Has not the Scripture said that the
Christ comes from the seed of David and from
the town of Bethlehem, where David was?" 43 So
there was a division among the people because of
Him. 44 Now some of them wanted to take Him,
but no one laid hands on Him.

Rejected by the Authorities

45 Then the officers came to the chief priests
and Pharisees, who said to them, "Why have you
not brought Him?"

7:26 [a]NU-Text omits *truly.* 7:29 [a]NU-Text and M-Text omit *But.* 7:33 [a]NU-Text and M-Text omit *to them.* 7:39 [a]NU-Text reads *who believed.* [b]NU-Text omits *Holy.* 7:40 [a]NU-Text reads *some.*

46The officers answered, "No man ever spoke
like this Man!"
47Then the Pharisees answered them, "Are
you also deceived? 48Have any of the rulers or
the Pharisees believed in Him? 49But this crowd
that does not know the law is accursed."
50Nicodemus (he who came to Jesus by
night,[a] being one of them) said to them, 51"Does
our law judge a man before it hears him and
knows what he is doing?"
52They answered and said to him, "Are you
also from Galilee? Search and look, for no
prophet has arisen[a] out of Galilee."

TRANSITION

Forgiving an Adulteress

In this memorable story about a woman caught in adultery, Jesus doodled in the dirt while the crowd, whom He had confronted with their own sins, slowly departed without stoning her. Scholars are divided, however, over whether the story was originally part of the Gospel of John. It is found in the vast majority of Greek manuscripts of the Fourth Gospel, but is not found in any of the earliest manuscripts. In some Greek manuscripts it appears in three other places in the Gospel of John (after John 7:36; 7:44; 21:25) or even in the Gospel of Luke (after Luke 21:38). Moreover, the Greek in John 7:53—8:11 is of a markedly different style and character than that found in the remainder of the Fourth Gospel. Though it is uncertain whether the story was an original part of John's Gospel, it is still possible that it preserves an actual event from Jesus' ministry.

• **John 7:53—8:11**

John

7 **:53** And everyone went to his *own* house.[a]

An Adulteress Faces the Light of the World

8 1But Jesus went to the Mount of Olives.
2Now early[a] in the morning He came again
into the temple, and all the people came to Him;
and He sat down and taught them. 3Then the
scribes and Pharisees brought to Him a woman
caught in adultery. And when they had set her in
the midst, 4they said to Him, "Teacher, this
woman was caught[a] in adultery, in the very act.
5Now Moses, in the law, commanded[a] us that
such should be stoned.[b] But what do You say?"[c]
6This they said, testing Him, that they might
have *something* of which to accuse Him. But Je-
sus stooped down and wrote on the ground with
His finger, as though He did not hear.[a]
7So when they continued asking Him, He
raised Himself up[a] and said to them, "He who is
without sin among you, let him throw a stone at
her first." 8And again He stooped down and
wrote on the ground. 9Then those who heard *it,*
being convicted by *their* conscience,[a] went out
one by one, beginning with the oldest *even* to the
last. And Jesus was left alone, and the woman
standing in the midst. 10When Jesus had raised
Himself up and saw no one but the woman, He
said to her,[a] "Woman, where are those accusers of
yours?[b] Has no one condemned you?"
11She said, "No one, Lord."
And Jesus said to her, "Neither do I condemn
you; go and[a] sin no more."

TRANSITION

Discussions with the Pharisees

Another debate with the Pharisees continues Jesus' teaching on the occasion of the Feast of Tabernacles (see "Attending the Feast of Tabernacles" at John 7:1). Given associations between the feast and the Israelites' wilderness wanderings, Jesus' statement, "I am the light of the world" (John 8:12) possibly recalled the presence of God as a pillar of fire leading the Israelites in the wilderness (Ex. 13:21).

The recurring theme of Jesus' discussions was His relationship with God the Father. His use of the phrase "I AM" as a type of personal address (John 8:58) indicates His unique relationship with the Father. Among Jesus' Jewish contemporaries this phrase was understood as an expression of God's personal name (see Ex. 3:14), so for Jesus to claim it for Himself was to claim unity with God.

• **John 8:12–59**

John

Jesus Defends His Self-Witness

8 **:12** Then Jesus spoke to them again, saying,
"I am the light of the world. He who follows
Me shall not walk in darkness, but have the light
of life."

7:50 [a]NU-Text reads *before.* 7:52 [a]NU-Text reads *is to rise.* 7:53 [a]The words *And everyone* through *sin no more* (8:11) are bracketed by NU-Text as not original. They are present in over 900 manuscripts. 8:2 [a]M-Text reads *very early.* 8:4 [a]M-Text reads *we found this woman.* 8:5 [a]M-Text reads *in our law Moses commanded.* [b]NU-Text and M-Text read *to stone such.* [c]M-Text adds *about her.* 8:6 [a]NU-Text and M-Text omit *as though He did not hear.* 8:7 [a]M-Text reads *He looked up.* 8:9 [a]NU-Text and M-Text omit *being convicted by their conscience.* 8:10 [a]NU-Text omits *and saw no one but the woman;* M-Text reads *He saw her and said.* [b]NU-Text and M-Text omit *of yours.* 8:11 [a]NU-Text and M-Text add *from now on.*

13The Pharisees therefore said to Him, "You
bear witness of Yourself; Your witness is not true."
14Jesus answered and said to them, "Even if
I bear witness of Myself, My witness is true, for
I know where I came from and where I am going;
but you do not know where I come from and
where I am going. 15You judge according to the
flesh; I judge no one. 16And yet if I do judge, My
judgment is true; for I am not alone, but I *am*
with the Father who sent Me. 17It is also written
in your law that the testimony of two men is true.
18I am One who bears witness of Myself, and the
Father who sent Me bears witness of Me."
19Then they said to Him, "Where is Your Father?"
Jesus answered, "You know neither Me nor
My Father. If you had known Me, you would
have known My Father also."
20These words Jesus spoke in the treasury,
as He taught in the temple; and no one laid hands
on Him, for His hour had not yet come.

Jesus Predicts His Departure

21Then Jesus said to them again, "I am going
away, and you will seek Me, and will die in your
sin. Where I go you cannot come."
22So the Jews said, "Will He kill Himself, be-
cause He says, 'Where I go you cannot come'?"
23And He said to them, "You are from be-
neath; I am from above. You are of this world; I
am not of this world. 24Therefore I said to you
that you will die in your sins; for if you do not
believe that I am *He,* you will die in your sins."
25Then they said to Him, "Who are You?"
And Jesus said to them, "Just what I have
been saying to you from the beginning. 26I have
many things to say and to judge concerning you,
but He who sent Me is true; and I speak to the
world those things which I heard from Him."
27They did not understand that He spoke to
them of the Father.
28Then Jesus said to them, "When you lift up
the Son of Man, then you will know that I am
He, and *that* I do nothing of Myself; but as My
Father taught Me, I speak these things. 29And He
who sent Me is with Me. The Father has not left
Me alone, for I always do those things that
please Him." 30As He spoke these words, many
believed in Him.

The Truth Shall Make You Free

31Then Jesus said to those Jews who be-
lieved Him, "If you abide in My word, you are
My disciples indeed. 32And you shall know the
truth, and the truth shall make you free."
33They answered Him, "We are Abraham's de-
scendants, and have never been in bondage to any-
one. How *can* You say, 'You will be made free'?"
34Jesus answered them, "Most assuredly, I
say to you, whoever commits sin is a slave of sin.
35And a slave does not abide in the house forever,
but a son abides forever. 36Therefore if the Son
makes you free, you shall be free indeed.

Abraham's Seed and Satan's

37"I know that you are Abraham's descen-
dants, but you seek to kill Me, because My word
has no place in you. 38I speak what I have seen
with My Father, and you do what you have seen
with[a] your father."
39They answered and said to Him, "Abra-
ham is our father."
Jesus said to them, "If you were Abraham's
children, you would do the works of Abraham.
40But now you seek to kill Me, a Man who has told
you the truth which I heard from God. Abraham
did not do this. 41You do the deeds of your father."
Then they said to Him, "We were not born
of fornication; we have one Father—God."
42Jesus said to them, "If God were your Fa-
ther, you would love Me, for I proceeded forth
and came from God; nor have I come of Myself,
but He sent Me. 43Why do you not understand
My speech? Because you are not able to listen to
My word. 44You are of *your* father the devil, and
the desires of your father you want to do. He was
a murderer from the beginning, and does not
stand in the truth, because there is no truth in
him. When he speaks a lie, he speaks from his
own *resources,* for he is a liar and the father of it.
45But because I tell the truth, you do not believe
Me. 46Which of you convicts Me of sin? And if I
tell the truth, why do you not believe Me? 47He
who is of God hears God's words; therefore you
do not hear, because you are not of God."

Before Abraham Was, I AM

48Then the Jews answered and said to Him,
"Do we not say rightly that You are a Samaritan
and have a demon?"

TIME CAPSULE  A.D. 29	
29	In spring, Jesus attends the Passover in Jerusalem (John 6:4)
29	Jesus walks on the water (John 6:19)
29	Peter confesses that Jesus is the Christ (Luke 9:20)
29	Jesus attends the fall Feast of Tabernacles (John 7:2, 14)
29	Jesus attends the winter Feast of Dedication (John 10:22)

8:38 [a]NU-Text reads *heard from.*

49Jesus answered, "I do not have a demon; but
I honor My Father, and you dishonor Me. 50And I
do not seek My *own* glory; there is One who seeks
and judges. 51Most assuredly, I say to you, if any-
one keeps My word he shall never see death."

52Then the Jews said to Him, "Now we know
that You have a demon! Abraham is dead, and
the prophets; and You say, 'If anyone keeps My
word he shall never taste death.' 53Are You
greater than our father Abraham, who is dead?
And the prophets are dead. Who do You make
Yourself out to be?"

54Jesus answered, "If I honor Myself, My
honor is nothing. It is My Father who honors Me,
of whom you say that He is your[a] God. 55Yet you
have not known Him, but I know Him. And if I
say, 'I do not know Him,' I shall be a liar like you;
but I do know Him and keep His word. 56Your fa-
ther Abraham rejoiced to see My day, and he saw
it and was glad."

57Then the Jews said to Him, "You are not
yet fifty years old, and have You seen Abraham?"

58Jesus said to them, "Most assuredly, I say
to you, before Abraham was, I AM."

59Then they took up stones to throw at Him;
but Jesus hid Himself and went out of the tem-
ple,[a] going through the midst of them, and so
passed by.

8:54 [a]NU-Text and M-Text read *our.* 8:59 [a]NU-Text omits the rest of this verse. 9:4 [a]NU-Text reads *We.* 9:8 [a]NU-Text reads *a beggar.* 9:9 [a]NU-Text reads *"No, but he is like him."* 9:11 [a]NU-Text omits *the pool of.*

TRANSITION

Healing the Man Born Blind

Jesus proclaimed, "I am the light of the world" (John 8:12; 9:5) and demonstrated what He meant by healing a man with congenital blindness. Jesus' presence in the world as "light" served first as a source of revelation, revealing "the works of God" (John 9:3) in overcoming affliction. But this "light" was also a source of judgment (see John 3:19–21). The healing provoked a crisis because it was performed on the Sabbath (9:16; see "Lord of the Sabbath" at Matt. 12:1). By self-righteously condemning Jesus as a "sinner" for this breach of Sabbath observance traditions, Jesus' Pharisaic opponents brought themselves under judgment (John 9:39–41).

Conversely, the man who was healed received not only physical sight but also increasing spiritual insight. As he reflected upon what had happened to him, he gradually proceeded from referring to his benefactor as "a Man called Jesus" (9:11) to saying that "He is a prophet" (9:17), and ultimately to confessing belief that He is "the Son of God" (9:35–38).

• **John 9:1–41**

John

Jesus, the Light of the World

9 **:1** Now as *Jesus* passed by, He saw a man
who was blind from birth. 2And His disciples
asked Him, saying, "Rabbi, who sinned, this man
or his parents, that he was born blind?"

3Jesus answered, "Neither this man nor his
parents sinned, but that the works of God should
be revealed in him. 4I[a] must work the works of
Him who sent Me while it is day; *the* night is
coming when no one can work. 5As long as I am
in the world, I am the light of the world."

6When He had said these things, He spat on
the ground and made clay with the saliva; and
He anointed the eyes of the blind man with the
clay. 7And He said to him, "Go, wash in the pool
of Siloam" (which is translated, Sent). So he went
and washed, and came back seeing.

8Therefore the neighbors and those who pre-
viously had seen that he was blind[a] said, "Is not
this he who sat and begged?"

9Some said, "This is he." Others *said,* "He is
like him."[a]

He said, "I am *he.*"

10Therefore they said to him, "How were
your eyes opened?"

11He answered and said, "A Man called Jesus
made clay and anointed my eyes and said to me,
'Go to the pool of[a] Siloam and wash.' So I went
and washed, and I received sight."

12Then they said to him, "Where is He?"

He said, "I do not know."

The Pharisees Excommunicate the Healed Man

13They brought him who formerly was blind
to the Pharisees. 14Now it was a Sabbath when Je-
sus made the clay and opened his eyes. 15Then
the Pharisees also asked him again how he had
received his sight. He said to them, "He put clay
on my eyes, and I washed, and I see."

16Therefore some of the Pharisees said,
"This Man is not from God, because He does not
keep the Sabbath."

Others said, "How can a man who is a sin-
ner do such signs?" And there was a division
among them.

17They said to the blind man again, "What
do you say about Him because He opened your
eyes?"

He said, "He is a prophet."

18But the Jews did not believe concerning
him, that he had been blind and received his
sight, until they called the parents of him who
had received his sight. 19And they asked them,
saying, "Is this your son, who you say was born
blind? How then does he now see?"

Put Out of the Synagogue (John 9:22)

In Jesus' day various groups competed for power in Jerusalem. The Sadducees held the most formal power, since they were backed by the Romans. The Pharisees, however, were more popular with the people, and often held prominent roles in the Jerusalem synagogues. Ironically, the Pharisees used their control of the synagogues to wield authority over the very people whom they were supposed to be serving.

When Jesus miraculously helped a blind man receive his sight, the people brought the healed man to the Pharisees (John 9:8–13). Because the healing occurred on a Sabbath, the Pharisees were much concerned about Jesus violating their interpretation of Sabbath laws. In their view, a Sabbath-breaker could not have healed anyone by God's power (9:16).

The blind man's parents, being questioned concerning their son's healing, dared not counter the Pharisees' view (9:20–22). John's Gospel makes it clear that the parents feared being "put out of the synagogue" (9:22). This could mean excommunication, that is exclusion from the synagogue community. Severely erring members of synagogues were sometimes disciplined by beatings, or by temporary or long-term exclusion from their synagogues.

By the time John wrote his Gospel, more than 60 years after Jesus' death, Jewish Christians were being threatened with excommunication from their synagogues because of their belief in Jesus as the Messiah. John warns of this conflict (John 16:2). By retelling the time that Jesus healed the blind man and defended him against those who persecuted him for his faith, John encouraged his own readers in their situation: Jesus would be with them as well.

20His parents answered them and said, "We
know that this is our son, and that he was born
blind; 21but by what means he now sees we do
not know, or who opened his eyes we do not
know. He is of age; ask him. He will speak for
himself." 22His parents said these *things* because
they feared the Jews, for the Jews had agreed al-
ready that if anyone confessed *that* He *was*
Christ, he would be put out of the synagogue.
23Therefore his parents said, "He is of age; ask
him."

24So they again called the man who was
blind, and said to him, "Give God the glory! We
know that this Man is a sinner."

25He answered and said, "Whether He is a
sinner *or not* I do not know. One thing I know:
that though I was blind, now I see."

26Then they said to him again, "What did He
do to you? How did He open your eyes?"

27He answered them, "I told you already, and
you did not listen. Why do you want to hear *it*
again? Do you also want to become His disci-
ples?"

28Then they reviled him and said, "You are
His disciple, but we are Moses' disciples. 29We
know that God spoke to Moses; *as for* this *fellow,*
we do not know where He is from."

30The man answered and said to them,
"Why, this is a marvelous thing, that you do not
know where He is from; yet He has opened my
eyes! 31Now we know that God does not hear sin-
ners; but if anyone is a worshiper of God and
does His will, He hears him. 32Since the world be-
gan it has been unheard of that anyone opened
the eyes of one who was born blind. 33If this
Man were not from God, He could do nothing."

34They answered and said to him, "You were
completely born in sins, and are you teaching
us?" And they cast him out.

35Jesus heard that they had cast him out;
and when He had found him, He said to him, "Do
you believe in the Son of God?"[a]

36He answered and said, "Who is He, Lord,
that I may believe in Him?"

37And Jesus said to him, "You have both
seen Him and it is He who is talking with you."

38Then he said, "Lord, I believe!" And he
worshiped Him.

39And Jesus said, "For judgment I have come
into this world, that those who do not see may
see, and that those who see may be made blind."

40Then *some* of the Pharisees who were
with Him heard these words, and said to Him,
"Are we blind also?"

41Jesus said to them, "If you were blind, you
would have no sin; but now you say, 'We see.'
Therefore your sin remains."

9:35 [a]NU-Text reads *Son of Man.*

TRANSITION

Jesus, the Good Shepherd

It is uncertain how closely Jesus' parable of the good shepherd (John 10:1–6) should be tied to the healing of the blind man (see "Healing the Man Born Blind" at John 9:1). Some scholars believe this exchange with Jewish leaders occurred sometime later, during the 2-month period separating Jesus' visits to Jerusalem for the Feast of Tabernacles (John 7:2) and for the Feast of Dedication (now known as Hanukkah; John 10:22). Others, though, since there is no introductory statement in John 10:1, consider this parable to be the continuation of Jesus' response to "some of the Pharisees" following the blind man's healing (see John 9:40, 41). Some of those who heard Jesus' teaching

on this parable did refer back to the healing of the blind man (10:21).

Whether or not Jesus' parable continued His response to the controversy over the blind man's healing, the illustration of the shepherd's relationship to his sheep can be read as an allegory of that event. Just as the sheep know the voice of the shepherd and follow only him and not strangers (10:4, 5), so the healed blind man refused to heed those who advised him to renounce Jesus (see John 9:24–33). Those who had sought to bar others from fellowship with God's people (9:22) can be likened to "a thief and a robber" within the sheepfold (10:1).

• **John 10:1–21**

John

The Shepherd's Flock

10:1 "Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber. 2But he who enters by the door is the shepherd of the sheep. 3To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out. 4And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice. 5Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers." 6Jesus used this illustration, but they did not understand the things which He spoke to them.

7Then Jesus said to them again, "Most assuredly, I say to you, I am the door of the sheep. 8All who *ever* came before Me[a] are thieves and robbers, but the sheep did not hear them. 9I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture. 10The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have *it* more abundantly.

11"I am the good shepherd. The good shepherd gives His life for the sheep. 12But a hireling, *he who is* not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. 13The hireling flees because he is a hireling and does not care about the sheep. 14I am the good shepherd; and I know My *sheep,* and am known by My own. 15As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. 16And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock *and* one shepherd.

17"Therefore My Father loves Me, because I lay down My life that I may take it again. 18No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father."

19Therefore there was a division again among the Jews because of these sayings. 20And many of them said, "He has a demon and is mad. Why do you listen to Him?"

21Others said, "These are not the words of one who has a demon. Can a demon open the eyes of the blind?"

10:8 [a]M-Text omits *before Me.*

JESUS' FINAL JOURNEY

The Galilean portion of His ministry now completed, Jesus began a journey to Jerusalem to meet His destiny, a destiny of which He was well aware and which He faced willingly (Mark 8:31; 9:30, 31). In the Synoptic Gospels, this journey is Jesus' only visit to Jerusalem, while in John it is simply the last of several journeys. Though the Gospels differ concerning the number of journeys, they necessarily agree that Jesus made a final such journey shortly before His death. About this final journey the Gospels differ only in the amount of information they provide concerning its various events.

Luke's "travel narrative" is a unique account of Jesus' journey from Galilee to Jerusalem.

By far the greatest amount of information on Jesus' teachings and deeds while on this journey is in the Gospel of Luke. Luke's unique account of the journey from Galilee to Jerusalem (Luke 9:51—18:14) is called his "travel narrative." There are only a few places in the narrative where the other Gospels offer parallels to Luke's version of events, and these occur mostly toward the end of the journey when Jesus is in Judea but has not yet arrived at Jerusalem.

Matthew and Luke report some of Jesus' same teachings, but do so in different settings. While in Luke's Gospel these teachings were spoken on the road to Jerusalem (Luke 9:57), Matthew places most of them earlier in Jesus' ministry (Matt. 8:18, 19). Many scholars believe that most of Luke's information for the travel narrative came from two written sources, one which was apparently available only to him (called the "L" source for "Luke"), and one which was also employed by Matthew (called the "Q" source).

Waiting to Bury Their Dead (Matt. 8:21)

One of Jesus' disciples requested, "Let me first go and bury my father" (Matt. 8:21). This request may sound reasonable to modern readers who suppose that the disciple's father had just died and the burial would not take long. That was not the case, however, in 1st-century Jewish culture.

Immediately after a person died, family members and professional mourners would gather to weep and wail. As soon as the body was ready, they would carry it on a stretcher to the family tomb, while other people in town who heard or saw the procession would quickly join it to share the family's sorrow. Members of the immediate family would continue heavy grieving for one week, while friends and neighbors would bring food or other items to relieve the family of its other obligations.

For 1st-century Jews, honoring parents was one of life's highest obligations, and burying one's parents was considered a most important way to honor them. No son whose father had just died would be talking with Jesus in public before the father's body had been laid in a tomb. The son would be preparing the body for immediate transport to the tomb.

So what was this disciple asking of Jesus? Possibly the father was not yet dead. Even today in the Middle East, the expression "Wait until I bury my father" expresses a desire to wait until the father has died before embarking too far from home. The disciple may have wanted to wait until his aged father died before following Jesus.

Yet it is also possible that the disciple's father had been dead for some time. Jewish people in the 1st century let the flesh rot off of a corpse's bones for a year, then returned to the tomb and gathered the bones into a box which they deposited into a slot in the tomb wall. If the disciple was referring to such a reburial, known as *secondary* burial, then he was asking for as much as a year's delay in following Jesus.

Some teachers claimed special honor, but no other teacher claimed that following him was as important as burying one's parents. Only God Himself warranted that role. Those who did not recognize Jesus' true identity may have viewed Him as arrogant or anti-family to demand, "Let the dead bury their own dead" (8:22).

TRANSITION

Through Samaria Toward Jerusalem

Luke begins his account of the journey to Jerusalem with Jesus traveling to Judea through Samaria, the region directly between Galilee and Judea (Luke 9:52). Mark and Matthew do not mention this direct route through Samaria, but rather a route around Samaria through Perea, called "the region of Judea beyond the Jordan" (Matt. 19:1; Mark 10:1).

Luke's report of Jesus' rejection by a Samaritan village (Luke 9:53) reflects the hostility between Jews and Samaritans. Jesus knew that He would face opposition in Samaria and wished to encounter it head-on, demonstrating His courage and His determination to fulfill His destiny in spite of all opposition. The Samaritan encounter also allowed Him to teach His disciples how to handle such opposition, a lesson they surely needed. They would have called down fire from heaven to punish this village for rejecting their Master. But Jesus rebukes the disciples: lashing out in anger is not the way to handle opposition (Luke 9:55).

Since following Jesus would involve rejection and suffering, His followers could not be half-hearted. Both Luke and Matthew record Jesus' teachings that disciples must be completely committed (Matt. 8:20–22; Luke 9:58–62). They could not allow excuses, such as the death of a loved one or the need to say farewell to family members, to delay them from following.

- **Matthew 8:18–22**
- **Luke 9:51–62**

Matthew 8:18–22

The Cost of Discipleship

8 :18 And when Jesus saw great multitudes
about Him, He gave a command to depart to
the other side. [19]Then a certain scribe came and
said to Him, "Teacher, I will follow You wherever
You go."
[20]And Jesus said to him, "Foxes have holes
and birds of the air *have* nests, but the Son of
Man has nowhere to lay *His* head."
[21]Then another of His disciples said to Him,
"Lord, let me first go and bury my father."
[22]But Jesus said to him, "Follow Me, and let
the dead bury their own dead."

Luke 9:51–62

A Samaritan Village Rejects the Savior

9 :51 Now it came to pass, when the time had
come for Him to be received up, that He
steadfastly set His face to go to Jerusalem, [52]and
sent messengers before His face. And as they
went, they entered a village of the Samaritans, to
prepare for Him. [53]But they did not receive Him,
because His face was *set* for the journey to Jeru-
salem. [54]And when His disciples James and John
saw *this,* they said, "Lord, do You want us to
command fire to come down from heaven and
consume them, just as Elijah did?"[a]

9:54 [a]NU-Text omits *just as Elijah did.*

55But He turned and rebuked them,[a] and
said, "You do not know what manner of spirit
you are of. 56For the Son of Man did not come to
destroy men's lives but to save *them.*"[a] And they
went to another village.

I Will Follow You

57Now it happened as they journeyed on the
road, *that* someone said to Him, "Lord, I will follow You wherever You go."
58And Jesus said to him, "Foxes have holes
and birds of the air *have* nests, but the Son of
Man has nowhere to lay *His* head."
59Then He said to another, "Follow Me."
But he said, "Lord, let me first go and bury
my father."
60Jesus said to him, "Let the dead bury their
own dead, but you go and preach the kingdom of
God."
61And another also said, "Lord, I will follow
You, but let me first go *and* bid them farewell
who are at my house."
62But Jesus said to him, "No one, having put
his hand to the plow, and looking back, is fit for
the kingdom of God."

9:55 [a]NU-Text omits the rest of this verse. 9:56 [a]NU-Text omits the first sentence of this verse. **Matt.** 11:23 [a]NU-Text reads *will you be exalted to heaven? No, you will be.*

TRANSITION

Mission of the 70 Disciples

Jesus sent out a large group of disciples to prepare the way for Him (Luke 10:1). Just as harvest workers must labor with great haste to bring in their crops before it is too late, so too did Jesus instruct these disciples to hurry and not to concern themselves with insignificant matters such as what they would eat or where they would stay (10:7, 8). They would face great opposition along the way, and Jesus instructed them on how to handle being rejected by a town. Such unreceptive Galilean cities as Chorazin, Bethsaida, and Capernaum were more guilty than the Gentile cities of Phoenicia, who would have repented if they had witnessed Jesus' work (10:13–15).

Only Luke suggests that Jesus ever sent out such a large group of disciples. All three Synoptic Gospels agree that Jesus sent out the twelve disciples to preach and to heal (Luke 9:1–6). Luke, however, mentions this second mission with a much larger group of 70 disciples. The other evangelists do not give the impression that Jesus had such a large and devoted group of followers, while Luke presents the "workers" as more plentiful and the "harvest" as more abundant.

Most of the material in Luke's story of the mission of 70 disciples is also found in Matthew. The different sayings of Jesus in Luke 10:1–24 are sprinkled throughout Matt. 9—11 (Matt. 9:37; 10:7–16, 40; 11:20–27). Possibly both evangelists found these sayings in a common source, each choosing to fit them into his account in a different way.

- **Matthew 11:20–30**
- **Luke 10:1–24**

Matthew 11:20–30

Woe to the Impenitent Cities

11 :20 Then He began to rebuke the cities in
which most of His mighty works had
been done, because they did not repent: 21"Woe to
you, Chorazin! Woe to you, Bethsaida! For if the
mighty works which were done in you had been
done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22But I
say to you, it will be more tolerable for Tyre and
Sidon in the day of judgment than for you. 23And
you, Capernaum, who are exalted to heaven, will
be[a] brought down to Hades; for if the mighty
works which were done in you had been done in
Sodom, it would have remained until this day.
24But I say to you that it shall be more tolerable
for the land of Sodom in the day of judgment
than for you."

Jesus Gives True Rest

25At that time Jesus answered and said, "I
thank You, Father, Lord of heaven and earth,
that You have hidden these things from *the* wise
and prudent and have revealed them to babes.
26Even so, Father, for so it seemed good in Your
sight. 27All things have been delivered to Me by
My Father, and no one knows the Son except the
Father. Nor does anyone know the Father except
the Son, and *the one* to whom the Son wills to reveal *Him.* 28Come to Me, all *you* who labor and
are heavy laden, and I will give you rest. 29Take
My yoke upon you and learn from Me, for I am
gentle and lowly in heart, and you will find rest
for your souls. 30For My yoke *is* easy and My
burden is light."

Geography & Environment

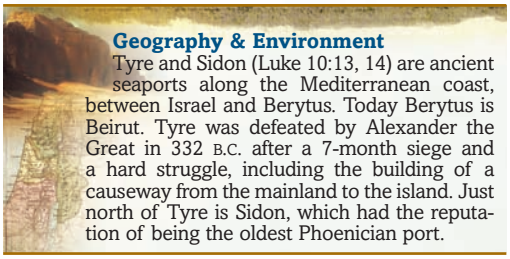
Chorazin and Bethsaida, located close to the north shore of Lake Galilee, are named along with Capernaum in Jesus' announcement of judgment against the cities of Galilee (Matt. 11:21, 23). Chorazin was a town of medium size and, according to Jewish literature, a center for producing wheat. "Bethsaida of Galilee" was the home of some of Jesus' disciples, particularly Philip, Andrew, and Peter (John 1:44; 12:21).

Luke 10:1–24

The Seventy Sent Out

10 :1 After these things the Lord appointed seventy others also,[a] and sent them two by two before His face into every city and place where He Himself was about to go. 2Then He said to them, "The harvest truly *is* great, but the laborers *are* few; therefore pray the Lord of the harvest to send out laborers into His harvest. 3Go your way; behold, I send you out as lambs among wolves. 4Carry neither money bag, knapsack, nor sandals; and greet no one along the road. 5But whatever house you enter, first say, 'Peace to this house.' 6And if a son of peace is there, your peace will rest on it; if not, it will return to you. 7And remain in the same house, eating and drinking such things as they give, for the laborer is worthy of his wages. Do not go from house to house. 8Whatever city you enter, and they receive you, eat such things as are set before you. 9And heal the sick there, and say to them, 'The kingdom of God has come near to you.' 10But whatever city you enter, and they do not receive you, go out into its streets and say, 11'The very dust of your city which clings to us[a] we wipe off against you. Nevertheless know this, that the kingdom of God has come near you.' 12But[a] I say to you that it will be more tolerable in that Day for Sodom than for that city.

Last Journey to Jerusalem
On His last trip to Jerusalem, Jesus apparently took the longer route from Scythopolis, crossing to the east bank of the Jordan River to travel south. Recrossing the Jordan River near Jericho, He ascended the mountain to Bethany and finally arrived at Jerusalem. This route bypassed Samaria altogether.



Geography & Environment
Tyre and Sidon (Luke 10:13, 14) are ancient seaports along the Mediterranean coast, between Israel and Berytus. Today Berytus is Beirut. Tyre was defeated by Alexander the Great in 332 B.C. after a 7-month siege and a hard struggle, including the building of a causeway from the mainland to the island. Just north of Tyre is Sidon, which had the reputation of being the oldest Phoenician port.

Woe to the Impenitent Cities

13"Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. 14But it will be more tolerable for Tyre and Sidon at the judgment than for you. 15And you, Capernaum, who are exalted to heaven, will be brought down to Hades.[a] 16He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me."

The Seventy Return with Joy

17Then the seventy[a] returned with joy, saying, "Lord, even the demons are subject to us in Your name."

18And He said to them, "I saw Satan fall like lightning from heaven. 19Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. 20Nevertheless do not rejoice in this, that the spirits are subject to you, but rather[a] rejoice because your names are written in heaven."

Jesus Rejoices in the Spirit

21In that hour Jesus rejoiced in the Spirit and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from *the* wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight. 22All[a] things have been delivered to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and *the one* to whom the Son wills to reveal *Him.*"

23Then He turned to *His* disciples and said privately, "Blessed *are* the eyes which see the things you see; 24for I tell you that many prophets and kings have desired to see what you see, and have not seen *it,* and to hear what you hear, and have not heard *it.*"

10:1 [a]NU-Text reads *seventy-two others.* 10:11 [a]NU-Text reads *our feet.* 10:12 [a]NU-Text and M-Text omit *But.* 10:15 [a]NU-Text reads *will you be exalted to heaven? You will be thrust down to Hades!* 10:17 [a]NU-Text reads *seventy-two.* 10:20 [a]NU-Text and M-Text omit *rather.* 10:22 [a]M-Text reads *And turning to the disciples He said, "All . . . .*

TRANSITION

Compassion and Mercy from a Samaritan

A lawyer tested Jesus with a question about how to inherit eternal life. Both Mark and Matthew include a similar story, in which a scribe (Mark 12:28) and a Pharisee (Matt. 22:34–36) question Jesus concerning which is the greatest commandment. Only in Luke's Gospel does the lawyer ask a second question. Having been told that to inherit eternal life he must love his neighbor as himself, he asks Jesus, "And who is my neighbor?" (Luke 10:29). In answer, Jesus delivered one of the best known of His parables: the parable of the good Samaritan.

On the surface, this parable offers the simple teaching that a "neighbor" is anyone with whom one comes into contact, especially those in need. The specific identities of the characters involved, however, moves the parable beyond a simple moral lesson. The man who is beaten and robbed was traveling "from Jerusalem to Jericho" (Luke 10:30), which marks him almost certainly as a Jew. The priest and Levite passed by without helping the man, perhaps because they did not wish to defile themselves by contact with blood or with (presumably) a dead body. The Samaritan, a mortal enemy of all Jews, took pity on the man and offered him an extraordinary degree of assistance.

If Jesus' sole intention had been to say that one's neighbor includes everyone, there would have been no need to identify the actors as a "Levite," a "priest," and a "Samaritan." Jesus was also critiquing the heartlessness of those Jews who allowed the Law to thwart their humanity. With this parable Luke continues a favorite theme: the inclusion of all nations in the people of God. Even a Samaritan can aspire to eternal life!

• **Luke 10:25–37**

Luke

The Parable of the Good Samaritan

10 **:25** And behold, a certain lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?"

26 He said to him, "What is written in the law? What is your reading *of it?*"

27 So he answered and said, "'*You shall love the* LORD *your God with all your heart, with all your soul, with all your strength, and with all your mind,'* [a] and '*your neighbor as yourself.'* "[b]

28 And He said to him, "You have answered rightly; do this and you will live."

10:27 [a]Deuteronomy 6:5 [b]Leviticus 19:18 10:35 [a]NU-Text omits *when he departed.*

29 But he, wanting to justify himself, said to Jesus, "And who is my neighbor?"

30 Then Jesus answered and said: "A certain *man* went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded *him,* and departed, leaving *him* half dead. 31 Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. 32 Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. 34 So he went to *him* and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. 35 On the next day, when he departed,[a] he took out two denarii, gave *them* to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you.' 36 So which of these three do you think was neighbor to him who fell among the thieves?"

37 And he said, "He who showed mercy on him."

Then Jesus said to him, "Go and do likewise."

TRANSITION

Visiting in Bethany

On the journey toward Jerusalem, Jesus was welcomed into the home of two sisters, Mary and Martha. Luke does not indicate a location, but John's Gospel informs us that Mary and Martha were from Bethany, where they lived with their brother Lazarus (John 11:1). Since Bethany is in Judea just outside of Jerusalem, Jesus' journey would have been almost complete, having already passed through all of Samaria and northern Judea. Yet Luke makes comments later that the journey continued for quite some time (Luke 13:22; 17:11), and even at these later points Jesus is nowhere near Judea; He is still passing through Galilee and Samaria. Obviously, Luke's travel narrative does not follow a continuous geographical progression.

The two women reacted differently to Jesus' arrival. Mary listened to what Jesus said, while Martha complained about having to do the customarily female serving tasks alone (Luke 10:40). It is highly significant that Jesus took the side not of Martha, who assumed the traditional female role, but of Mary, who presumed to act like a male disciple. The picture of Jesus allowing and encouraging Mary to act as would a male disciple continues the generally favorable treatment of women in Luke's Gospel (Luke 1:24–63; 2:36–38; 8:1–3; 24:1–10).

• **Luke 10:38–42**

Luke

Mary and Martha Worship and Serve

10 **:38** Now it happened as they went that He entered a certain village; and a certain woman named Martha welcomed Him into her house. 39And she had a sister called Mary, who also sat at Jesus'[a] feet and heard His word. 40But Martha was distracted with much serving, and she approached Him and said, "Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me."

41And Jesus[a] answered and said to her, "Martha, Martha, you are worried and troubled about many things. 42But one thing is needed, and Mary has chosen that good part, which will not be taken away from her."

TRANSITION

Hypocrisy of the Lawyers and Pharisees

Jesus' invitation to dine with a Pharisee results in a wide-ranging series of curses directed against His opponents, the scribes (lawyers) and Pharisees (Luke 11:37–52). Jesus condemned the Pharisees for being excessively concerned with trivial matters, such as ritual purity and tithing, while failing to pursue important matters such as social justice and ethical behavior. The lawyers also are denounced for sharing in the perpetuation of injustice, but they are singled out for criticism for their fathers' part in killing the prophets (Luke 11:47).

On this occasion Jesus' opponents began laying a trap in order to accuse Him of some crime (Luke 11:53, 54). By noting this, Luke anticipates Jesus' arrest, trials, and crucifixion, which all the evangelists do in different ways.

Luke presents these sayings of Jesus as a single speech, given while a guest in the house of a Pharisee. While for Luke this event occurred during the journey from Galilee to Jerusalem, Matthew shows Jesus giving these sayings on several occasions, in a different order, and at times both before and after the journey, but not during it.

Unlike the scribes and Pharisees, who receive nothing but condemnation, the disciples are both warned and reassured. Jesus reassured them of God's love and concern for them, but counseled them on the price of unbelief and the rewards of faith (Luke 12:1–12).

• **Luke 11:37—12:12**

Luke

Woe to the Pharisees and Lawyers

11 **:37** And as He spoke, a certain Pharisee asked Him to dine with him. So He went in and sat down to eat. 38When the Pharisee saw *it,* he marveled that He had not first washed before dinner.

39Then the Lord said to him, "Now you Pharisees make the outside of the cup and dish clean, but your inward part is full of greed and wickedness. 40Foolish ones! Did not He who made the outside make the inside also? 41But rather give alms of such things as you have; then indeed all things are clean to you.

42"But woe to you Pharisees! For you tithe mint and rue and all manner of herbs, and pass by justice and the love of God. These you ought to have done, without leaving the others undone. 43Woe to you Pharisees! For you love the best seats in the synagogues and greetings in the marketplaces. 44Woe to you, scribes and Pharisees, hypocrites![a] For you are like graves which are not seen, and the men who walk over *them* are not aware *of them.*"

45Then one of the lawyers answered and said to Him, "Teacher, by saying these things You reproach us also."

46And He said, "Woe to you also, lawyers! For you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers. 47Woe to you! For you build the tombs of the prophets, and your fathers killed them. 48In fact, you bear witness that you approve the deeds of your fathers; for they indeed killed them, and you build their tombs. 49Therefore the wisdom of God also said, 'I will send them prophets and apostles, and *some* of them they will kill and persecute,' 50that the blood of all the prophets which was shed from the foundation of the world may be required of this generation, 51from the blood of Abel to the blood of Zechariah who perished between the altar and the temple. Yes, I say to you, it shall be required of this generation.

52"Woe to you lawyers! For you have taken away the key of knowledge. You did not enter in yourselves, and those who were entering in you hindered."

53And as He said these things to them,[a] the scribes and the Pharisees began to assail *Him* vehemently, and to cross-examine Him about many

10:39 [a]NU-Text reads *the Lord's.* 10:41 [a]NU-Text reads *the Lord.* 11:44 [a]NU-Text omits *scribes and Pharisees, hypocrites.* 11:53 [a]NU-Text reads *And when He left there.*

Religion & Worship

The Pharisees were not the only ones concerned about ritual matters (Luke 11:39). The approved religion of Rome focused on performing rituals exactly as they were prescribed. If an error was made in the ritual, the Romans displayed their piety by starting over from the beginning, and continuing this way until everything was correct. Otherwise they felt that their religious service was ineffective.

things, 54lying in wait for Him, and seeking to catch Him in something He might say, that they might accuse Him.[a]

Science & Technology

An ancient key was a piece of wood or metal that could be passed through a hole in a door and used to move a latch or crossbar inside. Protection was provided by making the shape of the key complex. The Egyptians put wooden pins in the crossbar that kept it from moving until the right key was used to push the pins just the right amount. The illustration of "keys" signified access to spiritual teaching (Luke 11:52; Matt. 16:19).

Beware of Hypocrisy

12 1In the meantime, when an innumerable multitude of people had gathered together, so that they trampled one another, He began to say to His disciples first *of all,* "Beware of the leaven of the Pharisees, which is hypocrisy. 2For there is nothing covered that will not be revealed, nor hidden that will not be known. 3Therefore whatever you have spoken in the dark will be heard in the light, and what you have spoken in the ear in inner rooms will be proclaimed on the housetops.

Jesus Teaches the Fear of God

4"And I say to you, My friends, do not be afraid of those who kill the body, and after that have no more that they can do. 5But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, fear Him!

6"Are not five sparrows sold for two copper coins?[a] And not one of them is forgotten before God. 7But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows.

11:54 [a]NU-Text omits *and seeking* and *that they might accuse Him.*
12:6 [a]Greek *assarion,* a coin of very small value

Confess Christ Before Men

8"Also I say to you, whoever confesses Me before men, him the Son of Man also will confess before the angels of God. 9But he who denies Me before men will be denied before the angels of God.

10"And anyone who speaks a word against the Son of Man, it will be forgiven him; but to him who blasphemes against the Holy Spirit, it will not be forgiven.

11"Now when they bring you to the synagogues and magistrates and authorities, do not worry about how or what you should answer, or what you should say. 12For the Holy Spirit will teach you in that very hour what you ought to say."

TRANSITION

Earthly or Heavenly Treasures

Some parts of Jesus' teaching about this lifetime which Luke places with the journey to Jerusalem are covered by Matthew in his Sermon on the Mount. Luke's lessons on seeking treasures in heaven rather than security on earth (Luke 12:22–34) are paralleled in Matthew's Sermon (see "Unassuming Godliness" at Matt. 6:1). Others, including the parable of the rich fool, appear only in Luke (Luke 12:13–21). The message of all these teachings is the same: people should not concern themselves excessively with their material needs, but should concentrate on their spiritual development and worry about answering for themselves at the final judgment. They should not worry as much about this life as about the next.

• **Luke 12:13–21**

Luke

The Parable of the Rich Fool

12 **:13** Then one from the crowd said to Him, "Teacher, tell my brother to divide the inheritance with me."

The Sea of Galilee

14But He said to him, "Man, who made Me a
judge or an arbitrator over you?" 15And He said to
them, "Take heed and beware of covetousness,[a]
for one's life does not consist in the abundance of
the things he possesses."
16Then He spoke a parable to them, saying:
"The ground of a certain rich man yielded plenti-
fully. 17And he thought within himself, saying,
'What shall I do, since I have no room to store my
crops?' 18So he said, 'I will do this: I will pull
down my barns and build greater, and there I will
store all my crops and my goods. 19And I will say
to my soul, "Soul, you have many goods laid up
for many years; take your ease; eat, drink, *and* be
merry." ' 20But God said to him, 'Fool! This night
your soul will be required of you; then whose
will those things be which you have provided?'
21"So *is* he who lays up treasure for himself,
and is not rich toward God."

TRANSITION

Be Watchful for the Son of Man

Using parables of servants, stewards, and masters, Jesus commented about being watchful and prepared. His teachings apply equally well both to one's own death and to the end of the world. In both cases, people cannot simply assume that they have all the time in the world to prepare themselves. Death as well as the Second Coming of Christ may occur at any time, and believers should always be ready for both. While some of Jesus' comments (Luke 12:42–48) may be taken in either of these two ways, others (12:49–59) are more clearly directed toward the Second Coming and the end of the world.

Although Jesus had come to bring "peace" (see Luke 2:14, 19:38), ironically the effect of His coming was just the opposite. He inspired passionate responses on two sides: devotion and acceptance by some and utter rejection by others. Because each side's response to Jesus meant so much to them, His coming caused division among people, even schisms among families (Luke 12:52, 53). Unfortunately, many were not able to see how near their judgment was, in spite of all the signs Jesus had given (12:54–59).

• **Luke 12:35–59**

Luke

The Faithful Servant and the Evil Servant

12 :35 "Let your waist be girded and *your*
lamps burning; 36and you yourselves be
like men who wait for their master, when he will
return from the wedding, that when he comes
and knocks they may open to him immediately.
37Blessed *are* those servants whom the master,
when he comes, will find watching. Assuredly, I
say to you that he will gird himself and have
them sit down *to eat,* and will come and serve
them. 38And if he should come in the second
watch, or come in the third watch, and find *them*
so, blessed are those servants. 39But know this,
that if the master of the house had known what
hour the thief would come, he would have
watched and[a] not allowed his house to be broken
into. 40Therefore you also be ready, for the Son of
Man is coming at an hour you do not expect."
41Then Peter said to Him, "Lord, do You
speak this parable *only* to us, or to all *people?*"
42And the Lord said, "Who then is that faith-
ful and wise steward, whom *his* master will make
ruler over his household, to give *them their* por-
tion of food in due season? 43Blessed *is* that ser-
vant whom his master will find so doing when he
comes. 44Truly, I say to you that he will make him
ruler over all that he has. 45But if that servant
says in his heart, 'My master is delaying his com-
ing,' and begins to beat the male and female ser-
vants, and to eat and drink and be drunk, 46the
master of that servant will come on a day when
he is not looking for *him,* and at an hour when he
is not aware, and will cut him in two and appoint
him his portion with the unbelievers. 47And that
servant who knew his master's will, and did not
prepare *himself* or do according to his will, shall
be beaten with many *stripes.* 48But he who did
not know, yet committed things deserving of
stripes, shall be beaten with few. For everyone to
whom much is given, from him much will be re-
quired; and to whom much has been committed,
of him they will ask the more.

Marriage & Family

A marriage was a union of two families, not just of two people. The formalities and celebrations could continue for several days, or even into the night. Jesus told a parable of a midnight procession that took place during wedding festivities (Matt. 25:1–6). One could never know exactly when someone would return from a wedding feast (Luke 12:36).

Christ Brings Division

49"I came to send fire on the earth, and how I
wish it were already kindled! 50But I have a bap-
tism to be baptized with, and how distressed I
am till it is accomplished! 51Do *you* suppose that I
came to give peace on earth? I tell you, not at all,
but rather division. 52For from now on five in one
house will be divided: three against two, and two
against three. 53Father will be divided against son
and son against father, mother against daughter
and daughter against mother, mother-in-law

12:15 [a]NU-Text reads *all covetousness.* 12:39 [a]NU-Text reads *he would not have allowed.*

A Pool and Tower in Siloam (Luke 13:4)

The Gihon spring was a major water source for the city of Jerusalem from the time of David and Solomon (10th century B.C.; 1 Kin. 1:33, 45). Water was channeled from the western side of the Kidron Valley outside of Jerusalem and collected into reservoirs or pools.

In the 8th century B.C. King Hezekiah constructed a tunnel to bring water from the Gihon spring for storage in a reservoir within the city. The project was done in anticipation of a siege of Jerusalem by the Assyrians (2 Kin. 20:20); thus, the water supply of the city would be secure during the siege, which finally occurred in 701 B.C. Water from the southern end of Hezekiah's tunnel is still used today by Jerusalem's inhabitants.

Most scholars think that Hezekiah's tunnel emptied into what is known today as the Pool of Siloam. It was possibly called the "upper pool" in Hezekiah's time (2 Kin. 18:17; Is. 7:3). The Jewish historian Josephus (A.D. 37–100) described Siloam as a fountain, and located it near the tunnel that Hezekiah constructed. In Jesus' time, Siloam was a well-known area, containing both a pool, where Jesus sent a blind man to wash (John 9:7, 11), as well as a tower. Although there is no material evidence for a "tower in Siloam" (Luke 13:4), presumably it was near the pool of the same name.

against her daughter-in-law and daughter-in-law against her mother-in-law."

Discern the Time

54 Then He also said to the multitudes, "Whenever *you see* a cloud rising out of the west, immediately you say, 'A shower is coming'; and so it is.
55 And when you see the south wind blow, you say, 'There will be hot weather'; and there is.
56 Hypocrites! You can discern the face of the sky and of the earth, but how *is it* you do not discern this time?

Make Peace with Your Adversary

57 "Yes, and why, even of yourselves, do you not judge what is right?
58 When you go with your adversary to the magistrate, make every effort along the way to settle with him, lest he drag you to the judge, the judge deliver you to the officer, and the officer throw you into prison.
59 I tell you, you shall not depart from there till you have paid the very last mite."

13:9 [a]NU-Text reads *And if it bears fruit after that, well. But if not, you can cut it down.*

TRANSITION

Necessity of Repentance

Receiving the news about a group of Galileans killed by the Roman governor Pontius Pilate, Jesus taught the crowds once more that death may come at any moment, and stressed the consequent need for repentance. The Galileans were deliberately murdered; they did not die because they were especially guilty, any more than did the Judeans who were accidentally killed when a tower fell on them. Death often comes unexpectedly, and not just to the guilty (Luke 13:4).

Those who are alive, unlike the dead, still have the chance to repent, but their time is short. Just as a planter will not wait forever for his fig tree to bear fruit, neither will God wait forever for evildoers to repent (13:6–9).

• **Luke 13:1–9**

Luke

Repent or Perish

13 :1 There were present at that season some who told Him about the Galileans whose blood Pilate had mingled with their sacrifices.
2 And Jesus answered and said to them, "Do you suppose that these Galileans were worse sinners than all *other* Galileans, because they suffered such things?
3 I tell you, no; but unless you repent you will all likewise perish.
4 Or those eighteen on whom the tower in Siloam fell and killed them, do you think that they were worse sinners than all *other* men who dwelt in Jerusalem?
5 I tell you, no; but unless you repent you will all likewise perish."

The Parable of the Barren Fig Tree

6 He also spoke this parable: "A certain *man* had a fig tree planted in his vineyard, and he came seeking fruit on it and found none.
7 Then he said to the keeper of his vineyard, 'Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down; why does it use up the ground?'
8 But he answered and said to him, 'Sir, let it alone this year also, until I dig around it and fertilize *it.*
9 And if it bears fruit, *well.* But if not, after that[a] you can cut it down.' "

TRANSITION

Restoring a Deformed Body

Somewhere in Jewish territory, possibly still in Galilee, Jesus stopped at a synagogue. His act of healing a woman on the Sabbath brought criticism from the "ruler of the synagogue" (Luke 13:14). Jesus had clashed several times previously with the Pharisees and scribes on precisely this issue (Matt. 12:9–14; Mark 3:1–6; Luke 6:6–11).

On this occasion Jesus pointed out the inconsistency and lack of compassion of His Jewish opponents (Luke 13:15, 16). Leading one's animals to water on the Sabbath was a common and accepted practice, even though technically it counted as "working" on the supposed day of rest. If this was accepted, why should not Jesus be allowed to heal on the Sabbath? Is not a human being at least as valuable as a farm animal?

• **Luke 13:10–17**

Luke

A Spirit of Infirmity

13 **:10** Now He was teaching in one of the synagogues on the Sabbath. 11And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise *herself* up. 12But when Jesus saw her, He called *her* to *Him* and said to her, "Woman, you are loosed from your infirmity." 13And He laid *His* hands on her, and immediately she was made straight, and glorified God.

14But the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath; and he said to the crowd, "There are six days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day."

15The Lord then answered him and said, "Hypocrite![a] Does not each one of you on the Sabbath loose his ox or donkey from the stall, and lead *it* away to water it? 16So ought not this woman, being a daughter of Abraham, whom Satan has bound—think of it—for eighteen years, be loosed from this bond on the Sabbath?" 17And when He said these things, all His adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were done by Him.

Geography & Environment

Jerusalem is in the hill country of Judea and is not a natural crossroads or the center of an agricultural region. The city was a political and religious center (Luke 13:33), and its commercial importance derived from this function. The population in Jesus' time was 25,000 or 30,000, but grew to five times that number during pilgrimage festivals (Luke 2:42).

TRANSITION

Entry into the Kingdom

When questioned concerning the number of people who will be saved, Jesus hinted that it will be only a few (Luke 13:23, 24). Stressing that the way to salvation is more difficult than the way to damnation, He urged people to enter by the "narrow gate." Moreover, He warned that those who try entering by this gate only after it is too late would not succeed (13:25). Contrary to popular Jewish belief, Jesus insisted that not every Israelite would be saved, and neither is salvation restricted to Israel: those who are saved will come from all directions (13:29).

Luke reminds his readers that Jesus' ultimate destination is Jerusalem (13:22). Surprisingly, some Pharisees warned Jesus of Herod's desire to kill Him, advising Him to "depart from here" (13:31). The death threat implies that Jesus was still in Galilee, because Herod Antipas was tetrarch of Galilee and Perea from 4 B.C. until A.D. 39. Jesus' response (13:32, 33) emphasized again that He was still on the way to Jerusalem, even if He had not yet left Galilee or had returned there momentarily. It was His destiny to die in Jerusalem, and nothing could stop Him short of that city.

• **Luke 13:22–35**

Luke

The Narrow Way

13 **:22** And He went through the cities and villages, teaching, and journeying toward Jerusalem. 23Then one said to Him, "Lord, are there few who are saved?"

And He said to them, 24"Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able. 25When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, 'Lord, Lord, open for us,' and He will answer and say to you, 'I do not know you, where you are from,' 26then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets.' 27But He will say, 'I tell you I do not know you, where you are from. Depart from Me, all you workers of iniquity.' 28There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out. 29They will come from the east and the west, from the north and the south, and sit down in the kingdom of God. 30And indeed there are last who will be first, and there are first who will be last."

13:15 [a]NU-Text and M-Text read *Hypocrites.*

31On that very day[a] some Pharisees came,
saying to Him, "Get out and depart from here, for
Herod wants to kill You."
32And He said to them, "Go, tell that fox, 'Be-
hold, I cast out demons and perform cures today
and tomorrow, and the third *day* I shall be per-
fected.' 33Nevertheless I must journey today, to-
morrow, and the *day* following; for it cannot be
that a prophet should perish outside of Jerusalem.

Jesus Laments over Jerusalem

34"O Jerusalem, Jerusalem, the one who kills
the prophets and stones those who are sent to
her! How often I wanted to gather your children
together, as a hen *gathers* her brood under *her*
wings, but you were not willing! 35See! Your
house is left to you desolate; and assuredly,[a] I say
to you, you shall not see Me until *the time* comes
when you say, *'Blessed is He who comes in the
name of the* LORD*!'* "[b]

13:31 [a]NU-Text reads *In that very hour.* 13:35 [a]NU-Text and M-Text omit *assuredly.* [b]Psalm 118:26 14:3 [a]NU-Text adds *or not.* 14:5 [a]NU-Text and M-Text read *son.* 14:15 [a]M-Text reads *dinner.*

TRANSITION

Meal with a Pharisee

Relations between Jesus and the Pharisees were not always hostile. On several occasions Pharisees invited Him to eat with them (Luke 7:36; 11:37; 14:1). Controversy erupted, however, over Jesus healing on the Sabbath (Luke 14:2–6; see 6:6–11; 13:10–17). There were exceptions to the rule about work on the Sabbath, and Jesus argued that His extraordinary work of healing should certainly be an exception (Luke 14:5).

The selfish behavior of the guests, vying for the best places at the dinner, led Jesus to comment on the "reversal of fortunes." Those who seek prestige and honor for themselves will not find it, while those who humble themselves will be honored above all the rest (14:7–14).

The parable of the great supper (14:15–24) illustrates the "reversal of fortunes" theme: the rich and powerful are debased, while the poor and unfortunate are exalted. The irony of the parable is that those who are invited do not even accept the invitation, let alone seek the "best places." Their families and businesses are more important to them, so the host invites instead people who would otherwise be considered undesirable: the poor, the maimed, the lame, the blind (14:21). The analogy is probably to the scribes and Pharisees, who, though reputed for their wisdom and piety, rejected Jesus, while those of poor reputation, both Jews of lesser social standing and Gentiles, followed Him immediately.

• **Luke 14:1–24**

Luke

A Man with Dropsy Healed on the Sabbath

14 **:1** Now it happened, as He went into the
house of one of the rulers of the Pharisees
to eat bread on the Sabbath, that they watched
Him closely. 2And behold, there was a certain
man before Him who had dropsy. 3And Jesus, an-
swering, spoke to the lawyers and Pharisees, say-
ing, "Is it lawful to heal on the Sabbath?"[a]
4But they kept silent. And He took *him* and
healed him, and let him go. 5Then He answered
them, saying, "Which of you, having a donkey[a] or
an ox that has fallen into a pit, will not immedi-
ately pull him out on the Sabbath day?" 6And they
could not answer Him regarding these things.

Take the Lowly Place

7So He told a parable to those who were in-
vited, when He noted how they chose the best
places, saying to them: 8"When you are invited
by anyone to a wedding feast, do not sit down in
the best place, lest one more honorable than you
be invited by him; 9and he who invited you and
him come and say to you, 'Give place to this
man,' and then you begin with shame to take the
lowest place. 10But when you are invited, go and
sit down in the lowest place, so that when he who
invited you comes he may say to you, 'Friend, go
up higher.' Then you will have glory in the pres-
ence of those who sit at the table with you. 11For
whoever exalts himself will be humbled, and he
who humbles himself will be exalted."
12Then He also said to him who invited Him,
"When you give a dinner or a supper, do not ask
your friends, your brothers, your relatives, nor
rich neighbors, lest they also invite you back,
and you be repaid. 13But when you give a feast,
invite *the* poor, *the* maimed, *the* lame, *the* blind.
14And you will be blessed, because they cannot
repay you; for you shall be repaid at the resurrec-
tion of the just."

The Parable of the Great Supper

15Now when one of those who sat at the
table with Him heard these things, he said to
Him, "Blessed *is* he who shall eat bread[a] in the
kingdom of God!"
16Then He said to him, "A certain man gave a
great supper and invited many, 17and sent his ser-
vant at supper time to say to those who were in-
vited, 'Come, for all things are now ready.' 18But
they all with one *accord* began to make excuses.
The first said to him, 'I have bought a piece of
ground, and I must go and see it. I ask you to have
me excused.' 19And another said, 'I have bought
five yoke of oxen, and I am going to test them. I
ask you to have me excused.' 20Still another said,

'I have married a wife, and therefore I cannot
come.' 21So that servant came and reported these
things to his master. Then the master of the
house, being angry, said to his servant, 'Go out
quickly into the streets and lanes of the city, and
bring in here *the* poor and *the* maimed and *the*
lame and *the* blind.' 22And the servant said, 'Mas-
ter, it is done as you commanded, and still there
is room.' 23Then the master said to the servant,
'Go out into the highways and hedges, and com-
pel *them* to come in, that my house may be filled.
24For I say to you that none of those men who
were invited shall taste my supper.' "

TRANSITION

Calling for Commitment

Total commitment is necessary for discipleship, and devotion to one's family is not a legitimate excuse for failing to heed Jesus' call. The idea of following Jesus was so radical and so new that a decision to become His disciple could very well lead to a split within families (see Luke 12:51–53). Because of this, Jesus' disciples must be prepared for the family hatred that might result from their unpopular decisions, and be willing to go so far as to lose their families altogether (Luke 14:26).

With the demands of discipleship being so rigorous, Jesus advised people to consider well whether they had what it takes to follow Him (14:28, 31). Just as salt can lose its flavor, so too can disciples lose their zeal when faced with poverty and persecution (14:34, 35).

- **Luke 14:25–35**

Luke

Leaving All to Follow Christ

14 **:25** Now great multitudes went with Him.
And He turned and said to them, 26"If
anyone comes to Me and does not hate his father
and mother, wife and children, brothers and sis-
ters, yes, and his own life also, he cannot be My
disciple. 27And whoever does not bear his cross
and come after Me cannot be My disciple. 28For
which of you, intending to build a tower, does
not sit down first and count the cost, whether he
has *enough* to finish *it*— 29lest, after he has laid
the foundation, and is not able to finish, all who
see *it* begin to mock him, 30saying, 'This man be-
gan to build and was not able to finish.' 31Or
what king, going to make war against another
king, does not sit down first and consider
whether he is able with ten thousand to meet him
who comes against him with twenty thousand?
32Or else, while the other is still a great way off,
he sends a delegation and asks conditions of
peace. 33So likewise, whoever of you does not
forsake all that he has cannot be My disciple.

Tasteless Salt Is Worthless

34"Salt *is* good; but if the salt has lost its fla-
vor, how shall it be seasoned? 35It is neither fit for
the land nor for the dunghill, *but* men throw it
out. He who has ears to hear, let him hear!"

TRANSITION

Parables of the Lost

In three parables Jesus spoke about things that are lost and then found: a sheep, a coin, and a son. Matthew reports only the lost sheep parable, using it to emphasize the Father's desire that none of the "little ones" be lost (Matt. 18:10, 14). Luke suggests that the teachings all occurred on one occasion when the scribes and Pharisees complained about Jesus' association with tax collectors and sinners.

Judging from the manner in which Jesus answered His opponents, they must have thought He cared more for sinners than for the righteous. They seemed resentful of the disproportionate amount of attention Jesus was giving to the lowest people in Jewish society. Jesus answered that God will always take the initiative in seeking out what is lost, and there is always great rejoicing when that which was lost is found (Luke 15:7).

With the parable of the prodigal son (Luke 15:11–32), Jesus made two points clear. First, He was not neglecting the righteous to look for sinners. The father deals very fairly with the elder son, who still receives his inheritance (15:31). Second, Jesus associated with tax collectors and sinners precisely because they were in need of repentance and because they exhibited a willingness to repent. The younger son is grieved by his sins, and it is his sincere repentance that leads to his acceptance by his father (15:21, 24).

In many ways, the parable of the prodigal son is more about the extraordinary love of the father than it is about either of the two sons. Similarly, God's love and mercy are greater than the scribes and Pharisees could understand.

- **Matthew 18:10–14**
- **Luke 15:1–32**

Matthew 18:10–14

The Parable of the Lost Sheep

18 **:10** "Take heed that you do not despise
one of these little ones, for I say to you
that in heaven their angels always see the face of
My Father who is in heaven. 11For the Son of
Man has come to save that which was lost.[a]

18:11 [a]NU-Text omits this verse.

12"What do you think? If a man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine and go to the mountains to seek the one that is straying? 13And if he should find it, assuredly, I say to you, he rejoices more over that *sheep* than over the ninety-nine that did not go astray. 14Even so it is not the will of your Father who is in heaven that one of these little ones should perish."

Politics & Government
Roman citizens traditionally did not have to pay taxes. The tax collectors appointed by Rome collected tax from the colonies and allies of the Roman Empire. Collectors often exploited the people, and were classed with robbers, thieves, and sinners (Luke 15:1). In Syria, ill will toward taxation erupted in resistance and unrest over a census, which was the first step for imposing property and personal taxes.

Luke 15:1–32

The Parable of the Lost Sheep

15 **:1** Then all the tax collectors and the sinners drew near to Him to hear Him. 2And the Pharisees and scribes complained, saying, "This Man receives sinners and eats with them." 3So He spoke this parable to them, saying:

4"What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it? 5And when he has found *it,* he lays *it* on his shoulders, rejoicing. 6And when he comes home, he calls together *his* friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!' 7I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance.

The Parable of the Lost Coin

8"Or what woman, having ten silver coins,[a] if she loses one coin, does not light a lamp, sweep the house, and search carefully until she finds *it?* 9And when she has found *it,* she calls *her* friends and neighbors together, saying, 'Rejoice with me, for I have found the piece which I lost!' 10Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents."

The Parable of the Lost Son

11Then He said: "A certain man had two sons. 12And the younger of them said to *his* father, 'Father, give me the portion of goods that falls *to me.*' So he divided to them *his* livelihood. 13And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living. 14But when he had spent all, there arose a severe famine in that land, and he began to be in want. 15Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. 16And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him *anything.*

17"But when he came to himself, he said, 'How many of my father's hired servants have

15:8 [a]Greek *drachma,* a valuable coin often worn in a ten-piece garland by married women

Robe, Ring, Sandals, and Calf (Luke 15:22, 23)

In the parable of the prodigal son (Luke 15:11–32), Jesus stressed the value of a lost sinner. The way ancient stories normally went, Jesus' hearers would expect the wayward son to get his just deserts: he had grievously insulted his father, so he should spend the remainder of his life feeding unclean pigs. Instead, Jesus portrayed the son returning home to a father who graciously receives him. Although running was considered undignified for older Jewish men, the father throws his dignity to the wind to embrace his beloved son (15:20).

The son seeks not to regain his status in his father's house, but only to be a "hired servant" (15:19). Yet the father, not answering directly, responds in a manner much more dramatic. He calls for the fatted calf—enough food to feed the whole village, normally reserved for the most special of occasions. He also calls for the best robe in the house, most probably his own, and for a ring, in all likelihood the family signet ring, symbolizing reinstatement to sonship. Lastly he furnishes sandals, worn by the sons of well-to-do households but rarely by hired servants.

The father's answer through these actions represents God's mercy to repentant sinners: "No! I will not receive you as a servant. I will receive you only as a son." The elder brother, protesting that he had been "serving" in the fields, saw himself as a faithful servant who had not received any reward (15:29), yet he needed to learn a lesson: It is always "right" (15:32) to rejoice over a life that is restored.

bread enough and to spare, and I perish with
hunger! 18I will arise and go to my father, and
will say to him, "Father, I have sinned against
heaven and before you, 19and I am no longer worthy to be called your son. Make me like one of
your hired servants." '

20"And he arose and came to his father. But
when he was still a great way off, his father saw
him and had compassion, and ran and fell on his
neck and kissed him. 21And the son said to him,
'Father, I have sinned against heaven and in your
sight, and am no longer worthy to be called your
son.'

22"But the father said to his servants, 'Bring[a]
out the best robe and put *it* on him, and put a
ring on his hand and sandals on *his* feet. 23And
bring the fatted calf here and kill *it,* and let us
eat and be merry; 24for this my son was dead and
is alive again; he was lost and is found.' And
they began to be merry.

25"Now his older son was in the field. And as
he came and drew near to the house, he heard
music and dancing. 26So he called one of the servants and asked what these things meant. 27And
he said to him, 'Your brother has come, and because he has received him safe and sound, your
father has killed the fatted calf.'

28"But he was angry and would not go in.
Therefore his father came out and pleaded with
him. 29So he answered and said to *his* father, 'Lo,
these many years I have been serving you; I
never transgressed your commandment at any
time; and yet you never gave me a young goat,
that I might make merry with my friends. 30But
as soon as this son of yours came, who has devoured your livelihood with harlots, you killed
the fatted calf for him.'

31"And he said to him, 'Son, you are always
with me, and all that I have is yours. 32It was
right that we should make merry and be glad, for
your brother was dead and is alive again, and
was lost and is found.' "

TRANSITION

Parables on Wealth

In two separate parables Luke treats the dangers of wealth, although in different ways. In between these parables is a series of wisdom sayings from Jesus.

The parable of the unjust steward (16:1–8) is one of the most puzzling in the Gospels. A dishonest manager, informed that he will be fired, provides for his future economic security by making friends of his master's debtors. The lesson is not that Christians should be dishonest and self-serving. Indeed, it is not the manager's apparent commission of fraud that is praiseworthy, but rather his prudence and resourcefulness. He used the means available to him to maximum benefit.

The wisdom sayings (16:9–18) include a warning to "money-loving" Pharisees. The wealthy may appear to others to be upright and may think to themselves that they have God's approval, but God's standards of judgment are different from those of humans (16:14, 15).

The parable of the rich man and Lazarus (16:19–31) illustrates again Luke's theme of the reversal of fortunes (see "Meal with a Pharisee" at Luke 14:1). Lazarus, who is not described as virtuous but only as poor, is comforted after death with Abraham. The rich man, whose only sin is that he is rich (and perhaps that he did not feed a hungry Lazarus), is faced with eternal torment in Hades. Abraham advises that those who do not heed "Moses and the prophets" will not be convinced to repent even by a resurrection (16:31). This saying obviously foreshadows the rejection that will continue to greet the Christian message even after the resurrection of Jesus.

• **Luke 16:1–31**

15:22 [a]NU-Text reads *Quickly bring.*

Luke

The Parable of the Unjust Steward

16 **:1** He also said to His disciples: "There was a certain rich man who had a steward, and an accusation was brought to him that this man was wasting his goods. 2So he called him and said to him, 'What is this I hear about you? Give an account of your stewardship, for you can no longer be steward.'

3"Then the steward said within himself, 'What shall I do? For my master is taking the stewardship away from me. I cannot dig; I am ashamed to beg. 4I have resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.'

5"So he called every one of his master's debtors to *him,* and said to the first, 'How much do you owe my master?' 6And he said, 'A hundred measures[a] of oil.' So he said to him, 'Take your bill, and sit down quickly and write fifty.' 7Then he said to another, 'And how much do you owe?' So he said, 'A hundred measures[a] of wheat.' And he said to him, 'Take your bill, and write eighty.' 8So the master commended the unjust steward because he had dealt shrewdly. For the sons of this world are more shrewd in their generation than the sons of light.

9"And I say to you, make friends for yourselves by unrighteous mammon, that when you fail,[a] they may receive you into an everlasting home. 10He who *is* faithful in *what is* least is faithful also in much; and he who is unjust in *what is* least is unjust also in much. 11Therefore if you have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches?* 12And if you have not been faithful in what is another man's, who will give you what is your own?

13"No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon."

The Law, the Prophets, and the Kingdom

14Now the Pharisees, who were lovers of money, also heard all these things, and they derided Him. 15And He said to them, "You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God.

16"The law and the prophets *were* until John. Since that time the kingdom of God has been preached, and everyone is pressing into it. 17And it is easier for heaven and earth to pass away than for one tittle of the law to fail.

18"Whoever divorces his wife and marries another commits adultery; and whoever marries her who is divorced from *her* husband commits adultery.

The Rich Man and Lazarus

19"There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. 20But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, 21desiring to be fed with the crumbs which fell[a] from the rich man's table. Moreover the dogs came and licked his sores. 22So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. 23And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.

24"Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.' 25But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted

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16:6 [a]Greek *batos,* eight or nine gallons each (Old Testament *bath*) 16:7 [a]Greek *koros,* ten or twelve bushels each (Old Testament *kor*) 16:9 [a]NU-Text reads *it fails.* 16:21 [a]NU-Text reads *with what fell.*

and you are tormented. 26And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.'

27"Then he said, 'I beg you therefore, father, that you would send him to my father's house, 28for I have five brothers, that he may testify to them, lest they also come to this place of torment.' 29Abraham said to him, 'They have Moses and the prophets; let them hear them.' 30And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent.' 31But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.' "

TRANSITION

Guidelines for Disciples

Jesus offered guidelines to the disciples on how to handle sin. First, disciples must avoid leading others into temptation (Matt. 18:6, 7; Luke 17:1, 2). The punishment for this offense would be severe. Second, if other disciples sin, they must be taken aside and corrected (Matt. 18:15–20; Luke 17:3). Third, if disciples repent, they must *always* be forgiven (Matt. 18:21, 22; Luke 17:3, 4).

Matthew's Gospel illustrates these guidelines with the parable of the unforgiving servant (Matt. 18:23–35), emphasizing two themes. First, God will always forgive sins, no matter how serious, as long as there is sincere repentance. The amount of the debt that is forgiven by the king is an incredibly huge sum (18:24). The second theme is also found in the Lord's Prayer (Matt. 6:9–15): the only thing that can cause God not to forgive our sins is our refusal to forgive the sins of others.

- **Matthew 18:15–35**
- **Luke 17:1–10**

Matthew 18:15–35

Dealing with a Sinning Brother

18 **:15** "Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. 16But if he will not hear, take with you one or two more, that '*by the mouth of two or three witnesses every word may be established.*'[a] 17And if he refuses to hear them, tell *it* to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.

18"Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

19"Again I say[a] to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven. 20For where two or three are gathered together in My name, I am there in the midst of them."

The Parable of the Unforgiving Servant

21Then Peter came to Him and said, "Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?"

22Jesus said to him, "I do not say to you, up to seven times, but up to seventy times seven. 23Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. 24And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. 25But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made. 26The servant therefore fell down before him, saying, 'Master, have patience with me, and I will pay you all.' 27Then the master of that servant was moved with compassion, released him, and forgave him the debt.

28"But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took *him* by the throat, saying, 'Pay me what you owe!' 29So his fellow servant fell down at his feet[a] and begged him, saying, 'Have patience with me, and I will pay you all.'[b] 30And he would not, but went and threw him into prison till he should pay the debt. 31So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done. 32Then his master, after he had called him, said to him, 'You wicked servant! I forgave you all that debt because you begged me. 33Should you not also have had compassion on your fellow servant, just as I had pity on you?' 34And his master was angry, and delivered him to the torturers until he should pay all that was due to him.

35"So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses."[a]

Luke 17:1–10

Jesus Warns of Offenses

17 **:1** Then He said to the disciples, "It is impossible that no offenses should come, but woe *to him* through whom they do come! 2It would be better for him if a millstone were hung around his neck, and he were thrown into the sea, than that he should offend one of these little ones. 3Take heed to yourselves. If your brother

18:16 [a]Deuteronomy 19:15 18:19 [a]NU-Text and M-Text read *Again, assuredly, I say.* 18:29 [a]NU-Text omits *at his feet.* [b]NU-Text and M-Text omit *all.* 18:35 [a]NU-Text omits *his trespasses.*

sins against you,[a] rebuke him; and if he repents,
forgive him. 4And if he sins against you seven
times in a day, and seven times in a day returns
to you,[a] saying, 'I repent,' you shall forgive him."

Faith and Duty

5And the apostles said to the Lord, "Increase
our faith."
6So the Lord said, "If you have faith as a
mustard seed, you can say to this mulberry tree,
'Be pulled up by the roots and be planted in the
sea,' and it would obey you. 7And which of you,
having a servant plowing or tending sheep, will
say to him when he has come in from the field,
'Come at once and sit down to eat'? 8But will he
not rather say to him, 'Prepare something for my
supper, and gird yourself and serve me till I have
eaten and drunk, and afterward you will eat and
drink'? 9Does he thank that servant because he
did the things that were commanded him? I think
not.[a] 10So likewise you, when you have done all
those things which you are commanded, say, 'We
are unprofitable servants. We have done what
was our duty to do.' "

TRANSITION

Passing Through Samaria and Galilee

The miracle which Jesus performed while journeying through Samaria and Galilee is strongly reminiscent of an earlier healing of leprosy which took place near the beginning of His Galilean ministry (see "Cleansing the Leper" at Matt. 8:1). The point of difference between the two healings is not simply that Jesus healed ten lepers instead of one, but that only one of the lepers returned to praise God. Furthermore, the grateful leper was a Samaritan (Luke 17:16), while presumably the other nine lepers were Jews. Just as in the parable of the good Samaritan (Luke 10:29–37), the behavior of a hated Samaritan proved to be better than that of the Jews themselves.

Luke's Gospel continues its theme of inclusiveness. Faith arises from unexpected sources: women, tax collectors, and Samaritans. The leper who was shunned by Jewish society was the only one who expressed his thanks.

• **Luke 17:11–19**

Luke

Ten Lepers Cleansed

17 **:11** Now it happened as He went to Jerusalem that He passed through the midst
of Samaria and Galilee. 12Then as He entered a
certain village, there met Him ten men who were
lepers, who stood afar off. 13And they lifted up
their voices and said, "Jesus, Master, have mercy
on us!"
14So when He saw *them,* He said to them,
"Go, show yourselves to the priests." And so it
was that as they went, they were cleansed.
15And one of them, when he saw that he
was healed, returned, and with a loud voice glorified God, 16and fell down on *his* face at His feet,
giving Him thanks. And he was a Samaritan.
17So Jesus answered and said, "Were there
not ten cleansed? But where *are* the nine? 18Were
there not any found who returned to give glory
to God except this foreigner?" 19And He said to
him, "Arise, go your way. Your faith has made
you well."

TRANSITION

The Coming of the Kingdom

In response to a question posed to Him by some Pharisees about the kingdom of God, Jesus suggested that those who ask when the kingdom will come are misunderstanding it. Although He had previously hinted that one could "see" the kingdom of God (Luke 9:27), Jesus also taught His followers that the kingdom of God is not a place and does not come at a particular time. Indeed, the kingdom had "come near" (Luke 10:9) to them and had "come upon" them (Luke 11:20). When Jesus said to the Pharisees, "The kingdom of God is *within* you" (17:21), He possibly meant that it was in their midst in the person of Himself or that it was within their reach, if only they would repent and believe.

Jesus did distinguish, apparently, between the kingdom of God and the "days of the Son of Man" (17:22). These "days" will occur at a definite time and be accompanied by certain events (17:22–37). Not everything is known about the timing of the end, and Jesus cautioned against trying to decipher its coming from any supposed "signs." But He did provide a dire warning: the end of the age will be characterized by a great judgment, resulting in destruction for some and salvation for others.

• **Luke 17:20–37**

Luke

The Day of the Son of Man

17 **:20** Now when He was asked by the Pharisees when the kingdom of God would
come, He answered them and said, "The kingdom of God does not come with observation;
21nor will they say, 'See here!' or 'See there!'[a] For
indeed, the kingdom of God is within you."

17:3 [a]NU-Text omits *against you.* 17:4 [a]M-Text omits *to you.*
17:9 [a]NU-Text ends verse with *commanded;* M-Text omits *him.*
17:21 [a]NU-Text reverses *here* and *there.*

22Then He said to the disciples, "The days
will come when you will desire to see one of the
days of the Son of Man, and you will not see *it.*
23And they will say to you, 'Look here!' or 'Look
there!'[a] Do not go after *them* or follow *them.* 24For
as the lightning that flashes out of one *part* un-
der heaven shines to the other *part* under heaven,
so also the Son of Man will be in His day. 25But
first He must suffer many things and be rejected
by this generation. 26And as it was in the days of
Noah, so it will be also in the days of the Son of
Man: 27They ate, they drank, they married wives,
they were given in marriage, until the day that
Noah entered the ark, and the flood came and de-
stroyed them all. 28Likewise as it was also in the
days of Lot: They ate, they drank, they bought,
they sold, they planted, they built; 29but on the
day that Lot went out of Sodom it rained fire and
brimstone from heaven and destroyed *them* all.
30Even so will it be in the day when the Son of
Man is revealed.

31"In that day, he who is on the housetop, and
his goods *are* in the house, let him not come down
to take them away. And likewise the one who is
in the field, let him not turn back. 32Remember
Lot's wife. 33Whoever seeks to save his life will lose
it, and whoever loses his life will preserve it. 34I tell
you, in that night there will be two *men* in one
bed: the one will be taken and the other will be
left. 35Two *women* will be grinding together: the
one will be taken and the other left. 36Two *men*
will be in the field: the one will be taken and the
other left."[a]

37And they answered and said to Him,
"Where, Lord?"

So He said to them, "Wherever the body is,
there the eagles will be gathered together."

Jewish Pilgrimage to Jerusalem

Galilean Jews traveled to Jerusalem for three major Jewish festivals. The route from Capernaum to Ginae on through Samaria and Bethel was the most direct pilgrimage route. It was also cooler in hot weather to travel along the mountain ridges. An alternate route went south from Scythopolis along the west bank of the Jordan River to Jericho.

TRANSITION

Parables on Prayer

Luke's unique travel narrative comes to an end with two parables about prayer. The parable of the unjust judge (Luke 18:1–8) concerns the efficacy of prayer and the reward for persistence. If a judge who lacks respect for people (Luke 18:2) will finally listen to the plea of a determined widow, *how much more* then will a loving and gracious God listen to the prayers of the faithful? Similar teachings encouraging prayer are the parable of the persistent friend (Luke 11:5–8) and one from Matthew's Sermon on the Mount, in which Jesus compares God's good gifts to the simple requests that most people grant their children (Matt. 7:11).

The parable of the Pharisee and the tax collector (Luke 18:9–14) concerns the necessity of humility and true repentance in prayer. Certainly, fasts and tithes are pleasing to God, but the Pharisee's self-righteousness and self-congratulatory attitude are not. Pride in good works prevents the Pharisee from being "justified," while the tax collector—whose profession was notorious for immoral and even criminal behavior—humbly acknowledges his sin in true repentance and is redeemed in God's eyes.

• **Luke 18:1–14**

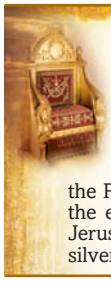
Luke

The Parable of the Persistent Widow

18 **:1** Then He spoke a parable to them, that
men always ought to pray and not lose
heart, 2saying: "There was in a certain city a
judge who did not fear God nor regard man.
3Now there was a widow in that city; and she
came to him, saying, 'Get justice for me from my
adversary.' 4And he would not for a while; but af-
terward he said within himself, 'Though I do not
fear God nor regard man, 5yet because this
widow troubles me I will avenge her, lest by her
continual coming she weary me.' "

17:23 [a]NU-Text reverses *here* and *there.* 17:36 [a]NU-Text and M-Text omit verse 36.

[6]Then the Lord said, "Hear what the unjust judge said. [7]And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them? [8]I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really find faith on the earth?"



Politics & Government
The Roman consul Marius (died 88 B.C.) gave each Roman legion a silver eagle as its symbolic standard. In 20 B.C. Augustus, working by diplomacy rather than by open fighting, was able to retrieve Roman military standards that had been captured by the Parthians, Rome's enemies beyond Syria to the east. In A.D. 70 the Romans destroyed the Jerusalem temple and offered sacrifices to their silver eagle standards (Luke 17:37).

The Parable of the Pharisee and the Tax Collector

[9]Also He spoke this parable to some who trusted in themselves that they were righteous, and despised others: [10]"Two men went up to the temple to pray, one a Pharisee and the other a tax collector. [11]The Pharisee stood and prayed thus with himself, 'God, I thank You that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector. [12]I fast twice a week; I give tithes of all that I possess.' [13]And the tax collector, standing afar off, would not so much as raise *his* eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' [14]I tell you, this man went down to his house justified *rather* than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

FINAL MINISTRY IN JUDEA

Luke presents the teachings of his long travel narrative (Luke 9:51—18:14) as taking place while Jesus was on the way from Galilee to Jerusalem. In contrast, Matthew and Mark indicate very briefly that Jesus departed from Galilee and arrived in Judea (Matt. 19:1; Mark 10:1). No direct announcement of Jesus' entry into Judea appears in Luke's Gospel, but Jesus' location "near Jericho" (Luke 18:35), which is in Judea, is a clear sign that Luke's much longer account of Jesus' journey is nearing its conclusion.

Judea was a dangerous place for Jesus, yet He continued to preach until arriving in Jerusalem.

The narration of Jesus' ministry in John's Gospel indicates several trips between Galilee and Judea, while Jesus attended the feasts in Jerusalem (see "The Galilean Ministry" at John 1:35). Thus much more of John's story takes place in Judea than does that of the Synoptics. Some events of John's account occur in Judea shortly before the last week of Jesus' life, and these can be considered in connection with His final ministry there. Judea was a very dangerous place for Jesus, yet in spite of this danger He continued to preach and heal right up until the time of His arrival in Jerusalem.

TRANSITION

Marriage, Divorce, and Children

Judaism, based on the Law of Moses, allowed males to obtain a divorce easily. Jesus overturned this "easy" divorce law, an interpretation of Deut. 24:1–4, and pointed to a more important scriptural principle in the story of creation. In marriage a man and a woman become "one flesh" and cannot then be separated (Gen. 2:24). Jesus further argued that the divorce law was only granted by God because of the Jews' hardness of heart (Matt. 19:8).

The essence of Jesus' teaching on divorce appears in all three Gospels, though Luke presents it in a very brief form while Jesus was on the way to Jerusalem (Luke 16:18). While Mark and Luke indicate a total prohibition on divorce, Matthew allows an exception for "sexual immorality" (Matt. 19:9; see Matt. 5:32). While Matthew and Luke follow Jewish marriage customs which allowed only men to divorce their wives, Mark includes also the Roman custom allowing women to divorce their husbands. Only Matthew's Gospel shows the disciples questioning the wisdom of marriage altogether (Matt. 19:10).

The Synoptics relate an episode in which the disciples try to prevent some children (or infants) from being brought to Jesus. Perhaps they thought Jesus had more important things to do. But Jesus indignantly corrected them: the kingdom of God "belongs" to such as children (Matt. 19:14). This may be so because children believe things easily and are not skeptical and doubting like many adults, or because children (like women, Samaritans, the sick, and tax collectors) had little or no status in Jewish society in comparison to their place in the kingdom of God.

- **Matthew 19:1–15**
- **Mark 10:1–16**
- **Luke 18:15–17**

No Divorce—Except for Immorality (Matt. 19:3–9)

Two leading schools of Pharisees debated over what constituted appropriate grounds for divorce. The school of Hillel said that divorce was unfortunate, but that a man could divorce his wife for simply burning his toast. By contrast, the school of Shammai declared that a man could divorce his wife only if she had been sexually unfaithful in some manner, either by adultery or some other form of promiscuity.

Jesus entered the debate over grounds for divorce when the Pharisees questioned Him whether a man could divorce his wife "for just any reason" (Matt. 19:3). While the Shammaites objected to divorces based on weak grounds, they never went so far as Jesus. He replied by allowing divorce in only one situation: when the wife had committed "sexual immorality" (19:9). To divorce and remarry for any other reason was, to Jesus, adultery.

Scholars debate what exactly Jesus had in mind by "sexual immorality." Many think that He was referring to incest or other specific forms of immorality. Normally, though, when the term "sexual immorality" appears without explanation it refers to sexual misconduct of any sort. It would be natural in Jesus' culture for Him to comment on marital unfaithfulness in general while speaking of divorce. When ancient divorces went to court, a charge of immorality could determine who got the wife's dowry.

In Mark's and Luke's Gospels, Jesus' prohibition of divorce offers no exceptions—not even that of sexual immorality (Mark 10:11, 12; Luke 16:18). Some scholars understand these sayings to be rhetorical overstatements, a common Jewish teaching technique. Jesus used the technique when commenting on the seriousness of sin (Matt. 5:29) and on loving riches more than God (Matt. 19:24). This would not weaken Jesus' opposition to divorce, but would recognize that He considered the innocent party in a divorce, and allowed exceptions for those divorced or betrayed against their will (Matt. 5:32; see 1 Cor. 7:15).

Matthew 19:1–15

Marriage and Divorce

19 :1 Now it came to pass, when Jesus had finished these sayings, *that* He departed from Galilee and came to the region of Judea beyond the Jordan. [2]And great multitudes followed Him, and He healed them there.

[3]The Pharisees also came to Him, testing Him, and saying to Him, "Is it lawful for a man to divorce his wife for *just* any reason?"

[4]And He answered and said to them, "Have you not read that He who made[a] *them* at the beginning *'made them male and female,'*[b] [5]and said, *'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'* ?[a] [6]So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate."

[7]They said to Him, "Why then did Moses command to give a certificate of divorce, and to put her away?"

[8]He said to them, "Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so. [9]And I say to you, whoever divorces his wife, except for sexual immorality,[a] and marries another, commits adultery; and whoever marries her who is divorced commits adultery."

[10]His disciples said to Him, "If such is the case of the man with *his* wife, it is better not to marry."

Jesus Teaches on Celibacy

[11]But He said to them, "All cannot accept this saying, but only *those* to whom it has been given: [12]For there are eunuchs who were born thus from *their* mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He who is able to accept *it,* let him accept *it."*

Jesus Blesses Little Children

[13]Then little children were brought to Him that He might put *His* hands on them and pray, but the disciples rebuked them. [14]But Jesus said, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven." [15]And He laid *His* hands on them and departed from there.

Mark 10:1–16

God's Plan for Marriage

10 :1 Then He arose from there and came to the region of Judea by the other side of the Jordan. And multitudes gathered to Him again, and as He was accustomed, He taught them again.

[2]The Pharisees came and asked Him, "Is it lawful for a man to divorce *his* wife?" testing Him.

[3]And He answered and said to them, "What did Moses command you?"

[4]They said, "Moses permitted *a man* to write a certificate of divorce, and to dismiss *her.*"

[5]And Jesus answered and said to them, "Because of the hardness of your heart he wrote you this precept. [6]But from the beginning of the creation, God *'made them male and female.'*[a] [7]*'For this reason a man shall leave his father and mother and be joined to his wife,* [8]*and the two shall become one flesh';*[a] so then they are no

19:4 [a]NU-Text reads *created.* [b]Genesis 1:27; 5:2
19:5 [a]Genesis 2:24 19:9 [a]Or *fornication*
Mark 10:6 [a]Genesis 1:27; 5:2 10:8 [a]Genesis 2:24

longer two, but one flesh. 9Therefore what God has joined together, let not man separate."

10In the house His disciples also asked Him again about the same *matter.* 11So He said to them, "Whoever divorces his wife and marries another commits adultery against her. 12And if a woman divorces her husband and marries another, she commits adultery."

Receive the Kingdom as a Child

13Then they brought little children to Him, that He might touch them; but the disciples rebuked those who brought *them.* 14But when Jesus saw *it,* He was greatly displeased and said to them, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of God. 15Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it." 16And He took them up in His arms, laid *His* hands on them, and blessed them.

Luke 18:15–17

Jesus Blesses Little Children

18 :15 Then they also brought infants to Him that He might touch them; but when the disciples saw *it,* they rebuked them. 16But Jesus called them to *Him* and said, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of God. 17Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it."

19:16 [a]NU-Text omits *Good.* 19:17 [a]NU-Text reads *Why do you ask Me about what is good?* [b]NU-Text reads *There is One who is good.*

TRANSITION

Riches and Discipleship

A rich young man asked Jesus what he must do to inherit eternal life. Following the commandments was a requirement the young man expected, but he became shocked and went away grieving when told to sell all of his possessions. Jesus perceived that the rich young man's problem was not that he owned many possessions, but that he *cared more* about them than he did about doing God's will.

The disciples too were shocked to hear Jesus comment about how hard it is for the rich to enter the kingdom of heaven. Traditional Jewish wisdom held that great riches were a sign of God's favor and blessing, while sickness and poverty were a sign of God's curse. Peter reminded Jesus that the disciples had given up everything to follow Him, and Jesus assured Peter that there would be rewards for all who faithfully followed Him (Matt. 19:27–29). Nevertheless, such rewards would be based on God's graciousness, not on human merit (see "The Laborers in the Vineyard" at Matt. 20:1).

- **Matthew 19:16–30**
- **Mark 10:17–31**
- **Luke 18:18–30**

Matthew 19:16–30

Jesus Counsels a Rich Ruler

19 :16 Now behold, one came and said to Him, "Good[a] Teacher, what good thing shall I do that I may have eternal life?"

17So He said to him, "Why do you call Me good?[a] No one *is* good but One, *that is,* God.[b] But if you want to enter into life, keep the commandments."

Jesus Opposes Divorce (Mark 10:11, 12)

Many people in the ancient world believed that divorce was unfortunate; a few Jewish teachers, such as those in the school of Shammai, even believed that it was usually contrary to Scripture. But divorce was quite common, and no one went as far as Jesus in condemning it. To Him, anyone who divorced husband or wife and married another was committing adultery (Mark 10:11, 12).

Jesus confronted ancient concepts of marriage by declaring remarriage after a divorce to be adultery. Many scholars understand Him to imply that a man who divorces without legitimate grounds remains married, in God's sight, to his original wife. Thus he commits adultery against her if he remarries. Other scholars point out that Jesus, like many ancient teachers, often offered general statements of principle which did not cover every circumstance or articulate every exception. Thus it makes sense that Jesus would have allowed divorce in the case of a spouse's unfaithfulness (Matt. 5:32; 19:9) or abandonment (1 Cor. 7:15).

Many scholars also think that Jesus was protecting the innocent party in a divorce. Both schools of Pharisees limited the right of divorce to the husband alone. Jewish men had the right to divorce their wives, but the reverse was not true: women did not divorce; they "were divorced" (Matt. 5:32; Luke 16:18). Jesus possibly was defending women against being divorced frivolously.

A few women in Jesus' time could divorce their husbands. Among the Romans either the husband or the wife could initiate a divorce. So Mark, who writes his Gospel to Gentile readers, mentions the circumstance of a woman divorcing her husband (Mark 10:12). An upper-class Jewish woman, such as Herodias (Mark 6:17), being influenced by Greek custom, might also initiate a divorce. To all Jesus stressed that the psychological and physical bonds formed by marriage must not be broken—by husband or wife.

18He said to Him, "Which ones?"

Jesus said, "'*You shall not murder,' 'You shall not commit adultery,' 'You shall not steal,' 'You shall not bear false witness,'* 19*'Honor your father and your mother,'*[a] and, *'You shall love your neighbor as yourself.'* "[b]

20The young man said to Him, "All these things I have kept from my youth.[a] What do I still lack?"

21Jesus said to him, "If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me."

22But when the young man heard that saying, he went away sorrowful, for he had great possessions.

With God All Things Are Possible

23Then Jesus said to His disciples, "Assuredly, I say to you that it is hard for a rich man to enter the kingdom of heaven. 24And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

25When His disciples heard *it,* they were greatly astonished, saying, "Who then can be saved?"

26But Jesus looked at *them* and said to them, "With men this is impossible, but with God all things are possible."

27Then Peter answered and said to Him, "See, we have left all and followed You. Therefore what shall we have?"

28So Jesus said to them, "Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. 29And everyone who has left houses or brothers or sisters or father or mother or wife[a] or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal life. 30But many *who are* first will be last, and the last first."

Mark 10:17–31

Earthly Riches

10 **:17** Now as He was going out on the road, one came running, knelt before Him, and asked Him, "Good Teacher, what shall I do that I may inherit eternal life?"

18So Jesus said to him, "Why do you call Me good? No one *is* good but One, *that is,* God. 19You know the commandments: *'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not bear false witness,'* 'Do not defraud,' *'Honor your father and your mother.'* "[a]

20And he answered and said to Him, "Teacher, all these things I have kept from my youth."

21Then Jesus, looking at him, loved him, and said to him, "One thing you lack: Go your way, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross, and follow Me."

22But he was sad at this word, and went away sorrowful, for he had great possessions.

Heavenly Rewards

23Then Jesus looked around and said to His disciples, "How hard it is for those who have riches to enter the kingdom of God!" 24And the disciples were astonished at His words. But Jesus answered again and said to them, "Children, how hard it is for those who trust in riches[a] to enter the kingdom of God! 25It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

26And they were greatly astonished, saying among themselves, "Who then can be saved?"

27But Jesus looked at them and said, "With men *it is* impossible, but not with God; for with God all things are possible."

28Then Peter began to say to Him, "See, we have left all and followed You."

29So Jesus answered and said, "Assuredly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife[a] or children or lands, for My sake and the gospel's, 30who shall not receive a hundredfold now in this time—houses and brothers and sisters and mothers and children and lands, with persecutions—and in the age to come, eternal life. 31But many *who are* first will be last, and the last first."

Luke 18:18–30

Jesus Counsels the Rich Young Ruler

18 **:18** Now a certain ruler asked Him, saying, "Good Teacher, what shall I do to inherit eternal life?"

19So Jesus said to him, "Why do you call Me good? No one *is* good but One, *that is,* God. 20You

19:19 [a]Exodus 20:12–16; Deuteronomy 5:16–20 [b]Leviticus 19:18 19:20 [a]NU-Text omits *from my youth.* 19:29 [a]NU-Text omits *or wife.* **Mark** 10:19 [a]Exodus 20:12–16; Deuteronomy 5:16–20 10:24 [a]NU-Text omits *for those who trust in riches.* 10:29 [a]NU-Text omits *or wife.*

Arts & Literature

Jesus' saying about a camel is a kind of proverb, a colorful illustration of impossibility. A rich man who loves his riches more than God can no more enter God's kingdom than a camel can pass through the "eye of a needle" (Matt. 19:24). Many people at that time would have been puzzled to hear that the rich were at a disadvantage in anything, since money opened so many doors.

know the commandments: *'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not bear false witness,' 'Honor your father and your mother.'* "[a]

21And he said, "All these things I have kept from my youth."

22So when Jesus heard these things, He said to him, "You still lack one thing. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me."

23But when he heard this, he became very sorrowful, for he was very rich.

The Danger of Riches

24And when Jesus saw that he became very sorrowful, He said, "How hard it is for those who have riches to enter the kingdom of God! 25For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

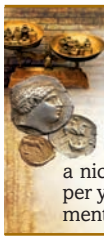
26And those who heard it said, "Who then can be saved?"

27But He said, "The things which are impossible with men are possible with God."

28Then Peter said, "See, we have left all[a] and followed You."

29So He said to them, "Assuredly, I say to you, there is no one who has left house or parents or brothers or wife or children, for the sake of the kingdom of God, 30who shall not receive many times more in this present time, and in the age to come eternal life."

18:20 [a]Exodus 20:12–16; Deuteronomy 5:16–20 18:28 [a]NU-Text reads *our own.* **Matt.** 20:6 [a]NU-Text omits *idle.* 20:7 [a]NU-Text omits the last clause of this verse. 20:16 [a]NU-Text omits the last sentence of this verse.



Trade & Economics

The denarius was a common unit of currency in the Roman Empire for over 4 centuries (Matt. 20:9). First minted in 211 B.C., this silver coin weighed about an eighth of an ounce, a weight between that of a penny and a nickel. Julius Caesar paid soldiers 225 denarii per year, and Augustus paid the same but supplemented it with awards and gifts.

Augustus denarius. 27 B.C.–A.D. 14.
CAESARI AVGVSTO, laureate head left.

TRANSITION

The Laborers in the Vineyard

Only Matthew's Gospel relates the parable of the laborers in the vineyard. The point of the parable is that the owner of the vineyard was not unfair to the workers hired early in the morning, since he paid them exactly what he had promised. If he is more generous to the workers who come later, he is within his rights to do so. Likewise, God's rewards are not earned by the time we serve or the energy we expend. They are His gracious gifts to all who follow Him faithfully. Matthew's parable explains the proverb "first will be last" (Matt. 19:30; 20:16).

• **Matthew 20:1–16**

Matthew

The Parable of the Laborers

20 **:1** "For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. 2Now when he had agreed with the laborers for a denarius a day, he sent them into his vineyard. 3And he went out about the third hour and saw others standing idle in the marketplace, 4and said to them, 'You also go into the vineyard, and whatever is right I will give you.' So they went. 5Again he went out about the sixth and the ninth hour, and did likewise. 6And about the eleventh hour he went out and found others standing idle,[a] and said to them, 'Why have you been standing here idle all day?' 7They said to him, 'Because no one hired us.' He said to them, 'You also go into the vineyard, and whatever is right you will receive.'[a]

8"So when evening had come, the owner of the vineyard said to his steward, 'Call the laborers and give them *their* wages, beginning with the last to the first.' 9And when those came who *were hired* about the eleventh hour, they each received a denarius. 10But when the first came, they supposed that they would receive more; and they likewise received each a denarius. 11And when they had received *it,* they complained against the landowner, 12saying, 'These last *men* have worked *only* one hour, and you made them equal to us who have borne the burden and the heat of the day.' 13But he answered one of them and said, 'Friend, I am doing you no wrong. Did you not agree with me for a denarius? 14Take *what is* yours and go your way. I wish to give to this last man *the same* as to you. 15Is it not lawful for me to do what I wish with my own things? Or is your eye evil because I am good?' 16So the last will be first, and the first last. For many are called, but few chosen."[a]

TRANSITION

At the Feast of Dedication

John reports that Jesus was in Jerusalem during the Feast of Dedication (Hanukkah). This feast was celebrated in winter (John 10:22), and the particular feast visited by Jesus was probably in December of A.D. 29 (see "Attending the Feast of Tabernacles" at John 7:1). It is not clear whether Jesus had remained in Jerusalem during the 2 months since the Feast of Tabernacles or had recently returned to the city.

Jesus disputed with His opponents over two issues concerning His identity. First, they challenged Him to state "plainly" whether He was "the Christ" (that is, the Messiah; John 10:24). The nationalist character of the Feast of Dedication would have encouraged questions about Israel's Messiah. The festival commemorated the rededication of the temple in 165 B.C. by Judas Maccabeus, who had led Judea's war of independence against the Seleucid ruler Antiochus Epiphanes.

Jesus' opponents raised a second issue, charging that Jesus had committed "blasphemy" by making Himself God (10:33). He had performed messianic "works" and claimed that these works bore witness to Him (10:25). Jewish leaders would not have considered that claim in itself blasphemous, for they did not believe that the Messiah would be a divine figure. Rather, it was Jesus' claim of a unique relationship with God that sparked their charge: He actually said, "I and My Father are one" (10:30). The continued opposition Jesus met in Jerusalem (10:39) was quite a contrast to the acceptance He found in Perea, on the east side of the Jordan River (10:41, 42).

• **John 10:22–42**

John

The Shepherd Knows His Sheep

10 :22 Now it was the Feast of Dedication in Jerusalem, and it was winter. 23And Jesus walked in the temple, in Solomon's porch. 24Then the Jews surrounded Him and said to Him, "How long do You keep us in doubt? If You are the Christ, tell us plainly."

25Jesus answered them, "I told you, and you do not believe. The works that I do in My Father's name, they bear witness of Me. 26But you do not believe, because you are not of My sheep, as I said to you.[a] 27My sheep hear My voice, and I know them, and they follow Me. 28And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. 29My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand. 30I and *My* Father are one."

Renewed Efforts to Stone Jesus

31Then the Jews took up stones again to stone Him. 32Jesus answered them, "Many good works I have shown you from My Father. For which of those works do you stone Me?"

33The Jews answered Him, saying, "For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God."

34Jesus answered them, "Is it not written in your law, *'I said, "You are gods"'*?[a] 35If He called them gods, to whom the word of God came (and the Scripture cannot be broken), 36do you say of Him whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'? 37If I do not do the works of My Father, do not believe Me; 38but if I do, though you do not believe Me, believe the works, that you may know and believe[a] that the Father *is* in Me, and I in Him." 39Therefore they sought again to seize Him, but He escaped out of their hand.

The Believers Beyond Jordan

40And He went away again beyond the Jordan to the place where John was baptizing at first, and there He stayed. 41Then many came to Him and said, "John performed no sign, but all the things that John spoke about this Man were true." 42And many believed in Him there.

10:26 [a]NU-Text omits *as I said to you.* 10:34 [a]Psalm 82:6
10:38 [a]NU-Text reads *understand.*

TRANSITION

The Raising of Lazarus

The story of Jesus raising Lazarus from the dead is the turning point in John's Gospel. Not only is this miracle the last of the "signs" emphasized by John (John 11:47; see "The First of Seven Signs" at John 2:1), it is also the climax of Jesus' public ministry. Repeatedly John mentions how this miracle revealed Jesus and led people to believe (11:4, 15, 25–27, 40, 42, 45).

Raising Lazarus from the dead dramatically concluded Jesus' public ministry among the Jews (11:54). While some came to believe in Him because of this great miracle, His opponents, alarmed at Jesus' growing popularity, resolved "to put Him to death" (11:53). A threat of execution had already hung over Jesus (11:8, 16), but now the religious authorities decided that His popularity threatened to provoke intervention by the Roman military. The priest Caiaphas advised that Jesus must die so that the Romans would not take away the privileges of the Jewish nation (11:48). But John interprets the priest's political calculation as an indirect prophecy that Jesus would die for the salvation of the Jews and of people everywhere who would believe in Him (11:51, 52).

• **John 11:1–57**

THE TEMPLES OF YAHWEH

The "Solomon's porch" (John 10:23) through which Jesus walked was a colonnade on the east side of Herod's temple. In order to gain favor with the Jews, Herod the Great began rebuilding the Jerusalem temple in his 18th year (20–19 B.C..). The main structure was completed in 18 months, but the project was still under way in Jesus' time (John 2:20). Herod's building was one of a series of structures constructed over the years for the worship of Yahweh.

Building	Date	Size	Location	Reference
Tabernacle under Moses	Completed in 1445 B.C. or 1274 B.C.	15 x 45 feet	A movable sanctuary	Ex. 40:17
First temple under Solomon	Completed in 959 B.C. Destroyed by the Babylonians in 586 B.C.	30 x 90 feet	Jerusalem	1 Kin. 6:37, 38
Second temple under Zerubbabel and Joshua	Completed and dedicated in 515 B.C.	30 x 90 feet	Jerusalem	Ezra 6:15, 16
Third temple under Herod the Great	Begun in 20–19 B.C. Still under way after A.D. 26. Destroyed by the Romans in A.D. 70	30 x 90 feet inside, surrounded by 35 acres of pavement, courtyards, and buildings	Jerusalem	John 2:20; Mark 13:1, 2

John

The Death of Lazarus

11:1 Now a certain *man* was sick, Lazarus
of Bethany, the town of Mary and her sis-
ter Martha. [2]It was *that* Mary who anointed the
Lord with fragrant oil and wiped His feet with
her hair, whose brother Lazarus was sick.
[3]Therefore the sisters sent to Him, saying, "Lord,
behold, he whom You love is sick."

[4]When Jesus heard *that,* He said, "This sick-
ness is not unto death, but for the glory of God,
that the Son of God may be glorified through it."

[5]Now Jesus loved Martha and her sister and
Lazarus. [6]So, when He heard that he was sick, He
stayed two more days in the place where He was.
[7]Then after this He said to *the* disciples, "Let us
go to Judea again."

[8]*The* disciples said to Him, "Rabbi, lately the
Jews sought to stone You, and are You going
there again?"

[9]Jesus answered, "Are there not twelve hours
in the day? If anyone walks in the day, he does not
stumble, because he sees the light of this world.
[10]But if one walks in the night, he stumbles, be-
cause the light is not in him." [11]These things He
said, and after that He said to them, "Our friend
Lazarus sleeps, but I go that I may wake him up."

[12]Then His disciples said, "Lord, if he sleeps
he will get well." [13]However, Jesus spoke of his
death, but they thought that He was speaking
about taking rest in sleep.

[14]Then Jesus said to them plainly, "Lazarus
is dead. [15]And I am glad for your sakes that I
was not there, that you may believe. Nevertheless
let us go to him."

[16]Then Thomas, who is called the Twin, said
to his fellow disciples, "Let us also go, that we
may die with Him."

I Am the Resurrection and the Life

[17]So when Jesus came, He found that he had
already been in the tomb four days. [18]Now
Bethany was near Jerusalem, about two miles[a]
away. [19]And many of the Jews had joined the
women around Martha and Mary, to comfort
them concerning their brother.

[20]Now Martha, as soon as she heard that Je-
sus was coming, went and met Him, but Mary
was sitting in the house. [21]Now Martha said to Je-
sus, "Lord, if You had been here, my brother
would not have died. [22]But even now I know that
whatever You ask of God, God will give You."

11:18 [a]Literally *fifteen stadia*

23 Jesus said to her, "Your brother will rise
again."
24 Martha said to Him, "I know that he will
rise again in the resurrection at the last day."
25 Jesus said to her, "I am the resurrection
and the life. He who believes in Me, though he
may die, he shall live. 26 And whoever lives and
believes in Me shall never die. Do you believe
this?"
27 She said to Him, "Yes, Lord, I believe that
You are the Christ, the Son of God, who is to
come into the world."

Jesus and Death, the Last Enemy

28 And when she had said these things, she
went her way and secretly called Mary her sister,
saying, "The Teacher has come and is calling for
you." 29 As soon as she heard *that,* she arose
quickly and came to Him. 30 Now Jesus had not
yet come into the town, but was[a] in the place
where Martha met Him. 31 Then the Jews who
were with her in the house, and comforting her,
when they saw that Mary rose up quickly and
went out, followed her, saying, "She is going to
the tomb to weep there."[a]
32 Then, when Mary came where Jesus was,
and saw Him, she fell down at His feet, saying to
Him, "Lord, if You had been here, my brother
would not have died."
33 Therefore, when Jesus saw her weeping,
and the Jews who came with her weeping, He
groaned in the spirit and was troubled. 34 And He
said, "Where have you laid him?"
They said to Him, "Lord, come and see."
35 Jesus wept. 36 Then the Jews said, "See how
He loved him!"
37 And some of them said, "Could not this
Man, who opened the eyes of the blind, also have
kept this man from dying?"

Lazarus Raised from the Dead

38 Then Jesus, again groaning in Himself,
came to the tomb. It was a cave, and a stone lay
against it. 39 Jesus said, "Take away the stone."
Martha, the sister of him who was dead,
said to Him, "Lord, by this time there is a stench,
for he has been *dead* four days."
40 Jesus said to her, "Did I not say to you that
if you would believe you would see the glory of
God?" 41 Then they took away the stone *from the
place* where the dead man was lying.[a] And Jesus
lifted up *His* eyes and said, "Father, I thank You
that You have heard Me. 42 And I know that You
always hear Me, but because of the people who
are standing by I said *this,* that they may believe
that You sent Me." 43 Now when He had said these
things, He cried with a loud voice, "Lazarus,
come forth!" 44 And he who had died came out
bound hand and foot with graveclothes, and his
face was wrapped with a cloth. Jesus said to
them, "Loose him, and let him go."

The Plot to Kill Jesus

45 Then many of the Jews who had come to
Mary, and had seen the things Jesus did, believed
in Him. 46 But some of them went away to the Phar-
isees and told them the things Jesus did. 47 Then
the chief priests and the Pharisees gathered a
council and said, "What shall we do? For this Man
works many signs. 48 If we let Him alone like this,
everyone will believe in Him, and the Romans will
come and take away both our place and nation."
49 And one of them, Caiaphas, being high
priest that year, said to them, "You know nothing
at all, 50 nor do you consider that it is expedient

11:30 [a]NU-Text adds *still.* 11:31 [a]NU-Text reads *supposing that she was going to the tomb to weep there.* 11:41 [a]NU-Text omits *from the place where the dead man was lying.*

Roman Control of Palestine

Following a successful military campaign against the Seleucids in 64 B.C., Pompey turned the Roman armies southward and took control of Jerusalem in 63 B.C. Initially the Roman army had been invited by some of the Jews to protect them from the Nabateans. Once the Romans became established in Palestine, they never left, despite repeated Jewish revolts against Roman control. In Jesus' time, Jewish leaders feared the strength of Rome (John 11:48).

for us[a] that one man should die for the people,
and not that the whole nation should perish."
51Now this he did not say on his own *authority;*
but being high priest that year he prophesied
that Jesus would die for the nation, 52and not for
that nation only, but also that He would gather
together in one the children of God who were
scattered abroad.

53Then, from that day on, they plotted to put
Him to death. 54Therefore Jesus no longer walked
openly among the Jews, but went from there into
the country near the wilderness, to a city called
Ephraim, and there remained with His disciples.

55And the Passover of the Jews was near,
and many went from the country up to Jerusalem
before the Passover, to purify themselves. 56Then
they sought Jesus, and spoke among themselves
as they stood in the temple, "What do you think—
that He will not come to the feast?" 57Now both
the chief priests and the Pharisees had given a
command, that if anyone knew where He was, he
should report *it,* that they might seize Him.

11:50 [a]NU-Text reads *you.* **Matt.** 20:22 [a]NU-Text omits *and be baptized with the baptism that I am baptized with.* 20:23 [a]NU-Text omits *and be baptized with the baptism that I am baptized with.*

TRANSITION

Greatness and Discipleship

Shortly before His Triumphal Entry into Jerusalem, Jesus predicted His passion for a third and final time. Since Jesus' humiliating death on a cross was such a stumbling block for so many people, each of the Synoptic writers repeat continually the message that Jesus knew beforehand He would die and faced death willingly, and that the crucifixion was part of God's plan for the forgiveness of sins for all people. The idea of a suffering Messiah was strange to most Jews of the time, as shown in part by the befuddled reaction of the disciples to the passion prediction (Luke 18:34).

According to Mark's Gospel, James and John reacted to the passion prediction by seeking honor from Jesus when He is in His glory (Mark 10:37). Their selfish request shows that they were still thinking in terms of an earthly kingdom for Jesus and were preoccupied with greatness, fame, and glory. They had not yet taken to heart Jesus' repeated message that Christian discipleship is really about service to others. Matthew's Gospel lessens the negative image of James and John by depicting their mother, not the disciples themselves, as the one making the request (Matt. 20:20).

- **Matthew 20:17–28**
- **Mark 10:32–45**
- **Luke 18:31–34**

Politics & Government

From the time of Julius Caesar (died 44 B.C.) through the time of Augustus (died A.D. 14) and beyond, Roman law protected the Jewish religion. Various aspects of Jewish life were protected, such as collecting the temple tax, holding religious services, and exercising some self-government and police authority in Judea. The chief priests feared that Jesus would cause the Romans to take away these privileges (John 11:48).

Matthew 20:17–28

Jesus a Third Time Predicts His Death and Resurrection

20 **:17** Now Jesus, going up to Jerusalem,
took the twelve disciples aside on the road
and said to them, 18"Behold, we are going up to
Jerusalem, and the Son of Man will be betrayed
to the chief priests and to the scribes; and they
will condemn Him to death, 19and deliver Him to
the Gentiles to mock and to scourge and to cru-
cify. And the third day He will rise again."

Greatness Is Serving

20Then the mother of Zebedee's sons came
to Him with her sons, kneeling down and asking
something from Him.

21And He said to her, "What do you wish?"
She said to Him, "Grant that these two sons
of mine may sit, one on Your right hand and the
other on the left, in Your kingdom."

22But Jesus answered and said, "You do not
know what you ask. Are you able to drink the
cup that I am about to drink, and be baptized
with the baptism that I am baptized with?"[a]
They said to Him, "We are able."

23So He said to them, "You will indeed drink
My cup, and be baptized with the baptism that I
am baptized with;[a] but to sit on My right hand
and on My left is not Mine to give, but *it is for
those* for whom it is prepared by My Father."

24And when the ten heard *it,* they were
greatly displeased with the two brothers. 25But
Jesus called them to *Himself* and said, "You know
that the rulers of the Gentiles lord it over them,
and those who are great exercise authority over
them. 26Yet it shall not be so among you; but
whoever desires to become great among you, let
him be your servant. 27And whoever desires to be
first among you, let him be your slave— 28just as
the Son of Man did not come to be served, but to
serve, and to give His life a ransom for many."

Mark 10:32–45

Service: Christ's Way to Greatness

10 **:32** Now they were on the road, going up
to Jerusalem, and Jesus was going before

them; and they were amazed. And as they followed they were afraid. Then He took the twelve aside again and began to tell them the things that would happen to Him: 33"Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death and deliver Him to the Gentiles; 34and they will mock Him, and scourge Him, and spit on Him, and kill Him. And the third day He will rise again."

35Then James and John, the sons of Zebedee, came to Him, saying, "Teacher, we want You to do for us whatever we ask."

36And He said to them, "What do you want Me to do for you?"

37They said to Him, "Grant us that we may sit, one on Your right hand and the other on Your left, in Your glory."

38But Jesus said to them, "You do not know what you ask. Are you able to drink the cup that I drink, and be baptized with the baptism that I am baptized with?"

39They said to Him, "We are able."

So Jesus said to them, "You will indeed drink the cup that I drink, and with the baptism I am baptized with you will be baptized; 40but to sit on My right hand and on My left is not Mine to give, but *it is for those* for whom it is prepared."

41And when the ten heard *it,* they began to be greatly displeased with James and John. 42But Jesus called them to *Himself* and said to them, "You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them. 43Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. 44And whoever of you desires to be first shall be slave of all. 45For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

TRANSITION

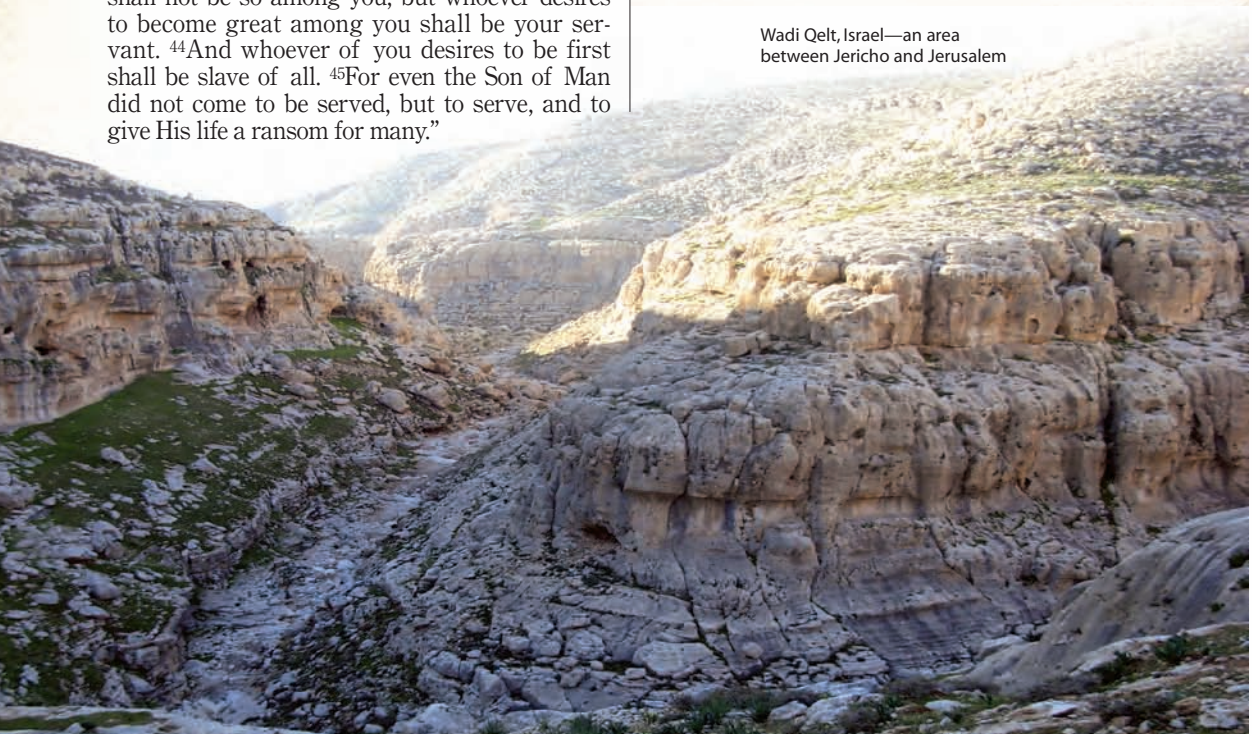
Passing Through Jericho Toward Jerusalem

All three Synoptic Gospels recount how Jesus healed a blind beggar while passing through the city of Jericho on His way to Jerusalem. Matthew's Gospel mentions the healing of two blind men (Matt. 20:30, 34), of which one may have been Bartimaeus (Mark 10:46). This episode is another in a long line of stories which illustrate (in varying degrees in the different Gospels) the remarkable faith of the people that Jesus healed. Bartimaeus proclaimed his faith in Jesus as the Messiah by calling Him "Son of David" (Mark 10:47; 12:35). The blind man was fully confident in Jesus' power to heal him.

Two episodes unique to Luke's Gospel continue Jesus' progress toward Jerusalem. In the city of Jericho Jesus sought out a tax collector, a story illustrating Luke's favorite theme of Jesus' concern for the "lost" and the outcast (Luke 19:1–10). Contrary to the assumptions of the crowd, Jesus proclaimed Zacchaeus to be a faithful son of Abraham (19:9). Even a tax collector such as Zacchaeus could be saved.

In another unique account (19:11–27), Luke explains that Jesus told the parable of the pounds to correct the mistaken impression that the kingdom of God would appear immediately. Jesus was now "near Jerusalem" (19:11), and some Jews expected a political revolution to take place in the city.

- **Matthew 20:29–34**
- **Mark 10:46–52**
- **Luke 18:35—19:27**



Wadi Qelt, Israel—an area between Jericho and Jerusalem

Luke 18:31–34

The Third Prediction

18:31 Then He took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be accomplished. 32For He will be delivered to the Gentiles and will be mocked and insulted and spit upon. 33They will scourge *Him* and kill Him. And the third day He will rise again."

34But they understood none of these things; this saying was hidden from them, and they did not know the things which were spoken.

Matthew 20:29–34

Two Blind Men Receive Their Sight

20:29 Now as they went out of Jericho, a great multitude followed Him. 30And behold, two blind men sitting by the road, when they heard that Jesus was passing by, cried out, saying, "Have mercy on us, O Lord, Son of David!"

31Then the multitude warned them that they should be quiet; but they cried out all the more, saying, "Have mercy on us, O Lord, Son of David!"

32So Jesus stood still and called them, and said, "What do you want Me to do for you?"

33They said to Him, "Lord, that our eyes may be opened." 34So Jesus had compassion and touched their eyes. And immediately their eyes received sight, and they followed Him.

Mark 10:46–52

Jesus Heals Blind Bartimaeus

10:46 Now they came to Jericho. As He went out of Jericho with His disciples and a great multitude, blind Bartimaeus, the son of Timaeus, sat by the road begging. 47And when he heard that it was Jesus of Nazareth, he began to cry out and say, "Jesus, Son of David, have mercy on me!"

48Then many warned him to be quiet; but he cried out all the more, "Son of David, have mercy on me!"

49So Jesus stood still and commanded him to be called.

Then they called the blind man, saying to him, "Be of good cheer. Rise, He is calling you."

50And throwing aside his garment, he rose and came to Jesus.

51So Jesus answered and said to him, "What do you want Me to do for you?"

The blind man said to Him, "Rabboni, that I may receive my sight."

52Then Jesus said to him, "Go your way; your faith has made you well." And immediately he received his sight and followed Jesus on the road.

Luke 18:35—19:27

A Blind Man Receives His Sight

18:35 Then it happened, as He was coming near Jericho, that a certain blind man sat by the road begging. 36And hearing a multitude passing by, he asked what it meant. 37So they told him that Jesus of Nazareth was passing by. 38And he cried out, saying, "Jesus, Son of David, have mercy on me!"

39Then those who went before warned him that he should be quiet; but he cried out all the more, "Son of David, have mercy on me!"

40So Jesus stood still and commanded him to be brought to Him. And when he had come near, He asked him, 41saying, "What do you want Me to do for you?"

He said, "Lord, that I may receive my sight."

42Then Jesus said to him, "Receive your sight; your faith has made you well." 43And immediately he received his sight, and followed Him, glorifying God. And all the people, when they saw *it,* gave praise to God.

Jesus Comes to Zacchaeus's House

19 1Then *Jesus* entered and passed through Jericho. 2Now behold, *there was* a man named Zacchaeus who was a chief tax collector, and he was rich. 3And he sought to see who Jesus was, but could not because of the crowd, for he was of short stature. 4So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that *way.* 5And when Jesus came to the place, He looked up and saw him,[a] and said to him, "Zacchaeus, make haste and come down, for today I must stay at your house." 6So he made haste and came down, and received Him joyfully. 7But when they saw *it,* they all complained, saying, "He has gone to be a guest with a man who is a sinner."

8Then Zacchaeus stood and said to the Lord, "Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold."

9And Jesus said to him, "Today salvation has come to this house, because he also is a son of Abraham; 10for the Son of Man has come to seek and to save that which was lost."

The Parable of the Minas

11Now as they heard these things, He spoke another parable, because He was near Jerusalem and because they thought the kingdom of God would appear immediately. 12Therefore He said: "A certain nobleman went into a far country to receive for himself a kingdom and to return. 13So

19:5 [a]NU-Text omits *and saw him.*

he called ten of his servants, delivered to them ten minas,[a] and said to them, 'Do business till I come.' 14But his citizens hated him, and sent a delegation after him, saying, 'We will not have this *man* to reign over us.'

15"And so it was that when he returned, having received the kingdom, he then commanded these servants, to whom he had given the money, to be called to him, that he might know how much every man had gained by trading. 16Then came the first, saying, 'Master, your mina has earned ten minas.' 17And he said to him, 'Well *done,* good servant; because you were faithful in a very little, have authority over ten cities.' 18And the second came, saying, 'Master, your mina has earned five minas.' 19Likewise he said to him, 'You also be over five cities.'

20"'Then another came, saying, 'Master, here is your mina, which I have kept put away in a handkerchief. 21For I feared you, because you are an austere man. You collect what you did not deposit, and reap what you did not sow.' 22And he said to him, 'Out of your own mouth I will judge you, *you* wicked servant. You knew that I was an austere man, collecting what I did not deposit and reaping what I did not sow. 23Why then did you not put my money in the bank, that at my coming I might have collected it with interest?'

24"And he said to those who stood by, 'Take the mina from him, and give *it* to him who has ten minas.' 25(But they said to him, 'Master, he has ten minas.') 26'For I say to you, that to everyone who has will be given; and from him who does not have, even what he has will be taken away from him. 27But bring here those enemies of mine, who did not want me to reign over them, and slay *them* before me.' "

TRANSITION

Returning to Bethany Before the Passover

All four Gospels relate stories of a woman who anoints Jesus. There are significant differences among these accounts, with only Matthew and Mark being in close agreement (see "Plot, Anointing, Betrayal" at Matt. 26:1). Some scholars suppose that the different accounts arose from only a single anointing incident. Others have concluded that there were three separate anointings—one reported by Luke, another by John, and a third by Matthew and Mark. Yet others see just two separate incidents—one related by Luke, and the other by Matthew, Mark, and John.

The anointing account in John's Gospel is closer to Matthew's and Mark's than to Luke's. Only Luke places the incident in the house of a Pharisee who questions why Jesus is anointed by "a sinner" (see "Anointing in Galilee" at Luke 7:36–50). John concurs with Matthew and Mark that the anointing occurred in Bethany and figuratively prepared Jesus for His later burial (John 12:7).

On other details John differs from Matthew and Mark. The exact location in Bethany where the anointing took place is the house of Lazarus, Mary, and Martha in John's Gospel, but the house of Simon the leper in Mark's and Matthew's Gospels. Also different is John's timing of the event. He places it "six days before the Passover" (John 12:1), thus before the Triumphal Entry (see "Sunday: The Triumphal Entry" at Matt. 21:1). In contrast, Matthew and Mark place it only two days before Passover (Mark 14:1, 3) and thus after Jesus' entry into Jerusalem.

• **John 12:1–11**

John

The Anointing at Bethany

12 **:1** Then, six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead,[a] whom He had raised from the dead. 2There they made Him a supper; and Martha served, but Lazarus was one of those who sat at the table with Him. 3Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil.

4But one of His disciples, Judas Iscariot, Simon's *son,* who would betray Him, said, 5"Why was this fragrant oil not sold for three hundred denarii[a] and given to the poor?" 6This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it.

7But Jesus said, "Let her alone; she has kept[a] this for the day of My burial. 8For the poor you have with you always, but Me you do not have always."

The Plot to Kill Lazarus

9Now a great many of the Jews knew that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He had raised from the dead. 10But the chief priests plotted to put Lazarus to death also, 11because on account of him many of the Jews went away and believed in Jesus.

19:13 [a]The *mina* (Greek *mna,* Hebrew *minah*) was worth about three months' salary. **John** 12:1 [a]NU-Text omits *who had been dead.* 12:5 [a]About one year's wages for a worker 12:7 [a]NU-Text reads *that she may keep.*

JESUS' FINAL WEEK IN JERUSALEM

All four Gospels stress the importance of Jesus' final week in Jerusalem. The account of this week occupies fully the last half of the Fourth Gospel (John 12—21) and roughly the last one-third of both Matthew (Matt. 21—28) and Mark (Mark 11—16). Early in his own Gospel, Luke announces that Jesus "set His face to go to Jerusalem" (Luke 9:51).

As Jesus determined to move steadfastly toward Jerusalem, He thus moved toward His own death. The final week of His life is often called "Passion Week," an appropriate name since the word "passion" is derived from the Latin word for "suffering." Each of the Gospels reveals that Jerusalem was the place where Jesus fulfilled His mission by being handed over to the rulers, dying for the sins of the world, and being raised from the dead on the 3rd day.

During the final week of His life, often called "Passion Week," Jesus fulfilled His mission.

TRANSITION

Sunday: The Triumphal Entry

Jesus' entry into Jerusalem was hailed by the populace as a decisive event. His foreknowledge of where to find a colt on which He was to ride (Matt. 21:2) indicates that this event played a predetermined role in His mission. Large crowds welcomed Him along the approach down the Mount of Olives to the Kidron Valley and up the hill to the Temple Mount. They chanted a refrain from the Psalms, "Hosanna! 'Blessed is He who comes in the name of the LORD!'" (Mark 11:9; Ps. 118:25, 26).

The Gospel writers capture the full significance of Jesus' climactic arrival in Jerusalem. Both Matthew (Matt. 21:5) and John (John 12:15) interpret the Triumphal Entry according to the prophecy of Zech. 9:9—Jesus is the messianic King coming to His bride, Zion (Jerusalem). He was greeted by the hailing of the multitudes, and the response, John reports, like the raising of Lazarus before, aroused fears of a popular uprising in the minds of the religious leaders who opposed Jesus (John 12:19).

In spite of such acclamation, Jesus wept over the city. Only Luke's Gospel presents Jesus as aware that He would be rejected by the people, and that destruction lay ahead for them (Luke 19:41–44). Such destruction tragically occurred during the Roman occupation of A.D. 70.

- **Matthew 21:1–11**
- **Mark 11:1–11**
- **Luke 19:28–44**
- **John 12:12–19**

Matthew 21:1–11

Hosanna to the Son of David

21 :1 Now when they drew near Jerusalem, and came to Bethphage,[a] at the Mount of Olives, then Jesus sent two disciples, [2]saying to them, "Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her. Loose *them* and bring *them* to Me. [3]And if anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them."

[4]All[a] this was done that it might be fulfilled which was spoken by the prophet, saying:

5 *"Tell the daughter of Zion,*
'Behold, your King is coming to you,
Lowly, and sitting on a donkey,
A colt, the foal of a donkey.'"[a]

[6]So the disciples went and did as Jesus commanded them. [7]They brought the donkey and the colt, laid their clothes on them, and set *Him*[a] on them. [8]And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread *them* on the road. [9]Then the multitudes who went before and those who followed cried out, saying:

"Hosanna to the Son of David!
'Blessed is He who comes in the name of the LORD!'[a]
Hosanna in the highest!"

[10]And when He had come into Jerusalem, all the city was moved, saying, "Who is this?"

[11]So the multitudes said, "This is Jesus, the prophet from Nazareth of Galilee."

Mark 11:1–11

The Kingdom of Our Father David

11 :1 Now when they drew near Jerusalem, to Bethphage[a] and Bethany, at the Mount of Olives, He sent two of His disciples; [2]and He said to them, "Go into the village opposite you; and as soon as you have entered it you will find a colt tied, on which no one has sat. Loose it and bring *it*. [3]And if anyone says to you, 'Why are you doing this?' say, 'The Lord has need of it,' and immediately he will send it here."

21:1 [a]M-Text reads *Bethsphage.* 21:4 [a]NU-Text omits *All.*
21:5 [a]Zechariah 9:9 21:7 [a]NU-Text reads *and He sat.*
21:9 [a]Psalm 118:26 **Mark** 11:1 [a]M-Text reads *Bethsphage.*

4So they went their way, and found the[a] colt
tied by the door outside on the street, and they
loosed it. 5But some of those who stood there said
to them, "What are you doing, loosing the colt?"
6And they spoke to them just as Jesus had
commanded. So they let them go. 7Then they
brought the colt to Jesus and threw their clothes
on it, and He sat on it. 8And many spread their
clothes on the road, and others cut down leafy
branches from the trees and spread *them* on the
road. 9Then those who went before and those
who followed cried out, saying:

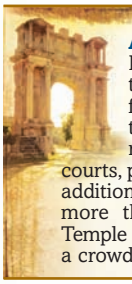
"Hosanna!
'Blessed is He who comes in the name of
the LORD*!'* [a]
10 Blessed *is* the kingdom of our father David
That comes in the name of the Lord![a]
Hosanna in the highest!"

11And Jesus went into Jerusalem and into the
temple. So when He had looked around at all
things, as the hour was already late, He went out
to Bethany with the twelve.

Luke 19:28–44

The Stones Would Cry Out

19 **:28** When He had said this, He went on
ahead, going up to Jerusalem. 29And it
came to pass, when He drew near to Bethphage[a]
and Bethany, at the mountain called Olivet, *that*
He sent two of His disciples, 30saying, "Go into
the village opposite *you,* where as you enter you
will find a colt tied, on which no one has ever sat.
Loose it and bring *it here.* 31And if anyone asks
you, 'Why are you loosing *it?'* thus you shall say
to him, 'Because the Lord has need of it.' "
32So those who were sent went their way
and found *it* just as He had said to them. 33But as
they were loosing the colt, the owners of it said
to them, "Why are you loosing the colt?"
34And they said, "The Lord has need of
him." 35Then they brought him to Jesus. And
they threw their own clothes on the colt, and they
set Jesus on him. 36And as He went, *many* spread
their clothes on the road.



Architecture & Building
For his spectacular reconstruction of the temple Herod the Great prepared a platform more than 33 acres in size, five times the area of the Acropolis in Athens. The result was a temple precinct that included courts, porches, a fortress, and other buildings in addition to the sanctuary. Each year at Passover more than 100,000 pilgrims visited Herod's Temple Mount for the feast. Thus Jesus observed a crowded and busy scene (Mark 11:11).

37Then, as He was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen, 38saying:

" *'Blessed is the King who comes in the name*
of the LORD*!'* [a]
Peace in heaven and glory in the highest!"

39And some of the Pharisees called to Him
from the crowd, "Teacher, rebuke Your disciples."
40But He answered and said to them, "I tell
you that if these should keep silent, the stones
would immediately cry out."

Jesus Weeps over Jerusalem

41Now as He drew near, He saw the city and
wept over it, 42saying, "If you had known, even
you, especially in this your day, the things *that*
make for your peace! But now they are hidden
from your eyes. 43For days will come upon you
when your enemies will build an embankment
around you, surround you and close you in on
every side, 44and level you, and your children
within you, to the ground; and they will not leave
in you one stone upon another, because you did
not know the time of your visitation."

John 12:12–19

Your King Is Coming

12 **:12** The next day a great multitude that
had come to the feast, when they heard
that Jesus was coming to Jerusalem, 13took
branches of palm trees and went out to meet
Him, and cried out:

"Hosanna!
'Blessed is He who comes in the name
of the LORD*!'* [a]
The King of Israel!"

14Then Jesus, when He had found a young
donkey, sat on it; as it is written:

15 *"Fear not, daughter of Zion;*
Behold, your King is coming,
Sitting on a donkey's colt." [a]

16His disciples did not understand these
things at first; but when Jesus was glorified, then
they remembered that these things were written
about Him and *that* they had done these things to
Him.

11:4 [a]NU-Text and M-Text read *a.* 11:9 [a]Psalm 118:26
11:10 [a]NU-Text omits *in the name of the Lord.*
Luke 19:29 [a]M-Text reads *Bethsphage.* 19:38 [a]Psalm 118:26
John 12:13 [a]Psalm 118:26 12:15 [a]Zechariah 9:9

Money Changers in the Temple Court (Matt. 21:12)

The temple in Jerusalem had always been divided into courts. Even in Solomon's temple there was a court to which some were forbidden. All the people had access to the outer court called the "great court" (1 Kin. 7:12). The inner court, however, was reserved only for priests, and was thus called the "court of the priests" (2 Chr. 4:9).

Herod's temple, though still under construction in Jesus' time (Matt. 21:12), was enormously impressive, consisting of four courts. The large outer Court of the Gentiles was an open-air quadrangle measuring some 500 yards long by 325 yards wide, enclosed by rows of tall columns. This was the only part of the temple open to Gentiles (non-Jews).

Each of the remaining three courts of the temple was restricted to certain people. All three courts—the Court of Women, the Court of Israel, the Court of Priests—were located in the temple proper, a sublime edifice measuring some 150 yards by 100 yards. This complex stood in the middle of the Court of the Gentiles, but only Jews were allowed to enter its first court—the Court of Women. Only Jewish men were admitted to the Court of Israel.

When Jesus observed the tables of the money changers who "sold in the temple" (Matt. 21:12), He was standing in the Court of the Gentiles. Only in this area were the merchants allowed to sell sheep and doves for sacrifice at Passover, and to exchange foreign currency for the required temple offering. This outer court was the site of Jesus' dramatic temple cleansing.

17 Therefore the people, who were with Him
when He called Lazarus out of his tomb and
raised him from the dead, bore witness. 18 For this
reason the people also met Him, because they
heard that He had done this sign. 19 The Phar-
isees therefore said among themselves, "You see
that you are accomplishing nothing. Look, the
world has gone after Him!"

21:12 [a]NU-Text omits *of God*. 21:13 [a]Isaiah 56:7 [b]Jeremiah 7:11

TRANSITION

Monday: Cleansing the Temple

Due to overcrowding in the city, perhaps, Jesus and the disciples stayed with friends in Bethany, a small village over the crest of the Mount of Olives, two miles to the east of Jerusalem (Mark 11:11). In Mark's account, they reentered the city on "the next day" (11:12), thus on Monday, and on this day Jesus cursed the fig tree (11:14) and cleansed the temple (11:15). Matthew's account, however, presents a different sequence: Jesus cleansed the temple while it was still the 1st day (Sunday), and only then retreated to Bethany (Matt. 21:17).

The Law of Moses commanded worship and sacrifice to be celebrated at a central sanctuary, a place that "God chooses" (Deut. 12:5–7). This place came to be identified with Jerusalem, and naturally Israel's most solemn festival, Passover, was held in that city. Passover was a pilgrim festival, drawing 100,000 or more pilgrims to Jerusalem each spring. Like other observant Jews, Jesus and His followers arrived early in order to purchase a lamb for slaughter, to procure a place to celebrate the feast, and to undergo the necessary rites of purification.

The commercial ventures of the temple were overseen by the Sadducees and were very lucrative. Jesus justified His attack on the animal dealers and currency exchangers by quoting the prophet Isaiah, "My house shall be called a house of prayer for all nations" (Is. 56:7). Matthew, who writes his Gospel for a primarily Jewish audience, omits the phrase "for all nations," being irrelevant for his audience. Mark possibly includes the phrase to show that Jesus is also Savior of the Gentiles. The commercialization of the temple took place in the Court of the Gentiles, depriving Gentiles of their only place to worship. Jesus responded to such profiteering with anger and decisive action.

The Synoptic Gospels place the temple cleansing during Jesus' final week in Jerusalem. The Gospel of John, however, places it at the outset of Jesus' ministry (John 2:13–22). One way of reconciling this difference is to assume that there were two temple cleansings, one early in Jesus' ministry (John's Gospel) and one late (the Synoptics). John's early placement of the episode is probably theologically motivated, maybe to show the opposition to Jesus at the beginning of His ministry (see "Jesus' First Visit to Jerusalem" at John 2:13).

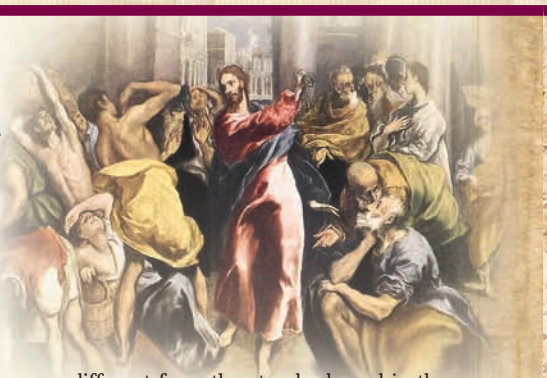
- **Matthew 21:12–17**
- **Mark 11:12–19**
- **Luke 19:45–48**

Matthew 21:12–17

Out of the Mouth of Babes

21 :12 Then Jesus went into the temple of
God[a] and drove out all those who bought
and sold in the temple, and overturned the tables
of the money changers and the seats of those
who sold doves. 13 And He said to them, "It is writ-
ten, '*My house shall be called a house of prayer,*'[a]
but you have made it a '*den of thieves.*' "[b]
14 Then *the* blind and *the* lame came to Him
in the temple, and He healed them. 15 But when
the chief priests and scribes saw the wonderful
things that He did, and the children crying out in

House of Prayer, Den of Thieves (Mark 11:15–17)



The ground plan of courts in Herod's temple restricted the access of some people. Jewish women were kept out of the Court of Israel, which was on a higher level than the Court of Women. Gentiles were kept farther out, forbidden also from the Court of Women. Jewish people were extremely concerned that Gentiles not move from the Court of the Gentiles to the rest of the temple. Posted signs warned that any Gentile proceeding further would do so at the cost of his or her life. One of the accusations hurled against the apostle Paul was that he "brought Greeks into the temple" (Acts 21:28).

Those who came to the temple for Passover needed to buy lambs and other animals. They also needed money changers because the local currencies of the places they came from were different from the standard used in the temple. Merchants performed these services in the Court of the Gentiles, but in doing so were distracting the Gentiles who came to worship God. In reaction, Jesus quoted the prophet Isaiah (Is. 56:7) to emphasize God's plan for His temple: "My house shall be called a house of prayer for all nations" (Mark 11:17).

Jesus also quoted the prophet Jeremiah's words about treating the temple court like a "den of thieves" (Jer. 7:11; Mark 11:17). Just as thieves feel safe when bringing their loot to their den, Jeremiah's contemporaries believed that, regardless of how they lived, God would not destroy His own temple (Jer. 7:4). The prophet warned them, however, that because of their disobedience they should not seek refuge in God's house—He would destroy their temple (Jer. 7:14).

Jesus had a similar message of judgment for His generation. They should not trust in the temple to protect them while they neither understood nor obeyed God's message. As Jeremiah had smashed a pot to symbolize the city's destruction (Jer. 19:10–12), Jesus similarly announced the temple's impending doom (Mark 13:2).

the temple and saying, "Hosanna to the Son of David!" they were indignant 16and said to Him, "Do You hear what these are saying?"

And Jesus said to them, "Yes. Have you never read,

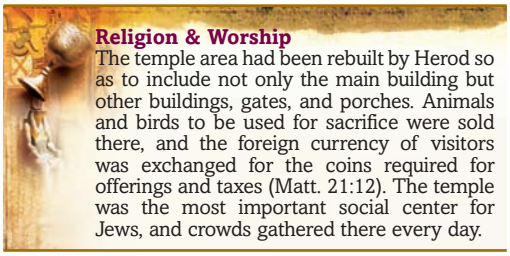
> *'Out of the mouth of babes and nursing infants*
> *You have perfected praise'?"* [a]

17Then He left them and went out of the city to Bethany, and He lodged there.

Mark 11:12–19

The Fig Tree Withered

11:12 Now the next day, when they had come out from Bethany, He was hungry. 13And seeing from afar a fig tree having leaves, He went to see if perhaps He would find something on it. When He came to it, He found nothing but leaves, for it was not the season for figs. 14In response Jesus said to it, "Let no one eat fruit from you ever again."



Religion & Worship
The temple area had been rebuilt by Herod so as to include not only the main building but other buildings, gates, and porches. Animals and birds to be used for sacrifice were sold there, and the foreign currency of visitors was exchanged for the coins required for offerings and taxes (Matt. 21:12). The temple was the most important social center for Jews, and crowds gathered there every day.

And His disciples heard *it.*

Jesus Cleanses the Temple

15So they came to Jerusalem. Then Jesus went into the temple and began to drive out those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves. 16And He would not allow anyone to carry wares through the temple. 17Then He taught, saying to them, "Is it not written, *'My house shall be called a house of prayer for all nations'*?[a] But you have made it a *'den of thieves.'* "[b]

18And the scribes and chief priests heard it and sought how they might destroy Him; for they feared Him, because all the people were astonished at His teaching. 19When evening had come, He went out of the city.

Luke 19:45–48

The House of Prayer

19:45 Then He went into the temple and began to drive out those who bought and sold in it,[a] 46saying to them, "It is written, *'My house is*[a] *a house of prayer,'*[b] but you have made it a *'den of thieves.'* "[c]

47And He was teaching daily in the temple. But the chief priests, the scribes, and the leaders of the people sought to destroy Him, 48and were unable to do anything; for all the people were very attentive to hear Him.

21:16 [a]Psalm 8:2 **Mark** 11:17 [a]Isaiah 56:7 [b]Jeremiah 7:11
Luke 19:45 [a]NU-Text reads *those who were selling.*
19:46 [a]NU-Text reads *shall be.* [b]Isaiah 56:7 [c]Jeremiah 7:11

TRANSITION

Tuesday: Faith and Forgiveness

As He did after the 1st day (Mark 11:11), Jesus withdrew from the city at the close of the 2nd day also (11:19). Mark's account now indicates the beginning of the 3rd day, "in the morning" (11:20), thus Tuesday. On this day Mark describes the withering of the fig tree (11:21), which Jesus had cursed the previous day. Like Mark, Matthew notes the beginning of a new day "in the morning" (Matt. 21:18). For Matthew, though, this is only the 2nd day (Monday), and the fig tree is cursed and withers on this same day (21:19–22).

Both Matthew and Mark relate the cleansing of the temple to the cursing of the fig tree. The activity in the temple, like the fig tree, had the appearance of life but could be as fruitless as was the greed of the money changers. Mark links the two events by recording the cursing of the tree before the temple episode and the withering of the tree after (Mark 11:14, 21). The fig tree was often a symbol of judgment upon Israel in the Old Testament (Jer. 8:13), and Mark uses this symbolism to represent judgment upon the religious observances in the temple.

- **Matthew 21:18–22**
- **Mark 11:20–26**

Matthew 21:18–22

The Fig Tree Withered

21 **:18** Now in the morning, as He returned to the city, He was hungry. 19And seeing a fig tree by the road, He came to it and found nothing on it but leaves, and said to it, "Let no fruit grow on you ever again." Immediately the fig tree withered away.

The Lesson of the Withered Fig Tree

20And when the disciples saw *it,* they marveled, saying, "How did the fig tree wither away so soon?"

21So Jesus answered and said to them, "Assuredly, I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but also if you say to this mountain, 'Be removed and be cast into the sea,' it will be done. 22And whatever things you ask in prayer, believing, you will receive."

Mark 11:20–26

The Lesson of the Withered Fig Tree

11 **:20** Now in the morning, as they passed by, they saw the fig tree dried up from the roots. 21And Peter, remembering, said to Him, "Rabbi, look! The fig tree which You cursed has withered away."

22So Jesus answered and said to them, "Have faith in God. 23For assuredly, I say to you, whoever says to this mountain, 'Be removed and be cast into the sea,' and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says. 24Therefore I say to you, whatever things you ask when you pray, believe that you receive *them,* and you will have *them.*

Forgiveness and Prayer

25"And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses. 26But if you do not forgive, neither will your Father in heaven forgive your trespasses."[a]

TRANSITION

Questioning Jesus' Authority

Opposition to Jesus came not from the Jewish people in general, but primarily from their religious leaders and rulers, especially from the high Jewish council, the Sanhedrin. The center of this opposition was located in Jerusalem, and particularly in the temple. So it was in the temple precincts that various opposing factions engaged Jesus in a series of verbal altercations.

The Gospel writers record a number of these controversies as occurring during Jesus' final week in Jerusalem. The challenges to Jesus appear as a series of rapid-fire encounters during a single day (see Matt. 22:23), but they may have taken place over a longer period of time.

Jesus' questioners were those who considered themselves religious: the Pharisees, Herodians, Sadducees, and scribes. Only Matthew's Gospel relates the parable of the two sons (Matt. 21:28–32), which condemns the self-righteous attitude of the Jewish leaders. While the first son (21:29) in the parable represents those who responded to the preaching of John the Baptist, the second son (21:30) represents those who claimed to be religious but rejected Jesus (21:31).

- **Matthew 21:23–32**
- **Mark 11:27–33**
- **Luke 20:1–8**

Matthew 21:23–32

By What Authority?

21 **:23** Now when He came into the temple, the chief priests and the elders of the people confronted Him as He was teaching, and said, "By what authority are You doing these things? And who gave You this authority?"

11:26 [a]NU-Text omits this verse.

24But Jesus answered and said to them, "I also will ask you one thing, which if you tell Me, I likewise will tell you by what authority I do these things: 25The baptism of John—where was it from? From heaven or from men?"

And they reasoned among themselves, saying, "If we say, 'From heaven,' He will say to us, 'Why then did you not believe him?' 26But if we say, 'From men,' we fear the multitude, for all count John as a prophet." 27So they answered Jesus and said, "We do not know."

And He said to them, "Neither will I tell you by what authority I do these things.

The Parable of the Two Sons

28"But what do you think? A man had two sons, and he came to the first and said, 'Son, go, work today in my vineyard.' 29He answered and said, 'I will not,' but afterward he regretted it and went. 30Then he came to the second and said likewise. And he answered and said, 'I *go,* sir,' but he did not go. 31Which of the two did the will of *his* father?"

They said to Him, "The first."

Jesus said to them, "Assuredly, I say to you that tax collectors and harlots enter the kingdom of God before you. 32For John came to you in the way of righteousness, and you did not believe him; but tax collectors and harlots believed him; and when you saw *it,* you did not afterward relent and believe him."

Mark 11:27–33

Jesus Is Challenged

11 :27 Then they came again to Jerusalem. And as He was walking in the temple, the chief priests, the scribes, and the elders came to Him. 28And they said to Him, "By what authority are You doing these things? And who gave You this authority to do these things?"

29But Jesus answered and said to them, "I also will ask you one question; then answer Me, and I will tell you by what authority I do these things: 30The baptism of John—was it from heaven or from men? Answer Me."

31And they reasoned among themselves, saying, "If we say, 'From heaven,' He will say, 'Why then did you not believe him?' 32But if we say, 'From men' "—they feared the people, for all counted John to have been a prophet indeed. 33So they answered and said to Jesus, "We do not know."

And Jesus answered and said to them, "Neither will I tell you by what authority I do these things."

Luke 20:1–8

Jesus Silences His Opponents

20 :1 Now it happened on one of those days, as He taught the people in the temple and preached the gospel, *that* the chief priests and the scribes, together with the elders, confronted *Him* 2and spoke to Him, saying, "Tell us, by what authority are You doing these things? Or who is he who gave You this authority?"

3But He answered and said to them, "I also will ask you one thing, and answer Me: 4The baptism of John—was it from heaven or from men?"

5And they reasoned among themselves, saying, "If we say, 'From heaven,' He will say, 'Why then[a] did you not believe him?' 6But if we say, 'From men,' all the people will stone us, for they are persuaded that John was a prophet." 7So they answered that they did not know where *it was* from.

8And Jesus said to them, "Neither will I tell you by what authority I do these things."

TRANSITION

Answering by Parables

The controversies range over a variety of topics, with the Jewish leaders testing Jesus by calling into question His God-given authority. Jesus responded often in parables that challenged official Judaism (Luke 20:19). All three Gospels recount the parable of the vineyard and wicked vinedressers, which Jesus adapted from the prophet Isaiah for His own situation (Is. 5:1–7). Matthew's parable of the wedding feast (Matt. 22:1–14) shows that rejection of Jesus would bring judgment.

- **Matthew 21:33—22:14**
- **Mark 12:1–12**
- **Luke 20:9–19**

Matthew 21:33—22:14

The Parable of the Wicked Vinedressers

21 :33 "Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country. 34Now when vintage-time drew near, he sent his servants to

Agriculture & Herding

Grapes were an important crop that yielded fruit, fruit juice, wine, and raisins. Vineyards required skill and care to manage successfully (Matt. 21:33), and wine was shipped in jars marked with the place of origin to indicate its quality. In all, the cultivation of grapes was considered to be a sign of peace and civilization.

20:5 [a]NU-Text and M-Text omit *then.*

DIVISION OF HEROD'S KINGDOM

The territories under Herod the Great's rule included Judea, Galilee, and Gaulanitis, as well as surrounding regions. Upon Herod's death, his kingdom was divided among three sons. Archelaus received Judea, the primary portion of the kingdom. Antipas and Philip received lesser positions as tetrarchs over small territories. The Herodian dynasty gradually lost power, with Herod's grandson Agrippa I and great-grandson Agrippa II the last descendants to rule.

	JUDEA	GALILEE	GAULANITIS
50	with Samaria and Idumea	and Perea	with Batanea, Trachonitis, and Auranitis (north and east of Galilee)
40	40 B.C. - Herod the Great appointed to rule Judea		
	37 B.C. - Herod completes his conquest of Judea		
30	30 B.C. - Samaria added to Herod's kingdom	**HEROD THE GREAT**	23 B.C.
20	19 B.C. - Herod begins construction of the temple		20 B.C.
10		4 B.C. - death of Herod	additions to Herod's kingdom
B.C. /A.D.	**ARCHELAUS**, ethnarch A.D. 6 - Archelaus banished	**HEROD ANTIPAS**	**PHILIP**
10		Herod Antipas, tetrarch of Galilee (Luke 3:1)	Philip, tetrarch (Luke 3:1)
20	Judea is under **Roman governors**, including Pontius Pilate, A.D. 26–36	Herodians oppose Jesus (Mark 12:13)	
30		A.D. 39 - Herod Antipas banished	A.D. 34 - death of Philip
			Under Roman rule
40	A.D. 41 - Claudius gives Judea to Agrippa I (Acts 12:1)	**AGRIPPA I** A.D. 44 - death of Agrippa I	A.D. 37 - Philip's area is given to Agrippa I
50	Under **Roman governors**, including		A.D. 53 - Philip's area and part of Galilee is given to
60	Antonius Felix, A.D. 52–59 (Acts 23:26) Porcius Festus, A.D. 59–62 (Acts 24:27)		**AGRIPPA II** (Acts 25:13)
70	Jewish rebellion, A.D. 66–70		

After the fall of Jerusalem in A.D. 70, Palestine became an imperial colony, with Caesarea Maritima as the capital.

the vinedressers, that they might receive its fruit.
35And the vinedressers took his servants, beat
one, killed one, and stoned another. 36Again he
sent other servants, more than the first, and they
did likewise to them. 37Then last of all he sent
his son to them, saying, 'They will respect my
son.' 38But when the vinedressers saw the son,
they said among themselves, 'This is the heir.
Come, let us kill him and seize his inheritance.'
39So they took him and cast *him* out of the vine-
yard and killed *him.*

40"Therefore, when the owner of the vineyard
comes, what will he do to those vinedressers?"

41They said to Him, "He will destroy those
wicked men miserably, and lease *his* vineyard to
other vinedressers who will render to him the
fruits in their seasons."

42Jesus said to them, "Have you never read in
the Scriptures:

'The stone which the builders rejected
Has become the chief cornerstone.
This was the LORD's doing,
And it is marvelous in our eyes' ?[a]

43"Therefore I say to you, the kingdom of
God will be taken from you and given to a nation
bearing the fruits of it. 44And whoever falls on

21:42 [a]Psalm 118:22, 23

Landowners of Galilee (Mark 12:9)

Jesus' parables are geographically set in Galilee, the northern part of Judean territory in New Testament times. A parable about owners of vineyards (Mark 12:1–9) was quite appropriate for Jesus' audience in the rural economic conditions of Galilee.

The name "Galilee" likely means "the circle" or "district," and appears in the expression "Galilee (district) of the Gentiles" (Matt. 4:15). The Jewish historian Josephus gives a detailed description of the area and its administrative structure. Except for a few notable larger cities, such as Chorazin, Sepphoris, Bethsaida, and Capernaum, Galilee was a rural area.

Josephus describes Galilee as an agriculturally fertile area which grew grapes, figs, olives, and wheat. Galilee was also well situated to take advantage of already existing trade routes. The Via Maris, a major highway, forked on its way north at Megiddo, with one branch going by the Sea of Galilee to Hazor. Caravans of traders would use this route when traveling from Damascus towards the Mediterranean coast.

During the Hellenistic period (after 332 B.C.), Galilee flourished with landowners of large estates, employing sharecroppers and unskilled laborers. The Zenon papyri (3rd century B.C.) describe a certain Zenon, who toured and inspected a number of estates in the region. This source, along with a handful of others, presents Galilee as an area of concentrated agricultural production, increasingly concerned with water supply and tenant housing. While some of Jesus' parables show evidence of small family estates, others reflect the existence of absentee landlords who lived away from their land (Mark 12:1).

Social structure in Galilee likely depended on whether an individual owned land. While many Galileans were small landowners, there were a number of elites in the region. Certainly among the upper class were the "chief men of Galilee" (Mark 6:21), who attended Herod's birthday feast.

this stone will be broken; but on whomever it falls, it will grind him to powder."

45Now when the chief priests and Pharisees heard His parables, they perceived that He was speaking of them. 46But when they sought to lay hands on Him, they feared the multitudes, because they took Him for a prophet.

The Parable of the Wedding Feast

22 1And Jesus answered and spoke to them again by parables and said: 2"The kingdom of heaven is like a certain king who arranged a marriage for his son, 3and sent out his servants to call those who were invited to the wedding; and they were not willing to come. 4Again, he sent out other servants, saying, 'Tell those who are invited, "See, I have prepared my dinner; my oxen and fatted cattle *are* killed, and all things *are* ready. Come to the wedding." ' 5But they made light of it and went their ways, one to his own farm, another to his business. 6And the rest seized his servants, treated *them* spitefully, and killed *them.* 7But when the king heard *about it,* he was furious. And he sent out his armies, destroyed those murderers, and burned up their city. 8Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy. 9Therefore go into the highways, and as many as you find, invite to the wedding.' 10So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding *hall* was filled with guests.

11"But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. 12So he said to him, 'Friend, how did you come in here without a wedding garment?' And he was speechless. 13Then the king said to the servants, 'Bind him hand and foot, take him away, and[a] cast *him* into outer darkness; there will be weeping and gnashing of teeth.'

14"For many are called, but few *are* chosen."

Culture & Society
A wedding party was a substantial, almost public affair. Guests wore their best clothes as participants in an important ritual of the social order. A person who attended without being properly dressed proclaimed indifference, not so much to the one holding the party, but to the people of the village and their common interests. Jesus' hearers would sense the dishonor of a guest lacking the appropriate wedding garment (Matt. 22:11).

Mark 12:1–12

The Parable of the Wicked Vinedressers

12 :1 Then He began to speak to them in parables: "A man planted a vineyard and set a hedge around *it,* dug *a place for* the wine vat and built a tower. And he leased it to vinedressers and went into a far country. 2Now at vintage-time he sent a servant to the vinedressers, that he might receive some of the fruit of the vineyard from the vinedressers. 3And they took *him* and beat him and sent *him* away empty-handed. 4Again he sent them another servant, and at him they threw stones,[a] wounded *him* in the head, and sent *him* away shamefully treated. 5And again he sent another, and him they killed; and many others, beating some and killing some. 6Therefore still having one son, his beloved, he also sent him to them last, saying,

22:13 [a]NU-Text omits *take him away, and.* **Mark** 12:4 [a]NU-Text omits *and at him they threw stones.*

'They will respect my son.' 7But those vine-
dressers said among themselves, 'This is the heir.
Come, let us kill him, and the inheritance will be
ours.' 8So they took him and killed *him* and cast
him out of the vineyard.

9"Therefore what will the owner of the vine-
yard do? He will come and destroy the vine-
dressers, and give the vineyard to others. 10Have
you not even read this Scripture:

'The stone which the builders rejected
Has become the chief cornerstone.
11 *This was the LORD's doing,*
And it is marvelous in our eyes'?"[a]

12And they sought to lay hands on Him, but
feared the multitude, for they knew He had spo-
ken the parable against them. So they left Him
and went away.

Luke 20:9–19

The Parable of the Wicked Vinedressers

20:9 Then He began to tell the people this
parable: "A certain man planted a vine-
yard, leased it to vinedressers, and went into a
far country for a long time. 10Now at vintage-
time he sent a servant to the vinedressers, that
they might give him some of the fruit of the
vineyard. But the vinedressers beat him and sent
him away empty-handed. 11Again he sent an-
other servant; and they beat him also, treated
him shamefully, and sent *him* away empty-
handed. 12And again he sent a third; and they
wounded him also and cast *him* out.

13"Then the owner of the vineyard said,
'What shall I do? I will send my beloved son.
Probably they will respect *him* when they see
him.' 14But when the vinedressers saw him, they
reasoned among themselves, saying, 'This is the
heir. Come, let us kill him, that the inheritance
may be ours.' 15So they cast him out of the vine-
yard and killed *him*. Therefore what will the
owner of the vineyard do to them? 16He will come
and destroy those vinedressers and give the vine-
yard to others."

And when they heard *it* they said, "Cer-
tainly not!"

17Then He looked at them and said, "What
then is this that is written:

'The stone which the builders rejected
Has become the chief cornerstone'?[a]

18Whoever falls on that stone will be broken; but
on whomever it falls, it will grind him to powder."

12:11 [a]Psalm 118:22, 23 **Luke** 20:17 [a]Psalm 118:22
20:19 [a]M-Text reads *but they were afraid.*

19And the chief priests and the scribes that
very hour sought to lay hands on Him, but they
feared the people[a]—for they knew He had spo-
ken this parable against them.

TRANSITION

Questioned by Pharisees and Herodians

The Pharisees sent "their disciples with the Herodians" (Matt. 22:16), presenting Jesus with an apparently "no-win" situation. If He told them to pay taxes to Rome, the Pharisees would discredit Jesus with the Jews. The Herodians, who supported the Roman occupation, would brand Jesus as a traitor to Rome if He did not support taxation. Jesus' answer challenged both groups. The denarius (Matt. 22:18) bore the image of the emperor Tiberius Caesar and thus supported Rome's right to require taxes.

- **Matthew 22:15–22**
- **Mark 12:13–17**
- **Luke 20:20–26**

Matthew 22:15–22

The Pharisees: Is It Lawful to Pay Taxes?

22:15 Then the Pharisees went and plotted
how they might entangle Him in *His* talk.
16And they sent to Him their disciples with the
Herodians, saying, "Teacher, we know that You
are true, and teach the way of God in truth; nor do
You care about anyone, for You do not regard the
person of men. 17Tell us, therefore, what do You
think? Is it lawful to pay taxes to Caesar, or not?"

18But Jesus perceived their wickedness, and
said, "Why do you test Me, *you* hypocrites?
19Show Me the tax money."

So they brought Him a denarius.

20And He said to them, "Whose image and
inscription *is* this?"

21They said to Him, "Caesar's."

And He said to them, "Render therefore to
Caesar the things that are Caesar's, and to God
the things that are God's." 22When they had
heard *these words,* they marveled, and left Him
and went their way.

Trade & Economics

The coins in circulation in Palestine included both Roman and local issues. The typical Roman coin had on one side a portrait of the emperor or another important person (Matt. 22:20). On the other side was a symbolic design, like a temple. The lettering around the imperial portraits had recently begun to include the letters "DIV," signifying "divine." Julius Caesar was the first living person to appear on official Roman coins.

Mark 12:13–17

To Caesar What Is Caesar's

12 :13 Then they sent to Him some of the Pharisees and the Herodians, to catch Him in *His* words. [14]When they had come, they said to Him, "Teacher, we know that You are true, and care about no one; for You do not regard the person of men, but teach the way of God in truth. Is it lawful to pay taxes to Caesar, or not? [15]Shall we pay or shall we not pay?"

But He, knowing their hypocrisy, said to them, "Why do you test Me? Bring Me a denarius that I may see *it*." [16]So they brought *it*.

And He said to them, "Whose image and inscription *is* this?" They said to Him, "Caesar's."

[17]And Jesus answered and said to them, "Render to Caesar the things that are Caesar's, and to God the things that are God's."

And they marveled at Him.

Luke 20:20–26

Paying Tribute

20 :20 So they watched *Him,* and sent spies who pretended to be righteous, that they might seize on His words, in order to deliver Him to the power and the authority of the governor.

[21]Then they asked Him, saying, "Teacher, we know that You say and teach rightly, and You do not show personal favoritism, but teach the way of God in truth: [22]Is it lawful for us to pay taxes to Caesar or not?"

[23]But He perceived their craftiness, and said to them, "Why do you test Me?[a] [24]Show Me a denarius. Whose image and inscription does it have?"

They answered and said, "Caesar's."

[25]And He said to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's."

[26]But they could not catch Him in His words in the presence of the people. And they marveled at His answer and kept silent.

TRANSITION

Questioned by Sadducees

The Sadducees were the priestly sect among the Jews that had charge of the temple sacrificial system. They were more aristocratic than the other sects, and being theologically more liberal, they did not believe in an afterlife or the resurrection. The story of the seven brothers may have been one of their stock illustrations to ridicule the idea of a resurrection. While the doctrine of the Sadducees was opposed to the Pharisees, they were like the Pharisees in trying to discredit Jesus.

- **Matthew 22:23–33**
- **Mark 12:18–27**
- **Luke 20:27–40**

Matthew 22:23–33

The Sadducees: What About the Resurrection?

22 :23 The same day the Sadducees, who say there is no resurrection, came to Him and asked Him, [24]saying: "Teacher, Moses said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother. [25]Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother. [26]Likewise the second also, and the third, even to the seventh. [27]Last of all the woman died also. [28]Therefore, in the resurrection, whose wife of the seven will she be? For they all had her."

[29]Jesus answered and said to them, "You are mistaken, not knowing the Scriptures nor the power of God. [30]For in the resurrection they neither marry nor are given in marriage, but are like angels of God[a] in heaven. [31]But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, [32]'*I am the*

20:23 [a]NU-Text omits *Why do you test Me?* **Matt.** 22:30 [a]NU-Text omits *of God.*

God of Abraham, the God of Isaac, and the God of Jacob' ?[a] God is not the God of the dead, but of the living." [33]And when the multitudes heard *this,* they were astonished at His teaching.

Mark 12:18–27

Life in Heaven Is Different

12 **:18** Then *some* Sadducees, who say there is no resurrection, came to Him; and they asked Him, saying: [19]"Teacher, Moses wrote to us that if a man's brother dies, and leaves *his* wife behind, and leaves no children, his brother should take his wife and raise up offspring for his brother. [20]Now there were seven brothers. The first took a wife; and dying, he left no offspring. [21]And the second took her, and he died; nor did he leave any offspring. And the third likewise. [22]So the seven had her and left no offspring. Last of all the woman died also. [23]Therefore, in the resurrection, when they rise, whose wife will she be? For all seven had her as wife."

[24]Jesus answered and said to them, "Are you not therefore mistaken, because you do not know the Scriptures nor the power of God? [25]For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven. [26]But concerning the dead, that they rise, have you not read in the book of Moses, in the *burning* bush *passage,* how God spoke to him, saying, *'I am the God of Abraham, the God of Isaac, and the God of Jacob'* ?[a] [27]He is not the God of the dead, but the God of the living. You are therefore greatly mistaken."

Luke 20:27–40

Marriage in the Resurrection?

20 **:27** Then some of the Sadducees, who deny that there is a resurrection, came to *Him* and asked Him, [28]saying: "Teacher, Moses wrote to us *that* if a man's brother dies, having a wife, and he dies without children, his brother should take his wife and raise up offspring for his brother. [29]Now there were seven brothers. And the first took a wife, and died without children. [30]And the second[a] took her as wife, and he died childless. [31]Then the third took her, and in like manner the seven also; and they left no children,[a] and died. [32]Last of all the woman died also. [33]Therefore, in the resurrection, whose wife does she become? For all seven had her as wife."

[34]Jesus answered and said to them, "The sons of this age marry and are given in marriage. [35]But those who are counted worthy to attain that age, and the resurrection from the dead, neither marry nor are given in marriage; [36]nor can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection. [37]But even Moses showed in the *burning* bush *passage* that the dead are raised, when he called the Lord *'the God of Abraham, the God of Isaac, and the God of Jacob.'* [a] [38]For He is not the God of the dead but of the living, for all live to Him."

[39]Then some of the scribes answered and said, "Teacher, You have spoken well." [40]But after that they dared not question Him anymore.

22:32 [a]Exodus 3:6, 15 **Mark** 12:26 [a]Exodus 3:6, 15 **Luke** 20:30 [a]NU-Text ends verse 30 here. 20:31 [a]NU-Text and M-Text read *the seven also left no children.* 20:37 [a]Exodus 3:6, 15 **Matt.** 22:37 [a]Deuteronomy 6:5 22:39 [a]Leviticus 19:18

TRANSITION

Questioned by a Scribe

While some Jewish leaders tried to trap Jesus into making discrediting statements, one sincere scribe asked about God's true purpose (Matt. 22:36). In Matthew's Gospel, Jesus returned a question to the Pharisees, challenging the false understanding of who Christ would be. He would not be only a human "Son of David" (22:42), an earthly king. David himself had called the Messiah his "Lord" (Ps. 110:1). How then could the Pharisees call Him anything less?

- **Matthew 22:34–46**
- **Mark 12:28–37**
- **Luke 20:41–44**

Matthew 22:34–46

The Scribe: Which Is the First Commandment of All?

22 **:34** But when the Pharisees heard that He had silenced the Sadducees, they gathered together. [35]Then one of them, a lawyer, asked *Him a question,* testing Him, and saying, [36]"Teacher, which *is* the great commandment in the law?"

[37]Jesus said to him, "'*You shall love the* LORD *your God with all your heart, with all your soul, and with all your mind.'* [a] [38]This is *the* first and great commandment. [39]And *the* second *is* like it: *'You shall love your neighbor as yourself.'* [a] [40]On these two commandments hang all the Law and the Prophets."

Politics & Government

The traditional Law of Israel was part of the education of all Jews (Matt. 22:40). The Romans also had a traditional law called the Twelve Tables, that their children memorized. This law had civil, criminal, and religious provisions. Unlike the Law of Moses, the text of Twelve Tables has been preserved only in fragments.

Jesus: How Can David Call His Descendant Lord?

41While the Pharisees were gathered together, Jesus asked them, 42saying, "What do you think about the Christ? Whose Son is He?"

They said to Him, "*The Son* of David."

43He said to them, "How then does David in the Spirit call Him *'Lord,'* saying:

44 *'The LORD said to my Lord,*
"Sit at My right hand,
Till I make Your enemies Your footstool" ' ?[a]

45If David then calls Him *'Lord,'* how is He his Son?" 46And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore.

Mark 12:28–37

The Greatest Commandment

12 :28 Then one of the scribes came, and having heard them reasoning together, perceiving[a] that He had answered them well, asked Him, "Which is the first commandment of all?"

29Jesus answered him, "The first of all the commandments *is: 'Hear, O Israel, the LORD our God, the LORD is one.* 30*And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.'* [a] This *is* the first commandment.[b] 31And the second, like *it, is* this: *'You shall love your neighbor as yourself.'* [a] There is no other commandment greater than these."

32So the scribe said to Him, "Well *said,* Teacher. You have spoken the truth, for there is one God, and there is no other but He. 33And to love Him with all the heart, with all the understanding, with all the soul,[a] and with all the strength, and to love one's neighbor as oneself, is more than all the whole burnt offerings and sacrifices."

34Now when Jesus saw that he answered wisely, He said to him, "You are not far from the kingdom of God."

But after that no one dared question Him.

Greater than David

35Then Jesus answered and said, while He taught in the temple, "How *is it* that the scribes say that the Christ is the Son of David? 36For David himself said by the Holy Spirit:

'The LORD said to my Lord,
"Sit at My right hand,
Till I make Your enemies Your footstool." ' [a]

37Therefore David himself calls Him *'Lord'*; how is He *then* his Son?"

And the common people heard Him gladly.

Luke 20:41–44

David's Son and Lord

20 :41 And He said to them, "How can they say that the Christ is the Son of David? 42Now David himself said in the Book of Psalms:

'The LORD said to my Lord,
"Sit at My right hand,
43 *Till I make Your enemies Your footstool." '* [a]

44Therefore David calls Him *'Lord'* ; how is He then his Son?"

TRANSITION

Beware of the Scribes

Only Matthew's Gospel provides Jesus' long condemnation of the scribes and Pharisees (Matt. 23:1–36), denouncing their hypocrisy and disobedience, and pronouncing seven judgments of woe on them. They are characterized as selfish religious officials who "devour widows' houses" (Matt. 23:14; Mark 12:40). Apparently the scribes mismanaged the property of widows which had been entrusted to them in the wills of the widows' dead husbands.

Mark and Luke contrast these scribes, who took advantage of others, with the widow who had little (Mark 12:42; Luke 21:2). She put in all that she had; her love was not calculating.

- **Matthew 23:1–39**
- **Mark 12:38–44**
- **Luke 20:45—21:4**

Matthew 23:1–39

Woe to the Scribes and Pharisees

23 :1 Then Jesus spoke to the multitudes and to His disciples, 2saying: "The scribes and the Pharisees sit in Moses' seat. 3Therefore whatever they tell you to observe,[a] *that* observe and do, but do not do according to their works; for they say, and do not do. 4For they bind heavy burdens, hard to bear, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers. 5But all their works they do to be seen by men. They make their phylacteries broad and enlarge the borders of their garments. 6They love the best places at feasts, the best seats in the synagogues, 7greetings in the marketplaces, and to be called by men, 'Rabbi, Rabbi.' 8But you, do not be called 'Rabbi'; for One is your Teacher, the

22:44 [a]Psalm 110:1 **Mark** 12:28 [a]NU-Text reads *seeing.*
12:30 [a]Deuteronomy 6:4, 5 [b]NU-Text omits this sentence.
12:31 [a]Leviticus 19:18 12:33 [a]NU-Text omits *with all the soul.*
12:36 [a]Psalm 110:1 **Luke** 20:43 [a]Psalm 110:1
Matt. 23:3 [a]NU-Text omits *to observe.*

Weightier Matters of the Law (Matt. 23:23)

The scribes and Pharisees were among the most respected religious people of Jesus' day. Jesus, however, criticized them as teachers who were preoccupied with petty rules and ignored the truly important religious principles. Although some other outsiders (as well as certain later Jewish teachers) also criticized the scribes and Pharisees, most people thought highly of them and would have been shocked by Jesus' criticisms.

In Old Testament times the Israelites mainly lived on livestock and crops, and, following the Law of Moses, gathered a tithe (one tenth) of their produce into storehouses or granaries (Mal. 3:10). The law commanded the Israelites to use the tithes to support the priests and Levites, who spiritually served God and the people (Num. 18:21–24). At the end of every third year, a part of the tithe was used for the poor, as well as for the Levites (Deut. 14:28, 29; 26:12).

In Jesus' day the Pharisees were particularly scrupulous about tithing. According to Matthew, they tithed mint, anise, and cummin—all common garden herbs (Matt. 23:23). Luke mentions another herb, rue (Luke 11:42). In Aramaic, Jesus' native language in Galilee, the word "rue" sounds very similar to the word "anise," which possibly explains why Matthew names one and Luke the other. Because the law emphasized tithing foods, some Pharisees debated whether one need tithe such vegetables as these, especially cummin. Jesus called these very conservative Pharisees "hypocrites" (Matt. 23:23), because they were concerned only with outward matters, while neglecting inward purity.

Christ,[a] and you are all brethren. 9Do not call anyone on earth your father; for One is your Father, He who is in heaven. 10And do not be called teachers; for One is your Teacher, the Christ. 11But he who is greatest among you shall be your servant. 12And whoever exalts himself will be humbled, and he who humbles himself will be exalted.

13"But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in *yourselves,* nor do you allow those who are entering to go in. 14Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and for a pretense make long prayers. Therefore you will receive greater condemnation.[a]

15"Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves.

16"Woe to you, blind guides, who say, 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged *to perform it.*' 17Fools and blind! For which is greater, the gold or the temple that sanctifies[a] the gold? 18And, 'Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obliged *to perform it.*' 19Fools and blind! For which is greater, the gift or the altar that sanctifies the gift? 20Therefore he who swears by the altar, swears by it and by all things on it. 21He who swears by the temple, swears by it and by Him who dwells[a] in it. 22And he who swears by heaven, swears by the throne of God and by Him who sits on it.

23"Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier *matters* of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone. 24Blind guides, who strain out a gnat and swallow a camel!

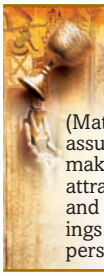
25"Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence.[a] 26Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also.

27"Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead *men's* bones and all uncleanness. 28Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness.

29"Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous, 30and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.'

31"Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets. 32Fill up, then, the measure of your fathers' *guilt.* 33Serpents, brood of vipers! How can you escape the condemnation of hell? 34Therefore, indeed, I send you prophets, wise men, and scribes: *some* of them you will kill and

23:8 [a]NU-Text omits *the Christ.* 23:14 [a]NU-Text omits this verse. 23:17 [a]NU-Text reads *sanctified.* 23:21 [a]M-Text reads *dwelt.* 23:25 [a]M-Text reads *unrighteousness.*



Religion & Worship

Jesus' statement that the Pharisees went over land and sea to make converts does not mean that they sent out missionaries (Matt. 23:15). Rather, it expressed the arrogant assumption of some Pharisees that they should make others just like themselves. Judaism itself attracted people because of its moral standards and its pure monotheism, but Pharisaic teachings did not necessarily make a convert a better person.

crucify, and *some* of them you will scourge in
your synagogues and persecute from city to city,
35that on you may come all the righteous blood
shed on the earth, from the blood of righteous
Abel to the blood of Zechariah, son of Berechiah,
whom you murdered between the temple and the
altar. 36Assuredly, I say to you, all these things
will come upon this generation.

Jesus Laments over Jerusalem

37"O Jerusalem, Jerusalem, the one who kills
the prophets and stones those who are sent to
her! How often I wanted to gather your children
together, as a hen gathers her chicks under *her*
wings, but you were not willing! 38See! Your
house is left to you desolate; 39for I say to you,
you shall see Me no more till you say, *'Blessed is
He who comes in the name of the* LORD*!'* "[a]

Mark 12:38–44

All That She Had

12 **:38** Then He said to them in His teaching,
"Beware of the scribes, who desire to go
around in long robes, *love* greetings in the mar-
ketplaces, 39the best seats in the synagogues, and
the best places at feasts, 40who devour widows'
houses, and for a pretense make long prayers.
These will receive greater condemnation."

41Now Jesus sat opposite the treasury and
saw how the people put money into the treasury.
And many *who were* rich put in much. 42Then
one poor widow came and threw in two mites,[a]
which make a quadrans. 43So He called His disci-
ples to *Himself* and said to them, "Assuredly, I
say to you that this poor widow has put in more
than all those who have given to the treasury;
44for they all put in out of their abundance, but
she out of her poverty put in all that she had, her
whole livelihood."

Luke 20:45—21:4

The Widow's Two Mites

20 **:45** Then, in the hearing of all the people,
He said to His disciples, 46"Beware of the
scribes, who desire to go around in long robes,
love greetings in the marketplaces, the best seats
in the synagogues, and the best places at feasts,
47who devour widows' houses, and for a pretense
make long prayers. These will receive greater
condemnation."

21 1And He looked up and saw the rich put-
ting their gifts into the treasury, 2and He
saw also a certain poor widow putting in two
mites. 3So He said, "Truly I say to you that this
poor widow has put in more than all; 4for all
these out of their abundance have put in offer-
ings for God,[a] but she out of her poverty put in
all the livelihood that she had."

TRANSITION

Discourse While on the Mount of Olives

The Kidron Valley falls away beneath the Mount of Olives, leaving a spectacular panorama of Jerusalem and the Temple Mount to the west. The vista from the Mount of Olives provides the setting for a final discourse of Jesus on future events.

The discourse warns of approaching tribulation. The first focus is the near future and the destruction of Jerusalem by the Roman army. All three Synoptics warn of this impending catastrophe, but Luke provides an explicit allusion to the sack of Jerusalem under Titus in A.D. 70. Some scholars think that Luke's writing of Jerusalem being "surrounded by armies" (Luke 20:21) and "trampled by Gentiles" (21:24) indicates that the fall of Jerusalem in that year had already taken place, thus Luke recorded Jesus' words in light of the actual calamity that befell the city. Other scholars suppose that Luke 21:20 is an actual prediction of the Romans crushing the Jewish revolt.

The second focus of the Mount of Olives discourse is the distant future. "Eschatology" is the technical term in Judaism that refers to events attending the end of time. The destruction of Jerusalem was seen by Jesus and the Gospel writers as a symbol or anticipation of the catastrophes of the end time, before which the Son of Man will return in glory. Jesus' instruction to the disciples on what to say when they are hailed before the authorities is included by Mark and Luke in this eschatological discourse (Mark 13:9–13; Luke 12:12–19). Matthew's Gospel reports these words earlier as part of Jesus' mission instructions to the twelve disciples (Matt. 10:17–22). See "Mission of the Twelve" at Matt. 9:35.

- **Matthew 24:1–35**
- **Mark 13:1–31**
- **Luke 21:5–33**

Matthew 24:1–35

Conditions Before Christ's Return

24 **:1** Then Jesus went out and departed from
the temple, and His disciples came up to
show Him the buildings of the temple. 2And Jesus
said to them, "Do you not see all these things? As-
suredly, I say to you, not *one* stone shall be left here
upon another, that shall not be thrown down."

3Now as He sat on the Mount of Olives, the
disciples came to Him privately, saying, "Tell us,
when will these things be? And what *will be* the
sign of Your coming, and of the end of the age?"

23:39 [a]Psalm 118:26 **Mark** 12:42 [a]Greek *lepta,* very small copper coins worth a fraction of a penny **Luke** 21:4 [a]NU-Text omits *for God.*

Herod, the Great Builder (Matt. 24:1)

More architectural remains in Israel date from the reign of Herod the Great (37–4 B.C.) than from any other historical personality. He initiated numerous diverse projects, including temples, gymnasiums, harbors, and other buildings.

Herod was born in the late 70s B.C. to a noble family in Idumea. His Idumean ancestors had been forcibly converted to Judaism by the late 2nd century B.C. Antipater, Herod's father, had been a close confidant of Hyrcanus II, one of the Jewish Hasmonean kings. The Romans conquered Judea in 63 B.C., and Herod, who became governor of Galilee in 47 B.C., knew that to be successful he would need to cooperate with Rome. After numerous struggles, Herod was able with Roman help to claim the throne of Judea in 37 B.C., and to rule there for 33 years.

In Jerusalem alone Herod had a number of important building projects. The Antonia Fortress, a combined palace and fortress which dominated the Temple Mount, was named after Mark Antony. The central palace was the largest of Herod's palaces. His building activity produced a theater and amphitheater, numerous fortifications, and the most famous of all his projects—the Temple Mount. Unfortunately, because of the Roman destruction of the city in A.D. 70, nearly all of the material remains of Herod's period have disappeared.

In his 18th year (20–19 B.C.), Herod began rebuilding the Jerusalem temple and enlarging the sacred precincts surrounding it. The new temple probably followed the original plan of the second temple, but on a more elaborate scale. Modern excavations have exposed large parts of the western and southern Temple Mount walls, as well as a monumental stairway, gates, a plaza, and evidence of adjoining roads. The "buildings of the temple" (Matt. 24:1) were certainly impressive in Jesus' day, even though secondary construction around the temple was still in progress.

4And Jesus answered and said to them: "Take
heed that no one deceives you. 5For many will
come in My name, saying, 'I am the Christ,' and
will deceive many. 6And you will hear of wars and
rumors of wars. See that you are not troubled; for
all[a] *these things* must come to pass, but the end is
not yet. 7For nation will rise against nation, and
kingdom against kingdom. And there will be
famines, pestilences,[a] and earthquakes in various
places. 8All these *are* the beginning of sorrows.
9"Then they will deliver you up to tribula-
tion and kill you, and you will be hated by all na-
tions for My name's sake. 10And then many will
be offended, will betray one another, and will
hate one another. 11Then many false prophets
will rise up and deceive many. 12And because
lawlessness will abound, the love of many will
grow cold. 13But he who endures to the end shall
be saved. 14And this gospel of the kingdom will
be preached in all the world as a witness to all
the nations, and then the end will come.

The Abomination of Desolation

15"Therefore when you see the *'abomination
of desolation,'*[a] spoken of by Daniel the prophet,
standing in the holy place" (whoever reads, let
him understand), 16"then let those who are in
Judea flee to the mountains. 17Let him who is on
the housetop not go down to take anything out of
his house. 18And let him who is in the field not go
back to get his clothes. 19But woe to those who are
pregnant and to those who are nursing babies in
those days! 20And pray that your flight may not
be in winter or on the Sabbath. 21For then there
will be great tribulation, such as has not been
since the beginning of the world until this time,
no, nor ever shall be. 22And unless those days
were shortened, no flesh would be saved; but for
the elect's sake those days will be shortened.
23"Then if anyone says to you, 'Look, here *is*
the Christ!' or 'There!' do not believe *it.* 24For false
christs and false prophets will rise and show
great signs and wonders to deceive, if possible,
even the elect. 25See, I have told you beforehand.
26"Therefore if they say to you, 'Look, He is
in the desert!' do not go out; *or* 'Look, *He is* in the
inner rooms!' do not believe *it.* 27For as the light-
ning comes from the east and flashes to the west,
so also will the coming of the Son of Man be.
28For wherever the carcass is, there the eagles
will be gathered together.

The Coming of the Son of Man

29"Immediately after the tribulation of those
days the sun will be darkened, and the moon will
not give its light; the stars will fall from heaven,
and the powers of the heavens will be shaken.
30Then the sign of the Son of Man will appear in
heaven, and then all the tribes of the earth will
mourn, and they will see the Son of Man coming
on the clouds of heaven with power and great
glory. 31And He will send His angels with a great
sound of a trumpet, and they will gather to-
gether His elect from the four winds, from one
end of heaven to the other.

The Parable of the Fig Tree

32"Now learn this parable from the fig tree:
When its branch has already become tender and
puts forth leaves, you know that summer *is* near.
33So you also, when you see all these things,

24:6 [a]NU-Text omits *all.* 24:7 [a]NU-Text omits *pestilences.*
24:15 [a]Daniel 11:31; 12:11

The Abomination of Desolation (Mark 13:14)

Matthew and Mark refer to the "abomination of desolation," assuming that their readers will know what it is (Matt. 24:15; Mark 13:14). Modern scholars differ among themselves as to whether this "abomination" will be repeated in the future, but most agree that at least part of it has already occurred. The prophecies of Daniel speak of an abomination which would lead to desolation (Dan. 9:27; 11:31; 12:11). Later writings, such as 1 Maccabees and the Psalms of Solomon, use Daniel's terms to describe the repeated attacks on Jerusalem's temple.

One Jewish historian who lived in the 1st century A.D., Josephus, describes the war of A.D. 66–70 similarly as a desolating sacrilege. Josephus believed that when Jewish patriots slaughtered the priests in the Jerusalem temple, they defiled the temple, hence inviting destruction (see Matt. 23:38—24:2). Early Christian writers tell us that before the Romans closed in on Jerusalem, the Jewish patriots began to seize control of the city, forcing the Christians to flee.

In A.D. 70, just 3½ years after the desecrating slaughter in the temple, the Romans finally took Jerusalem. They slaughtered or enslaved most of the Jerusalemites, but according to Josephus self-proclaimed prophets promised those who were taking refuge in the temple that God would protect the sacred building. But God did not, and after the Romans burned the temple they placed on it their standards, bearing the insignia of the emperor who was worshiped as a god.

Most Jewish people, including the Essenes who wrote the Dead Sea Scrolls, considered the Roman standards to be idolatrous. Some preferred to die rather than allow the standards into Jerusalem. Tragically, the Romans now offered sacrifices to their standards on the site of the temple. Judean Jews revolted again in A.D. 132, and were again brutally suppressed by the Romans around 135. After that, the Romans built a pagan temple on the site once reserved for the worship of Israel's God. These acts were truly "abominations."

know that it[a] is near—at the doors! 34Assuredly, I say to you, this generation will by no means pass away till all these things take place. 35Heaven and earth will pass away, but My words will by no means pass away."

Mark 13:1–31

Jesus Predicts Destruction

13 :1 Then as He went out of the temple, one of His disciples said to Him, "Teacher, see what manner of stones and what buildings *are here!*"

2And Jesus answered and said to him, "Do you see these great buildings? Not *one* stone shall be left upon another, that shall not be thrown down."

The Signs of the Times and the End of the Age

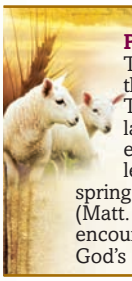
3Now as He sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked Him privately, 4"Tell us, when will these things be? And what *will be* the sign when all these things will be fulfilled?"

5And Jesus, answering them, began to say: "Take heed that no one deceives you. 6For many will come in My name, saying, 'I am *He,*' and will deceive many. 7But when you hear of wars and rumors of wars, do not be troubled; for *such things* must happen, but the end *is* not yet. 8For nation will rise against nation, and kingdom against kingdom. And there will be earthquakes in various places, and there will be famines and troubles.[a] These *are* the beginnings of sorrows.

9"But watch out for yourselves, for they will deliver you up to councils, and you will be beaten in the synagogues. You will be brought[a] before rulers and kings for My sake, for a testimony to them. 10And the gospel must first be preached to all the nations. 11But when they arrest *you* and deliver you up, do not worry beforehand, or premeditate[a] what you will speak. But whatever is given you in that hour, speak that; for it is not you who speak, but the Holy Spirit. 12Now brother will betray brother to death, and a father *his* child; and children will rise up against parents and cause them to be put to death. 13And you will be hated by all for My name's sake. But he who endures to the end shall be saved.

The Great Tribulation

14"So when you see the *'abomination of desolation,'*[a] spoken of by Daniel the prophet,[b] standing where it ought not" (let the reader understand), "then let those who are in Judea flee to the mountains. 15Let him who is on the housetop not go down into the house, nor enter to take anything out of his house. 16And let him who is in the field not go back to get his clothes. 17But woe to those who are pregnant and to those who



Plants & Animals

The fig tree has been cultivated around the Mediterranean for thousands of years. This large tree gives fruit from early to late summer. Like grapes, figs can be eaten fresh or dried. In the winter, the leaves fall off, but new shoots appear in spring and so announce that summer is near (Matt. 24:32). Jesus' parable of the fig tree encouraged people to watch for the coming of God's future kingdom (Luke 21:31).

24:33 [a]Or *He* **Mark** 13:8 [a]NU-Text omits *and troubles.* 13:9 [a]NU-Text and M-Text read *will stand.* 13:11 [a]NU-Text omits *or premeditate.* 13:14 [a]Daniel 11:31; 12:11 [b]NU-Text omits *spoken of by Daniel the prophet.*

are nursing babies in those days! 18And pray that your flight may not be in winter. 19For *in* those days there will be tribulation, such as has not been since the beginning of the creation which God created until this time, nor ever shall be. 20And unless the Lord had shortened those days, no flesh would be saved; but for the elect's sake, whom He chose, He shortened the days.

21"Then if anyone says to you, 'Look, here *is* the Christ!' or, 'Look, *He is* there!' do not believe it. 22For false christs and false prophets will rise and show signs and wonders to deceive, if possible, even the elect. 23But take heed; see, I have told you all things beforehand.

The Coming of the Son of Man

24"But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light; 25the stars of heaven will fall, and the powers in the heavens will be shaken. 26Then they will see the Son of Man coming in the clouds with great power and glory. 27And then He will send His angels, and gather together His elect from the four winds, from the farthest part of earth to the farthest part of heaven.

The Parable of the Fig Tree

28"Now learn this parable from the fig tree: When its branch has already become tender, and puts forth leaves, you know that summer is near. 29So you also, when you see these things happening, know that it[a] is near—at the doors! 30Assuredly, I say to you, this generation will by no means pass away till all these things take place. 31Heaven and earth will pass away, but My words will by no means pass away."

Luke 21:5–33

The Destruction of the Temple

21 **:5** Then, as some spoke of the temple, how it was adorned with beautiful stones and donations, He said, 6"These things which you see—the days will come in which not *one* stone shall be left upon another that shall not be thrown down."

Signs and Persecutions

7So they asked Him, saying, "Teacher, but when will these things be? And what sign *will there be* when these things are about to take place?"

8And He said: "Take heed that you not be deceived. For many will come in My name, saying, 'I am *He,*' and, 'The time has drawn near.' Therefore[a] do not go after them. 9But when you hear of wars and commotions, do not be terrified; for these things must come to pass first, but the end *will not come* immediately."

10Then He said to them, "Nation will rise against nation, and kingdom against kingdom. 11And there will be great earthquakes in various places, and famines and pestilences; and there will be fearful sights and great signs from heaven. 12But before all these things, they will lay their hands on you and persecute *you,* delivering *you* up to the synagogues and prisons. You will be brought before kings and rulers for My name's sake. 13But it will turn out for you as an occasion for testimony. 14Therefore settle *it* in your hearts not to meditate beforehand on what you will answer; 15for I will give you a mouth and wisdom which all your adversaries will not be able to contradict or resist. 16You will be betrayed even by parents and brothers, relatives and friends; and they will put *some* of you to death. 17And you will be hated by all for My name's sake. 18But not a hair of your head shall be lost. 19By your patience possess your souls.

Politics & Government

At the death of Augustus in A.D. 14, the Roman army numbered about 260,000 men. About half were Roman citizens, 22 legions of 5,000 to 6,000 men each. Legions were subdivided into cohorts and centuries, with a centurion over each century. The noncitizen troops were "auxiliaries" drawn from tribes, allies, and provincials, and organized in regiments. These Roman armies "surrounded" Jerusalem in A.D. 70 (Luke 21:20).

The Destruction of Jerusalem

20"But when you see Jerusalem surrounded by armies, then know that its desolation is near. 21Then let those who are in Judea flee to the mountains, let those who are in the midst of her depart, and let not those who are in the country enter her. 22For these are the days of vengeance, that all things which are written may be fulfilled. 23But woe to those who are pregnant and to those who are nursing babies in those days! For there will be great distress in the land and wrath upon this people. 24And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.

The Coming of the Son of Man

25"And there will be signs in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, the sea and the waves roaring; 26men's hearts failing them from fear and the expectation of those things which are coming on the earth, for the powers of the

13:29 [a]Or *He* **Luke** 21:8 [a]NU-Text omits *Therefore.*

heavens will be shaken. [27]Then they will see the Son of Man coming in a cloud with power and great glory. [28]Now when these things begin to happen, look up and lift up your heads, because your redemption draws near."

The Parable of the Fig Tree

[29]Then He spoke to them a parable: "Look at the fig tree, and all the trees. [30]When they are already budding, you see and know for yourselves that summer is now near. [31]So you also, when you see these things happening, know that the kingdom of God is near. [32]Assuredly, I say to you, this generation will by no means pass away till all things take place. [33]Heaven and earth will pass away, but My words will by no means pass away."

TRANSITION

Parables from the Mount of Olives

Portions of Jesus' teaching appear in different contexts in the different Gospels. Matthew supplements the eschatological discourse on the Mount of Olives by the addition of five parables, none of which appear in Mark's Gospel. The last of these parables, the judgment of the nations (Matt. 25:31–46), is found only in Matthew's Gospel. The other four parables are reported by Luke as well as by Matthew: the flood (Matt. 24:37–44); the faithful and evil servants (24:45–51); the ten virgins (25:1–13); the talents (25:14–30). Luke's Gospel, however, places these parables in different contexts, all prior to Jesus' final week in Jerusalem.

Various explanations have been offered to account for these differences in the placement of Jesus' sayings and parables. In some instances it is reasonable to assume that Jesus taught the same things more than once, and that the different Gospels preserve the teachings at various points in His ministry. The differing arrangements of sayings, however, suggest yet another explanation. The early church often remembered a saying but not its context. Shorn of a context, a saying or parable depended on the discretion and purpose of each Gospel writer for its placement in the Gospel. The church father Papias (who died in A.D. 135) recognized this early in the 2nd century, writing, "Mark wrote accurately all that [Peter] taught about Jesus, though not always in the order of the things said and done by Jesus."

- **Matthew 24:36—25:46**
- **Mark 13:32–37**
- **Luke 21:34–38**

Matthew 24:36—25:46

Be Ready!

24 **:36** "But of that day and hour no one knows, not even the angels of heaven,[a] but My Father only. [37]But as the days of Noah *were,* so also will the coming of the Son of Man be. [38]For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, [39]and did not know until the flood came and took them all away, so also will the coming of the Son of Man be. [40]Then two *men* will be in the field: one will be taken and the other left. [41]Two *women will be* grinding at the mill: one will be taken and the other left. [42]Watch therefore, for you do not know what hour[a] your Lord is coming. [43]But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. [44]Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.

The Faithful Servant and the Evil Servant

[45]"Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season? [46]Blessed *is* that servant whom his master, when he comes, will find so doing. [47]Assuredly, I say to you that he will make him ruler over all his goods. [48]But if that evil servant says in his heart, 'My master is delaying his coming,'[a] [49]and begins to beat *his* fellow servants, and to eat and drink with the drunkards, [50]the master of that servant will come on a day when he is not looking for *him* and at an hour that he is not aware of, [51]and will cut him in two and appoint *him* his portion with the hypocrites. There shall be weeping and gnashing of teeth.

The Parable of the Wise and Foolish Virgins

25 [1]"Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom. [2]Now five of them were wise, and five *were* foolish. [3]Those who *were* foolish took their lamps and took no oil with them, [4]but the wise took oil in their vessels with their lamps. [5]But while the bridegroom was delayed, they all slumbered and slept.

[6]"And at midnight a cry was *heard:* 'Behold, the bridegroom is coming;[a] go out to meet him!' [7]Then all those virgins arose and trimmed their lamps. [8]And the foolish said to the wise, 'Give us *some* of your oil, for our lamps are going out.' [9]But the wise answered, saying, '*No,* lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.' [10]And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut.

24:36 [a]NU-Text adds *nor the Son.* 24:42 [a]NU-Text reads *day.*
24:48 [a]NU-Text omits *his coming.* 25:6 [a]NU-Text omits *is coming.*

[11]"Afterward the other virgins came also, saying, 'Lord, Lord, open to us!' [12]But he answered and said, 'Assuredly, I say to you, I do not know you.'

[13]"Watch therefore, for you know neither the day nor the hour[a] in which the Son of Man is coming.

The Parable of the Talents

[14]"For *the kingdom of heaven is* like a man traveling to a far country, *who* called his own servants and delivered his goods to them. [15]And to one he gave five talents, to another two, and to another one, to each according to his own ability; and immediately he went on a journey. [16]Then he who had received the five talents went and traded with them, and made another five talents. [17]And likewise he who *had received* two gained two more also. [18]But he who had received one went and dug in the ground, and hid his lord's money. [19]After a long time the lord of those servants came and settled accounts with them.

[20]"So he who had received five talents came and brought five other talents, saying, 'Lord, you delivered to me five talents; look, I have gained five more talents besides them.' [21]His lord said to him, 'Well *done,* good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.' [22]He also who had received two talents came and said, 'Lord, you delivered to me two talents; look, I have gained two more talents besides them.' [23]His lord said to him, 'Well *done,* good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.'

[24]"Then he who had received the one talent came and said, 'Lord, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed. [25]And I was afraid, and went and hid your talent in the ground. Look, *there* you have *what is* yours.'

[26]"But his lord answered and said to him, 'You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed. [27]So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest. [28]So take the talent from him, and give *it* to him who has ten talents.

[29]'For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away. [30]And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.'

The Son of Man Will Judge the Nations

[31]"When the Son of Man comes in His glory, and all the holy[a] angels with Him, then He will sit on the throne of His glory. [32]All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides *his* sheep from the goats. [33]And He will set the sheep on His right hand, but the goats on the left. [34]Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: [35]for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; [36]I *was* naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.'

[37]"Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed *You,* or thirsty and give *You* drink? [38]When did we see You a stranger and take *You* in, or naked and clothe *You?* [39]Or when did we see You sick, or in prison, and come to You?' [40]And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did *it* to one of the least of these My brethren, you did *it* to Me.'

[41]"Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels:

25:13 [a]NU-Text omits the rest of this verse. 25:31 [a]NU-Text omits *holy.*

In Jesus' parable of the wise and foolish virgins (Matt. 25:1–13), taking enough oil to keep the lamps burning represented spiritual preparedness in obedience to Jesus' teaching. Not taking enough oil to keep the lamps burning represented disobedience to Christ.

[42]for I was hungry and you gave Me no food; I
was thirsty and you gave Me no drink; [43]I was a
stranger and you did not take Me in, naked and
you did not clothe Me, sick and in prison and you
did not visit Me.'

[44]"Then they also will answer Him,[a] saying,
'Lord, when did we see You hungry or thirsty or
a stranger or naked or sick or in prison, and did
not minister to You?' [45]Then He will answer
them, saying, 'Assuredly, I say to you, inasmuch
as you did not do *it* to one of the least of these,
you did not do *it* to Me.' [46]And these will go away
into everlasting punishment, but the righteous
into eternal life."

Mark 13:32–37

No One Knows the Day or Hour

13 :32 "But of that day and hour no one
knows, not even the angels in heaven, nor
the Son, but only the Father. [33]Take heed, watch
and pray; for you do not know when the time is.
[34]*It is* like a man going to a far country, who left
his house and gave authority to his servants, and
to each his work, and commanded the door-
keeper to watch. [35]Watch therefore, for you do
not know when the master of the house is com-
ing—in the evening, at midnight, at the crowing
of the rooster, or in the morning— [36]lest, coming
suddenly, he find you sleeping. [37]And what I say
to you, I say to all: Watch!"

Luke 21:34–38

The Importance of Watching

21 :34 "But take heed to yourselves, lest
your hearts be weighed down with carous-
ing, drunkenness, and cares of this life, and that
Day come on you unexpectedly. [35]For it will come
as a snare on all those who dwell on the face of
the whole earth. [36]Watch therefore, and pray al-
ways that you may be counted worthy[a] to escape
all these things that will come to pass, and to
stand before the Son of Man."

[37]And in the daytime He was teaching in the
temple, but at night He went out and stayed on
the mountain called Olivet. [38]Then early in the
morning all the people came to Him in the temple
to hear Him.

TRANSITION

Discourse on His Own Death

Between the Triumphal Entry and the Last Supper, the Synoptics record the great controversies in the temple, the parables, and the eschatological discourse on the Mount of Olives. The Gospel of John passes over in silence all of these. The only echo of them in John is a simple but trenchant quotation from the prophet Isaiah about the blindness of the people and their hardness of heart (John 12:39–41).

The Triumphal Entry and the Last Supper are connected in the Fourth Gospel instead by a brief soliloquy of Jesus on His impending death. His powerful illustration of the dying and germinating of a seed symbolizes the meaning of His death: the grain of wheat must die before it can reproduce itself (John 12:24). Similarly, the Son of Man must be "lifted up" on a cross to draw "all peoples" to Himself (John 12:32–34).

• **John 12:20–50**

John

The Fruitful Grain of Wheat

12 :20 Now there were certain Greeks among
those who came up to worship at the
feast. [21]Then they came to Philip, who was from
Bethsaida of Galilee, and asked him, saying, "Sir,
we wish to see Jesus."

[22]Philip came and told Andrew, and in turn
Andrew and Philip told Jesus.

[23]But Jesus answered them, saying, "The
hour has come that the Son of Man should be
glorified. [24]Most assuredly, I say to you, unless a
grain of wheat falls into the ground and dies, it
remains alone; but if it dies, it produces much
grain. [25]He who loves his life will lose it, and he
who hates his life in this world will keep it for
eternal life. [26]If anyone serves Me, let him follow
Me; and where I am, there My servant will be also.
If anyone serves Me, him *My* Father will honor.

Jesus Predicts His Death on the Cross

[27]"Now My soul is troubled, and what shall I
say? 'Father, save Me from this hour'? But for
this purpose I came to this hour. [28]Father, glorify
Your name."

Then a voice came from heaven, *saying,* "I
have both glorified *it* and will glorify *it* again."

[29]Therefore the people who stood by and
heard *it* said that it had thundered. Others said,
"An angel has spoken to Him."

[30]Jesus answered and said, "This voice did
not come because of Me, but for your sake.
[31]Now is the judgment of this world; now the
ruler of this world will be cast out. [32]And I, if I
am lifted up from the earth, will draw all *peoples*
to Myself." [33]This He said, signifying by what
death He would die.

[34]The people answered Him, "We have heard
from the law that the Christ remains forever; and
how *can* You say, 'The Son of Man must be lifted
up'? Who is this Son of Man?"

25:44 [a]NU-Text and M-Text omit *Him.* **Luke** 21:36 [a]NU-Text reads *may have strength.*

35Then Jesus said to them, "A little while
longer the light is with you. Walk while you have
the light, lest darkness overtake you; he who
walks in darkness does not know where he is go-
ing. 36While you have the light, believe in the
light, that you may become sons of light." These
things Jesus spoke, and departed, and was hid-
den from them.

Who Has Believed Our Report?

37But although He had done so many signs
before them, they did not believe in Him, 38that
the word of Isaiah the prophet might be fulfilled,
which he spoke:

"Lord, who has believed our report?
And to whom has the arm of the LORD
been revealed?" [a]

39Therefore they could not believe, because
Isaiah said again:

40 *"He has blinded their eyes and hardened*
their hearts,
Lest they should see with their eyes,
Lest they should understand with their
hearts and turn,
So that I should heal them." [a]

41These things Isaiah said when[a] he saw His
glory and spoke of Him.

Walk in the Light

42Nevertheless even among the rulers many
believed in Him, but because of the Pharisees
they did not confess *Him,* lest they should be put
out of the synagogue; 43for they loved the praise
of men more than the praise of God.

44Then Jesus cried out and said, "He who be-
lieves in Me, believes not in Me but in Him who
sent Me. 45And he who sees Me sees Him who
sent Me. 46I have come *as* a light into the world,
that whoever believes in Me should not abide in
darkness. 47And if anyone hears My words and
does not believe,[a] I do not judge him; for I did not
come to judge the world but to save the world.
48He who rejects Me, and does not receive My
words, has that which judges him—the word
that I have spoken will judge him in the last day.
49For I have not spoken on My own *authority;* but
the Father who sent Me gave Me a command,
what I should say and what I should speak.
50And I know that His command is everlasting
life. Therefore, whatever I speak, just as the Fa-
ther has told Me, so I speak."

12:38 [a]Isaiah 53:1 12:40 [a]Isaiah 6:10 12:41 [a]NU-Text reads *because.* 12:47 [a]NU-Text reads *keep them.*

TRANSITION

Plot, Anointing, Betrayal

Judas Iscariot, one of the twelve disciples, entered into conspiracy with the chief priests to betray Jesus into their hands. The chief priests stood at the pinnacle of the Sanhedrin, the Jewish ruling council, and Judas's pact with them indicates that the plot against Jesus was hatched by the Jewish leaders rather than by the people as a whole.

The motive for Judas's betrayal is obscure. As treasurer of the twelve disciples, he must have enjoyed rank among them, but evidently either his person or office inclined him to opportunism and even greed (John 12:4–6). Luke (Luke 22:3) and John (John 13:2, 27) ascribe his betrayal of Jesus as the work of Satan. Only Matthew records the betrayal price of thirty silver pieces, recalling perhaps Zech. 11:12 and assuring his readers that this monstrous deed was foreseen by God.

Between the plotting of the Jewish leaders and Judas's betrayal, Matthew and Mark include a story of Jesus' anointing by an unnamed woman of Bethany. A similar though not identical story appears in John's Gospel (John 12:1–8), where the woman is identified as Mary, the sister of Lazarus, from Bethany (12:3). A third anointing of Jesus by a contrite woman who washed His feet with her tears and wiped them with her hair in the house of Simon the Pharisee appears early in Luke's Gospel (Luke 7:36–50).

The exact relation of these stories to each other is uncertain, given the differences between them (see "Returning to Bethany Before the Passover" at John 12:1). Luke's story is the most remote from the others. John's story is possibly a different version of Matthew's and Mark's anointing at Bethany, and may even preserve the anointing's more historical placement before the Triumphal Entry. Mark frequently sandwiches two different stories together to achieve a single theological purpose, and in the placement of the anointing could have been followed by Matthew.

Mark indicates the timing of the chief priests' plotting: the Passover and Feast of Unleavened Bread were only two days away (Mark 14:1; see Matt. 26:2). Because Mark and John disagree on whether the Last Supper was a Passover meal (see "Thursday: Preparation for the Last Supper" at Matt. 26:17), it is impossible to know certainly that the Passover was on Friday, and whether "two days before Passover" was thus a Wednesday.

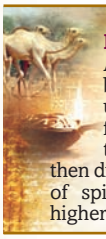
- **Matthew 26:1–16**
- **Mark 14:1–11**
- **Luke 22:1–6**

Matthew 26:1–16

The Plot to Kill Jesus

26 :1 Now it came to pass, when Jesus had finished all these sayings, *that* He said to His disciples, [2]"You know that after two days is the Passover, and the Son of Man will be delivered up to be crucified."

[3]Then the chief priests, the scribes,[a] and the elders of the people assembled at the palace of the high priest, who was called Caiaphas, [4]and plotted to take Jesus by trickery and kill *Him.* [5]But they said, "Not during the feast, lest there be an uproar among the people."



Daily Life & Customs

Alabaster is a soft, translucent stone that can be easily carved and polished. It was often used as a substitute for glass. Alabaster perfume bottles were sealed, disposable containers that were opened by breaking and then discarded when empty (Matt. 26:7). The value of spices, ointments, and perfumes was much higher relative to other goods than it is today.

The Anointing at Bethany

[6]And when Jesus was in Bethany at the house of Simon the leper, [7]a woman came to Him having an alabaster flask of very costly fragrant oil, and she poured *it* on His head as He sat *at the table.* [8]But when His disciples saw *it,* they were indignant, saying, "Why this waste? [9]For this fragrant oil might have been sold for much and given to *the* poor."

[10]But when Jesus was aware of *it,* He said to them, "Why do you trouble the woman? For she has done a good work for Me. [11]For you have the poor with you always, but Me you do not have always. [12]For in pouring this fragrant oil on My body, she did *it* for My burial. [13]Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her."

Judas Agrees to Betray Jesus

[14]Then one of the twelve, called Judas Iscariot, went to the chief priests [15]and said, "What are you willing to give me if I deliver Him to you?" And they counted out to him thirty pieces of silver. [16]So from that time he sought opportunity to betray Him.

Mark 14:1–11

A Woman Anoints Jesus

14 :1 After two days it was the Passover and *the Feast* of Unleavened Bread. And the chief priests and the scribes sought how they might take Him by trickery and put *Him* to death. [2]But they said, "Not during the feast, lest there be an uproar of the people."

[3]And being in Bethany at the house of Simon the leper, as He sat at the table, a woman came having an alabaster flask of very costly oil of spikenard. Then she broke the flask and poured *it* on His head. [4]But there were some who were indignant among themselves, and said, "Why was this fragrant oil wasted? [5]For it might have been sold for more than three hundred denarii and given to the poor." And they criticized her sharply.

[6]But Jesus said, "Let her alone. Why do you trouble her? She has done a good work for Me. [7]For you have the poor with you always, and whenever you wish you may do them good; but Me you do not have always. [8]She has done what she could. She has come beforehand to anoint My body for burial. [9]Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her."

[10]Then Judas Iscariot, one of the twelve, went to the chief priests to betray Him to them. [11]And when they heard *it,* they were glad, and promised to give him money. So he sought how he might conveniently betray Him.

Luke 22:1–6

The Betrayal by Judas

22 :1 Now the Feast of Unleavened Bread drew near, which is called Passover. [2]And the chief priests and the scribes sought how they might kill Him, for they feared the people.

[3]Then Satan entered Judas, surnamed Iscariot, who was numbered among the twelve. [4]So he went his way and conferred with the chief priests and captains, how he might betray Him to them. [5]And they were glad, and agreed to give him money. [6]So he promised and sought opportunity to betray Him to them in the absence of the multitude.

26:3 [a]NU-Text omits *the scribes.*

TRANSITION

Thursday: Preparation for the Last Supper

The four Gospels record that Jesus shared a farewell meal with His disciples on the eve of His crucifixion. All of the Gospels agree that Jesus was placed in the tomb on late Friday, immediately before the Sabbath began at sundown. Friday was known as the Preparation Day—the day before the Sabbath (Mark 15:42; Luke 23:54; John 19:31). So the last supper of Jesus with His disciples was eaten on Thursday, the previous night.

The Synoptics present the Last Supper as being the Passover meal. Passover began at sunset with the meal ushering in the new day, the 15th of Nisan. The celebration was the focal point of a week-long festival in Jerusalem commemorating the Exodus from Egypt. Each of the Synoptics relates that Jesus knew where He and His disciples would "eat the Passover," and sent them to prepare (Mark 14:12–16).

In John's Gospel, the Last Supper was not the Passover meal. John does not report Jesus sending the disciples ahead into Jerusalem to prepare the Passover room, nor does he record Jesus' familiar words of institution during the course of the meal (Mark 14:22–25). Rather he suggests that Jesus was crucified on the day *before* Passover began—"the Preparation Day of the Passover" (John 19:14, 16). In John's sequence, the Last Supper was celebrated on Passover eve, and Jesus was tried the next day while the Jewish authorities themselves were preparing to eat the Passover meal (18:28).

Various suggestions attempt to account for the discrepancy between John and the Synoptics. One possibility is that John's account follows a different calendar. More probably, however, John makes Jesus' death coincide with the sacrifice of the Passover lamb in the temple. This powerfully signifies that Jesus is "the Lamb of God" (John 1:29) who is killed at the same time the lambs are being prepared for the evening Passover meal (19:14).

All four Gospels set the Last Supper in the context of Judas's betrayal of Jesus. In each account, Jesus announces that the betrayer is present among them at the meal. Matthew (Matt. 26:25) and John (John 13:26) specifically identify the betrayer to be Judas. In ancient Judaism, table fellowship was the supreme act of intimacy and trust. Judas's betrayal at a meal—and in the Synoptics, a Passover meal—thus heightens its treachery.

- **Matthew 26:17–29**
- **Mark 14:12–25**
- **Luke 22:7–30**
- **John 13:18–30**

Matthew 26:17–29

Passover with the Disciples

26:17 Now on the first *day of the Feast* of Unleavened Bread the disciples came to Jesus, saying to Him, "Where do You want us to prepare for You to eat the Passover?"

18And He said, "Go into the city to a certain man, and say to him, 'The Teacher says, "My time is at hand; I will keep the Passover at your house with My disciples." ' "

19So the disciples did as Jesus had directed them; and they prepared the Passover.

20When evening had come, He sat down with the twelve. 21Now as they were eating, He said, "Assuredly, I say to you, one of you will betray Me."

22And they were exceedingly sorrowful, and each of them began to say to Him, "Lord, is it I?"

23He answered and said, "He who dipped *his* hand with Me in the dish will betray Me. 24The Son of Man indeed goes just as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born."

25Then Judas, who was betraying Him, answered and said, "Rabbi, is it I?"

He said to him, "You have said it."

Institution of the Lord's Supper

26And as they were eating, Jesus took bread, blessed[a] and broke *it,* and gave *it* to the disciples and said, "Take, eat; this is My body."

27Then He took the cup, and gave thanks, and gave *it* to them, saying, "Drink from it, all of you. 28For this is My blood of the new[a] covenant, which is shed for many for the remission of sins. 29But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."

Mark 14:12–25

Jesus Celebrates the Passover

14:12 Now on the first day of Unleavened Bread, when they killed the Passover *lamb,* His disciples said to Him, "Where do You want us to go and prepare, that You may eat the Passover?"

13And He sent out two of His disciples and said to them, "Go into the city, and a man will meet you carrying a pitcher of water; follow him. 14Wherever he goes in, say to the master of the house, 'The Teacher says, "Where is the guest room in which I may eat the Passover with My disciples?" ' 15Then he will show you a large upper room, furnished *and* prepared; there make ready for us."

16So His disciples went out, and came into the city, and found it just as He had said to them; and they prepared the Passover.

17In the evening He came with the twelve. 18Now as they sat and ate, Jesus said, "Assuredly, I say to you, one of you who eats with Me will betray Me."

19And they began to be sorrowful, and to say to Him one by one, "*Is* it I?" And another *said,* "*Is* it I?"[a]

20He answered and said to them, "*It is* one of the twelve, who dips with Me in the dish. 21The Son of Man indeed goes just as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had never been born."

26:26 [a]M-Text reads *gave thanks for.* 26:28 [a]NU-Text omits *new.* **Mark** 14:19 [a]NU-Text omits this sentence.

His Body, His Blood, and Passover (Mark 14:22, 24)

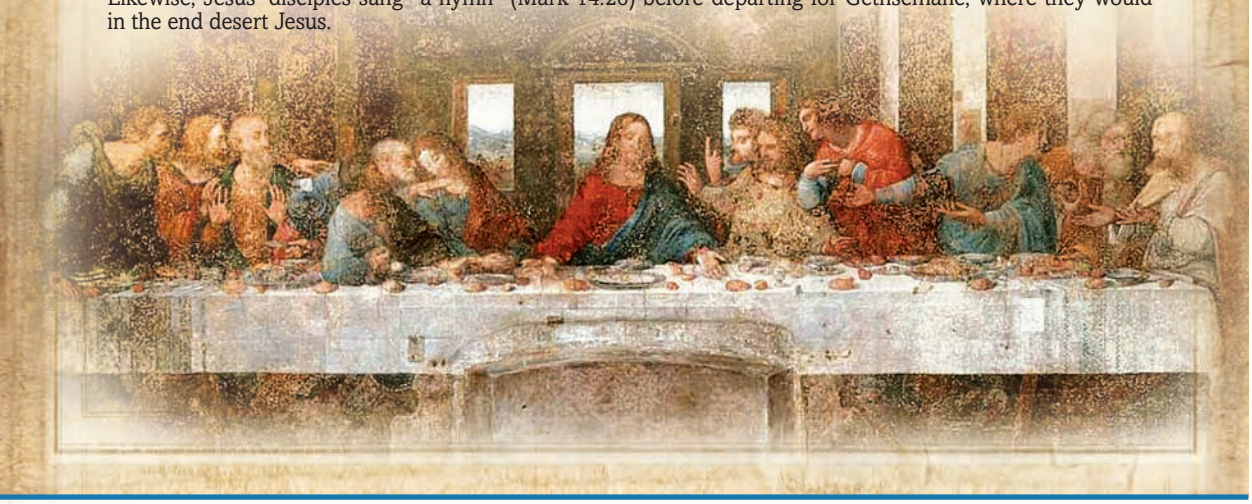
The Synoptic Gospels present Jesus sharing the Passover meal as His last supper with the disciples. He reinterpreted the common elements of the celebration in the light of a new covenant. The unleavened bread became His body (Mark 14:22) and the wine became His blood (14:26).

Customarily, the head of a Jewish household would explain each of the elements of the Passover meal. When explaining the bread, he would announce, "This is the bread of affliction which our ancestors ate when they came from the land of Egypt." He was not suggesting that it was the literal bread eaten by their ancestors, which was by then over 1,000 years old, but that it represented the bread their ancestors ate. This was one way Jewish people could identify with their ancestors whom God had first redeemed from captivity.

The head of the household normally blessed the bread and wine at other meals as well, but at Passover, when four cups of red wine were drunk, he would lift the cup a handbreadth above the table and recite a special blessing. Jewish men normally sat in chairs for meals, but they reclined on couches in typical Greek fashion when eating at banquets like the Passover. With their feet pointed away from the center of the room (see Luke 7:38) and their heads more toward the center (see John 13:23), they generally reclined on one elbow, using the other arm to reach the food on the table beside them.

Jesus' remark about the "blood of the new covenant" (14:24) looked back to when God redeemed Israel from Egypt (Ex. 24:8). By His blood being "shed for many," Jesus possibly alluded to the suffering Servant pouring out His life (Is. 53:12). He saw Himself as redeeming His people by His own death.

Jewish people customarily finished their meal by singing more psalms from the Hallel (Ps. 113—118). Likewise, Jesus' disciples sang "a hymn" (Mark 14:26) before departing for Gethsemane, where they would in the end desert Jesus.



Jesus Institutes the Lord's Supper

22 And as they were eating, Jesus took bread,
blessed and broke *it,* and gave *it* to them and
said, "Take, eat;[a] this is My body."
23 Then He took the cup, and when He had
given thanks He gave *it* to them, and they all
drank from it. 24 And He said to them, "This is
My blood of the new[a] covenant, which is shed
for many. 25 Assuredly, I say to you, I will no
longer drink of the fruit of the vine until that
day when I drink it new in the kingdom of God."

Luke 22:7–30

The Last Supper

22 :7 Then came the Day of Unleavened
Bread, when the Passover must be killed.
8 And He sent Peter and John, saying, "Go and
prepare the Passover for us, that we may eat."
9 So they said to Him, "Where do You want
us to prepare?"
10 And He said to them, "Behold, when you
have entered the city, a man will meet you carrying a pitcher of water; follow him into the house
which he enters. 11 Then you shall say to the master of the house, 'The Teacher says to you,
"Where is the guest room where I may eat the
Passover with My disciples?" ' 12 Then he will
show you a large, furnished upper room; there
make ready."
13 So they went and found it just as He had
said to them, and they prepared the Passover.

The Cup and Bread

14 When the hour had come, He sat down,
and the twelve[a] apostles with Him. 15 Then He
said to them, "With *fervent* desire I have desired
to eat this Passover with you before I suffer; 16 for

14:22 [a]NU-Text omits *eat.* 14:24 [a]NU-Text omits *new.*
Luke 22:14 [a]NU-Text omits *twelve.*

I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God."

17Then He took the cup, and gave thanks, and said, "Take this and divide *it* among yourselves; 18for I say to you,[a] I will not drink of the fruit of the vine until the kingdom of God comes."

19And He took bread, gave thanks and broke *it,* and gave *it* to them, saying, "This is My body which is given for you; do this in remembrance of Me."

20Likewise He also *took* the cup after supper, saying, "This cup *is* the new covenant in My blood, which is shed for you. 21But behold, the hand of My betrayer *is* with Me on the table. 22And truly the Son of Man goes as it has been determined, but woe to that man by whom He is betrayed!"

23Then they began to question among themselves, which of them it was who would do this thing.

The Disciples Argue About Greatness

24Now there was also a dispute among them, as to which of them should be considered the greatest. 25And He said to them, "The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called 'benefactors.' 26But not so *among* you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves. 27For who *is* greater, he who sits at the table, or he who serves? *Is* it not he who sits at the table? Yet I am among you as the One who serves.

28"But you are those who have continued with Me in My trials. 29And I bestow upon you a kingdom, just as My Father bestowed *one* upon Me, 30that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel."

John 13:18–30

Jesus Identifies His Betrayer

13:18 "I do not speak concerning all of you. I know whom I have chosen; but that the Scripture may be fulfilled, *'He who eats bread with Me*[a] *has lifted up his heel against Me.'*[b] 19Now I tell you before it comes, that when it does come to pass, you may believe that I am *He.* 20Most assuredly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."

21When Jesus had said these things, He was troubled in spirit, and testified and said, "Most assuredly, I say to you, one of you will betray Me." 22Then the disciples looked at one another, perplexed about whom He spoke.

23Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved. 24Simon Peter therefore motioned to him to ask who it was of whom He spoke.

25Then, leaning back[a] on Jesus' breast, he said to Him, "Lord, who is it?"

26Jesus answered, "It is he to whom I shall give a piece of bread when I have dipped *it.*" And having dipped the bread, He gave *it* to Judas Iscariot, *the son* of Simon. 27Now after the piece of bread, Satan entered him. Then Jesus said to him, "What you do, do quickly." 28But no one at the table knew for what reason He said this to him. 29For some thought, because Judas had the money box, that Jesus had said to him, "Buy *those things* we need for the feast," or that he should give something to the poor.

30Having received the piece of bread, he then went out immediately. And it was night.

TRANSITION

Jesus Washes the Disciples' Feet

The four Gospels differ regarding the purpose of the solemn meal that Jesus shared with His disciples during Passion Week. For the Synoptics, the Last Supper was the inauguration of a new covenant in the body and blood of Jesus. John's Gospel alludes to the Last Supper, but does so for the purpose of introducing the new commandment of love.

John omits the words of institution found in the Synoptics (see Mark 14:22–25), but instead recounts the footwashing of the disciples. The Passover meal included a handwashing ritual called *rehaz,* and Jesus may have altered the ritual into a footwashing. It is not certain whether the ritual occurred during or after the meal, since some Greek manuscripts read "during supper" in John 13:2, instead of "supper being ended."

There was no precedent for a footwashing at the Passover ritual. Indeed, even a Jewish slave could not be required to wash his master's feet; such an act was only required of a non-Jewish slave! This abject deed demonstrates the sacrificial humility and love of Jesus, which is subsequently interpreted by the new commandment (John 13:31–35). The washing of the disciples' feet is a demonstration of the love that Jesus' disciples are to have for one another.

- **John 13:1–17**
- **John 13:31–35**

John 13:1–17

Jesus, Lord and Servant

13:1 Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the

22:18 [a]NU-Text adds *from now on.* **John** 13:18 [a]NU-Text reads *My bread.* [b]Psalm 41:9 13:25 [a]NU-Text and M-Text add *thus.*

Father, having loved His own who were in the world, He loved them to the end.

2And supper being ended,[a] the devil having already put it into the heart of Judas Iscariot, Simon's *son,* to betray Him, 3Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God, 4rose from supper and laid aside His garments, took a towel and girded Himself. 5After that, He poured water into a basin and began to wash the disciples' feet, and to wipe *them* with the towel with which He was girded. 6Then He came to Simon Peter. And *Peter* said to Him, "Lord, are You washing my feet?"

7Jesus answered and said to him, "What I am doing you do not understand now, but you will know after this."

8Peter said to Him, "You shall never wash my feet!"

Jesus answered him, "If I do not wash you, you have no part with Me."

9Simon Peter said to Him, "Lord, not my feet only, but also *my* hands and *my* head!"

10Jesus said to him, "He who is bathed needs only to wash *his* feet, but is completely clean; and you are clean, but not all of you." 11For He knew who would betray Him; therefore He said, "You are not all clean."

12So when He had washed their feet, taken His garments, and sat down again, He said to them, "Do you know what I have done to you? 13You call Me Teacher and Lord, and you say well, for *so* I am. 14If I then, *your* Lord and Teacher, have washed your feet, you also ought to wash one another's feet. 15For I have given you an example, that you should do as I have done to you. 16Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. 17If you know these things, blessed are you if you do them."

John 13:31–35

The New Commandment

13 :31 So, when he had gone out, Jesus said, "Now the Son of Man is glorified, and God is glorified in Him. 32If God is glorified in Him, God will also glorify Him in Himself, and glorify Him immediately. 33Little children, I shall be with you a little while longer. You will seek Me; and as I said to the Jews, 'Where I am going, you cannot come,' so now I say to you. 34A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. 35By this all will know that you are My disciples, if you have love for one another."

TIME CAPSULE	A.D. 30
30	Jesus makes His Triumphal Entry into Jerusalem (Matt. 21:8–11)
30	Jesus attends the Passover (Luke 22:1, 7)
30	Jesus is arrested (Luke 22:54)
30	Jesus stands trial before Pilate (Matt. 27:11)
30	Herod Antipas questions Jesus (Luke 23:6–12)

TRANSITION

Warnings About Denial

Following the Last Supper, each of the Gospels records a conversation between Jesus and Peter. Jesus predicts Peter's defection along with the disciples, but Peter vigorously protests his willingness and even ability to follow Jesus to death if necessary. Then follows the famous pronouncement that Peter will deny Jesus three times before the cock crows.

Luke's Gospel regards the defection of Peter, as it regarded the defection of Judas (Luke 22:3), as a Satanic temptation that could be resisted only by divine assistance and intervention (Luke 22:31, 32). The saying of Jesus about procuring a money bag, knapsack, and a sword appears in no other Gospel (Luke 22:35–38). Though this picturesque saying was intended to prepare the disciples for future tribulations, they took it literally. When two swords were actually presented, Jesus ended the conversation with "Enough" (of such nonsense).

- **Matthew 26:30–35**
- **Mark 14:26–31**
- **Luke 22:31–38**
- **John 13:36–38**

Matthew 26:30–35

26 :30 And when they had sung a hymn, they went out to the Mount of Olives.

Jesus Predicts Peter's Denial

31Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written:

> *'I will strike the Shepherd,*
> *And the sheep of the flock will be scattered.'*[a]

32But after I have been raised, I will go before you to Galilee."

33Peter answered and said to Him, "Even if all are made to stumble because of You, I will never be made to stumble."

13:2 [a]NU-Text reads *And during supper.*
Matt. 26:31 [a]Zechariah 13:7

[34]Jesus said to him, "Assuredly, I say to you that this night, before the rooster crows, you will deny Me three times."

[35]Peter said to Him, "Even if I have to die with You, I will not deny You!"

And so said all the disciples.

Mark 14:26–31

14 :26 And when they had sung a hymn, they went out to the Mount of Olives.

The Sheep Will Be Scattered

[27]Then Jesus said to them, "All of you will be made to stumble because of Me this night,[a] for it is written:

'I will strike the Shepherd,
And the sheep will be scattered.'[b]

[28]"But after I have been raised, I will go before you to Galilee."

[29]Peter said to Him, "Even if all are made to stumble, yet I *will* not *be*."

[30]Jesus said to him, "Assuredly, I say to you that today, *even* this night, before the rooster crows twice, you will deny Me three times."

[31]But he spoke more vehemently, "If I have to die with You, I will not deny You!"

And they all said likewise.

Luke 22:31–38

Satan Tempts Simon Peter

22 :31 And the Lord said,[a] "Simon, Simon! Indeed, Satan has asked for you, that he may sift *you* as wheat. [32]But I have prayed for you, that your faith should not fail; and when you have returned to *Me,* strengthen your brethren."

[33]But he said to Him, "Lord, I am ready to go with You, both to prison and to death."

[34]Then He said, "I tell you, Peter, the rooster shall not crow this day before you will deny three times that you know Me."

Supplies for the Road

[35]And He said to them, "When I sent you without money bag, knapsack, and sandals, did you lack anything?"

So they said, "Nothing."

[36]Then He said to them, "But now, he who has a money bag, let him take *it,* and likewise a knapsack; and he who has no sword, let him sell his garment and buy one. [37]For I say to you that this which is written must still be accomplished in Me: *'And He was numbered with the transgressors.'*[a] For the things concerning Me have an end."

[38]So they said, "Lord, look, here *are* two swords."

And He said to them, "It is enough."

John 13:36–38

You Cannot Follow Now

13 :36 Simon Peter said to Him, "Lord, where are You going?"

Jesus answered him, "Where I am going you cannot follow Me now, but you shall follow Me afterward."

[37]Peter said to Him, "Lord, why can I not follow You now? I will lay down my life for Your sake."

[38]Jesus answered him, "Will you lay down your life for My sake? Most assuredly, I say to you, the rooster shall not crow till you have denied Me three times."

TRANSITION

Farewell Discourses with Disciples

The Fourth Gospel presents a more distinctive portrait of Jesus than do the other three Gospels. One of John's most important characteristics is his extensive discourse material, especially the series of discourses delivered by Jesus to the disciples in an upper room following the Last Supper. These farewell discourses, which are entirely absent in the Synoptic Gospels, comprise four chapters in John (chs. 14—17). Jesus prepares His disciples for His death and departure to the Father. Among His final instructions to them are commandments to abide in His life and love, forewarnings of hatred and persecutions, and a final prayer (ch. 17) for the unity of His followers.

• **John 14:1–24**

John

The Way, the Truth, and the Life

14 :1 "Let not your heart be troubled; you believe in God, believe also in Me. [2]In My Father's house are many mansions;[a] if *it were* not *so,* I would have told you. I go to prepare a place for you.[b] [3]And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, *there* you may be also. [4]And where I go you know, and the way you know."

[5]Thomas said to Him, "Lord, we do not know where You are going, and how can we know the way?"

14:27 [a]NU-Text omits *because of Me this night.* [b]Zechariah 13:7 **Luke** 22:31 [a]NU-Text omits *And the Lord said.* 22:37 [a]Isaiah 53:12 **John** 14:2 [a]Literally *dwellings* [b]NU-Text adds a word which would cause the text to read either *if it were not so, would I have told you that I go to prepare a place for you?* or *if it were not so I would have told you; for I go to prepare a place for you.*

6Jesus said to him, "I am the way, the truth,
and the life. No one comes to the Father except
through Me.

The Father Revealed

7"If you had known Me, you would have
known My Father also; and from now on you
know Him and have seen Him."
8Philip said to Him, "Lord, show us the Fa-
ther, and it is sufficient for us."
9Jesus said to him, "Have I been with you so
long, and yet you have not known Me, Philip? He
who has seen Me has seen the Father; so how
can you say, 'Show us the Father'? 10Do you not
believe that I am in the Father, and the Father in
Me? The words that I speak to you I do not
speak on My own *authority;* but the Father who
dwells in Me does the works. 11Believe Me that I
am in the Father and the Father in Me, or else be-
lieve Me for the sake of the works themselves.

The Answered Prayer

12"Most assuredly, I say to you, he who be-
lieves in Me, the works that I do he will do also;
and greater *works* than these he will do, because
I go to My Father. 13And whatever you ask in My
name, that I will do, that the Father may be glori-
fied in the Son. 14If you ask[a] anything in My
name, I will do *it.*

Jesus Promises Another Helper

15"If you love Me, keep[a] My commandments.
16And I will pray the Father, and He will give you
another Helper, that He may abide with you for-
ever— 17the Spirit of truth, whom the world can-
not receive, because it neither sees Him nor
knows Him; but you know Him, for He dwells
with you and will be in you. 18I will not leave you
orphans; I will come to you.

Indwelling of the Father and the Son

19"A little while longer and the world will see
Me no more, but you will see Me. Because I live,
you will live also. 20At that day you will know
that I *am* in My Father, and you in Me, and I in
you. 21He who has My commandments and keeps
them, it is he who loves Me. And he who loves
Me will be loved by My Father, and I will love
him and manifest Myself to him."

Architecture & Building
In 9 B.C. Augustus dedicated the Altar of Peace in Rome, a marble altar in an enclosure 38 by 35 feet. The altar was decorated with carved garlands and other sculptures illustrating the peace and prosperity that Augustus announced as his gift to the world. Jesus announced yet a greater peace from the indwelling Holy Spirit (John 14:27).

22Judas (not Iscariot) said to Him, "Lord, how
is it that You will manifest Yourself to us, and
not to the world?"
23Jesus answered and said to him, "If anyone
loves Me, he will keep My word; and My Father
will love him, and We will come to him and make
Our home with him. 24He who does not love Me
does not keep My words; and the word which you
hear is not Mine but the Father's who sent Me."

TRANSITION

Help from the Holy Spirit

The most unique aspect of the farewell discourses is Jesus' teaching about the Holy Spirit, whom He calls "the Helper" (John 15:26), the advocate of believers. The Holy Spirit testifies of Jesus and guides disciples "into all truth" (16:13–15). Continuing the work of Jesus, the Spirit teaches and brings to remembrance the words and teachings of Jesus (14:26). Many scholars believe that such statements about the Spirit help explain the uniqueness of the Gospel of John. John's presentation of Jesus, in other words, is determined less by the exact words and deeds of Jesus than by the *meaning* of the Incarnation as revealed by later inspiration from the Holy Spirit.

• John 14:25—16:33

John

The Gift of His Peace

14 :25 "These things I have spoken to you
while being present with you. 26But the
Helper, the Holy Spirit, whom the Father will
send in My name, He will teach you all things,
and bring to your remembrance all things that I
said to you. 27Peace I leave with you, My peace I
give to you; not as the world gives do I give to
you. Let not your heart be troubled, neither let it
be afraid. 28You have heard Me say to you, 'I am
going away and coming *back* to you.' If you loved
Me, you would rejoice because I said,[a] 'I am go-
ing to the Father,' for My Father is greater than I.
29"And now I have told you before it comes,
that when it does come to pass, you may believe.
30I will no longer talk much with you, for the
ruler of this world is coming, and he has nothing
in Me. 31But that the world may know that I love
the Father, and as the Father gave Me command-
ment, so I do. Arise, let us go from here.

The True Vine

15 1"I am the true vine, and My Father is the
vinedresser. 2Every branch in Me that

14:14 [a]NU-Text adds *Me.* 14:15 [a]NU-Text reads *you will keep.*
14:28 [a]NU-Text omits *I said.*

Friendship with the Master (John 15:15)

In the Roman world, a "friend" was often a political ally who owed one a favor, or a more powerful patron on whom one could depend. But the traditional Greek concept of friendship remained influential even during the apostle Paul's day. Paul had urged the financially well-off Christians of Corinth to treat Christians in Jerusalem as friends by sharing all things in common. Friends treated one another as "equals" (2 Cor. 8:13, 14).

Jesus said to His disciples: "I have called you friends" (John 15:15). While He was not implying that as His friends they were His equals, He was offering to share with them what belonged to Him. John's Gospel describes this assurance specifically as the promise of the Spirit sharing Jesus' *words* with the disciples, so they would know Jesus' heart (see 16:13–15).

The intimacy pictured between Jesus and the disciples fits the ancient ideal of friendship, which stressed both loyalty and the sharing of secrets. Among the Greeks, the highest expression of a friend's loyalty was to die for a friend, and Jesus summoned His disciples to lay down their lives for Him and for one another, as He was about to do for them (15:12–14). But servants often proved no less loyal than friends, so Jesus spoke of an intimacy greater than that between the average master and servant. Greek literature often stressed how friends share secrets with one another in confidence, and Jesus had shared with the disciples all the words He had heard from His Father (15:15).

Some Jewish writers in Jesus' day stressed that being God's friend, as exemplified by Abraham and Moses, was even greater than being God's servant. Jesus thus bestowed on His disciples such an honor of intimacy with Himself.

does not bear fruit He takes away;[a] and every
branch that bears fruit He prunes, that it may
bear more fruit. 3You are already clean because
of the word which I have spoken to you. 4Abide
in Me, and I in you. As the branch cannot bear
fruit of itself, unless it abides in the vine, neither
can you, unless you abide in Me.

5"I am the vine, you *are* the branches. He
who abides in Me, and I in him, bears much fruit;
for without Me you can do nothing. 6If anyone
does not abide in Me, he is cast out as a branch
and is withered; and they gather them and throw
them into the fire, and they are burned. 7If you
abide in Me, and My words abide in you, you
will[a] ask what you desire, and it shall be done for
you. 8By this My Father is glorified, that you
bear much fruit; so you will be My disciples.

Love and Joy Perfected

9"As the Father loved Me, I also have loved
you; abide in My love. 10If you keep My com-
mandments, you will abide in My love, just as I
have kept My Father's commandments and abide
in His love.

11"These things I have spoken to you, that
My joy may remain in you, and *that* your joy
may be full. 12This is My commandment, that
you love one another as I have loved you.
13Greater love has no one than this, than to lay
down one's life for his friends. 14You are My
friends if you do whatever I command you. 15No
longer do I call you servants, for a servant does
not know what his master is doing; but I have
called you friends, for all things that I heard from
My Father I have made known to you. 16You did
not choose Me, but I chose you and appointed
you that you should go and bear fruit, and *that*
your fruit should remain, that whatever you ask
the Father in My name He may give you. 17These
things I command you, that you love one another.

The World's Hatred

18"If the world hates you, you know that it
hated Me before *it hated* you. 19If you were of the
world, the world would love its own. Yet because
you are not of the world, but I chose you out of
the world, therefore the world hates you. 20Re-
member the word that I said to you, 'A servant is
not greater than his master.' If they persecuted
Me, they will also persecute you. If they kept My
word, they will keep yours also. 21But all these
things they will do to you for My name's sake,
because they do not know Him who sent Me. 22If
I had not come and spoken to them, they would
have no sin, but now they have no excuse for
their sin. 23He who hates Me hates My Father
also. 24If I had not done among them the works
which no one else did, they would have no sin;
but now they have seen and also hated both Me
and My Father. 25But *this happened* that the word
might be fulfilled which is written in their law,
'They hated Me without a cause.'[a]

The Coming Rejection

26"But when the Helper comes, whom I shall
send to you from the Father, the Spirit of truth
who proceeds from the Father, He will testify of
Me. 27And you also will bear witness, because
you have been with Me from the beginning.

16 1"These things I have spoken to you, that
you should not be made to stumble. 2They
will put you out of the synagogues; yes, the time
is coming that whoever kills you will think that he
offers God service. 3And these things they will do
to you[a] because they have not known the Father

15:2 [a]Or *lifts up* 15:7 [a]NU-Text omits *you will.*
15:25 [a]Psalm 69:4 16:3 [a]NU-Text and M-Text omit *to you.*

nor Me. 4But these things I have told you, that when the[a] time comes, you may remember that I told you of them.

"And these things I did not say to you at the beginning, because I was with you.

The Work of the Holy Spirit

5"But now I go away to Him who sent Me, and none of you asks Me, 'Where are You going?' 6But because I have said these things to you, sorrow has filled your heart. 7Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. 8And when He has come, He will convict the world of sin, and of righteousness, and of judgment: 9of sin, because they do not believe in Me; 10of righteousness, because I go to My Father and you see Me no more; 11of judgment, because the ruler of this world is judged.

12"I still have many things to say to you, but you cannot bear *them* now. 13However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority,* but whatever He hears He will speak; and He will tell you things to come. 14He will glorify Me, for He will take of what is Mine and declare *it* to you. 15All things that the Father has are Mine. Therefore I said that He will take of Mine and declare *it* to you.[a]

Health & Medicine

In ancient times babies were born at home, not in hospitals. Assisting the process of birth were midwives, local women with experience, rather than doctors. Since practically no scientific medical knowledge existed, a high mortality rate was common for infants and children. Yet in the people's everyday experience of these natural events, the joy of birth was greater than the anguish of the birth process (John 16:21).

Sorrow Will Turn to Joy

16"A little while, and you will not see Me; and again a little while, and you will see Me, because I go to the Father."

17Then *some* of His disciples said among themselves, "What is this that He says to us, 'A little while, and you will not see Me; and again a little while, and you will see Me'; and, 'because I go to the Father'?" 18They said therefore, "What is this that He says, 'A little while'? We do not know what He is saying."

19Now Jesus knew that they desired to ask Him, and He said to them, "Are you inquiring among yourselves about what I said, 'A little while, and you will not see Me; and again a little while, and you will see Me'? 20Most assuredly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy. 21A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world. 22Therefore you now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you.

23"And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you. 24Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full.

Jesus Christ Has Overcome the World

25"These things I have spoken to you in figurative language; but the time is coming when I will no longer speak to you in figurative language, but I will tell you plainly about the Father. 26In that day you will ask in My name, and I do not say to you that I shall pray the Father for you; 27for the Father Himself loves you, because you have loved Me, and have believed that I came forth from God. 28I came forth from the Father and have come into the world. Again, I leave the world and go to the Father."

29His disciples said to Him, "See, now You are speaking plainly, and using no figure of speech! 30Now we are sure that You know all things, and have no need that anyone should question You. By this we believe that You came forth from God."

31Jesus answered them, "Do you now believe? 32Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will leave Me alone. And yet I am not alone, because the Father is with Me. 33These things I have spoken to you, that in Me you may have peace. In the world you will[a] have tribulation; but be of good cheer, I have overcome the world."

16:4 [a]NU-Text reads *their.* 16:15 [a]NU-Text and M-Text read *He takes of Mine and will declare it to you.* 16:33 [a]NU-Text and M-Text omit *will.*

TRANSITION

Jesus' High Priestly Prayer

The longest recorded prayer of Jesus (John 17:1–26) is called the High Priestly Prayer. On the eve of the crucifixion Jesus interceded for His people, praying this prayer for all who would believe in Him throughout time (John 17:20).

• **John 17:1–26**

John

Jesus Prays for Himself

17 :1 Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, 2as You have given Him authority over all flesh, that He should[a] give eternal life to as many as You have given Him. 3And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. 4I have glorified You on the earth. I have finished the work which You have given Me to do. 5And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

Jesus Prays for His Disciples

6"I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. 7Now they have known that all things which You have given Me are from You. 8For I have given to them the words which You have given Me; and they have received *them,* and have known surely that I came forth from You; and they have believed that You sent Me.

9"I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. 10And all Mine are Yours, and Yours are Mine, and I am glorified in them. 11Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me,[a] that they may be one as We *are*. 12While I was with them in the world,[a] I kept them in Your name. Those whom You gave Me I have kept;[b] and none of them is lost except the son of perdition, that the Scripture might be fulfilled. 13But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves. 14I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world. 15I do not pray that You should take them out of the world, but that You should keep them from the evil one. 16They are not of the world, just as I am not of the world. 17Sanctify them by Your truth. Your word is truth. 18As You sent Me into the world, I also have sent them into the world. 19And for their sakes I sanctify Myself, that they also may be sanctified by the truth.

17:2 [a]M-Text reads *shall.* 17:11 [a]NU-Text and M-Text read *keep them through Your name which You have given Me.* 17:12 [a]NU-Text omits *in the world.* [b]NU-Text reads *in Your name which You gave Me. And I guarded them;* (or *it;*). 17:20 [a]NU-Text and M-Text omit *will.*

Jesus Prays for All Believers

20"I do not pray for these alone, but also for those who will[a] believe in Me through their word; 21that they all may be one, as You, Father, *are* in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. 22And the glory which You gave Me I have given them, that they may be one just as We are one: 23I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.

24"Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world. 25O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me. 26And I have declared to them Your name, and will declare *it,* that the love with which You loved Me may be in them, and I in them."

TRANSITION

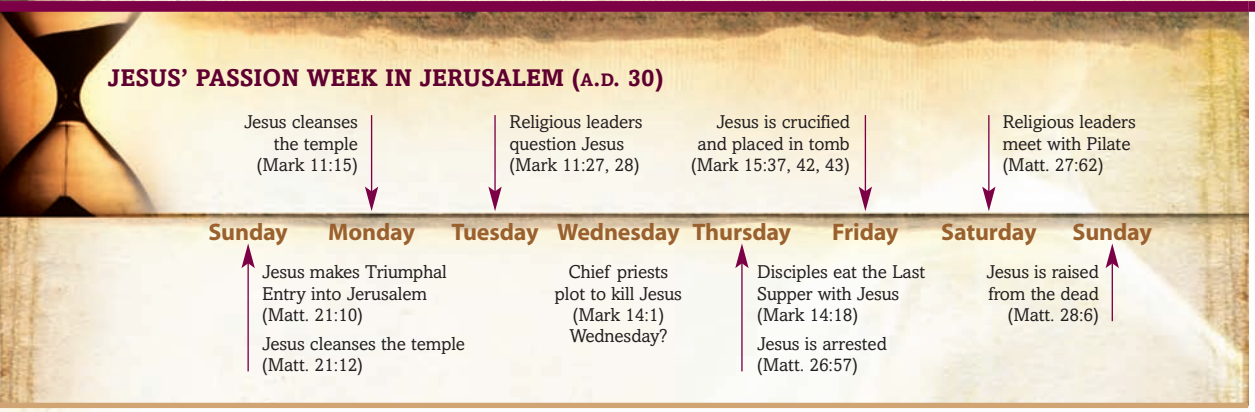
Jesus' Prayer and Arrest in Gethsemane

After the Last Supper, Jesus retired to an olive grove in the Kidron Valley. Matthew and Mark call the place "Gethsemane," a Hebrew word meaning "olive press" (Matt. 26:36; Mark 14:32), whereas John simply designates it a garden (John 18:1). There, according to the Synoptic Gospels, Jesus prayed in great anguish and sorrow to be spared the ordeal of crucifixion. But the Father remained silent and the disciples succumbed to sleep.

The Gospel of John omits the account of Jesus' prayerful agony and records only His arrest in Gethsemane. The presence of a "detachment of troops" in the garden (John 18:3) indicates that Roman as well as Jewish authorities were responsible for the arrest. John underscores Jesus' royal authority by recording a hesitancy and trepidation on the part of the soldiers at the moment of encounter (18:4–9).

According to the Synoptic Gospels, the arrest occurred on the heels of Jesus' prayer. Matthew reminds his readers that Jesus was not powerless to prevent His seizure, but allows it in fulfillment of God's will (Matt. 26:52–54; see John 18:11). Mark includes a singular and curious note about a young man fleeing naked in the wake of Jesus' arrest (Mark 14:51, 52). As some have supposed, the Gospel writer is possibly making a disguised reference to himself.

- **Matthew 26:36–56**
- **Mark 14:32–52**
- **Luke 22:39–53**
- **John 18:1–11**



Matthew 26:36–56

The Prayer in the Garden

26 **:36** Then Jesus came with them to a place called Gethsemane, and said to the disciples, "Sit here while I go and pray over there." 37And He took with Him Peter and the two sons of Zebedee, and He began to be sorrowful and deeply distressed. 38Then He said to them, "My soul is exceedingly sorrowful, even to death. Stay here and watch with Me."

39He went a little farther and fell on His face, and prayed, saying, "O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You *will*."

40Then He came to the disciples and found them sleeping, and said to Peter, "What! Could you not watch with Me one hour? 41Watch and pray, lest you enter into temptation. The spirit indeed *is* willing, but the flesh *is* weak."

42Again, a second time, He went away and prayed, saying, "O My Father, if this cup cannot pass away from Me unless[a] I drink it, Your will be done." 43And He came and found them asleep again, for their eyes were heavy.

44So He left them, went away again, and prayed the third time, saying the same words. 45Then He came to His disciples and said to them, "Are *you* still sleeping and resting? Behold, the hour is at hand, and the Son of Man is being betrayed into the hands of sinners. 46Rise, let us be going. See, My betrayer is at hand."

Betrayal and Arrest in Gethsemane

47And while He was still speaking, behold, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and elders of the people.

48Now His betrayer had given them a sign, saying, "Whomever I kiss, He is the One; seize Him." 49Immediately he went up to Jesus and said, "Greetings, Rabbi!" and kissed Him.

50But Jesus said to him, "Friend, why have you come?"

Then they came and laid hands on Jesus and took Him. 51And suddenly, one of those *who were* with Jesus stretched out *his* hand and drew his sword, struck the servant of the high priest, and cut off his ear.

52But Jesus said to him, "Put your sword in its place, for all who take the sword will perish[a] by the sword. 53Or do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of angels? 54How then could the Scriptures be fulfilled, that it must happen thus?"

55In that hour Jesus said to the multitudes, "Have you come out, as against a robber, with swords and clubs to take Me? I sat daily with you, teaching in the temple, and you did not seize Me. 56But all this was done that the Scriptures of the prophets might be fulfilled."

Then all the disciples forsook Him and fled.

Mark 14:32–52

Your Will Be Done

14 **:32** Then they came to a place which was named Gethsemane; and He said to His disciples, "Sit here while I pray." 33And He took Peter, James, and John with Him, and He began to be troubled and deeply distressed. 34Then He said to them, "My soul is exceedingly sorrowful, *even* to death. Stay here and watch."

35He went a little farther, and fell on the ground, and prayed that if it were possible, the hour might pass from Him. 36And He said, "Abba, Father, all things *are* possible for You. Take this cup away from Me; nevertheless, not what I will, but what You *will*."

37Then He came and found them sleeping, and said to Peter, "Simon, are you sleeping? Could you not watch one hour? 38Watch and pray, lest you enter into temptation. The spirit indeed *is* willing, but the flesh *is* weak."

26:42 [a]NU-Text reads *if this may not pass away unless.*
26:52 [a]M-Text reads *die.*

39Again He went away and prayed, and spoke
the same words. 40And when He returned, He
found them asleep again, for their eyes were
heavy; and they did not know what to answer Him.
41Then He came the third time and said to
them, "Are you still sleeping and resting? It is
enough! The hour has come; behold, the Son of
Man is being betrayed into the hands of sinners.
42Rise, let us be going. See, My betrayer is at
hand."

Arts & Literature
A cup is a common symbol for a person's destiny in life, prepared by God and given from heaven through the unfolding of temporal events. A bitter cup would symbolize trials and hardship, such as Jesus' cup symbolizing His suffering and death (Mark 14:36). In the *Iliad* Homer describes the divine sovereignty in terms of two jars, one of good and one of suffering.

The Arrest of Jesus

43And immediately, while He was still speak-
ing, Judas, one of the twelve, with a great multi-
tude with swords and clubs, came from the chief
priests and the scribes and the elders. 44Now His
betrayer had given them a signal, saying,
"Whomever I kiss, He is the One; seize Him and
lead *Him* away safely."
45As soon as he had come, immediately he
went up to Him and said to Him, "Rabbi, Rabbi!"
and kissed Him.
46Then they laid their hands on Him and
took Him. 47And one of those who stood by drew
his sword and struck the servant of the high
priest, and cut off his ear.
48Then Jesus answered and said to them,
"Have you come out, as against a robber, with
swords and clubs to take Me? 49I was daily with
you in the temple teaching, and you did not seize
Me. But the Scriptures must be fulfilled."
50Then they all forsook Him and fled.

A Young Man Flees Naked

51Now a certain young man followed Him,
having a linen cloth thrown around *his* naked
body. And the young men laid hold of him, 52and
he left the linen cloth and fled from them naked.

Luke 22:39–53

Jesus' Gethsemane Prayer

22 **:39** Coming out, He went to the Mount of
Olives, as He was accustomed, and His
disciples also followed Him. 40When He came to
the place, He said to them, "Pray that you may
not enter into temptation."
41And He was withdrawn from them about a
stone's throw, and He knelt down and prayed,
42saying, "Father, if it is Your will, take this cup
away from Me; nevertheless not My will, but
Yours, be done." 43Then an angel appeared to
Him from heaven, strengthening Him. 44And be-
ing in agony, He prayed more earnestly. Then His
sweat became like great drops of blood falling
down to the ground.[a]

22:44 [a]NU-Text brackets verses 43 and 44 as not in the original text.

45When He rose up from prayer, and had
come to His disciples, He found them sleeping
from sorrow. 46Then He said to them, "Why do
you sleep? Rise and pray, lest you enter into
temptation."

Betrayal with a Kiss

47And while He was still speaking, behold, a
multitude; and he who was called Judas, one of
the twelve, went before them and drew near to Je-
sus to kiss Him. 48But Jesus said to him, "Judas,
are you betraying the Son of Man with a kiss?"
49When those around Him saw what was go-
ing to happen, they said to Him, "Lord, shall we
strike with the sword?" 50And one of them struck
the servant of the high priest and cut off his
right ear.
51But Jesus answered and said, "Permit even
this." And He touched his ear and healed him.
52Then Jesus said to the chief priests, cap-
tains of the temple, and the elders who had come
to Him, "Have you come out, as against a robber,
with swords and clubs? 53When I was with you
daily in the temple, you did not try to seize Me.
But this is your hour, and the power of darkness."

John 18:1–11

I Am He

18 **:1** When Jesus had spoken these words, He
went out with His disciples over the Brook
Kidron, where there was a garden, which He and
His disciples entered. 2And Judas, who betrayed
Him, also knew the place; for Jesus often met there
with His disciples. 3Then Judas, having received a
detachment *of troops,* and officers from the chief
priests and Pharisees, came there with lanterns,
torches, and weapons. 4Jesus therefore, knowing
all things that would come upon Him, went for-
ward and said to them, "Whom are you seeking?"
5They answered Him, "Jesus of Nazareth."
Jesus said to them, "I am *He.*" And Judas,
who betrayed Him, also stood with them. 6Now
when He said to them, "I am *He,*" they drew back
and fell to the ground.
7Then He asked them again, "Whom are you
seeking?"
And they said, "Jesus of Nazareth."
8Jesus answered, "I have told you that I am
He. Therefore, if you seek Me, let these go their
way," 9that the saying might be fulfilled which
He spoke, "Of those whom You gave Me I have
lost none."
10Then Simon Peter, having a sword, drew it
and struck the high priest's servant, and cut off
his right ear. The servant's name was Malchus.
11So Jesus said to Peter, "Put your sword into
the sheath. Shall I not drink the cup which My
Father has given Me?"

TRANSITION

Jesus' Trial Before the Sanhedrin

Following His arrest, Jesus underwent two trials: one before the Sanhedrin and a second before the Roman governor, Pontius Pilate. The Sanhedrin, the high Jewish council, was given complete freedom by the Roman government over religious affairs and limited freedom in political affairs. It consisted of seventy elders and scribes (who could be either Sadducees or Pharisees), plus a presider known as the high priest, who was elected annually to renewable terms in office.

Jesus was hauled before the Sanhedrin on false charges of plotting to overthrow the temple (Matt. 26:61; Mark 14:58). The Synoptic Gospels record a hearing before Caiaphas, who was high priest from A.D. 18 to 36, whereas John records a preliminary hearing before Annas, the father-in-law of Caiaphas (John 18:13). Jesus remained silent until pressed by the high priest to answer whether He was the Son of God or not. According to Mark, Jesus affirmed the question (Mark 14:62). Yet even the ambiguous responses recorded by Matthew and Luke (Matt. 26:64; Luke 22:70) are not a denial of the question, since they were understood as blasphemy deserving of death.

All four Gospels interweave Peter's courtyard experience with the Sanhedrin trial, contrasting the faithful confession of Jesus with the denial by Peter. Jesus' hearing in "the high priest's house" (Luke 22:54) permitted Him a view of Peter standing in the courtyard (22:55, 61). The Fourth Gospel appears to base its knowledge of the trial, in part at least, on "the other disciple" (John 18:16), which may refer to the apostle John. Otherwise all the disciples had fled (Mark 14:50), and their absence may account for the greater divergences in the Gospel reports of the trial.

- **Matthew 26:57–75**
- **Mark 14:53–72**
- **Luke 22:54–71**
- **John 18:12–27**

Matthew 26:57–75

Trial Before Caiaphas

26 **:57** And those who had laid hold of Jesus
led *Him* away to Caiaphas the high priest,
where the scribes and the elders were assembled.
58But Peter followed Him at a distance to the high
priest's courtyard. And he went in and sat with
the servants to see the end.
59Now the chief priests, the elders,[a] and all
the council sought false testimony against Jesus
to put Him to death, 60but found none. Even

26:59 [a]NU-Text omits *the elders.*

Annas and Caiaphas the High Priests (Matt. 26:57)

Caiaphas was the Jewish high priest at the time of Jesus' crucifixion, exercising an active role in His trial proceedings (Matt. 26:3, 57, 62). However, another high priest, Annas, seems to have been influential at the same time as Caiaphas. Since the office of high priest was usually occupied by only one person, the situation of these two high priests is somewhat perplexing.

The Jewish historian Josephus makes clear the relationship between Annas and Caiaphas. He writes that Annas was appointed high priest by the Romans in A.D. 6 and deposed in A.D. 15. Caiaphas was high priest at a later time, being appointed in A.D. 18 and not deposed until A.D. 36. Caiaphas's approximately 18-year tenure as high priest was a relatively long time compared to most Roman appointees. At any rate, he had a very close relationship with the Roman authorities, which likely explains his long tenure in office.

Luke's writings, both his Gospel and Acts, place Annas's influence as high priest much later than A.D. 15, the date when Josephus states Annas was deposed. Luke names Annas and Caiaphas together as co-high priests in about A.D. 26 (the 15th year of Tiberius; Luke 3:2). Furthermore, Acts 4:6 lists Annas as high priest and Caiaphas as belonging to the family of the high priest, not long after Jesus' death, about A.D. 30 or 31.

Apparently, Annas's influence continued long beyond A.D. 15, the date when he last served officially as high priest. According to Josephus, five of Annas's sons were also appointed high priest at various times. Moreover, John's Gospel informs us that Annas was a relative (father-in-law) of Caiaphas (John 18:13). Possibly Annas retained a position of leadership within the high priestly family, while his son-in-law, Caiaphas, served as the appointed high priest.

though many false witnesses came forward, they found none.[a] But at last two false witnesses[b] came forward 61and said, "This *fellow* said, 'I am able to destroy the temple of God and to build it in three days.' "

62And the high priest arose and said to Him, "Do You answer nothing? What *is it* these men testify against You?" 63But Jesus kept silent. And the high priest answered and said to Him, "I put You under oath by the living God: Tell us if You are the Christ, the Son of God!"

64Jesus said to him, "*It is as* you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven."

65Then the high priest tore his clothes, saying, "He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy! 66What do you think?"

They answered and said, "He is deserving of death."

67Then they spat in His face and beat Him; and others struck *Him* with the palms of their hands, 68saying, "Prophesy to us, Christ! Who is the one who struck You?"

I Do Not Know the Man!

69Now Peter sat outside in the courtyard. And a servant girl came to him, saying, "You also were with Jesus of Galilee."

70But he denied it before *them* all, saying, "I do not know what you are saying."

71And when he had gone out to the gateway, another *girl* saw him and said to those *who were* there, "This *fellow* also was with Jesus of Nazareth."

72But again he denied with an oath, "I do not know the Man!"

73And a little later those who stood by came up and said to Peter, "Surely you also are *one* of them, for your speech betrays you."

74Then he began to curse and swear, *saying,* "I do not know the Man!"

Immediately a rooster crowed. 75And Peter remembered the word of Jesus who had said to him, "Before the rooster crows, you will deny Me three times." So he went out and wept bitterly.

Mark 14:53–72

Trial Before the Sanhedrin

14 **:53** And they led Jesus away to the high priest; and with him were assembled all the chief priests, the elders, and the scribes. 54But Peter followed Him at a distance, right into the courtyard of the high priest. And he sat with the servants and warmed himself at the fire.

55Now the chief priests and all the council sought testimony against Jesus to put Him to death, but found none. 56For many bore false witness against Him, but their testimonies did not agree.

57Then some rose up and bore false witness against Him, saying, 58"We heard Him say, 'I will destroy this temple made with hands, and within three days I will build another made without hands.' " 59But not even then did their testimony agree.

60And the high priest stood up in the midst and asked Jesus, saying, "Do You answer nothing? What *is it* these men testify against You?" 61But He kept silent and answered nothing.

Again the high priest asked Him, saying to Him, "Are You the Christ, the Son of the Blessed?"

26:60 [a]NU-Text puts a comma after *but found none,* does not capitalize *Even,* and omits *they found none.* [b]NU-Text omits *false witnesses.*

62Jesus said, "I am. And you will see the Son
of Man sitting at the right hand of the Power,
and coming with the clouds of heaven."
63Then the high priest tore his clothes and
said, "What further need do we have of wit-
nesses? 64You have heard the blasphemy! What
do you think?"
And they all condemned Him to be deserv-
ing of death.
65Then some began to spit on Him, and to
blindfold Him, and to beat Him, and to say to
Him, "Prophesy!" And the officers struck Him
with the palms of their hands.[a]

Peter in the Courtyard

66Now as Peter was below in the courtyard,
one of the servant girls of the high priest came.
67And when she saw Peter warming himself, she
looked at him and said, "You also were with Je-
sus of Nazareth."
68But he denied it, saying, "I neither know
nor understand what you are saying." And he
went out on the porch, and a rooster crowed.
69And the servant girl saw him again, and
began to say to those who stood by, "This is one
of them." 70But he denied it again.
And a little later those who stood by said to
Peter again, "Surely you are *one* of them; for you
are a Galilean, and your speech shows *it.*"[a]
71Then he began to curse and swear, "I do
not know this Man of whom you speak!"
72A second time *the* rooster crowed. Then
Peter called to mind the word that Jesus had said
to him, "Before the rooster crows twice, you will
deny Me three times." And when he thought
about it, he wept.

Luke 22:54–71

Peter Weeps Bitterly

22 **:54** Having arrested Him, they led *Him*
and brought Him into the high priest's
house. But Peter followed at a distance. 55Now
when they had kindled a fire in the midst of the
courtyard and sat down together, Peter sat
among them. 56And a certain servant girl, seeing
him as he sat by the fire, looked intently at him
and said, "This man was also with Him."
57But he denied Him,[a] saying, "Woman, I do
not know Him."
58And after a little while another saw him
and said, "You also are of them."
But Peter said, "Man, I am not!"
59Then after about an hour had passed, an-
other confidently affirmed, saying, "Surely this
fellow also was with Him, for he is a Galilean."
60But Peter said, "Man, I do not know what
you are saying!"
Immediately, while he was still speaking, the
rooster[a] crowed. 61And the Lord turned and
looked at Peter. Then Peter remembered the word
of the Lord, how He had said to him, "Before the
rooster crows,[a] you will deny Me three times."
62So Peter went out and wept bitterly.

Jesus Mocked and Beaten

63Now the men who held Jesus mocked Him
and beat Him. 64And having blindfolded Him,
they struck Him on the face and asked Him,[a] sa-
ying, "Prophesy! Who is the one who struck You?"
65And many other things they blasphemously
spoke against Him.

Jesus Faces the Sanhedrin

66As soon as it was day, the elders of the
people, both chief priests and scribes, came to-
gether and led Him into their council, saying,
67"If You are the Christ, tell us."
But He said to them, "If I tell you, you will
by no means believe. 68And if I also ask *you,* you
will by no means answer Me or let *Me* go.[a]
69Hereafter the Son of Man will sit on the right
hand of the power of God."
70Then they all said, "Are You then the Son
of God?"
So He said to them, "You *rightly* say that I
am."
71And they said, "What further testimony do
we need? For we have heard it ourselves from His
own mouth."

John 18:12–27

Trial Before Annas

18 **:12** Then the detachment *of troops* and
the captain and the officers of the Jews ar-
rested Jesus and bound Him. 13And they led Him
away to Annas first, for he was the father-in-law
of Caiaphas who was high priest that year.
14Now it was Caiaphas who advised the Jews that
it was expedient that one man should die for the
people.

Peter Denies Jesus

15And Simon Peter followed Jesus, and so
did another[a] disciple. Now that disciple was
known to the high priest, and went with Jesus
into the courtyard of the high priest. 16But Peter
stood at the door outside. Then the other disci-
ple, who was known to the high priest, went out
and spoke to her who kept the door, and brought
Peter in. 17Then the servant girl who kept the

14:65 [a]NU-Text reads *received Him with slaps.* 14:70 [a]NU-Text omits *and your speech shows it.* **Luke** 22:57 [a]NU-Text reads *denied it.* 22:60 [a]NU-Text and M-Text read *a rooster.* 22:61 [a]NU-Text adds *today.* 22:64 [a]NU-Text reads *And having blindfolded Him, they asked Him.* 22:68 [a]NU-Text omits *also* and *Me or let Me go.* **John** 18:15 [a]M-Text reads *the other.*

door said to Peter, "You are not also *one* of this Man's disciples, are you?"

He said, "I am not."

18Now the servants and officers who had made a fire of coals stood there, for it was cold, and they warmed themselves. And Peter stood with them and warmed himself.

Jesus Questioned by the High Priest

19The high priest then asked Jesus about His disciples and His doctrine.

20Jesus answered him, "I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet,[a] and in secret I have said nothing. 21Why do you ask Me? Ask those who have heard Me what I said to them. Indeed they know what I said."

22And when He had said these things, one of the officers who stood by struck Jesus with the palm of his hand, saying, "Do You answer the high priest like that?"

23Jesus answered him, "If I have spoken evil, bear witness of the evil; but if well, why do you strike Me?"

24Then Annas sent Him bound to Caiaphas the high priest.

Peter Denies Twice More

25Now Simon Peter stood and warmed himself. Therefore they said to him, "You are not also *one* of His disciples, are you?"

He denied *it* and said, "I am not!"

26One of the servants of the high priest, a relative *of him* whose ear Peter cut off, said, "Did I not see you in the garden with Him?" 27Peter then denied again; and immediately a rooster crowed.

18:20 [a]NU-Text reads *where all the Jews meet.*
Matt. 27:2 [a]NU-Text omits *Pontius.*

TRANSITION

Friday: Before Pilate the Governor

On the morning of the next day, Friday, Jesus faced the second of two trials: a hearing before Pontius Pilate. Pilate was procurator or governor of Judea from A.D. 26 to 36. As might be expected, the charges before Pilate changed from Jewish legal allegations to political allegations, especially that Jesus claimed to be "King of the Jews" (Mark 15:2).

The Synoptic Gospels report that Jesus remained silent during the interrogation, responding only briefly and vaguely to Pilate's questions (Matt. 27:14). John's Gospel, however, relates how Pilate engaged Jesus in reluctant conversation, with Jesus explaining that His kingdom is not of this world (John 18:36).

The hearing before Pilate is augmented by three incidents. Judas's remorse at betraying Jesus resulted in an attempt to return the ransom money, and in Judas's suicide by hanging (see Acts 1:18). Only Matthew includes this story (Matt. 27:3–10), likely to show his Jewish readers a fulfillment of Old Testament prophecy. The Old Testament quotation in Matt. 27:9, 10 is largely from Zech. 11:12, 13, but Matthew may have ascribed it to the better-known prophet Jeremiah because he refers to the buying of a field (Jer. 32:6–9).

A second incident is the warning about Jesus' innocence that Pilate received from his wife (Matt. 27:19). Although Matthew's source for this information is unknown, it effectively heightens Pilate's guilt in the sentencing of Jesus.

Only Luke's Gospel reports the third incident: an additional hearing of Jesus before Herod Antipas (Luke 23:6–12). That Pilate would refer Jesus to Antipas is understandable, since Roman rulers were customarily in Jerusalem during Jewish festivals, and since Jesus came from Galilee, over which Antipas had jurisdiction. Luke may have included this incident because it supported the prophecy of Ps. 2:1, 2, wherein kings and rulers plotted against God's anointed (see Acts 4:25–28).

Pilate deserves no sympathy for his dilemma in sentencing Jesus. As governor, he was authorized with plenary power by Rome, so his weakness and vacillation should not be mistaken for virtue. Josephus recounts Pilate's effective and indeed ruthless use of that power on a number of occasions. By choosing the path of least resistance in Jesus' case, Pilate was responsible for a monstrous evil: the release of a convicted assassin and the condemning of the righteous Son of God to torture and death.

- **Matthew 27:1–26**
- **Mark 15:1–15**
- **Luke 23:1–25**
- **John 18:28–40**

Matthew 27:1–26

Jesus Handed Over to Pontius Pilate

27 :1 When morning came, all the chief priests and elders of the people plotted against Jesus to put Him to death. 2And when they had bound Him, they led Him away and delivered Him to Pontius[a] Pilate the governor.

Judas Hangs Himself

3Then Judas, His betrayer, seeing that He had been condemned, was remorseful and brought back the thirty pieces of silver to the chief priests and elders, 4saying, "I have sinned by betraying innocent blood."

And they said, "What *is that* to us? You see *to it!*"

5Then he threw down the pieces of silver in the temple and departed, and went and hanged himself.

[6]But the chief priests took the silver pieces
and said, "It is not lawful to put them into the
treasury, because they are the price of blood."
[7]And they consulted together and bought with
them the potter's field, to bury strangers in.
[8]Therefore that field has been called the Field of
Blood to this day.
[9]Then was fulfilled what was spoken by Jer-
emiah the prophet, saying, *"And they took the
thirty pieces of silver, the value of Him who was
priced,* whom they of the children of Israel
priced, [10]*and gave them for the potter's field, as
the* LORD *directed me."* [a]

Jesus Faces Pilate

[11]Now Jesus stood before the governor. And
the governor asked Him, saying, "Are You the
King of the Jews?"
Jesus said to him, "*It is as* you say." [12]And
while He was being accused by the chief priests
and elders, He answered nothing.
[13]Then Pilate said to Him, "Do You not hear
how many things they testify against You?" [14]But
He answered him not one word, so that the gover-
nor marveled greatly.

Barabbas or Jesus?

[15]Now at the feast the governor was accus-
tomed to releasing to the multitude one prisoner
whom they wished. [16]And at that time they had a
notorious prisoner called Barabbas.[a] [17]Therefore,
when they had gathered together, Pilate said to
them, "Whom do you want me to release to you?
Barabbas, or Jesus who is called Christ?" [18]For he
knew that they had handed Him over because of
envy.
[19]While he was sitting on the judgment seat,
his wife sent to him, saying, "Have nothing to do
with that just Man, for I have suffered many
things today in a dream because of Him."
[20]But the chief priests and elders persuaded
the multitudes that they should ask for Barabbas
and destroy Jesus. [21]The governor answered and
said to them, "Which of the two do you want me
to release to you?"
They said, "Barabbas!"
[22]Pilate said to them, "What then shall I do
with Jesus who is called Christ?"
They all said to him, "Let Him be crucified!"
[23]Then the governor said, "Why, what evil
has He done?"
But they cried out all the more, saying, "Let
Him be crucified!"
[24]When Pilate saw that he could not prevail
at all, but rather *that* a tumult was rising, he took
water and washed *his* hands before the multi-
tude, saying, "I am innocent of the blood of this
just[a] Person. You see *to it.*"
[25]And all the people answered and said, "His
blood *be* on us and on our children."
[26]Then he released Barabbas to them; and
when he had scourged Jesus, he delivered *Him* to
be crucified.

Politics & Government
Pontius Pilate was the governor of Judea from A.D. 26 to 36 (Mark 15:1). He was appointed as "prefect," his exact title, by the emperor, to whom he reported directly. The prefect or governor (later called procurator) had the power to impose the death penalty, as well as having a certain military authority. The official residence of the governor was Caesarea.

Mark 15:1–15

Trial Before Pilate

15 **:1** Immediately, in the morning, the chief
priests held a consultation with the elders
and scribes and the whole council; and they
bound Jesus, led *Him* away, and delivered *Him* to
Pilate. [2]Then Pilate asked Him, "Are You the
King of the Jews?"
He answered and said to him, "*It is as* you
say."

27:10 [a]Jeremiah 32:6–9 27:16 [a]NU-Text reads *Jesus Barabbas.*
27:24 [a]NU-Text omits *just.*

Governor Pilate's Unhappy Constituents (Mark 15:7)

In A.D. 26, Pontius Pilate replaced Valerius Gratus as governor of Judea. Pilate is mentioned not only in the Gospel accounts, but also by the Jewish writers Josephus (A.D. 37–100) and Philo (20 B.C.–A.D. 50), and by the Roman historian Tacitus (A.D. 56–117?). In addition, the name "Pilate" appears on coins, and in an inscription found at Caesarea Maritima.

As a governor, Pilate was responsible for the administration of the province of Judea, including judicial matters. Josephus states that Pilate had the power to "execute." He was also responsible for collecting taxes and tribute, disbursing funds to the provinces, and sending revenues to Rome. Even so, the office of governor of Judea was not the most prestigious in the Roman Empire.

A number of incidents occurred during Pilate's rule (A.D. 26–36) that resulted in skirmishes between the governor and the Jews. Pilate got off to a bad start when he introduced into Jerusalem images in honor of the reigning emperor, Tiberius. These articles, religiously offensive to the Jews, aroused such a protest that Pilate transported the items to Caesarea.

In another incident, Pilate constructed an aqueduct with the use of Jewish funds, giving rise to rebellion that was put down with bloodshed. Josephus, however, reports that the Jews were upset not over the money involved, but over what was done with the water. Scholars have concluded that the unrest was due to the lack of concern by Pilate for the water's ritual purity as it came into Jerusalem.

Tensions sometimes erupted into riots. Mark's Gospel reports "the rebellion" (Mark 15:7) that apparently was well known in Jesus' time, though now unknown. The Gospel of Luke describes an encounter with "Galileans whose blood Pilate had mingled with their sacrifices" (Luke 13:1). Josephus and Philo also report events which may be connected to these Gospel references. Jesus' opponents made the most of these tensions between a Roman governor and his Jewish constituency, accusing Jesus of rebelling "against Caesar" (John 19:12).

3And the chief priests accused Him of many
things, but He answered nothing. 4Then Pilate
asked Him again, saying, "Do You answer noth-
ing? See how many things they testify against
You!"[a] 5But Jesus still answered nothing, so that
Pilate marveled.

Taking the Place of Barabbas

6Now at the feast he was accustomed to re-
leasing one prisoner to them, whomever they re-
quested. 7And there was one named Barabbas,
who was chained with his fellow rebels; they had
committed murder in the rebellion. 8Then the
multitude, crying aloud,[a] began to ask *him to do*
just as he had always done for them. 9But Pilate
answered them, saying, "Do you want me to re-
lease to you the King of the Jews?" 10For he knew
that the chief priests had handed Him over be-
cause of envy.

11But the chief priests stirred up the crowd,
so that he should rather release Barabbas to
them. 12Pilate answered and said to them again,
"What then do you want me to do *with Him*
whom you call the King of the Jews?"

13So they cried out again, "Crucify Him!"

14Then Pilate said to them, "Why, what evil
has He done?"

But they cried out all the more, "Crucify
Him!"

15So Pilate, wanting to gratify the crowd, re-
leased Barabbas to them; and he delivered Jesus,
after he had scourged *Him,* to be crucified.

15:4 [a]NU-Text reads *of which they accuse You.* 15:8 [a]NU-Text reads *going up.* **Luke** 23:2 [a]NU-Text reads *our.* 23:6 [a]NU-Text omits *of Galilee.*

Luke 23:1–25

Jesus Brought Before Pontius Pilate

23 :1 Then the whole multitude of them
arose and led Him to Pilate. 2And they be-
gan to accuse Him, saying, "We found this *fellow*
perverting the[a] nation, and forbidding to pay
taxes to Caesar, saying that He Himself is Christ,
a King."

3Then Pilate asked Him, saying, "Are You
the King of the Jews?"

He answered him and said, "*It is as* you say."

4So Pilate said to the chief priests and the
crowd, "I find no fault in this Man."

5But they were the more fierce, saying, "He
stirs up the people, teaching throughout all
Judea, beginning from Galilee to this place."

Jesus Faces Herod

6When Pilate heard of Galilee,[a] he asked if
the Man were a Galilean. 7And as soon as he knew
that He belonged to Herod's jurisdiction, he sent
Him to Herod, who was also in Jerusalem at that
time. 8Now when Herod saw Jesus, he was exceed-
ingly glad; for he had desired for a long *time* to
see Him, because he had heard many things about
Him, and he hoped to see some miracle done by
Him. 9Then he questioned Him with many words,
but He answered him nothing. 10And the chief
priests and scribes stood and vehemently accused
Him. 11Then Herod, with his men of war, treated
Him with contempt and mocked *Him,* arrayed
Him in a gorgeous robe, and sent Him back to Pi-
late. 12That very day Pilate and Herod became
friends with each other, for previously they had
been at enmity with each other.

A Kingdom of Truth (John 18:36)

The concept of "kingdom" in Jesus' time was rooted in the Old Testament: "kingdom" most often referred to the reign or royal authority of a king. Jewish people prayed daily for the coming of God's reign. When they prayed for His kingdom, they did not doubt that God reigned over His creation in the present. Yet they longed for the day when God would rule unchallenged and all peoples would acknowledge Him. Most Jews associated this kingdom with the coming of a Jewish king who would lead his people to victory over their enemies.

The Romans, however, guarded the title "king." Anyone who, without the emperor's permission, claimed to be even a client king was committing the offense of high treason. Jewish leaders, like the high priest Caiaphas and the Jerusalem aristocracy who helped keep peace for the Romans, therefore wanted to stop any would-be kings who might stir up trouble with Rome (John 11:47–50).

The governor, by contrast, understood Jesus' kingdom in very different terms. As a Roman, he knew reports of Cynic philosophers who wandered around claiming to be kings while possessing nothing. Such philosophers lacked respect for rulers, yet were without political ambition for themselves. As thinkers, they spoke about truth and about reigning, but to a Roman pragmatist they were at worst insane but harmless. Pilate, therefore, did not see Jesus as a threat, as did the Jewish religious leaders. Although Pilate asked Jesus, "Are You a king then?" (John 18:37), he actually misapprehended the nature of the mission Jesus claimed to fulfill (18:36).

Jesus Sentenced to Crucifixion

13 Then Pilate, when he had called together the
chief priests, the rulers, and the people, 14 said to
them, "You have brought this Man to me, as one
who misleads the people. And indeed, having ex-
amined *Him* in your presence, I have found no
fault in this Man concerning those things of which
you accuse Him; 15 no, neither did Herod, for I sent
you back to him;[a] and indeed nothing deserving
of death has been done by Him. 16 I will therefore
chastise Him and release *Him*" 17 (for it was neces-
sary for him to release one to them at the feast).[a]

18 And they all cried out at once, saying,
"Away with this *Man,* and release to us Barab-
bas"— 19 who had been thrown into prison for a
certain rebellion made in the city, and for murder.

20 Pilate, therefore, wishing to release Jesus,
again called out to them. 21 But they shouted, say-
ing, "Crucify *Him,* crucify Him!"

22 Then he said to them the third time, "Why,
what evil has He done? I have found no reason
for death in Him. I will therefore chastise Him
and let *Him* go."

23 But they were insistent, demanding with
loud voices that He be crucified. And the voices
of these men and of the chief priests[a] prevailed.
24 So Pilate gave sentence that it should be as they
requested. 25 And he released to them[a] the one
they requested, who for rebellion and murder
had been thrown into prison; but he delivered Je-
sus to their will.

John 18:28–40

In Pilate's Court

18 :28 Then they led Jesus from Caiaphas to
the Praetorium, and it was early morning.
But they themselves did not go into the Praeto-
rium, lest they should be defiled, but that they
might eat the Passover. 29 Pilate then went out to
them and said, "What accusation do you bring
against this Man?"

30 They answered and said to him, "If He
were not an evildoer, we would not have deliv-
ered Him up to you."

31 Then Pilate said to them, "You take Him
and judge Him according to your law."

Therefore the Jews said to him, "It is not
lawful for us to put anyone to death," 32 that the
saying of Jesus might be fulfilled which He
spoke, signifying by what death He would die.

33 Then Pilate entered the Praetorium again,
called Jesus, and said to Him, "Are You the King
of the Jews?"

34 Jesus answered him, "Are you speaking for
yourself about this, or did others tell you this
concerning Me?"

35 Pilate answered, "Am I a Jew? Your own
nation and the chief priests have delivered You
to me. What have You done?"

36 Jesus answered, "My kingdom is not of
this world. If My kingdom were of this world,
My servants would fight, so that I should not be
delivered to the Jews; but now My kingdom is
not from here."

37 Pilate therefore said to Him, "Are You a
king then?"

Jesus answered, "You say *rightly* that I am a
king. For this cause I was born, and for this
cause I have come into the world, that I should
bear witness to the truth. Everyone who is of the
truth hears My voice."

38 Pilate said to Him, "What is truth?" And
when he had said this, he went out again to the
Jews, and said to them, "I find no fault in Him at
all.

Release Barabbas!

39 "But you have a custom that I should re-
lease someone to you at the Passover. Do you

23:15 [a]NU-Text reads *for he sent Him back to us.* 23:17 [a]NU-Text omits verse 17. 23:23 [a]NU-Text omits *and of the chief priests.* 23:25 [a]NU-Text and M-Text omit *to them.*

Mocking the So-Called King (John 19:2)

Often playing games to pass time, soldiers were known to beat and ridicule those they were about to execute. So they mocked Jesus, kneeling before Him to imitate the eastern Mediterranean custom of bowing before kings. Their salutation "Hail!" was the standard way Romans saluted their emperor. Many Romans and especially Greeks disliked the Jews, hence as the soldiers mocked a condemned Jewish man as "King of the Jews" (John 19:3), they may have been mocking the land of Judea as a whole.

Part of the soldiers' charade involved placing upon Jesus the regalia of a king: crown, robe, and scepter. The reed parodies a scepter (Matt. 27:29). The soldiers may have had a bamboo cane available, since they frequently used such for military floggings. Roman soldiers wore scarlet robes, so the robe they draped on Jesus was possibly a faded scarlet (Matt. 27:28), if it was one of theirs. Possibly they imitated the purple robe (John 19:2) of the Greek rulers who reigned in the eastern Mediterranean before the Roman conquest.

The soldiers mocked Jesus with words they thought were false, yet some of those words turned out, in the end, to be true. The Jewish people expected a king who would deliver them from the Romans, and the crowds hailed Jesus during His Triumphal Entry into Jerusalem. The Romans, who executed anyone they considered to be a threat to Judea's political stability, crucified Jesus on the charge of claiming to be "King of the Jews." They failed to realize that Jesus' kingship was real, just not of this world.

therefore want me to release to you the King of the Jews?"

40 Then they all cried again, saying, "Not this Man, but Barabbas!" Now Barabbas was a robber.

19:3 [a]NU-Text reads *And they came up to Him and said.*

TRANSITION

Sentenced to Crucifixion

Jesus was delivered by Pilate to be scourged before execution. Commonly practiced before crucifixion, the scourge consisted of a leather whip with bone, rock, or metal in the ends that ripped the flesh from a prisoner's back. Scourging severely weakened a prisoner, thereby hastening death on the cross, or sometimes was fatal itself. In addition to the scourge, Jesus was subjected to the soldiers' mockery about Him being "King of the Jews."

The scourging and mocking took place in the Praetorium. This area, which John identifies as "the Pavement" (John 19:13), functioned as the Roman governor's headquarters. It was often also the governor's residence, and Mark describes it as a "hall" (Mark 15:16). Some think that the Praetorium was located at Herod the Great's palace in the western part of Jerusalem. One archaeologist identified the Praetorium with the square in front of the palace, which Herod built in 23 B.C.

The accounts of Matthew and Mark report Jesus being crucified following the flagellation, but John's Gospel relates a continuation of the hearing (John 19:8–11). The effect of this long hearing before the governor reinforces Jesus' innocence. Pilate appealed for Jesus' release, but ceased such efforts when faced with a new political threat. The governor would not risk accusations of disloyalty to Caesar (John 19:12, 15). In the end, the blame for Jesus' death falls on the religious leaders and the crowd, as well as Pilate.

- **Matthew 27:27–31**
- **Mark 15:16–20**
- **John 19:1–16**

Matthew 27:27–31

The Soldiers Mock Jesus

27 **:27** Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole garrison around Him. 28 And they stripped Him and put a scarlet robe on Him. 29 When they had twisted a crown of thorns, they put *it* on His head, and a reed in His right hand. And they bowed the knee before Him and mocked Him, saying, "Hail, King of the Jews!" 30 Then they spat on Him, and took the reed and struck Him on the head. 31 And when they had mocked Him, they took the robe off Him, put His *own* clothes on Him, and led Him away to be crucified.

Mark 15:16–20

Hail, King of the Jews

15 **:16** Then the soldiers led Him away into the hall called Praetorium, and they called together the whole garrison. 17 And they clothed Him with purple; and they twisted a crown of thorns, put it on His *head,* 18 and began to salute Him, "Hail, King of the Jews!" 19 Then they struck Him on the head with a reed and spat on Him; and bowing the knee, they worshiped Him. 20 And when they had mocked Him, they took the purple off Him, put His own clothes on Him, and led Him out to crucify Him.

John 19:1–16

Pilate's Decision

19 **:1** So then Pilate took Jesus and scourged *Him.* 2 And the soldiers twisted a crown of thorns and put *it* on His head, and they put on Him a purple robe. 3 Then they said,[a] "Hail, King of the Jews!" And they struck Him with their hands.

4 Pilate then went out again, and said to them, "Behold, I am bringing Him out to you, that you may know that I find no fault in Him."

5Then Jesus came out, wearing the crown of thorns and the purple robe. And *Pilate* said to them, "Behold the Man!"

6Therefore, when the chief priests and officers saw Him, they cried out, saying, "Crucify *Him,* crucify *Him!*"

Pilate said to them, "You take Him and crucify *Him,* for I find no fault in Him."

7The Jews answered him, "We have a law, and according to our[a] law He ought to die, because He made Himself the Son of God."

8Therefore, when Pilate heard that saying, he was the more afraid, 9and went again into the Praetorium, and said to Jesus, "Where are You from?" But Jesus gave him no answer.

10Then Pilate said to Him, "Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?"

11Jesus answered, "You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin."

12From then on Pilate sought to release Him, but the Jews cried out, saying, "If you let this Man go, you are not Caesar's friend. Whoever makes himself a king speaks against Caesar."

13When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called *The* Pavement, but in Hebrew, Gabbatha. 14Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, "Behold your King!"

15But they cried out, "Away with *Him,* away with *Him!* Crucify Him!"

Pilate said to them, "Shall I crucify your King?"

The chief priests answered, "We have no king but Caesar!"

16Then he delivered Him to them to be crucified. Then they took Jesus and led *Him* away.[a]

TRANSITION

Crucifixion at Golgotha

The crucifixion of Jesus is related in all the Gospels with reserve and brevity and without sentimentality. The dominant theme lies on the mockery rather than on the physical suffering of Jesus.

The details of the crucifixion, however, vary in the Gospel accounts more than usual, doubtlessly due to the different theological emphases of the Gospel writers. Only Luke, from his interest in outsiders and the outcast, reports Jesus' compassion on the women of Jerusalem (Luke 23:27–32) and on the repentant thief on the cross (23:39–43). Only Matthew reports the opening of the tombs at the death of Jesus and the entry of the saints into the Holy City. This unusual story (Matt. 27:51–53) may reflect Matthew's purpose of showing that the Old Covenant leads to and is fulfilled by Jesus Christ.

Significant variations are found in the Fourth Gospel. Only John records the argument between Pilate and the chief priests about the sign on the cross reading "The King of the Jews" (John 19:19–22). Only John mentions that Jesus' tunic was not divided (19:24; see Ps. 22:18). Only John tells how Jesus entrusted His mother to the beloved disciple at the cross (19:25–27), an episode that heightens the authority of that disciple in John's Gospel.

Another account unique to John provides a final reminder that Jesus is the true Passover lamb (19:31–37). The soldiers forego the breaking of Jesus' legs, fulfilling the words of Ps. 34:20: "Not one of His bones shall be broken" (John 19:36). The piercing of Jesus' side, at which blood and water flow forth (symbolizing Holy Communion and baptism), further emphasizes that the Christian sacraments originate from and supersede the Jewish Passover celebration.

- **Matthew 27:32–56**
- **Mark 15:21–41**
- **Luke 23:26–49**
- **John 19:17–37**

Matthew 27:32–56

Crucified with Two Robbers

27 **:32** Now as they came out, they found a man of Cyrene, Simon by name. Him they compelled to bear His cross. 33And when they had come to a place called Golgotha, that is to say, Place of a Skull, 34they gave Him sour[a] wine mingled with gall to drink. But when He had tasted *it,* He would not drink.

35Then they crucified Him, and divided His garments, casting lots,[a] that it might be fulfilled which was spoken by the prophet:

> *"They divided My garments among them,*
> *And for My clothing they cast lots."* [b]

36Sitting down, they kept watch over Him there. 37And they put up over His head the accusation written against Him:

THIS IS JESUS THE KING OF THE JEWS.

38Then two robbers were crucified with Him, one on the right and another on the left.

39And those who passed by blasphemed Him, wagging their heads 40and saying, "You who destroy the temple and build *it* in three days, save Yourself! If You are the Son of God, come down from the cross."

19:7 [a]NU-Text reads *the law.* 19:16 [a]NU-Text omits *and led Him away.* **Matt.** 27:34 [a]NU-Text omits *sour.* 27:35 [a]NU-Text and M-Text omit the rest of this verse. [b]Psalm 22:18

[41]Likewise the chief priests also, mocking with the scribes and elders,[a] said, [42]"He saved others; Himself He cannot save. If He is the King of Israel,[a] let Him now come down from the cross, and we will believe Him.[b] [43]He trusted in God; let Him deliver Him now if He will have Him; for He said, 'I am the Son of God.' "

[44]Even the robbers who were crucified with Him reviled Him with the same thing.

Religion & Worship
Jesus was crucified during the Passover feast. The exact day of Passover is determined by the lunar calendar, and always falls during the full moon. In a solar eclipse, the moon passes in front of the sun, which cannot occur when the moon is full. This means that the darkness during the crucifixion was not the effect of an eclipse (Matt. 27:45).

The Opening of the Graves

[45]Now from the sixth hour until the ninth hour there was darkness over all the land. [46]And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, *"My God, My God, why have You forsaken Me?"* [a]

[47]Some of those who stood there, when they heard *that,* said, "This Man is calling for Elijah!" [48]Immediately one of them ran and took a sponge, filled *it* with sour wine and put *it* on a reed, and offered it to Him to drink.

[49]The rest said, "Let Him alone; let us see if Elijah will come to save Him."

[50]And Jesus cried out again with a loud voice, and yielded up His spirit.

[51]Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, [52]and the graves were opened; and many bodies of the saints who had fallen asleep were raised; [53]and coming out of the graves after His resurrection, they went into the holy city and appeared to many.

[54]So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, "Truly this was the Son of God!"

[55]And many women who followed Jesus from Galilee, ministering to Him, were there looking on from afar, [56]among whom were Mary Magdalene, Mary the mother of James and Joses,[a] and the mother of Zebedee's sons.

27:41 [a]M-Text reads *with the scribes, the Pharisees, and the elders.* 27:42 [a]NU-Text reads *He is the King of Israel!* [b]NU-Text and M-Text read *we will believe in Him.* 27:46 [a]Psalm 22:1 27:56 [a]NU-Text reads *Joseph.* **Mark** 15:28 [a]Isaiah 53:12 [b]NU-Text omits this verse. 15:32 [a]M-Text reads *believe Him.* 15:34 [a]Psalm 22:1 15:39 [a]NU-Text reads *that He thus breathed His last.*

Mark 15:21–41

The King on a Cross

15 **:21** Then they compelled a certain man, Simon a Cyrenian, the father of Alexander and Rufus, as he was coming out of the country and passing by, to bear His cross. [22]And they brought Him to the place Golgotha, which is translated, Place of a Skull. [23]Then they gave Him wine mingled with myrrh to drink, but He did not take *it.* [24]And when they crucified Him, they divided His garments, casting lots for them to determine what every man should take.

[25]Now it was the third hour, and they crucified Him. [26]And the inscription of His accusation was written above:

THE KING OF THE JEWS.

[27]With Him they also crucified two robbers, one on His right and the other on His left. [28]So the Scripture was fulfilled[a] which says, *"And He was numbered with the transgressors."* [b]

[29]And those who passed by blasphemed Him, wagging their heads and saying, "Aha! *You* who destroy the temple and build *it* in three days, [30]save Yourself, and come down from the cross!"

[31]Likewise the chief priests also, mocking among themselves with the scribes, said, "He saved others; Himself He cannot save. [32]Let the Christ, the King of Israel, descend now from the cross, that we may see and believe."[a]

Even those who were crucified with Him reviled Him.

Jesus Dies on the Cross

[33]Now when the sixth hour had come, there was darkness over the whole land until the ninth hour. [34]And at the ninth hour Jesus cried out with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is translated, *"My God, My God, why have You forsaken Me?"* [a]

[35]Some of those who stood by, when they heard *that,* said, "Look, He is calling for Elijah!" [36]Then someone ran and filled a sponge full of sour wine, put *it* on a reed, and offered *it* to Him to drink, saying, "Let Him alone; let us see if Elijah will come to take Him down."

[37]And Jesus cried out with a loud voice, and breathed His last.

[38]Then the veil of the temple was torn in two from top to bottom. [39]So when the centurion, who stood opposite Him, saw that He cried out like this and breathed His last,[a] he said, "Truly this Man was the Son of God!"

[40]There were also women looking on from afar, among whom were Mary Magdalene, Mary the mother of James the Less and of Joses, and Salome, [41]who also followed Him and ministered

to Him when He was in Galilee, and many other women who came up with Him to Jerusalem.

Luke 23:26–49

Compassion for Women and a Criminal

23 **:26** Now as they led Him away, they laid hold of a certain man, Simon a Cyrenian, who was coming from the country, and on him they laid the cross that he might bear *it* after Jesus.

27And a great multitude of the people followed Him, and women who also mourned and lamented Him. 28But Jesus, turning to them, said, "Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children. 29For indeed the days are coming in which they will say, 'Blessed *are* the barren, wombs that never bore, and breasts which never nursed!' 30Then they will begin *'to say to the mountains, "Fall on us!" and to the hills, "Cover us!"'* [a] 31For if they do these things in the green wood, what will be done in the dry?"

32There were also two others, criminals, led with Him to be put to death. 33And when they had come to the place called Calvary, there they crucified Him, and the criminals, one on the right hand and the other on the left. 34Then Jesus said, "Father, forgive them, for they do not know what they do."[a]

And they divided His garments and cast lots. 35And the people stood looking on. But even the rulers with them sneered, saying, "He saved others; let Him save Himself if He is the Christ, the chosen of God."

36The soldiers also mocked Him, coming and offering Him sour wine, 37and saying, "If You are the King of the Jews, save Yourself."

38And an inscription also was written over Him in letters of Greek, Latin, and Hebrew:[a]

THIS IS THE KING OF THE JEWS.

39Then one of the criminals who were hanged blasphemed Him, saying, "If You are the Christ,[a] save Yourself and us."

40But the other, answering, rebuked him, saying, "Do you not even fear God, seeing you are under the same condemnation? 41And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong." 42Then he said to Jesus, "Lord,[a] remember me when You come into Your kingdom."

43And Jesus said to him, "Assuredly, I say to you, today you will be with Me in Paradise."

Arts & Literature

The Hebrew Bible represents some of the earliest writings to be translated into another language. The Hebrew was translated into Greek between the 3rd and 1st centuries B.C. This translation is known as the Septuagint, abbreviated LXX, because tradition said it was made by 70 scholars working independently. By Jesus' time people were familiar with the same content appearing in Greek, Latin, and Hebrew (Luke 23:38).

I Commit My Spirit

44Now it was[a] about the sixth hour, and there was darkness over all the earth until the ninth hour. 45Then the sun was darkened,[a] and the veil of the temple was torn in two. 46And when Jesus had cried out with a loud voice, He said, "Father, *'into Your hands I commit My spirit.'* "[a] Having said this, He breathed His last.

47So when the centurion saw what had happened, he glorified God, saying, "Certainly this was a righteous Man!"

23:30 [a]Hosea 10:8 23:34 [a]NU-Text brackets the first sentence as a later addition. 23:38 [a]NU-Text omits *written* and *in letters of Greek, Latin, and Hebrew.* 23:39 [a]NU-Text reads *Are You not the Christ?* 23:42 [a]NU-Text reads *And he said, "Jesus, remember me.* 23:44 [a]NU-Text adds *already.* 23:45 [a]NU-Text reads *obscured.* 23:46 [a]Psalm 31:5

Kreuzabnahme (Descent from the Cross)
16th Century
Located in Musée des Beaux-Arts, Caen
By Jacopo Tintoretto (Robusti)

[48]And the whole crowd who came together
to that sight, seeing what had been done, beat
their breasts and returned. [49]But all His acquain-
tances, and the women who followed Him from
Galilee, stood at a distance, watching these
things.

John 19:17–37

Jesus Is Crucified

19 **:17** And He, bearing His cross, went out
to a place called *the Place* of a Skull,
which is called in Hebrew, Golgotha, [18]where
they crucified Him, and two others with Him, one
on either side, and Jesus in the center. [19]Now Pi-
late wrote a title and put *it* on the cross. And the
writing was:

JESUS OF NAZARETH,
THE KING OF THE JEWS.

[20]Then many of the Jews read this title, for the
place where Jesus was crucified was near the city;
and it was written in Hebrew, Greek, *and* Latin.
[21]Therefore the chief priests of the Jews said
to Pilate, "Do not write, 'The King of the Jews,'
but, 'He said, "I am the King of the Jews." ' "
[22]Pilate answered, "What I have written, I
have written."
[23]Then the soldiers, when they had crucified
Jesus, took His garments and made four parts, to
each soldier a part, and also the tunic. Now the
tunic was without seam, woven from the top in
one piece. [24]They said therefore among them-
selves, "Let us not tear it, but cast lots for it,
whose it shall be," that the Scripture might be
fulfilled which says:

> *"They divided My garments among them,*
> *And for My clothing they cast lots."* [a]

Therefore the soldiers did these things.

Behold Your Mother

[25]Now there stood by the cross of Jesus His
mother, and His mother's sister, Mary the *wife* of
Clopas, and Mary Magdalene. [26]When Jesus
therefore saw His mother, and the disciple whom
He loved standing by, He said to His mother,
"Woman, behold your son!" [27]Then He said to the
disciple, "Behold your mother!" And from that
hour that disciple took her to his own *home.*

It Is Finished

[28]After this, Jesus, knowing[a] that all things
were now accomplished, that the Scripture might
be fulfilled, said, "I thirst!" [29]Now a vessel full of
sour wine was sitting there; and they filled a
sponge with sour wine, put *it* on hyssop, and put
it to His mouth. [30]So when Jesus had received the
sour wine, He said, "It is finished!" And bowing
His head, He gave up His spirit.

Health & Medicine
A crucified person could not breathe freely. When exhaustion set in, death came by suffocation, which could take several days. But the legs were needed to raise the body for breathing, and death came much more quickly when the victim's legs were broken. Since Jewish law forbade leaving a body exposed overnight, the Jews requested the breaking of the legs (John 19:31–33).

Jesus' Side Is Pierced

[31]Therefore, because it was the Preparation
Day, that the bodies should not remain on the
cross on the Sabbath (for that Sabbath was a
high day), the Jews asked Pilate that their legs
might be broken, and *that* they might be taken
away. [32]Then the soldiers came and broke the
legs of the first and of the other who was cruci-
fied with Him. [33]But when they came to Jesus
and saw that He was already dead, they did not
break His legs. [34]But one of the soldiers pierced
His side with a spear, and immediately blood and
water came out. [35]And he who has seen has testi-
fied, and his testimony is true; and he knows that
he is telling the truth, so that you may believe.
[36]For these things were done that the Scripture
should be fulfilled, *"Not one of His bones shall be
broken."* [a] [37]And again another Scripture says,
"They shall look on Him whom they pierced." [a]

TRANSITION

The Burial of Jesus

After the crucifixion, Joseph of Arimathea asked Pilate for the body of Jesus. Joseph is presented as a righteous seeker of the kingdom of God (Mark 15:43) and a secret follower of Jesus (John 19:38). Though he was a member of the Sanhedrin, the council that delivered Jesus to the Roman authorities, he did not consent to the council's actions (Luke 23:50, 51). Upon receiving permission from Pilate, Joseph took Jesus' body down from the cross and placed it in a rock tomb near the site of the crucifixion before the onset of the Sabbath. A group of women (Luke 23:55), including Mary Magdalene (Matt. 27:61), observed the burial.

Nicodemus, a Pharisee, came to Joseph of Arimathea to assist in the burial of Jesus (John 19:39). Earlier he had come to Jesus "by night" (John 3:1, 2), possibly because he wished their meeting to be secret. When the

19:24 [a]Psalm 22:18 19:28 [a]M-Text reads *seeing.*
19:36 [a]Exodus 12:46; Numbers 9:12; Psalm 34:20
19:37 [a]Zechariah 12:10

Pharisees pushed for Jesus' arrest, Nicodemus argued a legitimate point of law that Jesus deserved a hearing (7:50–52). The plea fell on deaf ears. Appearing only in John's Gospel, Nicodemus is an example of one whose regard for Jesus as a teacher from God was based primarily on Jesus' miraculous signs. He seems to have been sincere in his approach to Jesus, but lacked understanding of the salvation He offered.

Friday was the "Day of Preparation" for the Sabbath (Matt. 27:62). The conference of the priests and Pharisees with Pilate occurred on Saturday, the Sabbath day itself. Only Matthew's Gospel records this incident, revealing the insincere piety of the Jewish leaders: they were so concerned about Jesus' claim to rise "after three days" (27:63) that they were willing to violate the Jewish Sabbath.

- **Matthew 27:57–66**
- **Mark 15:42–47**
- **Luke 23:50–56**
- **John 19:38–42**

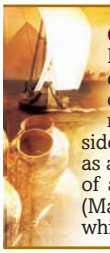
Matthew 27:57–66

Jesus' Body Buried

27 :57 Now when evening had come, there
came a rich man from Arimathea, named
Joseph, who himself had also become a disciple
of Jesus. 58This man went to Pilate and asked for
the body of Jesus. Then Pilate commanded the
body to be given to him. 59When Joseph had
taken the body, he wrapped it in a clean linen
cloth, 60and laid it in his new tomb which he had
hewn out of the rock; and he rolled a large stone
against the door of the tomb, and departed.
61And Mary Magdalene was there, and the other
Mary, sitting opposite the tomb.

Pilate Sets a Guard

62On the next day, which followed the Day of
Preparation, the chief priests and Pharisees
gathered together to Pilate, 63saying, "Sir, we remember, while He was still alive, how that deceiver said, 'After three days I will rise.' 64Therefore command that the tomb be made secure until the third day, lest His disciples come by night[a] and steal Him *away,* and say to the people, 'He has risen from the dead.' So the last deception will be worse than the first."



Culture & Society
In the ancient world people considered it extremely important how and where the dead were buried. In Palestine, tombs were rooms or groups of rooms cut into the hillsides. The individual chambers and the tomb as a whole needed to be shut securely because of animals and vandals. Joseph's "new tomb" (Matt. 27:60) was possibly a family burial crypt, which generally held more than one body.

65Pilate said to them, "You have a guard; go
your way, make *it* as secure as you know how."
66So they went and made the tomb secure, sealing the stone and setting the guard.

Mark 15:42–47

Jesus' Burial

15 :42 Now when evening had come, because it was the Preparation Day, that is,
the day before the Sabbath, 43Joseph of Arimathea, a prominent council member, who was
himself waiting for the kingdom of God, coming
and taking courage, went in to Pilate and asked
for the body of Jesus. 44Pilate marveled that He
was already dead; and summoning the centurion,
he asked him if He had been dead for some time.
45So when he found out from the centurion, he
granted the body to Joseph. 46Then he bought
fine linen, took Him down, and wrapped Him in
the linen. And he laid Him in a tomb which had
been hewn out of the rock, and rolled a stone
against the door of the tomb. 47And Mary Magdalene and Mary *the mother* of Joses observed
where He was laid.

Luke 23:50–56

Jesus Buried in Joseph's Tomb

23 :50 Now behold, *there was* a man named
Joseph, a council member, a good and just
man. 51He had not consented to their decision and
deed. *He was* from Arimathea, a city of the Jews,
who himself was also waiting[a] for the kingdom
of God. 52This man went to Pilate and asked for
the body of Jesus. 53Then he took it down,
wrapped it in linen, and laid it in a tomb *that was*
hewn out of the rock, where no one had ever lain
before. 54That day was the Preparation, and the
Sabbath drew near.

55And the women who had come with Him
from Galilee followed after, and they observed
the tomb and how His body was laid. 56Then
they returned and prepared spices and fragrant
oils. And they rested on the Sabbath according to
the commandment.

John 19:38–42

Buried in a Garden Tomb

19 :38 After this, Joseph of Arimathea, being a disciple of Jesus, but secretly, for
fear of the Jews, asked Pilate that he might take
away the body of Jesus; and Pilate gave *him* permission. So he came and took the body of Jesus.
39And Nicodemus, who at first came to Jesus by
night, also came, bringing a mixture of myrrh

27:64 [a]NU-Text omits *by night.* **Luke** 23:51 [a]NU-Text reads *who was waiting.*

and aloes, about a hundred pounds. 40Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury. 41Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. 42So there they laid Jesus, because of the Jews' Preparation *Day,* for the tomb was nearby.

TRANSITION

Sunday: Morning at the Tomb

The Gospels agree that Jesus was raised bodily from the dead on Sunday, the first day of the week. They also agree that Mary Magdalene was the first witness of the empty tomb, and most probably of the resurrected Lord. This is an important piece of historical evidence, since the testimony of a woman was of no legal value in ancient Jewish society. Had some early church writers invented a story of the resurrection, they would not have emphasized Mary's witness in the narrative.

Like the crucifixion accounts, the resurrection accounts diverge in a number of particulars. Only Matthew reports an earthquake and the rolling away of the stone from the tomb (Matt. 28:2). Since Matthew also reported an earthquake at the crucifixion (27:51), the second earthquake may show the equal significance of the resurrection. Matthew and Mark speak of one angel at the tomb (Matt. 28:5; Mark 16:5), whereas Luke and John speak of two (Luke 24:4; John 20:12). Matthew and Mark report only the women visiting the empty tomb, while Luke and John tell of a visit by Peter (Luke 24:12), with John relating a footrace between Peter and the beloved disciple to the tomb (John 20:3–8).

- **Matthew 28:1–8**
- **Mark 16:1–8**
- **Luke 24:1–12**
- **John 20:1–13**

Matthew 28:1–8

The Risen Lord

28 **:1** Now after the Sabbath, as the first *day* of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb. 2And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled back the stone from the door,[a] and sat on it. 3His countenance was like lightning, and his clothing as white as snow. 4And the guards shook for fear of him, and became like dead *men.*

5But the angel answered and said to the women, "Do not be afraid, for I know that you seek Jesus who was crucified. 6He is not here; for He is risen, as He said. Come, see the place where the Lord lay. 7And go quickly and tell His disciples that He is risen from the dead, and indeed He is going before you into Galilee; there you will see Him. Behold, I have told you."

8So they went out quickly from the tomb with fear and great joy, and ran to bring His disciples word.

Mark 16:1–8

The Empty Tomb

16 **:1** Now when the Sabbath was past, Mary Magdalene, Mary *the mother* of James, and Salome bought spices, that they might come and anoint Him. 2Very early in the morning, on the first *day* of the week, they came to the tomb when the sun had risen. 3And they said among themselves, "Who will roll away the stone from the door of the tomb for us?" 4But when they looked up, they saw that the stone had been rolled away—for it was very large. 5And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed.

6But he said to them, "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him. 7But go, tell His disciples—and Peter—that He is going before you into Galilee; there you will see Him, as He said to you."

8So they went out quickly[a] and fled from the tomb, for they trembled and were amazed. And they said nothing to anyone, for they were afraid.

Luke 24:1–12

He Is Risen

24 **:1** Now on the first *day* of the week, very early in the morning, they, and certain *other women* with them,[a] came to the tomb bringing the spices which they had prepared. 2But they found the stone rolled away from the tomb. 3Then they went in and did not find the body of the Lord Jesus. 4And it happened, as they were greatly[a] perplexed about this, that behold, two men stood by them in shining garments.

Beliefs & Ideas

Burial within city limits was objectionable for reasons of health if nothing else (John 19:41, 42). The oldest Roman law, the Twelve Tables, prohibited burial within the traditional limits of the city of Rome. This particular law was observed until the 4th century A.D., though a special exception was made for the ashes of the emperor Trajan in A.D. 117.

28:2 [a]NU-Text omits *from the door.* **Mark** 16:8 [a]NU-Text and M-Text omit *quickly.* **Luke** 24:1 [a]NU-Text omits *and certain other women with them.* 24:4 [a]NU-Text omits *greatly.*

5Then, as they were afraid and bowed *their* faces
to the earth, they said to them, "Why do you
seek the living among the dead? 6He is not here,
but is risen! Remember how He spoke to you
when He was still in Galilee, 7saying, 'The Son of
Man must be delivered into the hands of sinful
men, and be crucified, and the third day rise
again.' "
8And they remembered His words. 9Then
they returned from the tomb and told all these
things to the eleven and to all the rest. 10It was
Mary Magdalene, Joanna, Mary *the mother* of
James, and the other *women* with them, who told
these things to the apostles. 11And their words
seemed to them like idle tales, and they did not
believe them. 12But Peter arose and ran to the
tomb; and stooping down, he saw the linen cloths
lying[a] by themselves; and he departed, mar-
veling to himself at what had happened.

John 20:1–13

Risen from the Tomb

20 :1 Now the first *day* of the week Mary
Magdalene went to the tomb early, while it
was still dark, and saw *that* the stone had been
taken away from the tomb. 2Then she ran and
came to Simon Peter, and to the other disciple,
whom Jesus loved, and said to them, "They have
taken away the Lord out of the tomb, and we do
not know where they have laid Him."
3Peter therefore went out, and the other dis-
ciple, and were going to the tomb. 4So they both
ran together, and the other disciple outran Peter
and came to the tomb first. 5And he, stooping
down and looking in, saw the linen cloths lying
there; yet he did not go in. 6Then Simon Peter
came, following him, and went into the tomb;
and he saw the linen cloths lying *there,* 7and the
handkerchief that had been around His head, not
lying with the linen cloths, but folded together in
a place by itself. 8Then the other disciple, who
came to the tomb first, went in also; and he saw
and believed. 9For as yet they did not know the
Scripture, that He must rise again from the dead.
10Then the disciples went away again to their
own homes.

TIME CAPSULE	A.D. 30 to 31
30	Jesus is crucified (John 19:17, 18)
30	Jesus ascends to heaven (Luke 24:51)
31	Sejanus is executed for plotting against Caligula
31	Annas is named along with Caiaphas as co-high priests (Acts 4:6)

Mary Magdalene Sees the Risen Lord

11But Mary stood outside by the tomb weep-
ing, and as she wept she stooped down *and*
looked into the tomb. 12And she saw two angels in
white sitting, one at the head and the other at the
feet, where the body of Jesus had lain. 13Then
they said to her, "Woman, why are you weeping?"
She said to them, "Because they have taken
away my Lord, and I do not know where they
have laid Him."

TRANSITION

Early Resurrection Appearances

The women met the resurrected Lord outside the tomb, near Jerusalem, and again were instructed to tell the disciples to go to Galilee (Matt. 28:7, 10). Jesus' appearance to one woman, Mary Magdalene, is specifically noted by John and Mark. Overcome by grief, and with tear-dimmed eyes, Mary did not immediately recognize the Lord.

Matthew is the only evangelist to report the Jewish religious leaders' cover-up of the resurrection (Matt. 28:11–15). Since Matthew's Gospel is intended for Jewish readers, this story helps explain the disappointing response of Jews to the gospel.

- **Matthew 28:9–15**
- **Mark 16:9–11**
- **John 20:14–18**

Matthew 28:9–15

The Women Worship the Risen Lord

28 :9 And as they went to tell His disciples,[a]
behold, Jesus met them, saying, "Rejoice!"
So they came and held Him by the feet and
worshiped Him. 10Then Jesus said to them, "Do
not be afraid. Go *and* tell My brethren to go to
Galilee, and there they will see Me."

The Soldiers Are Bribed

11Now while they were going, behold, some
of the guard came into the city and reported to
the chief priests all the things that had hap-
pened. 12When they had assembled with the el-
ders and consulted together, they gave a large sum
of money to the soldiers, 13saying, "Tell them,
'His disciples came at night and stole Him *away*
while we slept.' 14And if this comes to the gover-
nor's ears, we will appease him and make you se-
cure." 15So they took the money and did as they
were instructed; and this saying is commonly re-
ported among the Jews until this day.

24:12 [a]NU-Text omits *lying.* **Matt.** 28:9 [a]NU-Text omits the first clause of this verse.

Mark 16:9–11

Mary Magdalene and the Risen Lord

16 :9 Now when *He* rose early on the first *day* of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons. [10]She went and told those who had been with Him, as they mourned and wept. [11]And when they heard that He was alive and had been seen by her, they did not believe.

John 20:14–18

20 :14 Now when she had said this, she turned around and saw Jesus standing *there,* and did not know that it was Jesus. [15]Jesus said to her, "Woman, why are you weeping? Whom are you seeking?"

She, supposing Him to be the gardener, said to Him, "Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away."

[16]Jesus said to her, "Mary!"

She turned and said to Him,[a] "Rabboni!" (which is to say, Teacher).

[17]Jesus said to her, "Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, 'I am ascending to My Father and your Father, and *to* My God and your God.' "

[18]Mary Magdalene came and told the disciples that she had seen the Lord,[a] and *that* He had spoken these things to her.

20:16 [a]NU-Text adds *in Hebrew.* 20:18 [a]NU-Text reads *disciples, "I have seen the Lord," . . .* **Luke** 24:13 [a]Literally *sixty stadia* 24:17 [a]NU-Text reads *as you walk? And they stood still, looking sad.*

TRANSITION

Appearances in Judea: Emmaus and Jerusalem

Jesus next appeared to two disciples who were walking from Jerusalem to Emmaus, an encounter Luke describes in considerable detail (Luke 24:13–35), but which Mark alludes to only briefly (Mark 16:12, 13). These two disciples thought Jesus would set up a political kingdom; therefore, His death was to them a tragedy (Luke 24:21).

Another appearance of the resurrected Jesus was to the disciples gathered in Jerusalem. Jesus demonstrated that He was not a ghost by revealing His scars (Luke 24:39, 40; John 20:20). Commanding the disciples to remain in Jerusalem and await "power from on high" (Luke 24:49) signified the coming of the Holy Spirit. This power arrived, according to Luke's sequel in the Book of Acts (Acts 2:1–13), at the Day of Pentecost, 40 days after the Ascension. For Luke, Pentecost begins the dispensation of the Holy Spirit, just as the baptism of Jesus began the dispensation of the Incarnation.

The Gospel of John, by contrast, suggests that the Holy Spirit was bestowed while the resurrected Jesus was still with the disciples. The effects of the Spirit are not described by John, however. Some understand Jesus' injunction "Receive the Holy Spirit" (John 20:22) to anticipate the coming of the Spirit at Pentecost. Others see it as a fulfillment of the promise of the Holy Spirit emphasized prominently in John 15; 16.

- **Mark 16:12, 13**
- **Luke 24:13–49**
- **John 20:19–31**

Mark 16:12, 13

Jesus Appears to Two Disciples

16 :12 After that, He appeared in another form to two of them as they walked and went into the country. [13]And they went and told *it* to the rest, *but* they did not believe them either.

Luke 24:13–49

The Road to Emmaus

24 :13 Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles[a] from Jerusalem. [14]And they talked together of all these things which had happened. [15]So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them. [16]But their eyes were restrained, so that they did not know Him.

[17]And He said to them, "What kind of conversation *is* this that you have with one another as you walk and are sad?"[a]

[18]Then the one whose name was Cleopas answered and said to Him, "Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?"

[19]And He said to them, "What things?"

So they said to Him, "The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people, [20]and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. [21]But we were hoping that it was He who was going to redeem Israel. Indeed, besides

Beliefs & Ideas

The Law of Moses prohibited omen interpretation, magic, and divination (Deut. 18:10, 11). Yet at the same time God was able to communicate by means of dreams (Matt. 2:12), visions (Luke 24:23), or movements of the stars (Matt. 2:9). An obvious factor in this distinction is that no one can compel God to reveal the future. Efforts to do so were not only futile, but condemned as evil.

BEGINNING OF THE CHURCH

Jesus is resurrected and ascends to heaven (Luke 24:51) A.D. 30

Saul, called Paul, visits Arabia (Gal. 1:17) A.D. 35

A.D. 30 31 32 33 34 35

Disciples choose Matthias to replace Judas Iscariot (Acts 1:21–26) A.D. 30

Holy Spirit comes on Day of Pentecost (Acts 2:1–4) A.D. 30

Saul consents to the stoning of Stephen (Acts 7:58) A.D. 32

Saul is converted on road to Damascus (Acts 9:1–9) A.D. 34

all this, today is the third day since these things
happened. 22Yes, and certain women of our com-
pany, who arrived at the tomb early, astonished
us. 23When they did not find His body, they came
saying that they had also seen a vision of angels
who said He was alive. 24And certain of those *who*
were with us went to the tomb and found *it* just as
the women had said; but Him they did not see."
25Then He said to them, "O foolish ones, and
slow of heart to believe in all that the prophets
have spoken! 26Ought not the Christ to have
suffered these things and to enter into His
glory?" 27And beginning at Moses and all the
Prophets, He expounded to them in all the Scrip-
tures the things concerning Himself.

Appearances of the Risen Christ

The event of Jesus' resurrection is evident in various Gospel accounts which record His post-resurrection appearances. Several appearances occurred in and around Jerusalem, but Jesus was seen also beyond Jerusalem—on the way to the village of Emmaus and in Galilee by the Sea of Galilee. Not the least is Paul's vision of the resurrected Christ on the road to Damascus.

The Disciples' Eyes Opened

28Then they drew near to the village where
they were going, and He indicated that He would
have gone farther. 29But they constrained Him,
saying, "Abide with us, for it is toward evening,
and the day is far spent." And He went in to stay
with them.
30Now it came to pass, as He sat at the table
with them, that He took bread, blessed and broke
it, and gave it to them. 31Then their eyes were
opened and they knew Him; and He vanished
from their sight.
32And they said to one another, "Did not our
heart burn within us while He talked with us on
the road, and while He opened the Scriptures to
us?" 33So they rose up that very hour and re-
turned to Jerusalem, and found the eleven and
those *who were* with them gathered together,
34saying, "The Lord is risen indeed, and has ap-
peared to Simon!" 35And they told about the
things *that had happened* on the road, and how
He was known to them in the breaking of bread.

Jesus Appears to His Disciples

36Now as they said these things, Jesus Him-
self stood in the midst of them, and said to them,
"Peace to you." 37But they were terrified and
frightened, and supposed they had seen a spirit.
38And He said to them, "Why are you troubled?
And why do doubts arise in your hearts? 39Be-
hold My hands and My feet, that it is I Myself.
Handle Me and see, for a spirit does not have
flesh and bones as you see I have."
40When He had said this, He showed them
His hands and His feet.[a] 41But while they still did

24:40 [a]Some printed New Testaments omit this verse. It is found in nearly all Greek manuscripts.

Breathing New Life (John 20:22)

Many Jewish people thought long and hard about Adam's fall into sin, and expected the end time to resemble the primeval paradise, before that fall. In the Creation story, God first creates Adam in paradise, personally breathing into him "the breath of life" (Gen. 2:7). Through the Old Testament prophets, God also promised someday to send the breath of His Spirit again to bring new life to His people (Ezek. 37:4–14). Some Jewish interpreters seem to have connected Genesis 2:7 with Ezekiel 37, anticipating God's breathing of new life through the Spirit.

By "breathing" on His disciples (John 20:22), Jesus probably symbolized this promise of new life associated with the coming of God's Spirit. Later Jewish writings connected the Spirit's coming with empowerment to prophesy for God, and similarly John's Gospel connects the Spirit with empowerment of the disciples to witness about Jesus (John 20:23; see 15:26, 27).

The disciples should have understood these connections, because Jewish tradition of their day emphasized two aspects of the Spirit's work in the Old Testament: purification and prophetic empowerment. Some Jewish groups, especially the Essenes, associated the Spirit with purification of one's heart. Most Jewish people (including the Essenes), however, associated the Spirit with the empowerment the biblical prophets possessed to hear from God and to speak for Him. Jesus provided for His disciples both the purifying gift of new life and empowerment for their mission.

not believe for joy, and marveled, He said to them, "Have you any food here?" 42So they gave Him a piece of a broiled fish and some honeycomb.[a] 43And He took *it* and ate in their presence.

The Scriptures Opened

44Then He said to them, "These *are* the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and *the* Prophets and *the* Psalms concerning Me." 45And He opened their understanding, that they might comprehend the Scriptures.

46Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise[a] from the dead the third day, 47and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. 48And you are witnesses of these things. 49Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem[a] until you are endued with power from on high."

John 20:19–31

The Apostles Commissioned

20 **:19** Then, the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled,[a] for fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace *be* with you." 20When He had said this, He showed them *His* hands and His side. Then the disciples were glad when they saw the Lord.

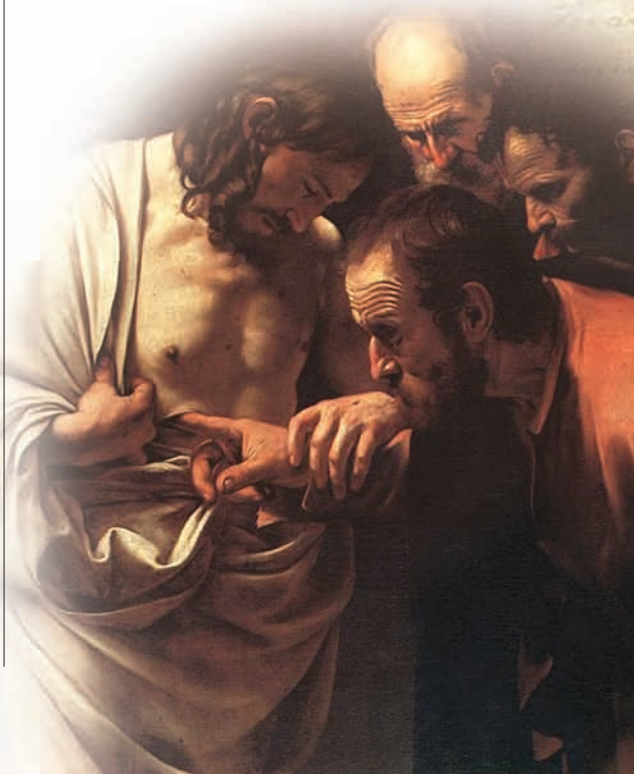
21So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you." 22And when He had said this, He breathed on *them,* and said to them, "Receive the Holy Spirit. 23If you forgive the sins of any, they are forgiven them; if you retain the *sins* of any, they are retained."

Seeing and Believing

24Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came. 25The other disciples therefore said to him, "We have seen the Lord."

So he said to them, "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe."

26And after eight days His disciples were again inside, and Thomas with them. Jesus came,



24:42 [a]NU-Text omits *and some honeycomb.* 24:46 [a]NU-Text reads *written, that the Christ should suffer and rise.* 24:49 [a]NU-Text omits *of Jerusalem.* **John** 20:19 [a]NU-Text omits *assembled.*

the doors being shut, and stood in the midst, and said, "Peace to you!" [27]Then He said to Thomas, "Reach your finger here, and look at My hands; and reach your hand *here,* and put *it* into My side. Do not be unbelieving, but believing."

[28]And Thomas answered and said to Him, "My Lord and my God!"

[29]Jesus said to him, "Thomas,[a] because you have seen Me, you have believed. Blessed *are* those who have not seen and *yet* have believed."

That You May Believe

[30]And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; [31]but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

TRANSITION

Later Appearances in Galilee

Matthew, Mark, and John each record appearances of Jesus to the disciples in Galilee. Each account is quite different, suggesting that Jesus made several post-resurrection appearances to His followers. According to Matthew's Gospel, the disciples were visited by Jesus as they gathered on a mountain (Matt. 28:16), as He had earlier predicted (28:10). As they worshiped Jesus, He delivered the Great Commission to go and make disciples of all nations (28:19).

In John's Gospel, Jesus appears to the disciples by the Sea of Tiberias (John 21:1). The Sea of Galilee had been renamed for the Roman emperor Tiberius Caesar. During a meal with the disciples on the shore, Jesus told Peter to "feed" His sheep (21:17), a metaphorical way of describing the Great Commission.

Resembling Matthew's Great Commission, Mark's Gospel presents Jesus instructing the disciples to go and preach the gospel (Mark 16:15, 16). Several signs are predicted for believers, including speaking in tongues, handling deadly serpents, and drinking poison without being harmed (16:17, 18). These miraculous signs (see Matt. 10:1; Luke 10:19) are regarded as signs of faith in the ending of Mark.

The Galilean appearance of Jesus in Mark's Gospel is recorded in what is known as Mark's "secondary ending" (Mark 16:9–20). These last twelve verses of Mark are absent from the earliest Greek manuscripts. They are a secondary ending combining elements from the resurrection appearances of the other three Gospels. Scholars suppose that Mark's Gospel originally ended at 16:8, with the abrupt ending there indicating either the loss of the original ending of the manuscript or perhaps Mark's death before he finished the Gospel.

- **Matthew 28:16–20**
- **Mark 16:14–18**
- **John 21:1–25**

Matthew 28:16–20

The Great Commission

28 :16 Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. [17]When they saw Him, they worshiped Him; but some doubted.

[18]And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. [19]Go therefore[a] and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, [20]teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age." Amen.[a]

Science & Technology

Thomas was invited to touch Jesus' side where He was pierced (John 20:27). The Roman javelin was 5 to 7 feet long, with a long metal point hardened only at the end. It would bend and stick into a shield, making both useless. If the spear hit the ground it would still bend and could not be thrown back at the Romans. The soldier's thrust with his spear into Jesus was to make sure that He was dead (John 19:34).

Mark 16:14–18

Jesus Commissions the Disciples

16 :14 Later He appeared to the eleven as they sat at the table; and He rebuked their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen. [15]And He said to them, "Go into all the world and preach the gospel to every creature. [16]He who believes and is baptized will be saved; but he who does not believe will be condemned. [17]And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; [18]they[a] will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover."

John 21:1–25

Breakfast by the Sea

21 :1 After these things Jesus showed Himself again to the disciples at the Sea of Tiberias, and in this way He showed *Himself:* [2]Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the *sons* of Zebedee, and two others of His disciples were together. [3]Simon Peter said to them, "I am going fishing."

They said to him, "We are going with you also." They went out and immediately[a] got into

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20:29 [a]NU-Text and M-Text omit *Thomas.* **Matt.** 28:19 [a]M-Text omits *therefore.* 28:20 [a]NU-Text omits *Amen.*
Mark 16:18 [a]NU-Text reads *and in their hands they will.*
John 21:3 [a]NU-Text omits *immediately.*

the boat, and that night they caught nothing.
4But when the morning had now come, Jesus
stood on the shore; yet the disciples did not know
that it was Jesus. 5Then Jesus said to them, "Chil-
dren, have you any food?"

They answered Him, "No."

6And He said to them, "Cast the net on the
right side of the boat, and you will find *some.*" So
they cast, and now they were not able to draw it
in because of the multitude of fish.

7Therefore that disciple whom Jesus loved
said to Peter, "It is the Lord!" Now when Simon
Peter heard that it was the Lord, he put on *his*
outer garment (for he had removed it), and
plunged into the sea. 8But the other disciples
came in the little boat (for they were not far from
land, but about two hundred cubits), dragging the
net with fish. 9Then, as soon as they had come to
land, they saw a fire of coals there, and fish laid
on it, and bread. 10Jesus said to them, "Bring
some of the fish which you have just caught."

11Simon Peter went up and dragged the net
to land, full of large fish, one hundred and fifty-
three; and although there were so many, the net
was not broken. 12Jesus said to them, "Come *and*
eat breakfast." Yet none of the disciples dared
ask Him, "Who are You?"—knowing that it was
the Lord. 13Jesus then came and took the bread
and gave it to them, and likewise the fish.

14This *is* now the third time Jesus showed
Himself to His disciples after He was raised from
the dead.

Jesus Restores Peter

15So when they had eaten breakfast, Jesus
said to Simon Peter, "Simon, *son* of Jonah,[a] do
you love Me more than these?"

He said to Him, "Yes, Lord; You know that I
love You."

He said to him, "Feed My lambs."

16He said to him again a second time, "Si-
mon, *son* of Jonah,[a] do you love Me?"

He said to Him, "Yes, Lord; You know that I
love You."

He said to him, "Tend My sheep."

17He said to him the third time, "Simon, *son*
of Jonah,[a] do you love Me?" Peter was grieved
because He said to him the third time, "Do you
love Me?"

And he said to Him, "Lord, You know all
things; You know that I love You."

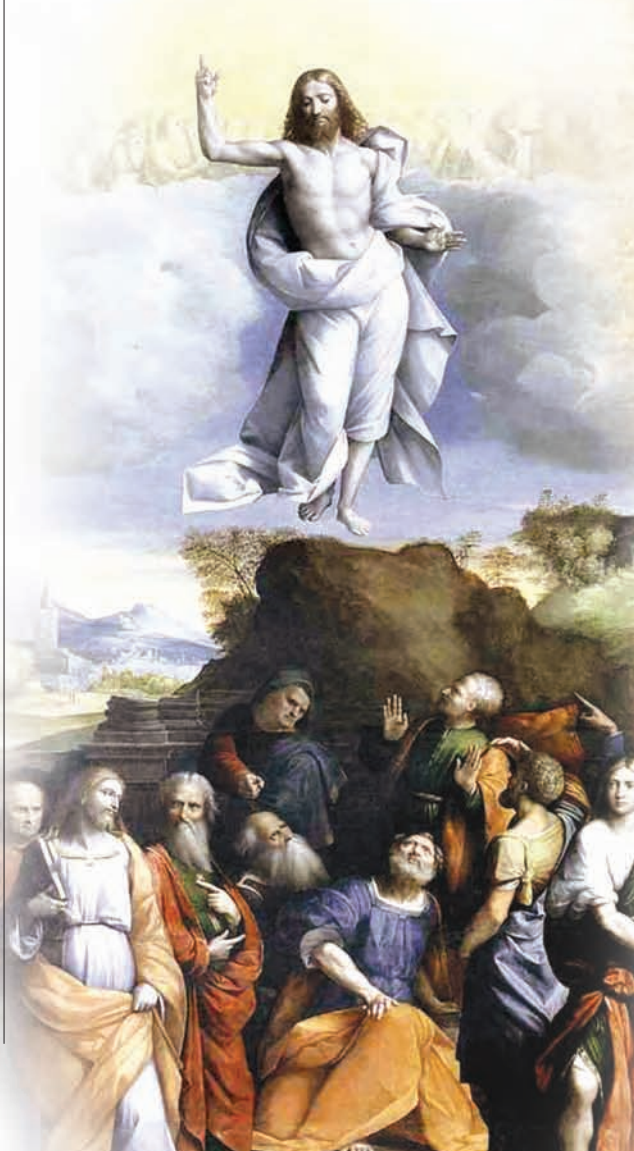
Jesus said to him, "Feed My sheep. 18Most
assuredly, I say to you, when you were younger,
you girded yourself and walked where you
wished; but when you are old, you will stretch
out your hands, and another will gird you and
carry *you* where you do not wish." 19This He
spoke, signifying by what death he would glorify
God. And when He had spoken this, He said to
him, "Follow Me."

The Beloved Disciple and His Book

20Then Peter, turning around, saw the disci-
ple whom Jesus loved following, who also had
leaned on His breast at the supper, and said,
"Lord, who is the one who betrays You?" 21Peter,
seeing him, said to Jesus, "But Lord, what *about*
this man?"

22Jesus said to him, "If I will that he remain
till I come, what *is that* to you? You follow Me."

23Then this saying went out among the
brethren that this disciple would not die. Yet Jesus
did not say to him that he would not die, but, "If I
will that he remain till I come, what *is that* to you?"



21:15 [a]NU-Text reads *John.* 21:16 [a]NU-Text reads *John.*
21:17 [a]NU-Text reads *John.*

The Ascension of Christ (Mark 16:19)

Since His birth in Bethlehem by the miracle of the Incarnation, Christ had lived physically on earth. But 40 days after the resurrection, His earthly ministry ceased with His ascension into heaven (Mark 16:19; Luke 24:50, 51). To a large extent the ascension was for the benefit of Jesus' followers. They could no longer expect His physical presence. They must now wait for the promised Holy Spirit through whom the work of Jesus would continue.

The ascension marked the beginning of Christ's intercession for His followers at the right hand of God. There He makes continual intercession for all believers (Rom. 8:34; Heb. 4:14; 6:20; 7:25). Although Christ is not physically present with His people today, He is no less concerned for them or less active on their behalf. Christians enjoy peace, hope, and security because Christ is their advocate with the Father (1 John 2:1).

The ascension set in motion the coming of the Holy Spirit with His gifts for believers (John 14:16–18, 26; 16:7–15; Acts 2:23; Eph. 4:11, 12). God determined that the presence of Jesus would be replaced by the presence of the Holy Spirit, who could be everywhere at the same time. Jesus' followers now enjoy the presence of the Spirit and the operation of the Spirit's gifts through them.

One additional result of the ascension is that Jesus began His heavenly reign at the right hand of the Father (1 Cor. 15:20–28). This reign will last until His Second Coming, when He will return to the earth as the reigning Messiah (Acts 3:20, 21).

Finally, the ascension of Christ is the pledge of His Second Coming: "This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven" (Acts 1:11). Jesus will return to earth in bodily form just as He ascended into heaven.

[24]This is the disciple who testifies of these things, and wrote these things; and we know that his testimony is true.

[25]And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written. Amen.

TRANSITION

Jesus Ascends from the Mount of Olives

Mark and Luke conclude their Gospels with the ascension of Jesus. The disciples watched as Jesus was taken into heaven from the Mount of Olives at Bethany to the east of Jerusalem (Luke 24:50). Mark's Gospel shows the disciples fulfilling their commission as they went forth "everywhere" and preached (Mark 16:20). Luke's emphasis, however, is that the disciples would not begin their missionary activity until after they received the Holy Spirit at Pentecost (see Acts 1:12–14). Thus his Gospel closes with the disciples returning to Jerusalem and devoting themselves to worship in the temple (Luke 24:52, 53).

- **Mark 16:19, 20**
- **Luke 24:50–53**

Mark 16:19, 20

Ascending to God's Right Hand

16 **:19** So then, after the Lord had spoken to them, He was received up into heaven, and sat down at the right hand of God. [20]And they went out and preached everywhere, the Lord working with *them* and confirming the word through the accompanying signs. Amen.[a]

Luke 24:50–53

The Ascension

24 **:50** And He led them out as far as Bethany, and He lifted up His hands and blessed them. [51]Now it came to pass, while He blessed them, that He was parted from them and carried up into heaven. [52]And they worshiped Him, and returned to Jerusalem with great joy, [53]and were continually in the temple praising and[a] blessing God. Amen.[b]

16:20 [a]Verses 9–20 are bracketed in NU-Text as not original. They are lacking in Codex Sinaiticus and Codex Vaticanus, although nearly all other manuscripts of Mark contain them.
Luke 24:53 [a]NU-Text omits *praising and.* [b]NU-Text omits *Amen.*

THE CHURCH AGE

As the gospel spread beyond Judea to Samaria and the Gentile world, many converted to the belief that "Jesus Christ is the Son of God" (Acts 8:37).

(A.D. 30—100)

The beginning of the church is a fascinating story of the Holy Spirit at work, leading the followers of Jesus into new ways and new worlds. The period from roughly A.D. 30 to 100 saw the glory of the first Pentecost, the struggle of the church to organize for mission, the conversion of Saul (Paul), the mission to the Gentiles, and the spread of the faith to Rome, Alexandria, and Antioch (the three greatest cities of the Roman Empire). Dozens of other cities and villages in Asia Minor, Greece, and Egypt would hear the Good News concerning the Man of Nazareth: "This Jesus God has raised up" (Acts 2:32).

As the gospel spread beyond Judea to Samaria and the Gentile world, many converted to the belief that "Jesus Christ is the Son of God" (Acts 8:37). The new believers met with opposition. Gentiles called these disciples of Christ by the name "Christians" (Acts 26:28; 1 Pet. 4:16), but did so with an element of scorn. Another scornful label for the early Christian movement was "the Way" (Acts 19:9). The term was appropriate, though, for Christ had made a "new and living way" for people to enter into the presence of God (Heb. 10:20).

ARCHAEOLOGY AND THE PAST

Archaeological finds from this period are a rich treasure, even when narrowly restricted to those directly connected with the church. The most significant of the riches are those associated with Jerusalem and the journeys of Paul.

In Jerusalem are two inscriptions that possibly reflect this period. The Theodotus Inscription, discovered on the hill known as the Ophel, describes a synagogue built specifically for visitors and immigrants from abroad. This Ophel synagogue has been identified with the Synagogue of the Freedmen, some of whose members opposed Stephen (Acts 6:9). A second inscription once stood in the temple, marking the boundaries beyond which Gentiles were not permitted to go, on pain of death. A crowd accused Paul of bringing a Gentile into the temple, in direct violation of this ban (Acts 21:28).

The destruction of Jerusalem by the Romans in A.D. 70 left ruins, some of which have remained. The most famous of these is a restored room from the lowest floors of the home of a member of one of the high priestly families, the house of Kathros. The Christians left Jerusalem at the outbreak of the Jewish revolt in A.D. 66 and went to Pella (modern Jordan), escaping the destruction of the city. They returned after the war and built a church under the leadership of Simeon, a cousin of Jesus. Many archaeologists believe that a small part of that church can still be seen today, behind what is called "David's Tomb."

Archaeological treasures abound in the cities of Paul's journeys. In Antioch of Pisidia, for example, is the *Monumentum Ancyranum,* on which is carved the deeds of Augustus Caesar and the hope for universal peace. Christianity was able to spread quickly in a Roman world because of the Roman peace. The excavated city square in Antioch featured a temple of the Anatolian god Men, showing that Christianity existed also in a cosmopolitan world, steeped in ancient cultures and religions, all under the aegis of Rome.

The ancient city of Ephesus has remains that reflect Paul's long ministry there. The temple and the statues of the Greek goddess Artemis, who became identified with the Roman goddess Diana, help explain why the Ephesians might riot when the worship of Artemis was threatened by Christianity. In Asia,

Artemis assumed characteristics of the mother goddess, and her temple was one of the Seven Wonders of the ancient world, still magnificent in ruins. Also among the excavations in Ephesus were a collection of papyri with magical formulas written on them. The ancient world was much taken with magic, used both as a blessing and a curse, and the papyri recall the magic books that were burned during Paul's time (Acts 19:19).

The accounts of Paul's travels mention his experiences in the agora, or marketplace, of two cities. Philippi was a trading city, and Lydia, one of Paul's converts, likely operated her business (she bought and sold expensive purple cloth) near what is now the ruins of the agora (Acts 16:14, 19). The ruins of another agora still exists in Athens, where Paul first encountered the Athenian philosophers (Acts 17:17).

Archaeological finds are rich in Corinth, in the city that existed in Paul's day. Corinthian ruins include the marketplace and a stone bench identified as the bema, the judgment seat where Paul was brought before the proconsul Gallio. Also from Corinth is an inscription mentioning Gallio. Everywhere he went, Paul was in touch with Roman authorities, either because he was in trouble with them, or because they were protecting him, or both. Inscriptions from Corinth identify the meat market, and also name "Lucian the butcher." Butchers and meat markets recall Paul's writing to the Corinthian church over the issue of eating meat from the market that had been sacrificed to idols (1 Cor. 10:25).

In its early years, Christianity was regarded by Rome as a sect of Judaism, and was ignored.

The ruins of Rome, Paul's final destination, are overwhelming, and remind us of the persecution that the church endured. The Colosseum was the site of athletic events, chariot races, and gladiatorial combats. It is quite likely that Christians lost their lives there, thrown to the lions or other forms of torture. The magnificent arch of Titus is a monument to the Roman victory over the Jews and the destruction of Jerusalem. On it are carved Roman soldiers carrying the menorah (the golden lampstand) and table from the temple. The catacombs, or underground cemeteries, of Rome remind us that Christians were an illegal organization, and they often met in secret in the cemeteries.

THE PEOPLES AND GROUPS

All of the New Testament story unfolds under the reign of emperors of the Roman Empire, which reached the height of its power from about A.D. 100 to 175. Of the various emperors who ruled during the New Testament period, Claudius was responsible for expelling the Jews from Rome (Acts 18:2), and Nero was the emperor to whom Paul appealed his case (Acts 25:11). The destruction of Jerusalem was accomplished in the year A.D. 70 by the Roman general Titus, who later became emperor himself.

Christianity developed amongst a rich mixture of religious cults represented in the Roman world. The most striking feature of Roman religion was its ability to merge the best features of several religions. As the empire expanded, it imported and assimilated many religious ideas and pagan gods from Greece and the Orient. Roman gods were fused and identified with the gods of the Greeks. Buildings, temples, and monuments to these gods were erected. Astrological beliefs and magical practices flourished.

An "imperial ruler cult" developed in the 1st century B.C. when the Roman Senate voted to deify Julius Caesar and to dedicate a temple to his honor. Among all the emperors, only Julius Caesar, Augustus, and Claudius were deified. This phenomenon apparently had more political than religious meaning.

THE BIBLICAL LITERATURE

The beginnings of the Christian church are related in the Book of Acts, the letters of Paul, and the general letters that make up the rest of the New Testament. Acts might more accurately be called the "Acts of the Holy Spirit," for Luke shows the role of the Spirit in guiding and strengthening the church. The Spirit's activity is prominent in the founding of the church through the work of Stephen, Philip, Peter, and especially Paul.

Paul's letters are the oldest Christian documents we have, and make up the bulk of the New Testament. Galatians was possibly the earliest letter. Shortly thereafter are 1 and 2 Thessalonians, written on Paul's second missionary journey, and 1 and 2 Corinthians and Romans, written on the third journey. The letters of Ephesians, Philippians, Colossians, and Philemon all give indication of being written in prison. The letters of 1 and 2 Timothy and Titus are called the Pastoral Epistles, addressing not churches, but pastors. Paul's letters tell us a great deal about the problems the churches faced as a result of their faith; opposition came from outside (pagan and public hostility) and from inside (heresies and persons struggling for position and power).

The General Epistles and the Book of Revelation tell us most of what we know about the early church beyond Paul. Hebrews was written to Jewish Christians. It emphasizes the humanity of Jesus, His perfect sacrifice, and His bringing forgiveness to all. The letter of James reminds Christians that real faith leads to faithful living, affecting the little acts of daily life.

The key to 1 Peter is hope in Christ, even in times of persecution. It was written for the church in Asia

Minor, and may originally have been a treatise on the meaning of baptism for daily life. The letters of Jude and 2 Peter were written to counter false teachers. The early church expected Jesus to return at any minute, and 2 Peter calls on the church to live faithfully in anticipation of that return. Jude reminds its readers that God's grace is not an excuse for immoral living.

Of the three letters associated with John, 1 John is a sermon, calling for a return to the fundamental of the faith: Jesus came in the flesh for our salvation. Of the two letters written by "the Elder," 2 John emphasizes the commandment to love, while 3 John is a warning against a false teacher (already appearing in the church!).

The Book of Revelation calls the church to be faithful and stand firm. In the great cosmic struggle between good and evil, a struggle in which Christ will prevail, faithful Christians will share in His final triumph.

THE GOSPEL TO THE JEWS

Under Roman rule the Jews were given a special status with certain legal rights. They were permitted to practice their own religion and to build their synagogues. They also were exempt from military service and were not required to appear in court on the Sabbath. Relationships between the Jews and the Romans were mostly positive. The birth and development of Christianity took place among the Jews and within the borders of the Roman Empire. In its early years, Christianity was regarded by Rome as a sect of Judaism, and was thus ignored.

The Gospels ended with an emphasis on the ascension of the risen Christ (Mark 16:19, 20; Luke 24:50–53). The Book of Acts opens with special attention to this important event in Christian history (Acts 1:1–11). The eleven apostles, and many other Jewish believers, were joyous after witnessing the Ascension. Yet they were at a loss to know what to do next, other than selecting a successor to Judas. All this mingling of hope and uncertainty vanished at Pentecost.

Henceforth, with courage and power, they gave witness to their conviction that Jesus was alive. Their claim was confirmed by undeniable miracles performed in His name (Acts 4:14). The witness of these Christians brought consternation to persons responsible for Jesus' death. Those who killed Him thought they had disposed of Him. Now His authority and power were stirring Jerusalem more than ever. There was intense opposition led by Saul of Tarsus and the rulers in Jerusalem. Yet the gospel spread rapidly to Judea, Samaria, and the entire Mediterranean world.

TRANSITION

The Book of Acts

The Book of Acts is the second of a two-volume set, the first volume being the Gospel of Luke. Both books are addressed to Theophilus and written by one of Paul's associates named Luke "the beloved physician" (Col. 4:14). The author of Acts was a companion of Paul in many of his journeys, as implied by his use of the pronoun "we" to indicate he was traveling with Paul (see Acts 16:10). He was also with Paul during his imprisonment in Rome (2 Tim. 4:11).

Luke shows the link between what he reported in his Gospel and what he now reports in this book: the events of Jesus' ministry are the foundation for the results obtained by the message of His Spirit-inspired witnesses. Since the risen Christ was not seen in public, the burden of proof for the resurrection event lay with those who had firsthand experience of His postresurrection appearances (see 1 Cor. 15:4–8). The Gospels, Acts, and Paul's letters are at great pains to convince the reader that Jesus' appearances were not fantasy or the result of wishful thinking, but rather "hard evidence" which calls for faith.

The date of Luke's writing is not easily determined. The author possibly concluded his account 2 years after Paul's imprisonment in Rome, about A.D. 62 (Acts 28:30). Luke writes to Theophilus (meaning "lover of God"), who was probably a prominent Gentile believer. Theophilus had been "instructed" concerning matters related in Luke's Gospel (see Luke 1:3, 4), and so may have assisted Luke in his research.

• **Acts 1:1–8**

Acts

Prologue

1 :1 The former account I made, O Theophilus,
of all that Jesus began both to do and teach,
2 until the day in which He was taken up, after He
through the Holy Spirit had given command-
ments to the apostles whom He had chosen, 3 to
whom He also presented Himself alive after His
suffering by many infallible proofs, being seen
by them during forty days and speaking of the
things pertaining to the kingdom of God.

The Holy Spirit Promised

4 And being assembled together with *them,*
He commanded them not to depart from Jerusa-
lem, but to wait for the Promise of the Father,
"which," *He said,* "you have heard from Me; 5 for
John truly baptized with water, but you shall be
baptized with the Holy Spirit not many days
from now." 6 Therefore, when they had come to-
gether, they asked Him, saying, "Lord, will You

The Number "12" (Acts 1:26)

Soon after the apostle Judas Iscariot had betrayed Jesus, Judas met with a rather ignoble end (Acts 1:18). The disciples felt it essential to fill the vacancy left by Judas, thus maintaining the number of 12 apostles. So a certain Matthias "was numbered with the eleven apostles" (Acts 1:26). His appointment restored Jesus' apostles to their original number of 12.

It does not take a mathematical wizard to see that the number 12 played an important role. Why? Why replace Judas anyway? The group of Jesus' followers gathered in the upper room had nominated both Matthias and a certain Joseph Barsabas (Acts 1:23). Why not add both Matthias and Joseph? What is the significance of the number 12?

Various numbers in ancient times had symbolic significance. The number "7" was particularly favored, but so also was the number "12." This number reaches far back in the Book of Genesis to the 12 sons of Jacob, named Israel. These 12 sons became the 12 tribes of Israel, the totality of the people of Israel, the kingdom of the Jews. Any Jew of the day would recognize the political significance of the number 12.

Perhaps the number 12 also represented the 12 tribes of the new "Israel." Israel would now live on in the church! Matthias's appointment as a "witness" of Jesus' resurrection (1:22) again brought the apostles' number to completion. They were now prepared for the future, whatever lay ahead.

During the Last Supper, Jesus had granted a kingdom to the disciples, telling them that they would "sit on thrones judging the twelve tribes of Israel" (Luke 22:29, 30). They had not forgotten. Before Jesus ascended into heaven, the apostles asked Him when He would "restore the kingdom to Israel" (Acts 1:6). By bringing their number back to 12, they prepared themselves for God to fulfill His promises to Israel. With the Day of Pentecost approaching, they did not have long to wait.

at this time restore the kingdom to Israel?" 7And
He said to them, "It is not for you to know times
or seasons which the Father has put in His own
authority. 8But you shall receive power when the
Holy Spirit has come upon you; and you shall be
witnesses to Me[a] in Jerusalem, and in all Judea
and Samaria, and to the end of the earth."

TRANSITION

The Ascension

As does the Gospel of John, Luke emphasizes Jesus' departure to the Father. This was the last the disciples were to see of their Master—something they had long dreaded (John 14:5). Luke reports a period of approximately 40 days (Acts 1:3) after Jesus' resurrection during which He appeared alive to His disciples. The climax of these appearances came on the Mount of Olives (or Olivet), a ridge east of Jerusalem that is slightly higher than the parallel ridge on which Jerusalem itself lies. Here, only "a Sabbath day's journey" (Acts 1:12; about 2/3 mile) from the city, Jesus ascended into heaven. Now the disciples were alone until He returned in the Person of "another Helper" (John 14:16) at Pentecost.

• **Acts 1:9–26**

Acts

Jesus Ascends to Heaven

1 **:9** Now when He had spoken these things,
while they watched, He was taken up, and a
cloud received Him out of their sight. 10And while
they looked steadfastly toward heaven as He went
up, behold, two men stood by them in white ap-
parel, 11who also said, "Men of Galilee, why do you
stand gazing up into heaven? This *same* Jesus, who
was taken up from you into heaven, will so come in
like manner as you saw Him go into heaven."

The Upper Room Prayer Meeting

12Then they returned to Jerusalem from the
mount called Olivet, which is near Jerusalem,
a Sabbath day's journey. 13And when they had
entered, they went up into the upper room where
they were staying: Peter, James, John, and Andrew;
Philip and Thomas; Bartholomew and Matthew;
James *the son* of Alphaeus and Simon the Zealot;
and Judas *the son* of James. 14These all continued
with one accord in prayer and supplication,[a] with
the women and Mary the mother of Jesus, and
with His brothers.

Matthias Chosen

15And in those days Peter stood up in the
midst of the disciples[a] (altogether the number of
names was about a hundred and twenty), and
said, 16"Men *and* brethren, this Scripture had to
be fulfilled, which the Holy Spirit spoke before
by the mouth of David concerning Judas, who
became a guide to those who arrested Jesus; 17for
he was numbered with us and obtained a part in
this ministry."

18(Now this man purchased a field with the
wages of iniquity; and falling headlong, he burst
open in the middle and all his entrails gushed
out. 19And it became known to all those dwelling
in Jerusalem; so that field is called in their own
language, Akel Dama, that is, Field of Blood.)

20"For it is written in the Book of Psalms:

1:8 [a]NU-Text reads *My witnesses.* 1:14 [a]NU-Text omits *and supplication.* 1:15 [a]NU-Text reads *brethren.*

'Let his dwelling place be desolate,
And let no one live in it' ;[a]

and,

'Let[b] *another take his office.'*[c]

21"Therefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us, 22beginning from the baptism of John to that day when He was taken up from us, one of these must become a witness with us of His resurrection."

23And they proposed two: Joseph called Barsabas, who was surnamed Justus, and Matthias. 24And they prayed and said, "You, O Lord, who know the hearts of all, show which of these two You have chosen 25to take part in this ministry and apostleship from which Judas by transgression fell, that he might go to his own place." 26And they cast their lots, and the lot fell on Matthias. And he was numbered with the eleven apostles.

TRANSITION

The Day of Pentecost

The Day of Pentecost came 50 days after the offering of the firstfruits (Lev. 23:10, 15, 16) at the Passover observances. It was a celebration of the wheat harvest, with pilgrims gathering from various nations of the Roman world. The crowd included Jews living outside of Palestine, as well as proselytes (Gentiles who had accepted the Jewish faith). Luke lists their homelands beginning in the East (Acts 2:9), then in Asia Minor (2:9, 10), and on to other Mediterranean areas—North Africa, Rome, and Crete (2:11).

Less than 2 months had passed since Jesus had been executed. In a sermon to the crowd on this occasion, Peter solemnly charged the Jewish leaders with crucifying the "Man attested by God," their Messiah. Yet while they were responsible, Jesus' death was no accident: He was "delivered by the determined purpose and foreknowledge of God" (Acts 2:22, 23).

• **Acts 2:1–47**

Acts

Coming of the Holy Spirit

2 **:1** When the Day of Pentecost had fully come, they were all with one accord[a] in one place. 2And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. 3Then there appeared to them divided tongues, as of fire, and *one* sat upon each of them. 4And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.

The Crowd's Response

5And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. 6And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. 7Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans? 8And how *is it that* we hear, each in our own language in which we were born? 9Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, 11Cretans and Arabs—we hear them speaking in our own tongues the wonderful works of God." 12So they were all amazed and perplexed, saying to one another, "Whatever could this mean?"

13Others mocking said, "They are full of new wine."

Peter's Sermon

14But Peter, standing up with the eleven, raised his voice and said to them, "Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words. 15For these are not drunk, as you suppose, since it is *only* the third hour of the day. 16But this is what was spoken by the prophet Joel:

17 *'And it shall come to pass in the last days,*
says God,
That I will pour out of My Spirit on all
flesh;
Your sons and your daughters shall
prophesy,
Your young men shall see visions,
Your old men shall dream dreams.
18 *And on My menservants and on My*
maidservants

Geography & Environment

Many nations of the Roman world were represented among the gathering of pilgrims in Jerusalem for the Day of Pentecost. The list of peoples (Acts 2:8–11) includes the Parthians to the east of Jerusalem and Rome to the west. North it includes Asia Minor (modern Turkey), and south the coast of Africa (Libya). The largest community of Jews outside Judea was in Egypt.

1:20 [a]Psalm 69:25 [b]Psalm 109:8 [c]Greek *episkopen,* position of overseer 2:1 [a]NU-Text reads *together.*

The Spirit of Prophecy (Acts 2:17)

Old Testament passages associate the Spirit with creation, with new life, and with empowerment for various divine missions, most often for the mission of a prophet. By Jesus' day, Jewish interpreters most frequently emphasized prophetic empowerment: the Spirit empowered God's servants to hear Him and to speak His message the way He desired.

Many Jewish people believed that God had withdrawn the Spirit after the death of the prophets Haggai, Zechariah, and Malachi. The general assumption was that prophecy continued occasionally on a lower level, but the full restoration of the Spirit was yet to come. Prophets like Isaiah and Ezekiel had promised the final restoration of the Spirit (Is. 44:3; Ezek. 39:29). Nevertheless, the Spirit was not expected until the end time, in the period in which the Messiah would come, and most Jewish people did not believe that the Messiah had come yet.

Peter, recognizing that the Messiah had come in Jesus and that the Spirit who empowered the prophets was now fully active among God's people, chose an Old Testament text about the outpouring of the Spirit of prophecy (Joel 2:28–32). To make it clear that Joel's prophecy refers to the end time, Peter added explanatory words to his quote of Joel: "in the last days" (Acts 2:17).

Further, Peter was teaching that the end time had already begun because the Messiah had already come and taken His heavenly throne (2:34–36). Thus *some* "signs in the earth" (2:19) had been fulfilled by Jesus (2:22). This in turn meant that the time of salvation of which Joel spoke had also arrived. Thus Peter viewed the Spirit of prophecy as an end-time gift. God's servants should consider themselves to be empowered by the same Spirit who empowered Isaiah, Jeremiah, Huldah, Samuel, Deborah, and others.

So thoroughly did Peter wish to emphasize this point that he took a liberty used sometimes by Jewish interpreters in his day. He added some more explanatory words to the text he was quoting: "And they shall prophesy" (2:18).

I will pour out My Spirit in those days;
And they shall prophesy.
19 *I will show wonders in heaven above*
And signs in the earth beneath:
Blood and fire and vapor of smoke.
20 *The sun shall be turned into darkness,*
And the moon into blood,
Before the coming of the great and
awesome day of the LORD.
21 *And it shall come to pass*
That whoever calls on the name of the LORD
Shall be saved.' [a]

22"Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know— 23Him, being delivered by the determined purpose and foreknowledge of God, you have taken[a] by lawless hands, have crucified, and put to death; 24whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it. 25For David says concerning Him:

'I foresaw the LORD *always before my face,*
For He is at my right hand, that I may not
be shaken.
26 *Therefore my heart rejoiced, and my tongue*
was glad;
Moreover my flesh also will rest in hope.
27 *For You will not leave my soul in Hades,*
Nor will You allow Your Holy One to see
corruption.
28 *You have made known to me the ways of*
life;
You will make me full of joy in Your
presence.' [a]

29"Men *and* brethren, let *me* speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day. 30Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne,[a] 31he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption. 32This Jesus God has raised up, of which we are all witnesses. 33Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.

34"For David did not ascend into the heavens, but he says himself:

2:21 [a]Joel 2:28–32 2:23 [a]NU-Text omits *have taken.*
2:28 [a]Psalm 16:8–11 2:30 [a]NU-Text omits *according to the flesh, He would raise up the Christ* and completes the verse with *He would seat one on his throne.*

'The LORD said to my Lord,
"Sit at My right hand,
35 *Till I make Your enemies Your footstool."'* [a]

36"Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ."

37Now when they heard *this,* they were cut to the heart, and said to Peter and the rest of the apostles, "Men *and* brethren, what shall we do?"

38Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. 39For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call."

A Vital Church Grows

40And with many other words he testified and exhorted them, saying, "Be saved from this perverse generation." 41Then those who gladly[a] received his word were baptized; and that day about three thousand souls were added *to them.* 42And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers. 43Then fear came upon every soul, and many wonders and signs were done through the apostles. 44Now all who believed were together, and had all things in common, 45and sold their possessions and goods, and divided them among all, as anyone had need.

46So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, 47praising God and having favor with all the people. And the Lord added to the church[a] daily those who were being saved.

2:35 [a]Psalm 110:1 2:41 [a]NU-Text omits *gladly.* 2:47 [a]NU-Text omits *to the church.*

TRANSITION

The Early Christians in Jerusalem

The healing of the lame man (Acts 3:1—4:31) and the miraculous deliverance of Peter and John from prison (5:12–42) are examples of the witness of the early Christians in Jerusalem. This witness brought them into conflict with the Jewish authorities, for the "notable miracle" performed by the disciples (4:16) was done publicly and therefore placed the religious leaders in an embarrassing position. The people had accepted the explanation given by the disciples—God had healed the lame man.

While the early Christians lacked temporal resources, they were not short on spiritual power. Some people supposed that these followers of Jesus were just another sect of Judaism, or were trying to start a new mystery religion around Jesus of Nazareth. But miracles were convincing others that the disciples were truly serving God, so the temple officials moved to suppress the people's interest in the new religion. One Pharisee, the highly respected Gamaliel, suggested that this movement might fail, as had that led in A.D. 6 or 7 by the insurrectionist Judas the Galilean (Acts 5:37–39).

• **Acts 3:1—5:42**

Acts

A Lame Man Healed

3 **:1** Now Peter and John went up together to the temple at the hour of prayer, the ninth *hour.* 2And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms from those who entered the temple; 3who, seeing Peter and John about to go into the temple, asked for alms. 4And fixing his eyes on him, with John, Peter said, "Look at us." 5So he gave them his attention, expecting to receive

The Nations of Pentecost

In the 1st century A.D., Jewish communities were located primarily in the eastern part of the Roman Empire, where Greek was the common language, but also existed as far west as Italy and as far east as Babylonia. In addition to people from the nations shown here, those present on the Day of Pentecost (Acts 2:9–11) included visitors from Mesopotamia and even farther east, from Parthia, Media, and Elam (present-day Iran).

Begging at the Gate of the Temple (Acts 3:2)

The Jerusalem temple was a unique type of religious building. Unlike churches and synagogues, the temple was not meant to seat large numbers of people for prayer and worship. It was understood quite literally as the "house of Yahweh."

As the dwelling place of God, the temple was a holy place. The closer a person moved to the Most Holy Place in the middle of the temple itself, the more restricted was the access. Barriers served to keep out those who might profane the sacred space. The temple stood as an isolated building in the midst of a series of courtyards enclosed by walls. Gates regulated access to the courtyards.

The temple was built for God to inhabit, not for humans. The only humans meant to live regularly in the temple precincts were priests, whose job was to "serve" the Lord, overseeing the sacrifices and maintaining the temple property. Others were merely guests, visitors who might linger in the outer courts and/or offer sacrifices for the priests to place on the altar. Sacrifices were no doubt often offered in hopes of receiving some favor from God in return.

The architecture and social dynamics of the temple explain the presence of a lame beggar at the gate (Acts 3:2). Whereas the man's lameness itself would not necessarily have hindered him, lameness was frowned upon within the temple courtyards. Lame priests were prohibited from offering sacrifices in the temple (Lev. 21:18), and lame animals could not serve as sacrifices (Deut. 15:21). Thus the lame beggar remained outside the temple walls.

For his purpose, however, a temple gate was the perfect place to be. There he was assured of a constant traffic flow of those most able to give to him. Furthermore, those visiting the courtyard to seek the beneficence of God perhaps would recognize as well God's desire for them to exercise beneficence toward others. If the secret to success in business is location, location, location, the lame man was in the prime spot for his "work." Yet when Peter and John came by (Acts 3:6), he got more than he ever bargained for!

something from them. 6Then Peter said, "Silver
and gold I do not have, but what I do have I give
you: In the name of Jesus Christ of Nazareth, rise
up and walk." 7And he took him by the right
hand and lifted *him* up, and immediately his feet
and ankle bones received strength. 8So he, leap-
ing up, stood and walked and entered the temple
with them—walking, leaping, and praising God.
9And all the people saw him walking and prais-
ing God. 10Then they knew that it was he who
sat begging alms at the Beautiful Gate of the
temple; and they were filled with wonder and
amazement at what had happened to him.

Preaching in Solomon's Portico

11Now as the lame man who was healed held
on to Peter and John, all the people ran together
to them in the porch which is called Solomon's,
greatly amazed. 12So when Peter saw *it,* he re-
sponded to the people: "Men of Israel, why do
you marvel at this? Or why look so intently at us,
as though by our own power or godliness we had
made this man walk? 13The God of Abraham,
Isaac, and Jacob, the God of our fathers, glorified
His Servant Jesus, whom you delivered up and
denied in the presence of Pilate, when he was de-
termined to let *Him* go. 14But you denied the Holy
One and the Just, and asked for a murderer to be
granted to you, 15and killed the Prince of life,
whom God raised from the dead, of which we are
witnesses. 16And His name, through faith in His
name, has made this man strong, whom you see
and know. Yes, the faith which *comes* through
Him has given him this perfect soundness in the
presence of you all.

17"Yet now, brethren, I know that you did *it*
in ignorance, as *did* also your rulers. 18But those
things which God foretold by the mouth of all
His prophets, that the Christ would suffer, He has
thus fulfilled. 19Repent therefore and be con-
verted, that your sins may be blotted out, so that
times of refreshing may come from the presence
of the Lord, 20and that He may send Jesus Christ,
who was preached to you before,[a] 21whom
heaven must receive until the times of restora-
tion of all things, which God has spoken by the
mouth of all His holy prophets since the world
began. 22For Moses truly said to the fathers, *'The
Lord your God will raise up for you a Prophet
like me from your brethren. Him you shall hear
in all things, whatever He says to you. 23And it
shall be that every soul who will not hear that
Prophet shall be utterly destroyed from among
the people.'* [a] 24Yes, and all the prophets, from
Samuel and those who follow, as many as have

TIME CAPSULE	A.D. 30 to 31
30	Jesus ascends to heaven (Acts 1:9)
30	The disciples choose Matthias to replace Judas Iscariot (Acts 1:26)
30	The Day of Pentecost (Acts 2:1)
30	Peter addresses the Sanhedrin (Acts 4:5)
31	Annas is named along with Caiaphas as co-high priests (Acts 4:6)

3:20 [a]NU-Text and M-Text read *Christ Jesus, who was ordained for you before.* 3:23 [a]Deuteronomy 18:15, 18, 19 3:24 [a]NU-Text and M-Text read *proclaimed.*

spoken, have also foretold[a] these days. 25You are
sons of the prophets, and of the covenant which
God made with our fathers, saying to Abraham,
*'And in your seed all the families of the earth
shall be blessed.'* [a] 26To you first, God, having
raised up His Servant Jesus, sent Him to bless
you, in turning away every one *of you* from your
iniquities."

Peter and John Arrested

4 1Now as they spoke to the people, the priests,
the captain of the temple, and the Sadducees
came upon them, 2being greatly disturbed that
they taught the people and preached in Jesus the
resurrection from the dead. 3And they laid hands
on them, and put *them* in custody until the next
day, for it was already evening. 4However, many of
those who heard the word believed; and the num-
ber of the men came to be about five thousand.

Addressing the Sanhedrin

5And it came to pass, on the next day, that
their rulers, elders, and scribes, 6as well as An-
nas the high priest, Caiaphas, John, and Alexan-
der, and as many as were of the family of the
high priest, were gathered together at Jerusalem.
7And when they had set them in the midst, they
asked, "By what power or by what name have
you done this?"

8Then Peter, filled with the Holy Spirit, said
to them, "Rulers of the people and elders of Is-
rael: 9If we this day are judged for a good deed
done to a helpless man, by what means he has
been made well, 10let it be known to you all, and
to all the people of Israel, that by the name of Je-
sus Christ of Nazareth, whom you crucified,
whom God raised from the dead, by Him this
man stands here before you whole. 11This is the
*'stone which was rejected by you builders, which
has become the chief cornerstone.'* [a] 12Nor is
there salvation in any other, for there is no other
name under heaven given among men by which
we must be saved."

The Name of Jesus Forbidden

13Now when they saw the boldness of Peter
and John, and perceived that they were uneduc-
ated and untrained men, they marveled. And
they realized that they had been with Jesus.
14And seeing the man who had been healed
standing with them, they could say nothing
against it. 15But when they had commanded
them to go aside out of the council, they con-
ferred among themselves, 16saying, "What shall
we do to these men? For, indeed, that a notable
miracle has been done through them *is* evident to
all who dwell in Jerusalem, and we cannot deny
it. 17But so that it spreads no further among the
people, let us severely threaten them, that from
now on they speak to no man in this name."

18So they called them and commanded them
not to speak at all nor teach in the name of Jesus.
19But Peter and John answered and said to them,
"Whether it is right in the sight of God to listen
to you more than to God, you judge. 20For we can-
not but speak the things which we have seen and
heard." 21So when they had further threatened
them, they let them go, finding no way of pun-
ishing them, because of the people, since they all
glorified God for what had been done. 22For the
man was over forty years old on whom this mira-
cle of healing had been performed.

Prayer for Boldness

23And being let go, they went to their own
companions and reported all that the chief
priests and elders had said to them. 24So when
they heard that, they raised their voice to God
with one accord and said: "Lord, You *are* God,
who made heaven and earth and the sea, and all
that is in them, 25who by the mouth of Your ser-
vant David[a] have said:

'Why did the nations rage,
And the people plot vain things?
26 *The kings of the earth took their stand,*
And the rulers were gathered together
Against the LORD *and against His Christ.'* [a]

27"For truly against Your holy Servant Jesus,
whom You anointed, both Herod and Pontius Pi-
late, with the Gentiles and the people of Israel,
were gathered together 28to do whatever Your
hand and Your purpose determined before to be
done. 29Now, Lord, look on their threats, and
grant to Your servants that with all boldness
they may speak Your word, 30by stretching out
Your hand to heal, and that signs and wonders
may be done through the name of Your holy Ser-
vant Jesus."

31And when they had prayed, the place
where they were assembled together was shaken;
and they were all filled with the Holy Spirit, and
they spoke the word of God with boldness.

Sharing in All Things

32Now the multitude of those who believed
were of one heart and one soul; neither did any-
one say that any of the things he possessed was
his own, but they had all things in common.
33And with great power the apostles gave wit-
ness to the resurrection of the Lord Jesus. And

3:25 [a]Genesis 22:18; 26:4; 28:14 4:11 [a]Psalm 118:22
4:25 [a]NU-Text reads *who through the Holy Spirit, by the mouth of our father, Your servant David.* 4:26 [a]Psalm 2:1, 2

Food for the Hellenist Widows (Acts 6:1)

Tensions developed in the Jerusalem church over alleged discrimination on the basis of language and culture. Scholars differ in their descriptions of the two opposing groups: the "Hebrews" and the "Hellenists." The Hebrews are often described as Aramaic-speaking Jews native to Palestine. The Hellenists were possibly Greek-speaking Jews from outside of Palestine. Most Jews in Jerusalem, however, would have spoken Greek as at least one language, so more likely the Hellenists were Diaspora (foreign) Jews, or their children, who had settled in Jerusalem. Some of these foreign Jews probably had come from places such as Cyrene, Alexandria, Cilicia, or Asia (Acts 6:9).

Widows were a disadvantaged segment of ancient society, invariably poor and easily oppressed. Jewish people traditionally cared for the widows and other poor through the charity collections of local synagogues. The Hellenist synagogues, however, probably had more widows to care for than other synagogues, hence were stretched to the limit in their capacity to help. Since it was considered pious to spend one's last days in Jerusalem, many foreign Jewish men moved to Jerusalem when they retired, eventually leaving an inordinate number of foreign Jewish widows needing support.

This broader societal problem spilled over into the church: how would they care for the foreign Jewish widows among them? And how could they be sure to keep this minority group within the church from feeling second-class? Most people in antiquity simply told offended minorities to be quiet, but the apostles had a different solution: they selected members of the Hellenist minority to run the food distribution program. All seven of those selected have Greek names (6:5), suggesting that all or most were foreign Jews. These seven Hellenists were commissioned for the office of charity distributor, a highly respected position in Jerusalem (6:6).

great grace was upon them all. 34Nor was there
anyone among them who lacked; for all who
were possessors of lands or houses sold them,
and brought the proceeds of the things that were
sold, 35and laid *them* at the apostles' feet; and
they distributed to each as anyone had need.

36And Joses,[a] who was also named Barnabas
by the apostles (which is translated Son of Encouragement), a Levite of the country of Cyprus,
37having land, sold *it,* and brought the money
and laid *it* at the apostles' feet.

Lying to the Holy Spirit

5 1But a certain man named Ananias, with Sapphira his wife, sold a possession. 2And he kept
back *part* of the proceeds, his wife also being
aware *of it,* and brought a certain part and laid *it*
at the apostles' feet. 3But Peter said, "Ananias,
why has Satan filled your heart to lie to the Holy
Spirit and keep back *part* of the price of the land
for yourself? 4While it remained, was it not your
own? And after it was sold, was it not in your own
control? Why have you conceived this thing in
your heart? You have not lied to men but to God."

5Then Ananias, hearing these words, fell
down and breathed his last. So great fear came
upon all those who heard these things. 6And the
young men arose and wrapped him up, carried
him out, and buried *him.*

7Now it was about three hours later when
his wife came in, not knowing what had happened. 8And Peter answered her, "Tell me
whether you sold the land for so much?"

She said, "Yes, for so much."

9Then Peter said to her, "How is it that you
have agreed together to test the Spirit of the
Lord? Look, the feet of those who have buried
your husband *are* at the door, and they will carry
you out." 10Then immediately she fell down at his
feet and breathed her last. And the young men
came in and found her dead, and carrying *her*
out, buried *her* by her husband. 11So great fear
came upon all the church and upon all who
heard these things.

Continuing Power in the Church

12And through the hands of the apostles
many signs and wonders were done among the
people. And they were all with one accord in Solomon's Porch. 13Yet none of the rest dared join
them, but the people esteemed them highly.
14And believers were increasingly added to the
Lord, multitudes of both men and women, 15so
that they brought the sick out into the streets
and laid *them* on beds and couches, that at least
the shadow of Peter passing by might fall on
some of them. 16Also a multitude gathered from
the surrounding cities to Jerusalem, bringing
sick people and those who were tormented by
unclean spirits, and they were all healed.

Imprisoned Apostles Freed

17Then the high priest rose up, and all those
who *were* with him (which is the sect of the Sadducees), and they were filled with indignation,
18and laid their hands on the apostles and put them
in the common prison. 19But at night an angel of
the Lord opened the prison doors and brought
them out, and said, 20"Go, stand in the temple and
speak to the people all the words of this life."

21And when they heard *that,* they entered
the temple early in the morning and taught. But
the high priest and those with him came and
called the council together, with all the elders of

4:36 [a]NU-Text reads *Joseph.*

the children of Israel, and sent to the prison to have them brought.

Apostles on Trial Again

22 But when the officers came and did not find them in the prison, they returned and reported, 23 saying, "Indeed we found the prison shut securely, and the guards standing outside[a] before the doors; but when we opened them, we found no one inside!" 24 Now when the high priest,[a] the captain of the temple, and the chief priests heard these things, they wondered what the outcome would be. 25 So one came and told them, saying,[a] "Look, the men whom you put in prison are standing in the temple and teaching the people!"

26 Then the captain went with the officers and brought them without violence, for they feared the people, lest they should be stoned. 27 And when they had brought them, they set *them* before the council. And the high priest asked them, 28 saying, "Did we not strictly command you not to teach in this name? And look, you have filled Jerusalem with your doctrine, and intend to bring this Man's blood on us!"

29 But Peter and the *other* apostles answered and said: "We ought to obey God rather than men. 30 The God of our fathers raised up Jesus whom you murdered by hanging on a tree. 31 Him God has exalted to His right hand *to be* Prince and Savior, to give repentance to Israel and forgiveness of sins. 32 And we are His witnesses to these things, and *so* also *is* the Holy Spirit whom God has given to those who obey Him."

Gamaliel's Advice

33 When they heard *this,* they were furious and plotted to kill them. 34 Then one in the council stood up, a Pharisee named Gamaliel, a teacher of the law held in respect by all the people, and commanded them to put the apostles outside for a little while. 35 And he said to them: "Men of Israel, take heed to yourselves what you intend to do regarding these men. 36 For some time ago Theudas rose up, claiming to be somebody. A number of men, about four hundred, joined him. He was slain, and all who obeyed him were scattered and came to nothing. 37 After this man, Judas of Galilee rose up in the days of the census, and drew away many people after him. He also perished, and all who obeyed him were dispersed. 38 And now I say to you, keep away from these men and let them alone; for if this plan or this work is of men, it will come to nothing; 39 but if it is of God, you cannot overthrow it—lest you even be found to fight against God."

40 And they agreed with him, and when they had called for the apostles and beaten *them,* they commanded that they should not speak in the name of Jesus, and let them go. 41 So they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His[a] name. 42 And daily in the temple, and in every house, they did not cease teaching and preaching Jesus *as* the Christ.

5:23 [a]NU-Text and M-Text omit *outside.* 5:24 [a]NU-Text omits *the high priest.* 5:25 [a]NU-Text and M-Text omit *saying.* 5:41 [a]NU-Text reads *the name;* M-Text reads *the name of Jesus.* 6:1 [a]That is, Greek-speaking Jews

TRANSITION

Stephen, the First Martyr

The church grew so rapidly that the disciples had to appoint men to distribute goods. With the choice of seven deacons from among the Greek-speaking Jews (Acts 6:1–7), the gospel began to reach beyond Palestinian Judaism. One of the deacons, Stephen, directly challenged the central role of the temple and the law, bringing him into conflict with the Synagogue of the Freedmen (6:9–14).

The synagogue was a local assembly of Jews who met for prayer and scripture exposition. In cities throughout the Roman world, synagogues became the focal point of Jewish life. The Synagogue of the Freedmen included Greek-speaking (Hellenist) Jews whose ancestors had been slaves of the Romans, later set free. Thus Stephen, a Hellenist himself, was accused of blasphemy by those of his own cultural group.

Stephen was ultimately brought before the Sanhedrin ("the council," 6:12), which consisted of religious leaders from the various Jewish sects in Jerusalem. There he spoke on a theme that was not well received by his audience: Israel's rejection of God's leaders had now climaxed in the Jewish authorities' rejection of Jesus. Further, he used the history of Israel to show that God does not dwell in the temple (7:44–50). Stephen's execution sometime around A.D. 32 marked the beginning of "a great persecution" against the early Christians (7:57—8:3). A young Pharisee named Saul, who served as custodian for Stephen's executioners (7:58), would lead that persecution.

• **Acts 6:1—8:3**

Acts

Seven Chosen to Serve

6 **:1** Now in those days, when *the number of* the disciples was multiplying, there arose a complaint against the Hebrews by the Hellenists,[a] because their widows were neglected in the daily distribution. 2 Then the twelve summoned the multitude of the disciples and said, "It

Jews of Cyrene Visit Jerusalem (Acts 6:9)

Cyrene was a major city in North Africa founded by the Greeks in the 7th century B.C. It became a flourishing city, blessed with a fertile surrounding countryside. Specific individuals from Cyrene appear in Scripture. One Cyrenian named Simon was forced by the Romans to carry the cross of Jesus (Luke 23:26). Another, Lucius, was a principal teacher of the Christians at the church in Antioch (Acts 13:1).

Like Crete, Cyrene had a large Jewish population that was settled there by the Ptolemaic kings of Egypt, beginning with Ptolemy I in the 4th century B.C. This population was apparently still substantial during the New Testament period, and traveled from Cyrene to Jerusalem. Cyrenians are named among the Jews who were in Jerusalem for the Day of Pentecost (Acts 2:1, 5, 10). They are also among the Jews who attended the Synagogue of the Freedmen in Jerusalem (Acts 6:9).

What exactly the Synagogue of the Freedmen was is not certain. The name "Freedmen" indicates the worshipers were either Jews that had been freed from slavery, or were Jews descended from slaves. The groups named in Acts 6:9 (Cyrenians, Alexandrians, Cilicians, Asians) could have attended one synagogue, or each group could have had their own synagogue in Jerusalem.

Cities with large Jewish populations often had several synagogues, and certainly Jerusalem did. A Synagogue of the Alexandrians in Jerusalem is known to have belonged to a Rabbi Zadok around A.D. 100. An inscription found just south of Jerusalem reports that someone named Theodotus built a synagogue complete with a guesthouse for those "coming from abroad." We do not know that Jews of Cyrene actually stayed in this guesthouse, but Cyrenians were among those who came "from abroad" to visit Jerusalem, and may have been populous enough to have their own synagogue.

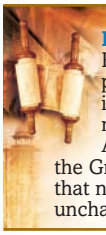
is not desirable that we should leave the word of God and serve tables. 3Therefore, brethren, seek out from among you seven men of *good* reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; 4but we will give ourselves continually to prayer and to the ministry of the word."

5And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch, 6whom they set before the apostles; and when they had prayed, they laid hands on them.

7Then the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.

Stephen Accused of Blasphemy

8And Stephen, full of faith[a] and power, did great wonders and signs among the people. 9Then there arose some from what is called the Synagogue of the Freedmen (Cyrenians, Alexandrians, and those from Cilicia and Asia), disputing with Stephen. 10And they were not able to resist the wisdom and the Spirit by which he spoke. 11Then they secretly induced men to say, "We have heard him speak blasphemous words against Moses and God." 12And they stirred up the people, the elders, and the scribes; and they came upon *him,* seized him, and brought *him* to the council. 13They also set up false witnesses who said, "This man does not cease to speak blasphemous[a] words against this holy place and the law; 14for we have heard him say that this Jesus of Nazareth will destroy this place and change the customs which Moses delivered to us." 15And all who sat in the council, looking steadfastly at him, saw his face as the face of an angel.



Beliefs & Ideas

Peter and the apostles boldly proclaimed the principle that even supreme human authorities, like the high priest and the council, must yield to the law of God (Acts 5:27–29). A similar principle provides the theme of the Greek tragedy *Antigone.* There Antigone says that no human being can overrule the unwritten, unchangeable laws of heaven.

Stephen's Address: The Call of Abraham

7 1Then the high priest said, "Are these things so?"

2And he said, "Brethren and fathers, listen: The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran, 3and said to him, *'Get out of your country and from your relatives, and come to a land that I will show you.'* [a] 4Then he came out of the land of the Chaldeans and dwelt in Haran. And from there, when his father was dead, He moved him to this land in which you now dwell. 5And *God* gave him no inheritance in it, not even *enough* to set his foot on. But even when *Abraham* had no child, He promised to give it to him for a possession, and to his descendants after him. 6But God spoke in this way: that his descendants would dwell in a foreign land, and that they would bring them into bondage and oppress *them* four hundred years. 7*'And the nation to whom they will be in bondage I will judge,'* [a] said God, *'and after that they shall come out and serve Me in this place.'* [b] 8Then He gave him the

6:8 [a]NU-Text reads *grace.* 6:13 [a]NU-Text omits *blasphemous.*
7:3 [a]Genesis 12:1 7:7 [a]Genesis 15:14 [b]Exodus 3:12

covenant of circumcision; and so *Abraham* begot
Isaac and circumcised him on the eighth day; and
Isaac *begot* Jacob, and Jacob *begot* the twelve pa-
triarchs.

The Patriarchs in Egypt

9"And the patriarchs, becoming envious, sold
Joseph into Egypt. But God was with him 10and
delivered him out of all his troubles, and gave
him favor and wisdom in the presence of
Pharaoh, king of Egypt; and he made him gover-
nor over Egypt and all his house. 11Now a famine
and great trouble came over all the land of Egypt
and Canaan, and our fathers found no suste-
nance. 12But when Jacob heard that there was
grain in Egypt, he sent out our fathers first.
13And the second *time* Joseph was made known to
his brothers, and Joseph's family became known
to the Pharaoh. 14Then Joseph sent and called his
father Jacob and all his relatives to *him,* seventy-
five[a] people. 15So Jacob went down to Egypt; and
he died, he and our fathers. 16And they were car-
ried back to Shechem and laid in the tomb that
Abraham bought for a sum of money from the
sons of Hamor, *the father* of Shechem.

God Delivers Israel by Moses

17"But when the time of the promise drew
near which God had sworn to Abraham, the peo-
ple grew and multiplied in Egypt 18till another
king arose who did not know Joseph. 19This man
dealt treacherously with our people, and op-
pressed our forefathers, making them expose
their babies, so that they might not live. 20At this
time Moses was born, and was well pleasing to
God; and he was brought up in his father's house
for three months. 21But when he was set out,
Pharaoh's daughter took him away and brought
him up as her own son. 22And Moses was learned
in all the wisdom of the Egyptians, and was
mighty in words and deeds.

23"Now when he was forty years old, it came
into his heart to visit his brethren, the children of
Israel. 24And seeing one of *them* suffer wrong, he
defended and avenged him who was oppressed,
and struck down the Egyptian. 25For he sup-
posed that his brethren would have understood
that God would deliver them by his hand, but
they did not understand. 26And the next day he
appeared to two of them as they were fighting,
and *tried to* reconcile them, saying, 'Men, you are
brethren; why do you wrong one another?' 27But
he who did his neighbor wrong pushed him
away, saying, *'Who made you a ruler and a judge
over us? 28Do you want to kill me as you did the
Egyptian yesterday?'* [a] 29Then, at this saying, Mo-
ses fled and became a dweller in the land of Mid-
ian, where he had two sons.

30"And when forty years had passed, an An-
gel of the Lord[a] appeared to him in a flame of fire
in a bush, in the wilderness of Mount Sinai.
31When Moses saw *it,* he marveled at the sight;
and as he drew near to observe, the voice of the
Lord came to him, 32*saying, 'I am the God of your
fathers—the God of Abraham, the God of Isaac,
and the God of Jacob.'* [a] And Moses trembled and
dared not look. 33*'Then the* LORD *said to him,
"Take your sandals off your feet, for the place
where you stand is holy ground. 34I have surely
seen the oppression of My people who are in
Egypt; I have heard their groaning and have come
down to deliver them. And now come, I will send
you to Egypt." '* [a]

35"This Moses whom they rejected, saying,
'Who made you a ruler and a judge?' [a] is the one
God sent *to be* a ruler and a deliverer by the hand
of the Angel who appeared to him in the bush.
36He brought them out, after he had shown won-
ders and signs in the land of Egypt, and in the
Red Sea, and in the wilderness forty years.

Israel Rebels Against God

37"This is that Moses who said to the chil-
dren of Israel,[a] *'The* LORD *your God will raise up
for you a Prophet like me from your brethren.
Him you shall hear.'* [b]

38"This is he who was in the congregation in
the wilderness with the Angel who spoke to him
on Mount Sinai, and *with* our fathers, the one
who received the living oracles to give to us,
39whom our fathers would not obey, but rejected.
And in their hearts they turned back to Egypt,
40saying to Aaron, *'Make us gods to go before us;
as for this Moses who brought us out of the land
of Egypt, we do not know what has become of
him.'* [a] 41And they made a calf in those days, of-
fered sacrifices to the idol, and rejoiced in the
works of their own hands. 42Then God turned

TIME CAPSULE	A.D. 32 to 34
32	A temple to Bel is dedicated in Palmyra
32	Philip the evangelist preaches to an Ethiopian official
34	Philip the tetrarch dies (Luke 3:1)
34	Saul is converted (Acts 9:3)
34–37	Saul spends 3 years in Arabia and Damascus (Gal. 1:17)

7:14 [a]Or *seventy* (compare Exodus 1:5) 7:28 [a]Exodus 2:14
7:30 [a]NU-Text omits *of the Lord.* 7:32 [a]Exodus 3:6, 15
7:34 [a]Exodus 3:5, 7, 8, 10 7:35 [a]Exodus 2:14
7:37 [a]Deuteronomy 18:15 [b]NU-Text and M-Text omit *Him you shall hear.* 7:40 [a]Exodus 32:1, 23

and gave them up to worship the host of heaven,
as it is written in the book of the Prophets:

'Did you offer Me slaughtered animals
and sacrifices during forty years in
the wilderness,
O house of Israel?
43 *You also took up the tabernacle of*
Moloch,
And the star of your god Remphan,
Images which you made to worship;
And I will carry you away beyond
Babylon.' [a]

God's True Tabernacle

44"Our fathers had the tabernacle of witness
in the wilderness, as He appointed, instructing
Moses to make it according to the pattern that he
had seen, 45which our fathers, having received it
in turn, also brought with Joshua into the land
possessed by the Gentiles, whom God drove out
before the face of our fathers until the days of
David, 46who found favor before God and asked
to find a dwelling for the God of Jacob. 47But Sol-
omon built Him a house.

48"However, the Most High does not dwell in
temples made with hands, as the prophet says:

49 *'Heaven is My throne,*
And earth is My footstool.
What house will you build for Me? says
the LORD,
Or what is the place of My rest?
50 *Has My hand not made all these things?'* [a]

Israel Resists the Holy Spirit

51"*You* stiff-necked and uncircumcised in
heart and ears! You always resist the Holy Spirit;
as your fathers *did,* so *do* you. 52Which of the
prophets did your fathers not persecute? And they
killed those who foretold the coming of the Just
One, of whom you now have become the betray-
ers and murderers, 53who have received the law
by the direction of angels and have not kept *it.*"

Stephen the Martyr

54When they heard these things they were
cut to the heart, and they gnashed at him with
their teeth. 55But he, being full of the Holy Spirit,
gazed into heaven and saw the glory of God, and
Jesus standing at the right hand of God, 56and
said, "Look! I see the heavens opened and the
Son of Man standing at the right hand of God!"

57Then they cried out with a loud voice,
stopped their ears, and ran at him with one ac-
cord; 58and they cast *him* out of the city and
stoned *him.* And the witnesses laid down their
clothes at the feet of a young man named Saul.
59And they stoned Stephen as he was calling on
God and saying, "Lord Jesus, receive my spirit."
60Then he knelt down and cried out with a loud
voice, "Lord, do not charge them with this sin."
And when he had said this, he fell asleep.

Saul Persecutes the Church

8 1Now Saul was consenting to his death.
At that time a great persecution arose against
the church which was at Jerusalem; and they were
all scattered throughout the regions of Judea and
Samaria, except the apostles. 2And devout men
carried Stephen *to his burial,* and made great
lamentation over him.

3As for Saul, he made havoc of the church,
entering every house, and dragging off men and
women, committing *them* to prison.

7:43 [a]Amos 5:25–27 7:50 [a]Isaiah 66:1, 2

Stoning of Saint Stephen
Kölner Dam
Cologne, Germany

THE GOSPEL TO THE GENTILES

Following Jesus' ascension in rapid succession was Pentecost and the birth of the church, as distinct from a mere Jewish sect. Thousands of Jews became believers. This new church met in the temple courts and the Jewish synagogues, as well as in private homes of believers (Acts 5:42). Yet the Good News would not be contained in Jerusalem; soon it was taken to the Samaritans and to the "God-fearers" in Caesarea and Antioch (10:2; 11:19, 20).

Soon the gospel was taken to the Samaritans and to the "God-fearers."

God Himself made it clear that Gentiles should be included in His church. Philip was sent and directed by an angel (8:26) and by the Spirit (8:29) to the desert region near Gaza where he made the first Gentile convert, a court official who served Candace, the queen of the Ethiopians. An angel also directed the Roman officer Cornelius to send for Peter (10:3, 5). By a vision (10:9–16) and by the Spirit (10:19) Peter was instructed to go.

As Peter preached on Jesus' resurrection, the Holy Spirit fell upon the Gentiles. This miracle of divine grace was God's gift to the Gentile believers and His answer to those who questioned sharing the gospel with non-Jews. Eventually, the Jerusalem church acknowledged acceptance of Gentiles (11:18), and Antioch became a center of the Gentile church (11:26). Nevertheless, the first non-Jews to be evangelized by the early church were the Samaritans.

TRANSITION

Philip and the Samaritan Pentecost

Philip "preached Christ" to the Samaritans (Acts 8:5) in fulfillment of his Master's mandate (Acts 1:8). Their reception of Philip's message about the kingdom of God and about Jesus Christ was a significant step in the spread of the gospel. Samaritans, who were considered heretics by orthodox Jews, had received Christ. Perhaps the Samaritans accepted the gospel more readily than Jews because they did not have to unlearn previous misconceptions about the coming Messiah.

Though the Samaritans were baptized with water in the name of Jesus, they still needed to receive the baptism with the Holy Spirit, as had the disciples on the Day of Pentecost. So the Jerusalem church sent Peter and John in order that these new believers might hear the message about the Holy Spirit (8:15). As the apostles continued to preach in many villages of Samaria, Samaritans became an accepted part of the church (8:25).

• **Acts 8:4–40**

Acts

Christ Is Preached in Samaria

8 :4 Therefore those who were scattered went
everywhere preaching the word. 5Then Philip
went down to the[a] city of Samaria and preached
Christ to them. 6And the multitudes with one ac-
cord heeded the things spoken by Philip, hearing
and seeing the miracles which he did. 7For un-
clean spirits, crying with a loud voice, came out
of many who were possessed; and many who
were paralyzed and lame were healed. 8And there
was great joy in that city.

The Sorcerer's Profession of Faith

9But there was a certain man called Simon,
who previously practiced sorcery in the city and
astonished the people of Samaria, claiming that
he was someone great, 10to whom they all gave
heed, from the least to the greatest, saying, "This
man is the great power of God." 11And they
heeded him because he had astonished them
with his sorceries for a long time. 12But when
they believed Philip as he preached the things
concerning the kingdom of God and the name of
Jesus Christ, both men and women were bap-
tized. 13Then Simon himself also believed; and
when he was baptized he continued with Philip,
and was amazed, seeing the miracles and signs
which were done.

The Sorcerer's Sin

14Now when the apostles who were at Jeru-
salem heard that Samaria had received the word
of God, they sent Peter and John to them, 15who,
when they had come down, prayed for them that
they might receive the Holy Spirit. 16For as yet He
had fallen upon none of them. They had only
been baptized in the name of the Lord Jesus.
17Then they laid hands on them, and they re-
ceived the Holy Spirit.
18And when Simon saw that through the lay-
ing on of the apostles' hands the Holy Spirit was
given, he offered them money, 19saying, "Give me
this power also, that anyone on whom I lay
hands may receive the Holy Spirit."
20But Peter said to him, "Your money perish
with you, because you thought that the gift of God
could be purchased with money! 21You have nei-
ther part nor portion in this matter, for your heart
is not right in the sight of God. 22Repent therefore
of this your wickedness, and pray God if per-
haps the thought of your heart may be forgiven

8:5 [a]Or *a*

Simon Magus, the Great Power (Acts 8:9–11)

In the city of Samaria was one Samaritan who considered himself "someone great" (Acts 8:9). The wonder-worker Simon is even reported to have been called "the great power of God" by the people of Samaria (8:10). Simon is well known outside of Scripture. According to early Christian sources, he was from Gitta, a Samaritan village. Later Christian sources describe him as a *Magus,* or magician, and suggest that he used his abilities for propagandistic purposes.

Later writers disagreed with Simon's title "great power of God." Justin Martyr, in the 2nd century A.D., claimed that Simon used demonic forces to imitate Christianity, reporting that he performed wonders by demons in Rome during the reign of Claudius (A.D. 41–54). Justin claims that Simon had a large following.

Simon's teachings were labeled heretical. Irenaeus, in the late 2nd century A.D., stated that Simon was the source of all heresies, even identifying himself with the Christian Trinity. He was usually associated by the early church with some of the Gnostic heresies. Hippolytus wrote in the early 3rd century A.D. of Simon's claim that he would be raised on the third day after his death. The resurrection claims were not fulfilled, since, as Hippolytus explains, Simon was "not the Christ."

Other Christian literature portrayed Simon as a fake and an antichrist, and even as a disciple of John the Baptist! In sum, Simon was a Samaritan who practiced elements of syncretism—mixing Christian and non-Christian elements. In Acts, Luke reports Peter's rebuke of Simon (Acts 8:20–23). The magician was later condemned by the church, which likely embel-lished tales about him, seeing him as a model of the anti-Christ.

you. 23For I see that you are poisoned by bitterness and bound by iniquity."

24Then Simon answered and said, "Pray to the Lord for me, that none of the things which you have spoken may come upon me."

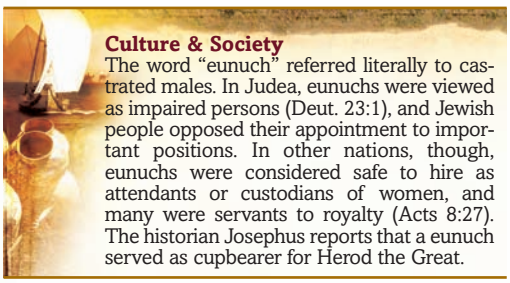
25So when they had testified and preached the word of the Lord, they returned to Jerusalem, preaching the gospel in many villages of the Samaritans.

Christ Is Preached to an Ethiopian

26Now an angel of the Lord spoke to Philip, saying, "Arise and go toward the south along the road which goes down from Jerusalem to Gaza." This is desert. 27So he arose and went. And behold, a man of Ethiopia, a eunuch of great authority under Candace the queen of the Ethiopians, who had charge of all her treasury, and had come to Jerusalem to worship, 28was returning. And sitting in his chariot, he was reading Isaiah the prophet. 29Then the Spirit said to Philip, "Go near and overtake this chariot."

30So Philip ran to him, and heard him reading the prophet Isaiah, and said, "Do you understand what you are reading?"

31And he said, "How can I, unless someone guides me?" And he asked Philip to come up and sit with him. 32The place in the Scripture which he read was this:



Culture & Society
The word "eunuch" referred literally to castrated males. In Judea, eunuchs were viewed as impaired persons (Deut. 23:1), and Jewish people opposed their appointment to important positions. In other nations, though, eunuchs were considered safe to hire as attendants or custodians of women, and many were servants to royalty (Acts 8:27). The historian Josephus reports that a eunuch served as cupbearer for Herod the Great.

"He was led as a sheep to the slaughter;
And as a lamb before its shearer is silent,
So He opened not His mouth.
33 *In His humiliation His justice was taken away,*
And who will declare His generation?
For His life is taken from the earth." [a]

34So the eunuch answered Philip and said, "I ask you, of whom does the prophet say this, of himself or of some other man?" 35Then Philip opened his mouth, and beginning at this Scripture, preached Jesus to him. 36Now as they went down the road, they came to some water. And the eunuch said, "See, *here is* water. What hinders me from being baptized?"

37Then Philip said, "If you believe with all your heart, you may."

And he answered and said, "I believe that Jesus Christ is the Son of God."[a]

38So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he baptized him. 39Now when they came up out of the water, the Spirit of the Lord caught Philip away, so that the eunuch saw him no more; and he went on his way rejoicing. 40But Philip was found at Azotus. And passing through, he preached in all the cities till he came to Caesarea.

8:33 [a]Isaiah 53:7, 8 8:37 [a]NU-Text and M-Text omit this verse. It is found in Western texts, including the Latin tradition.

TRANSITION

Spreading Beyond Judea and Samaria

Christians continued to disperse from Jerusalem and the surrounding regions, eventually reaching Damascus in Syria. Because of

Candace's Eunuch Believes (Acts 8:27)

Luke gives us much information about the person that Philip evangelized and eventually baptized. The man was from Ethiopia, was a eunuch, served a queen as her treasurer, and had gone to worship in Jerusalem (Acts 8:27). This new convert's background makes his conversion to Christianity significant.

Ethiopia was an area south of Egypt. Because Ethiopia and Egypt were so close geographically, they are often mentioned together in Scripture (see Ps. 68:31; Ezek. 30:4; Nah. 3:9). But Ethiopia is not close to Jerusalem, so Candace's eunuch had traveled from a distant location. Being from Ethiopia may have given him some prominence. The Greek historian Herodotus (484?–425? B.C.) described Ethiopians as taller and more handsome than any people.

The eunuch served "under Candace." Candace is not a personal name, but a title, like pharaoh. As the pharaoh was king of Egypt, so the candace was queen of Meroe, a kingdom on the Nile River south of Egypt. From Acts 8:27 it appears that "Candace" could be used as a name for Meroe's queens just as "Pharaoh" was used as a name for Egypt's kings. The eunuch worked for someone of high authority.

His position added to his status since as the queen's treasurer he exercised "great authority." It was common in Eastern countries for eunuchs to hold positions of high authority in a queen's court. This eunuch was an important person.

Nevertheless, he was a eunuch, and eunuchs were excluded from religious service in Israel (Deut. 23:1). The law prohibited them from serving as priests, who were required to have a whole body, free from blemishes (Lev. 21:17–20). The eunuch could worship in Jerusalem and read the sacred Scriptures (Acts 8:28), but could not be a full member of the Jewish religion.

This eunuch represents a significant conversion to Christianity. With him, the Christian faith reached out to a distant land, to someone in the service of a queen, to someone who himself had high position. More importantly, it reached out to one who previously was an "outsider" to Israel's religion.

extradition permits authorized by Rome, letters from the high priest gave Saul jurisdiction over Jews in Damascus. On the way there, however, Saul met the risen Jesus (Acts 9:5). Through this dramatic encounter, Saul, the zealous Pharisee who led and intensified the persecution against the disciples, became God's "chosen vessel" (9:15) to bear Christ's name before the Gentiles.

The new Christian Saul confounded the Jews by his training, experience, and boldness. But the persecutor became the persecuted, and Saul was forced to flee Damascus. He finally arrived in Jerusalem in A.D. 37. Despite his 3-year absence visiting Arabia and reports of his ministry in Damascus, the disciples in Jerusalem could not believe Saul had become a Christian (9:26). Some miracles seem incredible.

The period following Saul's conversion was one of relative calm for the church. Peter began to evangelize outside of Jerusalem, healing the sick and raising the dead in the power of Jesus, as Jesus Himself had done. These miracles led to a widespread acceptance of the gospel (9:35, 42).

• **Acts 9:1–43**

Acts

The Damascus Road: Saul Converted

9 :1 Then Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest [2]and asked letters from him to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem.

[3]As he journeyed he came near Damascus, and suddenly a light shone around him from heaven. [4]Then he fell to the ground, and heard a voice saying to him, "Saul, Saul, why are you persecuting Me?"

[5]And he said, "Who are You, Lord?"

Then the Lord said, "I am Jesus, whom you are persecuting.[a] It *is* hard for you to kick against the goads."

[6]So he, trembling and astonished, said, "Lord, what do You want me to do?"

Then the Lord *said* to him, "Arise and go into the city, and you will be told what you must do."

[7]And the men who journeyed with him stood speechless, hearing a voice but seeing no one. [8]Then Saul arose from the ground, and when his eyes were opened he saw no one. But they led him by the hand and brought *him* into Damascus. [9]And he was three days without sight, and neither ate nor drank.

9:5 [a]NU-Text and M-Text omit the last sentence of verse 5 and begin verse 6 with *But arise and go.*

TIME CAPSULE	A.D. 35 to 36
35	The Roman army crosses the Euphrates River
35	Saul preaches Christ in Damascus (Acts 9:20)
35	Peter restores Dorcas to life
35	Peter meets the centurion Cornelius (Acts 10:25)
36	Agrippa I meets Emperor Tiberius on the island of Capri
36	Pontius Pilate recalled to Rome for misconduct
36	Caiaphas is deposed from the high priesthood

Ananias Baptizes Saul

10Now there was a certain disciple at Damascus named Ananias; and to him the Lord said in a vision, "Ananias."

And he said, "Here I am, Lord."

11So the Lord *said* to him, "Arise and go to the street called Straight, and inquire at the house of Judas for *one* called Saul of Tarsus, for behold, he is praying. 12And in a vision he has seen a man named Ananias coming in and putting *his* hand on him, so that he might receive his sight."

13Then Ananias answered, "Lord, I have heard from many about this man, how much harm he has done to Your saints in Jerusalem. 14And here he has authority from the chief priests to bind all who call on Your name."

15But the Lord said to him, "Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel. 16For I will show him how many things he must suffer for My name's sake."

17And Ananias went his way and entered the house; and laying his hands on him he said, "Brother Saul, the Lord Jesus,[a] who appeared to you on the road as you came, has sent me that you may receive your sight and be filled with the Holy Spirit." 18Immediately there fell from his eyes *something* like scales, and he received his sight at once; and he arose and was baptized.

19So when he had received food, he was strengthened. Then Saul spent some days with the disciples at Damascus.

Saul Preaches Christ

20Immediately he preached the Christ[a] in the synagogues, that He is the Son of God.

21Then all who heard were amazed, and said, "Is this not he who destroyed those who called on this name in Jerusalem, and has come here for that purpose, so that he might bring them bound to the chief priests?"

22But Saul increased all the more in strength, and confounded the Jews who dwelt in Damascus, proving that this *Jesus* is the Christ.

Saul Escapes Death

23Now after many days were past, the Jews plotted to kill him. 24But their plot became known to Saul. And they watched the gates day and night, to kill him. 25Then the disciples took him by night and let *him* down through the wall in a large basket.

TIME CAPSULE	A.D. 37
37–41	Caligula is emperor of Rome
37–44	Herod Agrippa I
37–100	Life of Jewish historian Josephus
37	In Rome a temple is dedicated to "the Divine Augustus"

Science & Technology
Tanning (Acts 9:43) is the process of treating animal skin to make it into leather. Organic and inorganic chemicals are used to prevent decomposition and to make the leather flexible, strong, and attractive. Hard leather was used for shields and containers; soft leather was used for clothing and shoes. Parchment was a smooth, thin leather that was prepared for writing.

Saul at Jerusalem

26And when Saul had come to Jerusalem, he tried to join the disciples; but they were all afraid of him, and did not believe that he was a disciple. 27But Barnabas took him and brought *him* to the apostles. And he declared to them how he had seen the Lord on the road, and that He had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. 28So he was with them at Jerusalem, coming in and going out. 29And he spoke boldly in the name of the Lord Jesus and disputed against the Hellenists, but they attempted to kill him. 30When the brethren found out, they brought him down to Caesarea and sent him out to Tarsus.

The Church Prospers

31Then the churches[a] throughout all Judea, Galilee, and Samaria had peace and were edified. And walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied.

Aeneas Healed

32Now it came to pass, as Peter went through all *parts of the country,* that he also came down to the saints who dwelt in Lydda. 33There he found a certain man named Aeneas, who had been bedridden eight years and was paralyzed. 34And Peter said to him, "Aeneas, Jesus the Christ heals you. Arise and make your bed." Then he arose immediately. 35So all who dwelt at Lydda and Sharon saw him and turned to the Lord.

Dorcas Restored to Life

36At Joppa there was a certain disciple named Tabitha, which is translated Dorcas. This woman was full of good works and charitable deeds which she did. 37But it happened in those

9:17 [a]M-Text omits *Jesus.* 9:20 [a]NU-Text reads *Jesus.*
9:31 [a]NU-Text reads *church . . . was edified.*

days that she became sick and died. When they had washed her, they laid *her* in an upper room. 38And since Lydda was near Joppa, and the disciples had heard that Peter was there, they sent two men to him, imploring *him* not to delay in coming to them. 39Then Peter arose and went with them. When he had come, they brought *him* to the upper room. And all the widows stood by him weeping, showing the tunics and garments which Dorcas had made while she was with them. 40But Peter put them all out, and knelt down and prayed. And turning to the body he said, "Tabitha, arise." And she opened her eyes, and when she saw Peter she sat up. 41Then he gave her *his* hand and lifted her up; and when he had called the saints and widows, he presented her alive. 42And it became known throughout all Joppa, and many believed on the Lord. 43So it was that he stayed many days in Joppa with Simon, a tanner.

TRANSITION

Peter's Missionary Work

The Book of Acts records two missionary journeys made by Peter. On his first trip he confirmed the evangelistic work of Philip in Samaria (Acts 8:14). Peter subsequently made a trip along the Mediterranean coast from Joppa to Caesarea, where a Roman garrison was commanded by the officer Cornelius. Peter's ministry to the Gentile household of Cornelius was accepted by the Jerusalem church only when Peter convinced them that the Gentiles had become believers in the same sense as had Jesus' followers, who were filled with the Holy Spirit on the Day of Pentecost (11:1–18).

The church continued to grow as a result of persecution, for the scattered Christians shared their faith in their new home cities (11:19). Meanwhile, in Jerusalem, opposition to the church continued to mount: Herod Agrippa I, whom the emperor Caligula had given the title "king," had James executed and arrested Peter. Agrippa died in A.D. 44 of abdominal pains, according to Josephus (12:23).

The first church to include Gentile Christians was the church at Antioch. More innovative than the Jerusalem church, Antioch became the center of missionary outreach to Gentiles, yet still maintained close ties with Jerusalem. Josephus and other historians record the famine that occurred in A.D. 46 or 47, during the reign of Claudius Caesar (A.D. 41–54). Christians at Antioch sent to Judea by way of Barnabas and Saul their collection for famine relief (11:27–30).

• **Acts 10:1—12:25**

Acts

Cornelius Sends a Delegation

10 **:1** There was a certain man in Caesarea called Cornelius, a centurion of what was called the Italian Regiment, 2a devout *man* and one who feared God with all his household, who gave alms generously to the people, and prayed to God always. 3About the ninth hour of the day he saw clearly in a vision an angel of God coming in and saying to him, "Cornelius!"

4And when he observed him, he was afraid, and said, "What is it, lord?"

So he said to him, "Your prayers and your alms have come up for a memorial before God. 5Now send men to Joppa, and send for Simon whose surname is Peter. 6He is lodging with

Who Was the God-Fearing Cornelius? (Acts 10:1, 2)

Caesarea Maritima, the coastal city and home of Cornelius, served as the capital for the province of Judea. As such, the city contained the residence for the Roman governor of Judea, as well as a regular Roman garrison (Acts 10:1). A legion of the Roman army was comprised of ten cohorts; five cohorts of about 600 soldiers each were stationed at Caesarea, while another cohort remained garrisoned on the Temple Mount in Jerusalem.

Centurions, like Cornelius, commanded units, called centuries, that generally averaged 80 men. In contrast to high-class Romans who aspired to higher offices, centurions usually began as regular soldiers and worked their way up through the ranks. Army service for males usually began around age 17, and roughly half of the enlisters who survived the required 20 years of service were highly rewarded.

The devout Cornelius (10:2) was a member of the "God-fearers," a class of religious people named in many ancient Jewish sources. God-fearers, while not full converts to Judaism, did respect Israel's God and His teachings. Inscriptions reveal that many soldiers were interested in foreign religions like Judaism.

Just who was part of Cornelius's household is uncertain, since Roman regulations prohibited soldiers from marrying. Officials usually looked the other way while soldiers stationed in various places held illegal concubines, but centurions, who were moved more frequently, probably developed less relationships even with concubines. Unless Cornelius was retired or (as often happened) was breaking official rules, his household may have consisted primarily of servants (10:7).

Roman custom expected members of a household (whether wives and children or servants) to follow the religion of the head of the household. It was thus natural for Cornelius to have spread his faith to "all his household" (10:2).

Simon, a tanner, whose house is by the sea.[a] He will tell you what you must do." 7And when the angel who spoke to him had departed, Cornelius called two of his household servants and a devout soldier from among those who waited on him continually. 8So when he had explained all *these* things to them, he sent them to Joppa.

Peter's Vision

9The next day, as they went on their journey and drew near the city, Peter went up on the housetop to pray, about the sixth hour. 10Then he became very hungry and wanted to eat; but while they made ready, he fell into a trance 11and saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth. 12In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air. 13And a voice came to him, "Rise, Peter; kill and eat."

14But Peter said, "Not so, Lord! For I have never eaten anything common or unclean."

15And a voice *spoke* to him again the second time, "What God has cleansed you must not call common." 16This was done three times. And the object was taken up into heaven again.

Summoned to Caesarea

17Now while Peter wondered within himself what this vision which he had seen meant, behold, the men who had been sent from Cornelius had made inquiry for Simon's house, and stood before the gate. 18And they called and asked whether Simon, whose surname was Peter, was lodging there.

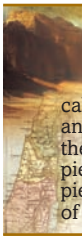
19While Peter thought about the vision, the Spirit said to him, "Behold, three men are seeking you. 20Arise therefore, go down and go with them, doubting nothing; for I have sent them."

21Then Peter went down to the men who had been sent to him from Cornelius,[a] and said, "Yes, I am he whom you seek. For what reason have you come?"

22And they said, "Cornelius *the* centurion, a just man, one who fears God and has a good reputation among all the nation of the Jews, was divinely instructed by a holy angel to summon you to his house, and to hear words from you." 23Then he invited them in and lodged *them.*

On the next day Peter went away with them, and some brethren from Joppa accompanied him.

TIME CAPSULE	A.D. 37 to 38
37	Herod Agrippa I becomes king of Philip's part of Syria
37	Josephus, the Jewish historian, is born in Jerusalem
37	Saul escapes from Damascus in a basket (Acts 9:25)
37	Saul visits Jerusalem, then goes to Syria (Gal. 1:21)
37	Roman emperor Nero is born
38	Agrippa I returns to Palestine with the favor of Caligula



Geography & Environment

Caesarea was the capital of the Roman province of Judea (Acts 10:24), and was called Caesarea Maritima to distinguish it from another Caesarea. Herod the Great refurbished the harbor at great expense, even building huge piers that are now underwater. Before these piers were discovered, the ancient descriptions of them seemed to be obvious exaggerations.

Peter Meets Cornelius

24And the following day they entered Caesarea. Now Cornelius was waiting for them, and had called together his relatives and close friends. 25As Peter was coming in, Cornelius met him and fell down at his feet and worshiped *him.* 26But Peter lifted him up, saying, "Stand up; I myself am also a man." 27And as he talked with him, he went in and found many who had come together. 28Then he said to them, "You know how unlawful it is for a Jewish man to keep company with or go to one of another nation. But God has shown me that I should not call any man common or unclean. 29Therefore I came without objection as soon as I was sent for. I ask, then, for what reason have you sent for me?"

30So Cornelius said, "Four days ago I was fasting until this hour; and at the ninth hour[a] I prayed in my house, and behold, a man stood before me in bright clothing, 31and said, 'Cornelius, your prayer has been heard, and your alms are remembered in the sight of God. 32Send therefore to Joppa and call Simon here, whose surname is Peter. He is lodging in the house of Simon, a tanner, by the sea.[a] When he comes, he will speak to you.' 33So I sent to you immediately, and you have done well to come. Now therefore, we are all present before God, to hear all the things commanded you by God."

Preaching to Cornelius's Household

34Then Peter opened *his* mouth and said: "In truth I perceive that God shows no partiality.

10:6 [a]NU-Text and M-Text omit the last sentence of this verse. 10:21 [a]NU-Text and M-Text omit *who had been sent to him from Cornelius.* 10:30 [a]NU-Text reads *Four days ago to this hour, at the ninth hour.* 10:32 [a]NU-Text omits the last sentence of this verse.

35But in every nation whoever fears Him and
works righteousness is accepted by Him. 36The
word which *God* sent to the children of Israel,
preaching peace through Jesus Christ—He is
Lord of all— 37that word you know, which was
proclaimed throughout all Judea, and began from
Galilee after the baptism which John preached:
38how God anointed Jesus of Nazareth with the
Holy Spirit and with power, who went about do-
ing good and healing all who were oppressed by
the devil, for God was with Him. 39And we are
witnesses of all things which He did both in the
land of the Jews and in Jerusalem, whom they[a]
killed by hanging on a tree. 40Him God raised up
on the third day, and showed Him openly, 41not to
all the people, but to witnesses chosen before by
God, *even* to us who ate and drank with Him after
He arose from the dead. 42And He commanded us
to preach to the people, and to testify that it is He
who was ordained by God *to be* Judge of the liv-
ing and the dead. 43To Him all the prophets wit-
ness that, through His name, whoever believes in
Him will receive remission of sins."

The Holy Spirit Falls on the Gentiles

44While Peter was still speaking these
words, the Holy Spirit fell upon all those who
heard the word. 45And those of the circumcision
who believed were astonished, as many as came
with Peter, because the gift of the Holy Spirit
had been poured out on the Gentiles also. 46For
they heard them speak with tongues and mag-
nify God.

10:39 [a]NU-Text and M-Text add *also.*

Then Peter answered, 47"Can anyone forbid
water, that these should not be baptized who have
received the Holy Spirit just as we *have?*" 48And he
commanded them to be baptized in the name of
the Lord. Then they asked him to stay a few days.

Peter Defends God's Grace

11 1Now the apostles and brethren who were
in Judea heard that the Gentiles had also
received the word of God. 2And when Peter came
up to Jerusalem, those of the circumcision con-
tended with him, 3saying, "You went in to uncir-
cumcised men and ate with them!"

4But Peter explained *it* to them in order from
the beginning, saying: 5"I was in the city of
Joppa praying; and in a trance I saw a vision, an
object descending like a great sheet, let down
from heaven by four corners; and it came to me.
6When I observed it intently and considered, I
saw four-footed animals of the earth, wild
beasts, creeping things, and birds of the air.
7And I heard a voice saying to me, 'Rise, Peter;
kill and eat.' 8But I said, 'Not so, Lord! For noth-
ing common or unclean has at any time entered
my mouth.' 9But the voice answered me again
from heaven, 'What God has cleansed you must
not call common.' 10Now this was done three
times, and all were drawn up again into heaven.
11At that very moment, three men stood before
the house where I was, having been sent to me
from Caesarea. 12Then the Spirit told me to go
with them, doubting nothing. Moreover these six
brethren accompanied me, and we entered the
man's house. 13And he told us how he had seen
an angel standing in his house, who said to him,
'Send men to Joppa, and call for Simon whose

Those "Christians" in Antioch (Acts 11:26)

When Barnabas came to Antioch, he found a group of people who were already disciples of Jesus Christ as Lord (Acts 11:22–24). Soon Saul joined Barnabas, teaching many disciples in the city. It is here in Antioch that these disciples were identified with the term "Christian," a term appearing only here and twice elsewhere in Scripture (Acts 26:28; 1 Pet. 4:16).

The word "Christian" is commonly assumed to be of Latin derivation, being found in the 2nd-century A.D. writings of such Latin authors as Tacitus, Suetonius, and Pliny the Younger. Pliny, the Roman governor of Bithynia and Pontus, writes around A.D. 111 to the emperor Trajan that those who admitted to being "Christians" were thus persecuted.

But the Romans were probably not the first to refer to certain people as "Christians." In the 1st century, followers of a certain leader were identified by attaching the ending "-ians" to the leader's name. Thus the followers of Herod were called "Herod*ians*" (Mark 3:6). In the same way, those who followed Christ and were devoted to Him were eventually called "Christ*ians*."

There is no evidence that the followers of Jesus used the term to describe themselves. In fact, the other two occurrences of the term "Christian" in Scripture seem to imply an element of scorn. In Acts 26:28 Agrippa does not really intend to become a "Christian" himself, and in 1 Pet. 4:16 Peter possibly speaks of those who were suffering precisely because they claimed to be "Christians."

The term "Christian" probably originated with the Gentile population in Antioch, rather than with the followers of Christ themselves. The Gentiles, being unfamiliar with Jewish religion, could have thought "Christ" was a name, rather than recognizing it as a title for the Messiah. Thus, by about A.D. 46, the Antiochan Gentiles had distinguished the "Christians" from both Jews and pagans.

surname is Peter, [14]who will tell you words by which you and all your household will be saved.' [15]And as I began to speak, the Holy Spirit fell upon them, as upon us at the beginning. [16]Then I remembered the word of the Lord, how He said, 'John indeed baptized with water, but you shall be baptized with the Holy Spirit.' [17]If therefore God gave them the same gift as *He gave* us when we believed on the Lord Jesus Christ, who was I that I could withstand God?"

[18]When they heard these things they became silent; and they glorified God, saying, "Then God has also granted to the Gentiles repentance to life."

Barnabas and Saul at Antioch

[19]Now those who were scattered after the persecution that arose over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but the Jews only. [20]But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, preaching the Lord Jesus. [21]And the hand of the Lord was with them, and a great number believed and turned to the Lord.

[22]Then news of these things came to the ears of the church in Jerusalem, and they sent out Barnabas to go as far as Antioch. [23]When he came and had seen the grace of God, he was glad, and encouraged them all that with purpose of heart they should continue with the Lord. [24]For he was a good man, full of the Holy Spirit and of faith. And a great many people were added to the Lord.

[25]Then Barnabas departed for Tarsus to seek Saul. [26]And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people. And the disciples were first called Christians in Antioch.

TIME CAPSULE	A.D. 38 to 41
38	The Jews in Alexandria, Egypt, suffer severe persecution
38	Riots in Alexandria between Jews and Gentiles
39	Herod Antipas is deposed and sent into exile
40	Caligula orders his statue to be placed in the temple
40	Herod Agrippa I persuades Caligula not to set up the statue
41	Caligula is assassinated

Relief to Judea

[27]And in these days prophets came from Jerusalem to Antioch. [28]Then one of them, named Agabus, stood up and showed by the Spirit that there was going to be a great famine throughout all the world, which also happened in the days of Claudius Caesar. [29]Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea. [30]This they also did, and sent it to the elders by the hands of Barnabas and Saul.

Herod's Violence to the Church

12 [1]Now about that time Herod the king stretched out *his* hand to harass some from the church. [2]Then he killed James the brother of John with the sword. [3]And because he saw that it pleased the Jews, he proceeded further to seize Peter also. Now it was *during* the

Worship the Emperor (Acts 12:20–23)

Reverence for rulers or emperors did not begin in Rome. In fact, the Romans were rather late in accepting such a practice. While they revered the spirits of their dead ancestors—and especially the spirit of the head of their family—they regarded their political leaders as merely men.

The worship of living rulers was practiced in many nations, including Egypt, Persia, and Greece. Alexander the Great established his own cult of worshipers in Alexandria in Egypt.

Augustus Caesar (27 B.C.–A.D. 14) was the first Roman emperor to combine the ideas of ruler worship and ancestor worship in creating an imperial cult. He made it a sign of his subjects' loyalty to him and the Roman state. He did, however, exempt the Jews from this cult.

Caligula (A.D. 37–41), who was known for being somewhat unbalanced, proclaimed himself a god and loved to dress up as Jupiter. In A.D. 40 he even ordered that a statue of himself as Jupiter be erected in the temple in Jerusalem. Faced with a likely revolt by the Jewish populace, the Roman governor Petronius managed to get the order canceled.

It is surprising that Herod Agrippa I (A.D. 41–44), just a few years after the incident with Caligula, would allow himself to be worshiped as a god (Acts 12:20–23). According to Acts, his failure to discourage the shouts of the people, "The voice of a god and not of a man!" (v. 22), and give glory to God, resulted in a violent death. The Jewish historian Josephus recorded that Agrippa died 5 days after an attack of abdominal pains.

Days of Unleavened Bread. 4So when he had arrested him, he put *him* in prison, and delivered *him* to four squads of soldiers to keep him, intending to bring him before the people after Passover.

Peter Freed from Prison

5Peter was therefore kept in prison, but constant[a] prayer was offered to God for him by the church. 6And when Herod was about to bring him out, that night Peter was sleeping, bound with two chains between two soldiers; and the guards before the door were keeping the prison. 7Now behold, an angel of the Lord stood by *him,* and a light shone in the prison; and he struck Peter on the side and raised him up, saying, "Arise quickly!" And his chains fell off *his* hands. 8Then the angel said to him, "Gird yourself and tie on your sandals"; and so he did. And he said to him, "Put on your garment and follow me." 9So he went out and followed him, and did not know that what was done by the angel was real, but thought he was seeing a vision. 10When they were past the first and the second guard posts, they came to the iron gate that leads to the city, which opened to them of its own accord; and they went out and went down one street, and immediately the angel departed from him.

11And when Peter had come to himself, he said, "Now I know for certain that the Lord has sent His angel, and has delivered me from the hand of Herod and *from* all the expectation of the Jewish people."

12So, when he had considered *this,* he came to the house of Mary, the mother of John whose surname was Mark, where many were gathered together praying. 13And as Peter knocked at the door of the gate, a girl named Rhoda came to answer. 14When she recognized Peter's voice, because of *her* gladness she did not open the gate, but ran in and announced that Peter stood before the gate. 15But they said to her, "You are beside yourself!" Yet she kept insisting that it was so. So they said, "It is his angel."

16Now Peter continued knocking; and when they opened *the door* and saw him, they were astonished. 17But motioning to them with his hand to keep silent, he declared to them how the Lord had brought him out of the prison. And he said, "Go, tell these things to James and to the brethren." And he departed and went to another place.

18Then, as soon as it was day, there was no small stir among the soldiers about what had become of Peter. 19But when Herod had searched for him and not found him, he examined the guards and commanded that *they* should be put to death.

And he went down from Judea to Caesarea, and stayed *there.*

Herod's Violent Death

20Now Herod had been very angry with the people of Tyre and Sidon; but they came to him with one accord, and having made Blastus the king's personal aide their friend, they asked for peace, because their country was supplied with food by the king's *country.*

21So on a set day Herod, arrayed in royal apparel, sat on his throne and gave an oration to them. 22And the people kept shouting, "The voice of a god and not of a man!" 23Then immediately an angel of the Lord struck him, because he did not give glory to God. And he was eaten by worms and died.

24But the word of God grew and multiplied.

25And Barnabas and Saul returned from[a] Jerusalem when they had fulfilled *their* ministry, and they also took with them John whose surname was Mark.

12:5 [a]NU-Text reads *constantly* (or *earnestly*). 12:25 [a]NU-Text and M-Text read *to.*

THE GOSPEL TO THE GENTILE WORLD

The entire Book of Acts is an expansion and fulfillment of the promise "you shall be witnesses . . . in Jerusalem, . . . Judea and Samaria, and to the end of the earth" (Acts 1:8). The gospel had already spread beyond Judea to the Samaritans (8:5), to an Ethiopian (8:27), to God-fearing Gentiles in the household of Cornelius (10:44, 45), and to Hellenists at Antioch (11:20). In the remainder of the account of Acts, Luke describes how the gospel was carried into the Gentile world. This new initiative was begun by the church at Antioch sending out Barnabas and Saul (13:2, 3).

This new initiative into the Gentile world was begun by the church at Antioch.

The change of thrust towards pagan non-Jews rather than to skeptical Jews is made clear by Paul's announcement in Antioch of Pisidia: "we turn to the Gentiles" (13:46). Paul (Saul's Roman name) now focused his strategy on Gentile evangelism. His sermons, as recorded in Acts, indicate the way the Good News was presented to Gentiles (13:16–41) and to a sophisticated audience (17:22–31), emphasizing the activity of the Holy Spirit and the power of Jesus' resurrection.

The great increase of Gentile converts caused alarm among many of the Jewish Christians in Judea. They feared that too many Gentiles would hurt the character of the church. Militant Jewish nationalists were already beginning a movement to require Gentile converts to become circumcised and follow the Jewish law. The stage was set for a Jerusalem conference of church leaders (Acts 15); the problem was how to reconcile the new communities of believers with the customs of Jewish law.

TRANSITION

Paul's First Missionary Journey

Paul's first missionary journey took him to Cyprus, and then to Asia Minor where he visited Pisidian Antioch, Iconium, Lystra, and Derbe. This journey, setting out around A.D. 46, marked the first time a church had purposefully sent out missionaries. It was natural for Paul and Barnabas to evangelize first in Cyprus since it was Barnabas's home (see Acts 4:36).

The missionary strategy was to reach out first to the Jewish population. Since the synagogues were the centers of Jewish community life in the cities that Paul visited, they were the most appropriate places to begin preaching Christ. Only when rejected by the Jews did Paul and Barnabas turn to the Gentiles with the gospel (Acts 13:46).

• **Acts 13:1—14:28**

Acts

Barnabas and Saul Appointed

13 :1 Now in the church that was at Antioch
there were certain prophets and teachers:
Barnabas, Simeon who was called Niger, Lucius
of Cyrene, Manaen who had been brought up
with Herod the tetrarch, and Saul. 2As they min-
istered to the Lord and fasted, the Holy Spirit
said, "Now separate to Me Barnabas and Saul for
the work to which I have called them." 3Then,
having fasted and prayed, and laid hands on
them, they sent *them* away.

Preaching in Cyprus

4So, being sent out by the Holy Spirit, they
went down to Seleucia, and from there they
sailed to Cyprus. 5And when they arrived in
Salamis, they preached the word of God in the
synagogues of the Jews. They also had John as
their assistant.

6Now when they had gone through the island[a]
to Paphos, they found a certain sorcerer, a
false prophet, a Jew whose name *was* Bar-Jesus,
7who was with the proconsul, Sergius Paulus, an
intelligent man. This man called for Barnabas
and Saul and sought to hear the word of God.
8But Elymas the sorcerer (for so his name is
translated) withstood them, seeking to turn the
proconsul away from the faith. 9Then Saul, who
also *is called* Paul, filled with the Holy Spirit,
looked intently at him 10and said, "O full of all de-
ceit and all fraud, *you* son of the devil, *you* enemy
of all righteousness, will you not cease perverting
the straight ways of the Lord? 11And now, indeed,
the hand of the Lord *is* upon you, and you shall
be blind, not seeing the sun for a time."

And immediately a dark mist fell on him,
and he went around seeking someone to lead him
by the hand. 12Then the proconsul believed, when
he saw what had been done, being astonished at
the teaching of the Lord.

At Antioch in Pisidia

13Now when Paul and his party set sail from
Paphos, they came to Perga in Pamphylia; and
John, departing from them, returned to Jerusa-
lem. 14But when they departed from Perga, they
came to Antioch in Pisidia, and went into the
synagogue on the Sabbath day and sat down.
15And after the reading of the Law and the

13:6 [a]NU-Text reads *the whole island.*

Multicultural Prophets at Antioch (Acts 13:1)

Five leaders are named as prophets and teachers in the church at Antioch of Syria: Barnabas, Simeon, Lucius, Manaen, and Saul (Acts 13:1). Most 1st-century Jewish people believed that prophecy was rare in their own time, so the leadership of "prophets" in the Antioch church would have struck them forcefully.

Simeon and Manaen (which in Hebrew is "Menahem") are common Jewish names. Simeon's surname "Niger" was a frequent Roman name, making it possible that he, like Saul (Paul), was a Roman citizen. On the other hand, "Niger" seems to be a nickname rather than his birth name, and its Latin meaning ("black") could suggest that Simeon was descended from North African converts to Judaism.

Manaen had been "brought up" (13:1) with Herod Antipas, the tetrarch of Galilee. This phrase sometimes described those who shared the same wet nurse, meaning that Manaen possibly had been a high-status servant in the royal household. When slaves grew up with a master's son, the two often became close, and the son often freed the slave after inheriting him. Even when not freed, slaves of royal families wielded considerable power and status in society, sometimes more power than local aristocrats.

In Greek society, friendships from youth often led to political alliances and favors in adulthood. But Herod Antipas, Manaen's patron, had lost his position when the emperor banished him to Gaul in A.D. 39. Manaen's influence undoubtedly had dwindled by A.D. 46 when Paul and Barnabas were sent out by the Antioch church.

Lucius was a common Greek name, but that does not determine his ethnic background. Many Jews had Greek names, especially outside Palestine. Cyrene, his place of origin, had a very large Jewish population, so Lucius was possibly a Hellenistic Jew.

The other named Antioch prophets were Barnabas, a Levite who originated from Cyprus (Acts 4:36), and Saul, the Pharisee from Cilicia (Acts 22:3; 23:6). The combined cultural backgrounds of these five individuals brought to the church a diversified staff of prophetic leaders.

Prophets, the rulers of the synagogue sent to
them, saying, "Men *and* brethren, if you have
any word of exhortation for the people, say on."
16Then Paul stood up, and motioning with
his hand said, "Men of Israel, and you who fear
God, listen: 17The God of this people Israel[a]
chose our fathers, and exalted the people when
they dwelt as strangers in the land of Egypt, and
with an uplifted arm He brought them out of it.
18Now for a time of about forty years He put up
with their ways in the wilderness. 19And when
He had destroyed seven nations in the land of
Canaan, He distributed their land to them by allotment.

13:17 [a]M-Text omits *Israel.* 13:22 [a]Psalm 89:20 [b]1 Samuel 13:14 13:23 [a]M-Text reads *for Israel salvation.*

20"After that He gave *them* judges for about
four hundred and fifty years, until Samuel the
prophet. 21And afterward they asked for a king;
so God gave them Saul the son of Kish, a man of
the tribe of Benjamin, for forty years. 22And
when He had removed him, He raised up for
them David as king, to whom also He gave testimony and said, *'I have found David* [a] the *son* of
Jesse, *a man after My own heart,* who will do all
My will.'[b] 23From this man's seed, according to
the promise, God raised up for Israel a Savior—
Jesus—[a] 24after John had first preached, before
His coming, the baptism of repentance to all the
people of Israel. 25And as John was finishing his
course, he said, 'Who do you think I am? I am not
He. But behold, there comes One after me, the
sandals of whose feet I am not worthy to loose.'

Paul Goes to Galatia
Paul and Barnabas were sent out from the church at Antioch to the cities of Galatia in Asia Minor. This first missionary journey (Acts 13; 14) took them to Cyprus, and then to Pisidian Antioch, Iconium, Lystra, and Derbe. The Jewish synagogues in these cities provided Paul a platform for preaching the gospel. At times, however, he encountered opposition even from the synagogues.

Prominent Women of Antioch in Pisidia (Acts 13:50)

Many cities with the name "Antioch" were founded by the early Seleucid kings from about 312 to 250 B.C. Two of the most important were Antioch in Pisidia and Antioch in Syria, both mentioned in the New Testament.

Antioch in Pisidia passed into Roman hands in 25 B.C. during the reign of Augustus Caesar (27 B.C.–A.D. 14). Augustus transformed the city into a Roman colony and transplanted large numbers of Roman citizens to live there. In fact, inscriptions from Antioch show a preponderance of Roman personal names as well as a substantial minority of Jewish inhabitants. Antioch was a prominent city. A large number of its citizenry entered into the Roman Senate, and numerous building projects were completed there.

The apostle Paul visited Antioch in Pisidia at least once during his missionary journeys. The city was a natural target for Paul since many prominent Roman citizens lived there. On his first journey, about A.D. 46, his visit began in the Jewish synagogue (Acts 13:13, 14), but his preaching reached both Jew and Gentile (13:42, 48).

When some members of the Jewish community reacted against Paul, they enlisted the support of "devout and prominent women" in opposition to him (13:50). These women probably belonged to some of the Roman families brought by Augustus to colonize the city. The Jewish faith had found some converts among aristocratic women who had influence through their wealthy and politically powerful husbands. Such public clout forced Paul and Barnabas to leave town (13:50, 51).

26"Men *and* brethren, sons of the family of
Abraham, and those among you who fear God, to
you the word of this salvation has been sent. 27For
those who dwell in Jerusalem, and their rulers, be-
cause they did not know Him, nor even the voices
of the Prophets which are read every Sabbath,
have fulfilled *them* in condemning *Him.* 28And
though they found no cause for death *in Him,*
they asked Pilate that He should be put to death.
29Now when they had fulfilled all that was written
concerning Him, they took *Him* down from the
tree and laid *Him* in a tomb. 30But God raised Him
from the dead. 31He was seen for many days by
those who came up with Him from Galilee to Jeru-
salem, who are His witnesses to the people. 32And
we declare to you glad tidings—that promise
which was made to the fathers. 33God has fulfilled
this for us their children, in that He has raised up
Jesus. As it is also written in the second Psalm:

'You are My Son,
Today I have begotten You.' [a]

34And that He raised Him from the dead, no more
to return to corruption, He has spoken thus:

'I will give you the sure mercies of David.' [a]

TIME CAPSULE	A.D. 41 to 44
41	The Roman army declares Claudius emperor
41	Agrippa I reads from Deuteronomy at the Feast of Tabernacles
43	The emperor Claudius travels to Britain
44–48	Famine, as predicted by Agabus (Acts 11:28)
44	Herod Agrippa I dies suddenly in Caesarea (Acts 12:23)
44	Judea again becomes a Roman province

35Therefore He also says in another *Psalm:*

'You will not allow Your Holy One to see
corruption.' [a]

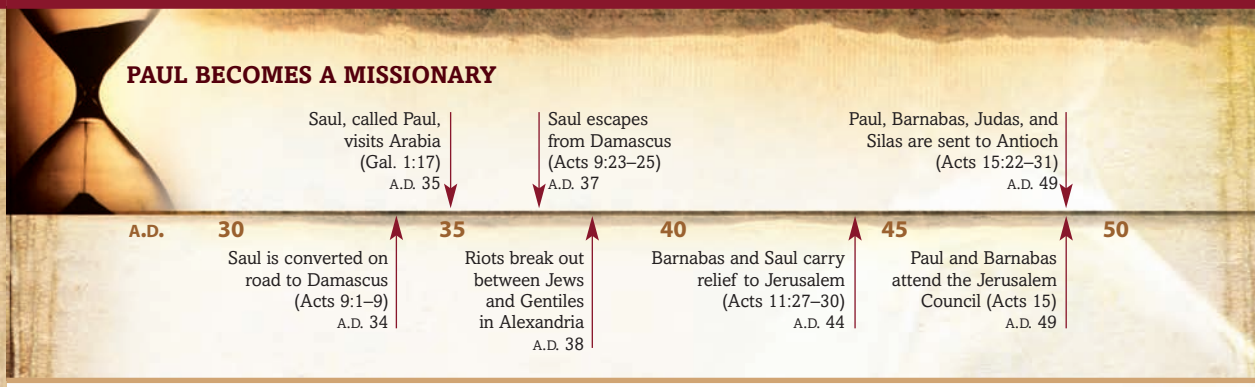
36"For David, after he had served his own
generation by the will of God, fell asleep, was
buried with his fathers, and saw corruption;
37but He whom God raised up saw no corruption.
38Therefore let it be known to you, brethren, that
through this Man is preached to you the forgive-
ness of sins; 39and by Him everyone who believes
is justified from all things from which you could
not be justified by the law of Moses. 40Beware
therefore, lest what has been spoken in the
prophets come upon you:

41 *'Behold, you despisers,*
Marvel and perish!
For I work a work in your days,
A work which you will by no means
believe,
Though one were to declare it to you.' "[a]

Blessing and Conflict at Antioch

42So when the Jews went out of the syna-
gogue,[a] the Gentiles begged that these words
might be preached to them the next Sabbath.
43Now when the congregation had broken up,
many of the Jews and devout proselytes followed
Paul and Barnabas, who, speaking to them, per-
suaded them to continue in the grace of God.
44On the next Sabbath almost the whole city
came together to hear the word of God. 45But
when the Jews saw the multitudes, they were
filled with envy; and contradicting and blas-
pheming, they opposed the things spoken by

13:33 [a]Psalm 2:7 13:34 [a]Isaiah 55:3 13:35 [a]Psalm 16:10
13:41 [a]Habakkuk 1:5 13:42 [a]Or *And when they went out of the synagogue of the Jews;* NU-Text reads *And when they went out of the synagogue, they begged.*



Paul. 46Then Paul and Barnabas grew bold and said, "It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles. 47For so the Lord has commanded us:

> *'I have set you as a light to the Gentiles,*
> *That you should be for salvation to the ends of the earth.' "*[a]

48Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed.

49And the word of the Lord was being spread throughout all the region. 50But the Jews stirred up the devout and prominent women and the chief men of the city, raised up persecution against Paul and Barnabas, and expelled them from their region. 51But they shook off the dust from their feet against them, and came to Iconium. 52And the disciples were filled with joy and with the Holy Spirit.

At Iconium

14 1Now it happened in Iconium that they went together to the synagogue of the Jews, and so spoke that a great multitude both of the Jews and of the Greeks believed. 2But the unbelieving Jews stirred up the Gentiles and poisoned their minds against the brethren. 3Therefore they stayed there a long time, speaking boldly in the Lord, who was bearing witness to the word of His grace, granting signs and wonders to be done by their hands.

4But the multitude of the city was divided: part sided with the Jews, and part with the apostles. 5And when a violent attempt was made by both the Gentiles and Jews, with their rulers, to abuse and stone them, 6they became aware of it and fled to Lystra and Derbe, cities of Lycaonia, and to the surrounding region. 7And they were preaching the gospel there.

Idolatry at Lystra

8And in Lystra a certain man without strength in his feet was sitting, a cripple from his mother's womb, who had never walked. 9*This* man heard Paul speaking. Paul, observing him intently and seeing that he had faith to be healed, 10said with a loud voice, "Stand up straight on your feet!" And he leaped and walked. 11Now when the people saw what Paul had done, they raised their voices, saying in the Lycaonian *language,* "The gods have come down to us in the likeness of men!" 12And Barnabas they called Zeus, and Paul, Hermes, because he was the chief speaker. 13Then the priest of Zeus, whose temple was in front of their city, brought oxen and garlands to the gates, intending to sacrifice with the multitudes.

14But when the apostles Barnabas and Paul heard this, they tore their clothes and ran in among the multitude, crying out 15and saying, "Men, why are you doing these things? We also are men with the same nature as you, and preach to you that you should turn from these useless things to the living God, who made the heaven, the earth, the sea, and all things that are in them, 16who in bygone generations allowed all nations to walk in their own ways. 17Nevertheless He did not leave Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." 18And with these sayings they could scarcely restrain the multitudes from sacrificing to them.

Geography & Environment
Today Antioch (Acts 14:26) is not very well known, but in New Testament times it was one of the largest cities in the Roman world, comparable to Rome or Alexandria in population. Antioch of Syria (to distinguish it from Antioch in Pisidia) is 310 miles north of Jerusalem and about 12 miles inland from the Mediterranean coast, on the banks of the Orontes River.

13:47 [a]Isaiah 49:6

Stoning, Escape to Derbe

19Then Jews from Antioch and Iconium
came there; and having persuaded the multi-
tudes, they stoned Paul *and* dragged *him* out of
the city, supposing him to be dead. 20However,
when the disciples gathered around him, he rose
up and went into the city. And the next day he
departed with Barnabas to Derbe.

Strengthening the Converts

21And when they had preached the gospel to
that city and made many disciples, they returned
to Lystra, Iconium, and Antioch, 22strengthening
the souls of the disciples, exhorting *them* to con-
tinue in the faith, and *saying,* "We must through
many tribulations enter the kingdom of God."
23So when they had appointed elders in every
church, and prayed with fasting, they com-
mended them to the Lord in whom they had be-
lieved. 24And after they had passed through Pi-
sidia, they came to Pamphylia. 25Now when they
had preached the word in Perga, they went down
to Attalia. 26From there they sailed to Antioch,
where they had been commended to the grace of
God for the work which they had completed.

27Now when they had come and gathered
the church together, they reported all that God
had done with them, and that He had opened the
door of faith to the Gentiles. 28So they stayed
there a long time with the disciples.

TRANSITION

Conference in Jerusalem

The many Gentiles won to Christ precipitated the Jerusalem Council, where it was decided that circumcision would not be required of Gentile Christians. Attempts to place this conference chronologically are complicated by apparent differences between Luke's description of the event and Paul's account in Gal. 2:1–10. The most notable difference in the accounts is the issue of circumcision itself. In Luke's account, circumcision is the central concern. In Paul's account, circumcision was at best incidental to the conference. If the issue had been decisively settled there, he could have simply appealed to the "apostolic decree" (Acts 15:23–29) when he was disputing with the Judaizers in Galatia.

Several suggestions have been offered for relating Luke's and Paul's accounts. A first proposal holds that, despite the differences, the similarities between Acts 15 and Gal. 2 suggest that these accounts are two reports of the same event. A second proposal, though, identifies the events described in Gal. 2 with Paul's second visit to Jerusalem, correlating that visit with the famine-relief trip mentioned in Acts 11:27–30. (Paul's first visit to Jerusalem is mentioned in Gal. 1:18.) In both of these views, the Jerusalem Council is usually dated around A.D. 49.

A third proposal arises because during Paul's final visit to Jerusalem, James appeared to inform him for the first time about the ruling of the conference (see Acts 21:17–25). So, it is supposed, Paul was not at the meeting during which the decision regarding circumcision of Gentiles was reached. In this view, the events described by Paul in Gal. 2 are usually associated with the visit to Jerusalem mentioned in Acts 18:22, and dated about A.D. 52.

The conference settled the matter. The Gentiles were not required to keep the law or to be circumcised. They were directed to abstain from practices that were offensive to the Jews and made it particularly hard for them to have table fellowship with Gentiles (Acts 15:29).

• **Acts 15:1–35**

Acts

Conflict over Circumcision

15 **:1** And certain *men* came down from Judea
and taught the brethren, "Unless you are
circumcised according to the custom of Moses, you
cannot be saved." 2Therefore, when Paul and Barn-
abas had no small dissension and dispute with
them, they determined that Paul and Barnabas
and certain others of them should go up to Jerusa-
lem, to the apostles and elders, about this question.

3So, being sent on their way by the church,
they passed through Phoenicia and Samaria, de-
scribing the conversion of the Gentiles; and they
caused great joy to all the brethren. 4And when
they had come to Jerusalem, they were received
by the church and the apostles and the elders;
and they reported all things that God had done
with them. 5But some of the sect of the Phari-
sees who believed rose up, saying, "It is neces-
sary to circumcise them, and to command *them*
to keep the law of Moses."

The Jerusalem Council

6Now the apostles and elders came together
to consider this matter. 7And when there had been
much dispute, Peter rose up and said to them:
"Men and brethren, you know that a good while
ago God chose among us, that by my mouth the
Gentiles should hear the word of the gospel and
believe. 8So God, who knows the heart, acknowl-
edged them by giving them the Holy Spirit, just as
He did to us, 9and made no distinction between us
and them, purifying their hearts by faith. 10Now
therefore, why do you test God by putting a yoke
on the neck of the disciples which neither our fa-
thers nor we were able to bear? 11But we believe
that through the grace of the Lord Jesus Christ[a]
we shall be saved in the same manner as they."

15:11 [a]NU-Text and M-Text omit *Christ.*

12Then all the multitude kept silent and listened to Barnabas and Paul declaring how many
miracles and wonders God had worked through
them among the Gentiles. 13And after they had
become silent, James answered, saying, "Men *and*
brethren, listen to me: 14Simon has declared how
God at the first visited the Gentiles to take out of
them a people for His name. 15And with this the
words of the prophets agree, just as it is written:

16 *'After this I will return*
And will rebuild the tabernacle of David,
which has fallen down;
I will rebuild its ruins,
And I will set it up;
17 *So that the rest of mankind may seek the*
LORD,
Even all the Gentiles who are called by My
name,
Says the LORD who does all these things.' [a]

18"Known to God from eternity are all His
works.[a] 19Therefore I judge that we should not
trouble those from among the Gentiles who are
turning to God, 20but that we write to them to abstain from things polluted by idols, *from* sexual
immorality,[a] *from* things strangled, and *from*
blood. 21For Moses has had throughout many
generations those who preach him in every city,
being read in the synagogues every Sabbath."

The Jerusalem Decree

22Then it pleased the apostles and elders, with
the whole church, to send chosen men of their own
company to Antioch with Paul and Barnabas,
namely, Judas who was also named Barsabas,[a] and
Silas, leading men among the brethren.
23They wrote this, *letter* by them:

The apostles, the elders, and the brethren,

To the brethren who are of the Gentiles in Antioch, Syria, and Cilicia:

Greetings.

24 Since we have heard that some who went
out from us have troubled you with words,
unsettling your souls, saying, "*You must* be
circumcised and keep the law"[a]—to whom
we gave no *such* commandment—25it seemed
good to us, being assembled with one accord,
to send chosen men to you with our beloved
Barnabas and Paul, 26men who have risked
their lives for the name of our Lord Jesus
Christ. 27We have therefore sent Judas and
Silas, who will also report the same things
by word of mouth. 28For it seemed good to
the Holy Spirit, and to us, to lay upon you no
greater burden than these necessary things:
29that you abstain from things offered to
idols, from blood, from things strangled, and
from sexual immorality.[a] If you keep yourselves from these, you will do well.

Farewell.

Continuing Ministry in Syria

30So when they were sent off, they came to Antioch; and when they had gathered the multitude
together, they delivered the letter. 31When they
had read it, they rejoiced over its encouragement.
32Now Judas and Silas, themselves being
prophets also, exhorted and strengthened the

15:17 [a]Amos 9:11, 12 15:18 [a]NU-Text (combining with verse 17) reads *Says the Lord, who makes these things known from eternity (of old).* 15:20 [a]Or *fornication* 15:22 [a]NU-Text and M-Text read *Barsabas.* 15:24 [a]NU-Text omits *saying, "You must be circumcised and keep the law."* 15:29 [a]Or *fornication*

Paul Goes to Greece
Paul's second missionary journey (Acts 15:39—18:22) took him, along with Silas, back to Asia Minor, then over to Europe to the cities of Philippi, Thessalonica, Berea, Athens, and Corinth. Young Timothy joined them in Lystra, accompanying them through Macedonia and Achaia (present-day Greece). The gospel spread further as Paul came into contact with Roman authorities and Greek philosophers.

brethren with many words. 33And after they had stayed *there* for a time, they were sent back with greetings from the brethren to the apostles.[a]

34However, it seemed good to Silas to remain there.[a] 35Paul and Barnabas also remained in Antioch, teaching and preaching the word of the Lord, with many others also.

TRANSITION

The Letter to the Galatians

The most crucial factor in dating the letter to the Galatians is the relationship between the journey of Paul to Jerusalem mentioned in Gal. 2:1 and the Jerusalem Council mentioned in Acts 15 (see "Conference in Jerusalem" at Acts 15:1). If the decision of the council in Acts 15 had been common knowledge when the letter was written, Paul would surely have used the council's decision in defense of Gentile freedom and especially in his rebuke of Peter (Gal. 2:11–13). It is therefore possible that Galatians is Paul's earliest letter, and was written by A.D. 49 just prior to the Jerusalem Council of Acts 15. Those who associate Paul's account in Gal. 2:1–10 with the Jerusalem visit mentioned in Acts 18:22 date this letter to about A.D. 53, and thus after the Thessalonian letters.

The destination of this letter to Galatia was a group of churches that Paul himself had founded (Gal. 1:2, 8, 9; 4:19). His close relationship with them is reflected in 4:11–14. Until the 18th century most readers understood "Galatia" to be the territory in the heart of Asia Minor whose boundaries included Bithynia and Pontus on the north, Phrygia on the southwest, and Cappadocia on the east. However, the Book of Acts offers no record of Paul evangelizing in this "North Galatian" area, apart from brief hints (Acts 16:6; 18:23).

The "South Galatian" theory understands Galatia to refer to the Roman province of Paul's day, which included Pisidia, Lycaonia, and parts of Phrygia and Cappadocia. Also included were the cities of Antioch, Lystra, Derbe, and Iconium which Paul visited on both his first (Acts 13; 14) and second (Acts 16) missionary journeys.

• **Galatians 1:1–24**

Galatians

Greeting

1 **:1** Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead), 2and all the brethren who are with me,

To the churches of Galatia:

3Grace to you and peace from God the Father and our Lord Jesus Christ, 4who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father, 5to whom *be* glory forever and ever. Amen.

Only One Gospel

6I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, 7which is not another; but there are some who trouble you and want to pervert the gospel of Christ. 8But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. 9As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.

10For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ.

Call to Apostleship

11But I make known to you, brethren, that the gospel which was preached by me is not according to man. 12For I neither received it from

15:33 [a]NU-Text reads *to those who had sent them.*
15:34 [a]NU-Text and M-Text omit this verse.

Paul on the Road to Damascus
Following Stephen's death, Paul became actively involved in the Jewish persecution of Christians (Gal. 1:13). Armed with letters from the high priest, Paul set out from Jerusalem to Damascus intending to bring back any followers of Christ as prisoners. But while approaching Damascus, he was confronted by the resurrected Jesus in a blinding encounter.

man, nor was I taught *it,* but *it came* through the revelation of Jesus Christ.

13For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and *tried to* destroy it. 14And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers.

15But when it pleased God, who separated me from my mother's womb and called *me* through His grace, 16to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, 17nor did I go up to Jerusalem to those *who were* apostles before me; but I went to Arabia, and returned again to Damascus.

Contacts at Jerusalem

18Then after three years I went up to Jerusalem to see Peter,[a] and remained with him fifteen days. 19But I saw none of the other apostles except James, the Lord's brother. 20(Now *concerning* the things which I write to you, indeed, before God, I do not lie.)

21Afterward I went into the regions of Syria and Cilicia. 22And I was unknown by face to the churches of Judea which *were* in Christ. 23But they were hearing only, "He who formerly persecuted us now preaches the faith which he once *tried to* destroy." 24And they glorified God in me.

1:18 [a]NU-Text reads *Cephas.* 2:11 [a]NU-Text reads *Cephas.*

TRANSITION

Paul Corrects Peter

Paul took Titus, an uncircumcised Gentile convert, to Jerusalem in order to establish that Gentiles did not have to be circumcised to be Christians. This second visit to Jerusalem occurred, according to Paul, after a period of 14 years (Gal. 2:1). If Paul means 14 years after his conversion (Gal. 1:15), the date would be about A.D. 37–38; however, if he means 14 years after his first Jerusalem visit (Gal. 1:18), the date would be about A.D. 51–52.

Within a very short time after Paul's presentation of the gospel to them, the Galatians were influenced by an outside group (Gal. 1:6). Known to scholars as "the Judaizers," this heretical group maintained that all Christians, whether of Jewish or of Gentile ancestry, must observe the Mosaic law. Precisely when the Judaizers raised the issue of circumcision is not known, but Paul offered two types of response to their teaching. First, he appealed to the precedent of how the Jewish leadership of the church had received Gentile converts in the past, including his earlier confrontation with Peter over this very issue in Antioch (2:1–21). Second, he developed a theological argument about the purpose of the law and the responsibilities of Christian life (3:1—6:18).

• **Galatians 2:1—6:18**

Galatians

Defending the Gospel

2 :1 Then after fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with *me.* 2And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles, but privately to those who were of reputation, lest by any means I might run, or had run, in vain. 3Yet not even Titus who *was* with me, being a Greek, was compelled to be circumcised. 4And *this occurred* because of false brethren secretly brought in (who came in by stealth to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage), 5to whom we did not yield submission even for an hour, that the truth of the gospel might continue with you.

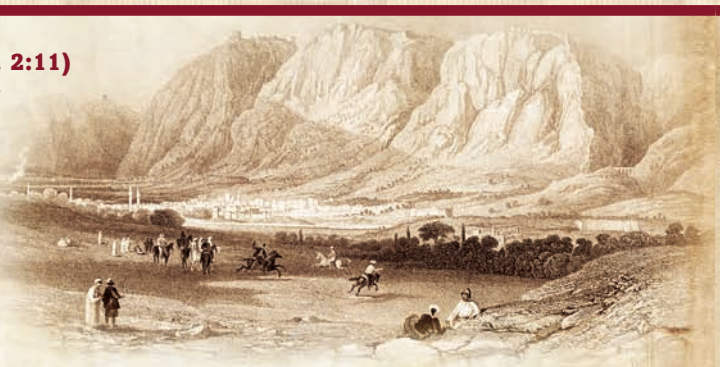
6But from those who seemed to be something—whatever they were, it makes no difference to me; God shows personal favoritism to no man—for those who seemed *to be something* added nothing to me. 7But on the contrary, when they saw that the gospel for the uncircumcised had been committed to me, as *the gospel* for the circumcised *was* to Peter 8(for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles), 9and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we *should go* to the Gentiles and they to the circumcised. 10*They desired* only that we should remember the poor, the very thing which I also was eager to do.

No Return to the Law

11Now when Peter[a] had come to Antioch, I withstood him to his face, because he was to be blamed; 12for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision. 13And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy.

14But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before *them* all, "If you, being a Jew, live in the manner of Gentiles and not as the

Christians of Antioch in Syria (Gal. 2:11)



The city of Antioch in Syria was founded by the first Seleucid king, Seleucus I (c. 300 B.C.). Situated on the Orontes River, it was the largest of all cities that bore the name "Antioch." Ancient estimates of its size vary from 200,000 to 600,000 inhabitants. According to the Jewish historian Josephus (A.D. 37–100), the city also had a substantial Jewish population (*Antiquities of the Jews,* 12.119).

The Roman general Pompey took Antioch in 64 B.C. and declared it a free city. It then became the capital of the Roman province of Syria and the third largest city in the empire. The extant buildings, temples, aqueduct, masonry works, hippodrome, and gridlike street plan of Antioch attest to its great importance.

This great city became a center for Christianity. Many believers fled there after the stoning of Stephen and preached to Antioch's Jewish population (Acts 11:19). But in Antioch were also Gentiles who had converted to Judaism. Some of them, such as Nicolas, called "a proselyte from Antioch" (Acts 6:5), also accepted Christianity. Soon the church in Antioch faced the task of unifying its Jewish and Gentile members.

The Antioch Christian community prospered. For a year Barnabas and Paul taught these believers, who were the first to be called "Christians" (Acts 11:25, 26). That this church had ample resources can be seen by their sending relief to the Jerusalem church (Acts 11:27–30).

Questions arose, however, concerning Jewish-Gentile relations. Eventually the Antioch congregation sent a delegation (including Paul and Barnabas) to Jerusalem to debate the issue of the circumcision of the Gentiles (Acts 14:26—15:2). That issue found some degree of resolution, but other tensions would surface. So the church of Antioch in Syria became the scene for another debate, this time over whether Jewish Christians should eat together with Gentile Christians (Gal. 2:11–13).

Jews, why do you[a] compel Gentiles to live as Jews?[b] 15We *who are* Jews by nature, and not sinners of the Gentiles, 16knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.

17"But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* Christ therefore a minister of sin? Certainly not! 18For if I build again those things which I destroyed, I make myself a transgressor. 19For I through the law died to the law that I might live to God. 20I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me. 21I do not set aside the grace of God; for if righteousness *comes* through the law, then Christ died in vain."

TIME CAPSULE  A.D. 46	
46–120	Life of Plutarch, Greek philosopher
46–48	Sergius Paulus rules as proconsul
46	Barnabas and Saul (Paul) appointed
46	Beginning of Paul's first missionary journey (Acts 13:4)
46	Paul visits Antioch in Pisidia
46	Josephus's date for the revolt by Theudas (Acts 5:36)

Justification by Faith

3 1O foolish Galatians! Who has bewitched you that you should not obey the truth,[a] before whose eyes Jesus Christ was clearly portrayed among you[b] as crucified? 2This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith? 3Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh? 4Have you suffered so many things in vain—if indeed *it was* in vain?

5Therefore He who supplies the Spirit to you and works miracles among you, *does He do it* by the works of the law, or by the hearing of faith?—6just as Abraham *"believed God, and it was accounted to him for righteousness."* [a] 7Therefore know that *only* those who are of faith are sons of Abraham. 8And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, *saying, "In you all the nations shall be blessed."* [a] 9So then those who *are* of faith are blessed with believing Abraham.

2:14 [a]NU-Text reads *how can you.* [b]Some interpreters stop the quotation here. 3:1 [a]NU-Text omits *that you should not obey the truth.* [b]NU-Text omits *among you.* 3:6 [a]Genesis 15:6 3:8 [a]Genesis 12:3; 18:18; 22:18; 26:4; 28:14

Abba, Father (Gal. 4:6)

Following some Old Testament models, Jewish prayers often addressed God as "Father," "our Father," or "our Father in heaven." They normally avoided, however, the more familiar title "Abba" (although one early sage is said to have compared God with an "abba").

Children called their fathers "Abba," a title of endearment, intimacy, and respect. Adults continued the practice, though apparently less frequently, again emphasizing the intimacy of the father-child relationship. Jesus' use of this title in prayer (Mark 14:36) demonstrated His distinctive intimacy with the heavenly Father, an intimacy which provided the model for those who followed Him by the Spirit (Rom. 8:15).

Jesus' native language was Aramaic (a Semitic language related to Hebrew), and *abba* is an Aramaic word. The Gospels, however, were written in Greek rather than in Aramaic, "Abba" being one of the few original Aramaic words preserved in a Gospel. What is most surprising is that Paul's Greek-speaking readers in Galatia already knew what "Abba" meant (Gal. 4:6). Especially the Roman readers (Rom. 8:15) could not have learned from Paul since he had not visited Rome before writing his letter there. Possibly the early Christians picked up Jesus' use of "Abba" to represent the intimacy with God which Jesus had provided for them as well.

To understand what "father" meant in Jesus' world may be helpful to many Christians today who grow up in broken homes or other family structures that are quite different from ancient Mediterranean families. Children generally viewed their fathers as strong and dependable, as affectionate, and as providers (Matt. 7:9–11). For the early Christians to call God "Abba" was for them to recognize a special intimacy with the heavenly Father on whom they depended.

The Law Brings a Curse

10For as many as are of the works of the law
are under the curse; for it is written, *"Cursed is*
everyone who does not continue in all things
which are written in the book of the law, to do
them." [a] 11But that no one is justified by the law in
the sight of God *is* evident, for *"the just shall live*
by faith." [a] 12Yet the law is not of faith, but *"the*
man who does them shall live by them." [a]

13Christ has redeemed us from the curse of
the law, having become a curse for us (for it is writ-
ten, *"Cursed is everyone who hangs on a tree"* [a]),
14that the blessing of Abraham might come upon
the Gentiles in Christ Jesus, that we might receive
the promise of the Spirit through faith.

The Changeless Promise

15Brethren, I speak in the manner of men:
Though *it is* only a man's covenant, yet *if it is* con-
firmed, no one annuls or adds to it. 16Now to Abra-
ham and his Seed were the promises made. He
does not say, "And to seeds," as of many, but as of
one, *"And to your Seed,"* [a] who is Christ. 17And this
I say, *that* the law, which was four hundred and
thirty years later, cannot annul the covenant that
was confirmed before by God in Christ,[a] that it
should make the promise of no effect. 18For if the
inheritance *is* of the law, *it is* no longer of promise;
but God gave *it* to Abraham by promise.

Purpose of the Law

19What purpose then *does* the law *serve?* It
was added because of transgressions, till the Seed
should come to whom the promise was made; *and*
it was appointed through angels by the hand of a
mediator. 20Now a mediator does not *mediate* for
one *only,* but God is one.

21*Is* the law then against the promises of
God? Certainly not! For if there had been a law
given which could have given life, truly right-
eousness would have been by the law. 22But the
Scripture has confined all under sin, that the
promise by faith in Jesus Christ might be given to
those who believe. 23But before faith came, we
were kept under guard by the law, kept for the
faith which would afterward be revealed. 24There-
fore the law was our tutor *to bring us* to Christ,
that we might be justified by faith. 25But after
faith has come, we are no longer under a tutor.

Sons and Heirs

26For you are all sons of God through faith
in Christ Jesus. 27For as many of you as were
baptized into Christ have put on Christ. 28There
is neither Jew nor Greek, there is neither slave
nor free, there is neither male nor female; for you
are all one in Christ Jesus. 29And if you *are*
Christ's, then you are Abraham's seed, and heirs
according to the promise.

4 1Now I say *that* the heir, as long as he is a
child, does not differ at all from a slave, though
he is master of all, 2but is under guardians and
stewards until the time appointed by the father.

3:10 [a]Deuteronomy 27:26 3:11 [a]Habakkuk 2:4
3:12 [a]Leviticus 18:5 3:13 [a]Deuteronomy 21:23
3:16 [a]Genesis 12:7; 13:15; 24:7 3:17 [a]NU-Text omits *in Christ.*

Arts & Literature

Allegory was a method of interpretation that had been used by the Greeks in reading Homer. In allegory, the characters, actions, and other parts of a story are understood to be symbols standing for other things. In metaphor, there is a comparison, but in allegory, the symbols are like a code used to make assertions about things for which they stand. Paul's allegory interprets the Old Testament (Gal. 4:24).

3Even so we, when we were children, were in
bondage under the elements of the world. 4But
when the fullness of the time had come, God sent
forth His Son, born[a] of a woman, born under the
law, 5to redeem those who were under the law, that
we might receive the adoption as sons.

6And because you are sons, God has sent
forth the Spirit of His Son into your hearts, cry-
ing out, "Abba, Father!" 7Therefore you are no
longer a slave but a son, and if a son, then an
heir of [a] God through Christ.

Fears for the Church

8But then, indeed, when you did not know
God, you served those which by nature are not
gods. 9But now after you have known God, or
rather are known by God, how *is it that* you turn
again to the weak and beggarly elements, to which
you desire again to be in bondage? 10You observe
days and months and seasons and years. 11I am
afraid for you, lest I have labored for you in vain.

12Brethren, I urge you to become like me, for
I *became* like you. You have not injured me at all.
13You know that because of physical infirmity I
preached the gospel to you at the first. 14And my
trial which was in my flesh you did not despise
or reject, but you received me as an angel of God,
even as Christ Jesus. 15What[a] then was the bless-
ing you *enjoyed?* For I bear you witness that, if
possible, you would have plucked out your own
eyes and given them to me. 16Have I therefore be-
come your enemy because I tell you the truth?

17They zealously court you, *but* for no good;
yes, they want to exclude you, that you may be
zealous for them. 18But it is good to be zealous in
a good thing always, and not only when I am
present with you. 19My little children, for whom I
labor in birth again until Christ is formed in you,
20I would like to be present with you now and to
change my tone; for I have doubts about you.

Two Covenants

21Tell me, you who desire to be under the
law, do you not hear the law? 22For it is written
that Abraham had two sons: the one by a bond-
woman, the other by a freewoman. 23But he *who
was* of the bondwoman was born according to
the flesh, and he of the freewoman through
promise, 24which things are symbolic. For these
are the[a] two covenants: the one from Mount Sinai
which gives birth to bondage, which is Hagar—
25for this Hagar is Mount Sinai in Arabia, and
corresponds to Jerusalem which now is, and is in
bondage with her children— 26but the Jerusalem
above is free, which is the mother of us all. 27For
it is written:

> *"Rejoice, O barren,*
> *You who do not bear!*
> *Break forth and shout,*
> *You who are not in labor!*
> *For the desolate has many more children*
> *Than she who has a husband."* [a]

28Now we, brethren, as Isaac *was,* are chil-
dren of promise. 29But, as he who was born ac-
cording to the flesh then persecuted him *who was
born* according to the Spirit, even so *it is* now.
30Nevertheless what does the Scripture say? *"Cast
out the bondwoman and her son, for the son of
the bondwoman shall not be heir with the son of
the freewoman."* [a] 31So then, brethren, we are not
children of the bondwoman but of the free.

Christian Liberty

5 1Stand fast therefore in the liberty by which
Christ has made us free,[a] and do not be en-
tangled again with a yoke of bondage. 2Indeed I,
Paul, say to you that if you become circumcised,
Christ will profit you nothing. 3And I testify
again to every man who becomes circumcised
that he is a debtor to keep the whole law. 4You
have become estranged from Christ, you who *at-
tempt to* be justified by law; you have fallen from
grace. 5For we through the Spirit eagerly wait for
the hope of righteousness by faith. 6For in Christ
Jesus neither circumcision nor uncircumcision
avails anything, but faith working through love.

Love Fulfills the Law

7You ran well. Who hindered you from obey-
ing the truth? 8This persuasion does not *come* from
Him who calls you. 9A little leaven leavens the
whole lump. 10I have confidence in you, in the Lord,
that you will have no other mind; but he who trou-
bles you shall bear his judgment, whoever he is.

11And I, brethren, if I still preach circumci-
sion, why do I still suffer persecution? Then the
offense of the cross has ceased. 12I could wish
that those who trouble you would even cut them-
selves off!

Religion & Worship
Circumcision, the operation to remove a fold of skin from the male parts, is usually performed on infants. All Jews practiced it as a sign of the covenant that God made with them through Abraham. If a person converted to Judaism, circumcision was a definitive step to take. When Christians said it was not necessary, they were clearly separating themselves from Judaism (Gal. 5:3–6; 6:13).

4:4 [a]Or *made* 4:7 [a]NU-Text reads *through God* and omits *through Christ.* 4:15 [a]NU-Text reads *Where.* 4:24 [a]NU-Text and M-Text omit *the.* 4:27 [a]Isaiah 54:1 4:30 [a]Genesis 21:10 5:1 [a]NU-Text reads *For freedom Christ has made us free; stand fast therefore.*

13For you, brethren, have been called to liberty; only do not *use* liberty as an opportunity
for the flesh, but through love serve one another.
14For all the law is fulfilled in one word, *even* in
this: *"You shall love your neighbor as yourself."* [a]
15But if you bite and devour one another, beware
lest you be consumed by one another!

Walking in the Spirit

16I say then: Walk in the Spirit, and you shall
not fulfill the lust of the flesh. 17For the flesh
lusts against the Spirit, and the Spirit against the
flesh; and these are contrary to one another, so
that you do not do the things that you wish. 18But
if you are led by the Spirit, you are not under the
law.

19Now the works of the flesh are evident,
which are: adultery,[a] fornication, uncleanness,
lewdness, 20idolatry, sorcery, hatred, contentions,
jealousies, outbursts of wrath, selfish ambitions,
dissensions, heresies, 21envy, murders,[a] drunken-
ness, revelries, and the like; of which I tell you
beforehand, just as I also told *you* in time past,
that those who practice such things will not in-
herit the kingdom of God.

22But the fruit of the Spirit is love, joy,
peace, longsuffering, kindness, goodness, faith-
fulness, 23gentleness, self-control. Against such
there is no law. 24And those *who are* Christ's have
crucified the flesh with its passions and desires.
25If we live in the Spirit, let us also walk in the
Spirit. 26Let us not become conceited, provoking
one another, envying one another.

Bear and Share the Burdens

6 1Brethren, if a man is overtaken in any tres-
pass, you who *are* spiritual restore such a
one in a spirit of gentleness, considering yourself
lest you also be tempted. 2Bear one another's bur-
dens, and so fulfill the law of Christ. 3For if any-
one thinks himself to be something, when he is
nothing, he deceives himself. 4But let each one
examine his own work, and then he will have re-
joicing in himself alone, and not in another. 5For
each one shall bear his own load.

Be Generous and Do Good

6Let him who is taught the word share in all
good things with him who teaches.

7Do not be deceived, God is not mocked; for
whatever a man sows, that he will also reap. 8For
he who sows to his flesh will of the flesh reap
corruption, but he who sows to the Spirit will of
the Spirit reap everlasting life. 9And let us not
grow weary while doing good, for in due season
we shall reap if we do not lose heart. 10Therefore,
as we have opportunity, let us do good to all, es-
pecially to those who are of the household of
faith.

Glory Only in the Cross

11See with what large letters I have written
to you with my own hand! 12As many as desire to
make a good showing in the flesh, these *would*
compel you to be circumcised, only that they
may not suffer persecution for the cross of
Christ. 13For not even those who are circumcised
keep the law, but they desire to have you circum-
cised that they may boast in your flesh. 14But
God forbid that I should boast except in the cross
of our Lord Jesus Christ, by whom[a] the world
has been crucified to me, and I to the world. 15For
in Christ Jesus neither circumcision nor uncir-
cumcision avails anything, but a new creation.

Blessing and a Plea

16And as many as walk according to this
rule, peace and mercy *be* upon them, and upon
the Israel of God.

17From now on let no one trouble me, for I
bear in my body the marks of the Lord Jesus.

18Brethren, the grace of our Lord Jesus
Christ *be* with your spirit. Amen.

5:14 [a]Leviticus 19:18 5:19 [a]NU-Text omits *adultery.*
5:21 [a]NU-Text omits *murders.* 6:14 [a]Or *by which* (the cross)

TRANSITION

The Letter of James

The writer of this letter identifies himself only as "James, a bondservant of God and of the Lord Jesus Christ" (1:1). The name "James" has usually been identified with the James who led the church in Jerusalem (Acts 15:13). Paul referred to this James as "the Lord's brother" (see Mark 6:3) and included him among the "apostles" (Gal. 1:19). He also characterized him as one of the "pillars" of the church (Gal. 2:9). When Peter left Palestine (Acts 12:17), James seems to have become the leader of the Jerusalem church.

Since the early centuries, however, there has been disagreement about whether James, the Lord's brother, actually wrote this letter. There are no allusions to a personal relationship with Jesus, and indeed Jesus is only mentioned twice (James 1:1; 2:1). Both the quality of the letter's Greek and the structure of its arguments have suggested to some that the author was a Hellenistic Jew rather than a Jew from Palestine. If so, then the letter is pseudonymous, and the actual author associated the work with James the Just (as he was later known) by using his name. It is also possible the letter was written by a Hellenistic Jew actually named "James," who is otherwise unknown to us.

Various Trials of the Poor (James 1:2)

The letter of James seems especially to address the trials of the poor (James 1:2), suggesting a right response to poverty and suffering. In Judea at this time, wealthy Sadducean priests were seizing the tithes that rightfully belonged to the poorer priests. In Galilee, rich landlords were repressing the poor peasants who worked on their estates. Similar situations existed throughout much of the Roman Empire, which was therefore primed for violence. In Rome, shortages of grain often led to riots.

Conditions like these partially contributed to a revolt against Rome in Judea in the year A.D. 66—a revolt which led to widespread destruction and enslavement. Meanwhile a wave of violence was unleashed in Rome itself, and before Jerusalem fell in A.D. 70 Rome had discarded four emperors. Wealth, poverty, repression, and violence were the standard fare of the day.

The letter of James was written to encourage Christians who were suffering. The opening prologue summarizes the appropriate responses to their trials, responses which the rest of the letter discusses: wisdom (1:5), faith (1:6–8), and endurance (1:9–11). The letter also describes tensions between the rich and the poor: The wealthy are arrogant against the poor (2:1–4), and even repress them (2:6, 7) and withhold their wages (5:4). Yet the poor are advised not to retaliate with violence in deed (4:1, 2) or, perhaps more tempting, in words (4:11; 5:9).

No evidence determines exactly when the letter was written. Scholars who believe the letter to be an authentic work of James the Just necessarily date it before his martyrdom in A.D. 62. Since the letter does not hint at any controversy over the issue of circumcision, some would date it around A.D. 45, before the Jerusalem Council (see "Conference in Jerusalem" at Acts 15:1). Others, however, would place it late in James's life after the controversy had diminished. Those who view the letter as pseudonymous usually date it in the last quarter of the 1st century (c. 75–100).

• **James 1:1—5:20**

James

Greeting to the Twelve Tribes

1 **:1** James, a bondservant of God and of the Lord Jesus Christ,

To the twelve tribes which are scattered abroad:

Greetings.

Profiting from Trials

2My brethren, count it all joy when you fall into various trials, 3knowing that the testing of your faith produces patience. 4But let patience have *its* perfect work, that you may be perfect and complete, lacking nothing. 5If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him. 6But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. 7For let not that man suppose that he will receive anything from the Lord; 8*he is* a double-minded man, unstable in all his ways.

TIME CAPSULE  A.D. 48 to 49	
48	Paul and Barnabas return to Antioch in Syria
49	Paul and Barnabas attend the Jerusalem Council (Acts 15)
49	Claudius expels Jews from Rome (Acts 18:2)
49	Seneca becomes Nero's tutor
49	Paul's letter to the Galatians (if to "South Galatia")

The Perspective of Rich and Poor

9Let the lowly brother glory in his exaltation, 10but the rich in his humiliation, because as a flower of the field he will pass away. 11For no sooner has the sun risen with a burning heat than it withers the grass; its flower falls, and its beautiful appearance perishes. So the rich man also will fade away in his pursuits.

Loving God Under Trials

12Blessed *is* the man who endures temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him. 13Let no one say when he is tempted, "I am tempted by God"; for God cannot be tempted by evil, nor does He Himself tempt anyone. 14But each one is tempted when he is drawn away by his own desires and enticed. 15Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.

16Do not be deceived, my beloved brethren. 17Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning. 18Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures.

Qualities Needed in Trials

19So then,[a] my beloved brethren, let every man be swift to hear, slow to speak, slow to

1:19 [a]NU-Text reads *Know this* or *This you know.*

wrath; 20for the wrath of man does not produce
the righteousness of God.

Doers—Not Hearers Only

21Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness
the implanted word, which is able to save your
souls.
22But be doers of the word, and not hearers
only, deceiving yourselves. 23For if anyone is a
hearer of the word and not a doer, he is like a
man observing his natural face in a mirror; 24for
he observes himself, goes away, and immediately
forgets what kind of man he was. 25But he who
looks into the perfect law of liberty and continues
in it, and is not a forgetful hearer but a doer of the
work, this one will be blessed in what he does.
26If anyone among you[a] thinks he is religious, and does not bridle his tongue but deceives his own heart, this one's religion *is* useless.
27Pure and undefiled religion before God and the
Father is this: to visit orphans and widows in
their trouble, *and* to keep oneself unspotted from
the world.

Beware of Personal Favoritism

2 1My brethren, do not hold the faith of our
Lord Jesus Christ, *the Lord* of glory, with
partiality. 2For if there should come into your assembly a man with gold rings, in fine apparel,
and there should also come in a poor man in
filthy clothes, 3and you pay attention to the one
wearing the fine clothes and say to him, "You sit
here in a good place," and say to the poor man,
"You stand there," or, "Sit here at my footstool,"
4have you not shown partiality among yourselves, and become judges with evil thoughts?
5Listen, my beloved brethren: Has God not
chosen the poor of this world *to be* rich in faith
and heirs of the kingdom which He promised to
those who love Him? 6But you have dishonored
the poor man. Do not the rich oppress you and
drag you into the courts? 7Do they not blaspheme
that noble name by which you are called?
8If you really fulfill *the* royal law according
to the Scripture, *"You shall love your neighbor as yourself,"*[a] you do well; 9but if you show partiality, you commit sin, and are convicted by the law
as transgressors. 10For whoever shall keep the
whole law, and yet stumble in one *point,* he is
guilty of all. 11For He who said, *"Do not commit adultery,"*[a] also said, *"Do not murder."*[b] Now if
you do not commit adultery, but you do murder,
you have become a transgressor of the law. 12So
speak and so do as those who will be judged by
the law of liberty. 13For judgment is without
mercy to the one who has shown no mercy.
Mercy triumphs over judgment.

Faith Without Works Is Dead

14What *does it* profit, my brethren, if someone says he has faith but does not have works?
Can faith save him? 15If a brother or sister is
naked and destitute of daily food, 16and one of
you says to them, "Depart in peace, be warmed
and filled," but you do not give them the things
which are needed for the body, what *does it*
profit? 17Thus also faith by itself, if it does not
have works, is dead.
18But someone will say, "You have faith, and
I have works." Show me your faith without your[a]
works, and I will show you my faith by my[b]
works. 19You believe that there is one God. You
do well. Even the demons believe—and tremble!
20But do you want to know, O foolish man, that
faith without works is dead?[a] 21Was not Abraham our father justified by works when he offered Isaac his son on the altar? 22Do you see that
faith was working together with his works, and
by works faith was made perfect? 23And the
Scripture was fulfilled which says, *"Abraham believed God, and it was accounted to him for righteousness."*[a] And he was called the friend of
God. 24You see then that a man is justified by
works, and not by faith only.
25Likewise, was not Rahab the harlot also
justified by works when she received the messengers and sent *them* out another way?
26For as the body without the spirit is dead,
so faith without works is dead also.

The Untamable Tongue

3 1My brethren, let not many of you become
teachers, knowing that we shall receive a
stricter judgment. 2For we all stumble in many
things. If anyone does not stumble in word, he *is*
a perfect man, able also to bridle the whole body.
3Indeed,[a] we put bits in horses' mouths that they
may obey us, and we turn their whole body.
4Look also at ships: although they are so large
and are driven by fierce winds, they are turned
by a very small rudder wherever the pilot desires.

Daily Life & Customs
Ancient societies did not change their fashion of clothing every year. Certain garments and styles could persist for generations. At the same time, there was room for people to exercise vanity and to advertise their rank in society (James 2:2). Rings and other items of jewelry clearly had such functions.

1:26 [a]NU-Text omits *among you.* 2:8 [a]Leviticus 19:18
2:11 [a]Exodus 20:14; Deuteronomy 5:18 [b]Exodus 20:13; Deuteronomy 5:17 2:18 [a]NU-Text omits *your.* [b]NU-Text omits *my.* 2:20 [a]NU-Text reads *useless.* 2:23 [a]Genesis 15:6
3:3 [a]NU-Text reads *Now if.*

PAUL IN ATHENS AND EPHESUS

A vision calls Paul to Macedonia (Acts 16:9) A.D. 50

Iunius Gallio is proconsul in Greece (Acts 18:12) A.D. 51

Nero becomes emperor and structurally alters Ephesus's theater A.D. 54

A.D. 50 51 52 53 54

Paul preaches on Mars' Hill in Athens (Acts 17:19–22) A.D. 50

Paul meets Aquila and Priscilla in Corinth (Acts 18:1, 2) A.D. 50

Paul preaches at the school of Tyrannus in Ephesus (Acts 19:9) A.D. 52

People riot in the theater at Ephesus (Acts 19:29–31) A.D. 54

5Even so the tongue is a little member and boasts
great things.
See how great a forest a little fire kindles!
6And the tongue *is* a fire, a world of iniquity. The
tongue is so set among our members that it de-
files the whole body, and sets on fire the course of
nature; and it is set on fire by hell. 7For every kind
of beast and bird, of reptile and creature of the
sea, is tamed and has been tamed by mankind.
8But no man can tame the tongue. *It is* an unruly
evil, full of deadly poison. 9With it we bless our
God and Father, and with it we curse men, who
have been made in the similitude of God. 10Out of
the same mouth proceed blessing and cursing.
My brethren, these things ought not to be so.
11Does a spring send forth fresh *water* and bitter
from the same opening? 12Can a fig tree, my
brethren, bear olives, or a grapevine bear figs?
Thus no spring yields both salt water and fresh.[a]

Heavenly Versus Demonic Wisdom

13Who *is* wise and understanding among
you? Let him show by good conduct *that* his
works *are done* in the meekness of wisdom.
14But if you have bitter envy and self-seeking in
your hearts, do not boast and lie against the
truth. 15This wisdom does not descend from
above, but *is* earthly, sensual, demonic. 16For
where envy and self-seeking *exist,* confusion and
every evil thing *are* there. 17But the wisdom that
is from above is first pure, then peaceable, gentle,
willing to yield, full of mercy and good fruits,
without partiality and without hypocrisy. 18Now
the fruit of righteousness is sown in peace by
those who make peace.

Pride Promotes Strife

4 1Where do wars and fights *come* from among
you? Do *they* not *come* from your *desires for*
pleasure that war in your members? 2You lust
and do not have. You murder and covet and can-
not obtain. You fight and war. Yet[a] you do not
have because you do not ask. 3You ask and do
not receive, because you ask amiss, that you may
spend *it* on your pleasures. 4Adulterers and[a]
adulteresses! Do you not know that friendship
with the world is enmity with God? Whoever
therefore wants to be a friend of the world
makes himself an enemy of God. 5Or do you
think that the Scripture says in vain, "The Spirit
who dwells in us yearns jealously"?
6But He gives more grace. Therefore He says:

"God resists the proud,
But gives grace to the humble." [a]

Humility Cures Worldliness

7Therefore submit to God. Resist the devil
and he will flee from you. 8Draw near to God and
He will draw near to you. Cleanse *your* hands,
you sinners; and purify *your* hearts, *you* double-
minded. 9Lament and mourn and weep! Let your
laughter be turned to mourning and *your* joy to
gloom. 10Humble yourselves in the sight of the
Lord, and He will lift you up.

Do Not Judge a Brother

11Do not speak evil of one another, brethren.
He who speaks evil of a brother and judges his
brother, speaks evil of the law and judges the law.
But if you judge the law, you are not a doer of the
law but a judge. 12There is one Lawgiver,[a] who is
able to save and to destroy. Who[b] are you to
judge another?[c]

Do Not Boast About Tomorrow

13Come now, you who say, "Today or tomor-
row we will[a] go to such and such a city, spend a year
there, buy and sell, and make a profit"; 14whereas
you do not know what *will happen* tomorrow. For

3:12 [a]NU-Text reads *Neither can a salty spring produce fresh water.* 4:2 [a]NU-Text and M-Text omit *Yet.* 4:4 [a]NU-Text omits *Adulterers and.* 4:6 [a]Proverbs 3:34 4:12 [a]NU-Text adds *and Judge.* [b]NU-Text and M-Text read *But who.* [c]NU-Text reads *a neighbor.* 4:13 [a]M-Text reads *let us.*

what *is* your life? It is even a vapor that appears
for a little time and then vanishes away. 15Instead
you *ought* to say, "If the Lord wills, we shall live
and do this or that." 16But now you boast in your
arrogance. All such boasting is evil.
17Therefore, to him who knows to do good
and does not do *it,* to him it is sin.

Rich Oppressors Will Be Judged

5 1Come now, *you* rich, weep and howl for your
miseries that are coming upon *you!* 2Your
riches are corrupted, and your garments are
moth-eaten. 3Your gold and silver are corroded,
and their corrosion will be a witness against you
and will eat your flesh like fire. You have heaped
up treasure in the last days. 4Indeed the wages of
the laborers who mowed your fields, which you
kept back by fraud, cry out; and the cries of the
reapers have reached the ears of the Lord of
Sabaoth.[a] 5You have lived on the earth in pleasure
and luxury; you have fattened your hearts as[a] in
a day of slaughter. 6You have condemned, you
have murdered the just; he does not resist you.

Be Patient and Persevering

7Therefore be patient, brethren, until the
coming of the Lord. See *how* the farmer waits for
the precious fruit of the earth, waiting patiently
for it until it receives the early and latter rain.
8You also be patient. Establish your hearts, for
the coming of the Lord is at hand.
9Do not grumble against one another,
brethren, lest you be condemned.[a] Behold, the
Judge is standing at the door! 10My brethren, take
the prophets, who spoke in the name of the Lord,
as an example of suffering and patience. 11In-
deed we count them blessed who endure. You
have heard of the perseverance of Job and seen
the end *intended by* the Lord—that the Lord is
very compassionate and merciful.
12But above all, my brethren, do not swear,
either by heaven or by earth or with any other
oath. But let your "Yes" be "Yes," and *your* "No,"
"No," lest you fall into judgment.[a]

Meeting Specific Needs

13Is anyone among you suffering? Let him
pray. Is anyone cheerful? Let him sing psalms.
14Is anyone among you sick? Let him call for the
elders of the church, and let them pray over him,
anointing him with oil in the name of the Lord.
15And the prayer of faith will save the sick, and the
Lord will raise him up. And if he has committed
sins, he will be forgiven. 16Confess *your* trespass-
es[a] to one another, and pray for one another, that
you may be healed. The effective, fervent prayer
of a righteous man avails much. 17Elijah was a
man with a nature like ours, and he prayed
earnestly that it would not rain; and it did not
rain on the land for three years and six months.
18And he prayed again, and the heaven gave rain,
and the earth produced its fruit.

Bring Back the Erring One

19Brethren, if anyone among you wanders
from the truth, and someone turns him back, 20let
him know that he who turns a sinner from the er-
ror of his way will save a soul[a] from death and
cover a multitude of sins.

5:4 [a]Literally, in Hebrew, *Hosts* 5:5 [a]NU-Text omits *as.*
5:9 [a]NU-Text and M-Text read *judged.* 5:12 [a]M-Text reads *hypocrisy.* 5:16 [a]NU-Text reads *Therefore confess your sins.*
5:20 [a]NU-Text reads *his soul.*

TRANSITION

Paul's Second Missionary Journey

Paul's second missionary journey took him back to Asia Minor, then over to Europe to the cities of Philippi (Acts 16:11–40), Thessalonica (17:1–9), Berea (17:10–15), Athens (17:16–34), and Corinth (18:1–17). Most scholars agree that this trip ended about A.D. 52 when Paul returned to Antioch (18:22), but the beginning of the trip is variously dated between 46 and 50.

A disagreement between Paul and Barnabas over whether John Mark should accompany them on the new mission resulted in two missions instead of only one (15:37–40). Barnabas and Mark went one direction, while Paul ministered with Silas throughout this journey (15:40), with Timothy joining them at Lystra (16:1–3). The gospel spread further as Paul came into contact with Roman authorities and Greek philosophers.

• **Acts 15:36—18:11**

Acts

Division over John Mark

15 **:36** Then after some days Paul said to
Barnabas, "Let us now go back and visit
our brethren in every city where we have
preached the word of the Lord, *and see* how they
are doing." 37Now Barnabas was determined to
take with them John called Mark. 38But Paul in-
sisted that they should not take with them the
one who had departed from them in Pamphylia,
and had not gone with them to the work. 39Then
the contention became so sharp that they parted
from one another. And so Barnabas took Mark
and sailed to Cyprus; 40but Paul chose Silas and
departed, being commended by the brethren to
the grace of God. 41And he went through Syria
and Cilicia, strengthening the churches.

Nighttime Exit to Berea (Acts 17:10)

The Egnatian Way was a main east-west highway in Paul's time. On his second missionary journey Paul traveled the Egnatian Way from Philippi through Amphipolis and Apollonia, finally arriving at Thessalonica. The highway ran on from Thessalonica westward toward Pella. However, in departing from Thessalonica, Paul left this main highway and turned south toward Berea (Acts 17:10).

Berea was a town in the southwest portion of the Roman province of Macedonia (now northern Greece). Cicero, the Roman writer, describes Berea as "off the beaten track" (*Pisonem* 36). We can imagine Paul and Silas, needing to avoid authorities that might have pursued them, traveling under duress, by night, and not on the Egnatian Way. These were not pleasant conditions in which to make the 50-mile journey from Thessalonica to Berea.

Timothy Joins Paul and Silas

16 [1]Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, *the* son of a certain Jewish woman who believed, but his father *was* Greek. [2]He was well spoken of by the brethren who were at Lystra and Iconium. [3]Paul wanted to have him go on with him. And he took *him* and circumcised him because of the Jews who were in that region, for they all knew that his father was Greek. [4]And as they went through the cities, they delivered to them the decrees to keep, which were determined by the apostles and elders at Jerusalem. [5]So the churches were strengthened in the faith, and increased in number daily.

The Macedonian Call

[6]Now when they had gone through Phrygia and the region of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia. [7]After they had come to Mysia, they tried to go into Bithynia, but the Spirit[a] did not permit them. [8]So passing by Mysia, they came down to Troas. [9]And a vision appeared to Paul in the night. A man of Macedonia stood and pleaded with him, saying, "Come over to Macedonia and help us." [10]Now after he had seen the vision, immediately we sought to go to Macedonia, concluding that the Lord had called us to preach the gospel to them.

Lydia Baptized at Philippi

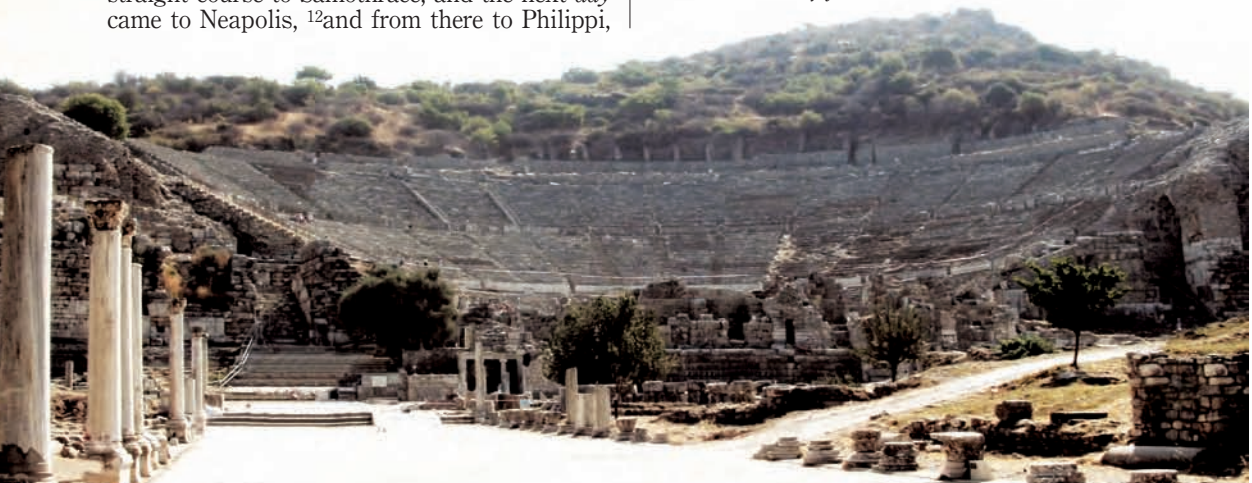
[11]Therefore, sailing from Troas, we ran a straight course to Samothrace, and the next *day* came to Neapolis, [12]and from there to Philippi, which is the foremost city of that part of Macedonia, a colony. And we were staying in that city for some days. [13]And on the Sabbath day we went out of the city to the riverside, where prayer was customarily made; and we sat down and spoke to the women who met *there.* [14]Now a certain woman named Lydia heard *us.* She was a seller of purple from the city of Thyatira, who worshiped God. The Lord opened her heart to heed the things spoken by Paul. [15]And when she and her household were baptized, she begged *us,* saying, "If you have judged me to be faithful to the Lord, come to my house and stay." So she persuaded us.

Paul and Silas Imprisoned

[16]Now it happened, as we went to prayer, that a certain slave girl possessed with a spirit of divination met us, who brought her masters much profit by fortune-telling. [17]This girl followed Paul and us, and cried out, saying, "These men are the servants of the Most High God, who proclaim to us the way of salvation." [18]And this she did for many days.

But Paul, greatly annoyed, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And he came out that very hour. [19]But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged *them* into the marketplace to the authorities.

16:7 [a]NU-Text adds *of Jesus.*



Stoics, Epicureans, and a Babbler (Acts 17:18)

In Athens, Paul encountered the Epicurean and Stoic philosophers (Acts 17:18). Epicureans, who held little influence outside the academic elite of their day, dismissed popular Greek notions about the gods. If deities existed, Epicureans argued, one could know them only in terms of physical phenomena like stars or planets. In Epicurean philosophy the supreme goal was pleasure, defined especially as the absence of pain.

By contrast, the more popular Stoics opposed pleasure, criticized Epicureans, and usually professed belief in the gods. Nevertheless, Stoics had interpretations of the gods that were quite different from those held by the common people. Sometimes Stoics focused on the supreme deity, whom they saw as ruling and permeating the universe.

Paul could not appeal simultaneously to both of these groups as he addressed them at the Areopagus. Most of what he says fits both Christian and Stoic teaching (Acts 17:22–29). Only after he had won his audience's ear did he present distinctive Christian theology (17:30, 31).

In 399 B.C. the council of the Areopagus had accused Socrates of introducing new gods, so with the charge against Paul of proclaiming "foreign gods" (17:18) the Athenians were treating him as they had their most famous thinker. Such a charge had once been a capital offense in Athens; they had stoned to death a priestess for the same crime.

Paul's philosophic critics called him a "babbler" (17:18). In Greek, the term originally referred to birds pecking up grain, but by Paul's time it meant worthless persons—perhaps somewhat like the traditional American insult "birdbrain." Yet this "babbler's" sermon was not a failure, and resulted in new believers including the influential Dionysius (17:33, 34). A tradition from Eusebius reports that Dionysius the Areopagite became the first Christian bishop of Athens.

20 And they brought them to the magistrates,
and said, "These men, being Jews, exceedingly
trouble our city; 21 and they teach customs which
are not lawful for us, being Romans, to receive or
observe." 22 Then the multitude rose up together
against them; and the magistrates tore off their
clothes and commanded *them* to be beaten with
rods. 23 And when they had laid many stripes on
them, they threw *them* into prison, commanding
the jailer to keep them securely. 24 Having received such a charge, he put them into the inner
prison and fastened their feet in the stocks.

The Philippian Jailer Saved

25 But at midnight Paul and Silas were praying
and singing hymns to God, and the prisoners were
listening to them. 26 Suddenly there was a great
earthquake, so that the foundations of the prison
were shaken; and immediately all the doors were
opened and everyone's chains were loosed. 27 And
the keeper of the prison, awaking from sleep and
seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to
kill himself. 28 But Paul called with a loud voice,
saying, "Do yourself no harm, for we are all here."
29 Then he called for a light, ran in, and fell
down trembling before Paul and Silas. 30 And he
brought them out and said, "Sirs, what must I do
to be saved?"
31 So they said, "Believe on the Lord Jesus
Christ, and you will be saved, you and your
household." 32 Then they spoke the word of the
Lord to him and to all who were in his house.
33 And he took them the same hour of the night
and washed *their* stripes. And immediately he
and all his family were baptized. 34 Now when he
had brought them into his house, he set food
before them; and he rejoiced, having believed in
God with all his household.

Paul Refuses to Depart Secretly

35 And when it was day, the magistrates sent
the officers, saying, "Let those men go."
36 So the keeper of the prison reported these
words to Paul, saying, "The magistrates have
sent to let you go. Now therefore depart, and go
in peace."
37 But Paul said to them, "They have beaten
us openly, uncondemned Romans, *and* have
thrown *us* into prison. And now do they put us
out secretly? No indeed! Let them come themselves and get us out."
38 And the officers told these words to the
magistrates, and they were afraid when they
heard that they were Romans. 39 Then they came
and pleaded with them and brought *them* out,
and asked *them* to depart from the city. 40 So they
went out of the prison and entered *the house of*
Lydia; and when they had seen the brethren, they
encouraged them and departed.

Preaching Christ at Thessalonica

17 1 Now when they had passed through Amphipolis and Apollonia, they came to
Thessalonica, where there was a synagogue of
the Jews. 2 Then Paul, as his custom was, went in
to them, and for three Sabbaths reasoned with
them from the Scriptures, 3 explaining and demonstrating that the Christ had to suffer and rise
again from the dead, and *saying,* "This Jesus
whom I preach to you is the Christ." 4 And some
of them were persuaded; and a great multitude
of the devout Greeks, and not a few of the leading women, joined Paul and Silas.

Paul Before the Areopagus (Acts 17:19)

In A.D. 50 Paul visited Athens and began preaching in the agora, the marketplace which in ancient Greece served as the center of public life (Acts 17:17). Paul was summoned by the Athenians to the Areopagus, where he preached his sermon about the "unknown God" (Acts 17:19–23). The purpose of his visit to the Areopagus and its council is not certain, but he may have been on trial to defend his beliefs. We know of one individual from the Areopagus council, Dionysius, who became convinced of the truthfulness of Paul's message (Acts 17:34).

The Areopagus was a prominent hill in Athens (nearly 400 feet high) that was associated with the Greek god of war, Ares. Although ancient references to the council of the Areopagus are few, it is evident that it was an aristocratic body that advised the king. It then assumed royal functions after the Athenians deposed their monarchy (sometime before 800 B.C.). With the rise of democracy in 500 B.C. the council lost some of its power and became largely an esteemed group with religious functions.

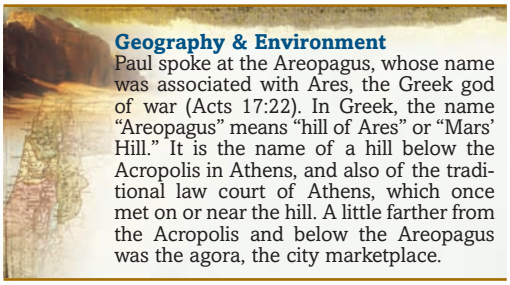
By the 1st century A.D. the council of the Areopagus had regained much of its former authority. The assembly to which Paul preached was again the chief governing body in Athens, a position it would keep until the advent of Christian domination in the 4th century A.D.

Assault on Jason's House

5But the Jews who were not persuaded, becoming envious,[a] took some of the evil men from the marketplace, and gathering a mob, set all the city in an uproar and attacked the house of Jason, and sought to bring them out to the people. 6But when they did not find them, they dragged Jason and some brethren to the rulers of the city, crying out, "These who have turned the world upside down have come here too. 7Jason has harbored them, and these are all acting contrary to the decrees of Caesar, saying there is another king—Jesus." 8And they troubled the crowd and the rulers of the city when they heard these things. 9So when they had taken security from Jason and the rest, they let them go.

Ministering at Berea

10Then the brethren immediately sent Paul and Silas away by night to Berea. When they arrived, they went into the synagogue of the Jews. 11These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily *to find out* whether these things were so. 12Therefore many of them believed, and also not a few of the Greeks, prominent women as well as men. 13But when the Jews from Thessalonica learned that the word of God was preached by Paul at Berea, they came there also and stirred up the crowds. 14Then immediately the brethren sent Paul away, to go to the sea; but both Silas and Timothy remained there. 15So those who conducted Paul brought him to Athens; and receiving a command for Silas and Timothy to come to him with all speed, they departed.



Geography & Environment
Paul spoke at the Areopagus, whose name was associated with Ares, the Greek god of war (Acts 17:22). In Greek, the name "Areopagus" means "hill of Ares" or "Mars' Hill." It is the name of a hill below the Acropolis in Athens, and also of the traditional law court of Athens, which once met on or near the hill. A little farther from the Acropolis and below the Areopagus was the agora, the city marketplace.

The Philosophers at Athens

16Now while Paul waited for them at Athens, his spirit was provoked within him when he saw that the city was given over to idols. 17Therefore he reasoned in the synagogue with the Jews and with the *Gentile* worshipers, and in the marketplace daily with those who happened to be there. 18Then[a] certain Epicurean and Stoic philosophers encountered him. And some said, "What does this babbler want to say?"

Others said, "He seems to be a proclaimer of foreign gods," because he preached to them Jesus and the resurrection.

19And they took him and brought him to the Areopagus, saying, "May we know what this new doctrine *is* of which you speak? 20For you are bringing some strange things to our ears. Therefore we want to know what these things mean." 21For all the Athenians and the foreigners who were there spent their time in nothing else but either to tell or to hear some new thing.

Addressing the Areopagus

22Then Paul stood in the midst of the Areopagus and said, "Men of Athens, I perceive that in all things you are very religious; 23for as I was passing through and considering the objects of your worship, I even found an altar with this inscription:

TO THE UNKNOWN GOD.

Therefore, the One whom you worship without knowing, Him I proclaim to you: 24God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made

17:5 [a]NU-Text omits *who were not persuaded;* M-Text omits *becoming envious.* 17:18 [a]NU-Text and M-Text add *also.*

with hands. 25Nor is He worshiped with men's
hands, as though He needed anything, since He
gives to all life, breath, and all things. 26And He
has made from one blood[a] every nation of men to
dwell on all the face of the earth, and has deter-
mined their preappointed times and the bound-
aries of their dwellings, 27so that they should seek
the Lord, in the hope that they might grope for
Him and find Him, though He is not far from each
one of us; 28for in Him we live and move and have
our being, as also some of your own poets have
said, 'For we are also His offspring.' 29Therefore,
since we are the offspring of God, we ought not to
think that the Divine Nature is like gold or silver or
stone, something shaped by art and man's devis-
ing. 30Truly, these times of ignorance God over-
looked, but now commands all men everywhere to
repent, 31because He has appointed a day on which
He will judge the world in righteousness by the
Man whom He has ordained. He has given assur-
ance of this to all by raising Him from the dead."

32And when they heard of the resurrection
of the dead, some mocked, while others said,
"We will hear you again on this *matter*." 33So
Paul departed from among them. 34However,
some men joined him and believed, among them
Dionysius the Areopagite, a woman named
Damaris, and others with them.

Ministering at Corinth

18 1After these things Paul departed from
Athens and went to Corinth. 2And he
found a certain Jew named Aquila, born in Pon-
tus, who had recently come from Italy with his
wife Priscilla (because Claudius had commanded
all the Jews to depart from Rome); and he came
to them. 3So, because he was of the same trade,
he stayed with them and worked; for by occupa-
tion they were tentmakers. 4And he reasoned in
the synagogue every Sabbath, and persuaded
both Jews and Greeks.

5When Silas and Timothy had come from
Macedonia, Paul was compelled by the Spirit, and
testified to the Jews *that* Jesus *is* the Christ. 6But
when they opposed him and blasphemed, he
shook *his* garments and said to them, "Your blood
be upon your *own* heads; I *am* clean. From now on
I will go to the Gentiles." 7And he departed from
there and entered the house of a certain *man*
named Justus,[a] *one* who worshiped God, whose
house was next door to the synagogue. 8Then
Crispus, the ruler of the synagogue, believed on
the Lord with all his household. And many of the
Corinthians, hearing, believed and were baptized.

9Now the Lord spoke to Paul in the night by
a vision, "Do not be afraid, but speak, and do not
keep silent; 10for I am with you, and no one will
attack you to hurt you; for I have many people in
this city." 11And he continued *there* a year and six
months, teaching the word of God among them.

TRANSITION

The First Letter to the Thessalonians

Paul, Silas, and Timothy came to Thessalonica on Paul's second missionary journey (Acts 17:1–9). Paul's stay at Thessalonica was brief, at most only a few months. From there he went to Berea (17:10), on to Athens (17:15), and then to Corinth (18:1). From Athens Paul sent Timothy to encourage the Thessalonians, and when Timothy returned to him at Corinth, the apostle was overjoyed at the news of the strong faith of the Thessalonians. From Corinth he wrote the first Thessalonian letter in late A.D. 50 or early 51. First Thessalonians is one of the earliest of Paul's letters, and thus also one of the first books in the New Testament to be written.

Thessalonica, now called Salonika, was an ancient Greek city, the capital of the Roman province of Macedonia. Paul began his ministry there in the Jewish synagogue; however, the church that resulted included not only Jews, but also a number of devout Greeks and many leading women. Many Jews of Thessalonica did not become believers, and the synagogue rulers eventually rejected Paul and drove him from the town (Acts 17:10).

Paul had not had time in Thessalonica to instruct his converts as thoroughly as he would have liked. Thus, in this letter he wanted to express his joy at their steadfastness, encourage them in the midst of suffering, and correct misconceptions about the Lord's return.

• **1 Thessalonians 1:1—2:20**

1 Thessalonians

Greeting

1 **:1** Paul, Silvanus, and Timothy,

To the church of the Thessalonians in God
the Father and the Lord Jesus Christ:

Grace to you and peace from God our Father
and the Lord Jesus Christ.[a]

Their Good Example

2We give thanks to God always for you all,
making mention of you in our prayers, 3remem-
bering without ceasing your work of faith, labor of
love, and patience of hope in our Lord Jesus Christ
in the sight of our God and Father, 4knowing,

17:26 [a]NU-Text omits *blood.* 18:7 [a]NU-Text reads *Titius Justus.* **1 Thess.** 1:1 [a]NU-Text omits *from God our Father and the Lord Jesus Christ.*

beloved brethren, your election by God. 5For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance, as you know what kind of men we were among you for your sake.

6And you became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Spirit, 7so that you became examples to all in Macedonia and Achaia who believe. 8For from you the word of the Lord has sounded forth, not only in Macedonia and Achaia, but also in every place. Your faith toward God has gone out, so that we do not need to say anything. 9For they themselves declare concerning us what manner of entry we had to you, and how you turned to God from idols to serve the living and true God, 10and to wait for His Son from heaven, whom He raised from the dead, *even* Jesus who delivers us from the wrath to come.

Paul's Conduct

2 1For you yourselves know, brethren, that our coming to you was not in vain. 2But even[a] after we had suffered before and were spitefully treated at Philippi, as you know, we were bold in our God to speak to you the gospel of God in much conflict. 3For our exhortation *did* not *come* from error or uncleanness, nor *was it* in deceit.

4But as we have been approved by God to be entrusted with the gospel, even so we speak, not as pleasing men, but God who tests our hearts. 5For neither at any time did we use flattering words, as you know, nor a cloak for covetousness—God *is* witness. 6Nor did we seek glory from men, either from you or from others, when we might have made demands as apostles of Christ. 7But we were gentle among you, just as a nursing *mother* cherishes her own children. 8So, affectionately longing for you, we were well pleased to impart to you not only the gospel of God, but also our own lives, because you had become dear to us. 9For you remember, brethren, our labor and toil; for laboring night and day, that we might not be a burden to any of you, we preached to you the gospel of God.

10You *are* witnesses, and God *also,* how devoutly and justly and blamelessly we behaved ourselves among you who believe; 11as you know how we exhorted, and comforted, and charged[a] every one of you, as a father *does* his own children, 12that you would walk worthy of God who calls you into His own kingdom and glory.

Their Conversion

13For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed *it* not *as* the word of men, but as it is in truth, the word of God, which also effectively works in you who believe. 14For you, brethren, became imitators of the churches of God which are in Judea in Christ Jesus. For you also suffered the same things from your own countrymen, just as they *did* from the Judeans, 15who killed both the Lord Jesus and their own prophets, and have persecuted us; and they do not please God and are contrary to all men, 16forbidding us to speak to the Gentiles that they may be saved, so as always to fill up *the measure of* their sins; but wrath has come upon them to the uttermost.

Longing to See Them

17But we, brethren, having been taken away from you for a short time in presence, not in heart, endeavored more eagerly to see your face with great desire. 18Therefore we wanted to come to you—even I, Paul, time and again—but Satan hindered us. 19For what *is* our hope, or joy, or crown of rejoicing? *Is it* not even you in the presence of our Lord Jesus Christ at His coming? 20For you are our glory and joy.

2:2 [a]NU-Text and M-Text omit *even.* 2:11 [a]NU-Text and M-Text read *implored.*

Geography & Environment

Thessalonica (1 Thess. 1:1) was located about 200 miles north of Athens, on the main road leading from Rome to Byzantium (that is, Istanbul). As the capital of the province of Macedonia, the city had been Pompey's headquarters during the civil war that he lost to Julius Caesar. It was a prosperous trading city, as well as the home of Paul's coworkers, Aristarchus and Secundus (Acts 20:4).

TRANSITION

Good News from Thessalonica

From Thessalonica the missionaries had gone to Berea (Acts 17:10–15). Silas and Timothy stayed there, while Paul went on to Athens. Anxious because of the severe persecution the Christians faced at Thessalonica, he asked Timothy to return to that city and encourage them (1 Thess. 3:2). Paul went on to Corinth, where Timothy later joined him with news of the faith and courage of the Thessalonians (Acts 18:1, 5).

How the missionary loved his converts! After such deep anxiety over them, their standing "fast in the Lord" (1 Thess. 3:8) gave him a new lease on life. Yet the faith of the Thessalonians still lacked full instruction because Paul's stay with them had been cut short, so now he wrote, providing the needed instruction (4:1—5:24).

• **1 Thessalonians 3:1—5:28**

Alone in the City of Philosophers (1 Thess. 3:1)

In A.D. 50 Paul sent Timothy to minister in Thessalonica while he remained alone in Athens (1 Thess. 3:1–3). Paul was confronted by what was considered the city with the greatest academic tradition of the region. Here Paul met various philosophers (Acts 17:18). Here he met Athenians who spent much time discussing and debating "some new thing" (Acts 17:21). The city's intellectual life had a long history prior to Paul's visit.

The Greek city-state of Athens was composed of the city of Athens proper, along with the entire peninsula of Attica, more than 1,000 square miles. By the 7th century B.C. the Attic peninsula was unified under the control of Athens, and the Athenian monarchy had been replaced with a ruling class aristocracy.

All philosophy did not originate in the region; however, Athens did become the center of Greek philosophy in the 4th century B.C. Socrates (469–399 B.C.), Plato (428–347 B.C.), and Aristotle (384–322 B.C.) all made their greatest contributions while residing in Athens. During the Hellenistic period (beginning around 332 B.C.) Athens continued to house some of the most important philosophical schools in the Mediterranean world, including representatives of the Stoics, Cynics, Skeptics, and Epicureans.

Athens finally became subject to Rome in the early part of the 1st century B.C. Although Athenians lost their international political autonomy, the Romans were content to allow them local political rule. Roman senators sent their sons to study in Athens, which continued its preeminence in the field of philosophy and culture on into the 1st century A.D. In Paul's time, discussions of philosophical matters flourished in the agora (or marketplace), and there certain Athenian philosophers discovered Paul and his "new doctrine" (Acts 17:17–19).

1 Thessalonians

Concern for Their Faith

3 :1 Therefore, when we could no longer endure it, we thought it good to be left in
Athens alone, [2]and sent Timothy, our brother
and minister of God, and our fellow laborer in
the gospel of Christ, to establish you and encour-
age you concerning your faith, [3]that no one
should be shaken by these afflictions; for you
yourselves know that we are appointed to this.
[4]For, in fact, we told you before when we were
with you that we would suffer tribulation, just as
it happened, and you know. [5]For this reason,
when I could no longer endure it, I sent to know
your faith, lest by some means the tempter had
tempted you, and our labor might be in vain.

Encouraged by Timothy

[6]But now that Timothy has come to us from
you, and brought us good news of your faith and
love, and that you always have good remem-
brance of us, greatly desiring to see us, as we
also *to see* you— [7]therefore, brethren, in all our
affliction and distress we were comforted con-
cerning you by your faith. [8]For now we live, if
you stand fast in the Lord.

[9]For what thanks can we render to God for
you, for all the joy with which we rejoice for your
sake before our God, [10]night and day praying ex-
ceedingly that we may see your face and perfect
what is lacking in your faith?

Prayer for the Church

[11]Now may our God and Father Himself, and
our Lord Jesus Christ, direct our way to you.
[12]And may the Lord make you increase and
abound in love to one another and to all, just as
we *do* to you, [13]so that He may establish your
hearts blameless in holiness before our God and
Father at the coming of our Lord Jesus Christ
with all His saints.

Plea for Purity

4 [1]Finally then, brethren, we urge and exhort
in the Lord Jesus that you should abound
more and more, just as you received from us how
you ought to walk and to please God; [2]for you
know what commandments we gave you through
the Lord Jesus.

[3]For this is the will of God, your sanctifica-
tion: that you should abstain from sexual im-
morality; [4]that each of you should know how to
possess his own vessel in sanctification and honor,
[5]not in passion of lust, like the Gentiles who do
not know God; [6]that no one should take advan-
tage of and defraud his brother in this matter,
because the Lord *is* the avenger of all such, as we
also forewarned you and testified. [7]For God did
not call us to uncleanness, but in holiness.
[8]Therefore he who rejects *this* does not reject
man, but God, who has also given[a] us His Holy
Spirit.

4:8 [a]NU-Text reads *who also gives.*

TIME CAPSULE  A.D. 50	
50	Claudius adopts Nero
50	Beginning of Paul's second missionary journey (Acts 15:36)
50	Plutarch, author of the Lives, is born
50	A vision calls Paul to Macedonia
50	Paul preaches on Mars' Hill in Athens (Acts 17)
50–51	Paul writes 1 Thessalonians from Corinth

Pictures of the End Time (1 Thess. 4:16)

The "voice of an archangel" and the "trumpet of God" (1 Thess. 4:16) emphasize the divine authority behind Paul's description of Jesus' return. The images and pictures Paul uses for the end time overlap with those of other Jews of his time, though he omits most elements found in contemporary Jewish descriptions. What Paul does describe especially matches Jesus' picture of the end time (trumpet, clouds, angels, times and seasons, sudden destruction).

Jewish readers familiar with the Old Testament recognized the importance of trumpets for gathering the assembly, sometimes to battle. Gentile readers probably knew the Roman use of trumpets to gather troops or to send signals in battle. Most relevant, Jewish tradition, as emphasized in a daily synagogue prayer, portrayed the gathering of Israel in the end time as accompanied by the sounding of a trumpet.

The highest archangel, according to Jewish tradition, was Michael (Dan. 10:13), who was also the special patron for Israel. Each nation had a guardian angel, but Michael was especially powerful, as the guardian of God's chosen people. Jewish traditions sometimes gave Michael special prominence in the final battle, though, for Paul, Jesus fulfilled this function Himself (1 Thess. 4:16).

The "shout," conjoined with the trumpet, may picture the battle cry offered by a commander. The Old Testament sometimes portrays God as a divine warrior, occasionally mentioning His battle cry (Is. 42:13).

Jesus' teaching about the end time (Matt. 24) is probably the background for Paul's own teaching, which he claimed was by "the word of the Lord" (1 Thess. 4:15). As Jesus described the coming Son of Man, He applied to Himself a variety of end-time descriptions that the Old Testament and Judaism normally reserved only for God (Matt. 24:30, 31). Similarly, Paul applies these same descriptions to the coming Christ.

A Brotherly and Orderly Life

9But concerning brotherly love you have no
need that I should write to you, for you your-
selves are taught by God to love one another;
10and indeed you do so toward all the brethren
who are in all Macedonia. But we urge you,
brethren, that you increase more and more; 11that
you also aspire to lead a quiet life, to mind your
own business, and to work with your own hands,
as we commanded you, 12that you may walk
properly toward those who are outside, and *that*
you may lack nothing.

The Comfort of Christ's Coming

13But I do not want you to be ignorant,
brethren, concerning those who have fallen
asleep, lest you sorrow as others who have no
hope. 14For if we believe that Jesus died and rose
again, even so God will bring with Him those who
sleep in Jesus.[a]
15For this we say to you by the word of the
Lord, that we who are alive *and* remain until the
coming of the Lord will by no means precede those
who are asleep. 16For the Lord Himself will de-
scend from heaven with a shout, with the voice of
an archangel, and with the trumpet of God. And
the dead in Christ will rise first. 17Then we who are
alive *and* remain shall be caught up together with
them in the clouds to meet the Lord in the air. And
thus we shall always be with the Lord. 18Therefore
comfort one another with these words.

Daily Life & Customs
Kisses were a common greeting for family, friends, and respected acquaintances. The "holy kiss" (1 Thess. 5:26) was not a romantic kiss on the lips or face. For example, in one form known today, as the parties shook hands they leaned forward repeatedly, bowing and repeating stylized formulas of greeting near the other person's ear.

The Day of the Lord

5 1But concerning the times and the seasons,
brethren, you have no need that I should
write to you. 2For you yourselves know perfectly
that the day of the Lord so comes as a thief in
the night. 3For when they say, "Peace and safety!"
then sudden destruction comes upon them, as la-
bor pains upon a pregnant woman. And they
shall not escape. 4But you, brethren, are not in
darkness, so that this Day should overtake you as
a thief. 5You are all sons of light and sons of the
day. We are not of the night nor of darkness.
6Therefore let us not sleep, as others *do,* but let us
watch and be sober. 7For those who sleep, sleep at
night, and those who get drunk are drunk at
night. 8But let us who are of the day be sober,
putting on the breastplate of faith and love, and
as a helmet the hope of salvation. 9For God did
not appoint us to wrath, but to obtain salvation
through our Lord Jesus Christ, 10who died for us,
that whether we wake or sleep, we should live to-
gether with Him.
11Therefore comfort each other and edify
one another, just as you also are doing.

Various Exhortations

12And we urge you, brethren, to recognize
those who labor among you, and are over you in
the Lord and admonish you, 13and to esteem
them very highly in love for their work's sake. Be
at peace among yourselves.

4:14 [a]Or *those who through Jesus sleep*

[14]Now we exhort you, brethren, warn those who are unruly, comfort the fainthearted, uphold the weak, be patient with all. [15]See that no one renders evil for evil to anyone, but always pursue what is good both for yourselves and for all.

[16]Rejoice always, [17]pray without ceasing, [18]in everything give thanks; for this is the will of God in Christ Jesus for you.

[19]Do not quench the Spirit. [20]Do not despise prophecies. [21]Test all things; hold fast what is good. [22]Abstain from every form of evil.

Blessing and Admonition

[23]Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ. [24]He who calls you *is* faithful, who also will do *it*.

[25]Brethren, pray for us.

[26]Greet all the brethren with a holy kiss.

[27]I charge you by the Lord that this epistle be read to all the holy[a] brethren.

[28]The grace of our Lord Jesus Christ *be* with you. Amen.

5:27 [a]NU-Text omits *holy.* **2 Thess.** 1:10 [a]NU-Text and M-Text read *have believed.* 2:2 [a]NU-Text reads *the Lord.* 2:3 [a]NU-Text reads *lawlessness.* 2:4 [a]NU-Text omits *as God.*

TRANSITION

The Second Letter to the Thessalonians

It appears that several issues Paul addressed in 1 Thessalonians were still very much alive when the second Thessalonian letter was written: the suffering of Christians, idleness, and the Lord's return. Thus, Paul could have written this letter from Corinth a few months after writing 1 Thessalonians, probably late in A.D. 51.

While both letters are very concerned with the Second Coming of Christ, some scholars question whether Paul is the author of both. In 1 Thessalonians, Paul was so certain of the nearness of Christ's return that he anticipated both himself and some of the Thessalonians being alive to see it (1 Thess. 4:15). A somewhat different view is expressed in 2 Thessalonians. Several specific events, some involving "the man of sin," must transpire before the Lord's coming (2 Thess. 2:1–12). Those who are convinced that Paul's theology about the end of time could not have changed to this degree in only a few months conclude that 2 Thessalonians is a pseudonymous letter. Some later writer, writing sometime after Paul's death (A.D. 80–100), but using his name (2 Thess. 3:17), addressed mounting concerns about the delay in Christ's return.

• 2 Thessalonians 1:1—3:18

2 Thessalonians

Greeting

1 **:1** Paul, Silvanus, and Timothy,

To the church of the Thessalonians in God our Father and the Lord Jesus Christ:

[2]Grace to you and peace from God our Father and the Lord Jesus Christ.

God's Final Judgment and Glory

[3]We are bound to thank God always for you, brethren, as it is fitting, because your faith grows exceedingly, and the love of every one of you all abounds toward each other, [4]so that we ourselves boast of you among the churches of God for your patience and faith in all your persecutions and tribulations that you endure, [5]*which is* manifest evidence of the righteous judgment of God, that you may be counted worthy of the kingdom of God, for which you also suffer; [6]since *it is* a righteous thing with God to repay with tribulation those who trouble you, [7]and to *give* you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, [8]in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. [9]These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, [10]when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe,[a] because our testimony among you was believed.

[11]Therefore we also pray always for you that our God would count you worthy of *this* calling, and fulfill all the good pleasure of *His* goodness and the work of faith with power, [12]that the name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.

The Great Apostasy

2 [1]Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you, [2]not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ[a] had come. [3]Let no one deceive you by any means; for *that Day will not come* unless the falling away comes first, and the man of sin[a] is revealed, the son of perdition, [4]who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God[a] in the temple of God, showing himself that he is God.

[5]Do you not remember that when I was still with you I told you these things? [6]And now you know what is restraining, that he may be

Gallio Rules the Province of Achaia (Acts 18:12)

L. Iunius Gallio Annaeanus was the brother of the celebrated Latin writer and Stoic philosopher Seneca. Gallio held a number of important administrative posts within the Roman Empire, including that of proconsul of Achaia (southern Greece). Apparently, Paul visited Corinth, the capital of Achaia, during Gallio's term of office as proconsul (Acts 18:12).

Gallio is often mentioned in the writings of Seneca, as well as in those of Pliny the Elder. Moreover, a number of fragments from an inscription at Delphi dated to A.D. 52 mention Iunius Gallio. The text of the inscription, which has been interpreted as a letter from Emperor Claudius to Delphi, appears to concern the resettlement of Delphi.

Because of the mention of Gallio in the Delphi inscription and in Acts, scholars have supposed that Paul's first stay in Corinth must have occurred around A.D. 51–52, the date usually set for Gallio's term of office. The account of Paul before Gallio shows conflict between Paul and the Jews, as well as the hesitancy of Roman officials to become involved with religious quarrels.

Paul's Jewish opponents attempted to use legal means to silence his preaching. Their appeal to the Jewish Law of Moses failed, however, as Gallio, the Roman proconsul, refused to accept the Jewish charges, telling them to settle the matter themselves. His response is in accord with Roman legal tradition followed in Rome's conquered provinces.

What Gallio thought of the Jews or of the Christians is not known. He did not allow Paul to defend himself, as Paul was able to do in other instances (Acts 24:10). Furthermore, he "took no notice" of the beating of Sosthenes, the synagogue ruler (Acts 18:17). Possibly Gallio was influenced by his brother Seneca, who criticized some Jewish customs, stating that the "vanquished" (meaning the Jews) had given laws to "their victors" (the Romans).

revealed in his own time. 7For the mystery of lawlessness is already at work; only He[a] who now restrains *will do so* until He[b] is taken out of the way. 8And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming. 9The coming of the *lawless one* is according to the working of Satan, with all power, signs, and lying wonders, 10and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. 11And for this reason God will send them strong delusion, that they should believe the lie, 12that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.

Stand Fast

13But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, 14to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ. 15Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle.

16Now may our Lord Jesus Christ Himself, and our God and Father, who has loved us and given *us* everlasting consolation and good hope by grace, 17comfort your hearts and establish you in every good word and work.

Pray for Us

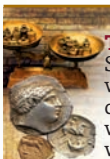
3 1Finally, brethren, pray for us, that the word of the Lord may run *swiftly* and be glorified, just as *it is* with you, 2and that we may be delivered from unreasonable and wicked men; for not all have faith.

3But the Lord is faithful, who will establish you and guard *you* from the evil one. 4And we have confidence in the Lord concerning you, both that you do and will do the things we command you.

5Now may the Lord direct your hearts into the love of God and into the patience of Christ.

Warning Against Idleness

6But we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother who walks disorderly and not according to the tradition which he[a] received from



Trade & Economics
Some of the philosophers of the ancient world considered themselves above everyday work. The Cynics styled themselves as wandering beggars, proud of their otherworldliness and not ashamed to beg. Their refusal to work (2 Thess. 3:6–8) did not result from simple laziness, but rather from their rejection of community standards and tradition.

2:7 [a]Or *he* [b]Or *he* 3:6 [a]NU-Text and M-Text read *they.*

us. 7For you yourselves know how you ought to follow us, for we were not disorderly among you; 8nor did we eat anyone's bread free of charge, but worked with labor and toil night and day, that we might not be a burden to any of you, 9not because we do not have authority, but to make ourselves an example of how you should follow us.

10For even when we were with you, we commanded you this: If anyone will not work, neither shall he eat. 11For we hear that there are some who walk among you in a disorderly manner, not working at all, but are busybodies. 12Now those who are such we command and exhort through our Lord Jesus Christ that they work in quietness and eat their own bread.

13But *as for* you, brethren, do not grow weary *in* doing good. 14And if anyone does not obey our word in this epistle, note that person and do not keep company with him, that he may be ashamed. 15Yet do not count *him* as an enemy, but admonish *him* as a brother.

Benediction

16Now may the Lord of peace Himself give you peace always in every way. The Lord *be* with you all.

TIME CAPSULE	A.D. 51 TO 52
51	Silas and Timothy arrive in Corinth from Macedonia (Acts 18:5)
51	Paul writes 2 Thessalonians from Corinth
51	Paul appears before Gallio (Acts 18:12)
52–59	Antonius Felix is procurator or governor of Judea (Acts 23:26)
52	Ananias is summoned to Rome to explain local unrest

17The salutation of Paul with my own hand, which is a sign in every epistle; so I write.

18The grace of our Lord Jesus Christ *be* with you all. Amen.

TRANSITION

Paul Before Gallio

The emperor Claudius Caesar (A.D. 41–54), while favorable toward the Jews early in his reign, later forbade their assembly. Suetonius, a Roman historian, indicates that Claudius "expelled from Rome the Jews, who were constantly rioting under the leadership of Chrestus." Two Jewish refugees affected by this expulsion (which is dated in A.D. 49 by Orosius, a church historian) were Aquila and Priscilla. Luke records that when Paul stayed with them in Corinth, they "had recently come from Italy" because of Claudius's edict (Acts 18:2, 3).

During a period of 18 months Paul established a flourishing Christian congregation (18:11). In A.D. 51 he was brought before Gallio, the Roman proconsul of Achaia (southern Greece). The archaeological remains of Gallio's judgment hall have now been discovered. Perhaps more important, however, is an inscription found at Delphi that mentions Gallio and fixes his brief proconsulship over Achaia (about one year) in A.D. 51–52. The likelihood, then, that Paul founded the church in Corinth in A.D. 51 is one of the most certain points for establishing the chronology of Paul's ministry.

After leaving Corinth, Paul accompanied Priscilla and Aquila to Ephesus. He left them there and sailed to Caesarea. He next greeted the church at Jerusalem before returning to his home base in Antioch.

• **Acts 18:12–22**

Ruins at Caesarea

Acts

18:12 When Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him to the judgment seat, [13]saying, "This *fellow* persuades men to worship God contrary to the law."

[14]And when Paul was about to open *his* mouth, Gallio said to the Jews, "If it were a matter of wrongdoing or wicked crimes, O Jews, there would be reason why I should bear with you. [15]But if it is a question of words and names and your own law, look *to it* yourselves; for I do not want to be a judge of such *matters*." [16]And he drove them from the judgment seat. [17]Then all the Greeks[a] took Sosthenes, the ruler of the synagogue, and beat *him* before the judgment seat. But Gallio took no notice of these things.

Paul Returns to Antioch

[18]So Paul still remained a good while. Then he took leave of the brethren and sailed for Syria, and Priscilla and Aquila *were* with him. He had *his* hair cut off at Cenchrea, for he had taken a vow. [19]And he came to Ephesus, and left them there; but he himself entered the synagogue and reasoned with the Jews. [20]When they asked *him* to stay a longer time with them, he did not consent, [21]but took leave of them, saying, "I must by all means keep this coming feast in Jerusalem;[a] but I will return again to you, God willing." And he sailed from Ephesus.

[22]And when he had landed at Caesarea, and gone up and greeted the church, he went down to Antioch.

TRANSITION

Paul's Third Missionary Journey

On Paul's third missionary journey he visited the places in Galatia and Phrygia (Acts 18:23) which he had evangelized on his first journey. He also revisited Macedonia and Greece (20:1–3), evangelized on his second. But the focus of the third journey was Ephesus in western Asia Minor (19:1—20:1). Here the gospel dramatically overturned paganism and its magic (see "Commotion in Ephesus" at Acts 19:23). This journey concluded with Paul's fateful trip to Jerusalem (21:1–14).

Paul taught daily in Ephesus as he had done in Corinth. Ephesus was the political and religious center of the province of Asia, so visitors, as well as residents, heard and shared the gospel. After teaching for 3 months in the Jewish synagogue, Paul retreated to the school of Tyrannus (19:8, 9). Luke indicates a long ministry for Paul over a 2-year period (19:10), while his total stay in Ephesus lasted approximately 3 years (20:31), usually dated from A.D. 52 to 55. One result of this Asian ministry was the planting of the church at Colosse by Epaphras (see Col. 4:12).

• **Acts 18:23—19:22**

Acts

18:23 After he had spent some time *there,* he departed and went over the region of Galatia and Phrygia in order, strengthening all the disciples.

Politics & Government
A judgment seat was a platform something like the outdoor stages used today for concerts or speakers. The courts conducted their business from such a platform. The judgment seat in Corinth has been excavated, and it is possible today to stand where Paul stood in A.D. 51, and face the deserted platform where Gallio sat to preside over the court (Acts 18:12).

Ministry of Apollos

[24]Now a certain Jew named Apollos, born at Alexandria, an eloquent man *and* mighty in the Scriptures, came to Ephesus. [25]This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things of the Lord, though he knew only the baptism of John. [26]So he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately. [27]And when he desired to cross to Achaia, the brethren wrote, exhorting the disciples to receive him; and when he arrived, he greatly helped those who had believed through grace; [28]for he vigorously refuted the Jews publicly, showing from the Scriptures that Jesus is the Christ.

Paul at Ephesus

19 [1]And it happened, while Apollos was at Corinth, that Paul, having passed through the upper regions, came to Ephesus. And finding some disciples [2]he said to them, "Did you receive the Holy Spirit when you believed?"

So they said to him, "We have not so much as heard whether there is a Holy Spirit."

[3]And he said to them, "Into what then were you baptized?"

So they said, "Into John's baptism."

[4]Then Paul said, "John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus."

[5]When they heard *this,* they were baptized in the name of the Lord Jesus. [6]And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied. [7]Now the men were about twelve in all.

18:17 [a]NU-Text reads *they all.* 18:21 [a]NU-Text omits *I must* through *Jerusalem.*

Early Jewish Missionaries (Acts 19:13, 14)

Missionary work among the Jews in the Greco-Roman world took place in the everyday lives of the people. Jewish "missionaries" were active in the marketplace, competing for devotion to their God amidst various other persons who were advocating devotion to their own god. Such competition often occurred in displays of power over spiritual forces. The missionary whose god proved his or her power by signs of superiority over other gods could make a strong case for a person to change religious devotion.

These "missionaries," both Jewish and non-Jewish, therefore were often wanderers, migrants who traveled from city to city to show the power of their deity. Their missionary work was also their livelihood. In response to their activity, the missionaries hoped to receive adequate compensation to keep their operations afloat. A century later, the Christian critic Celsus described such Jewish and non-Jewish missionary activity in a not-so-complimentary way: "There are many who, although of no name, are moved without scruples and on the slightest occasion, whether within or without the cultic places, gesturing like inspired persons, they beg and roam in cities and camps" (Origen, *Contra Celsum* 7.8–10).

Competitive missionary activity is the setting behind the "itinerant Jewish exorcists" and the "seven sons of Sceva" (Acts 19:13, 14). Impressed by the works of Paul, these missionaries sought to prove their God's superiority over other gods in order to convert people to the synagogue, and they even appealed to "the name of the Lord Jesus" (19:13). Yet the evil spirit knew the difference between the Jewish missionaries and the Christian Paul, turning on the missionaries (19:15, 16).

This public display strengthened the credibility of the Christian missionaries in Ephesus. The name of Jesus was "magnified," leading many to convert from pagan magical arts (19:17–19). The Jewish missionaries had inadvertently turned into missionaries for Christ and His church!

8 And he went into the synagogue and spoke
boldly for three months, reasoning and persuad-
ing concerning the things of the kingdom of God.
9 But when some were hardened and did not be-
lieve, but spoke evil of the Way before the multi-
tude, he departed from them and withdrew the
disciples, reasoning daily in the school of Tyran-
nus. 10 And this continued for two years, so that
all who dwelt in Asia heard the word of the Lord
Jesus, both Jews and Greeks.

Miracles Glorify Christ

11 Now God worked unusual miracles by the
hands of Paul, 12 so that even handkerchiefs or
aprons were brought from his body to the sick,
and the diseases left them and the evil spirits went
out of them. 13 Then some of the itinerant Jewish
exorcists took it upon themselves to call the name
of the Lord Jesus over those who had evil spirits,
saying, "We[a] exorcise you by the Jesus whom Paul
preaches." 14 Also there were seven sons of Sceva,
a Jewish chief priest, who did so.
15 And the evil spirit answered and said, "Je-
sus I know, and Paul I know; but who are you?"
16 Then the man in whom the evil spirit was
leaped on them, overpowered[a] them, and pre-
vailed against them,[b] so that they fled out of that
house naked and wounded. 17 This became
known both to all Jews and Greeks dwelling in
Ephesus; and fear fell on them all, and the name
of the Lord Jesus was magnified. 18 And many
who had believed came confessing and telling
their deeds. 19 Also, many of those who had prac-
ticed magic brought their books together and
burned *them* in the sight of all. And they

19:13 [a]NU-Text reads *I.* 19:16 [a]M-Text reads *and they overpowered.* [b]NU-Text reads *both of them.*

Asia and Greece Revisited
On the third missionary journey (Acts 18:23—21:16), Paul visited the places in Galatia and Phrygia which he had evangelized on his first journey. He also revisited Macedonia and Greece, evangelized on his second journey. But the focus of the third journey was Ephesus in western Asia Minor, where he settled for more than two years. Here the gospel dramatically overturned paganism and its magic.

counted up the value of them, and *it* totaled fifty thousand *pieces* of silver. 20So the word of the Lord grew mightily and prevailed.

21When these things were accomplished, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, "After I have been there, I must also see Rome." 22So he sent into Macedonia two of those who ministered to him, Timothy and Erastus, but he himself stayed in Asia for a time.

TRANSITION

The First Letter to the Corinthians

The apostle Paul is almost universally recognized as the author of 1 Corinthians. In the letter, probably written about A.D. 55 during the third missionary journey, he remarked, "I will tarry in Ephesus until Pentecost" (1 Cor. 16:8). Since he was planning his departure, he probably wrote 1 Corinthians during the last of his 3 years in Ephesus (Acts 20:31).

The Corinth which Paul knew had been founded as a Roman colony during the century before Christ. It was strategically located in the Roman province of Achaia on a narrow strip of land between the Aegean Sea and the Adriatic, with two adjoining ports. Corinth's location made it a center of the trade routes passing from east to west. Prosperity brought luxury and immorality. The expression "To live like a Corinthian" to one Athenian writer meant living in gross immorality.

The church which Paul had established in Corinth during his second missionary journey (Acts 18:1–17) was very diverse, including men and women, rich and poor. The report from Chloe's household informed Paul of divisions in the church; they were developing conflicting loyalties to different human teachers (1 Cor. 1:10–13). He wanted them to understand that salvation is not based on human wisdom or personalities, but on Christ crucified and the work of God in building His church.

• 1 Corinthians 1:1—4:21

1 Corinthians

Greeting

1 **:1** Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

2To the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called *to be* saints, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours:

3Grace to you and peace from God our Father and the Lord Jesus Christ.

Spiritual Gifts at Corinth

4I thank my God always concerning you for the grace of God which was given to you by Christ Jesus, 5that you were enriched in everything by Him in all utterance and all knowledge, 6even as the testimony of Christ was confirmed in you, 7so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ, 8who will also confirm you to the end, *that you may be* blameless in the day of our Lord Jesus Christ. 9God *is* faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.

Sectarianism Is Sin

10Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and *that* there be no divisions among you, but *that* you be perfectly joined together in the same mind and in the same judgment. 11For it has been declared to me concerning you, my brethren, by those of Chloe's *household,* that there are contentions among you. 12Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ." 13Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

14I thank God that I baptized none of you except Crispus and Gaius, 15lest anyone should say that I had baptized in my own name. 16Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other. 17For

The books burned by magic practitioners in Ephesus were worth "fifty thousand pieces of silver." (Acts 19:19)

Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect.

Christ the Power and Wisdom of God

18For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. 19For it is written:

> *"I will destroy the wisdom of the wise,*
> *And bring to nothing the understanding of the prudent."* [a]

20Where *is* the wise? Where *is* the scribe? Where *is* the disputer of this age? Has not God made foolish the wisdom of this world? 21For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. 22For Jews request a sign, and Greeks seek after wisdom; 23but we preach Christ crucified, to the Jews a stumbling block and to the Greeks[a] foolishness, 24but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. 25Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

Glory Only in the Lord

26For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, *are called.* 27But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; 28and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, 29that no flesh should glory in His presence. 30But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption— 31that, as it is written, *"He who glories, let him glory in the LORD."* [a]

Christ Crucified

2 1And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony[a] of God. 2For I determined not to know anything among you except Jesus Christ and Him crucified. 3I was with you in weakness, in fear, and in much trembling. 4And my speech and my preaching *were* not with persuasive words of human[a] wisdom, but in demonstration of the Spirit and of power, 5that your faith should not be in the wisdom of men but in the power of God.

Spiritual Wisdom

6However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing. 7But we speak the wisdom of God in a mystery, the hidden *wisdom* which God ordained before the ages for our glory, 8which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.

9But as it is written:

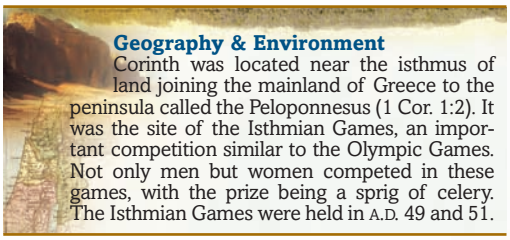
> *"Eye has not seen, nor ear heard,*
> *Nor have entered into the heart of man*
> *The things which God has prepared for those who love Him."* [a]

10But God has revealed *them* to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. 11For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. 12Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.

13These things we also speak, not in words which man's wisdom teaches but which the Holy[a] Spirit teaches, comparing spiritual things with spiritual. 14But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them,* because they are spiritually discerned. 15But he who is spiritual judges all things, yet he himself is *rightly* judged by no one. 16For *"who has known the mind of the LORD that he may instruct Him?"* [a] But we have the mind of Christ.

Sectarianism Is Carnal

3 1And I, brethren, could not speak to you as to spiritual *people* but as to carnal, as to babes in Christ. 2I fed you with milk and not with solid food; for until now you were not able *to receive it,* and even now you are still not able; 3for you are



Geography & Environment
Corinth was located near the isthmus of land joining the mainland of Greece to the peninsula called the Peloponnesus (1 Cor. 1:2). It was the site of the Isthmian Games, an important competition similar to the Olympic Games. Not only men but women competed in these games, with the prize being a sprig of celery. The Isthmian Games were held in A.D. 49 and 51.

1:19 [a]Isaiah 29:14 1:23 [a]NU-Text reads *Gentiles.* 1:31 [a]Jeremiah 9:24 2:1 [a]NU-Text reads *mystery.* 2:4 [a]NU-Text omits *human.* 2:9 [a]Isaiah 64:4 2:13 [a]NU-Text omits *Holy.* 2:16 [a]Isaiah 40:13

Of Paul or Apollos? Patronage at Corinth (1 Cor. 3:1–9)

Modern western societies teach their citizens that all persons should have equal access to the goods and services provided by the society. Despite all evidence to the contrary, it is supposedly not "*who* you know" but "*what* you know" that obtains for a person what is desired in life. We are taught that "equal rights" means "equal opportunity," and equal rights are equally possessed by all.

The Greco-Roman world, however, did not operate under such an illusion, but according to a different principle: it was who you knew that really mattered. Access to the society's goods and services arose from knowing the right person in the right place. Such a social system is called "patronage," a system built on the presupposition of social inequality. The more powerful person in the relationship (the patron) had access to goods and services that the person of lower status (the client) needed or wanted.

In return for a favor, a client granted the patron loyalty and honor that increased the patron's status and influence. Possibly the Christians at Corinth reflected the patronage system when they expressed their loyalty to particular Christian leaders. Perhaps the Gentile Christians claimed to be "of Paul" (1 Cor. 3:4), considering themselves his disciples. The intellectuals of the Corinthian church may have supported the Alexandrian leader Apollos, who had ministered in Corinth (Acts 19:1). Rather, Paul preferred for himself and Apollos to be viewed only as ministers who served the church according to the gifts and abilities they had received from God (3:5).

still carnal. For where *there are* envy, strife, and divisions among you, are you not carnal and behaving like *mere* men? 4For when one says, "I am of Paul," and another, "I *am* of Apollos," are you not carnal?

Watering, Working, Warning

5Who then is Paul, and who *is* Apollos, but ministers through whom you believed, as the Lord gave to each one? 6I planted, Apollos watered, but God gave the increase. 7So then neither he who plants is anything, nor he who waters, but God who gives the increase. 8Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor.

9For we are God's fellow workers; you are God's field, *you are* God's building. 10According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. 11For no other foundation can anyone lay than that which is laid, which is Jesus Christ. 12Now if anyone builds on this foundation *with* gold, silver, precious stones, wood, hay, straw, 13each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. 14If anyone's work which he has built on *it* endures, he will receive a reward. 15If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.

Arts & Literature
The highest skill taught in ancient education was public address and debate. People were familiar with the distinction between what someone said and how they said it, and from the time of Socrates they were reminded to be suspicious of speakers with exceptional skills in rhetoric (1 Cor. 2:4). Someone clever but unprincipled might use such skill to deceive and mislead.

16Do you not know that you are the temple of God and *that* the Spirit of God dwells in you? 17If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which *temple* you are.

Avoid Worldly Wisdom

18Let no one deceive himself. If anyone among you seems to be wise in this age, let him become a fool that he may become wise. 19For the wisdom of this world is foolishness with God. For it is written, *"He catches the wise in their own craftiness"*;[a] 20and again, *"The Lord knows the thoughts of the wise, that they are futile."*[a] 21Therefore let no one boast in men. For all things are yours: 22whether Paul or Apollos or Cephas, or the world or life or death, or things present or things to come—all are yours. 23And you *are* Christ's, and Christ *is* God's.

Stewards of the Mysteries of God

4 1Let a man so consider us, as servants of Christ and stewards of the mysteries of God. 2Moreover it is required in stewards that one be found faithful. 3But with me it is a very small thing that I should be judged by you or by a human court.[a] In fact, I do not even judge myself. 4For I know of nothing against myself, yet I am not justified by this; but He who judges me is the Lord. 5Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one's praise will come from God.

Fools for Christ's Sake

6Now these things, brethren, I have figuratively transferred to myself and Apollos for your sakes, that you may learn in us not to think

3:19 [a]Job 5:13 3:20 [a]Psalm 94:11 4:3 [a]Literally *day*

beyond what is written, that none of you may be puffed up on behalf of one against the other. 7For who makes you differ *from another?* And what do you have that you did not receive? Now if you did indeed receive *it,* why do you boast as if you had not received *it?*

8You are already full! You are already rich! You have reigned as kings without us—and indeed I could wish you did reign, that we also might reign with you! 9For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men. 10We *are* fools for Christ's sake, but you *are* wise in Christ! We *are* weak, but you *are* strong! You *are* distinguished, but we *are* dishonored! 11To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless. 12And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure; 13being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now.

Paul's Paternal Care

14I do not write these things to shame you, but as my beloved children I warn *you.* 15For though you might have ten thousand instructors in Christ, yet *you do* not *have* many fathers; for in Christ Jesus I have begotten you through the gospel. 16Therefore I urge you, imitate me. 17For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you of my ways in Christ, as I teach everywhere in every church.

18Now some are puffed up, as though I were not coming to you. 19But I will come to you shortly, if the Lord wills, and I will know, not the word of those who are puffed up, but the power. 20For the kingdom of God *is* not in word but in power. 21What do you want? Shall I come to you with a rod, or in love and a spirit of gentleness?

5:1 [a]NU-Text omits *named.*

TRANSITION

Paul's Authority and Epistle

Paul addressed three specific areas in which the Corinthians had rejected his authority: They had condoned incest by one of their members (1 Cor. 5:1–13), compromised their Christian witness by suing one another in the secular courts (6:1–11), and allowed some of their members to visit prostitutes (6:12–20). In an earlier letter (5:9), he had already written to the Corinthians dealing with some of these matters.

This "earlier letter" would necessarily have predated what is now known to us as 1 Corinthians. Some scholars believe it may be preserved in what is now known as 2 Corinthians (supposing that 2 Corinthians itself is made up of parts of several letters; see "The Second Letter to the Corinthians" at 2 Cor. 1:1). Others, though, point out that sexual immorality—the topic of the earlier letter (1 Cor. 5:9)—is addressed only in 2 Cor. 12:21. They conclude that this "earlier letter" was simply not preserved, perhaps being lost by the early church.

• **1 Corinthians 5:1—6:20**

1 Corinthians

Immorality Defiles the Church

5 **:1** It is actually reported *that there is* sexual immorality among you, and such sexual immorality as is not even named[a] among the Gentiles—that a man has his father's wife! 2And you are puffed up, and have not rather mourned, that

Patrons, Clients, and Puffed-Up Christians (1 Cor. 4:6)

In a patronage system, social power and status was not so much based on wealth, but on friendships. The greater the number and status of those friends who owed you honor, the more your influence increased in the society. Even a client's own status depended on the status and influence of the patron being honored. Having friends in high places helped "broker" situations into results that were desired.

Of course, this led to great social competition between clients of different patrons and between the patrons themselves. Who a person "belonged to" could determine how much access that person had to what the Greco-Roman world offered. This seems to be the background for the divisions in the church at Corinth. Rather than one church, the body of Christ, the Corinthians seemed to think of themselves as clients of specific Christian leaders, perhaps of those by whose ministry they had come to believe in Jesus Christ. Perhaps they even saw these leaders as special "brokers" to God.

Apparently, inner-church patronage systems led to competition, even jealousy and quarreling within the church. By allowing their conduct to mirror the surrounding social world, these puffed-up Corinthian Christians were in danger of fragmenting their fragile unity (1 Cor. 4:6). Paul saw these divisions as a sign of the spiritual immaturity of these believers. In his view, the patronage system belonged to the world, "this present evil age" (Gal. 1:4). Ultimately, for Paul, not patronage, but cooperation mattered in the church, for it was neither the planter nor the waterer, but God who provided "the increase" (1 Cor. 3:8).

he who has done this deed might be taken away
from among you. 3For I indeed, as absent in body
but present in spirit, have already judged (as
though I were present) him who has so done this
deed. 4In the name of our Lord Jesus Christ,
when you are gathered together, along with my
spirit, with the power of our Lord Jesus Christ,
5deliver such a one to Satan for the destruction of
the flesh, that his spirit may be saved in the day
of the Lord Jesus.[a]

6Your glorying *is* not good. Do you not know
that a little leaven leavens the whole lump?
7Therefore purge out the old leaven, that you
may be a new lump, since you truly are unleav-
ened. For indeed Christ, our Passover, was sacri-
ficed for us.[a] 8Therefore let us keep the feast, not
with old leaven, nor with the leaven of malice
and wickedness, but with the unleavened *bread*
of sincerity and truth.

Immorality Must Be Judged

9I wrote to you in my epistle not to keep
company with sexually immoral people. 10Yet *I*
certainly *did* not *mean* with the sexually im-
moral people of this world, or with the covetous,
or extortioners, or idolaters, since then you
would need to go out of the world. 11But now I
have written to you not to keep company with
anyone named a brother, who is sexually im-
moral, or covetous, or an idolater, or a reviler, or
a drunkard, or an extortioner—not even to eat
with such a person.

12For what *have* I *to do* with judging those
also who are outside? Do you not judge those
who are inside? 13But those who are outside God
judges. Therefore *"put away from yourselves the
evil person."* [a]

Do Not Sue the Brethren

6 1Dare any of you, having a matter against
another, go to law before the unrighteous,
and not before the saints? 2Do you not know that
the saints will judge the world? And if the world
will be judged by you, are you unworthy to judge
the smallest matters? 3Do you not know that we
shall judge angels? How much more, things that
pertain to this life? 4If then you have judgments
concerning things pertaining to this life, do you
appoint those who are least esteemed by the
church to judge? 5I say this to your shame. Is it
so, that there is not a wise man among you, not
even one, who will be able to judge between his
brethren? 6But brother goes to law against
brother, and that before unbelievers!

7Now therefore, it is already an utter failure
for you that you go to law against one another.
Why do you not rather accept wrong? Why do
you not rather *let yourselves* be cheated? 8No, you
yourselves do wrong and cheat, and *you do* these
things *to your* brethren! 9Do you not know that
the unrighteous will not inherit the kingdom of
God? Do not be deceived. Neither fornicators, nor
idolaters, nor adulterers, nor homosexuals,[a] nor
sodomites, 10nor thieves, nor covetous, nor
drunkards, nor revilers, nor extortioners will in-
herit the kingdom of God. 11And such were some
of you. But you were washed, but you were sanc-
tified, but you were justified in the name of the
Lord Jesus and by the Spirit of our God.

Glorify God in Body and Spirit

12All things are lawful for me, but all things
are not helpful. All things are lawful for me, but I
will not be brought under the power of any.
13Foods for the stomach and the stomach for
foods, but God will destroy both it and them.
Now the body *is* not for sexual immorality but
for the Lord, and the Lord for the body. 14And
God both raised up the Lord and will also raise
us up by His power.

15Do you not know that your bodies are
members of Christ? Shall I then take the mem-
bers of Christ and make *them* members of a har-
lot? Certainly not! 16Or do you not know that he
who is joined to a harlot is one body *with her?*
For *"the two,"* He says, *"shall become one flesh."* [a]
17But he who is joined to the Lord is one spirit
with Him.

18Flee sexual immorality. Every sin that a
man does is outside the body, but he who commits
sexual immorality sins against his own body. 19Or
do you not know that your body is the temple of
the Holy Spirit *who is* in you, whom you have from
God, and you are not your own? 20For you were
bought at a price; therefore glorify God in your
body[a] and in your spirit, which are God's.

TIME CAPSULE	A.D. 52 TO 54
52	Paul, Priscilla, and Aquila sail from Corinth (Acts 18:18)
52	Paul returns to Antioch in Syria
52	Paul preaches in the school of Tyrannus in Ephesus (Acts 19:9)
53	Herod Agrippa II receives parts of Syria
53	Paul's letter to the Galatians (if to "North Galatia")
54	Nero becomes emperor

5:5 [a]NU-Text omits *Jesus.* 5:7 [a]NU-Text omits *for us.*
5:13 [a]Deuteronomy 17:7; 19:19; 22:21, 24; 24:7 6:9 [a]That is, catamites 6:16 [a]Genesis 2:24 6:20 [a]NU-Text ends the verse at *body.*

TRANSITION

Questions from the Corinthians

Paul's writing of 1 Corinthians was apparently prompted by the visit with him in Ephesus of a delegation from the Corinthian church. This delegation from "Chloe's household" (1 Cor. 1:11) may also have included Stephanas (the head of another important household), Fortunatus, and Achaicus (16:15–17). They seem to have brought not only an oral report (5:1), but perhaps also a formal letter.

Paul answered each of the questions raised in their letter to him, usually indicating his transition from topic to topic by the phrase "now concerning" (see 7:1, 25; 8:1; 12:1; 16:1, 12). His instructions to them covered Christian marriage and sexual practice (7:1–40). They might eat food that had been offered to idols, but they should do nothing that gave even the appearance of idol worship (8:1—11:1). Church worship should be conducted decently and with consideration for others (11:2–34). Spiritual gifts should be used for building up others (12:1–31) in true Christian love (13:1–13). Prophecy is better than tongues because it edifies (14:1–40). Because Christ has risen (15:1–11), we too will rise (15:12–34) with a new spiritual body (15:35–58).

• **1 Corinthians 7:1—15:58**

1 Corinthians

Principles of Marriage

7 **:1** Now concerning the things of which you wrote to me:

It is good for a man not to touch a woman. [2]Nevertheless, because of sexual immorality, let each man have his own wife, and let each woman have her own husband. [3]Let the husband render to his wife the affection due her, and likewise also the wife to her husband. [4]The wife does not have authority over her own body, but the husband *does.* And likewise the husband does not have authority over his own body, but the wife *does.* [5]Do not deprive one another except with consent for a time, that you may give yourselves to fasting and prayer; and come together again so that Satan does not tempt you because of your lack of self-control. [6]But I say this as a concession, not as a commandment. [7]For I wish that all men were even as I myself. But each one has his own gift from God, one in this manner and another in that.

[8]But I say to the unmarried and to the widows: It is good for them if they remain even as I am; [9]but if they cannot exercise self-control, let them marry. For it is better to marry than to burn *with passion.*

Keep Your Marriage Vows

[10]Now to the married I command, *yet* not I but the Lord: A wife is not to depart from *her* husband. [11]But even if she does depart, let her remain unmarried or be reconciled to *her* husband. And a husband is not to divorce *his* wife.

[12]But to the rest I, not the Lord, say: If any brother has a wife who does not believe, and she is willing to live with him, let him not divorce her. [13]And a woman who has a husband who does not believe, if he is willing to live with her, let her not divorce him. [14]For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; otherwise your children would be unclean, but now they are holy. [15]But if the unbeliever departs, let him depart; a brother or a sister is not under bondage in such *cases.* But God has called us to peace. [16]For how do you know, O wife, whether you will save *your* husband? Or how do you know, O husband, whether you will save *your* wife?

Live as You Are Called

[17]But as God has distributed to each one, as the Lord has called each one, so let him walk. And so I ordain in all the churches. [18]Was anyone called while circumcised? Let him not become uncircumcised. Was anyone called while uncircumcised? Let him not be circumcised. [19]Circumcision is nothing and uncircumcision is nothing, but keeping the commandments of God *is what matters.* [20]Let each one remain in the same calling in which he was called. [21]Were you called *while* a slave? Do not be concerned about it; but if you can be made free, rather use *it.* [22]For he who is called in the Lord *while* a slave is the Lord's freedman. Likewise he who is called *while* free is Christ's slave. [23]You were bought at a price; do not become slaves of men. [24]Brethren, let each one remain with God in that *state* in which he was called.

To the Unmarried and Widows

[25]Now concerning virgins: I have no commandment from the Lord; yet I give judgment as one whom the Lord in His mercy *has made* trustworthy. [26]I suppose therefore that this is good because of the present distress—that *it is* good for a man to remain as he is: [27]Are you bound to a wife? Do not seek to be loosed. Are you loosed from a wife? Do not seek a wife. [28]But even if you do

Marriage & Family

Jewish people regarded marriage as the natural duty of men and women. In line with Jewish tradition, Paul suggested that a person should marry in order to avoid sexual immorality (1 Cor. 7:9). The apostle also understood marriage and celibacy to be gifts of God (7:7). When he advocated remaining single (7:8), he was conscious of people's usual expectation that adult men, and especially religious leaders, would marry.

Divorce and Remarriage at Corinth (1 Cor. 7:15)

Jewish law permitted only the husband to initiate a divorce. Only under extreme circumstances could the wife request a court to compel a husband to divorce her. By contrast, Roman law viewed marriage as a matter of mutual consent, and so dissolved a marriage if either party requested it. Under Roman divorce, the children went to the father. Rapid remarriage was customary and society encouraged it (especially for young women), so the church congregation in Corinth probably included some new converts who had been remarried one or more times before their conversion.

Paul addressed the Christians who wanted to divorce spiritually incompatible spouses. Offering his own judgment, he contended that spiritual incompatibility did not provide adequate grounds for a divorce (1 Cor. 7:12–14). In addition, by giving the command of "the Lord" (1 Cor. 7:10, 11), he seemed to cite Jesus' general prohibition of divorce (Mark 10:11, 12).

Ancient interpreters commonly qualified general principles, modifying or interpreting them to account for specific situations. In this manner Paul interprets Jesus' general principle as needing to be qualified for those who are divorced against their will. In cases in which an unbelieving mate deserted the marriage, Paul declared, the believer was "not under bondage" (7:15).

In using the phrase "not under bondage," Paul was echoing the exact language of ancient divorce contracts, which spoke of marriage as "binding" a woman to her husband and divorce as "loosing" or "freeing" a woman for remarriage. Such divorce terminology appears in Jewish texts, such as the Mishnah, and in actual 1st-century Jewish divorce contracts that have been recovered. Ancient readers would have understood "not under bondage" as Paul's permission for an abandoned person to remarry.

marry, you have not sinned; and if a virgin marries, she has not sinned. Nevertheless such will have trouble in the flesh, but I would spare you.

29But this I say, brethren, the time *is* short, so that from now on even those who have wives should be as though they had none, 30those who weep as though they did not weep, those who rejoice as though they did not rejoice, those who buy as though they did not possess, 31and those who use this world as not misusing *it*. For the form of this world is passing away.

32But I want you to be without care. He who is unmarried cares for the things of the Lord—how he may please the Lord. 33But he who is married cares about the things of the world—how he may please *his* wife. 34There is[a] a difference between a wife and a virgin. The unmarried woman cares about the things of the Lord, that she may be holy both in body and in spirit. But she who is married cares about the things of the world—how she may please *her* husband. 35And this I say for your own profit, not that I may put a leash on you, but for what is proper, and that you may serve the Lord without distraction.

36But if any man thinks he is behaving improperly toward his virgin, if she is past the flower of youth, and thus it must be, let him do what he wishes. He does not sin; let them marry. 37Nevertheless he who stands steadfast in his heart, having no necessity, but has power over his own will, and has so determined in his heart that he will keep his virgin,[a] does well. 38So then he who gives *her*[a] in marriage does well, but he who does not give *her* in marriage does better.

39A wife is bound by law as long as her husband lives; but if her husband dies, she is at liberty to be married to whom she wishes, only in the Lord. 40But she is happier if she remains as she is, according to my judgment—and I think I also have the Spirit of God.

Be Sensitive to Conscience

8 1Now concerning things offered to idols: We know that we all have knowledge. Knowledge puffs up, but love edifies. 2And if anyone thinks that he knows anything, he knows nothing yet as he ought to know. 3But if anyone loves God, this one is known by Him.

4Therefore concerning the eating of things offered to idols, we know that an idol *is* nothing in the world, and that *there is* no other God but one. 5For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords), 6yet for us *there is* one God, the Father, of whom *are* all things, and we for Him; and one Lord Jesus Christ, through whom *are* all things, and through whom we *live*.

7However, *there is* not in everyone that knowledge; for some, with consciousness of the idol, until now eat *it* as a thing offered to an idol; and their conscience, being weak, is defiled. 8But food does not commend us to God; for neither if we eat are we the better, nor if we do not eat are we the worse.

9But beware lest somehow this liberty of yours become a stumbling block to those who are weak. 10For if anyone sees you who have knowledge eating in an idol's temple, will not the conscience of him who is weak be emboldened to eat those things offered to idols? 11And because of your knowledge shall the weak brother perish, for whom Christ died? 12But when you thus sin against the brethren, and wound their weak

7:34 [a]M-Text adds *also*. 7:37 [a]Or *virgin daughter* 7:38 [a]NU-Text reads *his own virgin*.

conscience, you sin against Christ. 13Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble.

A Pattern of Self-Denial

9 1Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord? 2If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord.

3My defense to those who examine me is this: 4Do we have no right to eat and drink? 5Do we have no right to take along a believing wife, as *do* also the other apostles, the brothers of the Lord, and Cephas? 6Or *is it* only Barnabas and I *who* have no right to refrain from working? 7Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock?

8Do I say these things as a *mere* man? Or does not the law say the same also? 9For it is written in the law of Moses, *"You shall not muzzle an ox while it treads out the grain."* [a] Is it oxen God is concerned about? 10Or does He say *it* altogether for our sakes? For our sakes, no doubt, *this* is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope. 11If we have sown spiritual things for you, *is it* a great thing if we reap your material things? 12If others are partakers of *this* right over you, *are* we not even more?

Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ. 13Do you not know that those who minister the holy things eat *of the things* of the temple, and those who serve at the altar partake of *the offerings of* the altar? 14Even so the Lord has commanded that those who preach the gospel should live from the gospel.

15But I have used none of these things, nor have I written these things that it should be done so to me; for it *would be* better for me to die than that anyone should make my boasting void. 16For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel! 17For if I do this willingly, I have a reward; but if against my will, I have been entrusted with a stewardship. 18What is my reward then? That when I preach the gospel, I may present the gospel of Christ[a] without charge, that I may not abuse my authority in the gospel.

Serving All Men

19For though I am free from all *men,* I have made myself a servant to all, that I might win the more; 20and to the Jews I became as a Jew, that I might win Jews; to those *who are* under the law, as under the law,[a] that I might win those *who are* under the law; 21to those *who are* without law, as without law (not being without law toward God,[a] but under law toward Christ[b]), that I might win those *who are* without law; 22to the weak I became as[a] weak, that I might win the weak. I have become all things to all *men,* that I might by all means save some. 23Now this I do for the gospel's sake, that I may be partaker of it with *you.*

Striving for a Crown

24Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain *it.* 25And everyone who competes *for the prize* is temperate in all things. Now they *do it* to obtain a perishable crown, but we *for* an imperishable *crown.* 26Therefore I run thus: not with uncertainty. Thus I fight: not as *one who* beats the air. 27But I discipline my body and bring *it* into subjection, lest, when I have preached to others, I myself should become disqualified.

9:9 [a]Deuteronomy 25:4 9:18 [a]NU-Text omits *of Christ.*
9:20 [a]NU-Text adds *though not being myself under the law.*
9:21 [a]NU-Text reads *God's law.* [b]NU-Text reads *Christ's law.*
9:22 [a]NU-Text omits *as.*

Arch through which runners entered the Olympic grounds to race.

Running in the Olympics (1 Cor. 9:24–27)

Foot racing was the most important event at the famous Olympic Games of Greece. The Olympic Games were held every 4 years in Olympia, a plain located about 125 miles west of Athens, and 75 miles west of Corinth. It was the main shrine of the Greek god Zeus.

Paul's Corinthian readers would have been well familiar with runners in the Games (1 Cor. 9:24). The athletic contests at Olympia were founded in 776 B.C. and held continuously for more than a thousand years. They did not cease until A.D. 393 when the Roman emperor Theodosius abolished them because they were pagan.

The Corinthians were also familiar with the crown that was the winning prize (1 Cor. 9:25). Statues show the athletes completely naked, but probably they had some covering. The prize for the winner was a crown made of laurel leaves, or an imitation crown made of golden leaves. With this crown went great fame, if not a stipend of money from the city.

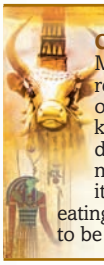
Athletic events were very popular, and thus a good illustration for preaching. Paul wanted his readers to understand that the need to train and the desire to win applies to spiritual life as it does to athletic contests. Like a runner Paul disciplined his own body (1 Cor. 9:27). His prize would be imperishable (1 Cor. 9:25), and thus of much greater value than the athlete's prize of leaves.

Colossal bust of Zeus known as "Jupiter of Versailles"

Old Testament Examples

10 1Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, 2all were baptized into Moses in the cloud and in the sea, 3all ate the same spiritual food, 4and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ. 5But with most of them God was not well pleased, for *their bodies* were scattered in the wilderness.

6Now these things became our examples, to the intent that we should not lust after evil things as they also lusted. 7And do not become idolaters as *were* some of them. As it is written, *"The people sat down to eat and drink, and rose up to play."* [a] 8Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell; 9nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents; 10nor complain, as some of them also complained, and were destroyed by the destroyer. 11Now all[a] these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.



Cults & Supernatural

Meat was eaten frequently in connection with religious sacrifices. Birds were sacrificed often; oxen on special occasions. Leftover meat was kept by the priests and worshipers. What they did not use themselves would be sold in the marketplace, with or without information that it had been sacrificed. Paul warned against eating this meat in a pagan temple, but allowed it to be eaten in a household (1 Cor. 8:10; 10:25).

12Therefore let him who thinks he stands take heed lest he fall. 13No temptation has overtaken you except such as is common to man; but God *is* faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear *it*.

Flee from Idolatry

14Therefore, my beloved, flee from idolatry. 15I speak as to wise men; judge for yourselves what I say. 16The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 17For we, *though* many, are one bread *and* one body; for we all partake of that one bread.

18Observe Israel after the flesh: Are not those who eat of the sacrifices partakers of the altar? 19What am I saying then? That an idol is anything, or what is offered to idols is anything? 20Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons. 21You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons. 22Or do we provoke the Lord to jealousy? Are we stronger than He?

All to the Glory of God

23All things are lawful for me,[a] but not all things are helpful; all things are lawful for me,[b]

10:7 [a]Exodus 32:6 10:11 [a]NU-Text omits *all.* 10:23 [a]NU-Text omits *for me.* [b]NU-Text omits *for me.*

Covering a Woman's Head (1 Cor. 11:5, 6)

Proper conduct in worship is expressed in different ways in different times and places. Paul was concerned that the conduct of women at the church in Corinth was not following the then current customs for public worship (1 Cor. 11:5, 6). Accepted social custom called for Jewish and Christian women to cover their hair.

Customs varied somewhat. Lower-class women in much of the Mediterranean world covered their heads, especially in the eastern Mediterranean. Far to the east, conservative women veiled even their faces; in most other places, they simply wore a shawl that covered their hair. Many ancient texts inform us why married women needed to cover their heads: hair was the crown of the woman's beauty, and for a wife to expose this to the public gaze was to act promiscuous. Thus uncovered hair could symbolize seductiveness.

Not all women in Corinth were this conservative, however. Upper-class women were especially prone to showing off their hairstyles, requiring them to keep their heads uncovered. Because the Corinthian churches met in well-to-do members' homes, affluent and poorer women came into contact with one another, producing a clash of different views concerning covering their heads. To one group, uncovered heads represented progressive freedom; to the other, ostentation and seduction.

Paul thus faced a serious conflict in the church that had to be addressed gently. Arraying a variety of arguments—some traditionally Jewish, some more in keeping with Greco-Roman moralists' tastes—he acknowledged the Corinthian women's freedom but called on them to use it responsibly for the sake of others who might stumble. Those who might still be contentious about this issue should bow to custom: other Christian churches did not allow women to worship with uncovered heads; neither should the Corinthians (11:16).

but not all things edify. 24Let no one seek his
own, but each one the other's *well-being.*
25Eat whatever is sold in the meat market,
asking no questions for conscience' sake; 26for
"the earth is the Lord's, and all its fullness." [a]
27If any of those who do not believe invites
you *to dinner,* and you desire to go, eat whatever
is set before you, asking no question for con-
science' sake. 28But if anyone says to you, "This
was offered to idols," do not eat it for the sake of
the one who told you, and for conscience' sake;[a]
for *"the earth is the Lord's, and all its fullness."* [b]
29"Conscience," I say, not your own, but that of
the other. For why is my liberty judged by an-
other *man's* conscience? 30But if I partake with
thanks, why am I evil spoken of for *the food* over
which I give thanks?
31Therefore, whether you eat or drink, or
whatever you do, do all to the glory of God. 32Give
no offense, either to the Jews or to the Greeks or to
the church of God, 33just as I also please all *men*
in all *things,* not seeking my own profit, but the
profit of many, that they may be saved.

11 1Imitate me, just as I also *imitate* Christ.

Head Coverings

2Now I praise you, brethren, that you re-
member me in all things and keep the traditions
just as I delivered *them* to you. 3But I want you to
know that the head of every man is Christ, the
head of woman *is* man, and the head of Christ *is*
God. 4Every man praying or prophesying, having
his head covered, dishonors his head. 5But every
woman who prays or prophesies with *her* head
uncovered dishonors her head, for that is one and
the same as if her head were shaved. 6For if a
woman is not covered, let her also be shorn. But
if it is shameful for a woman to be shorn or
shaved, let her be covered. 7For a man indeed
ought not to cover *his* head, since he is the image
and glory of God; but woman is the glory of man.
8For man is not from woman, but woman from
man. 9Nor was man created for the woman, but
woman for the man. 10For this reason the woman
ought to have *a symbol of* authority on *her* head,
because of the angels. 11Nevertheless, neither *is*
man independent of woman, nor woman inde-
pendent of man, in the Lord. 12For as woman
came from man, even so man also *comes* through
woman; but all things are from God.
13Judge among yourselves. Is it proper for a
woman to pray to God with her head uncovered?
14Does not even nature itself teach you that if a
man has long hair, it is a dishonor to him? 15But
if a woman has long hair, it is a glory to her; for
her hair is given to her[a] for a covering. 16But if
anyone seems to be contentious, we have no such
custom, nor *do* the churches of God.

Conduct at the Lord's Supper

17Now in giving these instructions I do not
praise *you,* since you come together not for the
better but for the worse. 18For first of all, when
you come together as a church, I hear that there
are divisions among you, and in part I believe it.
19For there must also be factions among you, that
those who are approved may be recognized
among you. 20Therefore when you come together
in one place, it is not to eat the Lord's Supper.
21For in eating, each one takes his own supper
ahead of *others;* and one is hungry and another
is drunk. 22What! Do you not have houses to eat
and drink in? Or do you despise the church of

10:26 [a]Psalm 24:1 10:28 [a]NU-Text omits the rest of this verse.
[b]Psalm 24:1 11:15 [a]M-Text omits *to her.*

God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise *you.*

Institution of the Lord's Supper

23For I received from the Lord that which I also delivered to you: that the Lord Jesus on the *same* night in which He was betrayed took bread; 24and when He had given thanks, He broke *it* and said, "Take, eat;[a] this is My body which is broken[b] for you; do this in remembrance of Me." 25In the same manner *He* also *took* the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink *it,* in remembrance of Me."

26For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.

Examine Yourself

27Therefore whoever eats this bread or drinks *this* cup of the Lord in an unworthy manner will be guilty of the body and blood[a] of the Lord. 28But let a man examine himself, and so let him eat of the bread and drink of the cup. 29For he who eats and drinks in an unworthy manner[a] eats and drinks judgment to himself, not discerning the Lord's[b] body. 30For this reason many *are* weak and sick among you, and many sleep. 31For if we would judge ourselves, we would not be judged. 32But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.

33Therefore, my brethren, when you come together to eat, wait for one another. 34But if anyone is hungry, let him eat at home, lest you come together for judgment. And the rest I will set in order when I come.

Spiritual Gifts: Unity in Diversity

12 1Now concerning spiritual *gifts,* brethren, I do not want you to be ignorant: 2You know that[a] you were Gentiles, carried away to these dumb idols, however you were led. 3Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit.

4There are diversities of gifts, but the same Spirit. 5There are differences of ministries, but the same Lord. 6And there are diversities of activities, but it is the same God who works all in all. 7But the manifestation of the Spirit is given to each one for the profit *of all:* 8for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, 9to another faith by the same Spirit, to another gifts of healings by the same[a] Spirit, 10to another the working of miracles, to another prophecy, to another discerning of spirits, to another *different* kinds of tongues, to another the interpretation of tongues. 11But one and the same Spirit works all these things, distributing to each one individually as He wills.

Unity and Diversity in One Body

12For as the body is one and has many members, but all the members of that one body, being

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11:24 [a]NU-Text omits *Take, eat.* [b]NU-Text omits *broken.*
11:27 [a]NU-Text and M-Text read *the blood.* 11:29 [a]NU-Text omits *in an unworthy manner.* [b]NU-Text omits *Lord's.*
12:2 [a]NU-Text and M-Text add *when.* 12:9 [a]NU-Text reads *one.*

Bronze box mirror: Eros intervening in quarrel between two Pans
Metropolitan Museum of Art: Greek and Roman Art

In a Mirror or Face to Face (1 Cor. 13:12)

Ancient people often made mirrors from bronze, and the bronze of Corinth was especially famous as the best bronze of the ancient Mediterranean world. Some Corinthian bronze had even been imported to Jerusalem for use in the temple. Nevertheless, the best of ancient mirrors provided only an imperfect reflection, leading some philosophers to use the analogy of an imperfect mirror to depict mortals' imperfect attempts to understand the deity.

Paul apparently uses the same analogy. The present, partial state of our knowledge of God compares to seeing "in a mirror, dimly" (1 Cor. 13:12). This contrasts with the full knowledge of God available when Christ returns, which will be like seeing "face to face."

Jewish traditions likewise contrasted Moses' face-to-face revelation of God with the partial revelation seen by most other prophets (Num. 12:8; Deut. 34:10). In the present, God's people receive spiritual gifts that partly reveal God, but in the future, such gifts will be unnecessary because believers will know God face to face, as Moses did.

Paul anticipated this future age when he would know God directly (1 Cor. 13:12; see Jer. 31:31–34), and his expectation influenced his ideas about spiritual gifts. The gifts which the Corinthians valued so highly were only for this life, and in the future age there would be no more need for the gifts of prophecies, tongues, or knowledge (13:8–10). The reflection of the dim mirror would become a face-to-face view.

many, are one body, so also *is* Christ. 13For by one
Spirit we were all baptized into one body—
whether Jews or Greeks, whether slaves or free—
and have all been made to drink into[a] one Spirit.
14For in fact the body is not one member but
many.
15If the foot should say, "Because I am not a
hand, I am not of the body," is it therefore not of
the body? 16And if the ear should say, "Because I
am not an eye, I am not of the body," is it there-
fore not of the body? 17If the whole body *were* an
eye, where *would be* the hearing? If the whole
were hearing, where *would be* the smelling? 18But
now God has set the members, each one of them,
in the body just as He pleased. 19And if they
were all one member, where *would* the body *be?*
20But now indeed *there are* many members,
yet one body. 21And the eye cannot say to the
hand, "I have no need of you"; nor again the
head to the feet, "I have no need of you." 22No,
much rather, those members of the body which
seem to be weaker are necessary. 23And those
members of the body which we think to be less
honorable, on these we bestow greater honor;
and our unpresentable *parts* have greater mod-
esty, 24but our presentable *parts* have no need.
But God composed the body, having given
greater honor to that *part* which lacks it, 25that
there should be no schism in the body, but *that*
the members should have the same care for one
another. 26And if one member suffers, all the
members suffer with *it;* or if one member is hon-
ored, all the members rejoice with *it.*
27Now you are the body of Christ, and mem-
bers individually. 28And God has appointed these
in the church: first apostles, second prophets,
third teachers, after that miracles, then gifts of
healings, helps, administrations, varieties of
tongues. 29*Are* all apostles? *Are* all prophets? *Are*
all teachers? *Are* all workers of miracles? 30Do all
have gifts of healings? Do all speak with
tongues? Do all interpret? 31But earnestly desire
the best[a] gifts. And yet I show you a more excel-
lent way.

The Greatest Gift

13 1Though I speak with the tongues of men
and of angels, but have not love, I have
become sounding brass or a clanging cymbal.
2And though I have *the gift of* prophecy, and un-
derstand all mysteries and all knowledge, and
though I have all faith, so that I could remove
mountains, but have not love, I am nothing. 3And
though I bestow all my goods to feed *the poor,*
and though I give my body to be burned,[a] but
have not love, it profits me nothing.
4Love suffers long *and* is kind; love does not
envy; love does not parade itself, is not puffed up;
5does not behave rudely, does not seek its own, is
not provoked, thinks no evil; 6does not rejoice in
iniquity, but rejoices in the truth; 7bears all
things, believes all things, hopes all things, en-
dures all things.
8Love never fails. But whether *there are*
prophecies, they will fail; whether *there are*
tongues, they will cease; whether *there is* knowl-
edge, it will vanish away. 9For we know in part
and we prophesy in part. 10But when that which
is perfect has come, then that which is in part
will be done away.
11When I was a child, I spoke as a child, I
understood as a child, I thought as a child; but
when I became a man, I put away childish things.
12For now we see in a mirror, dimly, but then face
to face. Now I know in part, but then I shall
know just as I also am known.
13And now abide faith, hope, love, these
three; but the greatest of these *is* love.

12:13 [a]NU-Text omits *into.* 12:31 [a]NU-Text reads *greater.*
13:3 [a]NU-Text reads *so I may boast.*

Ask at Home, Not at Church (1 Cor. 14:34, 35)

Although specific conditions varied from one part of the ancient Mediterranean to another, the Roman world valued the quietness and subordination of wives. Some writers even longed for earlier days when Roman matrons had been even more quiet and submissive. Paul appears to be respecting the culture of his time when he says, "Let your women keep silent in the churches" (1 Cor. 14:34).

The specific sort of quietness Paul intends is debated. It is doubtful that he calls for *absolute* silence of women in church, because he permitted prayer and prophecy under appropriate conditions (1 Cor. 11:4, 5). Suggestions as to what Paul was prohibiting women from doing include teaching Scripture or judging prophecy (14:29). But the only clue in his letter points to the asking of questions (14:35). Possibly Paul exhorted the women to ask their questions privately rather than publicly.

In ancient lecture settings, including Jewish teachers who expounded Torah, the Law, hearers learned more by asking questions than by simply listening. Yet, as Plutarch wrote in *On Lectures,* it was considered rude for the unlearned to ask questions because their questioning slowed everyone else down. Women were on the whole far less educated than men (although exceptions existed) and prone to ask less educated questions. An additional problem for a place like Corinth may have been the cultural impropriety of women asking questions in what was normally a male-dominated lecture setting.

What is striking in view of 1st-century culture is not Paul's limitation of the Corinthian women but his concern for their learning. Only rarely did ancient writers exhort husbands to take an interest in their wives' education (Greek men were on average more than a decade older than their wives). When writers did suggest instructing wives, they sometimes added words like, "For if left to themselves, women produce only base passion and folly." Paul's concern that husbands take an interest in their wives' learning was among the more progressive voices of his day.

Prophecy and Tongues

14 1Pursue love, and desire spiritual *gifts,* but
especially that you may prophesy. 2For he
who speaks in a tongue does not speak to men
but to God, for no one understands *him;* however,
in the spirit he speaks mysteries. 3But he who
prophesies speaks edification and exhortation
and comfort to men. 4He who speaks in a tongue
edifies himself, but he who prophesies edifies the
church. 5I wish you all spoke with tongues, but
even more that you prophesied; for[a] he who
prophesies *is* greater than he who speaks with
tongues, unless indeed he interprets, that the
church may receive edification.

Tongues Must Be Interpreted

6But now, brethren, if I come to you speak-
ing with tongues, what shall I profit you unless I
speak to you either by revelation, by knowledge,
by prophesying, or by teaching? 7Even things
without life, whether flute or harp, when they
make a sound, unless they make a distinction in
the sounds, how will it be known what is piped
or played? 8For if the trumpet makes an uncer-
tain sound, who will prepare for battle? 9So like-
wise you, unless you utter by the tongue words
easy to understand, how will it be known what is
spoken? For you will be speaking into the air.
10There are, it may be, so many kinds of lan-
guages in the world, and none of them *is* without
significance. 11Therefore, if I do not know the
meaning of the language, I shall be a foreigner to
him who speaks, and he who speaks *will be* a for-
eigner to me. 12Even so you, since you are zealous
for spiritual *gifts, let it be* for the edification of
the church *that* you seek to excel.

13Therefore let him who speaks in a tongue
pray that he may interpret. 14For if I pray in a
tongue, my spirit prays, but my understanding is
unfruitful. 15What is *the conclusion* then? I will
pray with the spirit, and I will also pray with the
understanding. I will sing with the spirit, and I
will also sing with the understanding. 16Other-
wise, if you bless with the spirit, how will he
who occupies the place of the uninformed say
"Amen" at your giving of thanks, since he does
not understand what you say? 17For you indeed
give thanks well, but the other is not edified.

18I thank my God I speak with tongues more
than you all; 19yet in the church I would rather
speak five words with my understanding, that I
may teach others also, than ten thousand words
in a tongue.

Tongues a Sign to Unbelievers

20Brethren, do not be children in understand-
ing; however, in malice be babes, but in under-
standing be mature.

21In the law it is written:

"With men of other tongues and other lips
I will speak to this people;
And yet, for all that, they will not hear
Me," [a]

says the Lord.

22Therefore tongues are for a sign, not to
those who believe but to unbelievers; but proph-
esying is not for unbelievers but for those who
believe. 23Therefore if the whole church comes

14:5 [a]NU-Text reads *and.* 14:21 [a]Isaiah 28:11, 12

together in one place, and all speak with tongues,
and there come in *those who are* uninformed or
unbelievers, will they not say that you are out of
your mind? 24But if all prophesy, and an unbe-
liever or an uninformed person comes in, he is
convinced by all, he is convicted by all. 25And
thus[a] the secrets of his heart are revealed; and
so, falling down on *his* face, he will worship God
and report that God is truly among you.

Order in Church Meetings

26How is it then, brethren? Whenever you
come together, each of you has a psalm, has a
teaching, has a tongue, has a revelation, has an in-
terpretation. Let all things be done for edification.
27If anyone speaks in a tongue, *let there be* two or
at the most three, *each* in turn, and let one inter-
pret. 28But if there is no interpreter, let him keep
silent in church, and let him speak to himself and
to God. 29Let two or three prophets speak, and let
the others judge. 30But if *anything* is revealed to
another who sits by, let the first keep silent. 31For
you can all prophesy one by one, that all may
learn and all may be encouraged. 32And the spirits
of the prophets are subject to the prophets. 33For
God is not *the author* of confusion but of peace,
as in all the churches of the saints.

34Let your[a] women keep silent in the
churches, for they are not permitted to speak;
but *they are* to be submissive, as the law also
says. 35And if they want to learn something, let
them ask their own husbands at home; for it is
shameful for women to speak in church.

36Or did the word of God come *originally*
from you? Or *was it* you only that it reached? 37If
anyone thinks himself to be a prophet or spiri-
tual, let him acknowledge that the things which I
write to you are the commandments of the Lord.
38But if anyone is ignorant, let him be ignorant. [a]

39Therefore, brethren, desire earnestly to
prophesy, and do not forbid to speak with tongues.
40Let all things be done decently and in order.

The Risen Christ, Faith's Reality

15 1Moreover, brethren, I declare to you the
gospel which I preached to you, which
also you received and in which you stand, 2by
which also you are saved, if you hold fast that
word which I preached to you—unless you be-
lieved in vain.

3For I delivered to you first of all that which
I also received: that Christ died for our sins ac-
cording to the Scriptures, 4and that He was
buried, and that He rose again the third day
according to the Scriptures, 5and that He was
seen by Cephas, then by the twelve. 6After that
He was seen by over five hundred brethren at
once, of whom the greater part remain to the
present, but some have fallen asleep. 7After that
He was seen by James, then by all the apostles.
8Then last of all He was seen by me also, as by
one born out of due time.

9For I am the least of the apostles, who am
not worthy to be called an apostle, because I per-
secuted the church of God. 10But by the grace of
God I am what I am, and His grace toward me
was not in vain; but I labored more abundantly
than they all, yet not I, but the grace of God
which was with me. 11Therefore, whether *it was* I
or they, so we preach and so you believed.

The Risen Christ, Our Hope

12Now if Christ is preached that He has been
raised from the dead, how do some among you
say that there is no resurrection of the dead?
13But if there is no resurrection of the dead, then
Christ is not risen. 14And if Christ is not risen,
then our preaching *is* empty and your faith *is* also
empty. 15Yes, and we are found false witnesses of
God, because we have testified of God that He
raised up Christ, whom He did not raise up—if in
fact the dead do not rise. 16For if *the* dead do not
rise, then Christ is not risen. 17And if Christ is not
risen, your faith *is* futile; you are still in your sins!
18Then also those who have fallen asleep in Christ
have perished. 19If in this life only we have hope
in Christ, we are of all men the most pitiable.

The Last Enemy Destroyed

20But now Christ is risen from the dead, *and*
has become the firstfruits of those who have
fallen asleep. 21For since by man *came* death, by
Man also *came* the resurrection of the dead. 22For
as in Adam all die, even so in Christ all shall be
made alive. 23But each one in his own order:
Christ the firstfruits, afterward those *who are*
Christ's at His coming. 24Then *comes* the end,
when He delivers the kingdom to God the Father,
when He puts an end to all rule and all authority
and power. 25For He must reign till He has put all
enemies under His feet. 26The last enemy *that* will

Culture & Society
Public contests to entertain people with the spectacle of death were extremely popular in the Roman world. Throughout the empire Romans built stadiums where professional gladiators, prisoners, and slaves fought wild animals and each other to the death for sport. Paul's figure of speech "fought with beasts" (1 Cor. 15:32) probably describes his human enemies as wild animals, not claiming that he actually fought in the arena.

14:25 [a]NU-Text omits *And thus.* 14:34 [a]NU-Text omits *your.*
14:38 [a]NU-Text reads *if anyone does not recognize this, he is not recognized.*

EVIDENCE FOR DATING NEW TESTAMENT EVENTS

A number of events recorded in the New Testament can be dated with reasonable certainty. The evidence that allows us to determine specific dates comes from a variety of sources.

Event	Date	Evidence Source	New Testament Connection	Reference
Reign of Augustus Caesar	27 B.C.–A.D. 14	Roman history	Reigned during NT times	Luke 2:1
Death of Herod the Great	4 B.C.	An eclipse of the moon mentioned by Josephus	Jesus was born before Herod died	Matt. 2:19
15th year of Tiberius Caesar	A.D. 26 or 28	Possible definitions of when his rule began	Date is cited by Luke	Luke 3:1
Passover during Passion Week	A.D. 30 or 33	Astronomical calculation of the phases of the moon	Last Supper and crucifixion of Jesus	Luke 22:15; John 19:14
Death of Herod Agrippa I	A.D. 44	Josephus	Event is described in Acts	Acts 12:20–23
Famine	A.D. 44–48	Ancient writers	Famine relief sent from Antioch to Jerusalem	Acts 11:28–30
Edict of Claudius	A.D. 49	Orosius, writing in A.D. 416–417	Aquila and Priscilla left Rome for Corinth	Acts 18:1, 2; 1 Cor. 16:19
Term of office for Gallio	A.D. 51–52	Ancient inscription discovered at Delphi, Greece	Paul appeared before Gallio	Acts 18:12

be destroyed *is* death. 27For *"He has put all things under His feet."* [a] But when He says "all things are put under *Him," it is* evident that He who put all things under Him is excepted. 28Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.

Effects of Denying the Resurrection

29Otherwise, what will they do who are baptized for the dead, if the dead do not rise at all? Why then are they baptized for the dead? 30And why do we stand in jeopardy every hour? 31I affirm, by the boasting in you which I have in Christ Jesus our Lord, I die daily. 32If, in the manner of men, I have fought with beasts at Ephesus, what advantage *is it* to me? If *the* dead do not rise, *"Let us eat and drink, for tomorrow we die!"* [a]

33Do not be deceived: "Evil company corrupts good habits." 34Awake to righteousness, and do not sin; for some do not have the knowledge of God. I speak *this* to your shame.

A Glorious Body

35But someone will say, "How are the dead raised up? And with what body do they come?" 36Foolish one, what you sow is not made alive unless it dies. 37And what you sow, you do not sow that body that shall be, but mere grain—perhaps

15:27 [a]Psalm 8:6 15:32 [a]Isaiah 22:13

wheat or some other *grain.* 38But God gives it a
body as He pleases, and to each seed its own body.
39All flesh *is* not the same flesh, but *there is*
one *kind of* flesh[a] of men, another flesh of ani-
mals, another of fish, *and* another of birds.
40*There are* also celestial bodies and terres-
trial bodies; but the glory of the celestial *is* one,
and the *glory* of the terrestrial *is* another. 41*There*
is one glory of the sun, another glory of the
moon, and another glory of the stars; for *one* star
differs from *another* star in glory.
42So also *is* the resurrection of the dead. *The*
body is sown in corruption, it is raised in incor-
ruption. 43It is sown in dishonor, it is raised in
glory. It is sown in weakness, it is raised in
power. 44It is sown a natural body, it is raised a
spiritual body. There is a natural body, and there
is a spiritual body. 45And so it is written, *"The*
first man Adam became a living being." [a] The
last Adam *became* a life-giving spirit.
46However, the spiritual is not first, but the
natural, and afterward the spiritual. 47The first
man *was* of the earth, *made* of dust; the second
Man *is* the Lord[a] from heaven. 48As *was* the *man*
of dust, so also *are* those *who are made* of dust;
and as *is* the heavenly *Man,* so also *are* those
who are heavenly. 49And as we have borne the
image of the *man* of dust, we shall also bear[a] the
image of the heavenly *Man.*

Our Final Victory

50Now this I say, brethren, that flesh and
blood cannot inherit the kingdom of God; nor
does corruption inherit incorruption. 51Behold, I
tell you a mystery: We shall not all sleep, but we
shall all be changed— 52in a moment, in the twin-
kling of an eye, at the last trumpet. For the trum-
pet will sound, and the dead will be raised incor-
ruptible, and we shall be changed. 53For this
corruptible must put on incorruption, and this
mortal *must* put on immortality. 54So when this
corruptible has put on incorruption, and this
mortal has put on immortality, then shall be
brought to pass the saying that is written:
"Death is swallowed up in victory." [a]

55 *"O Death, where is your sting?* [a]
O Hades, where is your victory?" [b]

56The sting of death *is* sin, and the strength of
sin *is* the law. 57But thanks *be* to God, who gives
us the victory through our Lord Jesus Christ.

58Therefore, my beloved brethren, be stead-
fast, immovable, always abounding in the work
of the Lord, knowing that your labor is not in
vain in the Lord.

TRANSITION

Paul's Future Plans

As is typical of his letters, Paul concluded with final instructions and greetings. He also related future plans for himself and his missionary companions, which included receiving the Corinthians' gift for Jerusalem (1 Cor. 16:1–3). Paul had organized a collection from the Gentile churches to help the poor believers in Jerusalem. The collection was widespread, being contributed by churches from at least Galatia, Macedonia, and Achaia (see Rom. 15:26, 27; 2 Cor. 9:1, 2).

Future plans also included a visit of Paul to Corinth. He would continue his ministry in Ephesus until the Day of Pentecost (16:8), in late spring of A.D. 55. His original plans had been to travel at that time from Ephesus straight to Corinth, and he was apparently criticized for deciding to pass through Macedonia first (16:5, 6; 2 Cor. 1:15–17). From Ephesus Paul did send Timothy to Macedonia along with Erastus, the commissioner of public works for Corinth (Acts 19:22; Rom. 16:23). That trip probably included Timothy's visit to the Corinthian church (1 Cor. 4:17; 16:10).

• **1 Corinthians 16:1–24**

1 Corinthians

Collection for the Saints

16 **:1** Now concerning the collection for the
saints, as I have given orders to the
churches of Galatia, so you must do also: 2On the
first *day* of the week let each one of you lay some-
thing aside, storing up as he may prosper, that
there be no collections when I come. 3And when I
come, whomever you approve by *your* letters I will
send to bear your gift to Jerusalem. 4But if it is fit-
ting that I go also, they will go with me.

Personal Plans

5Now I will come to you when I pass
through Macedonia (for I am passing through
Macedonia). 6And it may be that I will remain, or
even spend the winter with you, that you may
send me on my journey, wherever I go. 7For I do
not wish to see you now on the way; but I hope
to stay a while with you, if the Lord permits.
8But I will tarry in Ephesus until Pentecost.
9For a great and effective door has opened to me,
and *there are* many adversaries.
10And if Timothy comes, see that he may be
with you without fear; for he does the work of

15:39 [a]NU-Text and M-Text omit *of flesh.* 15:45 [a]Genesis 2:7
15:47 [a]NU-Text omits *the Lord.* 15:49 [a]M-Text reads *let us also bear.* 15:54 [a]Isaiah 25:8 15:55 [a]Hosea 13:14 [b]NU-Text reads *O Death, where is your victory? O Death, where is your sting?*

the Lord, as I also *do.* 11Therefore let no one despise him. But send him on his journey in peace, that he may come to me; for I am waiting for him with the brethren.

12Now concerning *our* brother Apollos, I strongly urged him to come to you with the brethren, but he was quite unwilling to come at this time; however, he will come when he has a convenient time.

Final Exhortations

13Watch, stand fast in the faith, be brave, be strong. 14Let all *that* you *do* be done with love.

15I urge you, brethren—you know the household of Stephanas, that it is the firstfruits of Achaia, and *that* they have devoted themselves to the ministry of the saints— 16that you also submit to such, and to everyone who works and labors with *us.*

17I am glad about the coming of Stephanas, Fortunatus, and Achaicus, for what was lacking on your part they supplied. 18For they refreshed my spirit and yours. Therefore acknowledge such men.

Greetings and a Solemn Farewell

19The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house. 20All the brethren greet you.

Greet one another with a holy kiss.

21The salutation with my own hand—Paul's.

22If anyone does not love the Lord Jesus Christ, let him be accursed.[a] O Lord, come![b]

23The grace of our Lord Jesus Christ *be* with you. 24My love *be* with you all in Christ Jesus. Amen.

TRANSITION

Commotion in Ephesus

Paul's work in Ephesus during his third missionary journey (c. A.D. 54) began to turn the allegiance of some from paganism to Christ. When the success of the gospel threatened the trade of silversmiths in Ephesus, money motivated an attack against Paul. A civil disturbance was instigated by Demetrius, a silversmith who manufactured devotional shrines for the worship of Diana (the Greek goddess Artemis).

"Diana of the Ephesians" (Acts 19:34) was the mother goddess of Asia. Her temple in Ephesus was one of the Seven Wonders of the ancient world, and people came from all parts of the Roman world to worship her. A legend told of an "image which fell down from Zeus" that was kept in Diana's temple (19:35). The "image" may have been a meteorite similar to others that were venerated at various places in the ancient world, most notably the "image of the Great Mother" brought to Rome from Pessinus.

• Acts 19:23—20:1

Acts

The Riot at Ephesus

19 :23 And about that time there arose a great commotion about the Way. 24For a certain man named Demetrius, a silversmith, who made silver shrines of Diana,[a] brought no small profit to the craftsmen. 25He called them together with the workers of similar occupation, and said: "Men, you know that we have our prosperity by this trade. 26Moreover you see and hear that not only at Ephesus, but throughout almost all Asia, this Paul has persuaded and turned away many people, saying that they are not gods which are made with hands. 27So not only is this trade of ours in danger of falling into disrepute, but also the temple of the great goddess Diana may be despised and her magnificence destroyed,[a] whom all Asia and the world worship."

28Now when they heard *this,* they were full of wrath and cried out, saying, "Great *is* Diana of the Ephesians!" 29So the whole city was filled with confusion, and rushed into the theater with one accord, having seized Gaius and Aristarchus, Macedonians, Paul's travel companions. 30And when Paul wanted to go in to the people, the disciples would not allow him. 31Then some of the officials of Asia, who were his friends, sent to him pleading that he would not venture into the theater. 32Some therefore cried one thing and some another, for the assembly was confused, and most of them did not know why they had come together. 33And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander motioned with his hand, and wanted to make his defense to the people. 34But when they found out that he was a Jew, all with one voice cried out for about two hours, "Great *is* Diana of the Ephesians!"

35And when the city clerk had quieted the crowd, he said: "Men of Ephesus, what man is there who does not know that the city of the Ephesians is temple guardian of the great goddess Diana, and of the *image* which fell down from Zeus? 36Therefore, since these things cannot be denied, you ought to be quiet and do nothing rashly. 37For you have brought these men here who are neither robbers of temples nor blasphemers of your[a]

16:22 [a]Greek *anathema* [b]Aramaic *Maranatha*
Acts 19:24 [a]Greek *Artemis* 19:27 [a]NU-Text reads *she be deposed from her magnificence.* 19:37 [a]NU-Text reads *our.*

Paul Versus the Goddess Diana (Acts 19:24–28)

The Ephesian silversmith Demetrius incited a riot against Paul for preaching in Ephesus that gods "made with hands" are not really gods (Acts 19:26). Ephesus had as many as a quarter million inhabitants, making it the largest city in the province of Asia. Its size was reason enough for Paul to found a church in Ephesus, but another significant factor was religion: Ephesus was the cult center for the worship of Artemis or Diana.

Artemis was a very popular Greek goddess. In Greek religion she was the virgin goddess of the hunt and the moon, and the daughter of the Greek god Zeus. In Roman religion she was identified as the goddess Diana.

Part of what made Artemis important to Ephesus was her temple. It was the largest temple in Asia Minor (modern Turkey). The top of the platform it was built on (that would be the floor of the temple) was 168 feet, 9 inches wide by 365 feet, 9 inches long. The columns were 6 feet in diameter and almost 58 feet tall. By comparison, the floor of the Parthenon at Athens was only about two-thirds the size of the temple at Ephesus, and the Parthenon's columns were only a little more than 34 feet high.

The temple of Artemis was one of the Seven Wonders of the ancient world. Its size and magnificence made it an attraction for tourists and pilgrims. For Ephesus, it was a place for worship, but also a treasury and a storehouse.

Paul took on a sizeable opponent in Diana or Artemis. She had become the guardian deity of Ephesus. She influenced the politics, culture, and economy of the city. The people of Ephesus were prepared to defend Artemis against any who would threaten her, and Paul's gospel threatened to destroy the profit of the craftsmen who made silver shrines of the goddess.

goddess. 38Therefore, if Demetrius and his fellow
craftsmen have a case against anyone, the courts
are open and there are proconsuls. Let them bring
charges against one another. 39But if you have
any other inquiry to make, it shall be determined
in the lawful assembly. 40For we are in danger of
being called in question for today's uproar, there
being no reason which we may give to account
for this disorderly gathering." 41And when he had
said these things, he dismissed the assembly.

20 1After the uproar had ceased, Paul called
the disciples to *himself,* embraced *them,*
and departed to go to Macedonia.

TRANSITION

The Second Letter to the Corinthians

The letter of 2 Corinthians was written perhaps 6 months to a year after Paul wrote 1 Corinthians, possibly in A.D. 55 at the end of his long ministry in Ephesus (Acts 20:31). The Corinthian church required Paul's continual care. Shortly after his founding mission in Corinth, he sent a letter instructing the church "not to keep company with sexually immoral people" (1 Cor. 5:9). Later, a delegation from Corinth came to Ephesus asking for Paul's guidance; they returned, possibly carrying the letter of 1 Corinthians with them (1 Cor. 16:17–19). Timothy visited Corinth (1 Cor. 4:17; 16:10, 11) and probably returned to Paul in Ephesus with news of opposition to Paul and continued division in the church.

Such unchristian practices in Corinth required correction. Paul made a "sorrowful" visit (2 Cor. 1:23—2:1), which did not resolve these problems. He then sent a "severe" letter delivered to the Corinthians by Titus (2 Cor. 2:3–5). When finally Paul was reconciled to the church, he wrote to them both to celebrate their restored relationship and to have them prepare for yet another visit (2 Cor. 1:13–16).

Scholars disagree over whether 2 Corinthians is a single letter, or was compiled from several shorter letters. Some think there were four letters: Paul's "earlier" letter (1 Cor. 5:9); 1 Corinthians; the "severe" letter (2 Cor. 2:3); and 2 Corinthians. In this case, 1 Corinthians would have been the second letter Paul wrote to the Corinthian church; and 2 Corinthians, at least the fourth. Thus, one option is to accept that 2 Corinthians was originally written as it now appears in the New Testament, and suppose that the "earlier" letter against sexual immorality and the "severe" letter have been lost.

An alternative is to suppose that the "earlier" letter, warning against sexual immorality, is part of 2 Corinthians (see "Paul's Authority and Epistle" at 1 Cor. 5:1). Similarly, the four final chapters (2 Cor. 10—13) are considered to be the so-called "severe" letter, the letter written "out of much affliction and anguish" (2 Cor. 2:4). Those favoring this option point to a marked contrast: the positive relationship between Paul and the Corinthians evidenced in the early chapters of 2 Corinthians versus Paul's harsh attacks on some in Corinth in 2 Cor. 10—13.

• **2 Corinthians 1:1—2:11**

2 Corinthians

Greeting

1 **:1** Paul, an apostle of Jesus Christ by the will
of God, and Timothy *our* brother,

To the church of God which is at Corinth,
with all the saints who are in all Achaia:

2Grace to you and peace from God our Father
and the Lord Jesus Christ.

Comfort in Suffering

3Blessed *be* the God and Father of our Lord
Jesus Christ, the Father of mercies and God of

all comfort, 4who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God. 5For as the sufferings of Christ abound in us, so our consolation also abounds through Christ. 6Now if we are afflicted, *it is* for your consolation and salvation, which is effective for enduring the same sufferings which we also suffer. Or if we are comforted, *it is* for your consolation and salvation. 7And our hope for you *is* steadfast, because we know that as you are partakers of the sufferings, so also *you will partake* of the consolation.

Delivered from Suffering

8For we do not want you to be ignorant, brethren, of our trouble which came to us in Asia: that we were burdened beyond measure, above strength, so that we despaired even of life. 9Yes, we had the sentence of death in ourselves, that we should not trust in ourselves but in God who raises the dead, 10who delivered us from so great a death, and does[a] deliver us; in whom we trust that He will still deliver *us,* 11you also helping together in prayer for us, that thanks may be given by many persons on our[a] behalf for the gift *granted* to us through many.

Paul's Sincerity

12For our boasting is this: the testimony of our conscience that we conducted ourselves in the world in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, and more abundantly toward you. 13For we are not writing any other things to you than what you read or understand. Now I trust you will understand, even to the end 14(as also you have understood us in part), that we are your boast as you also *are* ours, in the day of the Lord Jesus.

Sparing the Church

15And in this confidence I intended to come to you before, that you might have a second benefit— 16to pass by way of you to Macedonia, to come again from Macedonia to you, and be helped by you on my way to Judea. 17Therefore, when I was planning this, did I do it lightly? Or the things I plan, do I plan according to the flesh, that with me there should be Yes, Yes, and No, No? 18But *as* God *is* faithful, our word to you was not Yes and No. 19For the Son of God, Jesus Christ, who was preached among you by us—by me, Silvanus, and Timothy—was not Yes and No, but in Him was Yes. 20For all the promises of God in Him *are* Yes, and in Him Amen, to the glory of God through us. 21Now He who establishes us with you in Christ and has anointed us *is* God, 22who also has sealed us and given us the Spirit in our hearts as a guarantee.

23Moreover I call God as witness against my soul, that to spare you I came no more to Corinth. 24Not that we have dominion over your faith, but are fellow workers for your joy; for by faith you stand.

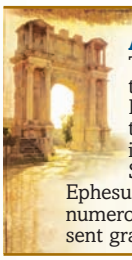
2 1But I determined this within myself, that I would not come again to you in sorrow. 2For if I make you sorrowful, then who is he who makes me glad but the one who is made sorrowful by me?

Forgive the Offender

3And I wrote this very thing to you, lest, when I came, I should have sorrow over those from whom I ought to have joy, having confidence in you all that my joy is *the joy* of you all. 4For out of much affliction and anguish of heart I wrote to you, with many tears, not that you should be grieved, but that you might know the love which I have so abundantly for you.

5But if anyone has caused grief, he has not grieved me, but all of you to some extent—not to be too severe. 6This punishment which *was inflicted* by the majority *is* sufficient for such a man, 7so that, on the contrary, you *ought* rather to forgive and comfort *him,* lest perhaps such a one be swallowed up with too much sorrow. 8Therefore I urge you to reaffirm *your* love to him. 9For to this end I also wrote, that I might put you to the test, whether you are obedient in all things. 10Now whom you forgive anything, I also *forgive.* For if indeed I have forgiven anything, I have forgiven that one[a] for your sakes in the presence of Christ, 11lest Satan should take advantage of us; for we are not ignorant of his devices.

1:10 [a]NU-Text reads *shall.* 1:11 [a]M-Text reads *your behalf.*
2:10 [a]NU-Text reads *For indeed, what I have forgiven, if I have forgiven anything, I did it.*



Architecture & Building
The Greek goddess Artemis was Diana to the Romans (Acts 19:34). Her temple at Ephesus was one of the largest Greek temples, with columns 58 feet high standing on a platform 169 by 366 feet. Surviving copies of the statue of Diana of Ephesus are decorated with what appear to be numerous breasts, but which also could represent grapes, olives, or eggs.

TRANSITION

Paul Seeks a Report from Titus

Instead of leaving Ephesus and visiting Corinth on the way to Macedonia, Paul went to Troas (see 2 Cor. 1:8, 16). Having previously sent Titus to Corinth with the letter commanding punishment of the offender

(2:3–8), Paul was anxious to meet Titus in Troas to receive word from Corinth. Not finding him there, Paul left Troas for Macedonia, possibly to meet Titus as he returned.

It seems strange that in ch. 7 Paul returns to discussing his and Titus's travels without any renewed introduction (7:5–16). That sudden change of topic to Paul's travel plans and his sending of Titus to Corinth might suggest that the portion of 2 Corinthians in 2:14—7:4 is part of another letter, and was inserted (after 2:13) by a later editor who compiled 2 Corinthians as it now appears in the New Testament. This brief letter (2:14—7:4), describing Paul's view of an apostle's ministry, would have been written between his writing of 1 Corinthians and his "sorrowful visit" to Corinth (see "The Second Letter to the Corinthians" at 2 Cor. 1:1).

• **2 Corinthians 2:12—7:16**

2 Corinthians

Triumph in Christ

2 :12 Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was
opened to me by the Lord, 13I had no rest in my
spirit, because I did not find Titus my brother;
but taking my leave of them, I departed for
Macedonia.

14Now thanks *be* to God who always leads us
in triumph in Christ, and through us diffuses the
fragrance of His knowledge in every place. 15For
we are to God the fragrance of Christ among
those who are being saved and among those who
are perishing. 16To the one *we are* the aroma of
death *leading* to death, and to the other the aroma
of life *leading* to life. And who *is* sufficient for
these things? 17For we are not, as so many,[a] ped-
dling the word of God; but as of sincerity, but as
from God, we speak in the sight of God in Christ.

Christ's Epistle

3 1Do we begin again to commend ourselves?
Or do we need, as some *others,* epistles of
commendation to you or *letters* of commendation
from you? 2You are our epistle written in our
hearts, known and read by all men; 3clearly *you
are* an epistle of Christ, ministered by us, written
not with ink but by the Spirit of the living God,
not on tablets of stone but on tablets of flesh,
that is, of the heart.

The Spirit, Not the Letter

4And we have such trust through Christ to-
ward God. 5Not that we are sufficient of ourselves
to think of anything as *being* from ourselves, but
our sufficiency *is* from God, 6who also made us
sufficient as ministers of the new covenant, not
of the letter but of the Spirit;[a] for the letter kills,
but the Spirit gives life.

Glory of the New Covenant

7But if the ministry of death, written *and*
engraved on stones, was glorious, so that the
children of Israel could not look steadily at the
face of Moses because of the glory of his counte-
nance, which *glory* was passing away, 8how will
the ministry of the Spirit not be more glorious?
9For if the ministry of condemnation *had* glory,
the ministry of righteousness exceeds much
more in glory. 10For even what was made glori-
ous had no glory in this respect, because of the
glory that excels. 11For if what is passing away
was glorious, what remains *is* much more glori-
ous.

12Therefore, since we have such hope, we
use great boldness of speech— 13unlike Moses,
who put a veil over his face so that the children of
Israel could not look steadily at the end of what
was passing away. 14But their minds were
blinded. For until this day the same veil remains
unlifted in the reading of the Old Testament, be-
cause the *veil* is taken away in Christ. 15But even
to this day, when Moses is read, a veil lies on
their heart. 16Nevertheless when one turns to the
Lord, the veil is taken away. 17Now the Lord is
the Spirit; and where the Spirit of the Lord *is,*
there *is* liberty. 18But we all, with unveiled face,
beholding as in a mirror the glory of the Lord,
are being transformed into the same image from
glory to glory, just as by the Spirit of the Lord.

The Light of Christ's Gospel

4 1Therefore, since we have this ministry, as
we have received mercy, we do not lose heart.
2But we have renounced the hidden things of
shame, not walking in craftiness nor handling
the word of God deceitfully, but by manifestation
of the truth commending ourselves to every
man's conscience in the sight of God. 3But even if
our gospel is veiled, it is veiled to those who are
perishing, 4whose minds the god of this age has
blinded, who do not believe, lest the light of the
gospel of the glory of Christ, who is the image of
God, should shine on them. 5For we do not

Politics & Government
The triumph was a tradition of the Roman state. A general who had won an important victory in war was entitled to ride in a splendid chariot with his troops marching fully armed, leading prisoners and booty captured in the fighting. During the celebration, which could last several days, important prisoners were executed. Paul pictured the spread of the gospel as a parade of victory (2 Cor. 2:14).

2:17 [a]M-Text reads *the rest.* 3:6 [a]Or *spirit*

Letters of Commendation (2 Cor. 3:1–3)

Western culture has a long history of personal references. Without phones or faxes, the typical recommendations in the Greco-Roman world took the form of letters. The writer of the letter often requested, on the basis of his or her previous relationship with the recipient, that the recipient welcome, provide hospitality for, and cooperate with the person being commended.

Usually the commended person also delivered the letter. The writer, who was well known to and respected by the letter's recipient, would thus presuppose a face-to-face encounter between the one he was commending and the recipient. Someone who lacked a letter of commendation could appear to be a vagrant out to take advantage of the hospitality of others.

The letters could be quite short. After an initial greeting, the sender would identify the commended person, providing a brief background introduction. A specific request and the purpose of the recommendation was followed by a statement of appreciation. In closing, the sender would often provide a "blessing," a wish for the well-being of the recipient.

Early Christians wrote these letters to form a support network among the widely dispersed churches. One group of "brethren" wrote a letter of commendation for the Alexandrian Jewish Christian named Apollos, "exhorting the disciples to receive him" (Acts 18:27). The apostle Paul recommended Epaphroditus to the Philippian church, including a commendation within his broader letter (Phil. 2:25–30).

Paul saw no need to provide "letters of commendation" on his behalf to the church at Corinth (2 Cor. 3:1). Recommendations served to introduce strangers who lacked credibility. Paul, on the other hand, had started the Corinthian church—he was, in a sense, their Christian father (see 1 Cor. 4:15).

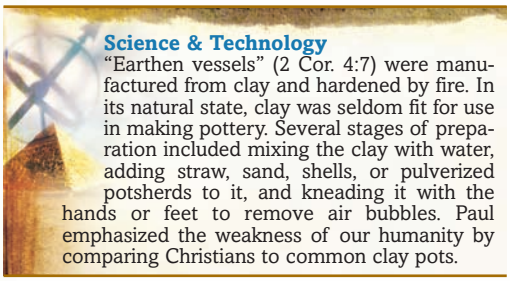
Nor did Paul need commendation from the Corinthian believers themselves. Their own lives authenticated his mission, proving his apostolic authority better than any letter could. They were a commendation "written not with ink but by the Spirit of the living God" (2 Cor. 3:3). What better commendation could one get!

preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake. 6For it is the God who commanded light to shine out of darkness, who has shone in our hearts to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

Cast Down but Unconquered

7But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us. 8*We are* hard-pressed on every side, yet not crushed; *we are* perplexed, but not in despair; 9persecuted, but not forsaken; struck down, but not destroyed— 10always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. 11For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh. 12So then death is working in us, but life in you.

13And since we have the same spirit of faith, according to what is written, *"I believed and therefore I spoke,"* [a] we also believe and therefore speak, 14knowing that He who raised up the Lord Jesus will also raise us up with Jesus, and will present *us* with you. 15For all things *are* for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God.



Science & Technology

"Earthen vessels" (2 Cor. 4:7) were manufactured from clay and hardened by fire. In its natural state, clay was seldom fit for use in making pottery. Several stages of preparation included mixing the clay with water, adding straw, sand, shells, or pulverized potsherds to it, and kneading it with the hands or feet to remove air bubbles. Paul emphasized the weakness of our humanity by comparing Christians to common clay pots.

Seeing the Invisible

16Therefore we do not lose heart. Even though our outward man is perishing, yet the inward *man* is being renewed day by day. 17For our light affliction, which is but for a moment, is working for us a far more exceeding *and* eternal weight of glory, 18while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen *are* temporary, but the things which are not seen *are* eternal.

Assurance of the Resurrection

5 1For we know that if our earthly house, *this* tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. 2For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven, 3if indeed, having been clothed, we shall not be found naked. 4For we who are in *this* tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life. 5Now He who has prepared us for this very thing *is* God, who also has given us the Spirit as a guarantee.

6So *we are* always confident, knowing that while we are at home in the body we are absent from the Lord. 7For we walk by faith, not by

4:13 [a]Psalm 116:10

sight. 8We are confident, yes, well pleased rather
to be absent from the body and to be present
with the Lord.

The Judgment Seat of Christ

9Therefore we make it our aim, whether
present or absent, to be well pleasing to Him.
10For we must all appear before the judgment
seat of Christ, that each one may receive the
things *done* in the body, according to what he
has done, whether good or bad. 11Knowing, there-
fore, the terror of the Lord, we persuade men;
but we are well known to God, and I also trust
are well known in your consciences.

Be Reconciled to God

12For we do not commend ourselves again to
you, but give you opportunity to boast on our be-
half, that you may have *an answer* for those who
boast in appearance and not in heart. 13For if we
are beside ourselves, *it is* for God; or if we are of
sound mind, *it is* for you. 14For the love of Christ
compels us, because we judge thus: that if One
died for all, then all died; 15and He died for all,
that those who live should live no longer for
themselves, but for Him who died for them and
rose again.

16Therefore, from now on, we regard no one
according to the flesh. Even though we have
known Christ according to the flesh, yet now we
know *Him thus* no longer. 17Therefore, if anyone
is in Christ, *he is* a new creation; old things have
passed away; behold, all things have become new.
18Now all things *are* of God, who has reconciled
us to Himself through Jesus Christ, and has given
us the ministry of reconciliation, 19that is, that
God was in Christ reconciling the world to Him-
self, not imputing their trespasses to them, and
has committed to us the word of reconciliation.

20Now then, we are ambassadors for Christ,
as though God were pleading through us: we im-
plore *you* on Christ's behalf, be reconciled to God.
21For He made Him who knew no sin *to be* sin for
us, that we might become the righteousness of
God in Him.

Marks of the Ministry

6 1We then, *as* workers together *with Him* also
plead with *you* not to receive the grace of
God in vain. 2For He says:

> *"In an acceptable time I have heard you,*
> *And in the day of salvation I have helped*
> *you."* [a]

Behold, now *is* the accepted time; behold, now *is*
the day of salvation.

3We give no offense in anything, that our
ministry may not be blamed. 4But in all *things*
we commend ourselves as ministers of God: in
much patience, in tribulations, in needs, in dis-
tresses, 5in stripes, in imprisonments, in tumults,
in labors, in sleeplessness, in fastings; 6by purity,
by knowledge, by longsuffering, by kindness, by
the Holy Spirit, by sincere love, 7by the word of
truth, by the power of God, by the armor of
righteousness on the right hand and on the left,
8by honor and dishonor, by evil report and good
report; as deceivers, and *yet* true; 9as unknown,
and *yet* well known; as dying, and behold we live;
as chastened, and *yet* not killed; 10as sorrowful,
yet always rejoicing; as poor, yet making many
rich; as having nothing, and *yet* possessing all
things.

Be Holy

11O Corinthians! We have spoken openly to
you, our heart is wide open. 12You are not re-
stricted by us, but you are restricted by your *own*
affections. 13Now in return for the same (I speak
as to children), you also be open.

14Do not be unequally yoked together with
unbelievers. For what fellowship has righteous-
ness with lawlessness? And what communion
has light with darkness? 15And what accord has
Christ with Belial? Or what part has a believer
with an unbeliever? 16And what agreement has
the temple of God with idols? For you[a] are the
temple of the living God. As God has said:

> *"I will dwell in them*
> *And walk among them.*
> *I will be their God,*
> *And they shall be My people."* [b]

17Therefore

> *"Come out from among them*
> *And be separate, says the Lord.*
> *Do not touch what is unclean,*
> *And I will receive you."* [a]

18 *"I will be a Father to you,*

Science & Technology

A yoke was usually a wooden beam shaped to fit over the necks of two animals, harnessing them to a plow or similar tool. Oxen were the most common animals used for working the land, and a yoke linking a pair of oxen together allowed them to work efficiently. An ox and a donkey put in a yoke would be "unequally yoked" (2 Cor. 6:14; see Deut. 22:10). They could not pull the load evenly and might want to go different directions.

6:2 [a]Isaiah 49:8 6:16 [a]NU-Text reads *we.* [b]Leviticus 26:12; Jeremiah 32:38; Ezekiel 37:27 6:17 [a]Isaiah 52:11; Ezekiel 20:34, 41

And you shall be My sons and daughters,
Says the LORD *Almighty."* [a]

7 [1]Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

The Corinthians' Repentance

[2]Open *your hearts* to us. We have wronged no one, we have corrupted no one, we have cheated no one. [3]I do not say *this* to condemn; for I have said before that you are in our hearts, to die together and to live together. [4]Great *is* my boldness of speech toward you, great *is* my boasting on your behalf. I am filled with comfort. I am exceedingly joyful in all our tribulation.

[5]For indeed, when we came to Macedonia, our bodies had no rest, but we were troubled on every side. Outside *were* conflicts, inside *were* fears. [6]Nevertheless God, who comforts the downcast, comforted us by the coming of Titus, [7]and not only by his coming, but also by the consolation with which he was comforted in you, when he told us of your earnest desire, your mourning, your zeal for me, so that I rejoiced even more.

[8]For even if I made you sorry with my letter, I do not regret it; though I did regret it. For I perceive that the same epistle made you sorry, though only for a while. [9]Now I rejoice, not that you were made sorry, but that your sorrow led to repentance. For you were made sorry in a godly manner, that you might suffer loss from us in nothing. [10]For godly sorrow produces repentance *leading* to salvation, not to be regretted; but the sorrow of the world produces death. [11]For observe this very thing, that you sorrowed in a godly manner: What diligence it produced in you, *what* clearing *of yourselves, what* indignation, *what* fear, *what* vehement desire, *what* zeal, *what* vindication! In all *things* you proved yourselves to be clear in this matter. [12]Therefore, although I wrote to you, *I did* not *do it* for the sake of him who had done the wrong, nor for the sake of him who suffered wrong, but that our care for you in the sight of God might appear to you.

The Joy of Titus

[13]Therefore we have been comforted in your comfort. And we rejoiced exceedingly more for the joy of Titus, because his spirit has been refreshed by you all. [14]For if in anything I have boasted to him about you, I am not ashamed. But as we spoke all things to you in truth, even so our boasting to Titus was found true. [15]And his affections are greater for you as he remembers the obedience of you all, how with fear and trembling you received him. [16]Therefore I rejoice that I have confidence in you in everything.

TIME CAPSULE  A.D. 54 to 55	
54	The riot at Ephesus (Acts 19:23)
54–55	Paul imprisoned in Ephesus (?)
55	Paul writes 1 Corinthians from Ephesus
55	Paul writes 2 Corinthians from Ephesus
55	Pallas loses his position as financial secretary
55	Paul leaves Ephesus after Day of Pentecost (1 Cor. 16:8)
55–56	Paul travels through Macedonia to Greece (Acts 20:1)

TRANSITION

The Offering for Jerusalem's Christians

On his third missionary journey Paul raised an offering to relieve the poverty of the Christians in Jerusalem and to demonstrate the unity of the Jewish and Gentile churches (see 1 Cor. 16:1–4; Rom. 15:25–28). Corinth was in Achaia, just south of Macedonia from which Paul was writing. The Christians in Corinth, a great commercial center, were better off financially than those in Macedonia and Jerusalem, yet Paul encouraged the Corinthians to participate in this offering by praising the generosity of the Macedonians (2 Cor. 8:1–4).

The apparent repetition of instructions regarding the offering (compare 8:1–6 with 9:1–5) suggests that 2 Cor. 9 may be part of a brief letter that Paul wrote to the Corinthians just in advance of his third and final visit with them. If so, a previous letter, written after the tensions between Paul and the Corinthians had been relieved, could have consisted of 2 Cor. 1:3—2:13 and 7:5—8:24. See "The Second Letter to the Corinthians" at 2 Cor. 1:1.

• **2 Corinthians 8:1—9:15**

2 Corinthians

Excel in Giving

8 **:1** Moreover, brethren, we make known to you the grace of God bestowed on the churches of Macedonia: [2]that in a great trial of affliction the abundance of their joy and their deep poverty abounded in the riches of their liberality. [3]For I bear witness that according to *their* ability, yes, and beyond *their* ability, *they were*

6:18 [a]2 Samuel 7:14

Paul's Collection for Jerusalem (2 Cor. 8:16–24)

Paul's letters addressed the specific issues that arose within the congregations he had planted. One issue, however, that Paul consistently addressed was of his own making: a financial offering for the church in Jerusalem.

This collection for the Jerusalem church seems to have originated at the so-called "Jerusalem Council" (Acts 15; Gal. 2:1–10). While the apostles and elders of the council agreed that Paul could pursue his mission to the Gentiles, they asked that he "remember the poor" (Gal. 2:10), indirectly referring to an offering for the Jerusalem church. The collection, therefore, stood at the very foundation of Paul's missionary work.

The offering remained a cornerstone in Paul's ministry. He mentioned the collection in writing to churches at Corinth (1 Cor. 16:1–4) and at Rome (Rom. 15:25–27). He praised churches in Macedonia and Achaia for their generosity in giving (Rom. 15:26; 2 Cor. 8:1–4).

Why would Jerusalem ask for such an offering, and why would Paul keep the offering central to his mission among the Gentiles, the non-Jews? Possibly because he saw his ministry as fulfilling the promises of the Jewish Scriptures, the Old Testament. In the resurrection of Jesus Christ, as Paul believed, the end time had already begun, and through Jesus, God had begun to fulfill the end time promises found in the Scriptures. Among these eschatological promises, especially those in the Book of Isaiah, Jerusalem bore special prominence. Isaiah looks toward a new age centered in Jerusalem, where God unites both Jew and Gentile in worship to Him (Is. 66:18–21).

No wonder the collection was central to Paul's mission; it *was* Paul's mission. The offering brought the wealth of the Gentiles to Jerusalem, signaling the fulfillment of God's plan for Israel through Jesus. Paul finally returned to Jerusalem with the offering and delivered it to the church there around A.D. 57 (Acts 21:15–17; 24:17).

freely willing, 4imploring us with much urgency
that we would receive[a] the gift and the fellowship
of the ministering to the saints. 5And not *only* as
we had hoped, but they first gave themselves to
the Lord, and *then* to us by the will of God. 6So we
urged Titus, that as he had begun, so he would
also complete this grace in you as well. 7But as
you abound in everything—in faith, in speech, in
knowledge, in all diligence, and in your love for
us—*see* that you abound in this grace also.

Christ Our Pattern

8I speak not by commandment, but I am
testing the sincerity of your love by the diligence
of others. 9For you know the grace of our Lord
Jesus Christ, that though He was rich, yet for
your sakes He became poor, that you through His
poverty might become rich.

10And in this I give advice: It is to your ad-
vantage not only to be doing what you began
and were desiring to do a year ago; 11but now
you also must complete the doing *of it;* that as
there was a readiness to desire *it,* so *there* also
may be a completion out of what *you* have. 12For
if there is first a willing mind, *it is* accepted ac-
cording to what one has, *and* not according to
what he does not have.

13For *I do* not *mean* that others should be
eased and you burdened; 14but by an equality,
that now at this time your abundance *may supply*
their lack, that their abundance also may supply
your lack—that there may be equality. 15As it is
written, *"He who gathered much had nothing left
over, and he who gathered little had no lack."* [a]

8:4 [a]NU-Text and M-Text omit *that we would receive,* thus changing text to *urgency for the favor and fellowship* . . . .
8:15 [a]Exodus 16:18 8:16 [a]NU-Text reads *has put.*
8:24 [a]NU-Text and M-Text omit *and.*

Collection for the Judean Saints

16But thanks *be* to God who puts[a] the same
earnest care for you into the heart of Titus. 17For
he not only accepted the exhortation, but being
more diligent, he went to you of his own accord.
18And we have sent with him the brother whose
praise *is* in the gospel throughout all the
churches, 19and not only *that,* but who was also
chosen by the churches to travel with us with
this gift, which is administered by us to the glory
of the Lord Himself and *to show* your ready
mind, 20avoiding this: that anyone should blame
us in this lavish gift which is administered by
us— 21providing honorable things, not only in
the sight of the Lord, but also in the sight of
men.

22And we have sent with them our brother
whom we have often proved diligent in many
things, but now much more diligent, because of
the great confidence which *we have* in you. 23If
anyone inquires about Titus, *he is* my partner
and fellow worker concerning you. Or if our
brethren *are inquired about, they are* messengers
of the churches, the glory of Christ. 24Therefore
show to them, and[a] before the churches, the proof
of your love and of our boasting on your behalf.

Geography & Environment
The Macedonian churches had produced an example of generosity. Among the provinces, Macedonia was worse off economically than Achaia, in which Corinth was located. Since Corinth was a great commercial center, the Christians there were much better off financially than those in either Macedonia or Jerusalem. In spite of their poverty, the Macedonians gave far beyond what one would expect (2 Cor. 8:1–4).

Administering the Gift

9 [1]Now concerning the ministering to the saints, it is superfluous for me to write to you; [2]for I know your willingness, about which I boast of you to the Macedonians, that Achaia was ready a year ago; and your zeal has stirred up the majority. [3]Yet I have sent the brethren, lest our boasting of you should be in vain in this respect, that, as I said, you may be ready; [4]lest if *some* Macedonians come with me and find you unprepared, we (not to mention you!) should be ashamed of this confident boasting.[a] [5]Therefore I thought it necessary to exhort the brethren to go to you ahead of time, and prepare your generous gift beforehand, which *you had* previously promised, that it may be ready as *a matter of* generosity and not as a grudging obligation.

The Cheerful Giver

[6]But this *I say:* He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. [7]*So let* each one *give* as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver. [8]And God *is* able to make all grace abound toward you, that you, always having all sufficiency in all *things,* may have an abundance for every good work. [9]As it is written:

> *"He has dispersed abroad,*
> *He has given to the poor;*
> *His righteousness endures forever."* [a]

[10]Now may[a] He who supplies seed to the sower, and bread for food, supply and multiply the seed you have *sown* and increase the fruits of your righteousness, [11]while *you are* enriched in everything for all liberality, which causes thanksgiving through us to God. [12]For the administration of this service not only supplies the needs of the saints, but also is abounding through many thanksgivings to God, [13]while, through the proof of this ministry, they glorify God for the obedience of your confession to the gospel of Christ, and for *your* liberal sharing with them and all *men,* [14]and by their prayer for you, who long for you because of the exceeding grace of God in you. [15]Thanks *be* to God for His indescribable gift!

TIME CAPSULE	A.D. 56 to 57
56	Roman historian Tacitus is born
56	Paul sends the letter to the Romans from Corinth
57	Nero compels senators to fight in the stadium
57	Paul encourages the Ephesian elders in Miletus
57	Paul sails from Miletus to Tyre

TRANSITION

Paul's Third Visit to Corinth

In the final chapters of 2 Corinthians Paul defends himself against false teachers who had come to Corinth and claimed authority greater than his. They mistook the "gentleness of Christ" (2 Cor. 10:1) in Paul's life for weakness, claiming that he was braver in his letters than he would be in a face-to-face encounter (10:10). In response Paul argues that the authority they claim is based on comparing themselves with each other and not on having the commendation of God (10:18).

Paul wrote this defense of his apostolic authority in advance of his third visit to Corinth (12:14; 13:1), and thus after his "sorrowful" visit (see 1:23—2:1). Paul's uncharacteristic personal boasts (12:1) and his harsh condemnations of his opponents are in stark contrast to his warm regard for the Corinthians in other parts of 2 Corinthians (see 7:8–11, 16). Possibly these chapters were written soon after the "sorrowful" visit while emotions were still high on both sides, whereas the earlier chapters were written later once Paul and the Corinthians had been reconciled (see "The Offering for Jerusalem's Christians" at 2 Cor. 8:1).

Still, 2 Corinthians could have been written by Paul as it now appears in the New Testament. The apostle could have made reconciliation with some of the Corinthians while yet dealing with other opponents in the church.

• **2 Corinthians 10:1—13:14**

2 Corinthians

The Spiritual War

10 **:1** Now I, Paul, myself am pleading with you by the meekness and gentleness of Christ—who in presence *am* lowly among you, but being absent am bold toward you. [2]But I beg *you* that when I am present I may not be bold with that confidence by which I intend to be bold against some, who think of us as if we walked according to the flesh. [3]For though we walk in the flesh, we do not war according to the flesh. [4]For the weapons of our warfare *are* not carnal but mighty in God for pulling down strongholds, [5]casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ, [6]and being ready to punish all disobedience when your obedience is fulfilled.

9:4 [a]NU-Text reads *this confidence.* 9:9 [a]Psalm 112:9
9:10 [a]NU-Text reads *Now He who supplies . . . will supply . . . .*

Reality of Paul's Authority

7Do you look at things according to the outward appearance? If anyone is convinced in himself that he is Christ's, let him again consider this in himself, that just as he *is* Christ's, even so we *are* Christ's.[a] 8For even if I should boast somewhat more about our authority, which the Lord gave us[a] for edification and not for your destruction, I shall not be ashamed— 9lest I seem to terrify you by letters. 10"For *his* letters," they say, "*are* weighty and powerful, but *his* bodily presence *is* weak, and *his* speech contemptible." 11Let such a person consider this, that what we are in word by letters when we are absent, such *we will* also *be* in deed when we are present.

Limits of Paul's Authority

12For we dare not class ourselves or compare ourselves with those who commend themselves. But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise. 13We, however, will not boast beyond measure, but within the limits of the sphere which God appointed us—a sphere which especially includes you. 14For we are not overextending ourselves (as though *our authority* did not extend to you), for it was to you that we came with the gospel of Christ; 15not boasting of things beyond measure, *that is,* in other men's labors, but having hope, *that* as your faith is increased, we shall be greatly enlarged by you in our sphere, 16to preach the gospel in the *regions* beyond you, *and* not to boast in another man's sphere of accomplishment.

17But *"he who glories, let him glory in the* LORD*."*[a] 18For not he who commends himself is approved, but whom the Lord commends.

Concern for Their Faithfulness

11 1Oh, that you would bear with me in a little folly—and indeed you do bear with me. 2For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present *you as* a chaste virgin to Christ. 3But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity[a] that is in Christ. 4For if he who comes preaches another Jesus whom we have not preached, or *if* you receive a different spirit which you have not received, or a different gospel which you have not accepted—you may well put up with it!

Paul and False Apostles

5For I consider that I am not at all inferior to the most eminent apostles. 6Even though *I am* untrained in speech, yet *I am* not in knowledge. But we have been thoroughly manifested[a] among you in all things.

7Did I commit sin in humbling myself that you might be exalted, because I preached the gospel of God to you free of charge? 8I robbed other churches, taking wages *from them* to minister to you. 9And when I was present with you, and in need, I was a burden to no one, for what I lacked the brethren who came from Macedonia supplied. And in everything I kept myself from being burdensome to you, and so I will keep *myself.* 10As the truth of Christ is in me, no one shall stop me from this boasting in the regions of Achaia. 11Why? Because I do not love you? God knows!

12But what I do, I will also continue to do, that I may cut off the opportunity from those who desire an opportunity to be regarded just as we are in the things of which they boast. 13For such *are* false apostles, deceitful workers, transforming themselves into apostles of Christ. 14And no wonder! For Satan himself transforms himself into an angel of light. 15Therefore *it is* no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works.

Reluctant Boasting

16I say again, let no one think me a fool. If otherwise, at least receive me as a fool, that I also may boast a little. 17What I speak, I speak not according to the Lord, but as it were, foolishly, in this confidence of boasting. 18Seeing that many boast according to the flesh, I also will boast. 19For you put up with fools gladly, since you *yourselves* are wise! 20For you put up with it if one brings you into bondage, if one devours *you,* if one takes *from you,* if one exalts himself, if one strikes you on the face. 21To *our* shame I say that we were too weak for that! But in whatever anyone is bold—I speak foolishly—I am bold also.

Suffering for Christ

22Are they Hebrews? So *am* I. Are they Israelites? So *am* I. Are they the seed of Abraham? So *am* I. 23Are they ministers of Christ?—I speak as a fool—I *am* more: in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often. 24From the Jews five

Culture & Society
In the culture of the 1st century, exchanging gifts was an important way of establishing and continuing particular social relations. A person's refusal of a gift could be interpreted as a refusal to accept the giver as an equal, or as a declaration that no social relation was desired. In other words, Paul's refusal was open to serious misinterpretation (2 Cor. 11:7).

10:7 [a]NU-Text reads *even as we are.* 10:8 [a]NU-Text omits *us.*
10:17 [a]Jeremiah 9:24 11:3 [a]NU-Text adds *and purity.*
11:6 [a]NU-Text omits *been.*

times I received forty *stripes* minus one. 25Three times I was beaten with rods; once I was stoned; three times I was shipwrecked; a night and a day I have been in the deep; 26*in* journeys often, *in* perils of waters, *in* perils of robbers, *in* perils of *my own* countrymen, *in* perils of the Gentiles, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; 27in weariness and toil, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness— 28besides the other things, what comes upon me daily: my deep concern for all the churches. 29Who is weak, and I am not weak? Who is made to stumble, and I do not burn *with indignation?*

30If I must boast, I will boast in the things which concern my infirmity. 31The God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying. 32In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to arrest me; 33but I was let down in a basket through a window in the wall, and escaped from his hands.

The Vision of Paradise

12 1It is doubtless[a] not profitable for me to boast. I will come to visions and revelations of the Lord: 2I know a man in Christ who fourteen years ago—whether in the body I do not know, or whether out of the body I do not know, God knows—such a one was caught up to the third heaven. 3And I know such a man—whether in the body or out of the body I do not know, God knows— 4how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter. 5Of such a one I will boast; yet of myself I will not boast, except in my infirmities. 6For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone should think of me above what he sees me *to be* or hears from me.

The Thorn in the Flesh

7And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. 8Concerning this thing I pleaded with the Lord three times that it might depart from me. 9And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me. 10Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong.

Signs of an Apostle

11I have become a fool in boasting;[a] you have compelled me. For I ought to have been commended by you; for in nothing was I behind the most eminent apostles, though I am nothing. 12Truly the signs of an apostle were accomplished among you with all perseverance, in signs and wonders and mighty deeds. 13For what is it in which you were inferior to other churches, except that I myself was not burdensome to you? Forgive me this wrong!

Daily Life & Customs
Travel was a frequent activity in the Roman world, although it was dangerous. There were many robbers (Luke 10:30; 2 Cor. 11:26), who stole not only possessions but sometimes the travelers themselves, selling them or using them as slaves. Augustus stationed the army along the roads to put down this menace, and earned the people's gratitude for improving the security of their daily lives.

Love for the Church

14Now *for* the third time I am ready to come to you. And I will not be burdensome to you; for I do not seek yours, but you. For the children ought not to lay up for the parents, but the parents for the children. 15And I will very gladly spend and be spent for your souls; though the more abundantly I love you, the less I am loved.

16But be that *as it may,* I did not burden you. Nevertheless, being crafty, I caught you by

12:1 [a]NU-Text reads *necessary, though not profitable, to boast.*
12:11 [a]NU-Text omits *in boasting.*

Roman road through ancient Corinth

How Immoral Was Corinth? (2 Cor. 12:21)

Corinth was a large Greek city on the northeast coast of the Peloponnesus, the peninsula that forms the south part of Greece. Paul wrote at least two letters (1 and 2 Corinthians) to the Christians there. He was aware of the undesirable behavior of some in the church, behavior which he names as "uncleanness, fornication, and lewdness" (2 Cor. 12:21). Such behavior might be expected in a city that had been characterized as sexually immoral.

Actually, history had witnessed two Corinths. The "Greek Corinth" was well known from classical antiquity as a major power in the Greek world. The Romans destroyed that city in 146 B.C., and not until about a century later did they rebuild "Roman Corinth" in 44 B.C. Within a half century, Corinth had regained its economic preeminence in the Aegean world, as well as its leadership of the Isthmian Games. The new Roman Corinth, like the old Greek city, was a prosperous commercial center.

This prosperity resulted in jealousy of a rival Greek city. Athens could look back on its past as a glorious age. But it could not match the commercial and financial success of Corinth. Jealousy may explain why it was often Athenians who made slanderous remarks concerning Corinth's character, identifying Greek Corinth with fornication. Aristophanes was an Athenian writer of comedy, producing plays between 425 and 388 B.C. He used the phrase "to Corinthianize" or "to live like a Corinthian" as an expression of immoral conduct. Plato (427–347 B.C.), the great philosopher of Athens, used the phrase "a Corinthian girl" to refer to a prostitute.

Roman Corinth also was associated with immoral behavior. The novelist Apuleius, writing a humorous work called *Metamorphoses* in the 2nd century A.D., tells of sexual misconduct in Corinth. But Apuleius was partly educated in Athens, and it was possibly there that he heard of Corinth's reputation.

Such characterizations could reflect that Corinth really was more immoral than other Greek cities. On the other hand, the immoral reputation of Corinth could have been enhanced by Athenian authors who were antagonistic towards the city. In reality then, Corinth, though immoral, was possibly no more corrupt than any other contemporary Greek trading city.

cunning! 17Did I take advantage of you by any of those whom I sent to you? 18I urged Titus, and sent our brother with *him.* Did Titus take advantage of you? Did we not walk in the same spirit? Did *we* not *walk* in the same steps?

19Again, do you think[a] that we excuse ourselves to you? We speak before God in Christ. But *we do* all things, beloved, for your edification. 20For I fear lest, when I come, I shall not find you such as I wish, and *that* I shall be found by you such as you do not wish; lest *there be* contentions, jealousies, outbursts of wrath, selfish ambitions, backbitings, whisperings, conceits, tumults; 21lest, when I come again, my God will humble me among you, and I shall mourn for many who have sinned before and have not repented of the uncleanness, fornication, and lewdness which they have practiced.

Coming with Authority

13 1This *will be* the third *time* I am coming to you. *"By the mouth of two or three witnesses every word shall be established."* [a] 2I have told you before, and foretell as if I were present the second time, and now being absent I write[a] to those who have sinned before, and to all the rest, that if I come again I will not spare— 3since you seek a proof of Christ speaking in me, who is not weak toward you, but mighty in you. 4For though He was crucified in weakness, yet He lives by the power of God. For we also are weak in Him, but we shall live with Him by the power of God toward you.

5Examine yourselves *as to* whether you are in the faith. Test yourselves. Do you not know yourselves, that Jesus Christ is in you?—unless indeed you are disqualified. 6But I trust that you will know that we are not disqualified.

Paul Prefers Gentleness

7Now I[a] pray to God that you do no evil, not that we should appear approved, but that you should do what is honorable, though we may seem disqualified. 8For we can do nothing against the truth, but for the truth. 9For we are glad when we are weak and you are strong. And this also we pray, that you may be made complete. 10Therefore I write these things being absent, lest being present I should use sharpness, according to the authority which the Lord has given me for edification and not for destruction.

Greetings and Benediction

11Finally, brethren, farewell. Become complete. Be of good comfort, be of one mind, live in peace; and the God of love and peace will be with you.

12Greet one another with a holy kiss.

13All the saints greet you.

14The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit *be* with you all. Amen.

12:19 [a]NU-Text reads *You have been thinking for a long time . . . .* 13:1 [a]Deuteronomy 19:15 13:2 [a]NU-Text omits *I write.* 13:7 [a]NU-Text reads *we.*

TRANSITION

Paul's Trip Through Macedonia

After leaving Ephesus, Paul sailed across to Macedonia, possibly in the winter of A.D. 55–56, and later went to Greece. Most of the 3-month stay in Greece (Acts 20:3) was probably spent in Corinth with Gaius, the city's treasurer. From Gaius's large house, Paul wrote the letter to the Romans (Rom. 16:23). This was Paul's third and final visit to Corinth, after which he returned to Macedonia and sailed from Philippi to Troas en route to Jerusalem.

• **Acts 20:2, 3a**

Acts

Journey to Greece

20 **:2** Now when he had gone over that region and encouraged them with many words, he came to Greece [3]and stayed three months.

TRANSITION

The Letter to the Romans

From the earliest time, no one has questioned that the author of this epistle was Paul. Paul probably wrote Romans from Corinth. Gaius, who was Paul's host at the time of writing (Rom. 16:23), had been one of the prominent converts of his ministry in Corinth (1 Cor. 1:14). Phoebe, who delivered the epistle, was a member of the church in Cenchrea, a harbor town near Corinth (16:1, 2).

The letter is to be dated toward the latter part of Paul's missionary work when he was engaged in the collection of a fund for the church in Jerusalem. When Paul wrote to the Corinthians while traveling from Ephesus to Corinth, the collection was still incomplete (2 Cor. 8:1–7). At the time he wrote to the Romans, this collection seems to have been completed (15:26–28). Therefore, it is likely that Paul wrote the epistle to the Romans from Corinth when he stayed there for 3 months in A.D. 56 at the end of his third missionary journey, before he traveled to Jerusalem (15:25; Acts 20:2, 3).

• **Romans 1:1—15:13**

Romans

Greeting

1 **:1** Paul, a bondservant of Jesus Christ, called *to be* an apostle, separated to the gospel of God [2]which He promised before through His prophets in the Holy Scriptures, [3]concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, [4]*and* declared *to be* the Son of God with power according to the Spirit of holiness, by the resurrection from the dead. [5]Through Him we have received grace and apostleship for obedience to the faith among all nations for His name, [6]among whom you also are the called of Jesus Christ;

[7]To all who are in Rome, beloved of God, called *to be* saints:

Grace to you and peace from God our Father and the Lord Jesus Christ.

Desire to Visit Rome

[8]First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. [9]For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers, [10]making request if, by some means, now at last I may find a way in the will of God to come to you. [11]For I long to see you, that I may impart to you some spiritual gift, so that you may be established— [12]that is, that I may be encouraged together with you by the mutual faith both of you and me.

[13]Now I do not want you to be unaware, brethren, that I often planned to come to you (but was hindered until now), that I might have some fruit among you also, just as among the other Gentiles. [14]I am a debtor both to Greeks and to barbarians, both to wise and to unwise. [15]So, as much as is in me, *I am* ready to preach the gospel to you who are in Rome also.

The Just Live by Faith

[16]For I am not ashamed of the gospel of Christ,[a] for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. [17]For in it the righteousness of God is revealed from faith to faith; as it is written, *"The just shall live by faith."* [a]

God's Wrath on Unrighteousness

[18]For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, [19]because what may be known of God is manifest in them, for God has shown *it* to them. [20]For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse, [21]because, although they knew God, they did not glorify *Him* as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. [22]Professing to be wise, they became fools, [23]and changed the glory of the incorruptible God into an image made like

1:16 [a]NU-Text omits *of Christ.* 1:17 [a]Habakkuk 2:4

Vile Passions and Unnatural Lusts (Rom. 1:27)

Greek culture rarely frowned upon, and indeed frequently promoted, male homosexual intercourse. Many well-to-do males lusted after boys and had sex with them. Because most males did not marry much before age 30, younger men had three primary opportunities for sex: with slaves, with prostitutes (respectable high-class ones or other people's slaves), or with each other. Close male bonds in many parts of Greek society made sex with other males a frequent option.

By the 1st century, many upper-class Roman males had adopted Greek values toward homosexual behavior, exhibiting such conduct at fashionable parties. At the same time, Roman society as a whole was far less disposed to such practices than Greek society had been (especially that of Athens). Some Roman philosophers, like Seneca, spoke against homosexual practice. Some philosophers regarded sex with members of a person's own gender as "against nature."

Jewish society opposed homosexual behavior even more. Literature from early Jewish sources gives indication of Jewish adulterers, Jewish fornicators, and Jewish males committing sexual sins, but homosexual behavior is treated in Jewish writings as a distinctively *Gentile* sin. Jewish writers also viewed homosexual behavior as "against nature," and as a sin which warranted God's judgment.

As Paul discussed how God judges Jews and Gentiles, he made a point that Jewish Christian readers who looked down on Gentiles would quickly grasp. First he addressed sins that his readers would agree are sinful as a prelude to mentioning other sins that they themselves possibly did not condemn. If they agreed that homosexual practices were "vile passions" (Rom. 1:26, 27), how could they approve of other "such things" (Rom. 1:29–32)? Thus he prepared his readers for the realization that "*all* have sinned" (Rom. 3:23).

corruptible man—and birds and four-footed animals and creeping things.

24Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, 25who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

26For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. 27Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

28And even as they did not like to retain God in *their* knowledge, God gave them over to a debased mind, to do those things which are not fitting; 29being filled with all unrighteousness, sexual immorality,[a] wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; *they are* whisperers, 30backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, 31undiscerning, untrustworthy, unloving, unforgiving,[a] unmerciful; 32who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.

God's Righteous Judgment

2 1Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things. 2But we know that the judgment of God is according to truth against those who practice such things. 3And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God? 4Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance? 5But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God, 6who *"will render to each one according to his deeds"*:[a] 7eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; 8but to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath, 9tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek; 10but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek. 11For there is no partiality with God.

12For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law 13(for not the hearers of the law *are* just in the sight of God, but the doers of the law will be justified; 14for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, 15who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves *their* thoughts accusing or else excusing *them*) 16in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.

1:29 [a]NU-Text omits *sexual immorality.* 1:31 [a]NU-Text omits *unforgiving.* 2:6 [a]Psalm 62:12; Proverbs 24:12

The Jews Guilty as the Gentiles

17Indeed[a] you are called a Jew, and rest on
the law, and make your boast in God, 18and know
His will, and approve the things that are excel-
lent, being instructed out of the law, 19and are
confident that you yourself are a guide to the
blind, a light to those who are in darkness, 20an
instructor of the foolish, a teacher of babes, hav-
ing the form of knowledge and truth in the law.
21You, therefore, who teach another, do you not
teach yourself? You who preach that a man
should not steal, do you steal? 22You who say,
"Do not commit adultery," do you commit adul-
tery? You who abhor idols, do you rob temples?
23You who make your boast in the law, do you
dishonor God through breaking the law? 24For
*"the name of God is blasphemed among the Gen-
tiles because of you,"* [a] as it is written.

Circumcision of No Avail

25For circumcision is indeed profitable if you
keep the law; but if you are a breaker of the law,
your circumcision has become uncircumcision.
26Therefore, if an uncircumcised man keeps the
righteous requirements of the law, will not his
uncircumcision be counted as circumcision?
27And will not the physically uncircumcised, if
he fulfills the law, judge you who, *even* with *your*
written *code* and circumcision, *are* a transgressor
of the law? 28For he is not a Jew who *is one* out-
wardly, nor *is* circumcision that which *is* outward
in the flesh; 29but *he is* a Jew who *is one* inwardly;
and circumcision *is that* of the heart, in the
Spirit, not in the letter; whose praise *is* not from
men but from God.

God's Judgment Defended

3 1What advantage then has the Jew, or what *is*
the profit of circumcision? 2Much in every
way! Chiefly because to them were committed the
oracles of God. 3For what if some did not be-
lieve? Will their unbelief make the faithfulness of
God without effect? 4Certainly not! Indeed, let
God be true but every man a liar. As it is written:

"That You may be justified in Your words,
And may overcome when You are judged." [a]

Architecture & Building
Temples were public buildings used not only for religion but also as treasuries. Thus the Parthenon in Athens safeguarded the gold and silver of the Athenians, although in one emergency it was coined and used to finance a war. To call people temple robbers (Rom. 2:22) was to describe them as openly disregarding universal standards of religion and morality.

5But if our unrighteousness demonstrates
the righteousness of God, what shall we say? *Is*
God unjust who inflicts wrath? (I speak as a
man.) 6Certainly not! For then how will God
judge the world?
7For if the truth of God has increased
through my lie to His glory, why am I also still
judged as a sinner? 8And *why* not *say,* "Let us do
evil that good may come"?—as we are slander-
ously reported and as some affirm that we say.
Their condemnation is just.

All Have Sinned

9What then? Are we better *than they?* Not at
all. For we have previously charged both Jews
and Greeks that they are all under sin.
10As it is written:

"There is none righteous, no, not one;
11 *There is none who understands;*
There is none who seeks after God.
12 *They have all turned aside;*
They have together become unprofitable;
There is none who does good, no,
not one." [a]
13 *"Their throat is an open tomb;*
With their tongues they have practiced
deceit"; [a]
"The poison of asps is under their lips"; [b]
14 *"Whose mouth is full of cursing and*
bitterness." [a]
15 *"Their feet are swift to shed blood;*
16 *Destruction and misery are in their ways;*
17 *And the way of peace they have not*
known." [a]
18 *"There is no fear of God before their eyes."* [a]

19Now we know that whatever the law says,
it says to those who are under the law, that every
mouth may be stopped, and all the world may be-
come guilty before God. 20Therefore by the deeds
of the law no flesh will be justified in His sight,
for by the law *is* the knowledge of sin.

God's Righteousness Through Faith

21But now the righteousness of God apart
from the law is revealed, being witnessed by the
Law and the Prophets, 22even the righteousness
of God, through faith in Jesus Christ, to all and
on all[a] who believe. For there is no difference;
23for all have sinned and fall short of the glory of
God, 24being justified freely by His grace through
the redemption that is in Christ Jesus, 25whom

2:17 [a]NU-Text reads *But if.* 2:24 [a]Isaiah 52:5; Ezekiel 36:22
3:4 [a]Psalm 51:4 3:12 [a]Psalms 14:1–3; 53:1–3; Ecclesiastes 7:20 3:13 [a]Psalm 5:9 [b]Psalm 140:3 3:14 [a]Psalm 10:7
3:17 [a]Isaiah 59:7, 8 3:18 [a]Psalm 36:1 3:22 [a]NU-Text omits *and on all.*

God set forth *as* a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, [26]to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

Boasting Excluded

[27]Where *is* boasting then? It is excluded. By what law? Of works? No, but by the law of faith. [28]Therefore we conclude that a man is justified by faith apart from the deeds of the law. [29]Or *is He* the God of the Jews only? *Is He* not also the God of the Gentiles? Yes, of the Gentiles also, [30]since *there is* one God who will justify the circumcised by faith and the uncircumcised through faith. [31]Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.

Abraham Justified by Faith

4 [1]What then shall we say that Abraham our father has found according to the flesh?[a] [2]For if Abraham was justified by works, he has *something* to boast about, but not before God. [3]For what does the Scripture say? *"Abraham believed God, and it was accounted to him for righteousness."* [a] [4]Now to him who works, the wages are not counted as grace but as debt.

David Celebrates the Same Truth

[5]But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness, [6]just as David also describes the blessedness of the man to whom God imputes righteousness apart from works:

7 *"Blessed are those whose lawless deeds are forgiven,*
And whose sins are covered;
8 *Blessed is the man to whom the* LORD *shall not impute sin."* [a]

Abraham Justified Before Circumcision

[9]*Does* this blessedness then *come* upon the circumcised *only,* or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness. [10]How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised. [11]And he received the sign of circumcision, a seal of the righteousness of the faith which *he had while still* uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also, [12]and the father of circumcision to those who not only *are* of the circumcision, but who also walk in the steps of the faith which our father Abraham *had while still* uncircumcised.

The Promise Granted Through Faith

[13]For the promise that he would be the heir of the world *was* not to Abraham or to his seed through the law, but through the righteousness of faith. [14]For if those who are of the law *are* heirs, faith is made void and the promise made of no effect, [15]because the law brings about wrath; for where there is no law *there is* no transgression.

[16]Therefore *it is* of faith that *it might be* according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all [17](as it is written, *"I have made you a father of many nations"* [a]) in the presence of Him whom he believed—God, who gives life to the dead and calls those things which do not exist as though they did; [18]who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, *"So shall your descendants be."* [a] [19]And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah's womb. [20]He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, [21]and being fully convinced that what He had promised He was also able to perform. [22]And therefore *"it was accounted to him for righteousness."* [a]

[23]Now it was not written for his sake alone that it was imputed to him, [24]but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, [25]who was delivered up because of our offenses, and was raised because of our justification.

TIME CAPSULE  A.D. 57	
57	Agabus warns Paul not to go to Jerusalem (Acts 21:10)
57	Paul, Luke, and disciples from Caesarea proceed to Jerusalem
57	Paul visits the temple and is arrested there (Acts 21:30)
57	Paul appears before Felix (Acts 24)
57–59	Paul imprisoned in Caesarea

4:1 [a]Or *Abraham our (fore)father according to the flesh has found?* 4:3 [a]Genesis 15:6 4:8 [a]Psalm 32:1, 2
4:17 [a]Genesis 17:5 4:18 [a]Genesis 15:5 4:22 [a]Genesis 15:6

Faith Triumphs in Trouble

5 1Therefore, having been justified by faith, we
have[a] peace with God through our Lord Jesus
Christ, 2through whom also we have access by
faith into this grace in which we stand, and re-
joice in hope of the glory of God. 3And not only
that, but we also glory in tribulations, knowing
that tribulation produces perseverance; 4and per-
severance, character; and character, hope. 5Now
hope does not disappoint, because the love of
God has been poured out in our hearts by the
Holy Spirit who was given to us.

Christ in Our Place

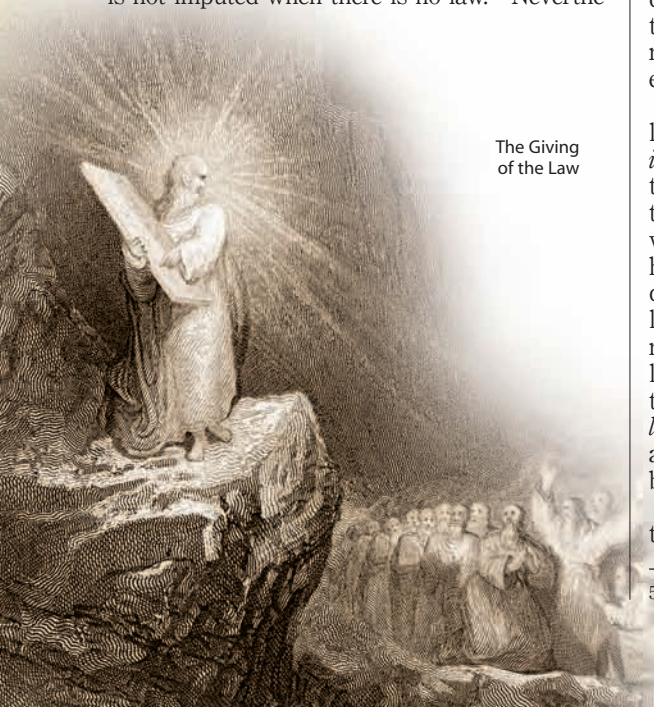
6For when we were still without strength, in
due time Christ died for the ungodly. 7For scarcely
for a righteous man will one die; yet perhaps for a
good man someone would even dare to die. 8But
God demonstrates His own love toward us, in that
while we were still sinners, Christ died for us.
9Much more then, having now been justified by
His blood, we shall be saved from wrath through
Him. 10For if when we were enemies we were rec-
onciled to God through the death of His Son, much
more, having been reconciled, we shall be saved by
His life. 11And not only *that,* but we also rejoice in
God through our Lord Jesus Christ, through whom
we have now received the reconciliation.

Death in Adam, Life in Christ

12Therefore, just as through one man sin en-
tered the world, and death through sin, and thus
death spread to all men, because all sinned—
13(For until the law sin was in the world, but sin
is not imputed when there is no law. 14Neverthe-
less death reigned from Adam to Moses, even
over those who had not sinned according to the
likeness of the transgression of Adam, who is a
type of Him who was to come. 15But the free gift
is not like the offense. For if by the one man's of-
fense many died, much more the grace of God and
the gift by the grace of the one Man, Jesus Christ,
abounded to many. 16And the gift *is* not like *that
which came* through the one who sinned. For the
judgment *which came* from one *offense resulted* in
condemnation, but the free gift *which came* from
many offenses *resulted* in justification. 17For if by
the one man's offense death reigned through the
one, much more those who receive abundance of
grace and of the gift of righteousness will reign
in life through the One, Jesus Christ.)

18Therefore, as through one man's offense
judgment came to all men, resulting in
condemnation, even so through one Man's right-
eous act *the free gift came* to all men, resulting in
justification of life. 19For as by one man's disobe-
dience many were made sinners, so also by one
Man's obedience many will be made righteous.

20Moreover the law entered that the offense
might abound. But where sin abounded, grace
abounded much more, 21so that as sin reigned in
death, even so grace might reign through righteous-
ness to eternal life through Jesus Christ our Lord.



The Giving of the Law

Dead to Sin, Alive to God

6 1What shall we say then? Shall we continue in
sin that grace may abound? 2Certainly not!
How shall we who died to sin live any longer in it?
3Or do you not know that as many of us as were
baptized into Christ Jesus were baptized into His
death? 4Therefore we were buried with Him
through baptism into death, that just as Christ was
raised from the dead by the glory of the Father,
even so we also should walk in newness of life.

5For if we have been united together in the
likeness of His death, certainly we also shall be
in the likeness of *His* resurrection, 6knowing this,
that our old man was crucified with *Him,* that
the body of sin might be done away with, that
we should no longer be slaves of sin. 7For he who
has died has been freed from sin. 8Now if we
died with Christ, we believe that we shall also
live with Him, 9knowing that Christ, having been
raised from the dead, dies no more. Death no
longer has dominion over Him. 10For *the death*
that He died, He died to sin once for all; but *the
life* that He lives, He lives to God. 11Likewise you
also, reckon yourselves to be dead indeed to sin,
but alive to God in Christ Jesus our Lord.

12Therefore do not let sin reign in your mor-
tal body, that you should obey it in its lusts.

5:1 [a]Another ancient reading is, *let us have peace.*

13And do not present your members *as* instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members *as* instruments of righteousness to God. 14For sin shall not have dominion over you, for you are not under law but under grace.

From Slaves of Sin to Slaves of God

15What then? Shall we sin because we are not under law but under grace? Certainly not! 16Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin *leading* to death, or of obedience *leading* to righteousness? 17But God be thanked that *though* you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. 18And having been set free from sin, you became slaves of righteousness. 19I speak in human *terms* because of the weakness of your flesh. For just as you presented your members *as* slaves of uncleanness, and of lawlessness *leading* to *more* lawlessness, so now present your members *as* slaves *of* righteousness for holiness.

20For when you were slaves of sin, you were free in regard to righteousness. 21What fruit did you have then in the things of which you are now ashamed? For the end of those things *is* death. 22But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. 23For the wages of sin *is* death, but the gift of God *is* eternal life in Christ Jesus our Lord.

Freed from the Law

7 1Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives? 2For the woman who has a husband is bound by the law to *her* husband as long as he lives. But if the husband dies, she is released from the law of *her* husband. 3So then if, while *her* husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man. 4Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another—to Him who was raised from the dead, that we should bear fruit to God. 5For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death. 6But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not *in* the oldness of the letter.

Sin's Advantage in the Law

7What shall we say then? *Is* the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, *"You shall not covet."* [a] 8But sin, taking opportunity by the commandment, produced in me all *manner of* evil desire. For apart from the law sin *was* dead. 9I was alive once without the law, but when the commandment came, sin revived and I died. 10And the commandment, which *was* to *bring* life, I found to *bring* death. 11For sin, taking occasion by the commandment, deceived me, and by it killed *me.* 12Therefore the law *is* holy, and the commandment holy and just and good.

Law Cannot Save from Sin

13Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful. 14For we know that the law is spiritual, but I am carnal, sold under sin. 15For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. 16If, then, I do what I will not to do, I agree with the law that *it is* good. 17But now, *it is* no longer I who do it, but sin that dwells in me. 18For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but *how* to perform what is good I do not find. 19For the good that I will *to do,* I do not do; but the evil I will not *to do,* that I practice. 20Now if I do what I will not *to do,* it is no longer I who do it, but sin that dwells in me.

21I find then a law, that evil is present with me, the one who wills to do good. 22For I delight in the law of God according to the inward man. 23But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24O wretched man that I am! Who will deliver me from this body of death? 25I thank God—through Jesus Christ our Lord!

So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

Free from Indwelling Sin

8 1*There is* therefore now no condemnation to those who are in Christ Jesus,[a] who do not walk according to the flesh, but according to the Spirit. 2For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. 3For what the law could not do in that it was weak through the flesh, God *did* by sending

7:7 [a]Exodus 20:17; Deuteronomy 5:21 8:1 [a]NU-Text omits the rest of this verse.

Warring with the Evil Impulse Within (Rom. 7:21–23)

When Paul wrote about living life under the law of God (Rom. 7), perhaps he was describing, from his new Christian perspective, his own genuine experience under the law. The Church Fathers were divided (as are modern readers) on whether Paul wrote of his present experience or of his preconversion experience. Whichever, he agonized over the battle to do God's will, saying, "Evil is present with me" (Rom. 7:21).

Jewish people commonly believed that a child was born with a *yetzer hara,* an evil impulse. When a Jewish boy entered adulthood, he would accept responsibility for the commandments (a custom which later evolved into bar mitzvah, the religious rite of passage). According to Jewish belief, once a boy accepted the commandments, he found in God's law strength to overcome his evil impulse. After this, two impulses—good and evil—would battle within him, in a struggle similar to Paul's description.

Philosophers also discussed a struggle, one between human reason and human passion. In the philosophers' view, a person overcame passions by depending on reason. Jewish teachers felt that one overcame the evil impulse by learning Torah, the Law. For Paul, however, the battle appeared futile, because mere knowledge without transformation of character could not bring victory. Any solution to the struggle depending on human effort, whether on a person's reason or on knowledge of Torah, was inadequate.

Victory was possible, Paul realized, through God's Spirit (8:2–4). Interestingly, one strand of Jewish tradition emphasized that in the end time, when the Messiah came, God would publicly slay the evil impulse. For Paul, the Messiah's work of delivering from sin was an accomplished act of history (Rom. 6:5, 11), and the gift of the Spirit was the foretaste of future glory (8:23).

His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, 4that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. 5For those who live according to the flesh set their minds on the things of the flesh, but those *who live* according to the Spirit, the things of the Spirit. 6For to be carnally minded *is* death, but to be spiritually minded *is* life and peace. 7Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed can be. 8So then, those who are in the flesh cannot please God.

9But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. 10And if Christ *is* in you, the body *is* dead because of sin, but the Spirit *is* life because of righteousness. 11But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

Sonship Through the Spirit

12Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh. 13For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. 14For as many as are led by the Spirit of God, these are sons of God. 15For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." 16The Spirit Himself bears witness with our spirit that we are children of God, 17and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with *Him,* that we may also be glorified together.

From Suffering to Glory

18For I consider that the sufferings of this present time are not worthy *to be compared* with the glory which shall be revealed in us. 19For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. 20For the creation was subjected to futility, not willingly, but because of Him who subjected *it* in hope; 21because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. 22For we know that the whole creation groans and labors with birth pangs together until now. 23Not only *that,* but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. 24For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? 25But if we hope for what we do not see, we eagerly wait for *it* with perseverance.

26Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us[a] with groanings which cannot be uttered. 27Now He who searches the hearts knows what the mind of the Spirit *is,* because He makes intercession for the saints according to *the will of* God.

28And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose. 29For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brethren. 30Moreover whom He predestined, these He also

8:26 [a]NU-Text omits *for us.*

called; whom He called, these He also justified; and whom He justified, these He also glorified.

God's Everlasting Love

31What then shall we say to these things? If God *is* for us, who *can be* against us? 32He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? 33Who shall bring a charge against God's elect? *It is* God who justifies. 34Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. 35Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36As it is written:

> *"For Your sake we are killed all day long;*
> *We are accounted as sheep for the slaughter."* [a]

37Yet in all these things we are more than conquerors through Him who loved us. 38For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, 39nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Israel's Rejection of Christ

9 1I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, 2that I have great sorrow and continual grief in my heart. 3For I could wish that I myself were accursed from Christ for my brethren, my countrymen[a] according to the flesh, 4who are Israelites, to whom *pertain* the adoption, the glory, the covenants, the giving of the law, the service *of God,* and the promises; 5of whom *are* the fathers and from whom, according to the flesh, Christ *came,* who is over all, *the* eternally blessed God. Amen.

Israel's Rejection and God's Purpose

6But it is not that the word of God has taken no effect. For they *are* not all Israel who *are* of Israel, 7nor *are they* all children because they are the seed of Abraham; but, *"In Isaac your seed shall be called."* [a] 8That is, those who *are* the children of the flesh, these *are* not the children of God; but the children of the promise are counted as the seed. 9For this *is* the word of promise: *"At this time I will come and Sarah shall have a son."* [a]

10And not only *this,* but when Rebecca also had conceived by one man, *even* by our father Isaac 11(for *the children* not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls), 12it was said to her, *"The older shall serve the younger."* [a] 13As it is written, *"Jacob I have loved, but Esau I have hated."* [a]

Israel's Rejection and God's Justice

14What shall we say then? *Is there* unrighteousness with God? Certainly not! 15For He says to Moses, *"I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion."* [a] 16So then *it is* not of him who wills, nor of him who runs, but of God who shows mercy. 17For the Scripture says to the Pharaoh, *"For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth."* [a] 18Therefore He has mercy on whom He wills, and whom He wills He hardens.

19You will say to me then, "Why does He still find fault? For who has resisted His will?" 20But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed *it,* "Why have you made me like this?" 21Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?

22*What* if God, wanting to show *His* wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, 23and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, 24*even* us whom He called, not of the Jews only, but also of the Gentiles?

25As He says also in Hosea:

> *"I will call them My people, who were not My people,*
> *And her beloved, who was not beloved."* [a]
> 26 *"And it shall come to pass in the place where it was said to them,*
> *'You are not My people,'*
> *There they shall be called sons of the living God."* [a]

27Isaiah also cries out concerning Israel:[a]

> *"Though the number of the children of Israel be as the sand of the sea,*
> *The remnant will be saved.*

8:36 [a]Psalm 44:22 9:3 [a]Or *relatives* 9:7 [a]Genesis 21:12
9:9 [a]Genesis 18:10, 14 9:12 [a]Genesis 25:23
9:13 [a]Malachi 1:2, 3 9:15 [a]Exodus 33:19 9:17 [a]Exodus 9:16
9:25 [a]Hosea 2:23 9:26 [a]Hosea 1:10 9:27 [a]Isaiah 10:22, 23

28 *For He will finish the work and cut it short*
in righteousness,
Because the LORD will make a short work
upon the earth." [a]

29 And as Isaiah said before:

"Unless the LORD of Sabaoth[a] *had left us a*
seed,
We would have become like Sodom,
And we would have been made like
Gomorrah." [b]

Present Condition of Israel

30 What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith; 31 but Israel, pursuing the law of righteousness, has not attained to the law of righteousness.[a] 32 Why? Because *they did* not *seek it* by faith, but as it were, by the works of the law.[a] For they stumbled at that stumbling stone. 33 As it is written:

"Behold, I lay in Zion a stumbling stone and
rock of offense,
And whoever believes on Him will not be
put to shame." [a]

Israel Needs the Gospel

10 1 Brethren, my heart's desire and prayer to God for Israel[a] is that they may be saved. 2 For I bear them witness that they have a zeal for God, but not according to knowledge. 3 For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. 4 For Christ *is* the end of the law for righteousness to everyone who believes.

5 For Moses writes about the righteousness which is of the law, *"The man who does those things shall live by them."* [a] 6 But the righteousness of faith speaks in this way, *"Do not say in your heart, 'Who will ascend into heaven?' "* [a] (that is, to bring Christ down *from above*) 7 or, *" 'Who will descend into the abyss?' "* [a] (that is, to bring Christ up from the dead). 8 But what does it say? *"The word is near you, in your mouth and in your heart"* [a] (that is, the word of faith which we preach): 9 that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. 10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. 11 For the Scripture says, *"Whoever believes on Him will not be put to shame."* [a] 12 For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. 13 For *"whoever calls on the name of the LORD shall be saved."* [a]

Israel Rejects the Gospel

14 How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? 15 And how shall they preach unless they are sent? As it is written:

"How beautiful are the feet of those who
preach the gospel of peace,[a]
Who bring glad tidings of good things!" [b]

16 But they have not all obeyed the gospel. For Isaiah says, *"LORD, who has believed our report?"* [a] 17 So then faith *comes* by hearing, and hearing by the word of God.

18 But I say, have they not heard? Yes indeed:

"Their sound has gone out to all the earth,
And their words to the ends of the world." [a]

19 But I say, did Israel not know? First Moses says:

"I will provoke you to jealousy by those who
are not a nation,
I will move you to anger by a foolish
nation." [a]

20 But Isaiah is very bold and says:

"I was found by those who did not seek Me;
I was made manifest to those who did not
ask for Me." [a]

Science & Technology
Pottery is one of the oldest and most widely known technologies. The raw material is clay, which is abundant and has no economic value until it is formed into a vessel and dried or fired. The same store of clay is easily transformed into whatever shape the potter intends, or that the client may have specified (Rom. 9:21). Some pottery is so cheap it is thrown away after one use.

9:28 [a]NU-Text reads *For the LORD will finish the work and cut it short upon the earth.* 9:29 [a]Literally, in Hebrew, *Hosts* [b]Isaiah 1:9 9:31 [a]NU-Text omits *of righteousness.* 9:32 [a]NU-Text reads *by works.* 9:33 [a]Isaiah 8:14; 28:16 10:1 [a]NU-Text reads *them.* 10:5 [a]Leviticus 18:5 10:6 [a]Deuteronomy 30:12 10:7 [a]Deuteronomy 30:13 10:8 [a]Deuteronomy 30:14 10:11 [a]Isaiah 28:16 10:13 [a]Joel 2:32 10:15 [a]NU-Text omits *preach the gospel of peace, Who.* [b]Isaiah 52:7; Nahum 1:15 10:16 [a]Isaiah 53:1 10:18 [a]Psalm 19:4 10:19 [a]Deuteronomy 32:21 10:20 [a]Isaiah 65:1

21But to Israel he says:

"All day long I have stretched out My hands
To a disobedient and contrary people." [a]

Israel's Rejection Not Total

11 1I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin. 2God has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying, 3*"LORD, they have killed Your prophets and torn down Your altars, and I alone am left, and they seek my life"* ?[a] 4But what does the divine response say to him? *"I have reserved for Myself seven thousand men who have not bowed the knee to Baal."* [a] 5Even so then, at this present time there is a remnant according to the election of grace. 6And if by grace, then *it is* no longer of works; otherwise grace is no longer grace.[a] But if *it is* of works, it is no longer grace; otherwise work is no longer work.

7What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded. 8Just as it is written:

"God has given them a spirit of stupor,
Eyes that they should not see
And ears that they should not hear,
To this very day." [a]

9And David says:

"Let their table become a snare and a trap,
A stumbling block and a recompense to them.
10 *Let their eyes be darkened, so that they do not see,*
And bow down their back always." [a]

Israel's Rejection Not Final

11I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation *has come* to the Gentiles. 12Now if their fall *is* riches for the world, and their failure riches for the Gentiles, how much more their fullness!

13For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry, 14if by any means I may provoke to jealousy *those who are* my flesh and save some of them. 15For if their being cast away *is* the reconciling of the world, what *will* their acceptance *be* but life from the dead?

16For if the firstfruit *is* holy, the lump *is* also *holy;* and if the root *is* holy, so *are* the branches. 17And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, 18do not boast against the branches. But if you do boast, *remember that* you do not support the root, but the root supports you.

19You will say then, "Branches were broken off that I might be grafted in." 20Well *said.* Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear. 21For if God did not spare the natural branches, He may not spare you either. 22Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness,[a] if you continue in *His* goodness. Otherwise you also will be cut off. 23And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again. 24For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who *are* natural *branches,* be grafted into their own olive tree?

25For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. 26And so all Israel will be saved,[a] as it is written:

"The Deliverer will come out of Zion,
And He will turn away ungodliness from Jacob;
27 *For this is My covenant with them,*
When I take away their sins." [a]

28Concerning the gospel *they are* enemies for your sake, but concerning the election *they are* beloved for the sake of the fathers. 29For the gifts and the calling of God *are* irrevocable. 30For as you were once disobedient to God, yet have now obtained mercy through their disobedience, 31even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy. 32For God has committed them all to disobedience, that He might have mercy on all.

33Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable *are* His judgments and His ways past finding out!

34 *"For who has known the mind of the LORD?*
Or who has become His counselor?" [a]

10:21 [a]Isaiah 65:2 11:3 [a]1 Kings 19:10, 14 11:4 [a]1 Kings 19:18 11:6 [a]NU-Text omits the rest of this verse.
11:8 [a]Deuteronomy 29:4; Isaiah 29:10 11:10 [a]Psalm 69:22, 23 11:22 [a]NU-Text adds *of God.* 11:26 [a]Or *delivered*
11:27 [a]Isaiah 59:20, 21 11:34 [a]Isaiah 40:13; Jeremiah 23:18

35 *"Or who has first given to Him*
And it shall be repaid to him?" [a]

36For of Him and through Him and to Him *are* all things, to whom *be* glory forever. Amen.

Living Sacrifices to God

12 1I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service. 2And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what *is* that good and acceptable and perfect will of God.

Serve God with Spiritual Gifts

3For I say, through the grace given to me, to everyone who is among you, not to think *of himself* more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith. 4For as we have many members in one body, but all the members do not have the same function, 5so we, *being* many, are one body in Christ, and individually members of one another. 6Having then gifts differing according to the grace that is given to us, *let us use them:* if prophecy, *let us prophesy* in proportion to our faith; 7or ministry, *let us use it* in *our* ministering; he who teaches, in teaching; 8he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

Behave Like a Christian

9*Let* love *be* without hypocrisy. Abhor what is evil. Cling to what is good. 10*Be* kindly affectionate to one another with brotherly love, in honor giving preference to one another; 11not lagging in diligence, fervent in spirit, serving the Lord; 12rejoicing in hope, patient in tribulation, continuing steadfastly in prayer; 13distributing to the needs of the saints, given to hospitality.

14Bless those who persecute you; bless and do not curse. 15Rejoice with those who rejoice, and weep with those who weep. 16Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion.

17Repay no one evil for evil. Have regard for good things in the sight of all men. 18If it is possible, as much as depends on you, live peaceably with all men. 19Beloved, do not avenge yourselves, but *rather* give place to wrath; for it is written, *"Vengeance is Mine, I will repay,"* [a] says the Lord. 20Therefore

"If your enemy is hungry, feed him;
If he is thirsty, give him a drink;
For in so doing you will heap coals of fire
on his head." [a]

21Do not be overcome by evil, but overcome evil with good.

Submit to Government

13 1Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. 2Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves. 3For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same. 4For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to *execute* wrath on him who practices evil. 5Therefore *you* must be subject, not only because of wrath but also for conscience' sake. 6For because of this you also pay taxes, for they are God's ministers attending continually to this very thing. 7Render therefore to all their due: taxes to whom taxes *are due,* customs to whom customs, fear to whom fear, honor to whom honor.

Love Your Neighbor

8Owe no one anything except to love one another, for he who loves another has fulfilled the law. 9For the commandments, *"You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not bear false witness,"* [a] *"You shall not covet,"* [b] and if *there is* any other commandment, are *all* summed up in this saying, namely, *"You shall love your neighbor as yourself."* [c] 10Love does no harm to a neighbor; therefore love *is* the fulfillment of the law.

Politics & Government
The governing authorities in Palestine were the emperor of Rome and those approved or appointed by him (Rom. 13:1). Augustus was the first emperor of Rome, and he ruled in peace for more than 40 years. Most of the regions familiar to Paul were ruled by a Roman provincial governor, or by the family of the Herods. In Jerusalem, the Jewish governing authorities had a temple police and could collect some taxes.

11:35 [a]Job 41:11 12:19 [a]Deuteronomy 32:35
12:20 [a]Proverbs 25:21, 22 13:9 [a]NU-Text omits *"You shall not bear false witness."* [b]Exodus 20:13–15, 17; Deuteronomy 5:17–19, 21 [c]Leviticus 19:18

THE ROMAN EMPIRE RULES PALESTINE

The people of Rome developed the last civilization of the ancient world in the West, and had a significant impact upon Palestine during the New Testament era. During the apostle Paul's ministry, the Romans were the "governing authorities" (Rom. 13:1) to whom he urged Christians to submit.

Date	Event
A.D. 37	Nero is born. Caligula succeeds Tiberius as emperor.
A.D. 40	Caligula orders a statue of himself to be placed in the temple at Jerusalem. Herod Agrippa I persuades him to cancel the order.
A.D. 41	Caligula is assassinated. The new emperor appoints Herod Agrippa I to rule Judea.
A.D. 44	Herod Agrippa I dies (Acts 12). Judea becomes a province again.
A.D. 52–59	Antonius Felix is governor of Judea (Acts 23:24).
A.D. 54	Claudius dies, probably poisoned by his wife, and Nero becomes emperor.
A.D. 59–62	Porcius Festus is governor of Judea (Acts 24:27—25:1).
A.D. 64	The Great Fire burns in the city of Rome (July 19–28). Nero blames it on the Christians and persecutes them.
A.D. 66	The Jews in Palestine rebel against Rome.
A.D. 68	Nero commits suicide.
A.D. 70	Jerusalem is conquered by Titus. Jews are forbidden to live there.

Put on Christ

11And *do* this, knowing the time, that now *it*
is high time to awake out of sleep; for now our
salvation *is* nearer than when we *first* believed.
12The night is far spent, the day is at hand. There-
fore let us cast off the works of darkness, and let
us put on the armor of light. 13Let us walk prop-
erly, as in the day, not in revelry and drunken-
ness, not in lewdness and lust, not in strife and
envy. 14But put on the Lord Jesus Christ, and
make no provision for the flesh, to *fulfill its* lusts.

The Law of Liberty

14 1Receive one who is weak in the faith, *but*
not to disputes over doubtful things. 2For
one believes he may eat all things, but he who is
weak eats *only* vegetables. 3Let not him who eats
despise him who does not eat, and let not him
who does not eat judge him who eats; for God
has received him. 4Who are you to judge an-
other's servant? To his own master he stands or
falls. Indeed, he will be made to stand, for God is
able to make him stand.

5One person esteems *one* day above another;
another esteems every day *alike*. Let each be
fully convinced in his own mind. 6He who ob-
serves the day, observes *it* to the Lord;[a] and he
who does not observe the day, to the Lord he
does not observe *it*. He who eats, eats to the Lord,
for he gives God thanks; and he who does not
eat, to the Lord he does not eat, and gives God
thanks. 7For none of us lives to himself, and no
one dies to himself. 8For if we live, we live to the
Lord; and if we die, we die to the Lord. There-
fore, whether we live or die, we are the Lord's.
9For to this end Christ died and rose[a] and lived
again, that He might be Lord of both the dead
and the living. 10But why do you judge your
brother? Or why do you show contempt for your
brother? For we shall all stand before the judg-
ment seat of Christ.[a] 11For it is written:

> *"As I live, says the* LORD,
> *Every knee shall bow to Me,*
> *And every tongue shall confess to God."* [a]

12So then each of us shall give account of
himself to God. 13Therefore let us not judge one
another anymore, but rather resolve this, not to
put a stumbling block or a cause to fall in *our*
brother's way.

14:6 [a]NU-Text omits the rest of this sentence. 14:9 [a]NU-Text omits *and rose.* 14:10 [a]NU-Text reads *of God.* 14:11 [a]Isaiah 45:23

Culture & Society

The Romans obtained many of their slaves through warfare. In addition, some criminals and pirates engaged in the business of capturing people and selling them as slaves. Slaves could be bought in markets without their origin being known, while children of slaves were slaves from birth. Paul did not discuss the abolition of slavery, but did speak to masters and slaves on how to live within that culture's institutions (Rom. 14:4).

The Law of Love

14 I know and am convinced by the Lord Je-
sus that *there is* nothing unclean of itself; but to
him who considers anything to be unclean, to
him *it is* unclean. 15 Yet if your brother is grieved
because of *your* food, you are no longer walking
in love. Do not destroy with your food the one for
whom Christ died. 16 Therefore do not let your
good be spoken of as evil; 17 for the kingdom of
God is not eating and drinking, but righteous-
ness and peace and joy in the Holy Spirit. 18 For
he who serves Christ in these things[a] *is* accepta-
ble to God and approved by men.

19 Therefore let us pursue the things *which*
make for peace and the things by which one may
edify another. 20 Do not destroy the work of God
for the sake of food. All things indeed *are* pure,
but *it is* evil for the man who eats with offense.
21 *It is* good neither to eat meat nor drink wine
nor *do anything* by which your brother stumbles
or is offended or is made weak.[a] 22 Do you have
faith?[a] Have *it* to yourself before God. Happy *is*
he who does not condemn himself in what he ap-
proves. 23 But he who doubts is condemned if he
eats, because *he does* not *eat* from faith; for what-
ever *is* not from faith is sin.[a]

Bearing Others' Burdens

15 1 We then who are strong ought to bear
with the scruples of the weak, and not to
please ourselves. 2 Let each of us please *his* neigh-
bor for *his* good, leading to edification. 3 For even
Christ did not please Himself; but as it is written,
"The reproaches of those who reproached You
fell on Me." [a] 4 For whatever things were written
before were written for our learning, that we
through the patience and comfort of the Scrip-
tures might have hope. 5 Now may the God of pa-
tience and comfort grant you to be like-minded
toward one another, according to Christ Jesus,
6 that you may with one mind *and* one mouth glo-
rify the God and Father of our Lord Jesus Christ.

Glorify God Together

7 Therefore receive one another, just as Christ
also received us,[a] to the glory of God. 8 Now I say
that Jesus Christ has become a servant to the cir-
cumcision for the truth of God, to confirm the
promises *made* to the fathers, 9 and that the Gen-
tiles might glorify God for *His* mercy, as it is
written:

> *"For this reason I will confess to You among*
> *the Gentiles,*
> *And sing to Your name."* [a]

10 And again he says:

> *"Rejoice, O Gentiles, with His people!"* [a]

11 And again:

> *"Praise the LORD, all you Gentiles!*
> *Laud Him, all you peoples!"* [a]

12 And again, Isaiah says:

> *"There shall be a root of Jesse;*
> *And He who shall rise to reign over the*
> *Gentiles,*
> *In Him the Gentiles shall hope."* [a]

13 Now may the God of hope fill you with all
joy and peace in believing, that you may abound
in hope by the power of the Holy Spirit.

TRANSITION

Paul's Ministry to the Gentiles

Having ministered in the eastern Mediterranean area for many years, Paul planned to take the gospel farther west to Spain and to visit the Romans on his way (Rom. 15:24). Even though Paul had never been to Rome, many Roman Christians who had labored with Paul elsewhere knew him. Among them were Priscilla and Aquila (Acts 18:2, 3), as well as Rufus and his mother (Rom. 16:13). Paul hoped that Rome could serve as the home base for his missions in the West, as Antioch had in the East, and may have written this letter in order to solicit support from the Roman church for his mission.

That Paul sent so many greetings (16:3–15) and apparently knew so many people in a city he had yet to visit strikes some scholars as odd. He also seems to have written a conclusion to the letter already in Rom. 15:30–33. Since many of the people who receive personal greetings in ch. 16 are associated with Ephesus elsewhere in the New Testament, some scholars suggest that Paul had two copies of the letter made. One copy, ending at 15:33, was sent to the church at Rome. Paul then added a personal postscript to the other copy and had it delivered to the church at Ephesus.

• **Romans 15:14—16:27**

Romans

From Jerusalem to Illyricum

15 **:14** Now I myself am confident concern-
ing you, my brethren, that you also are full
of goodness, filled with all knowledge, able also

14:18 [a]NU-Text reads *this.* 14:21 [a]NU-Text omits *or is offended or is made weak.* 14:22 [a]NU-Text reads *The faith which you have—have.* 14:23 [a]M-Text puts Romans 16:25–27 here. 15:3 [a]Psalm 69:9 15:7 [a]NU-Text and M-Text read *you.* 15:9 [a]2 Samuel 22:50; Psalm 18:49 15:10 [a]Deuteronomy 32:43 15:11 [a]Psalm 117:1 15:12 [a]Isaiah 11:10

Servant of the Church at Cenchrea (Rom. 16:1, 2)

Located on the prosperous isthmus of Corinth, Cenchrea was a port city, 7 miles east of Corinth. Much of Corinth's wealth came from this town, which by Paul's time hosted many foreign religions and was more religiously tolerant than some other less cosmopolitan locations. Phoebe, a woman of the church at Cenchrea, delivered Paul's letter to the Roman Christians (Rom. 16:1).

Paul calls Phoebe a "servant of the church" (16:1). By "servant" Paul could have meant a "minister" of the gospel, as he described himself, Apollos (1 Cor. 3:5), and Timothy (1 Thess. 3:2), or the more particular office of "deacon." The word "deacon" might describe Phoebe as the owner of the home in which the church met. Paul also calls her a "helper" (Rom. 16:2), which in Greek generally referred to "patrons" who hosted religious associations, like churches, in their homes. Women patrons, although in the minority, did exist in ancient times.

The phrase "servant of the church" may well correspond to the Jewish title *chazzan,* the person in charge of the synagogue building. (Like churches, synagogues without adequate resources to build special structures typically began in homes.) Jewish synagogues highly respected the office of *chazzan,* which was usually filled by men.

Though women's roles had improved in much of Greco-Roman society, 1st-century cultural prejudices still restricted opportunities for the average woman. Paul, though, did not hesitate to support women's roles to his Roman readers. He commends various ministries of many women, including Phoebe, Priscilla (16:3), Mary (16:6), and Junia, whom he calls an apostle (16:7).

to admonish one another.[a] 15Nevertheless,
brethren, I have written more boldly to you on
some points, as reminding you, because of the
grace given to me by God, 16that I might be a
minister of Jesus Christ to the Gentiles, minister-
ing the gospel of God, that the offering of the
Gentiles might be acceptable, sanctified by the
Holy Spirit. 17Therefore I have reason to glory in
Christ Jesus in the things *which pertain* to God.
18For I will not dare to speak of any of those
things which Christ has not accomplished
through me, in word and deed, to make the Gen-
tiles obedient— 19in mighty signs and wonders,
by the power of the Spirit of God, so that from
Jerusalem and round about to Illyricum I have
fully preached the gospel of Christ. 20And so I
have made it my aim to preach the gospel, not
where Christ was named, lest I should build on
another man's foundation, 21but as it is written:

> *"To whom He was not announced, they shall see;*
> *And those who have not heard shall understand."* [a]

Plan to Visit Rome

22For this reason I also have been much hin-
dered from coming to you. 23But now no longer
having a place in these parts, and having a great
desire these many years to come to you, 24when-
ever I journey to Spain, I shall come to you.[a] For I
hope to see you on my journey, and to be helped
on my way there by you, if first I may enjoy your
company for a while. 25But now I am going to Je-
rusalem to minister to the saints. 26For it pleased
those from Macedonia and Achaia to make a cer-
tain contribution for the poor among the saints
who are in Jerusalem. 27It pleased them indeed,
and they are their debtors. For if the Gentiles have
been partakers of their spiritual things, their duty
is also to minister to them in material things.
28Therefore, when I have performed this and have
sealed to them this fruit, I shall go by way of you
to Spain. 29But I know that when I come to you, I
shall come in the fullness of the blessing of the
gospel[a] of Christ.
30Now I beg you, brethren, through the Lord
Jesus Christ, and through the love of the Spirit,
that you strive together with me in prayers to
God for me, 31that I may be delivered from those
in Judea who do not believe, and that my service
for Jerusalem may be acceptable to the saints,
32that I may come to you with joy by the will of
God, and may be refreshed together with you.
33Now the God of peace *be* with you all. Amen.

Sister Phoebe Commended

16 1I commend to you Phoebe our sister, who
is a servant of the church in Cenchrea,
2that you may receive her in the Lord in a manner

15:14 [a]M-Text reads *others.* 15:21 [a]Isaiah 52:15 15:24 [a]NU-Text omits *I shall come to you* (and joins *Spain* with the next sentence). 15:29 [a]NU-Text omits *of the gospel.*

worthy of the saints, and assist her in whatever business she has need of you; for indeed she has been a helper of many and of myself also.

Greeting Roman Saints

3Greet Priscilla and Aquila, my fellow workers in Christ Jesus, 4who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles. 5Likewise *greet* the church that is in their house.

Greet my beloved Epaenetus, who is the firstfruits of Achaia[a] to Christ. 6Greet Mary, who labored much for us. 7Greet Andronicus and Junia, my countrymen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.

8Greet Amplias, my beloved in the Lord. 9Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved. 10Greet Apelles, approved in Christ. Greet those who are of the *household* of Aristobulus. 11Greet Herodion, my countryman.[a] Greet those who are of the *household* of Narcissus who are in the Lord.

12Greet Tryphena and Tryphosa, who have labored in the Lord. Greet the beloved Persis, who labored much in the Lord. 13Greet Rufus, chosen in the Lord, and his mother and mine. 14Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them. 15Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.

16Greet one another with a holy kiss. The[a] churches of Christ greet you.

Avoid Divisive Persons

17Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them. 18For those who are such do not serve our Lord Jesus[a] Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple. 19For your obedience has become known to all. Therefore I am glad on your behalf; but I want you to be wise in what is good, and simple concerning evil. 20And the God of peace will crush Satan under your feet shortly.

Culture & Society

"Tertius" and "Quartus" are the Latin words for "third" and "fourth" and were names given to slaves (Rom. 16:22, 23). Tertius, Paul's secretary for the Book of Romans, is a good example of the wide range of jobs that slaves had in the Roman world. Persons born as slaves could be educated for jobs requiring literacy, or educated adults could be enslaved through conquest in war.

The grace of our Lord Jesus Christ *be* with you. Amen.

Greetings from Paul's Friends

21Timothy, my fellow worker, and Lucius, Jason, and Sosipater, my countrymen, greet you.

22I, Tertius, who wrote *this* epistle, greet you in the Lord.

23Gaius, my host and *the host* of the whole church, greets you. Erastus, the treasurer of the city, greets you, and Quartus, a brother. 24The grace of our Lord Jesus Christ *be* with you all. Amen.[a]

Benediction

25Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began 26but now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for obedience to the faith— 27to God, alone wise, *be* glory through Jesus Christ forever. Amen.[a]

16:5 [a]NU-Text reads *Asia.* 16:11 [a]Or *relative* 16:16 [a]NU-Text reads *All the churches.* 16:18 [a]NU-Text and M-Text omit *Jesus.* 16:24 [a]NU-Text omits this verse. 16:27 [a]M-Text puts Romans 16:25–27 after Romans 14:23.

TRANSITION

En Route to Jerusalem

The account of Paul's travels to Jerusalem at the end of his third missionary journey (Acts 20:3b—21:16) is one of three segments in the Book of Acts known as the "we" passages (also 16:10–18; 27:1—28:16). These accounts appear to relate firsthand reports of events at which the author of Acts was personally present.

Scholars differ over the significance the "we" passages have concerning the authorship of Acts as a whole. Since Paul was known to have had an associate named Luke (Philem. 1:24; Col. 4:14; 2 Tim. 4:11), these firsthand accounts might support the traditional view that Luke wrote Acts. Other scholars suggest that the "we" passages may represent a source used by the author of Acts. In this case, the author of the source for the "we" passages need not have been the author of the entire book.

At Tyre Paul heard the first Spirit-inspired prediction of trouble facing him at Jerusalem (Acts 21:4). But Paul was undeterred. His destination was Jerusalem, hoping to be there by the Day of Pentecost in A.D. 57. After that, he planned to visit Rome (see 19:21).

• **Acts 20:3b—21:16**

Acts

20 **:3b** And when the Jews plotted against him as he was about to sail to Syria, he decided to return through Macedonia. 4And Sopater of Berea accompanied him to Asia—also Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia. 5These men, going ahead, waited for us at Troas. 6But we sailed away from Philippi after the Days of Unleavened Bread, and in five days joined them at Troas, where we stayed seven days.

Ministering at Troas

7Now on the first *day* of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight. 8There were many lamps in the upper room where they[a] were gathered together. 9And in a window sat a certain young man named Eutychus, who was sinking into a deep sleep. He was overcome by sleep; and as Paul continued speaking, he fell down from the third story and was taken up dead. 10But Paul went down, fell on him, and embracing *him* said, "Do not trouble yourselves, for his life is in him." 11Now when he had come up, had broken bread and eaten, and talked a long while, even till daybreak, he departed. 12And they brought the young man in alive, and they were not a little comforted.

From Troas to Miletus

13Then we went ahead to the ship and sailed to Assos, there intending to take Paul on board; for so he had given orders, intending himself to go on foot. 14And when he met us at Assos, we took him on board and came to Mitylene. 15We sailed from there, and the next *day* came opposite Chios. The following *day* we arrived at Samos and stayed at Trogyllium. The next *day* we came to Miletus. 16For Paul had decided to sail past Ephesus, so that he would not have to spend time in Asia; for he was hurrying to be at Jerusalem, if possible, on the Day of Pentecost.

The Ephesian Elders Exhorted

17From Miletus he sent to Ephesus and called for the elders of the church. 18And when they had come to him, he said to them: "You know, from the first day that I came to Asia, in what manner I always lived among you, 19serving the Lord with all humility, with many tears and trials which happened to me by the plotting of the Jews; 20how I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house, 21testifying to Jews, and also to Greeks, repentance toward God and faith toward our Lord Jesus Christ. 22And see, now I go bound in the spirit to Jerusalem, not knowing the things that will happen to me there, 23except that the Holy Spirit testifies in every city, saying that chains and tribulations await me. 24But none of these things move me; nor do I count my life dear to myself,[a] so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God.

25"And indeed, now I know that you all, among whom I have gone preaching the kingdom of God, will see my face no more. 26Therefore I testify to you this day that I *am* innocent of the blood of all *men.* 27For I have not shunned to declare to you the whole counsel of God. 28Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God[a] which He purchased with His own blood. 29For I know this, that after my departure savage wolves will come in among you, not sparing the flock. 30Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. 31Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears.

32"So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified. 33I have coveted no one's silver or gold or apparel. 34Yes,[a] you yourselves know that these hands have provided for my necessities, and for those who were with me. 35I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of the Lord Jesus, that He said, 'It is more blessed to give than to receive.' "

36And when he had said these things, he knelt down and prayed with them all. 37Then they all wept freely, and fell on Paul's neck and kissed him, 38sorrowing most of all for the words which he spoke, that they would see his face no more. And they accompanied him to the ship.

Warnings on the Journey to Jerusalem

21 1Now it came to pass, that when we had departed from them and set sail, running a straight course we came to Cos, the following *day* to Rhodes, and from there to Patara. 2And finding a ship sailing over to Phoenicia, we went aboard and set sail. 3When we had sighted Cyprus, we passed it on the left, sailed to Syria, and

20:8 [a]NU-Text and M-Text read *we.* 20:24 [a]NU-Text reads *But I do not count my life of any value or dear to myself.* 20:28 [a]M-Text reads *of the Lord and God.* 20:34 [a]NU-Text and M-Text omit *Yes.*

PAUL IS ARRESTED AND SENT TO ROME

Paul writes letter to the Romans from Corinth A.D. 56

Nero compels senators to fight in the stadium A.D. 57

Nero orders the death of his own mother, Agrippina A.D. 59

A.D. 56 57 58 59 60

Agabus warns Paul not to go to Jerusalem (Acts 21:10–14) A.D. 57

Paul visits the Jerusalem temple and is arrested (Acts 21:30) A.D. 57

Paul appeals to Nero Caesar (Acts 25:10–12) A.D. 59

Festus sends Paul to Rome (Acts 26:32) A.D. 59

landed at Tyre; for there the ship was to unload
her cargo. 4And finding disciples,[a] we stayed
there seven days. They told Paul through the
Spirit not to go up to Jerusalem. 5When we had
come to the end of those days, we departed and
went on our way; and they all accompanied us,
with wives and children, till *we were* out of the
city. And we knelt down on the shore and prayed.
6When we had taken our leave of one another,
we boarded the ship, and they returned home.

7And when we had finished *our* voyage from
Tyre, we came to Ptolemais, greeted the brethren,
and stayed with them one day. 8On the next *day*
we who were Paul's companions[a] departed and
came to Caesarea, and entered the house of
Philip the evangelist, who was *one* of the seven,
and stayed with him. 9Now this man had four
virgin daughters who prophesied. 10And as we
stayed many days, a certain prophet named
Agabus came down from Judea. 11When he had
come to us, he took Paul's belt, bound his *own*
hands and feet, and said, "Thus says the Holy
Spirit, 'So shall the Jews at Jerusalem bind the
man who owns this belt, and deliver *him* into the
hands of the Gentiles.' "

12Now when we heard these things, both we
and those from that place pleaded with him not
to go up to Jerusalem. 13Then Paul answered,
"What do you mean by weeping and breaking
my heart? For I am ready not only to be bound,
but also to die at Jerusalem for the name of the
Lord Jesus."

14So when he would not be persuaded, we
ceased, saying, "The will of the Lord be done."

Paul Urged to Make Peace

15And after those days we packed and went
up to Jerusalem. 16Also some of the disciples
from Caesarea went with us and brought with
them a certain Mnason of Cyprus, an early disci-
ple, with whom we were to lodge.

21:4 [a]NU-Text reads *the disciples.* 21:8 [a]NU-Text omits *who were Paul's companions.*

THE GOSPEL FROM JERUSALEM TO ROME

Acts presents Rome as the guardian of law and order, a situation which often worked to the advantage of Paul and the gospel. Christians were expected to observe Roman law and not to get involved in disorderly, suspicious, or treasonous activity. The Romans, for their part, recognized Christianity as a legal and valid religion with the right to exist.

Paul's Roman citizenship granted him certain privileges as well as protection from Jewish fanaticism. His defense before the Roman governors Felix and Festus, as well as his specific appeal to plead his case before Caesar (Acts 25:10–12) are examples of Roman civil and legal law protecting Christianity.

God used Paul's imprisonment to bring him to Rome, the heart of the world.

The final chapters of Acts portray Paul as a witness for Jesus Christ on trial for the gospel. He defends himself before a Jerusalem crowd (Acts 22:1–21), before Felix (24:10–21), and before King Agrippa (26:1–32). He was not found guilty of any crime by the Romans, but they kept him in prison to satisfy the Jews. In the view of the author of Acts, God used Paul's imprisonment to bring him to Rome, the heart of the world, and to make him a witness there.

Paul's appearance in Rome was ironic, because he came as a prisoner and not as a missionary (Acts 28:19, 20). In a Roman house he was held in confinement awaiting a trial that apparently never took place.

TRANSITION

Paul Arrested in the Temple

After arriving in Jerusalem, Paul went to James, the brother of Jesus, and to the elders telling them about his work among the Gentiles. The leaders of the church rejoiced over the conversion of Gentiles, but they were worried about Jewish hostility. Rumors were circulating that Paul had taught Jews living outside of Palestine not to keep the Jewish law. To avoid a dispute, Paul was urged to join with four men who had taken a Nazirite vow. By accompanying them to the temple and paying the expenses of the sacrificial offerings, Paul would demonstrate that as a Jew he was keeping the law, despite his witnessing to Gentiles.

Paul was also accused of profaning the temple by bringing a Gentile into its inner courts. Gentiles were allowed in the outer court, called appropriately the Court of the Gentiles, but they were forbidden to come into the Court of Women or the Court of Israel. Signs warned that Gentiles entering these courts would be put to death.

Though Paul had not brought Gentiles into the temple, accusations of such led to an attack against him. The mob stopped beating Paul only because the Roman soldiers intervened to save his life.

• **Acts 21:17—23:22**

Acts

21 **:17** And when we had come to Jerusalem,
the brethren received us gladly. 18On the
following *day* Paul went in with us to James, and
all the elders were present. 19When he had
greeted them, he told in detail those things which
God had done among the Gentiles through his
ministry. 20And when they heard *it,* they glorified
the Lord. And they said to him, "You see, brother,
how many myriads of Jews there are who have
believed, and they are all zealous for the law;
21but they have been informed about you that
you teach all the Jews who are among the Gen-
tiles to forsake Moses, saying that they ought not
to circumcise *their* children nor to walk according
to the customs. 22What then? The assembly
must certainly meet, for they will[a] hear that you
have come. 23Therefore do what we tell you: We
have four men who have taken a vow. 24Take
them and be purified with them, and pay their
expenses so that they may shave *their* heads, and
that all may know that those things of which
they were informed concerning you are nothing,
but *that* you yourself also walk orderly and keep
the law. 25But concerning the Gentiles who be-
lieve, we have written *and* decided that they
should observe no such thing, except[a] that they
should keep themselves from *things* offered to
idols, from blood, from things strangled, and
from sexual immorality."

Arrested in the Temple

26Then Paul took the men, and the next day,
having been purified with them, entered the tem-
ple to announce the expiration of the days of pu-
rification, at which time an offering should be
made for each one of them.
27Now when the seven days were almost
ended, the Jews from Asia, seeing him in the tem-
ple, stirred up the whole crowd and laid hands on
him, 28crying out, "Men of Israel, help! This is
the man who teaches all *men* everywhere against
the people, the law, and this place; and further-
more he also brought Greeks into the temple and
has defiled this holy place." 29(For they had previ-
ously[a] seen Trophimus the Ephesian with him in
the city, whom they supposed that Paul had
brought into the temple.)
30And all the city was disturbed; and the
people ran together, seized Paul, and dragged
him out of the temple; and immediately the
doors were shut. 31Now as they were seeking to
kill him, news came to the commander of the
garrison that all Jerusalem was in an uproar.
32He immediately took soldiers and centurions,
and ran down to them. And when they saw the
commander and the soldiers, they stopped beat-
ing Paul. 33Then the commander came near and
took him, and commanded *him* to be bound with
two chains; and he asked who he was and what
he had done. 34And some among the multitude
cried one thing and some another.
So when he could not ascertain the truth be-
cause of the tumult, he commanded him to be
taken into the barracks. 35When he reached the
stairs, he had to be carried by the soldiers be-
cause of the violence of the mob. 36For the multi-
tude of the people followed after, crying out,
"Away with him!"

Addressing the Jerusalem Mob

37Then as Paul was about to be led into the
barracks, he said to the commander, "May I
speak to you?"

Culture & Society

Tensions in Judea grew worse and worse during the decades leading up to the war between Judea and Rome. The historian Josephus describes a new kind of assassin called *sicarii,* who would approach a target in daytime in a crowded place, stab the victim with daggers, and then disappear into the crowd (Acts 21:38). The Latin word *sica* means "dagger" and *sicarii* means "dagger men."

21:22 [a]NU-Text reads *What then is to be done? They will certainly.* 21:25 [a]NU-Text omits *that they should observe no such thing, except.* 21:29 [a]M-Text omits *previously.*

Rabbi Gamaliel, Paul's Teacher (Acts 22:3)

Gamaliel was a leading Pharisee and a member of the Jewish Sanhedrin in the New Testament period. As a rabbi, he was well known for his ability to interpret the Torah, having the respect of "all the people" (Acts 5:34). According to one tradition, he was the disciple of the famous rabbi Hillel, whose rabbinical school he represented. Yet another tradition knew Gamaliel to be Hillel's grandson.

Later Jewish sources applauded Gamaliel for upholding the purity of the Law (Torah) and for maintaining its dietary regulations. In other matters, though, he is reported to have held liberal views concerning divorce, keeping the Sabbath, and accepting the Targums (Jewish commentary upon the Torah). This more liberal side of Gamaliel is consistent with his counseling of the Sanhedrin, as Luke relates in Acts. When the Sanhedrin would have killed Peter and some of the apostles, Gamaliel rose to urge a wait-and-see attitude (Acts 5:33–35). The council should let God take care of misguided radicals like the apostles, Gamaliel advised (5:38, 39).

Paul claimed to have been a disciple of Gamaliel, "brought up" or instructed at the rabbi's feet (Acts 22:3). In one sense, though, Paul the disciple did not follow in his teacher's steps. While Gamaliel had urged restraint in dealing with Jesus' followers, Paul persecuted them zealously until his conversion.

He replied, "Can you speak Greek? 38Are you
not the Egyptian who some time ago stirred up a
rebellion and led the four thousand assassins out
into the wilderness?"
39But Paul said, "I am a Jew from Tarsus, in
Cilicia, a citizen of no mean city; and I implore
you, permit me to speak to the people."
40So when he had given him permission,
Paul stood on the stairs and motioned with his
hand to the people. And when there was a great
silence, he spoke to *them* in the Hebrew language, saying,

22 1"Brethren and fathers, hear my defense
before you now." 2And when they heard
that he spoke to them in the Hebrew language,
they kept all the more silent.
Then he said: 3"I am indeed a Jew, born in
Tarsus of Cilicia, but brought up in this city at
the feet of Gamaliel, taught according to the
strictness of our fathers' law, and was zealous toward God as you all are today. 4I persecuted this
Way to the death, binding and delivering into
prisons both men and women, 5as also the high
priest bears me witness, and all the council of
the elders, from whom I also received letters to
the brethren, and went to Damascus to bring in
chains even those who were there to Jerusalem to
be punished.
6"Now it happened, as I journeyed and came
near Damascus at about noon, suddenly a great
light from heaven shone around me. 7And I fell to
the ground and heard a voice saying to me, 'Saul,
Saul, why are you persecuting Me?' 8So I answered,
'Who are You, Lord?' And He said to me, 'I am Jesus of Nazareth, whom you are persecuting.'
9"And those who were with me indeed saw
the light and were afraid,[a] but they did not hear
the voice of Him who spoke to me. 10So I said,
'What shall I do, Lord?' And the Lord said to me,
'Arise and go into Damascus, and there you will
be told all things which are appointed for you to
do.' 11And since I could not see for the glory of
that light, being led by the hand of those who
were with me, I came into Damascus.
12"Then a certain Ananias, a devout man according to the law, having a good testimony with
all the Jews who dwelt *there,* 13came to me; and
he stood and said to me, 'Brother Saul, receive
your sight.' And at that same hour I looked up at
him. 14Then he said, 'The God of our fathers has
chosen you that you should know His will, and
see the Just One, and hear the voice of His
mouth. 15For you will be His witness to all men of
what you have seen and heard. 16And now why
are you waiting? Arise and be baptized, and
wash away your sins, calling on the name of the
Lord.'
17"Now it happened, when I returned to Jerusalem and was praying in the temple, that I was in
a trance 18and saw Him saying to me, 'Make haste
and get out of Jerusalem quickly, for they will not
receive your testimony concerning Me.' 19So I said,
'Lord, they know that in every synagogue I
imprisoned and beat those who believe on You.
20And when the blood of Your martyr Stephen
was shed, I also was standing by consenting to his
death,[a] and guarding the clothes of those who
were killing him.' 21Then He said to me, 'Depart,
for I will send you far from here to the Gentiles.' "

Paul's Roman Citizenship

22And they listened to him until this word,
and *then* they raised their voices and said, "Away
with such a *fellow* from the earth, for he is not fit
to live!" 23Then, as they cried out and tore off
their clothes and threw dust into the air, 24the
commander ordered him to be brought into the
barracks, and said that he should be examined
under scourging, so that he might know why they
shouted so against him. 25And as they bound him
with thongs, Paul said to the centurion who stood

22:9 [a]NU-Text omits *and were afraid.* 22:20 [a]NU-Text omits *to his death.*

by, "Is it lawful for you to scourge a man who is a Roman, and uncondemned?"

26When the centurion heard *that,* he went and told the commander, saying, "Take care what you do, for this man is a Roman."

27Then the commander came and said to him, "Tell me, are you a Roman?"

He said, "Yes."

28The commander answered, "With a large sum I obtained this citizenship."

And Paul said, "But I was born *a citizen.*"

29Then immediately those who were about to examine him withdrew from him; and the commander was also afraid after he found out that he was a Roman, and because he had bound him.

The Sanhedrin Divided

30The next day, because he wanted to know for certain why he was accused by the Jews, he released him from *his* bonds, and commanded the chief priests and all their council to appear, and brought Paul down and set him before them.

23 1Then Paul, looking earnestly at the council, said, "Men *and* brethren, I have lived in all good conscience before God until this day." 2And the high priest Ananias commanded those who stood by him to strike him on the mouth. 3Then Paul said to him, "God will strike you, *you* whitewashed wall! For you sit to judge me according to the law, and do you command me to be struck contrary to the law?"

4And those who stood by said, "Do you revile God's high priest?"

5Then Paul said, "I did not know, brethren, that he was the high priest; for it is written, *'You shall not speak evil of a ruler of your people.'* "[a]

6But when Paul perceived that one part were Sadducees and the other Pharisees, he cried out in the council, "Men *and* brethren, I am a Pharisee, the son of a Pharisee; concerning the hope and resurrection of the dead I am being judged!"

7And when he had said this, a dissension arose between the Pharisees and the Sadducees; and the assembly was divided. 8For Sadducees say that there is no resurrection—and no angel or spirit; but the Pharisees confess both. 9Then there arose a loud outcry. And the scribes of the Pharisees' party arose and protested, saying, "We find no evil in this man; but if a spirit or an angel has spoken to him, let us not fight against God."[a]

10Now when there arose a great dissension, the commander, fearing lest Paul might be pulled to pieces by them, commanded the soldiers to go down and take him by force from among them, and bring *him* into the barracks.

The Plot Against Paul

11But the following night the Lord stood by him and said, "Be of good cheer, Paul; for as you have testified for Me in Jerusalem, so you must also bear witness at Rome."

12And when it was day, some of the Jews banded together and bound themselves under an oath, saying that they would neither eat nor drink till they had killed Paul. 13Now there were more than forty who had formed this conspiracy. 14They came to the chief priests and elders, and said, "We have bound ourselves under a great oath that we will eat nothing until we have killed Paul. 15Now you, therefore, together with the council, suggest to the commander that he be brought down to you tomorrow,[a] as though you were going to make further inquiries concerning him; but we are ready to kill him before he comes near."

16So when Paul's sister's son heard of their ambush, he went and entered the barracks and told Paul. 17Then Paul called one of the centurions to *him* and said, "Take this young man to the commander, for he has something to tell him." 18So he took him and brought *him* to the commander and said, "Paul the prisoner called me to *him* and asked *me* to bring this young man to you. He has something to say to you."

19Then the commander took him by the hand, went aside, and asked privately, "What is it that you have to tell me?"

23:5 [a]Exodus 22:28 23:9 [a]NU-Text omits last clause and reads *what if a spirit or an angel has spoken to him?* 23:15 [a]NU-Text omits *tomorrow.*

Before the Governor at Caesarea (Acts 23:23, 24)

The seaport of Caesarea on the Mediterranean coast was first founded as a trading station by the Sidonian king Strato in the 4th century B.C. It was subsequently occupied by the Ptolemies and Hasmoneans, among others, and eventually made into a fortified port city with an expanded harbor. But it is Herod the Great (37–4 B.C.) who is known as the builder of the city.

Caesarea was in a ruined state when Herod began building operations in 22 B.C. His dream was to have an international port built in a Roman provincial style that would challenge Egypt's Alexandria as the leading trading center in the eastern Mediterranean. The city was completed in about a dozen years according to the Jewish historian Josephus (our primary source of information about Herod's Caesarea). It was an engineering wonder, with many unique features. The builders used a siltation system and made use of hydraulic concrete (poured into the sea as liquid but hardened underwater). The harbor complex was the most elaborate of its day.

After Herod's time, the Roman procurators made Caesarea the official seat of rule. During Jesus' time Pontius Pilate governed Judea from Caesarea, and archaeologists have discovered a fragment of an inscription bearing Pilate's name at the theater there. Antonius Felix was the procurator (or governor) ruling at Caesarea between A.D. 52 and 59, which explains why Paul the prisoner was taken there to stand before him (Acts 23:23, 24).

20 And he said, "The Jews have agreed to ask
that you bring Paul down to the council tomor-
row, as though they were going to inquire more
fully about him. 21 But do not yield to them, for
more than forty of them lie in wait for him, men
who have bound themselves by an oath that they
will neither eat nor drink till they have killed
him; and now they are ready, waiting for the
promise from you."
22 So the commander let the young man de-
part, and commanded *him,* "Tell no one that you
have revealed these things to me."

TRANSITION

Paul Escorted to Caesarea

Citizens of Rome had special privileges including freedom from punishment until they had been tried and convicted. Because Paul had appealed for protection and a legal hearing under his rights as a Roman citizen, he was conducted by a military contingent to the governor's residence in the port city of Caesarea. Paul received an initial hearing before the Roman governor Antonius Felix within a week of arriving (Acts 24:1), but Felix declined to issue a ruling in the case. Even 2 years later (24:27), probably in July of A.D. 59, Paul's case still awaited adjudication. Felix was succeeded as governor by Porcius Festus at that time.

• **Acts 23:23—24:27**

Acts

Sent to Felix

23 :23 And he called for two centurions, sayingg, "Prepare two hundred soldiers, seventy horsemen, and two hundred spearmen to go
to Caesarea at the third hour of the night; 24 and
provide mounts to set Paul on, and bring *him*
safely to Felix the governor." 25 He wrote a letter
in the following manner:

26 Claudius Lysias,

To the most excellent governor Felix:

Greetings.

27 This man was seized by the Jews and was
about to be killed by them. Coming with the
troops I rescued him, having learned that he
was a Roman. 28 And when I wanted to
know the reason they accused him, I
brought him before their council. 29 I found
out that he was accused concerning ques-
tions of their law, but had nothing charged
against him deserving of death or chains.
30 And when it was told me that the Jews lay
in wait for the man,[a] I sent him immediately
to you, and also commanded his accusers to
state before you the charges against him.

Farewell.

31 Then the soldiers, as they were com-
manded, took Paul and brought *him* by night to
Antipatris. 32 The next day they left the horsemen
to go on with him, and returned to the barracks.
33 When they came to Caesarea and had delivered
the letter to the governor, they also presented
Paul to him. 34 And when the governor had read
it, he asked what province he was from. And
when he understood that *he was* from Cilicia, 35 he
said, "I will hear you when your accusers also
have come." And he commanded him to be kept
in Herod's Praetorium.

Accused of Sedition

24 1 Now after five days Ananias the high
priest came down with the elders and a

23:30 [a] NU-Text reads *there would be a plot against the man.*

When Did Festus Take Office? (Acts 24:27)

Luke comments in Acts on a transfer of power that occurred while Paul was held in prison. The Roman procurator (or governor) of Judea, Antonius Felix, was replaced by Porcius Festus (Acts 24:27). The new procurator faced a situation left by Felix: Paul had been detained in prison while Felix dealt with other matters (Acts 24:24–26). Now Festus would need to hear Paul's case and decide whether to grant him passage to Rome for trial. The Jewish historian Josephus had a high regard for Festus, whom he contrasted with Felix, Festus's predecessor.

Just when Festus succeeded Felix as procurator is not exactly known. Both Josephus and Luke claim that he followed Felix. Josephus further says that Festus died 4 years before the Jewish war against Rome, which began in A.D. 66, thus making it A.D. 62 when Festus was succeeded by the next procurator, Albinus. But when Festus first took office and judged Paul's case is not as easy to determine.

One later source, Jerome's Latin version of Eusebius, claims that Festus took office in the emperor Nero's 2nd year, that is, A.D. 56. Complicating this date, though, is Josephus's statement that the previous procurator, Felix, received support from his brother Pallas when Felix left office and returned to Rome. Pallas lost his own position as financial secretary in A.D. 55, making it questionable whether he could have helped his brother after that time. Festus, then, would have taken office by A.D. 55.

The information regarding when Felix left office and Festus took over simply prevents any definite date from being established. Pallas is described as extremely wealthy by two Roman historians, Tacitus and Dio Cassius, so even after he was no longer financial secretary his wealth would have allowed him to help his brother Felix. It is also known that Felix was in office in A.D. 53 and ruled for "many years" (Acts 24:10), and Josephus writes considerably of Felix's time in office. While a specific year remains unsettled, most scholars suggest that Festus succeeded Felix around A.D. 59, ruling until his death in A.D. 62.

certain orator *named* Tertullus. These gave evidence to the governor against Paul.

2And when he was called upon, Tertullus began his accusation, saying: "Seeing that through you we enjoy great peace, and prosperity is being brought to this nation by your foresight, 3we accept *it* always and in all places, most noble Felix, with all thankfulness. 4Nevertheless, not to be tedious to you any further, I beg you to hear, by your courtesy, a few words from us. 5For we have found this man a plague, a creator of dissension among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes. 6He even tried to profane the temple, and we seized him,[a] and wanted to judge him according to our law. 7But the commander Lysias came by and with great violence took *him* out of our hands, 8commanding his accusers to come to you. By examining him yourself you may ascertain all these things of which we accuse him." 9And the Jews also assented,[a] maintaining that these things were so.

The Defense Before Felix

10Then Paul, after the governor had nodded to him to speak, answered: "Inasmuch as I know that you have been for many years a judge of this nation, I do the more cheerfully answer for myself, 11because you may ascertain that it is no more than twelve days since I went up to Jerusalem to worship. 12And they neither found me in the temple disputing with anyone nor inciting the crowd, either in the synagogues or in the city. 13Nor can they prove the things of which they now accuse me. 14But this I confess to you, that according to the Way which they call a sect, so I worship the God of my fathers, believing all things which are written in the Law and in the Prophets. 15I have hope in God, which they themselves also accept, that there will be a resurrection of *the* dead,[a] both of *the* just and *the* unjust. 16This *being* so, I myself always strive to have a conscience without offense toward God and men.

17"Now after many years I came to bring alms and offerings to my nation, 18in the midst of which some Jews from Asia found me purified in the temple, neither with a mob nor with tumult. 19They ought to have been here before you to object if they had anything against me. 20Or else let those who are *here* themselves say if they found any wrongdoing[a] in me while I stood before the council, 21unless *it is* for this one statement which I cried out, standing among them, 'Concerning the resurrection of the dead I am being judged by you this day.' "

Felix Procrastinates

22But when Felix heard these things, having more accurate knowledge of *the* Way, he adjourned the proceedings and said, "When Lysias the commander comes down, I will make a decision on your case." 23So he commanded the centurion to keep Paul and to let *him* have liberty, and told him not to forbid any of his friends to provide for or visit him.

24And after some days, when Felix came with his wife Drusilla, who was Jewish, he sent for Paul and heard him concerning the faith in Christ.

24:6 [a]NU-Text ends the sentence here and omits the rest of verse 6, all of verse 7, and the first clause of verse 8. 24:9 [a]NU-Text and M-Text read *joined the attack.* 24:15 [a]NU-Text omits *of the dead.* 24:20 [a]NU-Text and M-Text read *say what wrongdoing they found.*

25Now as he reasoned about righteousness, self-control, and the judgment to come, Felix was afraid and answered, "Go away for now; when I have a convenient time I will call for you." 26Meanwhile he also hoped that money would be given him by Paul, that he might release him.[a] Therefore he sent for him more often and conversed with him.

27But after two years Porcius Festus succeeded Felix; and Felix, wanting to do the Jews a favor, left Paul bound.

TRANSITION

The Letter to the Philippians

Paul's immediate purpose for writing a letter to the Philippians was to thank them for a gift they had sent him (Phil. 4:14–18). Their messenger, Epaphroditus, had recovered from a serious illness and could carry this letter as he returned to Philippi (2:25–30). Paul's authorship of the letter to the Philippians has never been seriously questioned. There has been frequent and vigorous debate, however, over the date as well as the place of writing.

One view is that Paul wrote Philippians from Rome between A.D. 61 and 63. Paul was in prison (Phil. 1:12–14), and references to the "palace guard" (1:13) and "Caesar's household" (4:22) might suggest imprisonment in Rome. If so, this letter would have been written sometime after Paul was first placed under Roman guard (Acts 28:16).

Other scholars believe that Philippians was written earlier, either around A.D. 54 or 55 during Paul's ministry in Ephesus (Acts 19), or about A.D. 57–59 during his imprisonment at Caesarea (Acts 24—26). The terms "Caesar's household" and "palace guard," important evidence for a Roman imprisonment, could instead refer to Roman authorities in provincial cities like Ephesus or Caesarea. The location of Ephesus is favored because of hints that frequent travels were made between the prison and Philippi (Phil. 1:26; 2:19, 23–26; 4:18), suggesting that Paul was nearer to Philippi than imprisonment in Rome would allow.

That Paul wrote this letter from either Ephesus or Caesarea can be questioned. The Book of Acts does not mention Paul's ever being in prison in Ephesus, although Paul did write from Ephesus about some threat that he faced in Asia, the Roman province of which Ephesus was the chief city (2 Cor. 1:8–11). The Book of Acts does refer to a Caesarean imprisonment, but Caesarea was much farther from Philippi than was either Ephesus or Rome.

Wherever Paul was imprisoned, the Philippians supported him (Phil. 1:7). In one of his most personal letters, Paul is concerned, yet confident, that God will bring the Philippians' faith to maturity (2:15).

• **Philippians 1:1—4:23**

Philippians

Greeting

1 **:1** Paul and Timothy, bondservants of Jesus Christ,

To all the saints in Christ Jesus who are in Philippi, with the bishops[a] and deacons:

2Grace to you and peace from God our Father and the Lord Jesus Christ.

Thankfulness and Prayer

3I thank my God upon every remembrance of you, 4always in every prayer of mine making request for you all with joy, 5for your fellowship in the gospel from the first day until now, 6being confident of this very thing, that He who has begun a good work in you will complete *it* until the day of Jesus Christ; 7just as it is right for me to think this of you all, because I have you in my heart, inasmuch as both in my chains and in the defense and confirmation of the gospel, you all are partakers with me of grace. 8For God is my witness, how greatly I long for you all with the affection of Jesus Christ.

9And this I pray, that your love may abound still more and more in knowledge and all discernment, 10that you may approve the things that are excellent, that you may be sincere and without offense till the day of Christ, 11being filled with the fruits of righteousness which *are* by Jesus Christ, to the glory and praise of God.

Christ Is Preached

12But I want you to know, brethren, that the things *which happened* to me have actually turned out for the furtherance of the gospel, 13so that it has become evident to the whole palace guard, and to all the rest, that my chains are in Christ; 14and most of the brethren in the Lord, having become confident by my chains, are much more bold to speak the word without fear.

15Some indeed preach Christ even from envy and strife, and some also from goodwill: 16The former[a] preach Christ from selfish ambition, not sincerely, supposing to add affliction to my chains; 17but the latter out of love, knowing that I am appointed for the defense of the gospel. 18What then? Only *that* in every way, whether in pretense or in truth, Christ is preached; and in this I rejoice, yes, and will rejoice.

To Live Is Christ

19For I know that this will turn out for my deliverance through your prayer and the supply

24:26 [a]NU-Text omits *that he might release him.* **Phil.** 1:1 [a]Literally *overseers* 1:16 [a]NU-Text reverses the contents of verses 16 and 17.

of the Spirit of Jesus Christ, [20]according to my
earnest expectation and hope that in nothing I
shall be ashamed, but with all boldness, as al-
ways, so now also Christ will be magnified in my
body, whether by life or by death. [21]For to me, to
live *is* Christ, and to die *is* gain. [22]But if *I* live on
in the flesh, this *will mean* fruit from *my* labor;
yet what I shall choose I cannot tell. [23]For[a] I am
hard-pressed between the two, having a desire to
depart and be with Christ, *which is* far better.
[24]Nevertheless to remain in the flesh *is* more
needful for you. [25]And being confident of this, I
know that I shall remain and continue with you
all for your progress and joy of faith, [26]that your
rejoicing for me may be more abundant in Jesus
Christ by my coming to you again.

Striving and Suffering for Christ

[27]Only let your conduct be worthy of the
gospel of Christ, so that whether I come and see
you or am absent, I may hear of your affairs, that
you stand fast in one spirit, with one mind striv-
ing together for the faith of the gospel, [28]and not
in any way terrified by your adversaries, which
is to them a proof of perdition, but to you of sal-
vation,[a] and that from God. [29]For to you it has
been granted on behalf of Christ, not only to be-
lieve in Him, but also to suffer for His sake,
[30]having the same conflict which you saw in me
and now hear *is* in me.

Unity Through Humility

2 [1]Therefore if *there is* any consolation in
Christ, if any comfort of love, if any fellow-
ship of the Spirit, if any affection and mercy,
[2]fulfill my joy by being like-minded, having the
same love, *being* of one accord, of one mind. [3]*Let*
nothing *be done* through selfish ambition or con-
ceit, but in lowliness of mind let each esteem oth-
ers better than himself. [4]Let each of you look out
not only for his own interests, but also for the in-
terests of others.

The Humbled and Exalted Christ

[5]Let this mind be in you which was also in
Christ Jesus, [6]who, being in the form of God, did
not consider it robbery to be equal with God, [7]but
made Himself of no reputation, taking the form
of a bondservant, *and* coming in the likeness of
men. [8]And being found in appearance as a man,
He humbled Himself and became obedient to *the
point of* death, even the death of the cross.
[9]Therefore God also has highly exalted Him and
given Him the name which is above every name,
[10]that at the name of Jesus every knee should
bow, of those in heaven, and of those on earth,
and of those under the earth, [11]and *that* every
tongue should confess that Jesus Christ *is* Lord,
to the glory of God the Father.

Light Bearers

[12]Therefore, my beloved, as you have always
obeyed, not as in my presence only, but now
much more in my absence, work out your own
salvation with fear and trembling; [13]for it is God
who works in you both to will and to do for *His*
good pleasure.
[14]Do all things without complaining and dis-
puting, [15]that you may become blameless and
harmless, children of God without fault in the
midst of a crooked and perverse generation,
among whom you shine as lights in the world,
[16]holding fast the word of life, so that I may re-
joice in the day of Christ that I have not run in
vain or labored in vain.
[17]Yes, and if I am being poured out *as a
drink offering* on the sacrifice and service of
your faith, I am glad and rejoice with you all.
[18]For the same reason you also be glad and re-
joice with me.

Timothy Commended

[19]But I trust in the Lord Jesus to send Timo-
thy to you shortly, that I also may be encouraged
when I know your state. [20]For I have no one like-
minded, who will sincerely care for your state.
[21]For all seek their own, not the things which are
of Christ Jesus. [22]But you know his proven char-
acter, that as a son with *his* father he served with
me in the gospel. [23]Therefore I hope to send him
at once, as soon as I see how it goes with me.
[24]But I trust in the Lord that I myself shall also
come shortly.

Epaphroditus Praised

[25]Yet I considered it necessary to send to you
Epaphroditus, my brother, fellow worker, and fel-
low soldier, but your messenger and the one who
ministered to my need; [26]since he was longing for

TIME CAPSULE	A.D. 58 to 59
58	Domitius Corbulo is procurator or governor of Syria
59–62	Porcius Festus is procurator or governor of Judea (Acts 24:27)
59	Nero orders the death of his mother, Agrippina
59	Paul appeals to Caesar (Acts 25:11)
59	Festus decides to send Paul to Rome
59	Paul appears before Agrippa II and Bernice
59	Paul shipwrecked on the island of Malta

1:23 [a]NU-Text and M-Text read *But.*

1:28 [a]NU-Text reads *of your salvation.*

Paul's Pedigree as a Pharisee (Phil. 3:4–6)

Much has been written about the Pharisees in the time of Jesus, yet remarkably little was written by them. First-hand writings exist from only two persons who identified themselves with the Pharisees: Josephus, the first-century Jewish historian and apologist, and Paul of Tarsus, also known as the apostle Paul. Neither Josephus nor Paul resembles the Pharisees written about elsewhere!

Paul recognized that his time as a Pharisee established for him a pedigree within Judaism that was quite impressive. His own summary of his pre-Christian life (Phil. 3:4–6), therefore, gives us insight into the convictions of at least some Pharisees. For one thing, to be a Pharisee meant for Paul that he interpreted the Law, the Jewish Torah in a certain way (3:5). Josephus also writes that Pharisees had their own interpretation of the Law.

Another conviction that Paul links to his pedigree as a Pharisee is zeal. "Zeal" characterizes those within Judaism who used violence against other Jews for violating the Torah. These Pharisees lived by their particular interpretations, and they were zealous to preserve the traditions of the fathers (Gal. 1:14) and Israel's integrity. The Pharisee Saul demonstrated his own zeal for Judaism by "persecuting the church" (Phil. 3:6).

Another example of such zeal appeared during the Maccabean war (166–160 B.C.), 200 years before Paul's time. The war broke out when the priest Mattathias "burned with zeal" and killed a fellow Jew who was sacrificing to Greek gods in violation of the Torah (1 Macc. 2:23–26). Mattathias cried out, "Let every one who is zealous for the law and supports the covenant come out with me!" (1 Macc. 2:27).

Reflecting on his time as a Pharisee, Paul counted himself amongst the most intense followers of the Law, zealous to the point of using violence to protect Israel from Torah desecration. No wonder he persecuted the church. In the view of the Pharisees, the first Christians, as a Jewish group that was lax in the observance of the Law, represented the defilement of Israel! Saul the Pharisee had lived out his commitment to Israel through the Law; Paul the apostle would live it out through Jesus Christ (Phil. 3:7–9).

you all, and was distressed because you had heard that he was sick. 27For indeed he was sick almost unto death; but God had mercy on him, and not only on him but on me also, lest I should have sorrow upon sorrow. 28Therefore I sent him the more eagerly, that when you see him again you may rejoice, and I may be less sorrowful. 29Receive him therefore in the Lord with all gladness, and hold such men in esteem; 30because for the work of Christ he came close to death, not regarding his life, to supply what was lacking in your service toward me.

All for Christ

3 1Finally, my brethren, rejoice in the Lord. For me to write the same things to you *is* not tedious, but for you *it is* safe.

2Beware of dogs, beware of evil workers, beware of the mutilation! 3For we are the circumcision, who worship God in the Spirit,[a] rejoice in Christ Jesus, and have no confidence in the flesh, 4though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so: 5circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; 6concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless.

Religion & Worship
Every morning and evening an animal sacrifice accompanied by a drink offering was presented at the temple. For this the priests took somewhat more than a quart of wine and poured it out on the ground at the base of the altar. Paul likens his own life to the animal sacrifice and libation that were familiar practices in the ancient world (Phil. 2:17).

7But what things were gain to me, these I have counted loss for Christ. 8Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ 9and be found in Him, not having my own righteousness, which *is* from the law, but that which *is* through faith in Christ, the righteousness which is from God by faith; 10that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, 11if, by any means, I may attain to the resurrection from the dead.

Pressing Toward the Goal

12Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me. 13Brethren, I do not count myself to have apprehended; but one thing *I do,* forgetting those things which are behind and reaching forward to those things which are ahead, 14I press toward the goal for the prize of the upward call of God in Christ Jesus.

15Therefore let us, as many as are mature, have this mind; and if in anything you think otherwise, God will reveal even this to you. 16Nevertheless, to *the degree* that we have already attained, let us walk by the same rule,[a] let us be of the same mind.

3:3 [a]NU-Text and M-Text read *who worship in the Spirit of God.*
3:16 [a]NU-Text omits *rule* and the rest of the verse.

Women Leaders in the Philippian Church (Phil. 4:2, 3)

Paul's letters provide insight into the social makeup of the small early Christian communities in the Greco-Roman world. In his letter to the Philippian church, the first two persons he mentions by name are women: Euodia and Syntyche (Phil. 4:2). When Paul describes them as "these women who labored with me in the gospel" and includes them in the category of "fellow workers" (4:3), he indicates that they joined with him as equal partners in his missionary and teaching activity.

The exact nature of their leadership roles in the church at Philippi is not certain. The authority of both women in the church was sufficient, however, for Paul to encourage them to seek harmony with one another (4:2). He even called on someone addressed as "true companion" to "help these women" (4:3). Perhaps he was concerned that competition between them for the Philippians' loyalty and affection might fracture the young Philippian church. Perhaps the church met in the houses of these two women; competition between them, then, would have been a temptation.

Paul was concerned that Euodia and Syntyche "be of the same mind in the Lord" (4:2). His concern could not have run too deep, though. Along with Clement, he believed that both Euodia's and Syntyche's names were "in the Book of Life" (4:3). Nevertheless, both women needed to seek the mind of Christ, not their own.

Women played important leadership roles in Paul's churches, two examples being Phoebe in the church at Cenchrea (Rom. 16:1) and Priscilla in Ephesus (1 Cor. 16:19). Particularly in Macedonia, where women often assumed prominent roles in religious cults, it would be natural to find female leaders in a church. Paul supported women's roles in the Christian communities and instructed believers: "there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:28).

Our Citizenship in Heaven

17Brethren, join in following my example, and
note those who so walk, as you have us for a pat-
tern. 18For many walk, of whom I have told you
often, and now tell you even weeping, *that they are*
the enemies of the cross of Christ: 19whose end *is*
destruction, whose god *is their* belly, and *whose*
glory *is* in their shame—who set their mind on
earthly things. 20For our citizenship is in heaven,
from which we also eagerly wait for the Savior,
the Lord Jesus Christ, 21who will transform our
lowly body that it may be conformed to His glori-
ous body, according to the working by which He
is able even to subdue all things to Himself.

4 1Therefore, my beloved and longed-for
brethren, my joy and crown, so stand fast in
the Lord, beloved.

Be United, Joyful, and in Prayer

2I implore Euodia and I implore Syntyche to
be of the same mind in the Lord. 3And[a] I urge
you also, true companion, help these women who
labored with me in the gospel, with Clement also,
and the rest of my fellow workers, whose names
are in the Book of Life.

4Rejoice in the Lord always. Again I will say,
rejoice!

5Let your gentleness be known to all men.
The Lord *is* at hand.

6Be anxious for nothing, but in everything
by prayer and supplication, with thanksgiving,
let your requests be made known to God; 7and
the peace of God, which surpasses all under-
standing, will guard your hearts and minds
through Christ Jesus.

4:3 [a]NU-Text and M-Text read *Yes.*

Meditate on These Things

8Finally, brethren, whatever things are true,
whatever things *are* noble, whatever things *are*
just, whatever things *are* pure, whatever things
are lovely, whatever things *are* of good report, if
there is any virtue and if *there is* anything
praiseworthy—meditate on these things. 9The
things which you learned and received and heard
and saw in me, these do, and the God of peace
will be with you.

Philippian Generosity

10But I rejoiced in the Lord greatly that now
at last your care for me has flourished again;
though you surely did care, but you lacked op-
portunity. 11Not that I speak in regard to need,
for I have learned in whatever state I am, to be
content: 12I know how to be abased, and I know
how to abound. Everywhere and in all things I
have learned both to be full and to be hungry,
both to abound and to suffer need. 13I can do all
things through Christ[a] who strengthens me.

14Nevertheless you have done well that you
shared in my distress. 15Now you Philippians
know also that in the beginning of the gospel,
when I departed from Macedonia, no church
shared with me concerning giving and receiving
but you only. 16For even in Thessalonica you sent
aid once and again for my necessities. 17Not that
I seek the gift, but I seek the fruit that abounds
to your account. 18Indeed I have all and abound. I
am full, having received from Epaphroditus the
things *sent* from you, a sweet-smelling aroma, an
acceptable sacrifice, well pleasing to God. 19And
my God shall supply all your need according to
His riches in glory by Christ Jesus. 20Now to our
God and Father *be* glory forever and ever. Amen.

4:13 [a]NU-Text reads *Him who.*

Greeting and Blessing

21Greet every saint in Christ Jesus. The
brethren who are with me greet you. 22All the
saints greet you, but especially those who are of
Caesar's household.
23The grace of our Lord Jesus Christ be with
you all.[a] Amen.

TRANSITION

Paul Appeals to Caesar

Felix was succeeded as governor by Porcius Festus in the summer of A.D. 59 or 60. Like his predecessor Felix, Festus wanted to please the Jewish leadership, so he asked Paul to stand trial in Jerusalem. Paul, though, refused and used his prerogative as a Roman citizen to appeal, over the jurisdiction of the governor, to the emperor.

After Paul's appeal, Festus decided to present the problem to King Agrippa II. He and Bernice were children of Herod Agrippa I, who died at Caesarea (Acts 12:23). The king apparently welcomed the opportunity to hear Paul. Paul was equally pleased to bear witness before such a distinguished audience and a relatively friendly king. Both Festus and Agrippa II concurred that Paul's appeal to Caesar had removed the case from their legal jurisdiction (25:12; 26:32).

• Acts 25:1—26:32

Acts

Paul Before Festus

25 :1 Now when Festus had come to the
province, after three days he went up from
Caesarea to Jerusalem. 2Then the high priest[a]
and the chief men of the Jews informed him
against Paul; and they petitioned him, 3asking a
favor against him, that he would summon him to
Jerusalem—while *they* lay in ambush along the
road to kill him. 4But Festus answered that Paul
should be kept at Caesarea, and that he himself
was going *there* shortly. 5"Therefore," he said,
"let those who have authority among you go
down with *me* and accuse this man, to see if
there is any fault in him."
6And when he had remained among them
more than ten days, he went down to Caesarea.
And the next day, sitting on the judgment seat, he
commanded Paul to be brought. 7When he had
come, the Jews who had come down from Jerusa-
lem stood about and laid many serious com-
plaints against Paul, which they could not prove,
8while he answered for himself, "Neither against
the law of the Jews, nor against the temple, nor
against Caesar have I offended in anything at all."
9But Festus, wanting to do the Jews a favor,
answered Paul and said, "Are you willing to go
up to Jerusalem and there be judged before me
concerning these things?"
10So Paul said, "I stand at Caesar's judgment
seat, where I ought to be judged. To the Jews I
have done no wrong, as you very well know.
11For if I am an offender, or have committed any-
thing deserving of death, I do not object to dy-
ing; but if there is nothing in these things of
which these men accuse me, no one can deliver
me to them. I appeal to Caesar."
12Then Festus, when he had conferred with
the council, answered, "You have appealed to
Caesar? To Caesar you shall go!"

Politics & Government

In A.D. 54 the Roman Senate conferred the powers of emperor on Nero, who was the Caesar at the time Paul stood trial (Acts 25:10). Nero's mother Agrippina seems to have poisoned her husband Claudius so that her son could become emperor in his place. Nero was proud, cruel, and in the end a victim of delusions. He executed members of his own family. His enemies forced him to commit suicide in A.D. 68.

Paul Before Agrippa

13And after some days King Agrippa and
Bernice came to Caesarea to greet Festus.
14When they had been there many days, Festus
laid Paul's case before the king, saying: "There is
a certain man left a prisoner by Felix, 15about
whom the chief priests and the elders of the
Jews informed *me,* when I was in Jerusalem, ask-
ing for a judgment against him. 16To them I an-
swered, 'It is not the custom of the Romans to de-
liver any man to destruction[a] before the accused
meets the accusers face to face, and has opportu-
nity to answer for himself concerning the charge
against him.' 17Therefore when they had come to-
gether, without any delay, the next day I sat on
the judgment seat and commanded the man to be
brought in. 18When the accusers stood up, they
brought no accusation against him of such
things as I supposed, 19but had some questions
against him about their own religion and about a
certain Jesus, who had died, whom Paul affirmed
to be alive. 20And because I was uncertain of
such questions, I asked whether he was willing
to go to Jerusalem and there be judged concern-
ing these matters. 21But when Paul appealed to
be reserved for the decision of Augustus, I com-
manded him to be kept till I could send him to
Caesar."
22Then Agrippa said to Festus, "I also would
like to hear the man myself."
"Tomorrow," he said, "you shall hear him."

4:23 [a]NU-Text reads *your spirit.* 25:2 [a]NU-Text reads *chief priests.* 25:16 [a]NU-Text omits *to destruction,* although it is implied.

Agrippa, Paul's Judge (Acts 25:23)

Marcus Julius Agrippa was the Roman name of Agrippa II, the last of the Herodian dynasty of five Roman-appointed kings in Palestine. He and his father, Agrippa I, were descended from the Jewish-born Herod the Great, ruler of Judea at the time of Christ's birth (Matt. 2:1).

The writings of the Jewish historian Josephus (A.D. 37–100) provide the most information about Agrippa. Since he was too young to receive the throne of Judea in A.D. 44 when his father died, the Romans appointed a governor. Agrippa himself was given other territories to rule, notably in Galilee.

At the beginning of the Jewish revolt in A.D. 66 Agrippa came to Jerusalem to quell the disorder. Unsuccessful in this venture, he became an ardent Roman sympathizer. Josephus (*The Wars of the Jews* 2:345) attributes a speech to Agrippa in which he warned that the Romans were much too strong for the Jews to resist, and thus they should side with them. After the revolt in A.D. 70 the Romans gave Agrippa additional territory in reward for his loyalty.

In A.D. 59 the apostle Paul stood trial before Agrippa, who was considered an expert on Jewish affairs, and was interested in Paul's case (Acts 25:13—26:32). The king was accompanied at the trial by his sister Bernice (25:13, 23). Rumors about Agrippa, who apparently never married, having an incestuous relationship with Bernice were denied by Josephus while supported by the Roman writer Juvenal. Paul's judge was a Jewish king, a Roman sympathizer, and a man of questionable moral reputation. As Paul defended his Christian faith, he appealed to Agrippa's Jewish background, challenging even him to become a believing Jew (26:2, 3, 26, 27).

23 So the next day, when Agrippa and Bernice had come with great pomp, and had entered
the auditorium with the commanders and the
prominent men of the city, at Festus' command
Paul was brought in. 24 And Festus said: "King
Agrippa and all the men who are here present
with us, you see this man about whom the whole
assembly of the Jews petitioned me, both at Jeru-
salem and here, crying out that he was not fit to
live any longer. 25 But when I found that he had
committed nothing deserving of death, and that
he himself had appealed to Augustus, I decided
to send him. 26 I have nothing certain to write to
my lord concerning him. Therefore I have
brought him out before you, and especially before
you, King Agrippa, so that after the examination
has taken place I may have something to write.
27 For it seems to me unreasonable to send a pris-
oner and not to specify the charges against him."

Paul's Early Life

26 1 Then Agrippa said to Paul, "You are per-
mitted to speak for yourself."
So Paul stretched out his hand and an-
swered for himself: 2 "I think myself happy, King
Agrippa, because today I shall answer for myself
before you concerning all the things of which I
am accused by the Jews, 3 especially because you
are expert in all customs and questions which
have to do with the Jews. Therefore I beg you to
hear me patiently.
4 "My manner of life from my youth, which
was spent from the beginning among my own na-
tion at Jerusalem, all the Jews know. 5 They knew
me from the first, if they were willing to testify,
that according to the strictest sect of our religion
I lived a Pharisee. 6 And now I stand and am
judged for the hope of the promise made by God
to our fathers. 7 To this *promise* our twelve tribes,
earnestly serving *God* night and day, hope to at-
tain. For this hope's sake, King Agrippa, I am ac-
cused by the Jews. 8 Why should it be thought in-
credible by you that God raises the dead?
9 "Indeed, I myself thought I must do many
things contrary to the name of Jesus of Naza-
reth. 10 This I also did in Jerusalem, and many of
the saints I shut up in prison, having received au-
thority from the chief priests; and when they
were put to death, I cast my vote against *them.*
11 And I punished them often in every synagogue
and compelled *them* to blaspheme; and being ex-
ceedingly enraged against them, I persecuted
them even to foreign cities.

Paul Recounts His Conversion

12 "While thus occupied, as I journeyed to
Damascus with authority and commission from
the chief priests, 13 at midday, O king, along the
road I saw a light from heaven, brighter than the
sun, shining around me and those who journeyed
with me. 14 And when we all had fallen to the
ground, I heard a voice speaking to me and say-
ing in the Hebrew language, 'Saul, Saul, why are
you persecuting Me? *It is* hard for you to kick
against the goads.' 15 So I said, 'Who are You,
Lord?' And He said, 'I am Jesus, whom you are
persecuting. 16 But rise and stand on your feet; for
I have appeared to you for this purpose, to make
you a minister and a witness both of the things
which you have seen and of the things which I
will yet reveal to you. 17 I will deliver you from the
Jewish people, as well as *from* the Gentiles, to
whom I now[a] send you, 18 to open their eyes, *in or-
der* to turn *them* from darkness to light, and *from*
the power of Satan to God, that they may receive
forgiveness of sins and an inheritance among
those who are sanctified by faith in Me.'

26:17 [a]NU-Text and M-Text omit *now.*

Paul's Post-Conversion Life

19"Therefore, King Agrippa, I was not dis-
obedient to the heavenly vision, 20but declared
first to those in Damascus and in Jerusalem, and
throughout all the region of Judea, and *then* to
the Gentiles, that they should repent, turn to
God, and do works befitting repentance. 21For
these reasons the Jews seized me in the temple
and tried to kill *me.* 22Therefore, having obtained
help from God, to this day I stand, witnessing
both to small and great, saying no other things
than those which the prophets and Moses said
would come— 23that the Christ would suffer, that
He would be the first to rise from the dead, and
would proclaim light to the *Jewish* people and to
the Gentiles."

Agrippa Parries Paul's Challenge

24Now as he thus made his defense, Festus
said with a loud voice, "Paul, you are beside
yourself! Much learning is driving you mad!"
25But he said, "I am not mad, most noble
Festus, but speak the words of truth and reason.
26For the king, before whom I also speak freely,
knows these things; for I am convinced that none
of these things escapes his attention, since this
thing was not done in a corner. 27King Agrippa,
do you believe the prophets? I know that you do
believe."
28Then Agrippa said to Paul, "You almost
persuade me to become a Christian."
29And Paul said, "I would to God that not
only you, but also all who hear me today, might
become both almost and altogether such as I am,
except for these chains."
30When he had said these things, the king
stood up, as well as the governor and Bernice
and those who sat with them; 31and when they
had gone aside, they talked among themselves,
saying, "This man is doing nothing deserving of
death or chains."
32Then Agrippa said to Festus, "This man
might have been set free if he had not appealed
to Caesar."

TRANSITION

The Voyage to Rome

All the participants in the trial at Caesarea, even Agrippa, agreed that Paul was innocent. Christianity was not a crime before a Roman court, and Paul should rightfully have been set free (Acts 26:32). Instead, after having spent approximately 2 years in Roman custody in Caesarea, Paul was sent by ship to Rome (c. A.D. 59 or 60).

The voyage to Rome did not turn out to be a pleasure cruise. Contrary winds had delayed the grain ship until fall weather made sailing dangerous (Acts 27:7, 8). It was already late September or early October, the time when the fast on the Day of Atonement was observed (27:9). This late season, plus Paul's God-given foresight, led to his bold prediction: "this voyage will end with disaster" (27:9, 10). After departing the island of Crete late in the fall, his party was shipwrecked on Malta during a storm.

Paul spent the 3 winter months ministering on the island of Malta. According to Pliny the Elder, the seas could open up for safe sailing as early as February, though weather conditions could delay a voyage until sometime in March. So it was possibly in the spring of A.D. 60 that Paul's journey finally reached Italy. Appii Forum, 43 miles from Rome, and Three Inns, 33 miles from Rome (Acts 28:15), were well-known stopping places on the main highway from southern Italy to Rome.

• **Acts 27:1—28:15**

On to Rome
In Jerusalem following his third missionary journey, Paul struggled with Jews who accused him of profaning the temple (Acts 21:26–34). He was placed in Roman custody in Caesarea for two years, but, after appealing to the emperor, was sent by ship to Rome. During this fourth journey (Acts 27:1—28:16), Paul's party departed from the island of Crete only to be shipwrecked on Malta by a great storm. Three months later he finally arrived at the imperial city.

The Natives of Malta (Acts 28:1, 2)

Late in the autumn of A.D. 59 a ship carrying the apostle Paul to Rome was shipwrecked on a small island. About 60 miles south of Sicily lies the island of Malta, and on the northern part of Malta is the site traditionally called "St. Paul's Bay." Some scholars believe that St. Paul's Bay fits the description of Acts 27:39 which mentions "a bay with a beach," meaning a bay with a beach suitable to run aground a ship.

Before 700 B.C. Malta was a Phoenician trading colony. Diodorus Siculus, who between 60 to 30 B.C. wrote a world history, described Malta as the place where traders stopped off for trade with Spain. The island was also located on the shipping route from Rome to Egypt.

Ramla Bay, Gozo, Malta.
Taken from the western cliff.

Phoenician culture and language existed on Malta long after the Romans took control of the island in 218 B.C. The Maltese people spoke Punic, a Phoenician language of ancient Carthage. Luke refers to them as "natives" (Acts 28:2, 4), but he does not mean they were primitive or uncivilized. The Greek word *barbaros,* which is translated "native," was used by Greeks for foreigners, meaning those who were not Greek. Luke calls the Maltese people *barbaros* only because they were of Phoenician descent and did not speak Greek.

The Maltese natives were a religious people. One of their beliefs was that someone guilty of murder, or some such crime, who escaped a tragic death (such as Paul did at sea) would soon face some other form of death. So they concluded that a Phoenician deity had caused Paul's viper attack. Luke expresses their idea in Greek thought: the goddess Justice will not allow a "guilty" Paul to live (Acts 28:4).

When Paul survived, the natives' pagan beliefs led them to mistake Paul himself for a god (28:6). But the writer Luke credits the safety of Paul and those with him to another deity: God is the true protector who had a mission for Paul to fulfill (Acts 27:21–26).

Acts

The Voyage Begins

27 :1 And when it was decided that we
should sail to Italy, they delivered Paul and
some other prisoners to *one* named Julius, a cen-
turion of the Augustan Regiment. 2So, entering a
ship of Adramyttium, we put to sea, meaning to
sail along the coasts of Asia. Aristarchus, a
Macedonian of Thessalonica, was with us. 3And
the next *day* we landed at Sidon. And Julius
treated Paul kindly and gave *him* liberty to go to
his friends and receive care. 4When we had put to
sea from there, we sailed under *the shelter of* Cy-
prus, because the winds were contrary. 5And
when we had sailed over the sea which is off Cili-
cia and Pamphylia, we came to Myra, *a city* of
Lycia. 6There the centurion found an Alexandrian
ship sailing to Italy, and he put us on board.

7When we had sailed slowly many days, and
arrived with difficulty off Cnidus, the wind not
permitting us to proceed, we sailed under *the*
shelter of Crete off Salmone. 8Passing it with dif-
ficulty, we came to a place called Fair Havens,
near the city *of* Lasea.

Paul's Warning Ignored

9Now when much time had been spent, and
sailing was now dangerous because the Fast was
already over, Paul advised them, 10saying, "Men,
I perceive that this voyage will end with disaster
and much loss, not only of the cargo and ship, but
also our lives." 11Nevertheless the centurion was
more persuaded by the helmsman and the owner
of the ship than by the things spoken by Paul.
12And because the harbor was not suitable to win-
ter in, the majority advised to set sail from there
also, if by any means they could reach Phoenix, a
harbor of Crete opening toward the southwest
and northwest, *and* winter *there.*

In the Tempest

13When the south wind blew softly, supposing
that they had obtained *their* desire, putting out to
sea, they sailed close by Crete. 14But not long after,
a tempestuous head wind arose, called Euro-
clydon.[a] 15So when the ship was caught, and could
not head into the wind, we let *her* drive. 16And run-
ning under *the shelter of* an island called Clauda,[a]
we secured the skiff with difficulty. 17When they
had taken it on board, they used cables to under-
gird the ship; and fearing lest they should run

Trade & Economics
Merchant ships in the 1st century were made of wood and powered by sail. They were mostly from 50 to 120 feet long, and thus could carry 200 to 300 tons of cargo. Passengers also traveled on cargo ships (Acts 27:6). The weather was dangerous after mid-September, and except for emergencies, the sea was closed to shipping between November 12 and March 10.

27:14 [a]NU-Text reads *Euraquilon.* 27:16 [a]NU-Text reads *Cauda.*

aground on the Syrtis[a] *Sands,* they struck sail and
so were driven. 18And because we were exceedingly
tempest-tossed, the next *day* they lightened the
ship. 19On the third *day* we threw the ship's tackle
overboard with our own hands. 20Now when nei-
ther sun nor stars appeared for many days, and no
small tempest beat on *us,* all hope that we would
be saved was finally given up.

21But after long abstinence from food, then
Paul stood in the midst of them and said, "Men,
you should have listened to me, and not have
sailed from Crete and incurred this disaster and
loss. 22And now I urge you to take heart, for there
will be no loss of life among you, but only of the
ship. 23For there stood by me this night an angel
of the God to whom I belong and whom I serve,
24saying, 'Do not be afraid, Paul; you must be
brought before Caesar; and indeed God has
granted you all those who sail with you.' 25There-
fore take heart, men, for I believe God that it will
be just as it was told me. 26However, we must run
aground on a certain island."

27Now when the fourteenth night had come,
as we were driven up and down in the Adriatic
Sea, about midnight the sailors sensed that they
were drawing near some land. 28And they took
soundings and found *it* to be twenty fathoms;
and when they had gone a little farther, they took
soundings again and found *it* to be fifteen fath-
oms. 29Then, fearing lest we should run aground
on the rocks, they dropped four anchors from the
stern, and prayed for day to come. 30And as the
sailors were seeking to escape from the ship,
when they had let down the skiff into the sea,
under pretense of putting out anchors from the
prow, 31Paul said to the centurion and the sol-
diers, "Unless these men stay in the ship, you
cannot be saved." 32Then the soldiers cut away
the ropes of the skiff and let it fall off.

33And as day was about to dawn, Paul im-
plored *them* all to take food, saying, "Today is the
fourteenth day you have waited and continued
without food, and eaten nothing. 34Therefore I
urge you to take nourishment, for this is for your
survival, since not a hair will fall from the head of
any of you." 35And when he had said these things,
he took bread and gave thanks to God in the pres-
ence of them all; and when he had broken *it* he be-
gan to eat. 36Then they were all encouraged, and
also took food themselves. 37And in all we were
two hundred and seventy-six persons on the ship.
38So when they had eaten enough, they lightened
the ship and threw out the wheat into the sea.

Shipwrecked on Malta

39When it was day, they did not recognize the
land; but they observed a bay with a beach, onto
which they planned to run the ship if possible.
40And they let go the anchors and left *them* in the
sea, meanwhile loosing the rudder ropes; and they
hoisted the mainsail to the wind and made for
shore. 41But striking a place where two seas met,
they ran the ship aground; and the prow stuck
fast and remained immovable, but the stern was
being broken up by the violence of the waves.

42And the soldiers' plan was to kill the pris-
oners, lest any of them should swim away and es-
cape. 43But the centurion, wanting to save Paul,
kept them from *their* purpose, and commanded
that those who could swim should jump *over-
board* first and get to land, 44and the rest, some on
boards and some on *parts* of the ship. And so it
was that they all escaped safely to land.

Paul's Ministry on Malta

28 1Now when they had escaped, they then
found out that the island was called Malta.
2And the natives showed us unusual kindness; for
they kindled a fire and made us all welcome, be-
cause of the rain that was falling and because of
the cold. 3But when Paul had gathered a bundle of
sticks and laid *them* on the fire, a viper came out
because of the heat, and fastened on his hand. 4So
when the natives saw the creature hanging from
his hand, they said to one another, "No doubt this
man is a murderer, whom, though he has escaped
the sea, yet justice does not allow to live." 5But he
shook off the creature into the fire and suffered no
harm. 6However, they were expecting that he
would swell up or suddenly fall down dead. But
after they had looked for a long time and saw no
harm come to him, they changed their minds and
said that he was a god.

7In that region there was an estate of the
leading citizen of the island, whose name was
Publius, who received us and entertained us
courteously for three days. 8And it happened
that the father of Publius lay sick of a fever and
dysentery. Paul went in to him and prayed, and
he laid his hands on him and healed him. 9So
when this was done, the rest of those on the is-
land who had diseases also came and were
healed. 10They also honored us in many ways;
and when we departed, they provided such
things as were necessary.

Arrival at Rome

11After three months we sailed in an Alexan-
drian ship whose figurehead was the Twin
Brothers, which had wintered at the island.
12And landing at Syracuse, we stayed three days.
13From there we circled round and reached
Rhegium. And after one day the south wind
blew; and the next day we came to Puteoli,

27:17 [a]M-Text reads *Syrtes.*

[14]where we found brethren, and were invited to stay with them seven days. And so we went toward Rome. [15]And from there, when the brethren heard about us, they came to meet us as far as Appii Forum and Three Inns. When Paul saw them, he thanked God and took courage.

TRANSITION

Imprisonment in Rome

According to the Book of Acts, Paul spent 2 years under house arrest in Rome (Acts 28:16, 30). Acts is silent, however, regarding what happened to him at the end of that time, in late A.D. 62 or early 63. Some scholars argue that Luke intended the prophecy of Paul's martyrdom (Acts 20:24, 38) to inform the reader about his fate. Paul's execution under Nero sometime between the summers of A.D. 62 and 64 would also fit with two developments in Roman history of this period. First, Nero reinstated laws against treason in early 62, and Paul's execution may have been ordered based on such a charge (though Paul claims innocence of such; see Acts 25:8). Second, Nero married Poppaea in the spring of A.D. 62. Her strong support of the Jews may have negatively influenced the disposition of Paul's case.

Other scholars have suggested that Paul, after 2 years of imprisonment, was released about A.D. 63. He then carried on further missionary work in Macedonia (see 1 Tim. 1:3) and, according to some early Christian traditions, possibly also in Spain (see Rom. 15:28). Details of the end of Paul's life are unknown. Apparently he was subsequently rearrested and imprisoned, and Tertullian describes Paul's execution by beheading. Eusebius, the church historian, dates Paul's death in A.D. 67.

• **Acts 28:16–31**

Acts

28 :16 Now when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was permitted to dwell by himself with the soldier who guarded him.

Paul's Ministry at Rome

[17]And it came to pass after three days that Paul called the leaders of the Jews together. So when they had come together, he said to them: "Men *and* brethren, though I have done nothing against our people or the customs of our fathers, yet I was delivered as a prisoner from Jerusalem into the hands of the Romans, [18]who, when they had examined me, wanted to let *me* go, because there was no cause for putting me to death. [19]But when the Jews[a] spoke against *it,* I was compelled to appeal to Caesar, not that I had anything of which to accuse my nation. [20]For this reason therefore I have called for you, to see *you* and speak with *you,* because for the hope of Israel I am bound with this chain."

[21]Then they said to him, "We neither received letters from Judea concerning you, nor have any of the brethren who came reported or spoken any evil of you. [22]But we desire to hear from you what you think; for concerning this sect, we know that it is spoken against everywhere."

[23]So when they had appointed him a day, many came to him at *his* lodging, to whom he explained and solemnly testified of the kingdom of God, persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning till evening. [24]And some were persuaded by the things which were spoken, and some disbelieved. [25]So when they did not agree among themselves, they departed after Paul had said one word: "The Holy Spirit spoke rightly through Isaiah the prophet to our[a] fathers, [26]saying,

'Go to this people and say:
"Hearing you will hear, and shall not understand;
And seeing you will see, and not perceive;
27 *For the hearts of this people have grown dull.*
Their ears are hard of hearing,
And their eyes they have closed,
Lest they should see with their eyes and hear with their ears,
Lest they should understand with their hearts and turn,
So that I should heal them."' [a]

[28]"Therefore let it be known to you that the salvation of God has been sent to the Gentiles, and they will hear it!" [29]And when he had said these words, the Jews departed and had a great dispute among themselves.[a]

28:19 [a]That is, the ruling authorities 28:25 [a]NU-Text reads *your.* 28:27 [a]Isaiah 6:9, 10 28:29 [a]NU-Text omits this verse.

TIME CAPSULE	A.D. 60 to 61
60	The Romans defeat the Druids and stop their human sacrifices
60	Boudicca (Boadicea) leads a revolt against the Romans in Britain
60	Paul and Luke arrive at Rome (Acts 28:16)
60	Earthquake strikes Anatolia near Colosse and Laodicea
61	Nero puts Gentiles over Caesarea, capital of Judea

More Than a Slave (Philem. 1:16)

Roman law in some respects treated slaves as persons but also viewed them economically as property. While slaves could hold property and buy their freedom, they also could be beaten and interrogated under torture. In the rare case where a head of a household was murdered by one of his slaves, all of his slaves would be executed. Thus, the term "beloved brother" (Philem. 1:16), as Paul calls Onesimus, indicated something more than a slave.

Onesimus was probably a household slave, the only type of slave addressed in Paul's letters, which were written to urban congregations. Household slaves had greater opportunities for social advancement than did free peasants, and, in prominent households, often became powerful. Indeed, some noble women even married slaves of Caesar, thereby becoming slaves, to increase their social status! By saving money on the side, household slaves often purchased their freedom, and, with help from their former slaveholders, sometimes attained social prominence and wealth.

Slaveholders would send their trusted slaves, especially the more educated ones, on errands, often with money. Occasionally a slave chose to escape rather than return home, dangerous as such a venture was. Such may be the situation faced by Onesimus.

Roman law required Paul to return Onesimus to his master Philemon, or else face severe punishment. Paul does not advise Philemon to receive back Onesimus as a slave; he invites Philemon to embrace him as a brother. The letter to Philemon took the form of a "letter of recommendation," in which a person of equal or higher status asked a favor for a person of lower status.

Escaped slaves, once recaptured, normally received severe punishment. One option for the slave was to seek out an advocate who would beseech the slaveowner on the slave's behalf. In one situation, a close parallel to Paul's letter, a Roman writer requested clemency for an escaped slave. Paul, however, asks not merely for clemency, but for Onesimus's freedom.

30 Then Paul dwelt two whole years in his
own rented house, and received all who came to
him, 31 preaching the kingdom of God and teach-
ing the things which concern the Lord Jesus
Christ with all confidence, no one forbidding
him.

TRANSITION

The Letter to Philemon

Philemon probably lived in the Lycus Valley where Colosse and Laodicea were located (see Col. 4:15). He was a close friend of Paul, indebted to him spiritually, and a helper in his ministry (Philem. 1:1, 19). Onesimus, Philemon's slave, had run away and been converted by Paul. Paul offers two reasons for writing this letter to Philemon: (1) an appeal for him to receive Onesimus as a brother in Christ (1:10–17), and (2) a request for him to prepare a guest room for Paul's coming visit (1:22).

The letters to Philemon and to the Colossians were possibly written by Paul at the same time, about A.D. 62, during his imprisonment at Rome (Acts 28:16–31). Paul described himself both as a prisoner (Philem. 1:1, 9, 23) and as being aged (1:9). Many of the people mentioned in Philemon are also mentioned in Colossians: Archippus (Col. 4:17), Onesimus (Col. 4:9), Epaphras (Col. 1:7; 4:12), Mark, Aristarchus (Col. 4:10), Demas, and Luke (Col. 4:14). Onesimus and Tychicus (Col. 4:7–9) were the bearers of these letters.

An earlier imprisonment, either in Ephesus around A.D. 54 or 55 or in Caesarea, has also been suggested as the time of Paul's writing (see "The Letter to the Philippians" at Phil. 1:1). Ephesus is closer to Colosse than is Rome, thus the close proximity of Ephesus would make more likely both the capture of the runaway slave Onesimus, as well as Paul's own hopes to visit Philemon in the near future (Philem. 1:22). Nevertheless, the chance that Paul wrote from his Caesarean imprisonment (see "Paul Escorted to Caesarea" at Acts 23:23) has been considered, although Caesarea is even farther from Colosse than Rome.

• **Philemon 1:1–25**

Philemon

Greeting

1 **:1** Paul, a prisoner of Christ Jesus, and Tim-
othy *our* brother,

To Philemon our beloved *friend* and fellow
laborer, 2 to the beloved[a] Apphia, Archippus our
fellow soldier, and to the church in your house:

3 Grace to you and peace from God our Fa-
ther and the Lord Jesus Christ.

Philemon's Love and Faith

4 I thank my God, making mention of you al-
ways in my prayers, 5 hearing of your love and
faith which you have toward the Lord Jesus and
toward all the saints, 6 that the sharing of your
faith may become effective by the acknowledg-
ment of every good thing which is in you[a] in
Christ Jesus. 7 For we have[a] great joy[b] and conso-
lation in your love, because the hearts of the
saints have been refreshed by you, brother.

1:2 [a]NU-Text reads *to our sister Apphia.* 1:6 [a]NU-Text and M-Text read *us.* 1:7 [a]NU-Text reads *had.* [b]M-Text reads *thanksgiving.*

The Plea for Onesimus

8Therefore, though I might be very bold in
Christ to command you what is fitting, 9*yet* for
love's sake I rather appeal *to you*—being such a
one as Paul, the aged, and now also a prisoner of
Jesus Christ— 10I appeal to you for my son Onesimus, whom I have begotten *while* in my chains,
11who once was unprofitable to you, but now is
profitable to you and to me.

12I am sending him back.[a] You therefore receive him, that is, my own heart, 13whom I wished
to keep with me, that on your behalf he might
minister to me in my chains for the gospel. 14But
without your consent I wanted to do nothing, that
your good deed might not be by compulsion, as it
were, but voluntary.

15For perhaps he departed for a while for
this *purpose,* that you might receive him forever,
16no longer as a slave but more than a slave—a
beloved brother, especially to me but how much
more to you, both in the flesh and in the Lord.

Philemon's Obedience Encouraged

17If then you count me as a partner, receive
him as *you would* me. 18But if he has wronged
you or owes anything, put that on my account. 19I,
Paul, am writing with my own hand. I will repay—not to mention to you that you owe me even
your own self besides. 20Yes, brother, let me have
joy from you in the Lord; refresh my heart in the
Lord.

21Having confidence in your obedience, I
write to you, knowing that you will do even more
than I say. 22But, meanwhile, also prepare a guest
room for me, for I trust that through your prayers
I shall be granted to you.

Farewell

23Epaphras, my fellow prisoner in Christ Jesus, greets you, 24*as do* Mark, Aristarchus, Demas, Luke, my fellow laborers.

25The grace of our Lord Jesus Christ *be* with
your spirit. Amen.

1:12 [a]NU-Text reads *back to you in person, that is, my own heart.*
Col. 1:2 [a]NU-Text omits *and the Lord Jesus Christ.*

Politics & Government
In the Roman Empire, slaves were not permitted to marry, and any children they did have belonged to their owners. Slaves were at the service of their owners, male or female, who were free to punish or kill any slave who "wronged" them (Philem. 1:18). Even though there were few slave revolts, the fear that slaves would revolt or harm their owners was always present.

TRANSITION

The Letter to the Colossians

The Book of Colossians is closely related to the books of Ephesians and Philemon. Colossians was probably written before Ephesians, with which it shares main ideas and a general outline. Ephesians seems to expand some of the key ideas of Colossians.

Paul wrote this epistle from prison, as he did Philippians and Philemon. Some scholars believe this was during a first imprisonment in Rome (see "Imprisonment in Rome" at Acts 28:16). Colossians could then have been written about A.D. 62, not long before Paul's release. Yet others would place the writing of this letter during an Ephesian imprisonment around A.D. 54 or 55 (see "The Letter to the Philippians" at Phil. 1:1, and "The Letter to Philemon" at Philem. 1:1).

The significant difference of the Greek vocabulary and style in Colossians from that of other Pauline letters raises a question whether Paul actually wrote Colossians. Some scholars argue that the theology of the letter and the understanding and organization of the church are more developed than in letters Paul himself wrote. This may indicate that Colossians was written by one of Paul's associates in the decade following his death (perhaps between A.D. 70–75).

Colosse was located on the south bank of the Lycus River near Laodicea and Hierapolis in western Asia Minor, about 100 miles east of Ephesus on the important trade route between Ephesus and the Euphrates Valley. Paul had never visited Colosse, but the gospel had been preached there, as well as in Laodicea and Hierapolis, while he was in Ephesus.

This letter deals primarily with doctrinal heresy that possibly mixed Judaism with some early form of Gnosticism. Jesus was super-human, but not truly God. He was greater than human beings, but not great enough to be the Savior. Those who believe in Christ must go through angels to get to the deeper levels of spirituality. Paul built a positive case for the Christian truth in order to show the Colossians the futility of ideas such as these.

• **Colossians 1:1—4:18**

Colossians

Greeting

1 **:1** Paul, an apostle of Jesus Christ by the will
of God, and Timothy our brother,

2To the saints and faithful brethren in Christ
who are in Colosse:

Grace to you and peace from God our Father
and the Lord Jesus Christ.[a]

Their Faith in Christ

3We give thanks to the God and Father of our
Lord Jesus Christ, praying always for you, 4since
we heard of your faith in Christ Jesus and of your
love for all the saints; 5because of the hope which
is laid up for you in heaven, of which you heard
before in the word of the truth of the gospel,
6which has come to you, as *it has* also in all the
world, and is bringing forth fruit,[a] as *it is* also
among you since the day you heard and knew the
grace of God in truth; 7as you also learned from
Epaphras, our dear fellow servant, who is a faith-
ful minister of Christ on your behalf, 8who also
declared to us your love in the Spirit.

Preeminence of Christ

9For this reason we also, since the day we
heard it, do not cease to pray for you, and to ask
that you may be filled with the knowledge of His
will in all wisdom and spiritual understanding;
10that you may walk worthy of the Lord, fully
pleasing *Him,* being fruitful in every good work
and increasing in the knowledge of God;
11strengthened with all might, according to His glo-
rious power, for all patience and longsuffering with
joy; 12giving thanks to the Father who has qualified
us to be partakers of the inheritance of the saints
in the light. 13He has delivered us from the power of
darkness and conveyed *us* into the kingdom of the
Son of His love, 14in whom we have redemption
through His blood,[a] the forgiveness of sins.

15He is the image of the invisible God, the
firstborn over all creation. 16For by Him all things
were created that are in heaven and that are on
earth, visible and invisible, whether thrones or
dominions or principalities or powers. All things
were created through Him and for Him. 17And He
is before all things, and in Him all things consist.
18And He is the head of the body, the church, who
is the beginning, the firstborn from the dead, that
in all things He may have the preeminence.

Reconciled in Christ

19For it pleased *the Father that* in Him all the
fullness should dwell, 20and by Him to reconcile
all things to Himself, by Him, whether things on
earth or things in heaven, having made peace
through the blood of His cross.

Religion & Worship
Among the most popular religions of the ancient world were the so-called mystery religions. Details of the initiations, rituals, and doctrines of these religions were kept secret from outsiders. Standard elements were purification, fasting, sacrifice, and ceremonial banquets. Early Christianity showed similarities to the mystery religions, including the idea of "mystery" (Col. 1:25–27).

21And you, who once were alienated and ene-
mies in your mind by wicked works, yet now He
has reconciled 22in the body of His flesh through
death, to present you holy, and blameless, and
above reproach in His sight— 23if indeed you
continue in the faith, grounded and steadfast,
and are not moved away from the hope of the
gospel which you heard, which was preached to
every creature under heaven, of which I, Paul,
became a minister.

Sacrificial Service for Christ

24I now rejoice in my sufferings for you, and
fill up in my flesh what is lacking in the afflic-
tions of Christ, for the sake of His body, which is
the church, 25of which I became a minister ac-
cording to the stewardship from God which was
given to me for you, to fulfill the word of God,
26the mystery which has been hidden from ages
and from generations, but now has been revealed
to His saints. 27To them God willed to make
known what are the riches of the glory of this
mystery among the Gentiles: which[a] is Christ in
you, the hope of glory. 28Him we preach, warning
every man and teaching every man in all wisdom,
that we may present every man perfect in Christ
Jesus. 29To this *end* I also labor, striving according
to His working which works in me mightily.

Not Philosophy but Christ

2 1For I want you to know what a great conflict
I have for you and those in Laodicea, and *for*
as many as have not seen my face in the flesh,
2that their hearts may be encouraged, being knit
together in love, and *attaining* to all riches of the
full assurance of understanding, to the knowl-
edge of the mystery of God, both of the Father
and[a] of Christ, 3in whom are hidden all the treas-
ures of wisdom and knowledge.

4Now this I say lest anyone should deceive
you with persuasive words. 5For though I am ab-
sent in the flesh, yet I am with you in spirit, re-
joicing to see your *good* order and the steadfast-
ness of your faith in Christ.

6As you therefore have received Christ Jesus
the Lord, so walk in Him, 7rooted and built up in
Him and established in the faith, as you have
been taught, abounding in it[a] with thanksgiving.

8Beware lest anyone cheat you through phi-
losophy and empty deceit, according to the tradi-
tion of men, according to the basic principles of
the world, and not according to Christ. 9For in Him
dwells all the fullness of the Godhead bodily;

1:6 [a]NU-Text and M-Text add *and growing.* 1:14 [a]NU-Text and M-Text omit *through His blood.* 1:27 [a]M-Text reads *who.* 2:2 [a]NU-Text omits *both of the Father and.* 2:7 [a]NU-Text omits *in it.*

Family Values in the Household (Col. 3:18, 19)

Romans in the 1st century felt that religions from the East, such as Judaism, Christianity, and the worship of Isis, undermined traditional Roman family values. Because religious groups were sometimes expelled from Rome, members of persecuted minority religions often adopted traditional "household codes" to prove that they would uphold traditional Roman values. Philosophers from the time of Aristotle onward detailed these "household codes," which showed the male head of the household how to rule his wife, children, and slaves.

The structure of these traditional codes was adopted in Christian letters, including wives, husbands (and fathers), children, slaves, and slaveholders (Col. 3:18—4:1). The Christian adaptation balanced commands for those who were socially inferior (wives, children, bond-servants) with responsibilities for the socially superior (husbands, fathers, masters).

The Christian codes, such as one in Eph. 5, differ considerably from traditional household codes. They address wives, children, and slaves themselves, and not just the male head of the household. They do not tell the husband how to "rule" his wife, but how to love her (Eph. 5:25). Although traditional Greek and Roman values demanded the wife's quiet obedience, the Christian code defines "submission" primarily in terms of respect (Eph. 5:33). The wife's submission was based on the broader Christian virtue of servanthood, which applied to all Christians—husbands as well as wives (Eph. 5:21).

10 and you are complete in Him, who is the head
of all principality and power.

Not Legalism but Christ

11 In Him you were also circumcised with the
circumcision made without hands, by putting off
the body of the sins[a] of the flesh, by the circum-
cision of Christ, 12 buried with Him in baptism, in
which you also were raised with *Him* through
faith in the working of God, who raised Him
from the dead. 13 And you, being dead in your
trespasses and the uncircumcision of your flesh,
He has made alive together with Him, having for-
given you all trespasses, 14 having wiped out the
handwriting of requirements that was against
us, which was contrary to us. And He has taken
it out of the way, having nailed it to the cross.
15 Having disarmed principalities and powers, He
made a public spectacle of them, triumphing
over them in it.

16 So let no one judge you in food or in drink,
or regarding a festival or a new moon or sab-
baths, 17 which are a shadow of things to come,
but the substance is of Christ. 18 Let no one cheat
you of your reward, taking delight in *false* humil-
ity and worship of angels, intruding into those
things which he has not[a] seen, vainly puffed up
by his fleshly mind, 19 and not holding fast to the
Head, from whom all the body, nourished and
knit together by joints and ligaments, grows
with the increase *that is* from God.

20 Therefore,[a] if you died with Christ from the
basic principles of the world, why, as *though* liv-
ing in the world, do you subject yourselves to reg-
ulations— 21 "Do not touch, do not taste, do not
handle," 22 which all concern things which perish
with the using—according to the commandments
and doctrines of men? 23 These things indeed have
an appearance of wisdom in self-imposed religion,
false humility, and neglect of the body, *but are* of
no value against the indulgence of the flesh.

Not Carnality but Christ

3 1 If then you were raised with Christ, seek
those things which are above, where Christ
is, sitting at the right hand of God. 2 Set your
mind on things above, not on things on the earth.
3 For you died, and your life is hidden with Christ
in God. 4 When Christ *who is* our life appears,
then you also will appear with Him in glory.

5 Therefore put to death your members
which are on the earth: fornication, uncleanness,
passion, evil desire, and covetousness, which is
idolatry. 6 Because of these things the wrath of
God is coming upon the sons of disobedience, 7 in
which you yourselves once walked when you
lived in them.

8 But now you yourselves are to put off all
these: anger, wrath, malice, blasphemy, filthy lan-
guage out of your mouth. 9 Do not lie to one an-
other, since you have put off the old man with his
deeds, 10 and have put on the new *man* who is re-
newed in knowledge according to the image of
Him who created him, 11 where there is neither
Greek nor Jew, circumcised nor uncircumcised,
barbarian, Scythian, slave *nor* free, but Christ *is*
all and in all.

TIME CAPSULE	A.D. 62 to 64
62	Paul writes to Philemon from Rome
62	Paul writes to the Colossians and Ephesians from Rome (?)
62	The apostle James is stoned to death
62	Festus is succeeded by Albinus as procurator
63	Nero sends a military expedition to Ethiopia
64–141	Life of the Greek writer Philo of Byblos

2:11 [a]NU-Text omits *of the sins.* 2:18 [a]NU-Text omits *not.*
2:20 [a]NU-Text and M-Text omit *Therefore.*

Cities in the Lycus Valley (Col. 4:12, 13)

Near the end of Paul's letter to the Colossians is a comment concerning a Christian named Epaphras. Apparently, Epaphras had worked fervently for the cause of Christians in Colosse, as well as for those in Laodicea and Hierapolis (Col. 4:12, 13). These three cities—Colosse, Laodicea, Hierapolis—were the largest cities in the Lycus Valley of Anatolian Phrygia.

All three cities were situated near the Lycus River: Colosse being about 11 miles southeast of Laodicea and 15 miles southeast of Hierapolis. Their locations positioned them on a major trade route from the Orient to the Aegean coast, and all were prosperous in the textile industry. Colosse, in particular, was known primarily for its purple wool.

The city of Colosse had been a major center for at least 5 centuries before Paul's time. However, it was eventually overshadowed in influence by Laodicea. The Colosse addressed in Paul's letter, now part of the Roman province of Asia Minor, was a smaller, less important city, while Laodicea had become the most prominent city in the Lycus Valley. At the letter's close, the Colossians are urged to forward the writing to the church in Laodicea, and also to read what was sent to Laodicea (Col. 4:16).

In the early A.D. 60s an earthquake rocked this area of Anatolia. Laodicea, though destroyed by the natural disaster, was able to rebuild. The threat of such earthquakes, however, may have caused the local population of Colosse to relocate to the nearby town of Chonaz.

Character of the New Man

12Therefore, as *the* elect of God, holy and
beloved, put on tender mercies, kindness, humility,
meekness, longsuffering; 13bearing with one an-
other, and forgiving one another, if anyone has a
complaint against another; even as Christ forgave
you, so you also *must do.* 14But above all these
things put on love, which is the bond of perfec-
tion. 15And let the peace of God rule in your
hearts, to which also you were called in one body;
and be thankful. 16Let the word of Christ dwell in
you richly in all wisdom, teaching and admonish-
ing one another in psalms and hymns and spiri-
tual songs, singing with grace in your hearts to
the Lord. 17And *whatever* you do in word or deed,
do all in the name of the Lord Jesus, giving
thanks to God the Father through Him.

The Christian Home

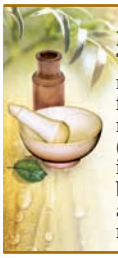
18Wives, submit to your own husbands, as is
fitting in the Lord.
19Husbands, love your wives and do not be
bitter toward them.
20Children, obey your parents in all things,
for this is well pleasing to the Lord.
21Fathers, do not provoke your children, lest
they become discouraged.
22Bondservants, obey in all things your mas-
ters according to the flesh, not with eyeservice,
as men-pleasers, but in sincerity of heart, fearing
God. 23And whatever you do, do it heartily, as to
the Lord and not to men, 24knowing that from the
Lord you will receive the reward of the inheri-
tance; for[a] you serve the Lord Christ. 25But he
who does wrong will be repaid for what he has
done, and there is no partiality.
4 1Masters, give your bondservants what is
just and fair, knowing that you also have a
Master in heaven.

Christian Graces

2Continue earnestly in prayer, being vigilant
in it with thanksgiving; 3meanwhile praying also
for us, that God would open to us a door for the
word, to speak the mystery of Christ, for which I
am also in chains, 4that I may make it manifest,
as I ought to speak.
5Walk in wisdom toward those *who are* out-
side, redeeming the time. 6*Let* your speech al-
ways *be* with grace, seasoned with salt, that you
may know how you ought to answer each one.

Final Greetings

7Tychicus, a beloved brother, faithful minis-
ter, and fellow servant in the Lord, will tell you
all the news about me. 8I am sending him to you
for this very purpose, that he[a] may know your
circumstances and comfort your hearts, 9with
Onesimus, a faithful and beloved brother, who is
one of you. They will make known to you all
things which *are happening* here.
10Aristarchus my fellow prisoner greets you,
with Mark the cousin of Barnabas (about whom
you received instructions: if he comes to you,
welcome him), 11and Jesus who is called Justus.
These *are my* only fellow workers for the king-
dom of God who are of the circumcision; they
have proved to be a comfort to me.



Health & Medicine
The range of medical tools that have been recovered by archaeologists, especially from the ruins of Pompeii and Herculaneum, show that physicians, such as Luke (Col. 4:14), performed many kinds of physical procedures. The equipment for childbirth and delivery is quite modern in its appearance, although made of bronze rather than steel.

3:24 [a]NU-Text omits *for.* 4:8 [a]NU-Text reads *you may know our circumstances and he may.*

12Epaphras, who is *one* of you, a bondservant
of Christ, greets you, always laboring fervently
for you in prayers, that you may stand perfect
and complete[a] in all the will of God. 13For I bear
him witness that he has a great zeal[a] for you, and
those who are in Laodicea, and those in Hierapo-
lis. 14Luke the beloved physician and Demas greet
you. 15Greet the brethren who are in Laodicea, and
Nymphas and the church that *is* in his[a] house.

Closing Exhortations and Blessing

16Now when this epistle is read among you,
see that it is read also in the church of the
Laodiceans, and that you likewise read the epis-
tle from Laodicea. 17And say to Archippus, "Take
heed to the ministry which you have received in
the Lord, that you may fulfill it."

18This salutation by my own hand—Paul.
Remember my chains. Grace *be* with you. Amen.

4:12 [a]NU-Text reads *fully assured.* 4:13 [a]NU-Text reads *concern.* 4:15 [a]NU-Text reads *Nympha . . . her house.* **Eph.** 1:10 [a]NU-Text and M-Text omit *both.* 1:14 [a]NU-Text reads *which.*

TRANSITION

The Letter to the Ephesians

Although the first verse in most manuscripts of this letter reads "To the saints who are in Ephesus," other early copies lack the words "in Ephesus." The letter also does not follow Paul's usual practice of including personal greetings to many friends in the city to which he wrote. One 2nd-century writer even cites this letter by the title "To the Laodiceans." It may be that Paul sent copies of this letter to a number of churches in the region, either supplying the name of each city in the opening greeting or leaving the destination out if the copy was to circulate to several churches.

Ephesians is closely related to Colossians. No other two letters are so similar as these, either in outline and outlook, or in general theme. Half of the verses in Ephesians contain expressions identical to those in Colossians. It is as though Paul wrote Colossians first to meet some special needs of the church there, and then felt that a letter to be circulated among all the churches in Asia Minor ought to elaborate on some of the Colossian themes. The similarities could suggest that both letters were written at about the same time, being composed during Paul's Caesarean or Roman imprisonments (see "The Letter to the Colossians" at Col. 1:1).

As is the case with Colossians, there are doubts whether Paul actually wrote the letter to the Ephesians. Like Colossians, the language and theological development in Ephesians is more elaborate than that found in Paul's earlier letters. The tremendous similarities between these two letters leads some to conclude that Ephesians was actually based on Colossians. Some have even suggested that Ephesians may have been written as a kind of introduction to Paul's theology by an associate who was collecting Paul's letters in the years after his death.

Ephesus was a chief city of the west coast of Asia Minor, situated at the mouth of the Cayster River. Paul visited the city on the return part of his second missionary journey, staying only briefly (Acts 18:19–21). He returned on his third journey to spend more than two years strengthening the church (Acts 19). The letter to the Ephesians was also intended to strengthen them, making them more conscious of their oneness in Christ.

• **Ephesians 1:1—6:24**

Ephesians

Greeting

1 **:1** Paul, an apostle of Jesus Christ by the will
of God,

To the saints who are in Ephesus, and faith-
ful in Christ Jesus:

2Grace to you and peace from God our Fa-
ther and the Lord Jesus Christ.

Redemption in Christ

3Blessed *be* the God and Father of our Lord
Jesus Christ, who has blessed us with every spiri-
tual blessing in the heavenly *places* in Christ,
4just as He chose us in Him before the foundation
of the world, that we should be holy and without
blame before Him in love, 5having predestined us
to adoption as sons by Jesus Christ to Himself,
according to the good pleasure of His will, 6to the
praise of the glory of His grace, by which He
made us accepted in the Beloved.

7In Him we have redemption through His
blood, the forgiveness of sins, according to the
riches of His grace 8which He made to abound
toward us in all wisdom and prudence, 9having
made known to us the mystery of His will, ac-
cording to His good pleasure which He purposed
in Himself, 10that in the dispensation of the full-
ness of the times He might gather together in
one all things in Christ, both[a] which are in
heaven and which are on earth—in Him. 11In
Him also we have obtained an inheritance, being
predestined according to the purpose of Him
who works all things according to the counsel of
His will, 12that we who first trusted in Christ
should be to the praise of His glory.

13In Him you also *trusted,* after you heard
the word of truth, the gospel of your salvation;
in whom also, having believed, you were sealed
with the Holy Spirit of promise, 14who[a] is the

guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

Prayer for Spiritual Wisdom

15Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints, 16do not cease to give thanks for you, making mention of you in my prayers: 17that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, 18the eyes of your understanding[a] being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, 19and what *is* the exceeding greatness of His power toward us who believe, according to the working of His mighty power 20which He worked in Christ when He raised Him from the dead and seated *Him* at His right hand in the heavenly *places,* 21far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.

22And He put all *things* under His feet, and gave Him *to be* head over all *things* to the church, 23which is His body, the fullness of Him who fills all in all.

By Grace Through Faith

2 1And you *He made alive,* who were dead in trespasses and sins, 2in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, 3among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

4But God, who is rich in mercy, because of His great love with which He loved us, 5even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), 6and raised *us* up together, and made *us* sit together in the heavenly *places* in Christ Jesus, 7that in the ages to come He might show the exceeding riches of His grace in *His* kindness toward us in Christ Jesus. 8For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, 9not of works, lest anyone should boast. 10For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

Architecture & Building
The temple built by Herod the Great was standing throughout the New Testament period up to the fall of Jerusalem in A.D. 70. In the temple area there was a wall about four and a half feet high that only Jews could go beyond (Eph. 2:14). There were warning notices carved in the wall, one of which was discovered almost intact in 1871.

Brought Near by His Blood

11Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands— 12that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. 13But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

Christ Our Peace

14For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, 15having abolished in His flesh the enmity, *that is,* the law of commandments *contained* in ordinances, so as to create in Himself one new man *from* the two, *thus* making peace, 16and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. 17And He came and preached peace to you who were afar off and to those who were near. 18For through Him we both have access by one Spirit to the Father.

Christ Our Cornerstone

19Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, 20having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner*stone,* 21in whom the whole building, being fitted together, grows into a holy temple in the Lord, 22in whom you also are being built together for a dwelling place of God in the Spirit.

The Mystery Revealed

3 1For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles— 2if indeed you have heard of the dispensation of the grace of God which was given to me for you, 3how that by revelation He made known to me the mystery (as I have briefly written already, 4by which, when you read, you may understand my knowledge in the mystery of Christ), 5which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets: 6that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel, 7of

1:18 [a]NU-Text and M-Text read *hearts.*

WRITERS OF THE EARLY CHURCH

The "Apostolic Fathers" were a group of writers of the early Christian church who are thought to have been affiliated with the apostles or with their disciples. One of the fathers, Ignatius, was familiar with Paul's letters, especially the letter to the Ephesians, and himself wrote to the church "in Ephesus" (Eph. 1:1).

Writer/Writings	Date	Description
Clement	died A.D. 96	Bishop of Rome. His first letter mentions the deaths of Peter and Paul.
Ignatius	A.D. 35–107	Bishop of Antioch, executed at Rome. He wrote seven letters to the churches.
Papias	A.D. 60–130	A friend of Polycarp. He discusses how Matthew and Mark wrote their Gospels.
Polycarp	A.D. 69–155	An important church leader executed because he would not renounce Christ. He had probably met the apostle John.
Didache	1st century	The Didache ("Teaching") describes the "two ways" of life and death, and tells about worship and order in the church.
Barnabas	1st century	The Letter of Barnabas (not the apostle Barnabas) is about Judaism and Christianity.
Diognetus	2nd century	An anonymous letter of Christian instruction written to Diognetus, who is otherwise unknown.
Hermas	2nd century	Hermas wrote *The Shepherd*, a book of instruction that was highly regarded in the early church.

which I became a minister according to the gift
of the grace of God given to me by the effective
working of His power.

Purpose of the Mystery

8 To me, who am less than the least of all the
saints, this grace was given, that I should preach
among the Gentiles the unsearchable riches of
Christ, 9 and to make all see what *is* the fellow-
ship[a] of the mystery, which from the beginning
of the ages has been hidden in God who created
all things through Jesus Christ;[b] 10 to the intent
that now the manifold wisdom of God might be
made known by the church to the principalities
and powers in the heavenly *places,* 11 according to
the eternal purpose which He accomplished in
Christ Jesus our Lord, 12 in whom we have bold-
ness and access with confidence through faith in
Him. 13 Therefore I ask that you do not lose heart
at my tribulations for you, which is your glory.

Appreciation of the Mystery

14 For this reason I bow my knees to the Fa-
ther of our Lord Jesus Christ,[a] 15 from whom the
whole family in heaven and earth is named, 16 that
He would grant you, according to the riches of
His glory, to be strengthened with might through
His Spirit in the inner man, 17 that Christ may
dwell in your hearts through faith; that you, be-
ing rooted and grounded in love, 18 may be able to
comprehend with all the saints what *is* the width
and length and depth and height— 19 to know the
love of Christ which passes knowledge; that you
may be filled with all the fullness of God.

20 Now to Him who is able to do exceedingly
abundantly above all that we ask or think, ac-
cording to the power that works in us, 21 to Him
be glory in the church by Christ Jesus to all gen-
erations, forever and ever. Amen.

Walk in Unity

4 1 I, therefore, the prisoner of the Lord, be-
seech you to walk worthy of the calling with
which you were called, 2 with all lowliness and
gentleness, with longsuffering, bearing with one
another in love, 3 endeavoring to keep the unity of
the Spirit in the bond of peace. 4 *There is* one
body and one Spirit, just as you were called in
one hope of your calling; 5 one Lord, one faith,
one baptism; 6 one God and Father of all, who *is*
above all, and through all, and in you[a] all.

Spiritual Gifts

7 But to each one of us grace was given ac-
cording to the measure of Christ's gift. 8 There-
fore He says:

3:9 [a]NU-Text and M-Text read *stewardship* (dispensation). [b]NU-Text omits *through Jesus Christ.* 3:14 [a]NU-Text omits *of our Lord Jesus Christ.* 4:6 [a]NU-Text omits *you;* M-Text reads *us.*

"When He ascended on high,
He led captivity captive,
And gave gifts to men." [a]

9(Now this, *"He ascended"*—what does it mean
but that He also first[a] descended into the lower
parts of the earth? 10He who descended is also
the One who ascended far above all the heavens,
that He might fill all things.)

11And He Himself gave some *to be* apostles,
some prophets, some evangelists, and some pas-
tors and teachers, 12for the equipping of the
saints for the work of ministry, for the edifying of
the body of Christ, 13till we all come to the unity
of the faith and of the knowledge of the Son of
God, to a perfect man, to the measure of the
stature of the fullness of Christ; 14that we should
no longer be children, tossed to and fro and car-
ried about with every wind of doctrine, by the
trickery of men, in the cunning craftiness of de-
ceitful plotting, 15but, speaking the truth in love,
may grow up in all things into Him who is the
head—Christ— 16from whom the whole body,
joined and knit together by what every joint sup-
plies, according to the effective working by
which every part does its share, causes growth
of the body for the edifying of itself in love.

The New Man

17This I say, therefore, and testify in the
Lord, that you should no longer walk as the rest
of [a] the Gentiles walk, in the futility of their
mind, 18having their understanding darkened, be-
ing alienated from the life of God, because of the
ignorance that is in them, because of the blind-
ness of their heart; 19who, being past feeling,
have given themselves over to lewdness, to work
all uncleanness with greediness.

20But you have not so learned Christ, 21if in-
deed you have heard Him and have been taught
by Him, as the truth is in Jesus: 22that you put off,
concerning your former conduct, the old man
which grows corrupt according to the deceitful
lusts, 23and be renewed in the spirit of your
mind, 24and that you put on the new man which
was created according to God, in true righ-
teousness and holiness.

Do Not Grieve the Spirit

25Therefore, putting away lying, *"Let each
one of you speak truth with his neighbor,"* [a] for
we are members of one another. 26*"Be angry, and
do not sin":*[a] do not let the sun go down on your
wrath, 27nor give place to the devil. 28Let him
who stole steal no longer, but rather let him la-
bor, working with *his* hands what is good, that
he may have something to give him who has
need. 29Let no corrupt word proceed out of your
mouth, but what is good for necessary edifica-
tion, that it may impart grace to the hearers.
30And do not grieve the Holy Spirit of God, by
whom you were sealed for the day of redemp-
tion. 31Let all bitterness, wrath, anger, clamor,
and evil speaking be put away from you, with all
malice. 32And be kind to one another, tender-
hearted, forgiving one another, even as God in
Christ forgave you.

Walk in Love

5 1Therefore be imitators of God as dear chil-
dren. 2And walk in love, as Christ also has
loved us and given Himself for us, an offering

4:8 [a]Psalm 68:18 4:9 [a]NU-Text omits *first.*
4:17 [a]NU-Text omits *the rest of.* 4:25 [a]Zechariah 8:16
4:26 [a]Psalm 4:4

Wives Submitting to Husbands (Eph. 5:22)

The nature of marriage in Asia Minor was very different from marriage today. In the Greek culture that was dominant in and around Ephesus, husbands were on average 12 or more years older than their wives, were usually more educated, and held much higher social status, than their wives. In one traditional Greek formulation, men used prostitutes for pleasure and wives only to bear them legitimate children.

In most of the Greco-Roman world, marital practices placed women at a disadvantage. Marriage contracts forbade a woman to leave the marital home without her husband's permission. In parts of the eastern Mediterranean a wife not wearing a shawl over her hair in public could be divorced for unfaithfulness, and a woman not divorced or widowed was under the legal control of her father or husband.

Paul's command "Wives, submit to your own husbands" (Eph. 5:22) is at least partly related to concern for Christian witness within the surrounding culture, and is quite mild in comparison to the rest of his culture. What is significant is that Paul modified the culture's values, calling on all believers to submit (5:21), and allowing the husband-wife relationship to be affected by the God-human relationship. Wives were to submit "as to the Lord" (Eph. 5:22), and husbands were to love their wives "as Christ also loved the church" (5:25). While Romans and Greeks supposed that husbands would love their wives, Paul listed such as a command.

and a sacrifice to God for a sweet-smelling aroma.

3But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; 4neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks. 5For this you know,[a] that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God. 6Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. 7Therefore do not be partakers with them.

Walk in Light

8For you were once darkness, but now *you are* light in the Lord. Walk as children of light 9(for the fruit of the Spirit[a] *is* in all goodness, righteousness, and truth), 10finding out what is acceptable to the Lord. 11And have no fellowship with the unfruitful works of darkness, but rather expose *them.* 12For it is shameful even to speak of those things which are done by them in secret. 13But all things that are exposed are made manifest by the light, for whatever makes manifest is light. 14Therefore He says:

"Awake, you who sleep,
Arise from the dead,
And Christ will give you light."

Walk in Wisdom

15See then that you walk circumspectly, not as fools but as wise, 16redeeming the time, because the days are evil.

17Therefore do not be unwise, but understand what the will of the Lord *is.* 18And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, 19speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, 20giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, 21submitting to one another in the fear of God.[a]

Marriage—Christ and the Church

22Wives, submit to your own husbands, as to the Lord. 23For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. 24Therefore, just as the church is subject to Christ, so *let* the wives *be* to their own husbands in everything.

25Husbands, love your wives, just as Christ also loved the church and gave Himself for her, 26that He might sanctify and cleanse her with the washing of water by the word, 27that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. 28So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. 29For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord *does* the church. 30For we are members of His body,[a] of His flesh and of His bones. 31*"For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh."* [a] 32This is a great mystery, but I speak concerning Christ and the church. 33Nevertheless let each one of you in particular so love his own wife as himself, and let the wife *see* that she respects *her* husband.

Children and Parents

6 1Children, obey your parents in the Lord, for this is right. 2*"Honor your father and mother,"* which is the first commandment with promise: 3*"that it may be well with you and you may live long on the earth."* [a]

5:5 [a]NU-Text reads *For know this.* 5:9 [a]NU-Text reads *light.* 5:21 [a]NU-Text reads *Christ.* 5:30 [a]NU-Text omits the rest of this verse. 5:31 [a]Genesis 2:24
6:3 [a]Deuteronomy 5:16

Bondservants, Be Obedient! (Eph. 6:5–9)

Paul had no reason to address the issue of slavery per se in his letters to churches. He touched on the behavior of different groups within the churches, discussing how slaves should respond to their situation, but he did not write concerning whether or not slavery itself should be abolished. His advice to slaves was to "be obedient," serving as if doing the will of God (Eph. 6:5, 6).

Advocating revolt was not a practical solution. Individual slaves often escaped and some small groups revolted, but all three earlier, full-scale slave wars which occurred in the Roman world, seeking to liberate more slaves, had ended in violent defeat. In view of the persecution Christians faced as a small sect sometimes viewed as socially subversive, it was far more important to urge all Christians to work for the time being within the social system that already existed.

Some philosophers (especially the Stoics) affirmed the theoretical equality of masters and servants. What these philosophers meant by equality was probably that slaves were personally equal in humanity, rather than that all slaves should be freed. Nevertheless, some did question whether slavery should exist, and long before Paul's time Aristotle (384–322 B.C.) had complained of philosophers who suggested that slavery was against nature, by which they meant that it was immoral.

Paul explains his position somewhat more fully than did the philosophers. After calling on slaves to serve their masters, he calls on masters to "serve" their slaves—"do the same things to them" (Eph. 6:9). Such advice was hardly conventional in the traditional household codes, which instructed masters how to *rule* their slaves. Instead, Paul advises Christian masters to serve Christ by acting differently than pagan masters. Their "Master in heaven" (6:9) would judge both them and their slaves on the same basis. We can imagine that, had the question been put to him, Paul would have regarded slavery itself as contrary to God's will.

4And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord.

Bondservants and Masters

5Bondservants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ; 6not with eyeservice, as men-pleasers, but as bondservants of Christ, doing the will of God from the heart, 7with goodwill doing service, as to the Lord, and not to men, 8knowing that whatever good anyone does, he will receive the same from the Lord, whether *he is* a slave or free.

9And you, masters, do the same things to them, giving up threatening, knowing that your own Master also[a] is in heaven, and there is no partiality with Him.

The Whole Armor of God

10Finally, my brethren, be strong in the Lord and in the power of His might. 11Put on the whole armor of God, that you may be able to stand against the wiles of the devil. 12For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age,[a] against spiritual *hosts* of wickedness in the heavenly *places.* 13Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.

14Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, 15and having shod your feet with the preparation of the gospel of peace; 16above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. 17And take the helmet of salvation, and the sword of the Spirit, which is the word of God; 18praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints— 19and for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel, 20for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

A Gracious Greeting

21But that you also may know my affairs *and* how I am doing, Tychicus, a beloved brother and faithful minister in the Lord, will make all things known to you; 22whom I have sent to you for this very purpose, that you may know our affairs, and *that* he may comfort your hearts.

23Peace to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. 24Grace *be* with all those who love our Lord Jesus Christ in sincerity. Amen.

6:9 [a]NU-Text reads *He who is both their Master and yours.*
6:12 [a]NU-Text reads *rulers of this darkness.*

Science & Technology
The Roman shield as depicted on the Trajan column of A.D. 113 was a curved rectangle, like part of the side of a cylinder. It covered from the shoulders to the middle of the thighs and was decorated with stylized lightning bolts. Julius Caesar described how a group of soldiers could interlock their shields like roof tiles and march together protected that way (Eph. 6:16).

TRANSITION

The First Letter to Timothy

The letters of 1 and 2 Timothy and Titus constitute a subgroup among the letters of Paul. They are addressed not to churches, but to pastors, Paul's younger colleagues in ministry. Therefore, since the 18th century, these three letters, sharing similar characteristics and contents, have been called the Pastoral Epistles. They presume a time after the close of the Book of Acts and near the end of Paul's life.

The first verse of each letter identifies Paul as the author. Some scholars, however, dispute this claim, since the differences in language and style between these letters and Paul's other letters seem very great. These three short books contain more than 300 words found in no other book that names Paul as its author. Moreover, if Paul was martyred around A.D. 64 at the end of his Roman imprisonment (see "Imprisonment in Rome" at Acts 28:16), he would not have had opportunity to write these letters. In that case, an editor or compiler could have produced these letters in the last quarter of the 1st century or first quarter of the 2nd century.

Yet Paul's authorship of the Pastoral Epistles is accepted by those who argue that Paul was released from his Roman imprisonment in late A.D. 62 or early A.D. 63. The only specific historical reference (1 Tim. 1:3) hints at a period of further travel and ministry, during which Paul had stationed Timothy at Ephesus. The letter known as 1 Timothy could then have been written about A.D. 65, in order to provide pastoral care and guidance to a young church leader.

Timothy, a native of Lystra in Asia Minor, was the son of a Jewish mother and Gentile father (Acts 16:1, 2). He was a convert of the apostle Paul, who had evangelized Lystra on his first missionary journey. Timothy joined Paul and Silas on the second missionary journey and traveled with them to Greece. Paul sent him to visit the Thessalonian and Corinthian churches (see 1 Cor. 4:17; 1 Thess. 3:2). In the letter, Timothy is warned against false teaching and given guidance on how to handle it.

• **1 Timothy 1:1—6:21**

1 Timothy

Greeting

1 :1 Paul, an apostle of Jesus Christ, by the commandment of God our Savior and the Lord Jesus Christ, our hope,

[2]To Timothy, a true son in the faith:

Grace, mercy, *and* peace from God our Father and Jesus Christ our Lord.

1:17 [a]NU-Text reads *to the only God.*

No Other Doctrine

[3]As I urged you when I went into Macedonia—remain in Ephesus that you may charge
some that they teach no other doctrine, [4]nor give
heed to fables and endless genealogies, which
cause disputes rather than godly edification
which is in faith. [5]Now the purpose of the com-
mandment is love from a pure heart, *from* a good
conscience, and *from* sincere faith, [6]from which
some, having strayed, have turned aside to idle
talk, [7]desiring to be teachers of the law, under-
standing neither what they say nor the things
which they affirm.

[8]But we know that the law *is* good if one
uses it lawfully, [9]knowing this: that the law is not
made for a righteous person, but for *the* lawless
and insubordinate, for *the* ungodly and for sin-
ners, for *the* unholy and profane, for murderers
of fathers and murderers of mothers, for
manslayers, [10]for fornicators, for sodomites, for
kidnappers, for liars, for perjurers, and if there is
any other thing that is contrary to sound doc-
trine, [11]according to the glorious gospel of the
blessed God which was committed to my trust.

Glory to God for His Grace

[12]And I thank Christ Jesus our Lord who has
enabled me, because He counted me faithful,
putting *me* into the ministry, [13]although I was
formerly a blasphemer, a persecutor, and an inso-
lent man; but I obtained mercy because I did *it*
ignorantly in unbelief. [14]And the grace of our
Lord was exceedingly abundant, with faith and
love which are in Christ Jesus. [15]This *is* a faithful
saying and worthy of all acceptance, that Christ
Jesus came into the world to save sinners, of
whom I am chief. [16]However, for this reason I ob-
tained mercy, that in me first Jesus Christ might
show all longsuffering, as a pattern to those who
are going to believe on Him for everlasting life.
[17]Now to the King eternal, immortal, invisible, to
God who alone is wise,[a] *be* honor and glory for-
ever and ever. Amen.

Fight the Good Fight

[18]This charge I commit to you, son Timothy,
according to the prophecies previously made con-
cerning you, that by them you may wage the
good warfare, [19]having faith and a good con-
science, which some having rejected, concerning
the faith have suffered shipwreck, [20]of whom are
Hymenaeus and Alexander, whom I delivered to
Satan that they may learn not to blaspheme.

Pray for All Men

2 [1]Therefore I exhort first of all that supplica-
tions, prayers, intercessions, *and* giving of
thanks be made for all men, [2]for kings and all who

Learn Quietly but Do Not Teach (1 Tim. 2:11, 12)

Although exceptions existed in antiquity, women were generally far less educated than men. Jewish women were far less likely to be trained in the law. Although they heard it taught in the synagogue, they were not accepted as students for study under Jewish teachers. There is evidence of only one woman fully trained as a rabbi in early Judaism, and most male rabbis refused to heed her. In such a context, the admonition for women to "learn in silence" (1 Tim. 2:11) might prove more striking for its emphasis on learning than for an emphasis on doing so quietly, which was considered the appropriate way for all novices to learn.

Understanding the situation addressed in the letter of 1 Timothy helps explain the instruction not to "permit a woman to teach" (2:12). Men rarely respected and still less often promoted women's leadership. Minority sects like Christianity were sometimes accused of subverting the traditional Roman social order, which supported male dominance. If female authority was allowed in the church, opposition may have increased against the small Christian community.

More significant was the local situation in the church. False teachers had apparently found support in homes headed by widows (1 Tim. 1:6, 7; 5:13–15). False teaching was apparently still a problem for "gullible women" when the letter of 2 Timothy was written (2 Tim. 3:6, 7). So the instructions for a woman to "learn" but not to "teach" may be aimed at keeping the women, who in this congregation had proved particularly susceptible to false teaching, from spreading it.

are in authority, that we may lead a quiet and
peaceable life in all godliness and reverence. 3For
this *is* good and acceptable in the sight of God our
Savior, 4who desires all men to be saved and to
come to the knowledge of the truth. 5For *there is*
one God and one Mediator between God and men,
the Man Christ Jesus, 6who gave Himself a ran-
som for all, to be testified in due time, 7for which
I was appointed a preacher and an apostle—I am
speaking the truth in Christ[a] *and* not lying—a
teacher of the Gentiles in faith and truth.

Men and Women in the Church

8I desire therefore that the men pray every-
where, lifting up holy hands, without wrath and
doubting; 9in like manner also, that the women
adorn themselves in modest apparel, with propri-
ety and moderation, not with braided hair or gold
or pearls or costly clothing, 10but, which is proper
for women professing godliness, with good works.
11Let a woman learn in silence with all submis-
sion. 12And I do not permit a woman to teach or
to have authority over a man, but to be in silence.
13For Adam was formed first, then Eve. 14And
Adam was not deceived, but the woman being
deceived, fell into transgression. 15Nevertheless
she will be saved in childbearing if they continue
in faith, love, and holiness, with self-control.

Qualifications of Overseers

3 1This *is* a faithful saying: If a man desires
the position of a bishop,[a] he desires a good
work. 2A bishop then must be blameless, the hus-
band of one wife, temperate, sober-minded, of
good behavior, hospitable, able to teach; 3not
given to wine, not violent, not greedy for money,[a]
but gentle, not quarrelsome, not covetous; 4one
who rules his own house well, having *his* chil-
dren in submission with all reverence 5(for if a
man does not know how to rule his own house,
how will he take care of the church of God?);
6not a novice, lest being puffed up with pride he
fall into the *same* condemnation as the devil.
7Moreover he must have a good testimony among
those who are outside, lest he fall into reproach
and the snare of the devil.

Qualifications of Deacons

8Likewise deacons *must be* reverent, not
double-tongued, not given to much wine, not
greedy for money, 9holding the mystery of the
faith with a pure conscience. 10But let these also
first be tested; then let them serve as deacons, be-
ing *found* blameless. 11Likewise, *their* wives *must
be* reverent, not slanderers, temperate, faithful in
all things. 12Let deacons be the husbands of one
wife, ruling *their* children and their own houses
well. 13For those who have served well as deacons
obtain for themselves a good standing and great
boldness in the faith which is in Christ Jesus.

The Great Mystery

14These things I write to you, though I hope
to come to you shortly; 15but if I am delayed, *I
write* so that you may know how you ought to
conduct yourself in the house of God, which is
the church of the living God, the pillar and
ground of the truth. 16And without controversy
great is the mystery of godliness:

2:7 [a]NU-Text omits *in Christ.* 3:1 [a]Literally *overseer*
3:3 [a]NU-Text omits *not greedy for money.*

Religion & Worship
The Jewish people had the duty to offer sacrifices to God in the temple regularly on behalf of the Roman emperor (1 Tim. 2:2). In A.D. 66, Eleazar, the son of the high priest Ananias, ended this traditional observance. According to the contemporary historian Josephus, Eleazar's affront to the Romans was the beginning of the war that ended in A.D. 70 with the destruction of Jerusalem and the temple.

Husband of One Wife (1 Tim. 3:2, 12)

One of the qualifications for being a bishop or deacon in the early church was to be the "husband of one wife" (1 Tim. 3:2, 12). Just what this qualification means concerning the marital history of a man desiring to become a church leader is debated.

One interpretation understands the meaning to be the "husband of only one wife in a lifetime." A widower would thus be prohibited from remarrying and serving as a bishop. Yet few people in the ancient world thought it praiseworthy for widowers to remain single.

Another interpretation is the "husband of one living wife." A widower could thus remarry and be a bishop, but a divorced man could not. No one in the ancient world, however, regarded a validly divorced husband as still married to his previous wife.

Yet a third interpretation is the "husband of one wife at a time." In this case, only a man involved in polygamy would be prohibited from service as a bishop. But polygamy was not practiced either in Ephesus (1 Tim. 1:3) or in Crete (Titus 1:5), where the letters of 1 Timothy and Titus were written.

More likely, "husband of one wife" carries a similar meaning to "wife of one husband" (1 Tim. 5:9), and addresses the more pervasive issue of being faithful in a marriage. Greek men apparently used the phrase "wife of one husband" to mean "a wife so faithful and loving that I never needed to divorce her." So a "husband of one wife" could refer to "a committed and faithful husband."

Husbands faithful to their current wives were needed to lead the church in Ephesus. False teachers were forbidding marriage (1 Tim. 4:3) and apparently manipulating some of the widows (2 Tim. 3:6, 7). Since the false teachers were taking advantage of unstable families, stable heads of households were desired to occupy positions of prominence and leadership in the church.

God[a] was manifested in the flesh,
Justified in the Spirit,
Seen by angels,
Preached among the Gentiles,
Believed on in the world,
Received up in glory.

The Great Apostasy

4 [1]Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, [2]speaking lies in hypocrisy, having their own conscience seared with a hot iron, [3]forbidding to marry, *and commanding* to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth. [4]For every creature of God *is* good, and nothing is to be refused if it is received with thanksgiving; [5]for it is sanctified by the word of God and prayer.

A Good Servant of Jesus Christ

[6]If you instruct the brethren in these things, you will be a good minister of Jesus Christ, nourished in the words of faith and of the good doctrine which you have carefully followed. [7]But reject profane and old wives' fables, and exercise yourself toward godliness. [8]For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come. [9]This *is* a faithful saying and worthy of all acceptance. [10]For to this *end* we both labor and suffer reproach,[a] because we trust in the living God, who is *the* Savior of all men, especially of those who believe. [11]These things command and teach.

Take Heed to Your Ministry

[12]Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit,[a] in faith, in purity. [13]Till I come, give attention to reading, to exhortation, to doctrine. [14]Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. [15]Meditate on these things; give yourself entirely to them, that your progress may be evident to all. [16]Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.

Treatment of Church Members

5 [1]Do not rebuke an older man, but exhort *him* as a father, younger men as brothers, [2]older women as mothers, younger women as sisters, with all purity.

Honor True Widows

[3]Honor widows who are really widows. [4]But if any widow has children or grandchildren, let them first learn to show piety at home and to repay their parents; for this is good and[a] acceptable before God. [5]Now she who is really a widow, and left alone, trusts in God and continues in supplications and prayers night and day. [6]But she who lives in pleasure is dead while she lives. [7]And these things command, that they may be blameless. [8]But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.

3:16 [a]NU-Text reads *Who.* 4:10 [a]NU-Text reads *we labor and strive.* 4:12 [a]NU-Text omits *in spirit.* 5:4 [a]NU-Text and M-Text omit *good and.*

Widows in the Household (1 Tim. 5:8)

The fundamental social institution of the Greco-Roman world was the household. The ancient household included far more people than the modern nuclear family of a husband, wife, and two and one-third children. Everyone involved in the "family business" under the rule of a male administrator, called the "father," was part of the household. Thus the Greco-Roman household consisted of relatives plus various dependents: the father's wife, his slaves, children, as well as clients—those who gave the father honor and influence in exchange for material favors.

Households, particularly the fathers, ranked themselves socially in terms of honor, prestige, and influence. The more honor a father received, the more prestige and influence he gathered. Wealth, therefore, was not important to accumulate in order to gain more wealth. Wealth was important so that a father might parade his honor. Wealth enabled a father to lavish gifts on his dependents, thereby making more people honor their father as their benefactor.

One household member who especially needed protection was the widow. In New Testament times, widows had virtually no means of supporting themselves. The early church felt responsible to care for Christian widows, but problems arose in ministering to their needs. As new structures and guidelines had to be developed, the church eventually distinguished between widows who really needed support and those who should be commended to the care of their household (1 Tim. 5:3–5, 8). A Christian father who did not provide for a widow of his household was deemed "worse than an unbeliever" (5:8). Even in non-Christian households of the Greco-Roman world, the head of the household supported poor widows.

9Do not let a widow under sixty years old be
taken into the number, *and not unless* she has
been the wife of one man, 10well reported for
good works: if she has brought up children, if
she has lodged strangers, if she has washed the
saints' feet, if she has relieved the afflicted, if she
has diligently followed every good work.
11But refuse *the* younger widows; for when
they have begun to grow wanton against Christ,
they desire to marry, 12having condemnation be-
cause they have cast off their first faith. 13And
besides they learn *to be* idle, wandering about
from house to house, and not only idle but also
gossips and busybodies, saying things which
they ought not. 14Therefore I desire that *the*
younger *widows* marry, bear children, manage
the house, give no opportunity to the adversary
to speak reproachfully. 15For some have already
turned aside after Satan. 16If any believing man
or[a] woman has widows, let them relieve them,
and do not let the church be burdened, that it
may relieve those who are really widows.

Honor the Elders

17Let the elders who rule well be counted
worthy of double honor, especially those who la-
bor in the word and doctrine. 18For the Scripture
says, "*You shall not muzzle an ox while it treads
out the grain,*"[a] and, "The laborer *is* worthy of
his wages."[b] 19Do not receive an accusation
against an elder except from two or three wit-
nesses. 20Those who are sinning rebuke in the
presence of all, that the rest also may fear.
21I charge *you* before God and the Lord Jesus
Christ and the elect angels that you observe these
things without prejudice, doing nothing with par-
tiality. 22Do not lay hands on anyone hastily, nor
share in other people's sins; keep yourself pure.
23No longer drink only water, but use a little
wine for your stomach's sake and your frequent
infirmities.
24Some men's sins are clearly evident, pre-
ceding *them* to judgment, but those of some *men*
follow later. 25Likewise, the good works *of some*
are clearly evident, and those that are otherwise
cannot be hidden.

Honor Masters

6 1Let as many bondservants as are under the
yoke count their own masters worthy of all
honor, so that the name of God and *His* doctrine
may not be blasphemed. 2And those who have
believing masters, let them not despise *them* be-
cause they are brethren, but rather serve *them*
because those who are benefited are believers
and beloved. Teach and exhort these things.

Error and Greed

3If anyone teaches otherwise and does not
consent to wholesome words, *even* the words of
our Lord Jesus Christ, and to the doctrine which
accords with godliness, 4he is proud, knowing
nothing, but is obsessed with disputes and argu-
ments over words, from which come envy, strife,

TIME CAPSULE  A.D. 64	
64	Nero begins construction of his "Golden Palace"
64	Fire rages in Rome for 9 days
64	Nero blames Christians for the Great Fire
64	Peter and Paul executed under Nero (?)
64–65	Paul travels to Macedonia (?; if released)

5:16 [a]NU-Text omits *man or.* 5:18 [a]Deuteronomy 25:4 [b]Luke 10:7

reviling, evil suspicions, 5useless wranglings[a] of men of corrupt minds and destitute of the truth, who suppose that godliness is a *means of* gain. From such withdraw yourself.[b]

6Now godliness with contentment is great gain. 7For we brought nothing into *this* world, *and it is* certain[a] we can carry nothing out. 8And having food and clothing, with these we shall be content. 9But those who desire to be rich fall into temptation and a snare, and *into* many foolish and harmful lusts which drown men in destruction and perdition. 10For the love of money is a root of all *kinds of* evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.

The Good Confession

11But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness. 12Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses. 13I urge you in the sight of God who gives life to all things, and *before* Christ Jesus who witnessed the good confession before Pontius Pilate, 14that you keep *this* commandment without spot, blameless until our Lord Jesus Christ's appearing, 15which He will manifest in His own time, *He who is* the blessed and only Potentate, the King of kings and Lord of lords, 16who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom *be* honor and everlasting power. Amen.

Instructions to the Rich

17Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy. 18*Let them* do good, that they be rich in good works, ready to give, willing to share, 19storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life.

6:5 [a]NU-Text and M-Text read *constant friction.* [b]NU-Text omits this sentence. 6:7 [a]NU-Text omits *and it is certain.*
Titus 1:4 [a]NU-Text reads *and Christ Jesus.* 1:7 [a]Literally *overseer*

Cults & Supernatural
The Gnostics proclaimed a kind of "knowledge" which could help certain spiritual people to escape from the deception and futility of a world dominated by an evil god. Gnostic ideas were already circulating in the 1st century, but it is not known how close their followers were to Christianity or Judaism. Certainly, the early church faced human speculations that were "falsely called knowledge" (1 Tim. 6:20).

Guard the Faith

20O Timothy! Guard what was committed to your trust, avoiding the profane *and* idle babblings and contradictions of what is falsely called knowledge— 21by professing it some have strayed concerning the faith.

Grace *be* with you. Amen.

TRANSITION

The Letter to Titus

Considerable doubts have been raised about whether Paul actually wrote this letter to Titus (see "The First Letter to Timothy" at 1 Tim. 1:1). Those who accept Paul's authorship believe the letter to Titus was probably written shortly after 1 Timothy, but before the apostle's rearrest and imprisonment in A.D. 66. Paul had left Titus in Crete to oversee the work on that island (Titus 1:5).

Little is known about Titus (he is never mentioned in Acts). He was an uncircumcised Greek who was apparently converted to Christianity under Paul's ministry (Gal. 2:1). He played an important role in Paul's relationship with the Corinthian church (2 Cor. 7:6, 7; 8:16; 12:18).

The letter was written to encourage Titus in his task of organizing, instructing, and appointing leaders for the churches of Crete (Titus 1:5). It was also intended to help him stop the false teachers who threatened church authority, unity, and morality (1:10–16; 3:9–11).

• **Titus 1:1—3:15**

Titus

Greeting

1 **:1** Paul, a bondservant of God and an apostle of Jesus Christ, according to the faith of God's elect and the acknowledgment of the truth which accords with godliness, 2in hope of eternal life which God, who cannot lie, promised before time began, 3but has in due time manifested His word through preaching, which was committed to me according to the commandment of God our Savior;

4To Titus, a true son in *our* common faith:

Grace, mercy, *and* peace from God the Father and the Lord Jesus Christ[a] our Savior.

Qualified Elders

5For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you— 6if a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination. 7For a bishop[a] must

An Ancient Prophet from Crete (Titus 1:12)

Crete is a large southern Aegean island with a very ancient past going back as early as 6000 B.C. The earliest civilization in European history was found at Crete, dating as early as the 3rd millennium B.C. The small states that were built around palaces and flourishing sea-trading routes have been named the Minoan civilization, reminiscent of King Minos of Greek legend. The Minoan period experienced its high point from about 2000 B.C. (when the first palace was built) until around 1400 B.C.

When the Minoan civilization ended, Cretan culture declined, until dominated mostly by traders and soldiers. Decline is possibly reflected in the description of Cretans as "liars, evil beasts, lazy gluttons" (Titus 1:12; also quoted in Acts 17:28), which comes from Epimenides, a Cretan poet of about 600 B.C. Cretans were described in a similar manner (as liars and gluttons) in the writings of various authors, such as Greek poet Callimachus (c. 305–240 B.C.), Roman historian Livy (59 B.C.–A.D. 17), and Greek philosopher Plutarch (c. A.D. 46–120).

In New Testament times there was a substantial Jewish population on this Roman-controlled island. Some of these Cretan Jews apparently took on similar characteristics to those named by Epimenides, and the quote from Epimenides illustrates the charge that these members of the Jewish community were insubordinate. Titus was appointed to Crete partly to stop the Judaizing tendencies of this group called "those of the circumcision" (Titus 1:10).

be blameless, as a steward of God, not self-
willed, not quick-tempered, not given to wine, not
violent, not greedy for money, 8but hospitable, a
lover of what is good, sober-minded, just, holy,
self-controlled, 9holding fast the faithful word as
he has been taught, that he may be able, by
sound doctrine, both to exhort and convict those
who contradict.

The Elders' Task

10For there are many insubordinate, both
idle talkers and deceivers, especially those of the
circumcision, 11whose mouths must be stopped,
who subvert whole households, teaching things
which they ought not, for the sake of dishonest
gain. 12One of them, a prophet of their own, said,
"Cretans *are* always liars, evil beasts, lazy glut-
tons." 13This testimony is true. Therefore rebuke
them sharply, that they may be sound in the
faith, 14not giving heed to Jewish fables and com-
mandments of men who turn from the truth.
15To the pure all things are pure, but to those
who are defiled and unbelieving nothing is pure;
but even their mind and conscience are defiled.
16They profess to know God, but in works they
deny Him, being abominable, disobedient, and
disqualified for every good work.

Qualities of a Sound Church

2 1But as for you, speak the things which are
proper for sound doctrine: 2that the older men
be sober, reverent, temperate, sound in faith, in
love, in patience; 3the older women likewise, that
they be reverent in behavior, not slanderers, not
given to much wine, teachers of good things—
4that they admonish the young women to love
their husbands, to love their children, 5to be dis-
creet, chaste, homemakers, good, obedient to
their own husbands, that the word of God may
not be blasphemed.

6Likewise, exhort the young men to be sober-
minded, 7in all things showing yourself *to be* a
pattern of good works; in doctrine *showing* in-
tegrity, reverence, incorruptibility,[a] 8sound
speech that cannot be condemned, that one who
is an opponent may be ashamed, having nothing
evil to say of you.[a]

9*Exhort* bondservants to be obedient to their
own masters, to be well pleasing in all *things,* not
answering back, 10not pilfering, but showing all
good fidelity, that they may adorn the doctrine of
God our Savior in all things.

Trained by Saving Grace

11For the grace of God that brings salvation
has appeared to all men, 12teaching us that, deny-
ing ungodliness and worldly lusts, we should live
soberly, righteously, and godly in the present age,
13looking for the blessed hope and glorious ap-
pearing of our great God and Savior Jesus Christ,
14who gave Himself for us, that He might redeem
us from every lawless deed and purify for Himself
His own special people, zealous for good works.

15Speak these things, exhort, and rebuke
with all authority. Let no one despise you.

Graces of the Heirs of Grace

3 1Remind them to be subject to rulers and au-
thorities, to obey, to be ready for every good
work, 2to speak evil of no one, to be peaceable,
gentle, showing all humility to all men. 3For we
ourselves were also once foolish, disobedient, de-
ceived, serving various lusts and pleasures, liv-
ing in malice and envy, hateful and hating one
another. 4But when the kindness and the love of
God our Savior toward man appeared, 5not by
works of righteousness which we have done,
but according to His mercy He saved us, through
the washing of regeneration and renewing of the
Holy Spirit, 6whom He poured out on us abun-
dantly through Jesus Christ our Savior, 7that

2:7 [a]NU-Text omits *incorruptibility.* 2:8 [a]NU-Text and M-Text read *us.*

having been justified by His grace we should become heirs according to the hope of eternal life.
8 This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men.

Avoid Dissension

9 But avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless. 10 Reject a divisive man after the first and second admonition, 11 knowing that such a person is warped and sinning, being self-condemned.

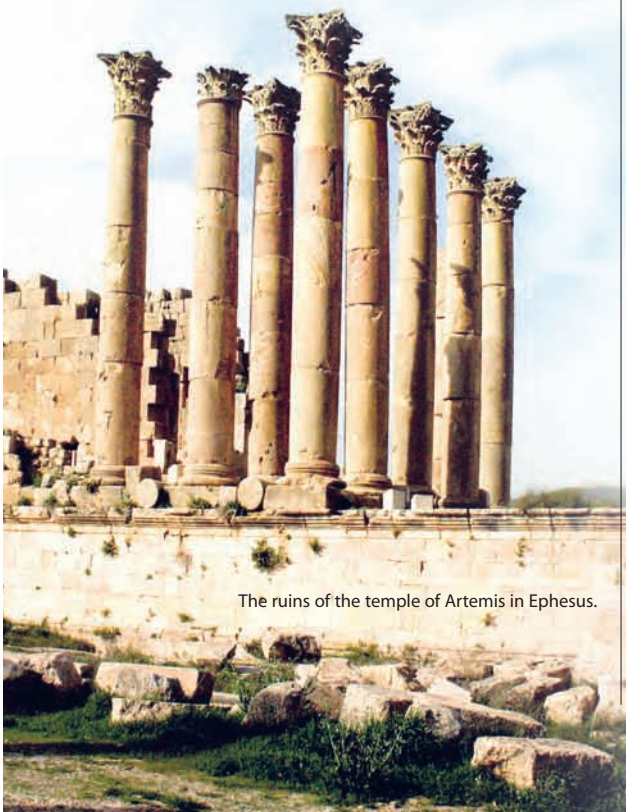
Final Messages

12 When I send Artemas to you, or Tychicus, be diligent to come to me at Nicopolis, for I have decided to spend the winter there. 13 Send Zenas the lawyer and Apollos on their journey with haste, that they may lack nothing. 14 And let our *people* also learn to maintain good works, to *meet* urgent needs, that they may not be unfruitful.

Farewell

15 All who *are* with me greet you. Greet those who love us in the faith.
Grace *be* with you all. Amen.

1:1 [a] NU-Text and M-Text read *Christ Jesus.*



The ruins of the temple of Artemis in Ephesus.

TRANSITION

The Second Letter to Timothy

As with the other Pastoral Epistles, the letter of 2 Timothy is often not considered to be an original letter of Paul's (see "The First Letter to Timothy" at 1 Tim. 1:1). Those who do accept Paul's authorship believe that 2 Timothy was probably written in A.D. 67, after Paul had been rearrested. Companions who were recently with him had departed (2 Tim. 4:10), leaving him alone—"Only Luke is with me" (4:11). Presumably, Timothy was still in Ephesus (4:19), where Paul had left Priscilla and Aquila at the end of his second journey (Acts 18:18, 19), and where he had stationed Timothy to oversee the work in Asia Minor (see 1 Tim. 1:3).

The letter of 2 Timothy describes Paul as a prisoner in Rome at the time of writing (2 Tim. 1:16, 17). The apostle had already endured a "first defense" (4:16) and had been delivered (4:17). Presumably that was a preliminary hearing; he now faced formal trial. Paul expected a negative verdict and the death sentence. He had reached the end of his course in this life; death was imminent (4:6).

The primary object of this letter was to strengthen Timothy so that he would endure in the face of opposition from false teachers. He is encouraged to carry on the gospel ministry and to train others who will take up that ministry after he is gone.

• **2 Timothy 1:1—4:22**

2 Timothy

Greeting

1 **:1** Paul, an apostle of Jesus Christ[a] by the will of God, according to the promise of life which is in Christ Jesus,

2 To Timothy, a beloved son:

Grace, mercy, *and* peace from God the Father and Christ Jesus our Lord.

Timothy's Faith and Heritage

3 I thank God, whom I serve with a pure conscience, as *my* forefathers *did,* as without ceasing I remember you in my prayers night and day, 4 greatly desiring to see you, being mindful of your tears, that I may be filled with joy, 5 when I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also. 6 Therefore I remind you to stir up the gift of God which is in you through the laying on of my hands. 7 For God has not given us a spirit of fear, but of power and of love and of a sound mind.

The Who's Who of Banqueting (2 Tim. 2:20, 21)

The Greco-Roman society developed intricate social customs and rituals in order to rank people as honorable or shameful, socially superior or inferior. One of these rituals was the banquet. As a formal dinner party, the banquet helped mark people in their proper "rank" within the society.

As the host, the head of the household, called the "father," occupied the social pinnacle at the banquet. People would not usually attend the banquet given by someone of lesser social standing than themselves. Various arrangements of the banquet ranked the participants socially, such as the seating or reclining assignments. The closer an attendee was to the host, the more status or honor that one possessed at the banquet.

In a spacious "great house" (2 Tim. 2:20) of an extremely wealthy household, a banquet could involve many, many people, all indebted to the father or head of household. Not only access to the host, but also food and serving dishes would mark "who's who" at the banquet. Those possessing sufficient honor or status would eat from platters of precious metals; the common freemen would eat from earthenware with wooden utensils.

The banquet and its social code possibly provide the background for the imagery of vessels in the letter of 2 Timothy (2 Tim. 2:20, 21). Within the "great house" of God the Father, moral purity is the distinguishing mark of a vessel "for honor"; implied, though not stated, is that impurity marks a vessel "for dishonor." Thus in the visible church are people of various kinds—some for good, others regrettably unworthy.

Not Ashamed of the Gospel

8 Therefore do not be ashamed of the testi-
mony of our Lord, nor of me His prisoner, but
share with me in the sufferings for the gospel ac-
cording to the power of God, 9 who has saved us
and called *us* with a holy calling, not according
to our works, but according to His own purpose
and grace which was given to us in Christ Jesus
before time began, 10 but has now been revealed
by the appearing of our Savior Jesus Christ, *who*
has abolished death and brought life and immor-
tality to light through the gospel, 11 to which I
was appointed a preacher, an apostle, and a
teacher of the Gentiles.[a] 12 For this reason I also
suffer these things; nevertheless I am not
ashamed, for I know whom I have believed and
am persuaded that He is able to keep what I have
committed to Him until that Day.

Be Loyal to the Faith

13 Hold fast the pattern of sound words
which you have heard from me, in faith and love
which are in Christ Jesus. 14 That good thing
which was committed to you, keep by the Holy
Spirit who dwells in us.

15 This you know, that all those in Asia have
turned away from me, among whom are Phygel-
lus and Hermogenes. 16 The Lord grant mercy to
the household of Onesiphorus, for he often re-
freshed me, and was not ashamed of my chain;
17 but when he arrived in Rome, he sought me out
very zealously and found *me.* 18 The Lord grant
to him that he may find mercy from the Lord in
that Day—and you know very well how many
ways he ministered *to me*[a] at Ephesus.

Be Strong in Grace

2 1 You therefore, my son, be strong in the
grace that is in Christ Jesus. 2 And the things
that you have heard from me among many wit-
nesses, commit these to faithful men who will be
able to teach others also. 3 You therefore must en-
dure[a] hardship as a good soldier of Jesus Christ.
4 No one engaged in warfare entangles himself
with the affairs of *this* life, that he may please
him who enlisted him as a soldier. 5 And also if
anyone competes in athletics, he is not crowned
unless he competes according to the rules. 6 The
hardworking farmer must be first to partake of
the crops. 7 Consider what I say, and may[a] the
Lord give you understanding in all things.

8 Remember that Jesus Christ, of the seed of
David, was raised from the dead according to my
gospel, 9 for which I suffer trouble as an evildoer,
even to the point of chains; but the word of God is
not chained. 10 Therefore I endure all things for the
sake of the elect, that they also may obtain the sal-
vation which is in Christ Jesus with eternal glory.

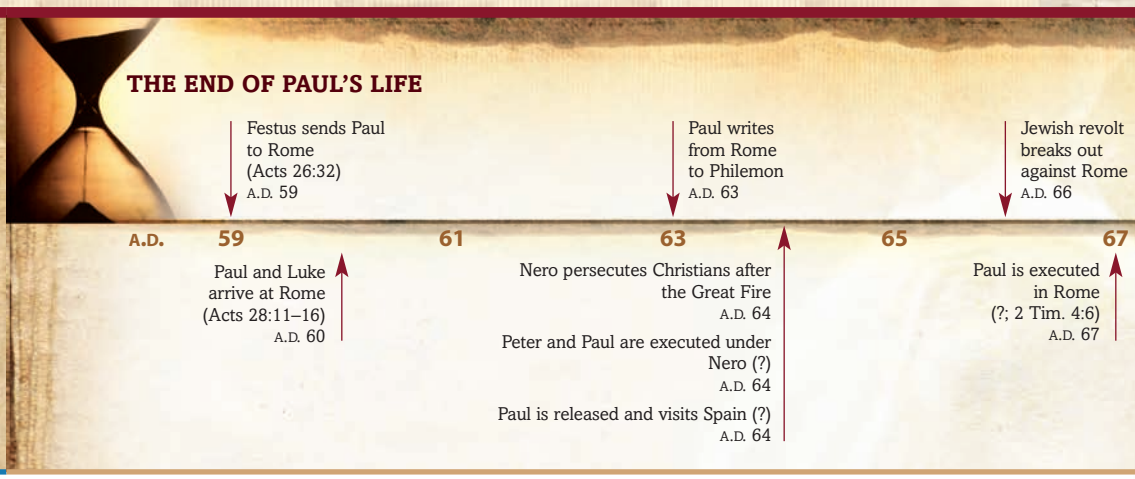
11 *This is* a faithful saying:

For if we died with *Him,*
We shall also live with *Him.*
12 If we endure,
We shall also reign with *Him.*
If we deny *Him,*
He also will deny us.
13 If we are faithless,
He remains faithful;
He cannot deny Himself.

Approved and Disapproved Workers

14 Remind *them* of these things, charging *them*
before the Lord not to strive about words to no
profit, to the ruin of the hearers. 15 Be diligent to
present yourself approved to God, a worker who
does not need to be ashamed, rightly dividing the
word of truth. 16 But shun profane *and* idle bab-
blings, for they will increase to more ungodliness.

1:11 [a]NU-Text omits *of the Gentiles.* 1:18 [a]*To me* is from the Vulgate and a few Greek manuscripts. 2:3 [a]NU-Text reads *You must share.* 2:7 [a]NU-Text reads *the Lord will give you.*



17And their message will spread like cancer. Hymenaeus and Philetus are of this sort, 18who have strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some. 19Nevertheless the solid foundation of God stands, having this seal: "The Lord knows those who are His," and, "Let everyone who names the name of Christ[a] depart from iniquity."

20But in a great house there are not only vessels of gold and silver, but also of wood and clay, some for honor and some for dishonor. 21Therefore if anyone cleanses himself from the latter, he will be a vessel for honor, sanctified and useful for the Master, prepared for every good work. 22Flee also youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart. 23But avoid foolish and ignorant disputes, knowing that they generate strife. 24And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, 25in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth, 26and *that* they may come to their senses *and escape* the snare of the devil, having been taken captive by him to *do* his will.

Perilous Times and Perilous Men

3 1But know this, that in the last days perilous times will come: 2For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3unloving, unforgiving, slanderers, without self- control, brutal, despisers of good, 4traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, 5having a form of godliness but denying its power. And from such people turn away! 6For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts, 7always learning and never able to come to the knowledge of the truth. 8Now as Jannes and Jambres resisted Moses, so do these also resist the truth: men of corrupt minds, disapproved concerning the faith; 9but they will progress no further, for their folly will be manifest to all, as theirs also was.

The Man of God and the Word of God

10But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, 11persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra—what persecutions I endured. And out of *them* all the Lord delivered me. 12Yes, and all who desire to live godly in Christ Jesus will suffer persecution. 13But evil men and impostors will grow worse and worse, deceiving and being deceived. 14But you must continue in the things which you have learned and been assured of, knowing from whom you have learned *them,* 15and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.

16All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17that the man of God may be complete, thoroughly equipped for every good work.

Preach the Word

4 1I charge *you* therefore before God and the Lord Jesus Christ, who will judge the living and the dead at[a] His appearing and His kingdom: 2Preach the word! Be ready in season *and* out of season. Convince, rebuke, exhort, with all longsuffering and teaching. 3For the time will come when they will not endure sound doctrine, but according to their own desires, *because* they have

2:19 [a]NU-Text and M-Text read *the Lord.* 4:1 [a]NU-Text omits *therefore* and reads *and by* for *at.*

itching ears, they will heap up for themselves teachers; [4]and they will turn *their* ears away from the truth, and be turned aside to fables. [5]But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.

Paul's Valedictory

[6]For I am already being poured out as a drink offering, and the time of my departure is at hand. [7]I have fought the good fight, I have finished the race, I have kept the faith. [8]Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.

The Abandoned Apostle

[9]Be diligent to come to me quickly; [10]for Demas has forsaken me, having loved this present world, and has departed for Thessalonica—Crescens for Galatia, Titus for Dalmatia. [11]Only Luke is with me. Get Mark and bring him with you, for he is useful to me for ministry. [12]And Tychicus I have sent to Ephesus. [13]Bring the cloak that I left with Carpus at Troas when you come—and the books, especially the parchments.

[14]Alexander the coppersmith did me much harm. May the Lord repay him according to his works. [15]You also must beware of him, for he has greatly resisted our words.

[16]At my first defense no one stood with me, but all forsook me. May it not be charged against them.

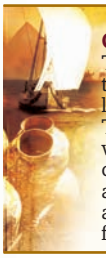
The Lord Is Faithful

[17]But the Lord stood with me and strengthened me, so that the message might be preached fully through me, and *that* all the Gentiles might hear. Also I was delivered out of the mouth of the lion. [18]And the Lord will deliver me from every evil work and preserve *me* for His heavenly kingdom. To Him *be* glory forever and ever. Amen!

Come Before Winter

[19]Greet Prisca and Aquila, and the household of Onesiphorus. [20]Erastus stayed in Corinth, but Trophimus I have left in Miletus sick.

[21]Do your utmost to come before winter.



Culture & Society
The awards given in Greek athletic competition were wreaths, or crowns woven from leaves, or else gold imitations of such crowns. The honor of these awards overshadowed whatever money accompanied them. Aspects of athletic competition, such as the "race" and "crown" (2 Tim. 4:7, 8), were appropriate figures to describe the finish of life as a faithful Christian.

Eubulus greets you, as well as Pudens, Linus, Claudia, and all the brethren.

Farewell

[22]The Lord Jesus Christ[a] be with your spirit. Grace be with you. Amen.

TRANSITION

The First Letter of Peter

If Simon Peter was the author of the letter of 1 Peter, he probably wrote it around A.D. 63 or 64, shortly before the beginning of Nero's persecution of Christians at Rome. The name "Babylon" (1 Pet. 5:13), then, is likely a figurative description of Rome. According to early church tradition, Peter was martyred during the reign of Nero in about A.D. 64. Peter's scribe, Sylvanus (5:12) may have been responsible for much of the letter's style and vocabulary.

Some scholars reject Peter's authorship: the good style and extensive literary vocabulary of the author could not have come from a Galilean fisherman. Moreover, the letter shows the influence of Paul's theology and vocabulary, such as the expression "in Christ."

If Peter was not the author, the letter could have been written sometime after A.D. 70. The symbolic reference to Rome as "Babylon," found in several early Christian writings (see Rev. 17:5), probably resulted from Rome's destruction of Jerusalem in A.D. 70, a tragic event that repeated the conquest by Babylon in 586 B.C. The link between being "a Christian" and criminal offenses (4:14–16) might suggest a date around A.D. 90–95, well after Peter's death. The earliest evidence for an official governmental persecution being enforced on more than a local basis is found during the reign of the emperor Domitian (A.D. 81–96).

The Christians who received this letter lived in Pontus, Galatia, Cappadocia, Asia, and Bithynia (1 Pet. 1:1), regions located in Asia Minor. Many of them seem to have been Gentiles (2:10) who were facing persecution from non-Christians around them and perhaps also from government officials. This letter was written primarily to bring them a message of hope and encouragement.

• **1 Peter 1:1—5:14**

1 Peter

Greeting to the Elect Pilgrims

1 **:1** Peter, an apostle of Jesus Christ,

To the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, [2]elect

4:22 [a]NU-Text omits *Jesus Christ.*

Persecuted in Bithynia (1 Pet. 1:1)

Bithynia, combined with the nearby territory of Pontus, formed a Roman province in northwest Anatolia. It had been an important kingdom during the Hellenistic period (332–37 B.C.), and a center of Greek language and culture. Although Paul did not evangelize in the region (Acts 16:7), the salutation in 1 Pet. 1:1, addressing Christians in Pontus and Bithynia, shows that Christianity had reached there by other means.

One of the earliest evidences of the Roman awareness of Christianity comes from Bithynia. The letters to the emperor Trajan from Pliny the Younger describe various reasons for the persecution of Christians (*Epistulae* 10.95–96). Pliny was the provincial governor of Bithynia and Pontus in A.D. 111–113. In his official correspondence he expresses to Trajan his alarm regarding the spread of Christianity.

The correspondence between this governor and his emperor offers one look at how the Romans dealt with the Christian religion in Bithynia and Pontus. According to Pliny, it appears that persecution had trimmed the ranks of Christians in the area. Trajan responds to Pliny that Christians should not actively be sought out. However, he allows that those who refused to perform certain Roman orders were to be punished. The letter of 1 Peter to Christians in Bithynia, Pontus, and other regions, offers encouragement during similar persecutions (1 Pet. 1:6, 7).

according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ:

Grace to you and peace be multiplied.

A Heavenly Inheritance

3Blessed *be* the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, 4to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, 5who are kept by the power of God through faith for salvation ready to be revealed in the last time.

6In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, 7that the genuineness of your faith, *being* much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ, 8whom having not seen[a] you love. Though now you do not see *Him,* yet believing, you rejoice with joy inexpressible and full of glory, 9receiving the end of your faith—the salvation of *your* souls.

10Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace *that would come* to you, 11searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. 12To them it was revealed that, not to themselves, but to us[a] they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into.

1:8 [a]M-Text reads *known.* 1:12 [a]NU-Text and M-Text read *you.* 1:16 [a]Leviticus 11:44, 45; 19:2; 20:7 1:22 [a]NU-Text omits *through the Spirit.* 1:23 [a]NU-Text omits *forever.*

Living Before God Our Father

13Therefore gird up the loins of your mind, be sober, and rest *your* hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; 14as obedient children, not conforming yourselves to the former lusts, *as* in your ignorance; 15but as He who called you *is* holy, you also be holy in all *your* conduct, 16because it is written, *"Be holy, for I am holy."* [a]

17And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay *here* in fear; 18knowing that you were not redeemed with corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your fathers, 19but with the precious blood of Christ, as of a lamb without blemish and without spot. 20He indeed was foreordained before the foundation of the world, but was manifest in these last times for you 21who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

The Enduring Word

22Since you have purified your souls in obeying the truth through the Spirit[a] in sincere love of the brethren, love one another fervently with a pure heart, 23having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever,[a] 24because

"All flesh is as grass,

Arts & Literature
Poets commonly compare human life that is fragile and short to the brief life of plants that bloom and die in a single season. By contrast, the king was compared to a tree that bore fruit year after year. Such comparisons of human life to plants are used many times in Scripture with different nuances (1 Pet. 1:24).

And all the glory of man[a] as the flower
of the grass.
The grass withers,
And its flower falls away,
25 *But the word of the LORD endures forever."* [a]

Now this is the word which by the gospel was preached to you.

2 [1]Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking, [2]as newborn babes, desire the pure milk of the word, that you may grow thereby,[a] [3]if indeed you have tasted that the Lord *is* gracious.

The Chosen Stone and His Chosen People

[4]Coming to Him *as to* a living stone, rejected indeed by men, but chosen by God *and* precious, [5]you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. [6]Therefore it is also contained in the Scripture,

"Behold, I lay in Zion
A chief cornerstone, elect, precious,
And he who believes on Him will by no
means be put to shame." [a]

[7]Therefore, to you who believe, *He is* precious; but to those who are disobedient,[a]

"The stone which the builders rejected
Has become the chief cornerstone," [b]

[8]and

"A stone of stumbling
And a rock of offense." [a]

They stumble, being disobedient to the word, to which they also were appointed.

[9]But you *are* a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; [10]who once *were* not a people but *are* now the people of God, who had not obtained mercy but now have obtained mercy.

Living Before the World

[11]Beloved, I beg *you* as sojourners and pilgrims, abstain from fleshly lusts which war against the soul, [12]having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by *your* good works which they observe, glorify God in the day of visitation.

Submission to Government

[13]Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme, [14]or to governors, as to those who are sent by him for the punishment of evildoers and *for the* praise of those who do good. [15]For this is the will of God, that by doing good you may put to silence the ignorance of foolish men— [16]as free, yet not using liberty as a cloak for vice, but as bondservants of God. [17]Honor all *people.* Love the brotherhood. Fear God. Honor the king.

Submission to Masters

[18]Servants, *be* submissive to *your* masters with all fear, not only to the good and gentle, but also to the harsh. [19]For this *is* commendable, if because of conscience toward God one endures grief, suffering wrongfully. [20]For what credit *is it* if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this *is* commendable before God. [21]For to this you were called, because Christ

1:24 [a]NU-Text reads *all its glory.* 1:25 [a]Isaiah 40:6–8
2:2 [a]NU-Text adds *up to salvation.* 2:6 [a]Isaiah 28:16
2:7 [a]NU-Text reads *to those who disbelieve.* [b]Psalm 118:22
2:8 [a]Isaiah 8:14

Nero, the fifth emperor of Rome, is known for his persecution of Christians.

Wives, Husbands, and Religion (1 Pet. 3:1)

In the Roman world, wives were expected to follow their husband's religion. Many women, however, were drawn to other religious groups, like Judaism and Christianity, often provoking their husbands' anger. This marital conflict over religion often caused religious groups to face hostility, and the groups frequently responded by upholding Greek and Roman traditional family values, insofar as they could accommodate them.

The letter of 1 Peter advocates submission to all the authority figures of that day, including kings, governors, slave masters, and husbands (1 Pet. 2:13, 14, 18; 3:1). Similarly, ancient writers who delineated proper societal roles usually included sections on how the male head of the household should rule both wife and slaves.

An emphasis on the adornment of the heart rather than on outward appearance (3:3) was common in ancient speeches and writings. Greek and Roman ideals for wifely behavior included submission, meekness, and quietness. Greek and Roman moralists exhorted wives to a meekness that included avoiding all ostentation, dressing simply rather than drawing attention to oneself. These moralists typically pointed out that women could "adorn" themselves with meekness rather than costly garments.

Moralists often drew on examples from the past, because people generally thought that past matrons had been more obedient than were those of their own day. Jewish readers, as well as Gentiles who had begun learning the Old Testament, would recognize Sarah as an ultimate example of proper behavior. Sarah's address of Abraham as "lord" (3:6) probably reflects the standard Hebrew title of respect for husbands (although her use of this title is most frequent in the apocryphal Testament of Abraham written in Greek).

The letter of 1 Peter exhorts wives whose husbands may have already been distrustful of Christian teaching, suspecting it would subvert their wives' obedience. The model for how to best win over these husbands to Christianity involves adopting the societal norms of a wife's submissiveness and loyalty to her husband.

also suffered for us,[a] leaving us[b] an example, that you should follow His steps:

22 *"Who committed no sin,*
Nor was deceit found in His mouth";[a]

23 who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed *Himself* to Him who judges righteously; 24 who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed. 25 For you were like sheep going astray, but have now returned to the Shepherd and Overseer[a] of your souls.

Submission to Husbands

3 1 Wives, likewise, *be* submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives, 2 when they observe your chaste conduct *accompanied* by fear. 3 Do not let your adornment be *merely* outward—arranging the hair, wearing gold, or putting on *fine* apparel— 4 rather *let it be* the hidden person of the heart, with the incorruptible *beauty* of a gentle and quiet spirit, which is very precious in the sight of God. 5 For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands, 6 as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror.

2:21 [a]NU-Text reads *you.* [b]NU-Text and M-Text read *you.*
2:22 [a]Isaiah 53:9 2:25 [a]Greek *Episkopos* 3:8 [a]NU-Text reads *humble.* 3:12 [a]Psalm 34:12–16

A Word to Husbands

7 Husbands, likewise, dwell with *them* with understanding, giving honor to the wife, as to the weaker vessel, and as *being* heirs together of the grace of life, that your prayers may not be hindered.

Called to Blessing

8 Finally, all *of you be* of one mind, having compassion for one another; love as brothers, *be* tenderhearted, *be* courteous;[a] 9 not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing. 10 For

"He who would love life
And see good days,
Let him refrain his tongue from evil,
And his lips from speaking deceit.
11 *Let him turn away from evil and do good;*
Let him seek peace and pursue it.
12 *For the eyes of the* LORD *are on the righteous,*
And His ears are open to their prayers;
But the face of the LORD *is against those who do evil."* [a]

Culture & Society
The women of the Roman Empire are known for the care they expended on their hairstyles (1 Pet. 3:3). This outward emphasis is apparent in the numerous surviving portrait sculptures which show the exact way the hair was piled up, coiled, and fastened. Roman writers sometimes criticized these excesses when they attacked luxury and recommended the simplicity of the past.

THE PERSECUTION OF THE CHURCH

The letter of 1 Peter was written primarily to bring a message of hope and encouragement to Christians under persecution. Many of them were being persecuted by non-Christians around them, and perhaps also by government officials. Christians faced animosity particularly from several Roman emperors.

Date	Emperor
A.D. 64	Nero (54–68) Nero blamed the Christians for the Great Fire in Rome and punished them cruelly.
A.D. 95	Domitian (81–96) Domitian accused some high-ranking people of atheism. There is some evidence of persecution in the provinces especially.
A.D. 111	Trajan (98–117) Pliny the Younger corresponded with the emperor Trajan. The decision was that Christians should be punished if known, but should not be hunted down.
A.D. 125	Hadrian (117–138) Hadrian continued Trajan's policy; Christians were entitled to due process and should not be hunted down.
A.D. 155	Antoninus Pius (138–161) Polycarp was martyred in Syria for refusal to serve pagan gods. Another possible date for this event is 167–168, during the reign of Marcus Aurelius (161–180).
A.D. 202	Septimius Severus (193–211) Severus made it against the law for anyone to be converted to Judaism or to Christianity.

Suffering for Right and Wrong

13And who *is* he who will harm you if you
become followers of what is good? 14But even if
you should suffer for righteousness' sake, *you are*
blessed. *"And do not be afraid of their threats,*
nor be troubled." [a] 15But sanctify the Lord God[a]
in your hearts, and always *be* ready to *give* a de-
fense to everyone who asks you a reason for the
hope that is in you, with meekness and fear;
16having a good conscience, that when they de-
fame you as evildoers, those who revile your
good conduct in Christ may be ashamed. 17For *it*
is better, if it is the will of God, to suffer for do-
ing good than for doing evil.

Christ's Suffering and Ours

18For Christ also suffered once for sins, the
just for the unjust, that He might bring us[a] to God,
being put to death in the flesh but made alive by
the Spirit, 19by whom also He went and preached
to the spirits in prison, 20who formerly were dis-
obedient, when once the Divine longsuffering
waited[a] in the days of Noah, while *the* ark was be-
ing prepared, in which a few, that is, eight souls,
were saved through water. 21There is also an an-
titype which now saves us—baptism (not the re-
moval of the filth of the flesh, but the answer of
a good conscience toward God), through the res-
urrection of Jesus Christ, 22who has gone into
heaven and is at the right hand of God, angels
and authorities and powers having been made
subject to Him.

4 1Therefore, since Christ suffered for us[a] in
the flesh, arm yourselves also with the same
mind, for he who has suffered in the flesh has
ceased from sin, 2that he no longer should live
the rest of *his* time in the flesh for the lusts of
men, but for the will of God. 3For we *have spent*
enough of our past lifetime[a] in doing the will of
the Gentiles—when we walked in lewdness,
lusts, drunkenness, revelries, drinking parties,
and abominable idolatries. 4In regard to these,
they think it strange that you do not run with
them in the same flood of dissipation, speaking
evil of *you*. 5They will give an account to Him
who is ready to judge the living and the dead.
6For this reason the gospel was preached also to
those who are dead, that they might be judged
according to men in the flesh, but live according
to God in the spirit.

Serving for God's Glory

7But the end of all things is at hand; there-
fore be serious and watchful in your prayers.
8And above all things have fervent love for one

3:14 [a]Isaiah 8:12 3:15 [a]NU-Text reads *Christ as Lord.*
3:18 [a]NU-Text and M-Text read *you.* 3:20 [a]NU-Text and M-Text read *when the longsuffering of God waited patiently.*
4:1 [a]NU-Text omits *for us.* 4:3 [a]NU-Text reads *time.*

another, for *"love will cover a multitude of sins."* [a] 9*Be* hospitable to one another without grumbling. 10As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. 11If anyone speaks, *let him speak* as the oracles of God. If anyone ministers, *let him do it* as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.

Suffering for God's Glory

12Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; 13but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy. 14If you are reproached for the name of Christ, blessed *are you,* for the Spirit of glory and of God rests upon you.[a] On their part He is blasphemed, but on your part He is glorified. 15But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people's matters. 16Yet if *anyone suffers* as a Christian, let him not be ashamed, but let him glorify God in this matter.[a]

17For the time *has come* for judgment to begin at the house of God; and if *it begins* with us first, what will *be* the end of those who do not obey the gospel of God? 18Now

> *"If the righteous one is scarcely saved,*
> *Where will the ungodly and the sinner*
> *appear?"* [a]

4:8 [a]Proverbs 10:12 4:14 [a]NU-Text omits the rest of this verse. 4:16 [a]NU-Text reads *name.* 4:18 [a]Proverbs 11:31 5:2 [a]NU-Text adds *according to God.* 5:5 [a]Proverbs 3:34 5:8 [a]NU-Text and M-Text omit *because.* 5:10 [a]NU-Text reads *But the God of all grace . . . will perfect, establish, strengthen, and settle you.* [b]NU-Text and M-Text read *you.*

19Therefore let those who suffer according to the will of God commit their souls *to Him* in doing good, as to a faithful Creator.

Shepherd the Flock

5 1The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: 2Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly,[a] not for dishonest gain but eagerly; 3nor as being lords over those entrusted to you, but being examples to the flock; 4and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.

Submit to God, Resist the Devil

5Likewise you younger people, submit yourselves to *your* elders. Yes, all of *you* be submissive to one another, and be clothed with humility, for

> *"God resists the proud,*
> *But gives grace to the humble."* [a]

6Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, 7casting all your care upon Him, for He cares for you.

8Be sober, be vigilant; because[a] your adversary the devil walks about like a roaring lion, seeking whom he may devour. 9Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world. 10But may[a] the God of all grace, who called us[b] to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle *you.* 11To Him *be* the glory and the dominion forever and ever. Amen.

Regions of the Dispersion
The letter of 1 Peter is addressed to "the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia" (1 Pet. 1:1). The author wrote from Rome, as indicated by the code name "Babylon" (1 Pet. 5:13), and encouraged these pilgrims in various areas of Asia Minor to be strong in the faith as they encountered persecutions.

Farewell and Peace

12By Silvanus, our faithful brother as I consider him, I have written to you briefly, exhorting and testifying that this is the true grace of God in which you stand.

13She who is in Babylon, elect together with *you,* greets you; and *so does* Mark my son. 14Greet one another with a kiss of love.

Peace to you all who are in Christ Jesus. Amen.

TRANSITION

The Letter of Jude

The Jude (or Judas) named as the author of this letter (1:1) is most probably the half brother of Jesus (see Matt. 13:55). He is identified as the "brother of James" (Jude 1:1), another half brother of Jesus. Some scholars have doubted whether Jude actually wrote this letter, raising questions similar to those raised about James's authorship of the letter bearing his name (see "The Letter of James" at James 1:1). As with the letter of James, however, others accept the book as an authentic letter by Jude himself.

Exactly when Jude wrote the letter depends to some extent on its relationship with the letter of 2 Peter. The marked similarity of wording between Jude 1:4–19 and 2 Peter 2:1—3:3 indicates direct literary dependence. Yet it cannot be proven whether the 2 Peter passage was borrowed from Jude, or Jude borrowed from 2 Peter, or both letters used ideas from a common source that no longer exists. The apparent literary relationship between the two letters might mean that Jude was written at roughly the same time as 2 Peter (see "The Second Letter of Peter" at 2 Pet. 1:1).

Jude wrote this letter to a group of Christians who were being led astray by false teachers. He urges them to fight for the truth (Jude 1:3).

• **Jude 1:1–25**

Jude

Greeting to the Called

1 **:1** Jude, a bondservant of Jesus Christ, and brother of James,

To those who are called, sanctified[a] by God the Father, and preserved in Jesus Christ:

2Mercy, peace, and love be multiplied to you.

Contend for the Faith

3Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. 4For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God[a] and our Lord Jesus Christ.

Old and New Apostates

5But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe. 6And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day; 7as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.

8Likewise also these dreamers defile the flesh, reject authority, and speak evil of dignitaries. 9Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "The Lord rebuke you!" 10But these speak evil of whatever they do not know; and whatever they know naturally, like brute beasts, in these things they corrupt themselves. 11Woe to them! For they have gone in the way of Cain, have run greedily in the error of Balaam for profit, and perished in the rebellion of Korah.

Apostates Depraved and Doomed

12These are spots in your love feasts, while they feast with you without fear, serving *only* themselves. *They are* clouds without water, carried about[a] by the winds; late autumn trees without fruit, twice dead, pulled up by the roots; 13raging waves of the sea, foaming up their own shame; wandering stars for whom is reserved the blackness of darkness forever.

14Now Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, the Lord comes with ten thousands of His saints, 15to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him."

Apostates Predicted

16These are grumblers, complainers, walking according to their own lusts; and they mouth great swelling *words,* flattering people to gain

1:1 [a]NU-Text reads *beloved.* 1:4 [a]NU-Text omits *God.*
1:12 [a]NU-Text and M-Text read *along.*

QUOTATION OF GREEK LITERATURE

The New Testament quotes often from the Septuagint, the Greek translation of the Old Testament, and once from the Jewish apocryphal book of 1 Enoch (see Jude 1:14, 15). New Testament writers also referred to Greek literature, quoting the works of Greek authors dating as far back as 600 B.C.

Quotation: "Cretans are always liars, evil beasts, lazy gluttons" (Titus 1:12)
From: *De oraculis* by Epimenides (about 600 B.C.)

Epimenides was a wandering religious teacher. The quotation in Titus also resembles a line from Hesiod's *Theogony*, a better-known poem.

Quotation: "a sow, having washed, to her wallowing in the mire" (2 Pet. 2:22)
From: A fragment of Heraclitus (about 500 B.C.)

Heraclitus was an early philosopher. There is a proverb known from other sources that seems to be closer than Heraclitus's fragment to what Peter is saying.

Quotation: "It is hard for you to kick against the goads" (Acts 26:14)
From: *Bacchae*, 794, by Euripides (485–406 B.C.)

The line is a familiar proverb, and the phrase in Acts 26 may not be quoted directly from Euripides.

Quotation: "Evil company corrupts good habits" (1 Cor. 15:33)
From: *Thais* by Menander (343–293 B.C.)

Menander, a writer of dramatic comedy, was from Athens. The quotation was a common proverb by Paul's time.

Quotation: "For we are also His offspring" (Acts 17:28)
From: *Phenomena*, 5, by Aratus (314–240 B.C.)

The *Phenomena* was a famous poem, dealing mainly with astronomy.

advantage. 17But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ: 18how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts. 19These are sensual persons, who cause divisions, not having the Spirit.

Maintain Your Life with God

20But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, 21keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22And on some have compassion, making a distinction;[a] 23but others save with fear, pulling *them* out of the fire,[a] hating even the garment defiled by the flesh.

Glory to God

24 Now to Him who is able to keep you[a]
from stumbling,
And to present *you* faultless
Before the presence of His glory with
exceeding joy,
25 To God our Savior,[a]
Who alone is wise,[b]
Be glory and majesty,
Dominion and power,[c]
Both now and forever.
Amen.

1:22 [a]NU-Text reads *who are doubting* (or *making distinctions*).
1:23 [a]NU-Text adds *and on some have mercy with fear* and omits *with fear* in first clause. 1:24 [a]M-Text reads *them.*
1:25 [a]NU-Text reads *To the only God our Savior.* [b]NU-Text omits *Who . . . is wise* and adds *Through Jesus Christ our Lord.* [c]NU-Text adds *Before all time.*

TIME CAPSULE A.D. 65 to 70

65	Nero orders his tutor Seneca to commit suicide
66	Roman procurator Florus takes treasure from the Jerusalem temple
66	Outbreak of the Jewish revolt against Rome
67	Nero orders his general Domitius Corbulo to kill himself
67	Roman forces kill 11,000 Samaritans
67	Paul is arrested and executed in Rome (?)
68	Nero, age 30, is forced to commit suicide
69	Troops in Caesarea hail Vespasian as emperor
69	An impostor pretends to be Nero in Greece
70	Titus defeats Jerusalem and burns down the temple

TRANSITION

The Second Letter of Peter

Two New Testament letters bear the name of Simon Peter (1 Pet. 1:1; 2 Pet. 1:1). The two have little in common with each other, and the differences in style, vocabulary, and theology between 1 and 2 Peter have led some scholars to doubt whether Peter was the author of 2 Peter. Other scholars recognize these differences, but still accept Peter's authorship of the second letter. Differences in style and vocabulary are explained as the result of Peter using a different secretary to write the second letter, and by treating differing subject matter.

The author of the letter refers to "our beloved brother Paul" and to "all his epistles" (2 Pet. 3:15, 16). Some suppose that if Peter wrote the letter he would never have implied that Paul's writings were equal to "the rest of the Scriptures" (3:16). Moreover, it seems unlikely that Paul's letters would have been gathered into a formal collection prior to Peter's and Paul's martyrdoms under Nero. Nevertheless, others point out that the apostles wrote and taught with a consciousness of having divine authority, as Paul did in his earliest letters (1 Cor. 2:13; Gal. 1:1).

Those who accept Peter's authorship believe he probably wrote in the early 60s, not long before his death. Since the letter of 2 Peter apparently acknowledges the existence of 1 Peter (2 Pet. 3:1), it would necessarily have been written after 1 Peter. If an unknown author wrote the letter, its composition might date to the late 1st century or early 2nd century.

The similarities between 2 Peter and Jude do not necessarily determine when 2 Peter may have been written. While 2 Pet. 2:1—3:3 appears to quote word for word from Jude 1:4–19 (see "The Letter of Jude" at Jude 1:1), it is possible that 2 Peter depended on Jude, or that Peter and Jude used a common source, or even that Jude copied Peter.

The letter is written out of pastoral concern to counter false teachings and their influence on the lives of early Christians. Certain teachers, for their own personal gain, were promising that people could be Christians and still live immoral lives. The writer of this letter is concerned that there be a check against this false teaching and immoral living even after he is gone (1:12–15).

• **2 Peter 1:1—3:18**

2 Peter

Greeting the Faithful

1 **:1** Simon Peter, a bondservant and apostle of Jesus Christ,

To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ:

[2]Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, [3]as His divine power has given to us all things that *pertain* to life and godliness, through the knowledge of Him who called us by glory and virtue, [4]by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption *that is* in the world through lust.

Fruitful Growth in the Faith

[5]But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, [6]to knowledge self-control, to self-control perseverance, to perseverance godliness, [7]to godliness brotherly kindness, and to brotherly kindness love. [8]For if these things are yours and abound, *you will be* neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. [9]For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins.

[10]Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; [11]for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

Peter's Approaching Death

[12]For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth. [13]Yes, I think it is right, as long as I am in this tent, to stir you up by reminding *you,* [14]knowing that shortly I *must* put off my tent, just as our Lord Jesus Christ showed me. [15]Moreover I will be careful to ensure that you always have a reminder of these things after my decease.

The Trustworthy Prophetic Word

[16]For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. [17]For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: "This is My beloved Son, in whom I am well pleased." [18]And we heard this voice which came

Beliefs & Ideas

The official and unofficial religions practiced in the Roman world included many fables or stories about various gods. It was known that these stories were not historical accounts, and the expression "cunningly devised fables" (2 Pet. 1:16), like the English word "myth," was used as an insult meaning "false." People who heard the gospel knew the difference between myth and history.

from heaven when we were with Him on the holy mountain.

19And so we have the prophetic word confirmed,[a] which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; 20knowing this first, that no prophecy of Scripture is of any private interpretation,[a] 21for prophecy never came by the will of man, but holy men of God[a] spoke *as they were* moved by the Holy Spirit.

Destructive Doctrines

2 1But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, *and* bring on themselves swift destruction. 2And many will follow their destructive ways, because of whom the way of truth will be blasphemed. 3By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does[a] not slumber.

Doom of False Teachers

4For if God did not spare the angels who sinned, but cast *them* down to hell and delivered *them* into chains of darkness, to be reserved for judgment; 5and did not spare the ancient world, but saved Noah, *one of* eight *people,* a preacher of righteousness, bringing in the flood on the world of the ungodly; 6and turning the cities of Sodom and Gomorrah into ashes, condemned *them* to destruction, making *them* an example to those who afterward would live ungodly; 7and delivered righteous Lot, *who was* oppressed by the filthy conduct of the wicked 8(for that righteous man, dwelling among them, tormented *his* righteous soul from day to day by seeing and hearing *their* lawless deeds)— 9*then* the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment, 10and especially those who walk according to the flesh in the lust of uncleanness and despise authority. *They are* presumptuous, self-willed. They are not afraid to speak evil of dignitaries, 11whereas angels, who are greater in power and might, do not bring a reviling accusation against them before the Lord.

Depravity of False Teachers

12But these, like natural brute beasts made to be caught and destroyed, speak evil of the things they do not understand, and will utterly perish in their own corruption, 13*and* will receive the wages of unrighteousness, *as* those who count it pleasure to carouse in the daytime. *They are* spots and blemishes, carousing in their own deceptions while they feast with you, 14having eyes full of adultery and that cannot cease from sin, enticing unstable souls. *They have* a heart trained in covetous practices, *and are* accursed children. 15They have forsaken the right way and gone astray, following the way of Balaam the *son* of Beor, who loved the wages of unrighteousness; 16but he was rebuked for his iniquity: a dumb donkey speaking with a man's voice restrained the madness of the prophet.

17These are wells without water, clouds[a] carried by a tempest, for whom is reserved the blackness of darkness forever.[b]

Deceptions of False Teachers

18For when they speak great swelling *words* of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped[a] from those who live in error. 19While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage. 20For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning. 21For it would

Sites of the Transfiguration

None of the gospel accounts exactly locate the high mountain on which the transfiguration of Jesus took place (2 Pet. 1:16–18). Matthew and Mark link the event closely to Peter's prior confession of faith made in Caesarea Philippi, thus suggesting Mt. Hermon to the north as a plausible site. The account in Luke ties the event closely to Jesus' departure from Galilee en route to Jerusalem, making Mt. Tabor a credible possibility as well.

1:19 [a]Or *We also have the more sure prophetic word.*
1:20 [a]Or *origin* 1:21 [a]NU-Text reads *but men spoke from God.*
2:3 [a]M-Text reads *will not.* 2:17 [a]NU-Text reads *and mists.*
[b]NU-Text omits *forever.* 2:18 [a]NU-Text reads *are barely escaping.*

have been better for them not to have known the way of righteousness, than having known *it,* to turn from the holy commandment delivered to them. 22But it has happened to them according to the true proverb: *"A dog returns to his own vomit,"* [a] and, "a sow, having washed, to her wallowing in the mire."

God's Promise Is Not Slack

3 1Beloved, I now write to you this second epistle (in *both of* which I stir up your pure minds by way of reminder), 2that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us,[a] the apostles of the Lord and Savior, 3knowing this first: that scoffers will come in the last days, walking according to their own lusts, 4and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as *they were* from the beginning of creation." 5For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, 6by which the world *that* then existed perished, being flooded with water. 7But the heavens and the earth *which* are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.

8But, beloved, do not forget this one thing, that with the Lord one day *is* as a thousand years, and a thousand years as one day. 9The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us,[a] not willing that any should perish but that all should come to repentance.

The Day of the Lord

10But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.[a] 11Therefore, since all these things will be dissolved, what manner *of persons* ought you to be in holy conduct and godliness, 12looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? 13Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

Be Steadfast

14Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless; 15and consider *that* the longsuffering of our Lord *is* salvation—as also our beloved brother Paul, according to the wisdom given to him, has written to you, 16as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable *people* twist to their own destruction, as *they do* also the rest of the Scriptures.

17You therefore, beloved, since you know *this* beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked; 18but grow in the grace and knowledge of our Lord and Savior Jesus Christ.

To Him *be* the glory both now and forever. Amen.

2:22 [a]Proverbs 26:11 3:2 [a]NU-Text and M-Text read *commandment of the apostles of your Lord and Savior* or *commandment of your apostles of the Lord and Savior.* 3:9 [a]NU-Text reads *you.* 3:10 [a]NU-Text reads *laid bare* (literally *found*).

TRANSITION

The Letter to the Hebrews

Unlike the letters recognized as written by Paul, the letter to the Hebrews is not signed by its author, nor are the addressees named. It is not a circular letter to be read in several churches. The many exhortations remind us of a sermon. Hebrews deals with Christ's priesthood and sacrifice much more thoroughly than any other New Testament book.

Even the early church fathers were uncertain who wrote this letter. The mention of Timothy (Heb. 13:23) has led some to think that Paul or one of his associates wrote the letter. Apollos has been suggested because the style and content of Hebrews reflect a Jew versed in Greek learning and literary style (see Acts 18:24–28). Other suggestions include Barnabas, Luke, Silas, Aquila, or Priscilla as possible authors. But after considering all the evidence, many scholars agree that the authorship of this letter remains unknown.

Hebrews was certainly written during the last half of the 1st century. It is quoted at length in a letter written about A.D. 95 to the church at Corinth by Clement, a leader in the church at Rome. If not written during the lifetime of Paul, Hebrews was most likely written during the lifetime of Paul's younger associate, Timothy (13:23).

Almost all of Hebrews is exposition of Old Testament passages. The author uses Jewish methods of interpretation common in the synagogues of his day. He differs from Jewish interpreters, however, in that he sees Christ as the fulfillment of the Old Testament. The letter is a masterful description of the salvation obtained by Christ's priesthood and sacrifice interwoven with exhortation for Christians to persevere in the benefits of this salvation.

• **Hebrews 1:1—13:25**

Hebrews

God's Supreme Revelation

1 :1 God, who at various times and in various ways spoke in time past to the fathers by the prophets, [2]has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds; [3]who being the brightness of *His* glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself[a] purged our[b] sins, sat down at the right hand of the Majesty on high, [4]having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.

The Son Exalted Above Angels

[5]For to which of the angels did He ever say:

"You are My Son,
Today I have begotten You" ?[a]

And again:

"I will be to Him a Father,
And He shall be to Me a Son" ?[b]

[6]But when He again brings the firstborn into the world, He says:

"Let all the angels of God worship Him." [a]

[7]And of the angels He says:

"Who makes His angels spirits
And His ministers a flame of fire." [a]

[8]But to the Son *He says:*

"Your throne, O God, is forever and ever;
A scepter of righteousness is the scepter of Your kingdom.
9 *You have loved righteousness and hated lawlessness;*
Therefore God, Your God, has anointed You
With the oil of gladness more than Your companions." [a]

[10]And:

"You, LORD, in the beginning laid the foundation of the earth,
And the heavens are the work of Your hands.
11 *They will perish, but You remain;*
And they will all grow old like a garment;
12 *Like a cloak You will fold them up,*
And they will be changed.
But You are the same,
And Your years will not fail." [a]

[13]But to which of the angels has He ever said:

"Sit at My right hand,
Till I make Your enemies Your footstool" ?[a]

[14]Are they not all ministering spirits sent forth to minister for those who will inherit salvation?

Do Not Neglect Salvation

2 [1]Therefore we must give the more earnest heed to the things we have heard, lest we drift away. [2]For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, [3]how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord,

1:3 [a]NU-Text omits *by Himself.* [b]NU-Text omits *our.*
1:5 [a]Psalm 2:7 [b]2 Samuel 7:14 1:6 [a]Deuteronomy 32:43 (Septuagint, Dead Sea Scrolls); Psalm 97:7 1:7 [a]Psalm 104:4
1:9 [a]Psalm 45:6, 7 1:12 [a]Psalm 102:25–27 1:13 [a]Psalm 110:1

and was confirmed to us by those who heard *Him,* 4God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?

Religion & Worship
Angels apparently played some role when Moses received the law on Mount Sinai (Gal. 3:19). The Old Testament already described the presence of a heavenly army of angels at Sinai (Ps. 68:17 and probably Deut. 33:2, if "saints" refers to angels). Jewish tradition outside the Bible further developed the idea of "the word spoken through angels" (Heb. 2:2).

The Son Made Lower than Angels

5For He has not put the world to come, of which we speak, in subjection to angels. 6But one testified in a certain place, saying:

"What is man that You are mindful of him,
Or the son of man that You take care of him?
7 *You have made him a little lower than the angels;*
You have crowned him with glory and honor,[a]
And set him over the works of Your hands.
8 *You have put all things in subjection under his feet."* [a]

For in that He put all in subjection under him, He left nothing *that is* not put under him. But now we do not yet see all things put under him. 9But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.

Bringing Many Sons to Glory

10For it was fitting for Him, for whom *are* all things and by whom *are* all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. 11For both He who sanctifies and those who are being sanctified *are* all of one, for which reason He is not ashamed to call them brethren, 12saying:

"I will declare Your name to My brethren;
In the midst of the assembly I will sing praise to You." [a]

13And again:

"I will put My trust in Him." [a]

And again:

"Here am I and the children whom God has given Me." [b]

14Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, 15and release those who through fear of death were all their lifetime subject to bondage. 16For indeed He does not give aid to angels, but He does give aid to the seed of Abraham. 17Therefore, in all things He had to be made like *His* brethren, that He might be a merciful and faithful High Priest in things *pertaining* to God, to make propitiation for the sins of the people. 18For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.

The Son Was Faithful

3 1Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus, 2who was faithful to Him who appointed Him, as Moses also *was faithful* in all His house. 3For this One has been counted worthy of more glory than Moses, inasmuch as He who built the house has more honor than the house. 4For every house is built by someone, but He who built all things *is* God. 5And Moses indeed *was* faithful in all His house as a servant, for a testimony of those things which would be spoken *afterward,* 6but Christ as a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end.[a]

Be Faithful

7Therefore, as the Holy Spirit says:

"Today, if you will hear His voice,
8 *Do not harden your hearts as in the rebellion,*
In the day of trial in the wilderness,
9 *Where your fathers tested Me, tried Me,*
And saw My works forty years.
10 *Therefore I was angry with that generation,*
And said, 'They always go astray in their heart,
And they have not known My ways.'
11 *So I swore in My wrath,*
'They shall not enter My rest.'" [a]

12Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; 13but exhort one another daily, while it is called *"Today,"* lest any of you be hardened through the deceitfulness of sin. 14For we have become partakers of Christ if we hold

2:7 [a]NU-Text and M-Text omit the rest of verse 7. 2:8 [a]Psalm 8:4–6 2:12 [a]Psalm 22:22 2:13 [a]2 Samuel 22:3; Isaiah 8:17 [b]Isaiah 8:18 3:6 [a]NU-Text omits *firm to the end.* 3:11 [a]Psalm 95:7–11

the beginning of our confidence steadfast to the end, 15while it is said:

> *"Today, if you will hear His voice,*
> *Do not harden your hearts as in the rebellion."* [a]

Failure of the Wilderness Wanderers

16For who, having heard, rebelled? Indeed, *was it* not all who came out of Egypt, *led* by Moses? 17Now with whom was He angry forty years? *Was it* not with those who sinned, whose corpses fell in the wilderness? 18And to whom did He swear that they would not enter His rest, but to those who did not obey? 19So we see that they could not enter in because of unbelief.

The Promise of Rest

4 1Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it. 2For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them,[a] not being mixed with faith in those who heard *it.* 3For we who have believed do enter that rest, as He has said:

> *"So I swore in My wrath,*
> *'They shall not enter My rest,'"* [a]

although the works were finished from the foundation of the world. 4For He has spoken in a certain place of the seventh *day* in this way: *"And God rested on the seventh day from all His works";*[a] 5and again in this *place: "They shall not enter My rest."* [a]

3:15 [a]Psalm 95:7, 8 4:2 [a]NU-Text and M-Text read *profit them, since they were not united by faith with those who heeded it.*
4:3 [a]Psalm 95:11 4:4 [a]Genesis 2:2 4:5 [a]Psalm 95:11
4:7 [a]Psalm 95:7, 8 5:5 [a]Psalm 2:7

TIME CAPSULE  A.D. 70 to 75	
70	Prayer becomes a substitute for sacrifices in the temple
70–75	Followers of Paul write Colossians and Ephesians (?)
71	Titus celebrates a triumph for his victory over Judea
74	Masada falls to the Romans and its defenders commit suicide
75	Vessels from the Jerusalem temple are displayed at Rome
75	Josephus publishes The Jewish War
75	Trajan (later emperor) is in Syria as a soldier

6Since therefore it remains that some *must* enter it, and those to whom it was first preached did not enter because of disobedience, 7again He designates a certain day, saying in David, *"Today,"* after such a long time, as it has been said:

> *"Today, if you will hear His voice,*
> *Do not harden your hearts."* [a]

8For if Joshua had given them rest, then He would not afterward have spoken of another day. 9There remains therefore a rest for the people of God. 10For he who has entered His rest has himself also ceased from his works as God *did* from His.

The Word Discovers Our Condition

11Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience. 12For the word of God *is* living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart. 13And there is no creature hidden from His sight, but all things *are* naked and open to the eyes of Him to whom we *must give* account.

Our Compassionate High Priest

14Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast *our* confession. 15For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all *points* tempted as *we are,* yet without sin. 16Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

Qualifications for High Priesthood

5 1For every high priest taken from among men is appointed for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins. 2He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness. 3Because of this he is required as for the people, so also for himself, to offer *sacrifices* for sins. 4And no man takes this honor to himself, but he who is called by God, just as Aaron *was.*

A Priest Forever

5So also Christ did not glorify Himself to become High Priest, *but it* was He who said to Him:

> *"You are My Son,*
> *Today I have begotten You."* [a]

6As *He* also *says* in another *place:*

Melchizedek in Jewish Tradition (Heb. 5:8–10)

The author of Hebrews uses the figure of Melchizedek to clarify the nature of the priesthood of Christ. Melchizedek, whose name means "king of righteousness" (Heb. 7:2), appears briefly in Genesis as the king of Salem (Gen. 14:18–20). Despite being mentioned only in Genesis and one psalm (Ps. 110:4), the mystery of Melchizedek's figure inspired much interpretive activity in Judaism during the second temple period.

Such intrigue was not lost on serious interpreters of the Old Testament in antiquity. Melchizedek emerges as the central figure in a fragmentary document found at Qumran. This document, entitled "11QMelchizedek," consists largely of interpretive comments on Old Testament passages, and presents Melchizedek as an important figure in God's judgment upon the earth in the end times.

Another fragmentary text, called "Melchizedek," was found at Nag Hammadi in Egypt. It seemingly contains much older traditions from a group of Jews who found the origins of their theology in the person of Seth, the son of Adam born after Cain killed Abel (Gen. 4:25). In this tradition Melchizedek, "priest of God Most High," receives special revelations concerning Jesus from heavenly messengers. In a second group of revelations Melchizedek himself becomes Jesus, and is both crucified and raised as savior! Such ideas make Jesus the new appearance of Melchizedek.

The author of Hebrews reads the Melchizedek tradition in a restrained manner compared to the speculations current at that time. Ultimately, he is not so much interested in Melchizedek, as in Christ, who was the High Priest "according to the order of Melchizedek" (Heb. 5:8–10). Christ's heavenly priesthood surpasses any earthly priesthood, even the priesthood of the king of Salem (Heb. 7:15–17).

"You are a priest forever
According to the order of Melchizedek"; [a]

7who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, 8though He was a Son, *yet* He learned obedience by the things which He suffered. 9And having been perfected, He became the author of eternal salvation to all who obey Him, 10called by God as High Priest *"according to the order of Melchizedek,"* 11of whom we have much to say, and hard to explain, since you have become dull of hearing.

Spiritual Immaturity

12For though by this time you ought to be teachers, you need *someone* to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food. 13For everyone who partakes *only* of milk *is* unskilled in the word of righteousness, for he is a babe. 14But solid food belongs to those who are of full age, *that is,* those who by reason of use have their senses exercised to discern both good and evil.

The Peril of Not Progressing

6 1Therefore, leaving the discussion of the elementary *principles* of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, 2of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. 3And this we will[a] do if God permits.

4For *it is* impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, 5and have tasted the good word of God and the powers of the age to come, 6if they fall away,[a] to renew them again to repentance, since they crucify again for themselves the Son of God, and put *Him* to an open shame.

7For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from God; 8but if it bears thorns and briers, *it is* rejected and near to being cursed, whose end *is* to be burned.

A Better Estimate

9But, beloved, we are confident of better things concerning you, yes, things that accompany salvation, though we speak in this manner. 10For God *is* not unjust to forget your work and labor of [a] love which you have shown toward His name, *in that* you have ministered to the saints, and do minister. 11And we desire that each one of you show the same diligence to the full assurance of hope until the end, 12that you do not become sluggish, but imitate those who through faith and patience inherit the promises.

God's Infallible Purpose in Christ

13For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, 14saying, *"Surely blessing I will bless you, and multiplying I will multiply you."* [a] 15And so, after he had patiently endured, he obtained the promise. 16For men indeed swear by the greater, and an oath for confirmation *is* for them an end of all dispute. 17Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed *it* by

5:6 [a]Psalm 110:4 6:3 [a]M-Text reads *let us do.* 6:6 [a]Or *and have fallen away* 6:10 [a]NU-Text omits *labor of.* 6:14 [a]Genesis 22:17

an oath, 18that by two immutable things, in which it *is* impossible for God to lie, we might[a] have strong consolation, who have fled for refuge to lay hold of the hope set before *us*.

19This *hope* we have as an anchor of the soul, both sure and steadfast, and which enters the *Presence* behind the veil, 20where the forerunner has entered for us, *even* Jesus, having become High Priest forever according to the order of Melchizedek.

The King of Righteousness

7 1For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, 2to whom also Abraham gave a tenth part of all, first being translated "king of righteousness," and then also king of Salem, meaning "king of peace," 3without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.

4Now consider how great this man *was,* to whom even the patriarch Abraham gave a tenth of the spoils. 5And indeed those who are of the sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people according to the law, that is, from their brethren, though they have come from the loins of Abraham; 6but he whose genealogy is not derived from them received tithes from Abraham and blessed him who had the promises. 7Now beyond all contradiction the lesser is blessed by the better. 8Here mortal men receive tithes, but there he *receives them,* of whom it is witnessed that he lives. 9Even Levi, who receives tithes, paid tithes through Abraham, so to speak, 10for he was still in the loins of his father when Melchizedek met him.

Need for a New Priesthood

11Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need *was there* that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron? 12For the priesthood being changed, of necessity there is also a change of the law. 13For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar.

14For *it is* evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood.[a] 15And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest 16who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. 17For He testifies:[a]

> *"You are a priest forever*
> *According to the order of Melchizedek."* [b]

18For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness, 19for the law made nothing perfect; on the other hand, *there is the* bringing in of a better hope, through which we draw near to God.

Greatness of the New Priest

20And inasmuch as *He was* not *made priest* without an oath 21(for they have become priests without an oath, but He with an oath by Him who said to Him:

> *"The LORD has sworn*
> *And will not relent,*
> *'You are a priest forever*[a]
> *According to the order of Melchizedek'"*),[b]

22by so much more Jesus has become a surety of a better covenant.

23Also there were many priests, because they were prevented by death from continuing. 24But He, because He continues forever, has an unchangeable priesthood. 25Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

26For such a High Priest was fitting for us, *who is* holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; 27who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself. 28For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, *appoints* the Son who has been perfected forever.

Religion & Worship
Jewish priests offered sacrifices at only one location—the temple in Jerusalem (Heb. 7:27; 10:11). Every morning and every night a lamb was sacrificed, as required by the Law of Moses (Ex. 29:38–42). The body was divided without breaking the bones and then burned on the altar. On Sabbaths and holidays other sacrifices were scheduled, and individuals and families could bring sacrifices of their own.

6:18 [a]M-Text omits *might.* 7:14 [a]NU-Text reads *priests.*
7:17 [a]NU-Text reads *it is testified.* [b]Psalm 110:4 7:21 [a]NU-Text ends the quotation here. [b]Psalm 110:4

THE FALL OF JERUSALEM

A.D. 65 — Jewish revolt breaks out against Rome A.D. 66

68 — Paul is executed in Rome (?) A.D. 67

Josephus is captured, but spared by Vespasian A.D. 67

71 — Titus defeats Jerusalem and burns down the temple (Luke 21:20) A.D. 70

Daily sacrifices in the Jerusalem temple are ended (Heb. 7:27) A.D. 70

74 — Masada falls to the Romans and its defenders commit suicide A.D. 74

77

Josephus publishes *The Jewish War* A.D. 75

The New Priestly Service

8 1Now *this is* the main point of the things we
are saying: We have such a High Priest, who
is seated at the right hand of the throne of the
Majesty in the heavens, 2a Minister of the sanc-
tuary and of the true tabernacle which the Lord
erected, and not man.
3For every high priest is appointed to offer
both gifts and sacrifices. Therefore *it is* neces-
sary that this One also have something to offer.
4For if He were on earth, He would not be a
priest, since there are priests who offer the gifts
according to the law; 5who serve the copy and
shadow of the heavenly things, as Moses was di-
vinely instructed when he was about to make the
tabernacle. For He said, *"See that you make all
things according to the pattern shown you on the
mountain."* [a] 6But now He has obtained a more
excellent ministry, inasmuch as He is also Media-
tor of a better covenant, which was established
on better promises.

A New Covenant

7For if that first *covenant* had been faultless,
then no place would have been sought for a sec-
ond. 8Because finding fault with them, He says:
"Behold, the days are coming, says the LORD, *when
I will make a new covenant with the house of Is-
rael and with the house of Judah— 9not accord-
ing to the covenant that I made with their fathers
in the day when I took them by the hand to lead
them out of the land of Egypt; because they did
not continue in My covenant, and I disregarded
them, says the* LORD. *10For this is the covenant
that I will make with the house of Israel after
those days, says the* LORD: *I will put My laws in
their mind and write them on their hearts; and I
will be their God, and they shall be My people.
11None of them shall teach his neighbor, and
none his brother, saying, 'Know the* LORD,*' for all
shall know Me, from the least of them to the
greatest of them. 12For I will be merciful to their
unrighteousness, and their sins and their lawless
deeds*[a] *I will remember no more."* [b]
13In that He says, *"A new covenant,"* He has
made the first obsolete. Now what is becoming
obsolete and growing old is ready to vanish away.

The Earthly Sanctuary

9 1Then indeed, even the first *covenant* had or-
dinances of divine service and the earthly
sanctuary. 2For a tabernacle was prepared: the
first *part,* in which *was* the lampstand, the table,
and the showbread, which is called the sanctu-
ary; 3and behind the second veil, the part of the
tabernacle which is called the Holiest of All,
4which had the golden censer and the ark of the
covenant overlaid on all sides with gold, in which
were the golden pot that had the manna, Aaron's
rod that budded, and the tablets of the covenant;
5and above it were the cherubim of glory over-
shadowing the mercy seat. Of these things we
cannot now speak in detail.

Limitations of the Earthly Service

6Now when these things had been thus pre-
pared, the priests always went into the first part
of the tabernacle, performing *the services.* 7But
into the second part the high priest *went* alone
once a year, not without blood, which he offered
for himself and *for* the people's sins *committed* in
ignorance; 8the Holy Spirit indicating this, that
the way into the Holiest of All was not yet made
manifest while the first tabernacle was still
standing. 9It *was* symbolic for the present time in

Arts & Literature
The sacred lampstand (Heb. 9:2) became the central symbol of Judaism, often appearing on grave markers and coins. In A.D. 70 the Romans captured the lampstand of Herod's temple, taking it to Rome where it was kept in the Temple of Peace near the Forum, only to be lost when the city was overrun by barbarians in A.D. 410. Judging from a depiction of the lampstand on the arch of Titus, it was about 40 inches tall.

8:5 [a]Exodus 25:40 8:12 [a]NU-Text omits *and their lawless deeds.* [b]Jeremiah 31:31–34

which both gifts and sacrifices are offered which
cannot make him who performed the service per-
fect in regard to the conscience— 10*concerned*
only with foods and drinks, various washings,
and fleshly ordinances imposed until the time of
reformation.

The Heavenly Sanctuary

11But Christ came *as* High Priest of the good
things to come,[a] with the greater and more per-
fect tabernacle not made with hands, that is, not
of this creation. 12Not with the blood of goats
and calves, but with His own blood He entered
the Most Holy Place once for all, having obtained
eternal redemption. 13For if the blood of bulls
and goats and the ashes of a heifer, sprinkling
the unclean, sanctifies for the purifying of the
flesh, 14how much more shall the blood of Christ,
who through the eternal Spirit offered Himself
without spot to God, cleanse your conscience
from dead works to serve the living God? 15And
for this reason He is the Mediator of the new
covenant, by means of death, for the redemption
of the transgressions under the first covenant,
that those who are called may receive the prom-
ise of the eternal inheritance.

The Mediator's Death Necessary

16For where there *is* a testament, there must
also of necessity be the death of the testator.
17For a testament *is* in force after men are dead,
since it has no power at all while the testator
lives. 18Therefore not even the first *covenant* was
dedicated without blood. 19For when Moses had
spoken every precept to all the people according
to the law, he took the blood of calves and goats,
with water, scarlet wool, and hyssop, and sprin-
kled both the book itself and all the people,
20saying, *"This is the blood of the covenant
which God has commanded you."* [a] 21Then like-
wise he sprinkled with blood both the tabernacle
and all the vessels of the ministry. 22And accord-
ing to the law almost all things are purified with
blood, and without shedding of blood there is no
remission.

Greatness of Christ's Sacrifice

23Therefore *it was* necessary that the copies
of the things in the heavens should be purified
with these, but the heavenly things themselves
with better sacrifices than these. 24For Christ has
not entered the holy places made with hands,
which are copies of the true, but into heaven it-
self, now to appear in the presence of God for us;
25not that He should offer Himself often, as the
high priest enters the Most Holy Place every year
with blood of another— 26He then would have
had to suffer often since the foundation of the
world; but now, once at the end of the ages, He
has appeared to put away sin by the sacrifice of
Himself. 27And as it is appointed for men to die
once, but after this the judgment, 28so Christ was
offered once to bear the sins of many. To those
who eagerly wait for Him He will appear a sec-
ond time, apart from sin, for salvation.

Animal Sacrifices Insufficient

10 1For the law, having a shadow of the good
things to come, *and* not the very image of
the things, can never with these same sacrifices,
which they offer continually year by year, make
those who approach perfect. 2For then would
they not have ceased to be offered? For the wor-
shipers, once purified, would have had no more
consciousness of sins. 3But in those *sacrifices
there is* a reminder of sins every year. 4For *it is*
not possible that the blood of bulls and goats
could take away sins.

Christ's Death Fulfills God's Will

5Therefore, when He came into the world, He
said:

"Sacrifice and offering You did not desire,
But a body You have prepared for Me.
6 *In burnt offerings and sacrifices for sin*
You had no pleasure.
7 *Then I said, 'Behold, I have come—*
In the volume of the book it is written
of Me—
To do Your will, O God.'" [a]

TIME CAPSULE 	A.D. 79 to 89
79	The volcano Vesuvius erupts, burying Pompeii and Herculaneum
80–100	Unknown author writes letter of 2 Thessalonians (?)
80	Dedication of the Colosseum in Rome
81	Domitian becomes emperor
82	Domitian improves the standards of Roman coinage
84	Domitian restores the temple of Apollo at Delphi, Greece
84	Dacians cross the Danube and attack the Romans
89	Domitian banishes philosophers from Italy
89	Domitian executes one of the Vestal Virgins for incest

9:11 [a]NU-Text reads *that have come.* 9:20 [a]Exodus 24:8
10:7 [a]Psalm 40:6–8

Holding Fast the Confession (Heb. 10:23–25)

The writer of Hebrews addresses Christians faced with persecution from a Roman society that threatened the church's morale. To prevent the church from disintegrating from within, the writer encourages these Christians: "hold fast the confession of our hope" (Heb. 10:23–25). A series of letters between the Roman governor Pliny and the emperor Trajan offers the Roman perspective on the process whereby Christians were examined in times of persecution.

Pliny writes the emperor for advice on how to treat Christians. It seems that local merchants were upset because Christians refused to participate in the civic religious rites, thus cutting down the meat sales at festivals. Pliny states, "I have never been present at an examination of Christians. Consequently, I do not know the nature or the extent of the punishments usually meted out to them, nor the grounds for starting an investigation and how far it should be pressed" (*Epistulae* 96).

Trajan's reply provides some insight into the nature of a Christian's examination. The emperor made the practice of Christianity illegal, responding that when Christians "are brought before you and the charge against them is proved, they must be punished, but in the case of anyone who denies that he is a Christian, and makes it clear that he is not by offering prayers to our gods, he is to be pardoned" (*Epistulae* 10.97).

Apparently, a person accused of being a Christian was brought into court before the governor. Asked if he or she was a Christian, the accused could offer a quick public prayer to the Roman gods, quite possibly to the emperor himself. Refusal to do so meant execution. For Christians to "hold fast the confession," publicly confessing Jesus Christ as Lord, was tantamount to signing their own death warrant.

8Previously saying, *"Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them"* (which are offered according to the law), 9then He said, *"Behold, I have come to do Your will, O God."* [a] He takes away the first that He may establish the second. 10By that will we have been sanctified through the offering of the body of Jesus Christ once *for all.*

Christ's Death Perfects the Sanctified

11And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. 12But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, 13from that time waiting till His enemies are made His footstool. 14For by one offering He has perfected forever those who are being sanctified.

15But the Holy Spirit also witnesses to us; for after He had said before,

16*"This is the covenant that I will make with them after those days, says the* Lord*: I will put My laws into their hearts, and in their minds I will write them,"* [a] 17*then He adds, "Their sins and their lawless deeds I will remember no more."* [a] 18Now where there is remission of these, *there is* no longer an offering for sin.

Hold Fast Your Confession

19Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, 20by a new and living way which He consecrated for us, through the veil, that is, His flesh, 21and *having* a High Priest over the house of God, 22let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. 23Let us hold fast the confession of *our* hope without wavering, for He who promised *is* faithful. 24And let us consider one another in order to stir up love and good works, 25not forsaking the assembling of ourselves together, as *is* the manner of some, but exhorting *one another,* and so much the more as you see the Day approaching.

The Just Live by Faith

26For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, 27but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries. 28Anyone who has rejected Moses' law dies without mercy on the testimony of two or three witnesses. 29Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace? 30For we know Him who said, *"Vengeance is Mine, I will repay,"* [a] says the Lord.[b] And again, *"The* Lord *will judge His people."* [c] 31It is a fearful thing to fall into the hands of the living God.

32But recall the former days in which, after you were illuminated, you endured a great struggle with sufferings: 33partly while you were made a spectacle both by reproaches and tribulations, and partly while you became companions of those who were so treated; 34for you had compassion on me[a] in my chains, and joyfully accepted the plundering of your goods, knowing that you have a better and an enduring possession for yourselves in heaven.[b] 35Therefore do not cast away your confidence, which has great reward.

10:9 [a]NU-Text and M-Text omit *O God.* 10:16 [a]Jeremiah 31:33 10:17 [a]Jeremiah 31:34 10:30 [a]Deuteronomy 32:35 [b]NU-Text omits *says the Lord.* [c]Deuteronomy 32:36 10:34 [a]NU-Text reads *the prisoners* instead of *me in my chains.* [b]NU-Text omits *in heaven.*

36For you have need of endurance, so that after
you have done the will of God, you may receive
the promise:

37 *"For yet a little while,*
And He [a] *who is coming will come*
and will not tarry.
38 *Now the* [a] *just shall live by faith;*
But if anyone draws back,
My soul has no pleasure in him." [b]

39But we are not of those who draw back to perdition, but of those who believe to the saving of the soul.

By Faith We Understand

11 1Now faith is the substance of things hoped for, the evidence of things not seen. 2For by it the elders obtained a *good* testimony.

3By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.

Faith at the Dawn of History

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

5By faith Enoch was taken away so that he did not see death, *"and was not found, because God had taken him"*;[a] for before he was taken he had this testimony, that he pleased God. 6But without faith *it is* impossible to please *Him,* for he who comes to God must believe that He is, and *that* He is a rewarder of those who diligently seek Him.

7By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith.

Faithful Abraham

8By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going. 9By faith he dwelt in the land of promise as *in* a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; 10for he waited for the city which has foundations, whose builder and maker *is* God.

11By faith Sarah herself also received strength to conceive seed, and she bore a child[a] when she was past the age, because she judged Him faithful who had promised. 12Therefore from one man, and him as good as dead, were born *as many* as the stars of the sky in multitude—innumerable as the sand which is by the seashore.

The Heavenly Hope

13These all died in faith, not having received the promises, but having seen them afar off were assured of them,[a] embraced *them* and confessed that they were strangers and pilgrims on the earth. 14For those who say such things declare plainly that they seek a homeland. 15And truly if they had called to mind that *country* from which they had come out, they would have had opportunity to return. 16But now they desire a better, that is, a heavenly *country.* Therefore God is not ashamed to be called their God, for He has prepared a city for them.

The Faith of the Patriarchs

17By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten *son,* 18of

10:37 [a]Or *that which* 10:38 [a]NU-Text reads *My just one.* [b]Habakkuk 2:3, 4 11:5 [a]Genesis 5:24 11:11 [a]NU-Text omits *she bore a child.* 11:13 [a]NU-Text and M-Text omit *were assured of them.*

Persecution of the faithful. Lunette of the main gate, church Saint-Etienne du Mont , Paris.

The Tortured "Others" (Heb. 11:35–38)

The author of Hebrews provides a long list of characters whose faithfulness to God was exemplary for the author's audience (Heb. 11:4–35). Yet also listed vaguely are unnamed "others" who were tortured, refusing to deny their faith (11:35, 36).

The Greek word translated "tortured" (11:35) refers to a means of execution in which a prisoner was stretched out on a rack or a wheel and beaten to death. Such was the case with a certain Eleazar, a Jewish martyr of the Maccabean period. This priest refused to violate Jewish law by eating pork, and, "welcoming death with honor rather than life with pollution, went up to the rack on his own accord, spitting out the flesh" (2 Macc. 6:19).

The types of persecutions that some faithful had endured are frightening: scourging, chains, imprisonment, stoning, being sawn in two, wandering in deserts, mountains, and caves (Heb. 11:36–38). An early Christian story called the *Acts of Thekla* details such a situation. Through the miraculous intervention of God, Thekla, a female convert under Paul's teaching, survived two civil proceedings that threatened to take her life. In the end, though, there was no place for her as an unwed Christian woman in the city. She thus "dwelt in a cave seventy-two years, living upon herbs and water. And she enlightened many by the word of God."

These various tortures may also represent possible situations that the recipients of the letter to the Hebrews themselves had to face. The author of Hebrews himself was put into chains (Heb. 10:34), and the community to which he wrote had already endured persecution "with sufferings" (10:32), even having their goods confiscated (10:34). If they remained faithful, they would be spiritual heirs of the tortured "others."

whom it was said, *"In Isaac your seed shall be called,"* [a] 19concluding that God *was* able to raise *him* up, even from the dead, from which he also received him in a figurative sense.

20By faith Isaac blessed Jacob and Esau concerning things to come.

21By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, *leaning* on the top of his staff.

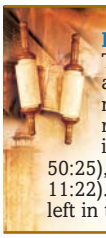
22By faith Joseph, when he was dying, made mention of the departure of the children of Israel, and gave instructions concerning his bones.

The Faith of Moses

23By faith Moses, when he was born, was hidden three months by his parents, because they saw *he was* a beautiful child; and they were not afraid of the king's command.

24By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, 25choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, 26esteeming the reproach of Christ greater riches than the treasures in[a] Egypt; for he looked to the reward.

27By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible. 28By faith he kept the Passover and the sprinkling of blood, lest he who destroyed the firstborn should touch them.



Beliefs & Ideas

The Hebrews thought it very important how and where a person was buried. Abraham's negotiations for a burial plot are carefully recorded (Gen. 23:3–9). Joseph's dying words include instructions about his burial (Gen. 50:25), as the New Testament itself notices (Heb. 11:22). It was a calamity for a person's body to be left in the open or in some other way disgraced.

29By faith they passed through the Red Sea as by dry *land, whereas* the Egyptians, attempting *to do* so, were drowned.

By Faith They Overcame

30By faith the walls of Jericho fell down after they were encircled for seven days. 31By faith the harlot Rahab did not perish with those who did not believe, when she had received the spies with peace.

32And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also *of* David and Samuel and the prophets: 33who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, 34quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. 35Women received their dead raised to life again.

Others were tortured, not accepting deliverance, that they might obtain a better resurrection. 36Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. 37They were stoned, they were sawn in two, were tempted,[a] were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented—38of whom the world was not worthy. They wandered in deserts and mountains, *in* dens and caves of the earth.

39And all these, having obtained a good testimony through faith, did not receive the promise, 40God having provided something better for us, that they should not be made perfect apart from us.

11:18 [a]Genesis 21:12 11:26 [a]NU-Text and M-Text read *of.*
11:37 [a]NU-Text omits *were tempted.*

The Race of Faith

12 [1]Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares *us,* and let us run with endurance the race that is set before us, [2]looking unto Jesus, the author and finisher of *our* faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

The Discipline of God

[3]For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls. [4]You have not yet resisted to bloodshed, striving against sin. [5]And you have forgotten the exhortation which speaks to you as to sons:

"My son, do not despise the chastening of the LORD,
Nor be discouraged when you are rebuked by Him;
6 *For whom the LORD loves He chastens,*
And scourges every son whom He receives." [a]

[7]If[a] you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten? [8]But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons. [9]Furthermore, we have had human fathers who corrected *us,* and we paid *them* respect. Shall we not much more readily be in subjection to the Father of spirits and live? [10]For they indeed for a few days chastened *us* as seemed *best* to them, but He for *our* profit, that *we* may be partakers of His holiness. [11]Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.

Renew Your Spiritual Vitality

[12]Therefore strengthen the hands which hang down, and the feeble knees, [13]and make straight paths for your feet, so that what is lame may not be dislocated, but rather be healed.

[14]Pursue peace with all *people,* and holiness, without which no one will see the Lord: [15]looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled; [16]lest there *be* any fornicator or profane person like Esau, who for one morsel of food sold his birthright. [17]For you know that afterward, when he wanted to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it diligently with tears.

The Glorious Company

[18]For you have not come to the mountain that[a] may be touched and that burned with fire, and to blackness and darkness[b] and tempest, [19]and the sound of a trumpet and the voice of words, so that those who heard *it* begged that the word should not be spoken to them anymore. [20](For they could not endure what was commanded: *"And if so much as a beast touches the mountain, it shall be stoned* [a] *or shot with an arrow."* [b] [21]And so terrifying was the sight *that* Moses said, *"I am exceedingly afraid* and trembling."[a])

[22]But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, [23]to the general assembly and church of the firstborn *who are* registered in heaven, to God the Judge of all, to the spirits of just men made perfect, [24]to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than *that of* Abel.

Hear the Heavenly Voice

[25]See that you do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth, much more *shall we not escape* if we turn away from Him who *speaks* from heaven, [26]whose voice then shook the earth; but now He has promised, saying, *"Yet once more I shake* [a] *not only the earth, but also heaven."* [b] [27]Now this, *"Yet once more,"* indicates the removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain.

[28]Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may[a] serve God acceptably with reverence and godly fear. [29]For our God *is* a consuming fire.

Concluding Moral Directions

13 [1]Let brotherly love continue. [2]Do not forget to entertain strangers, for by so *doing* some have unwittingly entertained angels. [3]Remember the prisoners as if chained with them—those who are mistreated—since you yourselves are in the body also.

[4]Marriage *is* honorable among all, and the bed undefiled; but fornicators and adulterers God will judge.

12:6 [a]Proverbs 3:11, 12 12:7 [a]NU-Text and M-Text read *It is for discipline that you endure; God . . . .* 12:18 [a]NU-Text reads *to that which.* [b]NU-Text reads *gloom.* 12:20 [a]NU-Text and M-Text omit the rest of this verse. [b]Exodus 19:12, 13 12:21 [a]Deuteronomy 9:19 12:26 [a]NU-Text reads *will shake.* [b]Haggai 2:6 12:28 [a]M-Text omits *may.*

5*Let your* conduct *be* without covetousness;
be content with such things as you have. For He
Himself has said, *"I will never leave you nor for-*
sake you." [a] 6So we may boldly say:

"The LORD *is my helper;*
I will not fear.
What can man do to me?" [a]

Politics & Government
Imprisonment involved physical suffering, but in addition it exposed the prisoner to extreme shame. The legal system incorporated disgrace and the destruction of personal dignity (Mark 14:65) into the punishments that were imposed. As a result, prisoners were usually deserted by all but the truest friends (2 Tim. 4:10, 11). Yet Christians were advised to sympathize with those who so suffered (Heb. 13:3).

Concluding Religious Directions

7Remember those who rule over you, who
have spoken the word of God to you, whose faith
follow, considering the outcome of *their* conduct.
8Jesus Christ *is* the same yesterday, today, and
forever. 9Do not be carried about[a] with various
and strange doctrines. For *it is* good that the
heart be established by grace, not with foods
which have not profited those who have been occupied with them.
10We have an altar from which those who
serve the tabernacle have no right to eat. 11For
the bodies of those animals, whose blood is
brought into the sanctuary by the high priest for
sin, are burned outside the camp. 12Therefore Je-
sus also, that He might sanctify the people with
His own blood, suffered outside the gate. 13There-
fore let us go forth to Him, outside the camp,
bearing His reproach. 14For here we have no con-
tinuing city, but we seek the one to come.
15Therefore by Him let us continually offer the
sacrifice of praise to God, that is, the fruit of *our*
lips, giving thanks to His name. 16But do not for-
get to do good and to share, for with such sacri-
fices God is well pleased.
17Obey those who rule over you, and be sub-
missive, for they watch out for your souls, as
those who must give account. Let them do so
with joy and not with grief, for that would be unprofitable for you.

Prayer Requested

18Pray for us; for we are confident that we
have a good conscience, in all things desiring to
live honorably. 19But I especially urge *you* to do
this, that I may be restored to you the sooner.

Benediction, Final Exhortation, Farewell

20Now may the God of peace who brought
up our Lord Jesus from the dead, that great
Shepherd of the sheep, through the blood of the
everlasting covenant, 21make you complete in
every good work to do His will, working in you[a]
what is well pleasing in His sight, through Jesus
Christ, to whom *be* glory forever and ever. Amen.
22And I appeal to you, brethren, bear with
the word of exhortation, for I have written to you
in few words. 23Know that *our* brother Timothy
has been set free, with whom I shall see you if he
comes shortly.
24Greet all those who rule over you, and all
the saints. Those from Italy greet you.
25Grace *be* with you all. Amen.

13:5 [a]Deuteronomy 31:6, 8; Joshua 1:5
13:9 [a]NU-Text and M-Text read *away.*
13:6 [a]Psalm 118:6
13:21 [a]NU-Text and M-Text read *us.*

TRANSITION

The First Letter of John

The writer of 1 John does not mention his own name or his position in the church, as does the author of 2 and 3 John who identifies himself as "the Elder" (2 John 1:1; 3 John 1:1). Early church tradition held that 1 John, like the Gospel of John, was written by the apostle John, son of Zebedee. Irenaeus, a 2nd-century church father, quoted John's disciple, Polycarp, to confirm John's authorship of this letter.

There have been debates about the authorship of the Johannine letters going back to the 2nd century. One view is that John the apostle wrote all the New Testament books that bear his name. Another view is that the Gospel and 1 John were written by the same author (who may or may not have been John the apostle), while 2 and 3 John were written by another "Elder" of the churches around Ephesus. Such was the view already of Jerome and possibly also Origen. Finally, some believe all three letters (1, 2, and 3 John) to be by the same author, but not the author who wrote the Gospel.

Many scholars suppose that the Johannine letters were written in the general sequence indicated by their arrangement in the New Testament. Thus, after the Gospel of John, 1 John was the first letter written and was followed later by the roughly contemporaneous letters 2 and 3 John. Those who accept authorship by John, the son of Zebedee, for the Gospel, letters, and Revelation (see "The Revelation to John" at Rev. 1:1) place the letters before his exile to Patmos, where he wrote the Book of the Revelation. John lived until about A.D. 100, and the letter of 1 John is often dated between A.D. 85 and 95.

This letter was probably sent to a group of Christians living in Asia Minor who were troubled by false teachers. Although these

teachers had left the church, they were trying to persuade Christians to follow their false teaching. John writes to show that no true knowledge of God is possible without commitment to the divine-human Son of God (1 John 5:13). Fellowship with God will be evidenced by faith in Christ, obedience to His commands, and love for others.

• **1 John 1:1—5:21**

1 John

What Was Heard, Seen, and Touched

1 :1 That which was from the beginning,
which we have heard, which we have seen
with our eyes, which we have looked upon, and
our hands have handled, concerning the Word of
life— 2the life was manifested, and we have seen,
and bear witness, and declare to you that eternal
life which was with the Father and was mani-
fested to us— 3that which we have seen and
heard we declare to you, that you also may have
fellowship with us; and truly our fellowship *is*
with the Father and with His Son Jesus Christ.
4And these things we write to you that your[a] joy
may be full.

Fellowship with Him and One Another

5This is the message which we have heard
from Him and declare to you, that God is light
and in Him is no darkness at all. 6If we say that
we have fellowship with Him, and walk in dark-
ness, we lie and do not practice the truth. 7But if
we walk in the light as He is in the light, we have
fellowship with one another, and the blood of Je-
sus Christ His Son cleanses us from all sin.

8If we say that we have no sin, we deceive
ourselves, and the truth is not in us. 9If we con-
fess our sins, He is faithful and just to forgive us
our sins and to cleanse us from all unrighteous-
ness. 10If we say that we have not sinned, we
make Him a liar, and His word is not in us.

2 1My little children, these things I write to
you, so that you may not sin. And if anyone
sins, we have an Advocate with the Father, Jesus
Christ the righteous. 2And He Himself is the pro-
pitiation for our sins, and not for ours only but
also for the whole world.

The Test of Knowing Him

3Now by this we know that we know Him, if
we keep His commandments. 4He who says, "I
know Him," and does not keep His command-
ments, is a liar, and the truth is not in him. 5But
whoever keeps His word, truly the love of God is
perfected in him. By this we know that we are in
Him. 6He who says he abides in Him ought him-
self also to walk just as He walked.

7Brethren,[a] I write no new commandment to
you, but an old commandment which you have
had from the beginning. The old commandment
is the word which you heard from the beginning.[b]
8Again, a new commandment I write to you,
which thing is true in Him and in you, because
the darkness is passing away, and the true light
is already shining.

9He who says he is in the light, and hates his
brother, is in darkness until now. 10He who loves
his brother abides in the light, and there is no
cause for stumbling in him. 11But he who hates
his brother is in darkness and walks in darkness,
and does not know where he is going, because
the darkness has blinded his eyes.

Their Spiritual State

12 I write to you, little children,
Because your sins are forgiven you
for His name's sake.
13 I write to you, fathers,
Because you have known Him *who is*
from the beginning.
I write to you, young men,
Because you have overcome the wicked
one.
I write to you, little children,
Because you have known the Father.
14 I have written to you, fathers,
Because you have known Him *who is*
from the beginning.
I have written to you, young men,
Because you are strong, and the word
of God abides in you,
And you have overcome the wicked one.

Do Not Love the World

15Do not love the world or the things in the
world. If anyone loves the world, the love of the
Father is not in him. 16For all that *is* in the
world—the lust of the flesh, the lust of the eyes,
and the pride of life—is not of the Father but is
of the world. 17And the world is passing away,
and the lust of it; but he who does the will of
God abides forever.

Deceptions of the Last Hour

18Little children, it is the last hour; and as
you have heard that the[a] Antichrist is coming,
even now many antichrists have come, by which
we know that it is the last hour. 19They went out
from us, but they were not of us; for if they had
been of us, they would have continued with us;
but *they went out* that they might be made mani-
fest, that none of them were of us.

1:4 [a]NU-Text and M-Text read *our.* 2:7 [a]NU-Text reads *Beloved.* [b]NU-Text omits *from the beginning.* 2:18 [a]NU-Text omits *the.*

20But you have an anointing from the Holy
One, and you know all things.[a] 21I have not written
to you because you do not know the truth, but be-
cause you know it, and that no lie is of the truth.
22Who is a liar but he who denies that Jesus
is the Christ? He is antichrist who denies the Fa-
ther and the Son. 23Whoever denies the Son does
not have the Father either; he who acknowledges
the Son has the Father also.

Let Truth Abide in You

24Therefore let that abide in you which you
heard from the beginning. If what you heard from
the beginning abides in you, you also will abide
in the Son and in the Father. 25And this is the
promise that He has promised us—eternal life.
26These things I have written to you concern-
ing those who *try to* deceive you. 27But the anoint-
ing which you have received from Him abides in
you, and you do not need that anyone teach you;
but as the same anointing teaches you concern-
ing all things, and is true, and is not a lie, and
just as it has taught you, you will[a] abide in Him.

The Children of God

28And now, little children, abide in Him, that
when[a] He appears, we may have confidence and
not be ashamed before Him at His coming. 29If you
know that He is righteous, you know that every-
one who practices righteousness is born of Him.
3 1Behold what manner of love the Father has
bestowed on us, that we should be called chil-
dren of God![a] Therefore the world does not know
us,[b] because it did not know Him. 2Beloved, now
we are children of God; and it has not yet been re-
vealed what we shall be, but we know that when
He is revealed, we shall be like Him, for we shall
see Him as He is. 3And everyone who has this
hope in Him purifies himself, just as He is pure.

Sin and the Child of God

4Whoever commits sin also commits law-
lessness, and sin is lawlessness. 5And you know
that He was manifested to take away our sins,
and in Him there is no sin. 6Whoever abides in
Him does not sin. Whoever sins has neither seen
Him nor known Him.

TIME CAPSULE  A.D. 90 to 96	
90	Jewish council at Jamnia discusses the Scriptures
93	Josephus publishes Antiquities of the Jews
95	Quintilian, famous teacher of rhetoric, dies
95	John is imprisoned on the island of Patmos
96	Clement, bishop of Rome, dies

7Little children, let no one deceive you. He
who practices righteousness is righteous, just as
He is righteous. 8He who sins is of the devil, for
the devil has sinned from the beginning. For this
purpose the Son of God was manifested, that He
might destroy the works of the devil. 9Whoever
has been born of God does not sin, for His seed
remains in him; and he cannot sin, because he
has been born of God.

The Imperative of Love

10In this the children of God and the chil-
dren of the devil are manifest: Whoever does not
practice righteousness is not of God, nor *is* he
who does not love his brother. 11For this is the
message that you heard from the beginning, that
we should love one another, 12not as Cain *who*
was of the wicked one and murdered his brother.
And why did he murder him? Because his works
were evil and his brother's righteous.
13Do not marvel, my brethren, if the world
hates you. 14We know that we have passed from
death to life, because we love the brethren. He who
does not love *his* brother[a] abides in death. 15Who-
ever hates his brother is a murderer, and you know
that no murderer has eternal life abiding in him.

The Outworking of Love

16By this we know love, because He laid
down His life for us. And we also ought to lay
down *our* lives for the brethren. 17But whoever
has this world's goods, and sees his brother in
need, and shuts up his heart from him, how does
the love of God abide in him?
18My little children, let us not love in word
or in tongue, but in deed and in truth. 19And by
this we know[a] that we are of the truth, and shall
assure our hearts before Him. 20For if our heart
condemns us, God is greater than our heart, and
knows all things. 21Beloved, if our heart does not
condemn us, we have confidence toward God.
22And whatever we ask we receive from Him, be-
cause we keep His commandments and do those
things that are pleasing in His sight. 23And this
is His commandment: that we should believe on
the name of His Son Jesus Christ and love one
another, as He gave us[a] commandment.

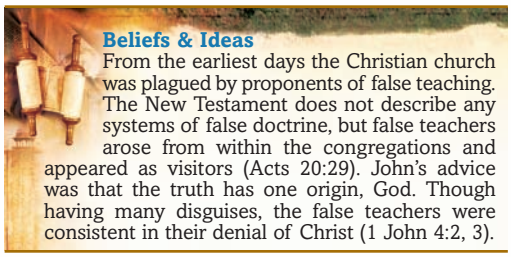
The Spirit of Truth and the Spirit of Error

24Now he who keeps His commandments
abides in Him, and He in him. And by this we
know that He abides in us, by the Spirit whom
He has given us.

2:20 [a]NU-Text reads *you all know.* 2:27 [a]NU-Text reads *you abide.* 2:28 [a]NU-Text reads *if.* 3:1 [a]NU-Text adds *And we are.* [b]M-Text reads *you.* 3:14 [a]NU-Text omits *his brother.* 3:19 [a]NU-Text reads *we shall know.* 3:23 [a]M-Text omits *us.*

4 [1]Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world. [2]By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God, [3]and every spirit that does not confess that[a] Jesus Christ has come in the flesh is not of God. And this is the *spirit* of the Antichrist, which you have heard was coming, and is now already in the world.

[4]You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world. [5]They are of the world. Therefore they speak *as* of the world, and the world hears them. [6]We are of God. He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error.



Beliefs & Ideas

From the earliest days the Christian church was plagued by proponents of false teaching. The New Testament does not describe any systems of false doctrine, but false teachers arose from within the congregations and appeared as visitors (Acts 20:29). John's advice was that the truth has one origin, God. Though having many disguises, the false teachers were consistent in their denial of Christ (1 John 4:2, 3).

Knowing God Through Love

[7]Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God. [8]He who does not love does not know God, for God is love. [9]In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. [10]In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins. [11]Beloved, if God so loved us, we also ought to love one another.

Seeing God Through Love

[12]No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us. [13]By this we know that we abide in Him, and He in us, because He has given us of His Spirit. [14]And we have seen and testify that the Father has sent the Son *as* Savior of the world. [15]Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. [16]And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.

The Consummation of Love

[17]Love has been perfected among us in this: that we may have boldness in the day of judgment; because as He is, so are we in this world. [18]There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love. [19]We love Him[a] because He first loved us.

Obedience by Faith

[20]If someone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can[a] he love God whom he has not seen? [21]And this commandment we have from Him: that he who loves God *must* love his brother also.

5 [1]Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him. [2]By this we know that we love the children of God, when we love God and keep His commandments. [3]For this is the love of God, that we keep His commandments. And His commandments are not burdensome. [4]For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our[a] faith. [5]Who is he who overcomes the world, but he who believes that Jesus is the Son of God?

The Certainty of God's Witness

[6]This is He who came by water and blood—Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth. [7]For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one. [8]And there are three that bear witness on earth:[a] the Spirit, the water, and the blood; and these three agree as one.

[9]If we receive the witness of men, the witness of God is greater; for this is the witness of God which[a] He has testified of His Son. [10]He who believes in the Son of God has the witness in himself; he who does not believe God has made Him a liar, because he has not believed the testimony that God has given of His Son. [11]And this is the testimony: that God has given us eternal life, and this life is in His Son. [12]He who has the Son has life; he who does not have the Son of God does not have life. [13]These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life,[a] and that you may *continue to* believe in the name of the Son of God.

4:3 [a]NU-Text omits *that* and *Christ has come in the flesh.* 4:19 [a]NU-Text omits *Him.* 4:20 [a]NU-Text reads *he cannot.* 5:4 [a]M-Text reads *your.* 5:8 [a]NU-Text and M-Text omit the words from *in heaven* (verse 7) through *on earth* (verse 8). Only four or five very late manuscripts contain these words in Greek. 5:9 [a]NU-Text reads *God, that.* 5:13 [a]NU-Text omits the rest of this verse.

Confidence and Compassion in Prayer

14Now this is the confidence that we have in
Him, that if we ask anything according to His
will, He hears us. 15And if we know that He hears
us, whatever we ask, we know that we have the
petitions that we have asked of Him.
16If anyone sees his brother sinning a sin
which does not *lead* to death, he will ask, and He
will give him life for those who commit sin not
leading to death. There is sin *leading* to death. I
do not say that he should pray about that. 17All
unrighteousness is sin, and there is sin not *lead-*
ing to death.

Knowing the True—Rejecting the False

18We know that whoever is born of God
does not sin; but he who has been born of God
keeps himself,[a] and the wicked one does not
touch him.
19We know that we are of God, and the
whole world lies *under the sway of* the wicked
one.
20And we know that the Son of God has
come and has given us an understanding, that we
may know Him who is true; and we are in Him
who is true, in His Son Jesus Christ. This is the
true God and eternal life.
21Little children, keep yourselves from idols.
Amen.

TRANSITION

The Second Letter of John

According to early church tradition, the letter of 2 John was written by the apostle John, the same person who wrote 1 John. Yet the author does not refer to himself as an apostle, but rather as "the Elder" (2 John 1:1). "Elder" was a term of respect used by both Jews and Christians for venerated religious teachers, and could have been used of John later in his life (see 1 Pet. 5:1). Some scholars suppose that the elder John who wrote this letter may have been a disciple of the apostle John (see "The First Letter of John" at 1 John 1:1).

The letter of 2 John was probably written in the final decade of the 1st century. It has the form and size of a normal personal letter of the 1st century. The address—"To the elect lady and her children" (2 John 1:1)—may well have been a figurative way of referring to a local church and its members, probably in Asia Minor.

The false teachers threatening this church held the same error as those confronted in 1 John. This letter is an earnest plea to continue to love one another and so obey Christ's commandment. The other side of the admonition is to reject the subtle deceivers who deny that Jesus Christ truly became a human being.

• **2 John 1:1–13**

2 John

Greeting the Elect Lady

1 **:1** The Elder,

To the elect lady and her children, whom I
love in truth, and not only I, but also all those
who have known the truth, 2because of the truth
which abides in us and will be with us forever:

3Grace, mercy, *and* peace will be with you[a]
from God the Father and from the Lord Jesus
Christ, the Son of the Father, in truth and love.

Walk in Christ's Commandments

4I rejoiced greatly that I have found *some* of
your children walking in truth, as we received
commandment from the Father. 5And now I
plead with you, lady, not as though I wrote a new
commandment to you, but that which we have
had from the beginning: that we love one an-
other. 6This is love, that we walk according to
His commandments. This is the commandment,
that as you have heard from the beginning, you
should walk in it.

Beware of Antichrist Deceivers

7For many deceivers have gone out into the
world who do not confess Jesus Christ *as* coming
in the flesh. This is a deceiver and an antichrist.
8Look to yourselves, that we[a] do not lose those
things we worked for, but *that* we[b] may receive a
full reward.
9Whoever transgresses[a] and does not abide
in the doctrine of Christ does not have God. He
who abides in the doctrine of Christ has both the
Father and the Son. 10If anyone comes to you and
does not bring this doctrine, do not receive him
into your house nor greet him; 11for he who
greets him shares in his evil deeds.

John's Farewell Greeting

12Having many things to write to you, I did
not wish *to do so* with paper and ink; but I hope

5:18 [a]NU-Text reads *him.* **2 John** 1:3 [a]NU-Text and M-Text read *us.* 1:8 [a]NU-Text reads *you.* [b]NU-Text reads *you.* 1:9 [a]NU-Text reads *goes ahead.*

Trade & Economics

The paper (2 John 1:12) of the 1st century was made of papyrus, a tall reed found abundantly in Egypt, which still grows further south along the Nile. Making this paper was an important industry, and the Egyptians exported it all over the Mediterranean world. Tens of thousands of original papyrus documents have survived, including numerous personal letters (though none of the New Testament).

to come to you and speak face to face, that our
joy may be full.
13 The children of your elect sister greet you.
Amen.

TRANSITION

The Third Letter of John

The letter of 3 John was probably written by the author of 1 and 2 John sometime in the last decade of the first century (see "The First Letter of John" at 1 John 1:1). The subjects discussed are less doctrinal and more administrative than in 1 and 2 John, applying Christian principles to church life. The letter addresses an individual named Gaius, who probably attended a church in a city of Asia Minor, and reflects a time when Christian evangelists traveled from town to town preaching the gospel. These missionaries depended on the hospitality of local Christians.

It is apparent that Diotrephes had gained control of the church, and in his arrogance had rejected the leadership of "the Elder" and his representatives. Gaius is commended for continuing to walk in Christian truth, showing generosity to local church members, and aiding traveling evangelists. Diotrephes is condemned for his prideful rejection of the apostle, domination of the local church, and refusal to give hospitality. Finally, Demetrius, a fellow Christian and perhaps the bearer of this letter, is recommended to the confidence of the church.

• **3 John 1:1–14**

3 John

Greeting to Gaius

1 **:1** The Elder,

To the beloved Gaius, whom I love in truth:

2 Beloved, I pray that you may prosper in all
things and be in health, just as your soul pros-
pers. 3 For I rejoiced greatly when brethren came
and testified of the truth *that is* in you, just as
you walk in the truth. 4 I have no greater joy than
to hear that my children walk in truth.[a]

Gaius Commended for Generosity

5 Beloved, you do faithfully whatever you do
for the brethren and[a] for strangers, 6 who have
borne witness of your love before the church. *If*
you send them forward on their journey in a
manner worthy of God, you will do well, 7 be-
cause they went forth for His name's sake, taking
nothing from the Gentiles. 8 We therefore ought to
receive[a] such, that we may become fellow work-
ers for the truth.

Diotrephes and Demetrius

9 I wrote to the church, but Diotrephes, who
loves to have the preeminence among them, does
not receive us. 10 Therefore, if I come, I will call to
mind his deeds which he does, prating against us
with malicious words. And not content with that,
he himself does not receive the brethren, and for-
bids those who wish to, putting *them* out of the
church.
11 Beloved, do not imitate what is evil, but
what is good. He who does good is of God, but[a]
he who does evil has not seen God.
12 Demetrius has a *good* testimony from all,
and from the truth itself. And we also bear wit-
ness, and you know that our testimony is true.

Culture & Society

It was customary for some teachers to travel about, being supported by their students in the towns they visited. Christian teachers as well as pagan philosophers did this. The system was open to abuse, because travelers could easily conceal their background. The New Testament advises the aiding of traveling evangelists (3 John 1:6–8), while warning of people who use religion for private ends (2 John 1:10).

Farewell Greeting

13 I had many things to write, but I do not
wish to write to you with pen and ink; 14 but I
hope to see you shortly, and we shall speak face
to face.
Peace to you. Our friends greet you. Greet
the friends by name.

Josephus, a Jewish historian whose works provide important background information for the New Testament period.

1:4 [a]NU-Text reads *the truth.* 1:5 [a]NU-Text adds *especially.*
1:8 [a]NU-Text reads *support.* 1:11 [a]NU-Text and M-Text omit *but.*

APOCALYPTIC WRITINGS AND THE END TIME

Several of the later prophets, especially Ezekiel, Daniel, and Zechariah, share certain literary characteristics which are also found in the Olivet Discourse (Mark 13) and the Book of Revelation. Some of these characteristics are the use of fantastic imagery, vivid colors, and numbers with symbolic significance. In the view of some interpreters, these writings also seem to give more attention to explaining the upheavals which will attend the end of time than to contemporary events. Because they explain these otherwise mysterious events, the writings are often called "apocalyptic" from the Greek word *apokalyptō,* meaning "to disclose, uncover."

There is also a body of nonbiblical Jewish literature which falls into the category known as apocalyptic. These writings share several common themes: (1) a pessimism over the present; (2) a belief that God will miraculously intervene at the end of time to save His own; (3) the belief that God has secretly disclosed to a chosen few the secrets of the end time; (4) the conviction that these secrets are hidden from the common people in special visions which include secret numbers, strange images, and key phrases. The biblical writings classified as apocalyptic share in the literary features of this noncanonical apocalyptic literature.

Biblical prophecy was not given in order that we might create a timetable for future events.

Throughout history apocalyptic literature has been most popular when current conditions have turned chaotic. At such times there has been a tendency to find remarkable similarities between one's own situation and the biblical prophecies. This tendency should be resisted. Biblical prophecy was not given in order that we might create a timetable for future events. Rather its authors intended to stimulate obedience to and confidence in God, who remained firmly in control of both contemporary events and the future.

TRANSITION

The Revelation to John

The tradition that John the apostle wrote Revelation was widely held during the 2nd century. While the author often names himself as "John," the term "apostle" is never added, although he appears to be a man of stature in the churches (Rev. 1:1, 4, 9). He never claims to have been an eyewitness of Jesus.

There are significant differences between the Greek style of the Revelation and that of the Gospel and letters of John. In the 3rd century these variations of the original language prompted scholars to question the apostle John's authorship of the Revelation. A debate still continues over whether the John who wrote this book is to be identified with John the apostle, John the Elder (see "The First Letter of John" at 1 John 1:1), or an otherwise unknown John.

Dating the composition of Revelation is complicated, but Nero (A.D. 54–68) and Domitian (A.D. 81–96) are the Roman emperors whose reigns correspond most closely with the persecutions reflected in the book. The intensity of these persecutions fits better in Domitian's reign than in Nero's.

Four broad schools of interpretation have been applied to the visions and symbolism of Rev. 4—22. (1) "Preterists" view these chapters as referring only to the period of the Roman Empire during John's lifetime and immediately after. (2) "Historicists" view them as describing events that would occur throughout the church age from the ascension of Jesus to His Second Coming. (3) "Futurists" maintain that chs. 4—22 deal chiefly with events of the end times that surround Christ's Second Coming. (4) "Idealists" maintain that these chapters do not prophesy actual events, but paint a symbolic picture of the cosmic conflict between the kingdom of God and the forces of evil.

Elements from all of these views are helpful in understanding the Revelation. This book certainly had relevance to the situation that surrounded its first readers. Yet its primary focus seems to be on events associated with the return of Christ. Also the conflict between God and Satan is often reflected by different symbolic pictures throughout the book. The differing interpretations come closer to each other when we remember that the events of the end time are often an intensification of what Christians have faced throughout the church age.

• **Revelation 1:1—3:22**

Revelation

Introduction and Benediction

1 :1 The Revelation of Jesus Christ, which God
gave Him to show His servants—things
which must shortly take place. And He sent and
signified *it* by His angel to His servant John, [2]who
bore witness to the word of God, and to the testi-
mony of Jesus Christ, to all things that he saw.
[3]Blessed *is* he who reads and those who hear the
words of this prophecy, and keep those things
which are written in it; for the time *is* near.

Greeting the Seven Churches

[4]John, to the seven churches which are in
Asia:

Grace to you and peace from Him who is
and who was and who is to come, and from the
seven Spirits who are before His throne, 5and
from Jesus Christ, the faithful witness, the first-
born from the dead, and the ruler over the kings
of the earth.

To Him who loved us and washed[a] us from
our sins in His own blood, 6and has made us
kings[a] and priests to His God and Father, to Him
be glory and dominion forever and ever. Amen.

7Behold, He is coming with clouds, and
every eye will see Him, even they who pierced
Him. And all the tribes of the earth will mourn
because of Him. Even so, Amen.

8"I am the Alpha and the Omega, *the* Begin-
ning and *the* End,"[a] says the Lord,[b] "who is and
who was and who is to come, the Almighty."

Vision of the Son of Man

9I, John, both[a] your brother and companion
in the tribulation and kingdom and patience of
Jesus Christ, was on the island that is called Pat-
mos for the word of God and for the testimony of
Jesus Christ. 10I was in the Spirit on the Lord's
Day, and I heard behind me a loud voice, as of a
trumpet, 11saying, "I am the Alpha and the
Omega, the First and the Last,"[a] and, "What you
see, write in a book and send *it* to the seven
churches which are in Asia:[b] to Ephesus, to
Smyrna, to Pergamos, to Thyatira, to Sardis, to
Philadelphia, and to Laodicea."

12Then I turned to see the voice that spoke
with me. And having turned I saw seven golden
lampstands, 13and in the midst of the seven
lampstands *One* like the Son of Man, clothed
with a garment down to the feet and girded
about the chest with a golden band. 14His head
and hair *were* white like wool, as white as snow,
and His eyes like a flame of fire; 15His feet *were*
like fine brass, as if refined in a furnace, and His
voice as the sound of many waters; 16He had in
His right hand seven stars, out of His mouth
went a sharp two-edged sword, and His counte-
nance *was* like the sun shining in its strength.
17And when I saw Him, I fell at His feet as dead.
But He laid His right hand on me, saying to me,[a]
"Do not be afraid; I am the First and the Last. 18I
am He who lives, and was dead, and behold, I am
alive forevermore. Amen. And I have the keys of
Hades and of Death. 19Write[a] the things which
you have seen, and the things which are, and the
things which will take place after this. 20The
mystery of the seven stars which you saw in My
right hand, and the seven golden lampstands:
The seven stars are the angels of the seven
churches, and the seven lampstands which you
saw[a] are the seven churches.

The Loveless Church

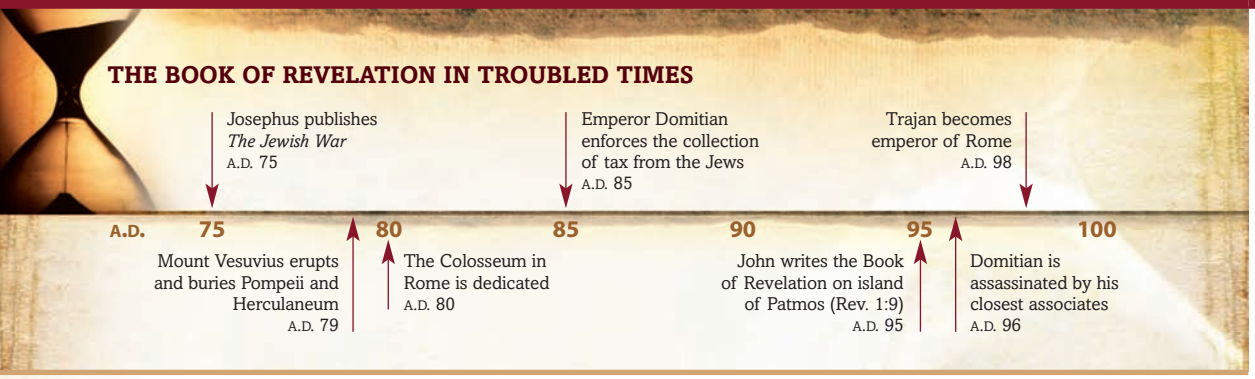
2 1"To the angel of the church of Ephesus
write,

'These things says He who holds the seven
stars in His right hand, who walks in the midst
of the seven golden lampstands: 2"I know your
works, your labor, your patience, and that you
cannot bear those who are evil. And you have
tested those who say they are apostles and are
not, and have found them liars; 3and you have
persevered and have patience, and have labored
for My name's sake and have not become weary.
4Nevertheless I have *this* against you, that you

1:5 [a]NU-Text reads *loves us and freed;* M-Text reads *loves us and washed.* 1:6 [a]NU-Text and M-Text read *a kingdom.* 1:8 [a]NU-Text and M-Text omit *the Beginning and the End.* [b]NU-Text and M-Text add *God.* 1:9 [a]NU-Text and M-Text omit *both.* 1:11 [a]NU-Text and M-Text omit *I am* through third *and.* [b]NU-Text and M-Text omit *which are in Asia.* 1:17 [a]NU-Text and M-Text omit *to me.* 1:19 [a]NU-Text and M-Text read *Therefore, write.* 1:20 [a]NU-Text and M-Text omit *which you saw.*

The Seven Churches of Revelation
The churches of seven cities (Rev. 1:11) were recipients of an apocalyptic letter from God, which John was called to write while exiled on the island of Patmos. By commendation, rebuke, and warning, the people of God were exhorted to remain faithful in adversity. These churches held significant roles in the Christian experience of Asia Minor as a result of their location within a transportation network linking different parts of the region.

THE BOOK OF REVELATION IN TROUBLED TIMES



have left your first love. 5Remember therefore
from where you have fallen; repent and do the
first works, or else I will come to you quickly and
remove your lampstand from its place—unless
you repent. 6But this you have, that you hate the
deeds of the Nicolaitans, which I also hate.

7"He who has an ear, let him hear what the
Spirit says to the churches. To him who over-
comes I will give to eat from the tree of life,
which is in the midst of the Paradise of God."'

The Persecuted Church

8"And to the angel of the church in Smyrna
write,

'These things says the First and the Last, who
was dead, and came to life: 9"I know your works,
tribulation, and poverty (but you are rich); and *I*
know the blasphemy of those who say they are
Jews and are not, but *are* a synagogue of Satan.
10Do not fear any of those things which you are
about to suffer. Indeed, the devil is about to throw
some of you into prison, that you may be tested,
and you will have tribulation ten days. Be faithful
until death, and I will give you the crown of life.

11"He who has an ear, let him hear what the
Spirit says to the churches. He who overcomes
shall not be hurt by the second death."'

The Compromising Church

12"And to the angel of the church in Perg-
amos write,

'These things says He who has the sharp
two-edged sword: 13"I know your works, and
where you dwell, where Satan's throne *is.* And
you hold fast to My name, and did not deny My
faith even in the days in which Antipas *was* My
faithful martyr, who was killed among you,
where Satan dwells. 14But I have a few things
against you, because you have there those who
hold the doctrine of Balaam, who taught Balak
to put a stumbling block before the children of
Israel, to eat things sacrificed to idols, and to
commit sexual immorality. 15Thus you also have
those who hold the doctrine of the Nicolaitans,
which thing I hate.[a] 16Repent, or else I will come
to you quickly and will fight against them with
the sword of My mouth.

17"He who has an ear, let him hear what the
Spirit says to the churches. To him who over-
comes I will give some of the hidden manna to
eat. And I will give him a white stone, and on the
stone a new name written which no one knows
except him who receives *it.*"'

The Corrupt Church

18"And to the angel of the church in Thy-
atira write,

'These things says the Son of God, who has
eyes like a flame of fire, and His feet like fine
brass: 19"I know your works, love, service, faith,[a]
and your patience; and *as* for your works, the
last *are* more than the first. 20Nevertheless I have
a few things against you, because you allow[a] that
woman[b] Jezebel, who calls herself a prophetess,
to teach and seduce[c] My servants to commit sex-
ual immorality and eat things sacrificed to idols.
21And I gave her time to repent of her sexual im-
morality, and she did not repent.[a] 22Indeed I will
cast her into a sickbed, and those who commit
adultery with her into great tribulation, unless
they repent of their[a] deeds. 23I will kill her chil-
dren with death, and all the churches shall know
that I am He who searches the minds and hearts.
And I will give to each one of you according to
your works.

24"Now to you I say, and[a] to the rest in Thy-
atira, as many as do not have this doctrine, who
have not known the depths of Satan, as they say,
I will[b] put on you no other burden. 25But hold fast
what you have till I come. 26And he who over-
comes, and keeps My works until the end, to him
I will give power over the nations—

2:15 [a]NU-Text and M-Text read *likewise* for *which thing I hate.* 2:19 [a]NU-Text and M-Text read *faith, service.* 2:20 [a]NU-Text and M-Text read *I have against you that you tolerate.* [b]M-Text reads *your wife Jezebel.* [c]NU-Text and M-Text read *and teaches and seduces.* 2:21 [a]NU-Text and M-Text read *time to repent, and she does not want to repent of her sexual immorality.* 2:22 [a]NU-Text and M-Text read *her.* 2:24 [a]NU-Text and M-Text omit *and.* [b]NU-Text and M-Text omit *will.*

27 *'He shall rule them with a rod of iron;*
They shall be dashed to pieces like the
potter's vessels' [a]—

as I also have received from My Father; 28and I will give him the morning star.

29"He who has an ear, let him hear what the Spirit says to the churches." '

The Dead Church

3 1"And to the angel of the church in Sardis write,

'These things says He who has the seven Spirits of God and the seven stars: "I know your works, that you have a name that you are alive, but you are dead. 2Be watchful, and strengthen the things which remain, that are ready to die, for I have not found your works perfect before God.[a] 3Remember therefore how you have received and heard; hold fast and repent. Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you. 4You[a] have a few names even in Sardis who have not defiled their garments; and they shall walk with Me in white, for they are worthy. 5He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels.

6"He who has an ear, let him hear what the Spirit says to the churches." '

The Faithful Church

7"And to the angel of the church in Philadelphia write,

'These things says He who is holy, He who is true, *"He who has the key of David, He who opens and no one shuts, and shuts and no one opens"*:[a] 8"I know your works. See, I have set before you an open door, and no one can shut it;[a] for you have a little strength, have kept My word, and have not denied My name. 9Indeed I will make *those* of the synagogue of Satan, who say they are Jews and are not, but lie—indeed I will make them come and worship before your feet, and to know that I have loved you. 10Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth. 11Behold,[a] I am coming quickly! Hold fast what you have, that no one may take your crown. 12He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And *I will write on him* My new name.

13"He who has an ear, let him hear what the Spirit says to the churches." '

The Lukewarm Church

14"And to the angel of the church of the Laodiceans[a] write,

'These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God: 15"I know your works, that you are neither cold nor hot. I could wish you were cold or hot. 16So then, because you are lukewarm, and neither cold nor hot,[a] I will vomit you out of My mouth. 17Because you say, 'I am rich, have become wealthy, and have need of nothing'—and do not know that you are wretched, miserable, poor, blind, and naked— 18I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, *that* the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see. 19As many as I love, I rebuke and chasten. Therefore be zealous and repent. 20Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me. 21To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.

22"He who has an ear, let him hear what the Spirit says to the churches." ' "

2:27 [a]Psalm 2:9 3:2 [a]NU-Text and M-Text read *My God.* 3:4 [a]NU-Text and M-Text read *Nevertheless you have a few names in Sardis.* 3:7 [a]Isaiah 22:22 3:8 [a]NU-Text and M-Text read *which no one can shut.* 3:11 [a]NU-Text and M-Text omit *Behold.* 3:14 [a]NU-Text and M-Text read *in Laodicea.* 3:16 [a]NU-Text and M-Text read *hot nor cold.*

TRANSITION

A Revelation of Heaven

The open "door" (Rev. 4:1) gave opportunity for John to see things transpiring in heaven. The vision of God's throne in chs. 4; 5, revealing the adoration of God the Creator by all the inhabitants of heaven, lays the foundation for the rest of Revelation. The God whom John saw is beyond description, but His throne fills the entire scene giving us an awareness of His power.

The "scroll" (Rev. 5:1) contained God's plan for His creation as revealed in the remaining chapters of Revelation: judgment on the wicked, deliverance for the righteous, and establishment of His kingdom. In ch. 5 Christ is the Lamb who by His death and resurrection has brought about the salvation of humanity. Thus He alone is worthy to open the scroll of destiny and to share equal praise with God the Father. Because God is both the Creator and Redeemer, the future is secure in His hands.

• **Revelation 4:1—5:14**

Revelation

The Throne Room of Heaven

4:1 After these things I looked, and behold, a door *standing* open in heaven. And the first voice which I heard *was* like a trumpet speaking with me, saying, "Come up here, and I will show you things which must take place after this."

2Immediately I was in the Spirit; and behold, a throne set in heaven, and *One* sat on the throne. 3And He who sat there was[a] like a jasper and a sardius stone in appearance; and *there was* a rainbow around the throne, in appearance like an emerald. 4Around the throne *were* twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had crowns[a] of gold on their heads. 5And from the throne proceeded lightnings, thunderings, and voices.[a] Seven lamps of fire *were* burning before the throne, which are the[b] seven Spirits of God.

6Before the throne *there was*[a] a sea of glass, like crystal. And in the midst of the throne, and around the throne, *were* four living creatures full of eyes in front and in back. 7The first living creature *was* like a lion, the second living creature like a calf, the third living creature had a face like a man, and the fourth living creature *was* like a flying eagle. 8*The* four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying:

"Holy, holy, holy,[a]
Lord God Almighty,
Who was and is and is to come!"

9Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever, 10the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying:

11 "You are worthy, O Lord,[a]
To receive glory and honor and power;
For You created all things,
And by Your will they exist[b] and were created."

Science & Technology
Sardius, also called carnelian, is a translucent, reddish variety of chalcedony (Rev. 4:3). Chemically it is a type of quartz. "Jasper" translates a Hebrew word that came over into Greek from the Old Testament (Ex. 28:20). It is not known what stone is meant, though some have said it is diamond. The ancients could not polish diamonds or other hard stones.

The Lamb Takes the Scroll

5 1And I saw in the right *hand* of Him who sat on the throne a scroll written inside and on the back, sealed with seven seals. 2Then I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll and to loose its seals?" 3And no one in heaven or on the earth or under the earth was able to open the scroll, or to look at it.

4So I wept much, because no one was found worthy to open and read[a] the scroll, or to look at it. 5But one of the elders said to me, "Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose[a] its seven seals."

6And I looked, and behold,[a] in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth. 7Then He came and took the scroll out of the right hand of Him who sat on the throne.

Trade & Economics
Until after New Testament times, papyrus documents were normally rolled rather than folded. Like a school diploma, they were tied with strings or ribbons. For contracts and wills, the knots could be sealed with wax to keep any unauthorized person from secretly changing the contents. In most cases, papyrus scrolls were not "written inside and on the back" (Rev. 5:1).

Worthy Is the Lamb

8Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints. 9And they sang a new song, saying:

"You are worthy to take the scroll,
And to open its seals;
For You were slain,
And have redeemed us to God by Your blood
Out of every tribe and tongue and people and nation,

4:3 [a]M-Text omits *And He who sat there was* (which makes the description in verse 3 modify the throne rather than God). 4:4 [a]NU-Text and M-Text read *robes, with crowns.* 4:5 [a]NU-Text and M-Text read *voices, and thunderings.* [b]M-Text omits *the.* 4:6 [a]NU-Text and M-Text add *something like.* 4:8 [a]M-Text has *holy* nine times. 4:11 [a]NU-Text and M-Text read *our Lord and God.* [b]NU-Text and M-Text read *existed.* 5:4 [a]NU-Text and M-Text omit *and read.* 5:5 [a]NU-Text and M-Text omit *to loose.* 5:6 [a]NU-Text and M-Text read *I saw in the midst . . . a Lamb standing.*

The Heavenly Scroll (Rev. 5:1–5)

The "throne" is an important theological image in the Book of Revelation. The throne is the seat of God, from whence He rules both heaven and earth. God rules, not merely over souls, but over all aspects of His creation. In this royal setting appears the image of the heavenly scroll containing God's plan for His creation. Seven seals prevent any created being from opening the scroll (Rev. 5:1–5).

In the ancient Near East, sealed scrolls were the means by which royal authority was exercised over a king's domain. A royal official would inscribe the king's will onto a scroll. The king would seal the scroll with a ring pressed into a wax seal. The scroll would remain bound until it was unsealed and read by the properly designated royal official. Then the king's will could be carried out in the kingdom.

In the ancient Near East this administrative method was transferred to the divine realm. The high god was imaged as possessing heavenly books, sealed shut. It was believed that the future of the world was inscribed on these books, and, at the proper time, the designated heavenly figure would unseal a book, releasing the events recorded in it to take place upon the earth.

The vision of John utilizes the scroll metaphor to depict the unfolding of the will of God on earth. Yet without any properly authorized person to open the scroll, God's will remained merely inscribed in the scroll, and not actualized on earth. Unchecked by the divine will, injustice could continue to reign upon the earth. Thus John wept, for no one was found worthy to unseal the scroll (Rev. 5:4).

Yet One was found who is worthy—the "Lion of the tribe of Judah" appearing as a Lamb standing "as though it had been slain" (5:5, 6). The Lion-Lamb, the one who conquers through death, was worthy to open the seals. Through Him the will of God could unfold upon the earth. As the seals are opened, God's judgment springs forth that ultimately leads to the new, purified, just creation. "Worthy is the Lamb who was slain!" (5:12).

10 And have made us[a] kings[b] and priests to
our God;
And we[c] shall reign on the earth."

11 Then I looked, and I heard the voice of many
angels around the throne, the living creatures,
and the elders; and the number of them was ten
thousand times ten thousand, and thousands of
thousands, 12 saying with a loud voice:

"Worthy is the Lamb who was slain
To receive power and riches and wisdom,
And strength and honor and glory and
blessing!"

13 And every creature which is in heaven and
on the earth and under the earth and such as are
in the sea, and all that are in them, I heard saying:

"Blessing and honor and glory and power
Be to Him who sits on the throne,
And to the Lamb, forever and ever!"[a]

14 Then the four living creatures said, "Amen!"
And the twenty-four[a] elders fell down and wor-
shiped Him who lives forever and ever.[b]

5:10 [a]NU-Text and M-Text read *them.* [b]NU-Text reads *a kingdom.* [c]NU-Text and M-Text read *they.* 5:13 [a]M-Text adds *Amen.* 5:14 [a]NU-Text and M-Text omit *twenty-four.* [b]NU-Text and M-Text omit *Him who lives forever and ever.*

TRANSITION

The Sevenfold Plagues

Three series of sevenfold plagues (seven seals, seven trumpets, seven bowls) form the center of John's vision. Some believe the seven seals (Rev. 6:1—8:5) represent the suffering of the world throughout church history, leading up to the end time. The seven trumpets (8:6—9:21; 11:15–19) and the seven bowls (15:1—16:21) would represent the intensified sufferings that immediately precede the return of Christ. Others think the seals, trumpets, and bowls all describe with increasing intensity the suffering immediately before Christ returns. For still others, the seals, trumpets, and bowls do not form a chronological sequence, but rather symbolize the intensity of evil and chaos experienced by John and his readers. In any case, the sufferings described differ more in degree than in kind from those some Christians have always experienced.

The plagues are interrupted by two interludes. Following trumpets one through six is an interlude (10:1—11:14) before the seventh trumpet sounds (11:15–19). The angel assures Christians that there will be no further delay; the time of the seventh trumpet is the time of the end (10:5–7). Another interlude (12:1—14:20) separates the seven trumpets and the seven bowls. The purpose of this series of visions (14:1–20) is to give Christians courage, and to assure them of their ultimate triumph. This will be especially needed as they face intense persecution (ch. 13).

• **Revelation 6:1—16:21**

Sealed Judgments (Rev. 6:5, 6)

People in the 1st-century Mediterranean world tied shut legal documents with strings, which then were fixed in place by having hot wax seals (often seven) stamped over them. These seals authenticated the contents of a document. To open the document a person had to break the seals; thus unbroken seals affirmed that no one had tampered with the document. In John's vision, the opening of the first four seals revealed God's judgment on the world (Rev. 6:1–8).

Opening the third seal resulted in severe famine (6:5, 6). The "pair of scales" (6:5) probably implies rationing of wheat and barley, which constituted the basic staples of a common person's diet. The low supply of wheat had driven its price ten times its average: a quart of wheat was only a day's worth of food, yet it cost a denarius, a day's wage (6:6). Thus heads of families would have to buy the cheaper barley instead, so their families could eat as well. Still, even the three quarts of barley (that also cost a denarius) would barely feed the whole family. Families were often large, and in conditions such as these some children in peasant families would die.

People regularly used oil and wine. They used oil for washing and anointing, as well as for lighting lamps. They mixed wine with (on average) two parts water to drink with many meals. Still, oil and wine were not necessities for life like the wheat and barley, and their availability may have underscored the reality of God's judgment on some crops but not others. The food shortages were not caused by mere drought conditions; God Himself was responsible.

Revelation

First Seal: The Conqueror

6:1 Now I saw when the Lamb opened one of the seals;[a] and I heard one of the four living creatures saying with a voice like thunder, "Come and see." 2And I looked, and behold, a white horse. He who sat on it had a bow; and a crown was given to him, and he went out conquering and to conquer.

Second Seal: Conflict on Earth

3When He opened the second seal, I heard the second living creature saying, "Come and see."[a] 4Another horse, fiery red, went out. And it was granted to the one who sat on it to take peace from the earth, and that *people* should kill one another; and there was given to him a great sword.

Third Seal: Scarcity on Earth

5When He opened the third seal, I heard the third living creature say, "Come and see." So I looked, and behold, a black horse, and he who sat on it had a pair of scales in his hand. 6And I heard a voice in the midst of the four living creatures saying, "A quart[a] of wheat for a denarius,[b] and three quarts of barley for a denarius; and do not harm the oil and the wine."

Fourth Seal: Widespread Death on Earth

7When He opened the fourth seal, I heard the voice of the fourth living creature saying, "Come and see." 8So I looked, and behold, a pale horse. And the name of him who sat on it was Death, and Hades followed with him. And power was given to them over a fourth of the earth, to kill with sword, with hunger, with death, and by the beasts of the earth.

Fifth Seal: The Cry of the Martyrs

9When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held. 10And they cried with a loud voice, saying, "How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?" 11Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both *the number of* their fellow servants and their brethren, who would be killed as they *were,* was completed.

Sixth Seal: Cosmic Disturbances

12I looked when He opened the sixth seal, and behold,[a] there was a great earthquake; and the sun became black as sackcloth of hair, and the moon[b] became like blood. 13And the stars of heaven fell to the earth, as a fig tree drops its late figs when it is shaken by a mighty wind. 14Then the sky receded as a scroll when it is rolled up, and every mountain and island was moved out of its place. 15And the kings of the earth, the great men, the rich men, the commanders,[a] the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains, 16and said to the mountains and rocks, "Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb! 17For the great day of His wrath has come, and who is able to stand?"

The Sealed of Israel

7 1After these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, on the sea, or on any tree.

6:1 [a]NU-Text and M-Text read *seven seals.* 6:3 [a]NU-Text and M-Text omit *and see.* 6:6 [a]Greek *choinix;* that is, approximately one quart [b]This was approximately one day's wage for a worker. 6:12 [a]NU-Text and M-Text omit *behold.* [b]NU-Text and M-Text read *the whole moon.* 6:15 [a]NU-Text and M-Text read *the commanders, the rich men.*

[2]Then I saw another angel ascending from the
east, having the seal of the living God. And he
cried with a loud voice to the four angels to
whom it was granted to harm the earth and the
sea, [3]saying, "Do not harm the earth, the sea, or
the trees till we have sealed the servants of our
God on their foreheads." [4]And I heard the num-
ber of those who were sealed. One hundred *and*
forty-four thousand of all the tribes of the chil-
dren of Israel *were* sealed:

5 of the tribe of Judah twelve thousand *were* sealed;[a]
of the tribe of Reuben twelve thousand *were* sealed;
of the tribe of Gad twelve thousand *were* sealed;
6 of the tribe of Asher twelve thousand *were* sealed;
of the tribe of Naphtali twelve thousand *were* sealed;
of the tribe of Manasseh twelve thousand *were* sealed;
7 of the tribe of Simeon twelve thousand *were* sealed;
of the tribe of Levi twelve thousand *were* sealed;
of the tribe of Issachar twelve thousand *were* sealed;
8 of the tribe of Zebulun twelve thousand *were* sealed;
of the tribe of Joseph twelve thousand *were* sealed;
of the tribe of Benjamin twelve thousand *were* sealed.

A Multitude from the Great Tribulation

[9]After these things I looked, and behold, a
great multitude which no one could number, of
all nations, tribes, peoples, and tongues, standing
before the throne and before the Lamb, clothed
with white robes, with palm branches in their
hands, [10]and crying out with a loud voice, saying,
"Salvation *belongs* to our God who sits on the
throne, and to the Lamb!" [11]All the angels stood
around the throne and the elders and the four liv-
ing creatures, and fell on their faces before the
throne and worshiped God, [12]saying:

"Amen! Blessing and glory and wisdom,
Thanksgiving and honor and power and
might,
Be to our God forever and ever.
Amen."

[13]Then one of the elders answered, saying to
me, "Who are these arrayed in white robes, and
where did they come from?"

[14]And I said to him, "Sir,[a] you know."

So he said to me, "These are the ones who
come out of the great tribulation, and washed
their robes and made them white in the blood of
the Lamb. [15]Therefore they are before the throne
of God, and serve Him day and night in His tem-
ple. And He who sits on the throne will dwell
among them. [16]They shall neither hunger any-
more nor thirst anymore; the sun shall not strike
them, nor any heat; [17]for the Lamb who is in the
midst of the throne will shepherd them and lead
them to living fountains of waters.[a] And God
will wipe away every tear from their eyes."

Seventh Seal: Prelude to the Seven Trumpets

8 [1]When He opened the seventh seal, there was
silence in heaven for about half an hour.
[2]And I saw the seven angels who stand before
God, and to them were given seven trumpets.
[3]Then another angel, having a golden censer,
came and stood at the altar. He was given much
incense, that he should offer *it* with the prayers of
all the saints upon the golden altar which was
before the throne. [4]And the smoke of the incense,
with the prayers of the saints, ascended before
God from the angel's hand. [5]Then the angel took
the censer, filled it with fire from the altar, and
threw *it* to the earth. And there were noises,
thunderings, lightnings, and an earthquake.

[6]So the seven angels who had the seven
trumpets prepared themselves to sound.

First Trumpet: Vegetation Struck

[7]The first angel sounded: And hail and fire
followed, mingled with blood, and they were
thrown to the earth.[a] And a third of the trees
were burned up, and all green grass was burned
up.

TIME CAPSULE 	A.D. 96 to 107
96	Domitian is assassinated by his closest associates
98	Trajan becomes emperor
100	The Alexandrians have a synagogue in Jerusalem
107	Ignatius, early Christian writer, is executed in Rome
107	Trajan sponsors 123 days of games with 10,000 gladiators

7:5 [a]In NU-Text and M-Text *were sealed* is stated only in verses 5a and 8c; the words are understood in the remainder of the passage. 7:14 [a]NU-Text and M-Text read *My lord.*
7:17 [a]NU-Text and M-Text read *to fountains of the waters of life.*
8:7 [a]NU-Text and M-Text add *and a third of the earth was burned up.*

Second Trumpet: The Seas Struck

8 Then the second angel sounded: And *something* like a great mountain burning with fire was thrown into the sea, and a third of the sea became blood. 9 And a third of the living creatures in the sea died, and a third of the ships were destroyed.

Third Trumpet: The Waters Struck

10 Then the third angel sounded: And a great star fell from heaven, burning like a torch, and it fell on a third of the rivers and on the springs of water. 11 The name of the star is Wormwood. A third of the waters became wormwood, and many men died from the water, because it was made bitter.

Fourth Trumpet: The Heavens Struck

12 Then the fourth angel sounded: And a third of the sun was struck, a third of the moon, and a third of the stars, so that a third of them were darkened. A third of the day did not shine, and likewise the night.

13 And I looked, and I heard an angel[a] flying through the midst of heaven, saying with a loud voice, "Woe, woe, woe to the inhabitants of the earth, because of the remaining blasts of the trumpet of the three angels who are about to sound!"

Fifth Trumpet: The Locusts from the Bottomless Pit

9 1 Then the fifth angel sounded: And I saw a star fallen from heaven to the earth. To him was given the key to the bottomless pit. 2 And he opened the bottomless pit, and smoke arose out of the pit like the smoke of a great furnace. So the sun and the air were darkened because of the smoke of the pit. 3 Then out of the smoke locusts came upon the earth. And to them was given power, as the scorpions of the earth have power. 4 They were commanded not to harm the grass of the earth, or any green thing, or any tree, but only those men who do not have the seal of God on their foreheads. 5 And they were not given *authority* to kill them, but to torment them *for* five months. Their torment *was* like the torment of a scorpion when it strikes a man. 6 In those days men will seek death and will not find it; they will desire to die, and death will flee from them.

7 The shape of the locusts was like horses prepared for battle. On their heads were crowns of something like gold, and their faces *were* like the faces of men. 8 They had hair like women's hair, and their teeth were like lions' *teeth.* 9 And they had breastplates like breastplates of iron, and the sound of their wings *was* like the sound of chariots with many horses running into battle. 10 They had tails like scorpions, and there were stings in their tails. Their power *was* to hurt men five months. 11 And they had as king over them the angel of the bottomless pit, whose name in Hebrew *is* Abaddon, but in Greek he has the name Apollyon.

12 One woe is past. Behold, still two more woes are coming after these things.

Sixth Trumpet: The Angels from the Euphrates

13 Then the sixth angel sounded: And I heard a voice from the four horns of the golden altar which is before God, 14 saying to the sixth angel who had the trumpet, "Release the four angels who are bound at the great river Euphrates." 15 So the four angels, who had been prepared for the hour and day and month and year, were released to kill a third of mankind. 16 Now the number of the army of the horsemen *was* two hundred million; I heard the number of them. 17 And thus I saw the horses in the vision: those who sat on them had breastplates of fiery red, hyacinth blue, and sulfur yellow; and the heads of the horses *were* like the heads of lions; and out of their mouths

8:13 [a] NU-Text and M-Text read *eagle.*

The island of Patmos

THE FATE OF JERUSALEM

Jerusalem, as the capital of Palestine, faced attack from various armies, contending for control of the territory surrounding the sacred city. Eventually the Roman Empire reduced Jerusalem to a city-state under Roman domination.

Date	Event
332 B.C.	Palestine is conquered by Alexander the Great.
167 B.C.	Antiochus IV dedicates the Jerusalem temple to Zeus, the Greek god of Olympus. The Maccabean revolt begins.
164 B.C.	The Maccabees rededicate the temple to God.
142 B.C.	Simon Maccabeus is made high priest. Palestine is independent until 63.
63 B.C.	The Roman general Pompey takes advantage of a struggle between the Jewish rulers of Palestine and captures Jerusalem for Rome.
40 B.C.	The Romans return Herod the Great to Judea as a king under Roman authority.
A.D. 6	The Romans grow tired of unrest in Palestine and make Judea, Samaria, and Idumea (Edom) into the Roman province of Judea.
A.D. 39	The emperor Gaius Caligula tries to erect a statue of himself in the temple.
A.D. 66	The Jews rebel against Roman authority.
A.D. 70	The Romans defeat Jerusalem, destroy the temple, and begin to gather the temple tax as a Roman government tax.
A.D. 115–118	Fierce Jewish rebellion occurs in the provinces outside Palestine, but is put down by the Romans.
A.D. 132	Bar Kochba leads a Jewish revolt in Palestine. "Kochba" means "star" (Num. 24:17).
A.D. 135	The Bar Kochba rebellion is defeated. Jerusalem is renamed "Aelia Capitolina" as a Roman colony and Jews are forbidden to live there.

came fire, smoke, and brimstone. 18By these three *plagues* a third of mankind was killed—by the fire and the smoke and the brimstone which came out of their mouths. 19For their power[a] is in their mouth and in their tails; for their tails *are* like serpents, having heads; and with them they do harm.

20But the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship demons, and idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk. 21And they did not repent of their murders or their sorceries[a] or their sexual immorality or their thefts.

The Mighty Angel with the Little Book

10 1I saw still another mighty angel coming down from heaven, clothed with a cloud. And a rainbow *was* on his head, his face *was* like the sun, and his feet like pillars of fire. 2He had a little book open in his hand. And he set his right foot on the sea and *his* left *foot* on the land, 3and cried with a loud voice, as *when* a lion roars. When he cried out, seven thunders uttered their voices. 4Now when the seven thunders uttered their voices,[a] I was about to write; but I heard a voice from heaven saying to me,[b] "Seal up the things which the seven thunders uttered, and do not write them."

5The angel whom I saw standing on the sea and on the land raised up his hand[a] to heaven 6and swore by Him who lives forever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that there should be delay no longer, 7but in the days of the sounding of the seventh angel, when he is about to sound, the mystery of God would be finished, as He declared to His servants the prophets.

John Eats the Little Book

8Then the voice which I heard from heaven spoke to me again and said, "Go, take the little book which is open in the hand of the angel who stands on the sea and on the earth."

9So I went to the angel and said to him, "Give me the little book."

And he said to me, "Take and eat it; and it will make your stomach bitter, but it will be as sweet as honey in your mouth."

10Then I took the little book out of the angel's hand and ate it, and it was as sweet as honey in my mouth. But when I had eaten it, my stomach

9:19 [a]NU-Text and M-Text read *the power of the horses.*
9:21 [a]NU-Text and M-Text read *drugs.* 10:4 [a]NU-Text and M-Text read *sounded.* [b]NU-Text and M-Text omit *to me.*
10:5 [a]NU-Text and M-Text read *right hand.*

became bitter. 11And he[a] said to me, "You must prophesy again about many peoples, nations, tongues, and kings."

The Two Witnesses

11 1Then I was given a reed like a measuring rod. And the angel stood,[a] saying, "Rise and measure the temple of God, the altar, and those who worship there. 2But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot *for* forty-two months. 3And I will give *power* to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth."

4These are the two olive trees and the two lampstands standing before the God[a] of the earth. 5And if anyone wants to harm them, fire proceeds from their mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this manner. 6These have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire.

The Witnesses Killed

7When they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them. 8And their dead bodies *will lie* in the street of the great city which spiritually is called Sodom and Egypt, where also our[a] Lord was crucified. 9Then *those* from the peoples, tribes, tongues, and nations will see their dead bodies three-and-a-half days, and not allow[a] their dead bodies to be put into graves. 10And those who dwell on the earth will rejoice over them, make merry, and send gifts to one another, because these two prophets tormented those who dwell on the earth.

The Witnesses Resurrected

11Now after the three-and-a-half days the breath of life from God entered them, and they stood on their feet, and great fear fell on those who saw them. 12And they[a] heard a loud voice from heaven saying to them, "Come up here." And they ascended to heaven in a cloud, and their enemies saw them. 13In the same hour there was a great earthquake, and a tenth of the city fell. In the earthquake seven thousand people were killed, and the rest were afraid and gave glory to the God of heaven.

14The second woe is past. Behold, the third woe is coming quickly.

Seventh Trumpet: The Kingdom Proclaimed

15Then the seventh angel sounded: And there were loud voices in heaven, saying, "The kingdoms[a] of this world have become *the kingdoms* of our Lord and of His Christ, and He shall reign forever and ever!" 16And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God, 17saying:

"We give You thanks, O Lord God Almighty,
The One who is and who was and who is to come,[a]
Because You have taken Your great power and reigned.
18 The nations were angry, and Your wrath has come,
And the time of the dead, that they should be judged,
And that You should reward Your servants the prophets and the saints,
And those who fear Your name, small and great,
And should destroy those who destroy the earth."

19Then the temple of God was opened in heaven, and the ark of His covenant[a] was seen in His temple. And there were lightnings, noises, thunderings, an earthquake, and great hail.

The Woman, the Child, and the Dragon

12 1Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars. 2Then being with child, she cried out in labor and in pain to give birth.

3And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads. 4His tail drew a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was ready

Agriculture & Herding
The olive tree is a small tree characterized by a long life. Its hardwood, which shows a rich grain when finished, was used for ornamental carpentry. Its fruit was pressed for oil, and the oil used for cooking or as a fuel for lamps (Rev. 11:4). The Mediterranean cultural area can almost be defined as the area where olives are grown.

10:11 [a]NU-Text and M-Text read *they.* 11:1 [a]NU-Text and M-Text omit *And the angel stood.* 11:4 [a]NU-Text and M-Text read *Lord.* 11:8 [a]NU-Text and M-Text read *their.* 11:9 [a]NU-Text and M-Text read *nations see . . . and will not allow.* 11:12 [a]M-Text reads *I.* 11:15 [a]NU-Text and M-Text read *kingdom . . . has become.* 11:17 [a]NU-Text and M-Text omit *and who is to come.* 11:19 [a]M-Text reads *the covenant of the Lord.*

Symbolic Pictures of Heavenly Conflict (Rev. 12:1)

The Book of Revelation frequently uses visons, symbols, and images that the first readers would have understood. The vision of the woman clothed with the sun, moon, and stars (Rev. 12) portrays the salvation struggle between good and evil.

Throughout the Greco-Roman world people told stories of divine deliverers destined to defeat evil dragons. The dragon tried to slay the newborn deliverer, but the deliverer miraculously survived, grew up, and returned to slay the dragon. In one version of the story, the emperor seems to have claimed to be the dragon-slayer. In Revelation, the wicked emperor is himself a pawn of the dragon, and the true ruler, the Child Jesus, is the One who will triumph over all the world's kingdoms (Rev. 12:5).

The writer of Revelation has interwoven echoes from the Old Testament. The woman with sun, moon, and twelve stars can be interpreted as Israel (see Gen. 37:9), as in some later Jewish traditions about twelve stars. The Old Testament portrays the faithful remnant of Israel as God's virgin bride, in contrast to a portrayal of unfaithful Israel as a prostitute. The Old Testament and the Dead Sea Scrolls portray the righteous remnant of Israel laboring and giving birth to a child, symbolizing the future restoration of God's people (Is. 66:7–10; Mic. 5:3).

In Revelation, the woman's first Child (Rev. 12:2–5) is often interpreted as Jesus and her other "offspring" as Christian believers (12:17). As John wrote to 1st-century churches in Asia (Rev. 1:4, 11), his imagery of a woman birthing her Child and of conflict with the dragon would have been familiar to his readers.

to give birth, to devour her Child as soon as it
was born. 5She bore a male Child who was to
rule all nations with a rod of iron. And her Child
was caught up to God and His throne. 6Then the
woman fled into the wilderness, where she has a
place prepared by God, that they should feed her
there one thousand two hundred and sixty days.

Satan Thrown Out of Heaven

7And war broke out in heaven: Michael and
his angels fought with the dragon; and the
dragon and his angels fought, 8but they did not
prevail, nor was a place found for them[a] in
heaven any longer. 9So the great dragon was cast
out, that serpent of old, called the Devil and Sa-
tan, who deceives the whole world; he was cast to
the earth, and his angels were cast out with him.
10Then I heard a loud voice saying in
heaven, "Now salvation, and strength, and the
kingdom of our God, and the power of His
Christ have come, for the accuser of our
brethren, who accused them before our God day
and night, has been cast down. 11And they over-
came him by the blood of the Lamb and by the
word of their testimony, and they did not love
their lives to the death. 12Therefore rejoice, O
heavens, and you who dwell in them! Woe to the
inhabitants of the earth and the sea! For the
devil has come down to you, having great wrath,
because he knows that he has a short time."

12:8 [a]M-Text reads *him.* 12:17 [a]NU-Text and M-Text omit *Christ.* 13:1 [a]NU-Text reads *he.* [b]NU-Text and M-Text read *ten horns and seven heads.*

The Woman Persecuted

13Now when the dragon saw that he had
been cast to the earth, he persecuted the woman
who gave birth to the male *Child.* 14But the
woman was given two wings of a great eagle,
that she might fly into the wilderness to her
place, where she is nourished for a time and
times and half a time, from the presence of the
serpent. 15So the serpent spewed water out of his
mouth like a flood after the woman, that he
might cause her to be carried away by the flood.
16But the earth helped the woman, and the earth
opened its mouth and swallowed up the flood
which the dragon had spewed out of his mouth.
17And the dragon was enraged with the woman,
and he went to make war with the rest of her off-
spring, who keep the commandments of God
and have the testimony of Jesus Christ.[a]

The Beast from the Sea

13 1Then I[a] stood on the sand of the sea. And
I saw a beast rising up out of the sea, hav-
ing seven heads and ten horns,[b] and on his horns

Beliefs & Ideas

Some teachers said it was necessary to know the names of angels in order to gain access to the heavens (see Col. 2:18). By contrast, the names of only two angels appear in the Bible: Michael (Dan. 10:13; Rev. 12:7) and Gabriel (Dan. 8:16; Luke 1:19). A third angel, Raphael, appears in the apocryphal book Tobit. According to Tobit, Raphael is one of seven angels that stand before God (Tob. 12:15).

Is Nero's Number 666? (Rev. 13:18)

How did ancients "calculate the number" of a person (Rev. 13:18)? There is a well-known system for both Hebrew and Greek in which the letters of the alphabet are used for numbers. The first letter of the alphabet is the number "one," the second letter is "two," and so forth. In this system the letters of a name are changed to numbers, and the numbers are then added to arrive at a total.

No one knows the identity of the man or beast whose number is 666 (Rev. 13:18); however, one candidate is Nero. When the Hebrew consonants of "Nero Caesar" are calculated, the total is 666. These consonants, NRWN QSR, have been discovered written just this way in a manuscript, dated about A.D. 55–56, found 15 miles southeast of Jerusalem.

Like the beast, Nero was also a persecutor of the church. He was born in A.D. 37 and became emperor in A.D. 54, when he was only 17 years old. After a few years in office he began to use his powers to put to death anyone he wanted out of the way.

In A.D. 64 a terrible fire burned down about half of the city of Rome. Nero was rumored to have started this fire himself, but afterward he said the Christians were to blame for it. Reports say that Nero used Christians as lamps, burning them to death in his garden.

Nero killed his closest advisors and members of his own family. Eventually, other politicians rose against him; he was deserted, had to flee Rome, and committed suicide in A.D. 68, not quite 30 years old. After he died, there were persistent rumors that he would return from the grave (see Rev. 13:3, 12, 14 where the first beast lived again). All this does not prove that Nero is the man of Rev. 13:18; however, it is possible that the number 666 was associated with his name by the time Revelation was written.

ten crowns, and on his heads a blasphemous
name. 2Now the beast which I saw was like a
leopard, his feet were like *the feet of* a bear, and
his mouth like the mouth of a lion. The dragon
gave him his power, his throne, and great authority. 3And *I saw* one of his heads as if it had been
mortally wounded, and his deadly wound was
healed. And all the world marveled and followed
the beast. 4So they worshiped the dragon who
gave authority to the beast; and they worshiped
the beast, saying, "Who *is* like the beast? Who is
able to make war with him?"

5And he was given a mouth speaking great
things and blasphemies, and he was given authority to continue[a] for forty-two months. 6Then
he opened his mouth in blasphemy against God,
to blaspheme His name, His tabernacle, and
those who dwell in heaven. 7It was granted to
him to make war with the saints and to overcome
them. And authority was given him over every
tribe,[a] tongue, and nation. 8All who dwell on the
earth will worship him, whose names have not
been written in the Book of Life of the Lamb
slain from the foundation of the world.

9If anyone has an ear, let him hear. 10He who
leads into captivity shall go into captivity; he
who kills with the sword must be killed with the
sword. Here is the patience and the faith of the
saints.

The Beast from the Earth

11Then I saw another beast coming up out of
the earth, and he had two horns like a lamb and
spoke like a dragon. 12And he exercises all the
authority of the first beast in his presence, and
causes the earth and those who dwell in it to worship the first beast, whose deadly wound was
healed. 13He performs great signs, so that he even
makes fire come down from heaven on the earth
in the sight of men. 14And he deceives those[a] who
dwell on the earth by those signs which he was
granted to do in the sight of the beast, telling
those who dwell on the earth to make an image
to the beast who was wounded by the sword and
lived. 15He was granted *power* to give breath to the
image of the beast, that the image of the beast
should both speak and cause as many as would
not worship the image of the beast to be killed.
16He causes all, both small and great, rich and
poor, free and slave, to receive a mark on their
right hand or on their foreheads, 17and that no one
may buy or sell except one who has the mark or[a]
the name of the beast, or the number of his name.

18Here is wisdom. Let him who has understanding calculate the number of the beast, for it
is the number of a man: His number *is* 666.

The Lamb and the 144,000

14 1Then I looked, and behold, a[a] Lamb standing on Mount Zion, and with Him one hundred *and* forty-four thousand, having[b] His Father's name written on their foreheads. 2And I
heard a voice from heaven, like the voice of many
waters, and like the voice of loud thunder. And I
heard the sound of harpists playing their harps.
3They sang as it were a new song before the
throne, before the four living creatures, and the
elders; and no one could learn that song except
the hundred *and* forty-four thousand who were
redeemed from the earth. 4These are the ones who
were not defiled with women, for they are virgins.

13:5 [a]M-Text reads *make war.* 13:7 [a]NU-Text and M-Text add *and people.* 13:14 [a]M-Text reads *my own people.* 13:17 [a]NU-Text and M-Text omit *or.* 14:1 [a]NU-Text and M-Text read *the.* [b]NU-Text and M-Text add *His name and.*

These are the ones who follow the Lamb wherever He goes. These were redeemed[a] from *among* men, *being* firstfruits to God and to the Lamb. 5And in their mouth was found no deceit,[a] for they are without fault before the throne of God.[b]

The Proclamations of Three Angels

6Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth—to every nation, tribe, tongue, and people— 7saying with a loud voice, "Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water."

8And another angel followed, saying, "Babylon[a] is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her fornication."

9Then a third angel followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives *his* mark on his forehead or on his hand, 10he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. 11And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name."

12Here is the patience of the saints; here *are* those[a] who keep the commandments of God and the faith of Jesus.

13Then I heard a voice from heaven saying to me,[a] "Write: 'Blessed *are* the dead who die in the Lord from now on.' "

"Yes," says the Spirit, "that they may rest from their labors, and their works follow them."

Reaping the Earth's Harvest

14Then I looked, and behold, a white cloud, and on the cloud sat *One* like the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. 15And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, "Thrust in Your sickle and reap, for the time has come for You[a] to reap, for the harvest of the earth is ripe." 16So He who sat on the cloud thrust in His sickle on the earth, and the earth was reaped.

Reaping the Grapes of Wrath

17Then another angel came out of the temple which is in heaven, he also having a sharp sickle.

18And another angel came out from the altar, who had power over fire, and he cried with a loud cry to him who had the sharp sickle, saying, "Thrust in your sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe." 19So the angel thrust his sickle into the earth and gathered the vine of the earth, and threw *it* into the great winepress of the wrath of God. 20And the winepress was trampled outside the city, and blood came out of the winepress, up to the horses' bridles, for one thousand six hundred furlongs.

Prelude to the Bowl Judgments

15 1Then I saw another sign in heaven, great and marvelous: seven angels having the seven last plagues, for in them the wrath of God is complete.

2And I saw *something* like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark[a] *and* over the number of his name, standing on the sea of glass, having harps of God. 3They sing the song of Moses, the servant of God, and the song of the Lamb, saying:

"Great and marvelous *are* Your works,
Lord God Almighty!
Just and true *are* Your ways,
O King of the saints![a]
4 Who shall not fear You, O Lord, and glorify
Your name?
For *You* alone *are* holy.
For all nations shall come and worship
before You,
For Your judgments have been manifested."

5After these things I looked, and behold,[a] the temple of the tabernacle of the testimony in heaven was opened. 6And out of the temple came

TIME CAPSULE  A.D. 111 to 115	
111–113	Pliny is procurator or governor in Bithynia
111	Trajan and Pliny correspond about Christians
115	Trajan is in Antioch during an earthquake
115–117	Armed revolt by Jews in North Africa, Egypt, and elsewhere
115	Mesopotamia becomes a Roman province

14:4 [a]M-Text adds *by Jesus.* 14:5 [a]NU-Text and M-Text read *falsehood.* [b]NU-Text and M-Text omit *before the throne of God.* 14:8 [a]NU-Text reads *Babylon the great is fallen, is fallen, which has made;* M-Text reads *Babylon the great is fallen. She has made.* 14:12 [a]NU-Text and M-Text omit *here are those.* 14:13 [a]NU-Text and M-Text omit *to me.* 14:15 [a]NU-Text and M-Text omit *for You.* 15:2 [a]NU-Text and M-Text omit *over his mark.* 15:3 [a]NU-Text and M-Text read *nations.* 15:5 [a]NU-Text and M-Text omit *behold.*

the seven angels having the seven plagues,
clothed in pure bright linen, and having their
chests girded with golden bands. 7Then one of
the four living creatures gave to the seven angels
seven golden bowls full of the wrath of God who
lives forever and ever. 8The temple was filled
with smoke from the glory of God and from His
power, and no one was able to enter the temple
till the seven plagues of the seven angels were
completed.

16 1Then I heard a loud voice from the temple saying to the seven angels, "Go and pour out the bowls[a] of the wrath of God on the earth."

First Bowl: Loathsome Sores

2So the first went and poured out his bowl upon the earth, and a foul and loathsome sore came upon the men who had the mark of the beast and those who worshiped his image.

Second Bowl: The Sea Turns to Blood

3Then the second angel poured out his bowl on the sea, and it became blood as of a dead *man;* and every living creature in the sea died.

Third Bowl: The Waters Turn to Blood

4Then the third angel poured out his bowl on the rivers and springs of water, and they became blood. 5And I heard the angel of the waters saying:

"You are righteous, O Lord,[a]
The One who is and who was and who
is to be,[b]
Because You have judged these things.
6 For they have shed the blood of saints
and prophets,
And You have given them blood to drink.
For[a] it is their just due."

TIME CAPSULE  A.D. 116 to 130	
116	Trajan reaches the Persian Gulf, but does not go to India
117	Hadrian becomes emperor
122	Hadrian's Wall becomes the Roman border in Britain
129	Hadrian is in Antioch, Syria
130	A triumphal arch is dedicated to Hadrian in Arabia
130	Hadrian plans a temple to Jupiter at Jerusalem
130	Hadrian is in Egypt

7And I heard another from[a] the altar saying, "Even so, Lord God Almighty, true and righteous *are* Your judgments."

Fourth Bowl: Men Are Scorched

8Then the fourth angel poured out his bowl on the sun, and power was given to him to scorch men with fire. 9And men were scorched with great heat, and they blasphemed the name of God who has power over these plagues; and they did not repent and give Him glory.

Fifth Bowl: Darkness and Pain

10Then the fifth angel poured out his bowl on the throne of the beast, and his kingdom became full of darkness; and they gnawed their tongues because of the pain. 11They blasphemed the God of heaven because of their pains and their sores, and did not repent of their deeds.

Sixth Bowl: Euphrates Dried Up

12Then the sixth angel poured out his bowl on the great river Euphrates, and its water was dried up, so that the way of the kings from the east might be prepared. 13And I saw three unclean spirits like frogs *coming* out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet. 14For they are spirits of demons, performing signs, *which* go out to the kings of the earth and[a] of the whole world, to gather them to the battle of that great day of God Almighty.

15"Behold, I am coming as a thief. Blessed *is* he who watches, and keeps his garments, lest he walk naked and they see his shame."

16And they gathered them together to the place called in Hebrew, Armageddon.[a]

Seventh Bowl: The Earth Utterly Shaken

17Then the seventh angel poured out his bowl into the air, and a loud voice came out of the temple of heaven, from the throne, saying, "It is done!" 18And there were noises and thunderings and lightnings; and there was a great earthquake, such a mighty and great earthquake as had not occurred since men were on the earth. 19Now the great city was divided into three parts, and the cities of the nations fell. And great Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath. 20Then every island fled away, and the mountains were

16:1 [a]NU-Text and M-Text read *seven bowls.* 16:5 [a]NU-Text and M-Text omit *O Lord.* [b]NU-Text and M-Text read *who was, the Holy One.* 16:6 [a]NU-Text and M-Text omit *For.* 16:7 [a]NU-Text and M-Text omit *another from.* 16:14 [a]NU-Text and M-Text omit *of the earth and.* 16:16 [a]M-Text reads *Megiddo.*

not found. 21And great hail from heaven fell upon men, *each hailstone* about the weight of a talent. Men blasphemed God because of the plague of the hail, since that plague was exceedingly great.

TRANSITION

The Sinful City and the Antichrist

The great harlot, identified with Babylon (Rev. 17:5), is a powerful and wealthy center of human civilization that leads the kings and all the earth in rebellion against God. As ancient Babylon led people away from God and into idolatry and wickedness, so the harlot sets the nations against Him. Rome in the 1st century may have been one manifestation of the harlot; the "seven mountains" (17:9) could recall the original city of Rome that was built on seven hills.

Other societies and governments in human history have also seemed to be in open rebellion against God. This great harlot is empowered by the beast, the Antichrist. The church, by contrast, is likened to a wife united with her Husband, Christ, at His return (19:7, 8). John's vision continues as the beast and his armies prepare for a battle that cannot be won. Christ has already secured the victory. The beast and his prophet are captured, and his armies are destroyed by the sword from Christ's mouth (19:15).

• **Revelation 17:1—19:21**

Revelation

The Scarlet Woman and the Scarlet Beast

17 **:1** Then one of the seven angels who had the seven bowls came and talked with me, saying to me,[a] "Come, I will show you the judgment of the great harlot who sits on many waters, 2with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication."

17:1 [a]NU-Text and M-Text omit *to me.* 17:4 [a]M-Text reads *the filthiness of the fornication of the earth.* 17:8 [a]NU-Text and M-Text read *and shall be present.* 17:16 [a]NU-Text and M-Text read *saw, and the beast.*

Geography & Environment

The city of Rome was famous for being built on seven hills (Rev. 17:9). At the time of Cicero, these hills were known as the Palatine, Capitoline, Caelian, Aventine, Esquiline, Viminal, and Quirinal. In 378 B.C. all of the hills except the Esquiline were enclosed by the Wall of Servius. The Palatine was the location of the Roman emperor's residence, from which he did official business.

3So he carried me away in the Spirit into the wilderness. And I saw a woman sitting on a scarlet beast *which was* full of names of blasphemy, having seven heads and ten horns. 4The woman was arrayed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the filthiness of her fornication.[a] 5And on her forehead a name *was* written:

MYSTERY,
BABYLON THE GREAT,
THE MOTHER OF HARLOTS
AND OF THE ABOMINATIONS
OF THE EARTH.

6I saw the woman, drunk with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw her, I marveled with great amazement.

The Meaning of the Woman and the Beast

7But the angel said to me, "Why did you marvel? I will tell you the mystery of the woman and of the beast that carries her, which has the seven heads and the ten horns. 8The beast that you saw was, and is not, and will ascend out of the bottomless pit and go to perdition. And those who dwell on the earth will marvel, whose names are not written in the Book of Life from the foundation of the world, when they see the beast that was, and is not, and yet is.[a]

9"Here *is* the mind which has wisdom: The seven heads are seven mountains on which the woman sits. 10There are also seven kings. Five have fallen, one is, *and* the other has not yet come. And when he comes, he must continue a short time. 11The beast that was, and is not, is himself also the eighth, and is of the seven, and is going to perdition.

12"The ten horns which you saw are ten kings who have received no kingdom as yet, but they receive authority for one hour as kings with the beast. 13These are of one mind, and they will give their power and authority to the beast. 14These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and those *who are* with Him *are* called, chosen, and faithful."

15Then he said to me, "The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues. 16And the ten horns which you saw on[a] the beast, these will hate the harlot, make her desolate and naked, eat her flesh and burn her with fire. 17For God has put it into their hearts to fulfill His purpose, to be of one mind, and to give their kingdom to the beast, until the words of God are fulfilled. 18And the

Seven Kings and Seven Mountains (Rev. 17:9–11)

John is shown a vision of a woman on a scarlet beast, a beast described as "having seven heads" (Rev. 17:3). The first interpretation, which identifies the seven heads as seven mountains (17:9), is obvious enough: ancients called Rome the "city on seven hills." Rome annually celebrated a festival recalling its origin on "seven mountains," and this was the city that was currently reigning over the nations (17:18). Without question, in John's day the epitome of the world system was Rome.

The second interpretation, identifying the seven heads with seven kings (17:10, 11), is more complicated. The sixth king is announced as reigning at that time ("one is," 17:10). If the Book of Revelation was written during the reign of the emperor Domitian, it would be possible to count back from Domitian and determine which ruler might qualify to be the one that was to return and "continue a short time" (17:10). One such calculation points to Nero.

Once Vespasian's dynasty (which included his sons Titus and Domitian) had been established, few people would have considered the three brief usurpers who followed Nero (Galba, Otho, Vitellius) as true kings. Some calculations skip these three emperors, thus allowing the six kings to include both Nero and Domitian. Many people anticipated Nero's return even well into Domitian's reign. Indeed, shortly before the Book of Revelation was written, a Nero impostor even tricked the Parthian armies into following him into the Roman Empire (though he was quickly proved an impostor).

Many scholars do not identify the seven kings precisely with seven specific Roman emperors. More importantly, John's interpretation of seven kings does not imply that in writing Revelation he supposed that Nero would literally return from the dead. Rather, he probably uses the popular image of a new "Nero" to communicate a message: "If you thought Nero was bad, wait till you see the final evil ruler." Besides claiming to be a god, Nero was the first emperor to actively martyr Christians. He is a fitting model for other evil rulers of history, especially the final one often known as the Antichrist (1 John 2:18).

woman whom you saw is that great city which reigns over the kings of the earth."

The Fall of Babylon the Great

18 1After these things I saw another angel coming down from heaven, having great authority, and the earth was illuminated with his glory. 2And he cried mightily[a] with a loud voice, saying, "Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird! 3For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury."

4And I heard another voice from heaven saying, "Come out of her, my people, lest you share in her sins, and lest you receive of her plagues. 5For her sins have reached[a] to heaven, and God has remembered her iniquities. 6Render to her just as she rendered to you,[a] and repay her double according to her works; in the cup which she has mixed, mix double for her. 7In the measure that she glorified herself and lived luxuriously, in the same measure give her torment and sorrow; for she says in her heart, 'I sit *as* queen, and am no widow, and will not see sorrow.' 8Therefore her plagues will come in one day—death and mourning and famine. And she will be utterly burned with fire, for strong *is* the Lord God who judges[a] her.

The World Mourns Babylon's Fall

9"The kings of the earth who committed fornication and lived luxuriously with her will weep and lament for her, when they see the smoke of her burning, 10standing at a distance for fear of her torment, saying, 'Alas, alas, that great city Babylon, that mighty city! For in one hour your judgment has come.'

11"And the merchants of the earth will weep and mourn over her, for no one buys their merchandise anymore: 12merchandise of gold and silver, precious stones and pearls, fine linen and purple, silk and scarlet, every kind of citron wood, every kind of object of ivory, every kind of object of most precious wood, bronze, iron, and marble; 13and cinnamon and incense, fragrant oil and frankincense, wine and oil, fine flour and wheat, cattle and sheep, horses and chariots, and bodies and souls of men. 14The fruit that your soul longed for has gone from you, and all the things which are rich and splendid have gone from you,[a] and you shall find them no more at all. 15The merchants of these things, who became rich by her, will stand at a distance for fear of her torment, weeping and wailing, 16and saying, 'Alas, alas, that great city that was clothed in fine linen, purple, and scarlet, and adorned with gold and precious stones and pearls! 17For in one hour such great riches came to nothing.' Every shipmaster, all who travel by ship, sailors, and as many as trade on the sea, stood at a distance 18and cried out when they saw the smoke of her burning, saying, 'What *is* like this great city?'

19"They threw dust on their heads and cried out, weeping and wailing, and saying, 'Alas, alas,

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18:2 [a]NU-Text and M-Text omit *mightily.* 18:5 [a]NU-Text and M-Text read *have been heaped up.* 18:6 [a]NU-Text and M-Text omit *to you.* 18:8 [a]NU-Text and M-Text read *has judged.* 18:14 [a]NU-Text and M-Text read *been lost to you.*

A Tragic Loss of Business! (Rev. 18:12)

John received a series of visions revealing the fall of the evil kingdom. The woes of the coming judgments are echoed in various dirges, one given by merchants (Rev. 18:11–18). These merchants mourn because their financial profit from the wicked city has come to an end: "no one buys their merchandise anymore" (18:11).

The items described in Rev. 18:12 represent many of the luxurious products that were imported by Rome and other cities in John's day. One product, purple dye, recalls the city of Thyatira, in Asia Minor, which was known as an industrial center and manufacturer of the dye. The few inscriptions found there show a thriving civic and social life for about 5 centuries until the 3rd century A.D. Not only was Thyatira known for its purple dye, it was a major center of wool trade.

Josephus describes a Jewish colony in Thyatira. Thus, it is not surprising that Paul could encounter a Jewish "seller of purple" who hailed from Thyatira (Acts 16:11). Lydia was a wealthy woman who engaged in the trade of the purple dye, and owned her own home, emphasizing her financial independence. In fact, she hosted a gathering of Jesus' followers at her home (Acts 16:40), typical of many Jewish women at that time who were benefactors of synagogues.

Merchants, such as Lydia, became rich by trading luxuries, like purple dye, that could be afforded only by a few. The wicked city in John's vision represented a great trading center, and the loss of business from such a place would indeed provoke the merchants' demonstration of grief and mourning (Rev. 18:19).

that great city, in which all who had ships on the sea became rich by her wealth! For in one hour she is made desolate.'

20"Rejoice over her, O heaven, and *you* holy apostles[a] and prophets, for God has avenged you on her!"

Finality of Babylon's Fall

21Then a mighty angel took up a stone like a great millstone and threw *it* into the sea, saying, "Thus with violence the great city Babylon shall be thrown down, and shall not be found anymore. 22The sound of harpists, musicians, flutists, and trumpeters shall not be heard in you anymore. No craftsman of any craft shall be found in you anymore, and the sound of a millstone shall not be heard in you anymore. 23The light of a lamp shall not shine in you anymore, and the voice of bridegroom and bride shall not be heard in you anymore. For your merchants were the great men of the earth, for by your sorcery all the nations were deceived. 24And in her was found the blood of prophets and saints, and of all who were slain on the earth."

Heaven Exults over Babylon

19 1After these things I heard[a] a loud voice of a great multitude in heaven, saying, "Alleluia! Salvation and glory and honor and power *belong* to the Lord[b] our God! 2For true and righteous *are* His judgments, because He has judged the great harlot who corrupted the earth with her fornication; and He has avenged on her the blood of His servants *shed* by her." 3Again they said, "Alleluia! Her smoke rises up forever and ever!" 4And the twenty-four elders and the four living creatures fell down and worshiped God who sat on the throne, saying, "Amen! Alleluia!" 5Then a voice came from the throne, saying, "Praise our God, all you His servants and those who fear Him, both[a] small and great!"

6And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, "Alleluia! For the[a] Lord God Omnipotent reigns! 7Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready." 8And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.

9Then he said to me, "Write: 'Blessed *are* those who are called to the marriage supper of the Lamb!' " And he said to me, "These are the true sayings of God." 10And I fell at his feet to worship him. But he said to me, "See *that you do* not *do that!* I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy."

Christ on a White Horse

11Now I saw heaven opened, and behold, a white horse. And He who sat on him *was* called Faithful and True, and in righteousness He judges and makes war. 12His eyes *were* like a flame of fire, and on His head *were* many crowns.

Science & Technology

Linen is a cloth made from fibers of the flax plant. The Egyptians could make linen cloth so fine (Rev. 19:8) it was practically transparent, as well as coarse and thick like canvas. The techniques for preparing and weaving linen were known from the earliest recorded times in Egypt, as evidenced by wall paintings in tombs.

18:20 [a]NU-Text and M-Text read *saints and apostles.*
19:1 [a]NU-Text and M-Text add *something like.* [b]NU-Text and M-Text omit *the Lord.* 19:5 [a]NU-Text and M-Text omit *both.*
19:6 [a]NU-Text and M-Text read *our.*

He had[a] a name written that no one knew except
Himself. 13He *was* clothed with a robe dipped in
blood, and His name is called The Word of God.
14And the armies in heaven, clothed in fine linen,
white and clean,[a] followed Him on white horses.
15Now out of His mouth goes a sharp[a] sword,
that with it He should strike the nations. And He
Himself will rule them with a rod of iron. He
Himself treads the winepress of the fierceness
and wrath of Almighty God. 16And He has on
His robe and on His thigh a name written:

KING OF KINGS
AND LORD OF LORDS.

The Beast and His Armies Defeated

17Then I saw an angel standing in the sun;
and he cried with a loud voice, saying to all the
birds that fly in the midst of heaven, "Come and
gather together for the supper of the great God,[a]
18that you may eat the flesh of kings, the flesh of
captains, the flesh of mighty men, the flesh of
horses and of those who sit on them, and the flesh
of all *people,* free[a] and slave, both small and great."
19And I saw the beast, the kings of the earth,
and their armies, gathered together to make war
against Him who sat on the horse and against
His army. 20Then the beast was captured, and
with him the false prophet who worked signs in
his presence, by which he deceived those who re-
ceived the mark of the beast and those who wor-
shiped his image. These two were cast alive into
the lake of fire burning with brimstone. 21And the
rest were killed with the sword which proceeded
from the mouth of Him who sat on the horse.
And all the birds were filled with their flesh.

TRANSITION

The Millennium

The term "millennium," coming from the Latin *mille,* "one thousand," is used to identify the 1,000-year rule of Christ with His saints (Rev. 20:4–7). This is the only place in the New Testament where such a period is described. Christians are divided over how to interpret the 1,000-year reign and the events surrounding it.

Some believe that the binding of Satan represents Christ's victory on the cross. The 1,000 years is, then, symbolic of the church age during which the saints will rule spiritually with Christ. Satan's rebellion at the end of the 1,000 years is his final desperate attempt to challenge God before the return of Christ to judge the world. This view is called amillennialism because it does not believe in a millennial period separate from the church age.

Others believe that the victories of Christ (19:1–21) and the binding of Satan (20:1–3) represent the gradual triumph of the gospel throughout the church age. The millennium is, then, symbolic of an indeterminate time of earthly harmony after the progress of the gospel has resulted in the kingdom of God on earth. Only after this time will Christ return to finally defeat Satan (20:7–10) and judge the world (20:11–15). This view is known as postmillennialism because it teaches that Christ will not return until after the millennium.

Other Christians believe that 19:1–21 depicts Christ's Second Coming which will culminate in the binding of Satan (20:1–3), after which the saints will be raised and rule with Christ on earth for a period symbolized by 1,000 years (20:4–6). At the end of this period Satan will be released for one last rebellion and will be destroyed (20:7–10). Then the unrighteous will be raised and all will be judged (20:11–15). This position is called premillennialism since it teaches the return of Christ before the millennium.

• **Revelation 20:1–15**

Revelation

Satan Bound 1,000 Years

20 **:1** Then I saw an angel coming down from
heaven, having the key to the bottomless
pit and a great chain in his hand. 2He laid hold of
the dragon, that serpent of old, who is *the* Devil
and Satan, and bound him for a thousand years;
3and he cast him into the bottomless pit, and shut
him up, and set a seal on him, so that he should
deceive the nations no more till the thousand
years were finished. But after these things he
must be released for a little while.

The Saints Reign with Christ 1,000 Years

4And I saw thrones, and they sat on them,
and judgment was committed to them. Then *I*
saw the souls of those who had been beheaded
for their witness to Jesus and for the word of
God, who had not worshiped the beast or his im-
age, and had not received *his* mark on their fore-
heads or on their hands. And they lived and
reigned with Christ for a[a] thousand years. 5But
the rest of the dead did not live again until the
thousand years were finished. This *is* the first
resurrection. 6Blessed and holy *is* he who has
part in the first resurrection. Over such the sec-
ond death has no power, but they shall be priests
of God and of Christ, and shall reign with Him a
thousand years.

19:12 [a]M-Text adds *names written, and.* 19:14 [a]NU-Text and M-Text read *pure white linen.* 19:15 [a]M-Text adds *two-edged.* 19:17 [a]NU-Text and M-Text read *the great supper of God.* 19:18 [a]NU-Text and M-Text read *both free.* 20:4 [a]M-Text reads *the.*

THE ROMANS DESTROY JERUSALEM

A.D. 95 105 115 125 135

Trajan becomes emperor A.D. 98

Ignatius, Christian writer, is executed in Rome A.D. 107

Trajan and Pliny correspond about Christians A.D. 113

Armed revolt by Jews in Palestine and beyond A.D. 115

Palestinian Jews revolt under Bar Kochba A.D. 131

The Romans defeat and kill Bar Kochba A.D. 135

The Jews are sold into slavery A.D. 135

Jerusalem is destroyed (Rev. 21:2) A.D. 135

Satanic Rebellion Crushed

7Now when the thousand years have expired, Satan will be released from his prison 8and
will go out to deceive the nations which are in the
four corners of the earth, Gog and Magog, to
gather them together to battle, whose number *is*
as the sand of the sea. 9They went up on the
breadth of the earth and surrounded the camp of
the saints and the beloved city. And fire came
down from God out of heaven and devoured
them. 10The devil, who deceived them, was cast
into the lake of fire and brimstone where[a] the
beast and the false prophet *are*. And they will be
tormented day and night forever and ever.

20:10 [a]NU-Text and M-Text add *also*. 20:12 [a]NU-Text and M-Text read *the throne*. 20:14 [a]NU-Text and M-Text add *the lake of fire*.

The Great White Throne Judgment

11Then I saw a great white throne and Him
who sat on it, from whose face the earth and the
heaven fled away. And there was found no place
for them. 12And I saw the dead, small and great,
standing before God,[a] and books were opened.
And another book was opened, which is *the*
Book of Life. And the dead were judged according to their works, by the things which were
written in the books. 13The sea gave up the dead
who were in it, and Death and Hades delivered
up the dead who were in them. And they were
judged, each one according to his works. 14Then
Death and Hades were cast into the lake of fire.
This is the second death.[a] 15And anyone not
found written in the Book of Life was cast into
the lake of fire.

The Great Last Judgement
by Pieter Paul Rubens
c.1617
Kunstareal Art Museum
in Munich, Germany

TRANSITION

A New Heaven and a New Earth

The dominant theme of Rev. 6—20 is tribulation and death. A new mood is set in chs. 21; 22 that moves from time into eternity and provides a description of the eternal blessedness of God's people in the renewed creation. John's first vision depicts this blessedness in general (21:1–8). When God dwells with humanity, He Himself will tenderly remove every "sorrow" and "pain" just as He promised (21:4, 5; see 7:17).

The second vision describes the New Jerusalem (21:9–21) and life in it (21:22—22:5). The description of this city as made of shining "precious stones" and translucent "gold" suggests a glory and beauty that surpass human experience and imagination—realities for which there are no human words (21:18–21). God's splendor will be fully revealed. It will be the source of joy and light. Life in the New Jerusalem will surpass the blessings of the Garden of Eden.

In all this John's message is that God's victory has already been won. The Lamb is "King of kings and Lord of lords."

• **Revelation 21:1—22:21**

Revelation

All Things Made New

21 :1 Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. 2Then I, John,[a] saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. 3And I heard a loud voice from heaven saying, "Behold, the tabernacle of God *is* with men, and He will dwell with them, and they shall be His people. God Himself will be with them *and be* their God. 4And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away."

5Then He who sat on the throne said, "Behold, I make all things new." And He said to me,[a] "Write, for these words are true and faithful."

6And He said to me, "It is done![a] I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts. 7He who overcomes shall inherit all things,[a] and I will be his God and he shall be My son. 8But the cowardly, unbelieving,[a] abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death."

The New Jerusalem

9Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me[a] and talked with me, saying, "Come, I will show you the bride, the Lamb's wife."[b] 10And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy[a] Jerusalem, descending out of heaven from God, 11having the glory of God. Her light *was* like a most precious stone, like a jasper stone, clear as crystal. 12Also she had a great and high wall with twelve gates, and twelve angels at the gates, and names written on them, which are *the names* of the twelve tribes of the children of Israel: 13three gates on the east, three gates on the north, three gates on the south, and three gates on the west.

14Now the wall of the city had twelve foundations, and on them were the names[a] of the twelve apostles of the Lamb. 15And he who talked with me had a gold reed to measure the city, its gates, and its wall. 16The city is laid out as a square; its length is as great as its breadth. And he measured the city with the reed: twelve thousand furlongs. Its length, breadth, and height are equal. 17Then he measured its wall: one hundred *and* forty-four cubits, *according* to the measure of a man, that is, of an angel. 18The construction of its wall was *of* jasper; and the city *was* pure gold, like clear glass. 19The foundations of the wall of the city *were* adorned with all kinds of precious stones: the first foundation *was* jasper, the second sapphire, the third chalcedony, the fourth emerald, 20the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst. 21The twelve gates *were* twelve pearls: each individual gate was of one pearl. And the street of the city *was* pure gold, like transparent glass.

The Glory of the New Jerusalem

22But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple. 23The city had no need of the sun or of the moon to shine in it,[a] for the glory[b] of God illuminated it. The Lamb *is* its light. 24And the nations of those who are saved[a] shall walk in its light, and the kings of the earth bring their glory and honor into it.[b] 25Its gates shall not be shut at all by day (there shall be no night there). 26And they shall bring the glory and the honor of the nations into it.[a]

21:2 [a]NU-Text and M-Text omit *John.* 21:5 [a]NU-Text and M-Text omit *to me.* 21:6 [a]M-Text omits *It is done.* 21:7 [a]M-Text reads *overcomes, I shall give him these things.* 21:8 [a]M-Text adds *and sinners.* 21:9 [a]NU-Text and M-Text omit *to me.* [b]M-Text reads *I will show you the woman, the Lamb's bride.* 21:10 [a]NU-Text and M-Text omit *the great* and read *the holy city, Jerusalem.* 21:14 [a]NU-Text and M-Text read *twelve names.* 21:23 [a]NU-Text and M-Text omit *in it.* [b]M-Text reads *the very glory.* 21:24 [a]NU-Text and M-Text omit *of those who are saved.* [b]M-Text reads *the glory and honor of the nations to Him.* 21:26 [a]M-Text adds *that they may enter in.*

The Return to Paradise (Rev. 22:1–5)

No book in the New Testament depends upon imagery supplied from the Old Testament for its message as does the Book of Revelation. Perhaps this characteristic appears in no more dramatic fashion in the book than in the description of the new creation (Rev. 22:1–5), and particularly in the imagery of the tree of life.

The tree of life appears in the midst of the New Jerusalem, growing on both sides of the river that flows from the throne (22:2). Fruit from the tree is available for all the citizenry to eat, making life in the New Jerusalem full, abundant, and eternal. This tree brings about the "healing of the nations" (22:2).

The tree of life first appeared in the Old Testament story of Eden, the garden that God planted for the first humans (Gen. 2). According to the Genesis account, the tree was "in the midst of the garden" (Gen. 2:9), and openly accessible to humanity before sin entered the world. After the Fall, however, God banned the humans from the garden, precisely to keep them away from the tree of life (Gen. 3:22). The tree of life thus belonged to humanity before sin entered the world, when all creation reflected the goodness in which God had created it.

The location for the tree of life is linked to paradise. Traditionally, the word "Eden" has been viewed as meaning "delight" or "luxury." This view is reflected in the Septuagint, where the Greek translation for "garden of Eden" is "paradise of Delight." Again in the *First Book of Enoch* the tree of life appears in paradise. Enoch journeys to God's mountain paradise where the tree of life is kept. The tree's fruit will be given to the righteous when the tree is planted in the New Jerusalem (1 Enoch 24:2—25:7).

John's vision repeats these allusions. Fruit from the tree of life, located in the "Paradise of God," is promised to "him who overcomes" (Rev. 2:7). The inexpressible abundance of the tree is symbolized in its yield being available "every month" (22:7).

27But there shall by no means enter it anything
that defiles, or causes[a] an abomination or a lie,
but only those who are written in the Lamb's
Book of Life.

The River of Life

22 1And he showed me a pure[a] river of water
of life, clear as crystal, proceeding from
the throne of God and of the Lamb. 2In the mid-
dle of its street, and on either side of the river,
was the tree of life, which bore twelve fruits,
each *tree* yielding its fruit every month. The
leaves of the tree *were* for the healing of the na-
tions. 3And there shall be no more curse, but the
throne of God and of the Lamb shall be in it, and
His servants shall serve Him. 4They shall see His
face, and His name *shall be* on their foreheads.
5There shall be no night there: They need no
lamp nor light of the sun, for the Lord God gives
them light. And they shall reign forever and ever.

The Time Is Near

6Then he said to me, "These words *are* faith-
ful and true." And the Lord God of the holy[a]
prophets sent His angel to show His servants the
things which must shortly take place.
7"Behold, I am coming quickly! Blessed *is* he
who keeps the words of the prophecy of this
book."

8Now I, John, saw and heard[a] these things.
And when I heard and saw, I fell down to wor-
ship before the feet of the angel who showed me
these things.
9Then he said to me, "See *that you do* not *do*
that. For[a] I am your fellow servant, and of your
brethren the prophets, and of those who keep the
words of this book. Worship God." 10And he said
to me, "Do not seal the words of the prophecy of
this book, for the time is at hand. 11He who is un-
just, let him be unjust still; he who is filthy, let him
be filthy still; he who is righteous, let him be right-
eous[a] still; he who is holy, let him be holy still."

Jesus Testifies to the Churches

12"And behold, I am coming quickly, and My
reward *is* with Me, to give to every one according
to his work. 13I am the Alpha and the Omega, *the*
Beginning and *the* End, the First and the Last."[a]
14Blessed *are* those who do His command-
ments,[a] that they may have the right to the tree
of life, and may enter through the gates into the
city. 15But[a] outside *are* dogs and sorcerers and
sexually immoral and murderers and idolaters,
and whoever loves and practices a lie.
16"I, Jesus, have sent My angel to testify to
you these things in the churches. I am the Root
and the Offspring of David, the Bright and
Morning Star."
17And the Spirit and the bride say, "Come!"
And let him who hears say, "Come!" And let him
who thirsts come. Whoever desires, let him take
the water of life freely.

A Warning

18For[a] I testify to everyone who hears the
words of the prophecy of this book: If anyone

21:27 [a]NU-Text and M-Text read *anything profane, nor one who causes.* 22:1 [a]NU-Text and M-Text omit *pure.* 22:6 [a]NU-Text and M-Text read *spirits of the prophets.* 22:8 [a]NU-Text and M-Text read *am the one who heard and saw.* 22:9 [a]NU-Text and M-Text omit *For.* 22:11 [a]NU-Text and M-Text read *do right.* 22:13 [a]NU-Text and M-Text read *the First and the Last, the Beginning and the End.* 22:14 [a]NU-Text reads *wash their robes.* 22:15 [a]NU-Text and M-Text omit *But.* 22:18 [a]NU-Text and M-Text omit *For.*

adds to these things, God will add[b] to him the
plagues that are written in this book; 19and if
anyone takes away from the words of the book

TIME CAPSULE	A.D. 132 to 139
132	The Jews in Palestine revolt under Bar Kochba
135	The Romans defeat and kill Bar Kochba
135	The Jews are sold into slavery and expelled from Jerusalem
135	Jerusalem is destroyed
139	The Romans rename Judea "Syria Palestina"

of this prophecy, God shall take away[a] his part
from the Book[b] of Life, from the holy city, and
from the things which are written in this book.

I Am Coming Quickly

20He who testifies to these things says,
"Surely I am coming quickly."
Amen. Even so, come, Lord Jesus!
21The grace of our Lord Jesus Christ *be* with
you all.[a] Amen.

22:18 [b]M-Text reads *may God add.* 22:19 [a]M-Text reads *may God take away.* [b]NU-Text and M-Text read *tree of life.*
22:21 [a]NU-Text reads *with all;* M-Text reads *with all the saints.*

CHRONOLOGICAL STUDY BIBLE
CULTURAL AND HISTORICAL TOPICS

The background notes in *The Chronological Study Bible* offer cultural and historical information on several topics, which are grouped under eight categories:

Art and Literature	Personalities
Daily Life and Customs	Places and Geography
Gods and Goddesses	Politics and Government
Peoples and Nations	Religion and Worship

The topics listed below are followed by the titles and page numbers of background notes where information is found on that topic. For example, to locate information on the deity Dagon see the category "Gods and Goddesses" which references the background note titled *Dagon Breaks Before God* on page 298.

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CHRONOLOGICAL STUDY BIBLE
GLOSSARY

When we read about the life and times of ancient biblical peoples, we encounter many names, places, and things that are unfamiliar to us today. The Glossary describes and explains many of the subjects mentioned in the notes of *The Chronological Study Bible.*

ACCAD A city in Mesopotamia that Sargon the Great (c. 2350 B.C.) made the capital of his empire; also spelled Agade. Sargon's dynasty controlled Mesopotamia for two centuries, until Accad fell, to be succeeded by Ur.

ACCADIAN The language of Accad, a Semitic language that continued in use and influence long after the fall of Accad in about 2100 B.C. It used the Sumerian writing system.

ACHAEMENID The dynasty ruling the Persian Empire founded by Cyrus the Great when he conquered Babylon, 559 B.C. Darius, Xerxes, and Ahasuerus belong to this dynasty. It was finally overthrown by Alexander the Great in 330 B.C.

ACHAIA The Roman province corresponding to modern Greece, south of Macedonia.

ADAD Along with Shamash, an Assyrian deity in charge of omens. *See* SHAMASH.

ADAD-NIRARI I
Ruler of Assyria 1308–1274 B.C.

ADAD-NIRARI III
Ruler of Assyria 810–783 B.C.

ADAPA Character in an Accadian myth who must remain outside heaven.

ADAR The 12th month of the Babylonian calendar. Adar begins in March of the modern calendar.

ADONIS Originally a Phoenician god of vegetation and fertility worshiped at Byblos (near modern Beirut, Lebanon) and introduced to the Greeks probably via Cyprus. Adonis spends part of the year with Aphrodite and another part in Hades.

ADRAMMELECH The name of a son of Sennacherib; also, a deity worshiped by Syrians in Samaria after the Assyrian conquest of 722 B.C.

AEGEAN The Aegean Sea is 150 miles wide, lying between Greece and Asia Minor (modern Turkey); Macedonia and Thrace are to its north and Crete to the south. There are many islands in the Aegean.

AGADE *See* ACCAD.

AGORA The Greek word for *marketplace.*

AGRIPPA I, II *See* HEROD AGRIPPA I, II.

AHASUERUS Or Xerxes I, the son of Darius I the Great and the ruler of Persia 486–465 B.C. Xerxes's navy was defeated by Athens at the battle of Salamis, 479 B.C.

AHURA MAZDA The Persian God, proclaimed by Zoroaster, and represented by a solar disk with wings. As the force of light he fights against darkness. The king of Persia was his representative.

AKHENATEN *See* AMENHOTEP IV.

ALALAKH A city located on the Orontes river 20 miles east of Antioch, in northern Syria. Alalakh was conquered by the Hittites about 1370 B.C., and abandoned after the invasion of the Sea Peoples in 1194 B.C.

ALTAR A platform or table for religious offerings, typically animal sacrifices.

AMALEKITES Nomadic people who lived south of Israel and toward Egypt; descendants of Esau. They were traditional enemies of Israel.

AMARNA A city on the Nile, 200 miles south of Cairo; founded by Amenhotep IV (1352–1336 B.C.). In 1887 several hundred clay tablets were discovered there, consisting of correspondence between Egypt and other countries.

AMASIS *See* HOPHRA.

AMENEMHET I Ruler of Egypt 1963–1934 B.C., first pharaoh of the twelfth dynasty; this dynasty promoted irrigation and mining, and was in power for more than two hundred years.

AMENHOTEP III Ruler of Egypt 1390–1352 B.C. Amenhotep's reign was peaceful and prosperous. His diplomatic correspondence is extensively recorded in the Amarna letters.

AMENHOTEP IV Also called Akhenaten; ruler of Egypt 1352–1336 B.C. His wife was Nefertiti. Akhenaten instituted exclusive worship of the sun god Aten, but his reforms did not survive him. He built a new capital at Amarna.

AMMONITES A people reportedly descended from Lot. The Ammonites lived east of the Jordan and were traditional enemies of Israel.

AMON The god of the Egyptian city of Thebes, and the primary god of the Egyptians. Akhenaten tried to replace Amon with Aten, the sun god, but his reforms were reversed by his son Tutankhamun.

AMORITES Ancient inhabitants of northern Mesopotamia and the area to the west as far as Syria and Palestine. They were at Ugarit by 1900 B.C. and at Byblos by 1800 B.C. Hammurabi of Babylon (1792–1750 B.C.) was an Amorite; many texts relating to the Amorites were discovered at Mari.

AN The chief deity of Uruk and head of the Sumerian pantheon.

ANAMMELECH A deity who, like Adrammelech, was worshiped in Samaria after the Assyrian conquest of 722 B.C. *See* ADRAMMELECH.

ANATH A goddess of war worshiped in Palestine, also regarded as the sister or spouse of the storm god Baal.

ANATOLIA Asia Minor; the large peninsula separating the eastern Mediterranean from the Black Sea; this is today eastern Turkey.

ANNALS History written year by year; a continuous account of current events.

ANTIOCH An important city of the ancient world, located in northern Syria near the Mediterranean coast. Antioch was comparable in size to Rome and Alexandria. Pisidian Antioch is another city, much smaller, 300 miles to the west in Anatolia.

ANTIOCHUS IV EPIPHANES Ruler of Syria 175–164 B.C., one of the Seleucid kings. He desecrated the Jerusalem temple and made Judaism unlawful, precipitating the Maccabean revolt. *See* JUDAS MACCABEUS.

APOCALYPTIC Writings about what has been revealed concerning the end of the age, with its associated upheavals and changes, and the divine interventions.

APOCRYPHA Several books often included in Bibles along with the 27 books of the Old Testament; also called Deuterocanonicals.

APSU One of the two original gods in the Babylonian creation story; Apsu and Tiamat were gods of fresh and salt water.

AQUEDUCT A pipe or channel for water supply, especially those built by the Romans going cross-country on arches.

ARABIA The world's largest peninsula, between Africa, Mesopotamia, and Persia. The southwest boundary is the Red Sea, and beyond it lie Egypt and Sudan.

ARACHNE A young woman in Greek mythology who challenges the goddess Athena to a contest of weaving. The goddess drives Arachne to suicide, and then transforms her into a spider that must weave forever.

ARAD An archaeological site in Judah, about halfway between Masada and Beersheba. There are remains of an ancient city dating from 3000–2700 B.C., and additional remains of a fortified city and a temple dating from 1200 B.C.

ARAM The Hebrew word *aram,* often translated Syria, refers to the ancient nation north and east of Israel, in the same area as the modern country of Syria. The capital was Damascus.

ARAMAIC A Semitic language similar to Hebrew. Aramaic was the common international commercial speech of the ancient Near East throughout the Persian period (559–331 B.C.). It was still the primary language of Palestine in the time of Jesus.

ARARAT A country made famous by Noah's ark (Gen. 8:4), which came to rest in its mountains. Ararat included parts of modern Iran, Iraq, and southern Russia.

ARCHANGEL A higher order of heavenly being; the Bible names Gabriel and Michael as

archangels, and Raphael is named in the Book of Tobit, in the Apocrypha.

AREOPAGUS The traditional law court of Athens, which originally met on a small hill below the Acropolis. The name means "hill of Ares," Ares being Mars, the god of war.

ARK OF THE COVENANT A wood and gold chest specially built to hold the two tablets of the law given to Moses. It was kept in the inner part of the tabernacle and was also carried into battle.

ARPAD A province and capital city near Hamath in northern Syria. Arpad was conquered by the Assyrians in 740 B.C. and again in 720 B.C.

ARTAXERXES I Also called Artaxerxes Longimanus; ruler of Persia 465–424 B.C.

ARTEMIS *See* DIANA.

ARYANS Related groups of nomadic peoples that moved into northwestern India in 1500 B.C. They spread across Mesopotamia, including Media and Persia. Ultimately they migrated to Europe, and are also called Indo-Europeans. *See* MEDIA; PERSIA.

ASHDOD One of the five main cities of the Philistines, remembered for its part in capturing the ark of the covenant (1 Sam. 5:1–7).

ASHERAH Goddess of ancient Palestine; at Ugarit the wife of El and mother of Baal. The name *asherah* is also used for the sacred poles or trees that marked the sites where the goddess was worshiped.

ASHIMA A god worshiped by Syrians living in Samaria. The name may refer to Asherah, the Canaanite goddess. *See* ASHERAH.

ASHKELON One of the five main cities of the Philistines.

ASHTORETH A fertility goddess worshiped in ancient Palestine. She was called Ishtar in Babylon and Astarte in Ugarit. The plural form of Ashtoreth is Ashtaroth.

ASHUR-DAN III Ruler of Assyria who destroyed the city of Haran in 763 B.C.

ASHUR-UBALLIT Ruler of Assyria 1363–1328 B.C. During his reign Nineveh was incorporated into the Assyrian Empire. *See* NINEVEH.

ASHURNASIRPAL II Ruler of Assyria 883–859 B.C.; father of Shalmaneser III. He conducted successful military campaigns in the west, exacting tribute from the Phoenicians. His capital was at Calah. *See* CALAH.

ASHURBANIPAL The last powerful king of Assyria, c. 668–627 B.C. He conquered Memphis and Thebes. The large library that he established at Nineveh was discovered in 1853.

ASIA MINOR Anatolia. *See* ANATOLIA.

ASSHUR The first capital of Assyria, located 56 miles south of ancient Nineveh. *Asshur* is also the name of the main god of Assyria, and as such appears in many Assyrian names.

ASSYRIA Ancient empire in Mesopotamia, north of Babylonia. The main cities were Asshur, Calah, and Nineveh. Notable kings were Shalmaneser I, Tiglath-Pileser I, and Ashurbanipal. The empire ended with the fall of Nineveh in 612 B.C.

ASSYRIAN KING LIST An ancient list of the kings of Assyria with the lengths of their reigns, covering about 1,000 years.

ASSYRIAN REVIVAL The period of Assyrian power under the reigns of Tiglath-Pileser III, Shalmaneser V, Sargon II, and Sennacherib, spanning 744 to 681 B.C.

ASTARTE *See* ASHTORETH.

ASTROLOGY The study of the sun, moon, stars, and planets in order to discern their supposed influence on human affairs.

ASTYAGES Ruler of the Median Empire 585–550 B.C.; grandfather of Cyrus the Great.

ATEN The ancient Egyptian name for the solar disk, which Amenhotep IV (1352–1336 B.C.) attempted to establish as the supreme god in Egypt. His reforms were reversed by his son Tutankhamun.

ATHENA The Greek goddess, said to have sprung fully armed from the head of Zeus. Athena commonly appears as a warrior but is also known for her skill in crafts, or intelligence. She is associated with the city of Athens, and the Parthenon was her main temple.

ATHTAR A Ugaritic god who tried unsuccessfully to usurp the throne of Baal.

ATON *See* ATEN.

ATRAHASIS Hero from a myth that is similar to the Gilgamesh Epic.

AVEN An important ancient city of Egypt in the northern Nile delta.

AZEKAH A fortified city 17 miles southwest of Jerusalem and 12 miles northeast of Lachish.

BAAL The main god of the Canaanites, a storm and fertility god; prominent in Ugaritic myths. "Baal" means "lord" or "owner." Baal was given particular names, associated with different locations or types of worship.

BABEL Hebrew for "Babylon." The tower of Babel was possibly a ziggurat.

BABYLON Literally "gate of god," an ancient city on the Euphrates River, about 50 miles south of modern Baghdad. It reached its greatest height under Nebuchadnezzar II, and was conquered by the forces of Alexander the Great in 330 B.C.

BABYLONIA Ancient empire in Mesopotamia, south of Assyria; the capital was Babylon. Notable kings were Hammurabi, Nebuchadnezzar I, and Nebuchadnezzar II. Babylon was often under the power of Assyria; in 559 B.C. it was conquered by Persia.

BABYLONIAN CHRONICLES Records kept by the ancient Babylonians that give a brief report of yearly events, preserved on clay tablets of different shapes and sizes.

BASALT A very fine-grained black rock, often used by the Egyptians for architecture and sculpture.

BDELLIUM A tree from east of Persia, whose gum becomes clear and waxy, so that it looks like pearl.

BEDOUIN Arab nomadic tribes that have a distinctive culture.

BEL MARDUK *See* MARDUK.

BELSHAZZAR Son of Nabonidus, the last king of Babylon. Belshazzar ruled as coregent alongside Nabonidus (ruled 556–539 B.C.) for three years or more.

BEN-HADAD The name of two and possibly three kings of Syria. The name is similar to a title, and it is not always clear which Ben-Hadad is meant. *See* HAZAEL.

BENJAMIN The youngest son of Jacob, and the tribe descending from him. The name means "son of the right hand" or "son of the south." Also, a tribe mentioned in the Mari tablets (c. 1800 B.C.).

BETH SHEMESH The name of three cities in ancient Israel: one in upper Galilee in the area of Naphtali (Josh. 19:38); one in lower Galilee in Issachar (19:22); and a third, the most important, in Judah (Josh. 15:10).

BITHYNIA Roman province, organized by Pompey in 63 B.C.; it occupied the northwest coast of Asia Minor (modern Turkey), north of Galatia and Asia.

BLESSING The communication of good intentions, normally from a superior to an inferior. Blessing was regarded as a purposeful and effective act, not merely a social form.

BONDSERVANT Another word for "slave."

BRONZE AGE The archaeological period during which bronze was the most important metal in use. Bronze is a hard, strong alloy of copper and tin. It was displaced by iron, especially for weapons, after about 1200 B.C.

BYBLOS One of the world's oldest cities, near Beirut, Lebanon. It was already inhabited in 5000 B.C., and in the 2nd millennium B.C. was a Phoenician seaport.

BYZANTINE The time and culture associated with Byzantium (Constantinople, modern Istanbul), from about A.D. 400 to 1450.

CALAH The capital of Assyria, also called Nimrud, on the east bank of the Tigris River south of Nineveh. The city was rebuilt by Shalmaneser I (1273–1244 B.C.), then abandoned until being restored by Ashurnasirpal II (883–859 B.C.).

CALAMUS Or "sweet flag," a plant with two rows of flat, swordlike leaves 3 to 6 feet long. It produces a perfume and a kind of medicine.

CANAAN The area east of the Mediterranean

occupied by Israel after leaving Egypt under Moses.

CARCHEMISH A Hittite city on the northern Euphrates, 100 miles east of the Mediterranean Sea. At Carchemish in 605 B.C., Nebuchadnezzar II defeated the Egyptians and forced them out of Palestine.

CARTHAGE A Phoenician colony and seaport on the north African coast, founded about 800 B.C. The Romans fought several wars with Carthage and destroyed it in 146 B.C. In 29 B.C. it was rebuilt by Augustus.

CASSIA A tree with a fragrance resembling cinnamon. The buds are a substitute for cloves, and the small leaves have medicinal value.

CHALDEANS A people from southern Mesopotamia, adjacent to the Persian Gulf. The term Chaldean is sometimes a synonym for Babylonian.

CHEBAR A river or large canal near Babylon (Ezek. 1:1). *See* EUPHRATES; BABYLON.

CHEMOSH The national god of Moab. Evidently Chemosh was worshiped with human sacrifice (2 Kin. 3:26, 27).

CHERUBIM Superior spiritual beings close to God; the Hebrew word *cherubim* is the plural of *cherub*. Translated "living creatures" in Ezekiel and Revelation.

CHRONICLER The conventional name for the author of 1 and 2 Chronicles, understood to have a particular point of view.

CISTERN A large container for storing water, usually dug or built underground. In ancient Palestine there were both public and private cisterns.

CONCUBINE An additional wife or mistress whose legal status is lower than that of a normal wife.

CONSUL The highest office in the Roman republic; there were always two consuls, newly elected each year. The consulship continued in the Roman Empire, but no longer as the highest office.

CORINTH Prosperous port city in Greece, on the isthmus (3.7 miles wide) separating the mainland from the Peloponnesus.

COVENANT A solemn agreement or promise between two or more parties. A covenant was established with a document or ceremony that expressed and underlined the terms of agreement. For example, the sacrifice of animals could illustrate the consequences of breaking a covenant.

CUBIT A linear measure of about 18 inches, corresponding to the distance from elbow to fingertips.

CULT Religious service or acts of worship; a particular religion.

CUNEIFORM An ancient method of writing, using marks pressed into clay with a triangular pen or stylus. If the clay was baked or burned afterward, it became a permanent record.

CUSH *See* ETHIOPIA.

CUTH A Sumerian and Babylonian city located about 20 miles northeast of Babylon.

CYAXERES Ruler of Media 625–585 B.C.; he extended Median power throughout Assyria and as far west as Anatolia (Asia Minor).

CYNICISM A popular Greek philosophy, whose teachers and disciples advertised their independence by refusing to work and by flaunting social standards.

CYRUS CYLINDER A clay cylinder with a cuneiform inscription in which Cyrus the Great tells how he conquered and administered Babylon. The cylinder is 10 inches long and was discovered in about 1880.

CYRUS II Cyrus the Great, who reigned 559–530 B.C. He founded the Persian Achaemenid empire, which came to an end when it was conquered by Alexander the Great in 331 B.C.

DAGON Or "Dagan", a god of agriculture or fertility, the chief god of the Philistines, but also known in Ugarit, Mari, and Sumer.

DAMASCUS Ancient and modern capital of Syria. The name sometimes refers to Syria as a whole.

DARIUS I Ruler of the Medo-Persian Empire 522–486 B.C. "Darius" was the name or throne

name of at least three Persian rulers, Darius I being the most prominent.

DAY STAR The morning star (Venus) referred to in Is. 14:5; the Hebrew is literally "shining one." This was translated "Lucifer" in Latin, meaning literally "light carrier."

DEACON An official worker in the early church, distinguished from teachers and preachers.

DEBIR Another name for Kirjath Sepher, an ancient city near Hebron. It was captured by Joshua's army, recaptured by the Canaanites, and finally taken again by Caleb (Josh. 15:13–17).

DELTA REGION The Nile delta is the semicircular, fertile region formed by branches of the Nile flowing into the Mediterranean Sea. It is about 165 miles east to west.

DENARIUS The main unit of Roman currency in New Testament times. It was a silver coin weighing about 4 grams, and was one day's wage for common workers.

DIANA A Roman goddess of the moon, women, and the wilderness; the same as the Greek goddess Artemis. Her main shrine was at Aricia, near Rome.

DIASPORA A term referring to Jews outside Israel, taken from a Greek word meaning "scattered."

DIODORUS A Greek historian from Sicily, Diodorus Siculus wrote over a period of 30 years a history of the world in 40 books, of which 15 have survived.

DIVINERS Persons considered to have supernatural powers of understanding or predicting events.

DOMITIAN Emperor of Rome A.D. 81 to 96. There is some evidence that Christians were persecuted during his reign.

DOR A stronghold on the northern Palestinian coast occupied by Israel in the time of David. It was for a time the capital of an Assyrian province.

DYNASTY A succession of rulers from a particular family. Thus, the "12th dynasty" of Egypt would refer to the twelfth of the series of families and their descendants who ruled Egypt.

EBLA Ancient city in northern Syria, 50 miles east of Ugarit and the Mediterranean and about 35 miles southwest of Aleppo; an important trading center. The city archives have yielded many thousands of clay tablets, mostly economic records. The language is Semitic.

ECSTATIC A person who experiences a trance, vision, or reverie.

EDOM The country southeast of the Dead Sea and south of Moab, often at war with Israel, sometimes called "Seir." The original inhabitants were the Horites.

EGYPTIAN EXECRATION TEXTS Curses written on broken pieces of pottery dating from about 1800 B.C. These texts name cities and kings of the time, including Jerusalem, and as such are important historical evidence.

EKRON The most northern of the five leading cities of Philistia. It was not captured by the Jews until after the death of Joshua.

EL The chief god in the Canaanite pantheon or council of gods. El is also a general word for deity, especially the supreme deity, and is used of God in the Bible.

ELAMITES A people from what is today Iran. Their origins appear to go back to Elam, son of Shem (Gen. 10:22), although some maintain they were Caucasian and not Semitic. After the Assyrians conquered Samaria, they sent Elamites there.

ELEPHANTINE A Jewish colony that was settled in southern Egypt 550 B.C. or before, and was supposed to defend the southern border of Egypt. Many papyrus documents from this colony have been discovered and published.

ELLIL The warrior god who is angered by the survival of the few humans in the Babylonian flood story.

EMMER A variety of wheat.

ENLIL Sumerian god of the city of Nippur, the most important religious center of Sumer. *See* SUMER.

ENMERKAR A Sumerian king and character in a 3rd-millennium epic.

ENUMA ELISH A Babylonian poem relating the story of the creation of the physical world. The poem was composed about the time of Nebuchadnezzar I (1133–1116 B.C.) to honor Marduk as king of the gods.

EPHRAIMITES The Hebrew tribe descended from Ephraim, the second son born to Joseph in Egypt.

EPICUREANS Followers of the philosophy of Epicurus (341–270 B.C.), who held that the highest goal was rational happiness, or tranquillity, in this life.

ERECH *See* URUK.

ERESHKIGAL A female deity in ancient Babylonian myth, the queen of the dead and the wife of Nergal, king of the dead.

ESARHADDON Ruler of Assyria 680–669 B.C., maintaining its dominance over Babylon. He was also active in building.

ESHNUNNA One of the cities in Mesopotamia overpowered by Amorites about 2000 B.C.

ESSENES A Jewish religious group of New Testament times that pursued asceticism, separation, and purity. The Dead Sea Scrolls are a collection of literature hidden by Essenes before A.D. 70.

ETANA Character in a Sumerian myth who tries but fails to enter heaven.

ETHIOPIA Conventional translation of the Hebrew word *Cush,* referring to the remote region of southern Egypt and beyond; it is not the same as modern Ethiopia.

EUNUCH A male person who has been neutered. Ancient kings and the Roman emperors often employed eunuchs at court.

EUPHRATES An important river that flows from Armenia to the southwest, then turns southeast, and finally empties into the Persian Gulf. The Euphrates passes close to the Tigris River. Mesopotamia is the area bounded by these two rivers.

EUSEBIUS Bishop of Caesarea and the first important church historian; died A.D. 339.

EVIL-MERODACH Ruler of Babylon 562–560 B.C., the third king of the Babylonian Chaldean dynasty and the son of Nebuchadnezzar II. *See* MARDUK.

EXILES Usual designation of the Jewish captives taken to Babylon following the Babylonian conquest of Judah. Such deportations occurred in 597 and 586 B.C. In 538 B.C. Cyrus the Great permitted the exiles to return to Jerusalem.

EXODUS The name of the second book of the Old Testament, from the Greek for "going out." Also, the miraculous departure of Israel from Egypt.

FRANKINCENSE The resin of trees from north India and Arabia producing a hard, fragrant yellow gum.

GAD Like Meni, a god of fortune or luck worshiped in Judah after the Babylonian exile. *See* MENI.

GALATIA A region in middle Anatolia (modern Turkey). The name refers specifically to the Roman province Galatia, or else to an undefined area north of it, where Galatian people lived.

GALBANUM A gum extracted from an herb that grows in Palestine. The hardened gum gives a strong but pleasant scent when burned.

GALLIO Brother of the Roman writer Seneca. Gallio was proconsul in Greece and heard Paul's case, A.D. 51 (Acts 18:12).

GAMES The ancient Greeks held organized athletic contests at four main locations; these were the Isthmian, Nemean, Olympian, and Pythian games. There was also a contest at Athens (the Panathenaia), as well as other lesser ones.

GATEKEEPERS Officials at the Jerusalem temple who controlled offerings and pay for the priests, and were a security force to guarantee a smooth transition of power when a ruler died.

GATH One of the five main cities of the Philistines; its inhabitants were called "Gittites."

GAZA The most important of the five main cities of the Philistines, on the Mediterranean coast 50 miles from Jerusalem. Gaza was the capital of Canaan for several centuries (1550–1150 B.C.).

GEDALIAH Appointed governor of Judah by Nebuchadnezzar II and assassinated after 2 months in office.

GENTILE Any person who is not a Jew.

GESHEM THE ARAB One of the three opponents of Nehemiah's program to rebuild the walls of Jerusalem.

GIHON SPRING The main source of water for Jerusalem in Old Testament times. In 701 B.C. Hezekiah built the Siloam tunnel to bring its waters into the city.

GILEADITES Israelites who lived on the east side of the Jordan River. There was also an Israelite tribe called Gilead.

GILGAL The first camp established by Joshua after crossing the Jordan. Gilgal became a town close to the northern border of Judah.

GILGAMESH EPIC A Sumerian poem 3,000 lines long describing the legendary deeds of Gilgamesh, king of Uruk. This popular epic dates from as early as 2000 B.C. and contains a flood story.

GUDEA Ruler of the Sumerians about 2000 B.C. He was guided by a dream to build a temple to the god Ningirsu at Lagash, north of Ur.

GULF OF AQABA The northeastern extension of the Red Sea, between the Sinai Peninsula and Arabia. Ezion Geber is at the north end of the gulf.

HABIRU Or "Hapiru"; bandits, migrants, or refugees noticed all over the Middle East from about 2000 to 1000 B.C. It has been suggested that the Hebrews were Habiru.

HADAD Another name for Baal.

HALLEL A Hebrew word meaning "praise," referring to Psalms 113—118.

HAMATH A Syrian city on the Orontes River about 125 miles north of Damascus. Hamath became the capital of a small Hittite kingdom, but was finally subjugated by Assyria.

HAMMURABI Ammorite king of Babylon (1792–1750 B.C.), who made Babylon a great city. His law code inscribed on a column of hard stone (diorite) was discovered in 1901 and is now in the Louvre.

HARAN A city in northwestern Mesopotamia, 60 miles east of Carchemish; located on important trade routes; home of Laban (Gen. 27:43).

HASMONEAN A name given to the Jewish dynasty founded by Judas Maccabeus in 167 B.C. *See* JUDAS MACCABEUS.

HAZAEL Ruled Aram (also called Syria) about 842–800 B.C. Hazael made northern Israel a vassal of Aram. Southern Israel (Judah) also paid tribute to Aram during Hazael's reign.

HAZOR An ancient city about 9 miles north of the Sea of Galilee. Hazor was destroyed by the Hebrews in the 13th century B.C. (Josh. 11:10, 11) and was rebuilt during Solomon's reign.

HELLENISTIC Influenced by the international Greek culture that developed outside Greece itself following the conquests of Alexander the Great.

HELLENISTS In the New Testament, those Jews who spoke Greek rather than Aramaic or Hebrew.

HENOTHEISM Worshiping one god as supreme, but without denying the existence of others.

HEROD AGRIPPA I That is, Iulius Agrippa I, grandson of Herod the Great. In A.D. 37 he succeeded as tetrarch to the areas ruled by Philip, and in 39 to those of Herod Antipas. He died suddenly in Caesarea in 44 (Acts 12).

HEROD AGRIPPA II That is, Iulius Agrippa II, son of Iulius Agrippa I. He ruled part of Lebanon, and then Galilee and Judea, A.D. 50–66. He helped the Romans during the revolt of A.D. 66–70 and received additional territory. His sister was Bernice (Acts 25:13).

HEROD ANTIPAS Son of Herod the Great; became tetrarch of Galilee in 4 B.C. (see Luke 3:1; 9:7–9; 23:6–12). Herod Antipas was deposed and exiled by the emperor Gaius Caligula in A.D. 39.

HEROD THE GREAT Ruler of Judea, 37 to 4

B.C.; famous for his building programs and for his outrage at Jesus' birth (Matt. 2).

HERODOTUS The first Greek historian (484–425 B.C.), often called "the father of history." He traveled throughout the Near East and wrote a history of the world.

HIGH PLACES Places where the gods of early Palestine were worshiped, usually having altars and sacred poles.

HILLEL The founder of one of two schools (or "houses") of Pharisaic tradition; active at the end of the 1st century B.C. The tradition of Hillel was less strict than that of Shammai.

HIRAM King of Tyre during the reigns of David and Solomon. Hiram sent materials and artisans to help build David's house and Solomon's temple and palace.

HITTITES An Indo-European people who controlled Anatolia (today eastern Turkey) by 1800 B.C. Their capital was at Hattusa (Boghazköy). Later their power extended south into Syria.

HOPHRA Ruler of Egypt 589–570 B.C. He resisted Babylonian power in Palestine. In 570 B.C. his general Amasis overthrew him, and he died in battle in 567 B.C.

HORITES The original inhabitants of Edom.

HORUS Egyptian god of the sky, light, and goodness. Horus was the son of Isis, the goddess of nature, and of Osiris, the god of the underworld.

HOUSEHOLD GODS Called "teraphim," after the Hebrew word; small idols belonging to a particular household.

HURRIANS A people from northeastern Mesopotamia who lived in many parts of the Near East, becoming powerful and influential in the late 2nd millennium B.C. Thousands of cuneiform texts illustrating Hurrian family laws were found at Nuzi, a city in what is now northern Iraq. *See* NUZI.

HYKSOS A people of mixed Semitic and Asiatic origin who ruled Egypt for more than a century (1648–1540 B.C.).

INANNA The Sumerian goddess of love, whose yearly reunion with the god Dumuzi was thought to bring renewed fertility to the earth.

INDUS RIVER A river 1,700 miles long, originating in western Tibet from a meeting of glacial streams. It flows northwest and then turns south through Pakistan, and at last empties into the Arabian Sea.

IRENAEUS Bishop of Lyons (France); Christian writer and theologian; lived about A.D. 130–202.

ISHTAR The Mesopotamian goddess of love and war, worshiped throughout the Old Testament period.

ISIN A city between the Tigris and the Euphrates, 70 miles southeast of Babylon. It was a Sumerian power for over 225 years, until defeated by Hammurabi in about 1781 B.C.

ISIS The most popular Egyptian goddess, worshiped also at Rome. Isis was the goddess of life, the wife of Osiris, and the mother of Horus.

IVAH A city in Syria.

JABBOK RIVER A river 60 miles long that empties into the Jordan from the east. The Ammonites lived along this river.

JEBUSITES The original inhabitants of Jerusalem.

JERICHO An ancient city 5 miles west of the Jordan and 7 miles north of the Dead Sea; 840 feet below sea level. Jericho is called "the city of palm trees" in Deut. 34:3.

JEROBOAM First king of northern Israel c. 930–909 B.C., formed by the division of Israel into ten northern tribes (Israel) and two southern (Judah). Jeroboam promoted idolatry and corrupted the priesthood. *See* REHOBOAM.

JEROBOAM II King of northern Israel, 793–753 B.C.

JEROME Christian monk, scholar, and writer who died about A.D. 420. Jerome knew Hebrew as well as Greek. His standard translation of the Bible into Latin is called the Vulgate.

JERUSALEM The biblical city, 33 miles east of the Mediterranean and 2,500 feet above sea

level. Jerusalem is first mentioned by name in Egyptian texts of the 19th century B.C.

JESUS CHRIST These words come from the Greek rendering of two Hebrew words, the first being a personal name (Joshua) meaning "God saves," and the second a word meaning "anointed one" or "Messiah."

JEZREEL VALLEY The east-west valley separating Samaria and Galilee, providing a way from the Mediterranean coast to the Jordan River. During biblical times many battles were fought in this valley.

JOSEPHUS Jewish historian who lived c. A.D. 37–100. Captured during the Jewish revolt against Rome, Josephus gained the favor of the Roman general Vespasian and was spared. He wrote an official history of the war, including the fall of Jerusalem, which he witnessed.

JUDAHITES People of Judah.

JUDAS MACCABEUS Leader of the Jewish revolt against Antiochus IV Epiphanes, beginning in 169 B.C. In 164 B.C. Judas rededicated the Jerusalem temple. He founded the Hasmonean dynasty, which remained in power until 63 B.C.

JUSTIN MARTYR A Christian writer who was martyred at Rome about A.D. 165. His writings are a defense of Christianity against paganism.

JUVENAL Roman writer of Latin satire; died about A.D. 130.

KARNAK A city on the Nile near ancient Thebes, 300 miles south of Memphis. Karnak is famous for its remains of temples, which occupied a square mile, built by Thutmose III, Ramesses II, and others.

KENITES The name "Kenite" is derived from a Hebrew word denoting smiths or metalworkers. The Kenites were a people found in southern Palestine from earliest times.

KETHIB Literally meaning "written," used to indicate a designated word or phrase as it stands in the traditional Hebrew Bible. *See* QERE.

KINGU A subsidiary god in Babylonian myth.

KIR HARASETH A Moabite city, also called "Kir of Moab," located just east of the Dead Sea.

LACHISH An ancient city in Judah, 30 miles southwest of Jerusalem and west of Hebron. Lachish was destroyed by Joshua in the 13th century B.C., by Sennacherib in 701 B.C. (2 Kin. 18:13–15), and by the Babylonians in 587 B.C. Lachish is a very important archaeological site, especially for pottery and ostraca (pieces of pottery used for writing on).

LACHISH LETTERS Letters found at Lachish, near Jerusalem, dating from the time of Nebuchadnezzar's conquest of Jerusalem, 586 B.C. The letters are written on fragments of pottery (ostraca) and document the coming fall of Lachish.

LAMENT FOR UR A Sumerian poem written in response to the fall of Ur in 2004 B.C.

LAURIUM A location southeast of Athens where the ancient Greeks had mines for silver.

LEGEND OF AQHAT A Ugaritic legend from the 2nd millennium B.C. A certain Daniel is the main character. Daniel's son Aqhat is killed by the goddess Anath; Aqhat's sister determines to take revenge, and then the story breaks off.

LEVIRATE MARRIAGE A law in Israel (Deut. 25:5) providing that when a man died leaving a wife but not a son, the man's brother or nearest male relative must marry the widow and bear a son in the dead relative's name. This would keep the man's inheritance within his family. *Levir* is the Latin word for "brother-in-law."

LEVITES The descendants of Levi, the third son of the patriarch Jacob. The Levites were appointed to be priests and to care for the temple.

LIBYA In ancient times, the northern part of Africa west of Egypt.

LILITH A Mesopotamian demon believed to attack babies and mothers in childbirth. The name is derived from a Sumerian word meaning "wind."

LOGOS The Greek word usually translated "word" or "idea," used philosophically with related meanings.

LOTHAN A mythical sea monster identified in Ugaritic texts with the sea god Yam, who is defeated in battle by Baal.

LYCUS RIVER A river in Anatolia (Asia Minor) that joins the Maeander river near Colosse.

LYDIA A district in western Anatolia Asia Minor whose main city was Sardis.

MACCABEES The early rulers of the Hasmonean dynasty that began in 167 B.C. with Judas Maccabeus. *See* JUDAS MACCABEUS.

MAGIC The attempt to govern events and human experience through supernatural means, commonly associated with the occult.

MAGUS A magician or astrologer (from a Greek word).

MARDUK The chief god of Babylon, who appears as the chief deity in the Babylonian epic, the Enuma Elish. Also spelled Merodach.

MARI An ancient city on the Euphrates River, halfway between Babylon and the Mediterranean Sea; occupied as early as 3000 B.C. Thousands of clay tablets were discovered at Mari, mostly administrative archives, dating from the decades just before the conquest of Mari by Hammurabi in about 1760 B.C.

MASORETIC TEXT The text of the Bible as preserved by Jewish scholars from ancient times to the middle ages.

MEDIA An Indo-European nation occupying what is now northwestern Iran. The Medes became part of the Persian Empire through the efforts of Cyrus the Great, who defeated them in battle in 550 B.C.

MEGIDDO An ancient city near Mt. Carmel. Megiddo is in the Jezreel Valley, that connects the coast with the interior; it is also on the main road from Egypt to Damascus. As a result, Megiddo has been the site of important battles in both ancient and modern times.

MENI Like Gad, a god of fortune or luck worshiped in Judah after the Babylonian exile. Possibly related to the goddess Mani worshiped by the Arabs before the coming of Islam.

MERENPTAH (or Merneptah) Ruler of Egypt after the death of Ramesses II. His armies fought in Palestine, and he mentioned Israel on a famous stone monument (a stele) commemorating his victories.

MERODACH Alternate spelling of Marduk. *See* MARDUK.

MERODACH-BALADAN II Ruler of Babylonia 721–710 B.C. and 703–702 B.C. An outstanding king who resisted the Assyrians. He was defeated in 710, and again in 702 after a brief return to power.

MESOPOTAMIA The region between and next to the Tigris and Euphrates rivers, two rivers that flow from Armenia southeast to the Persian Gulf. Assyria, Babylonia, and Sumer were in Mesopotamia.

MIDDLE ASSYRIAN EMPIRE The period of Assyrian history beginning with the reign of Shalmaneser I (1273–1244 B.C.). He enlarged Assyria's borders and successfully resisted invasions by the Babylonians and other powers in the region. *See* SHALMANESER I.

MILLSTONES Large stones used in pairs to grind grain into flour. An upper stone is rubbed back and forth or rotated against a lower stone, milling the grain in between.

MITANNI A Hurrian state in northern Mesopotamia, including more than a single city. Mitanni was the leading power in the region from about 1500 to 1350 B.C., fostering wide travel, trade, and diplomacy. *See* HITTITES.

MIZPAH A place not certainly identified but probably about 10 miles north of Jerusalem.

MOAB Moab was located on the plateau southeast of the Dead Sea. The Moabites descended from Lot and were traditional enemies of Israel.

MOABITE STONE An inscribed basalt slab 28 by 44 inches in size, now in the Louvre, Paris. It was made about 850 B.C. to record a Moabite victory over Israel.

MOLECH (or Milcom) A god probably first worshiped by the Phoenicians. The name as given in the Old Testament combines the Hebrew words *melech* and *bosheth,* meaning

"king" and "shame." Molech was worshiped by sacrificing children in fire. *See* PHOENICIA.

MONOLATRY Worshiping one god only.

MOT The god of death in Ugaritic mythology, a monster who swallows the living. Mot is in conflict with Baal and is defeated by him.

MYRRH A small plant found in Palestine whose gum gives off a pleasant perfume.

NABATEA An Arab kingdom whose capital was at Petra, south of the Dead Sea, and whose influence extended far into the surrounding territory. The Nabateans flourished during the period between the Old and New Testaments. *See* EDOM; NEGEV.

NABONIDUS Last king of Babylonia (556–539 B.C.). During part of his reign he was in Tema, Arabia, while his son Belshazzar ruled for him in Babylon.

NABOPOLASSAR Ruler of Babylonia and Assyria 626–605 B.C.; father of Nebuchadnezzar II.

NAG HAMMADI A location in Egypt where a collection of Gnostic books written on papyrus was discovered in 1947.

NANNA The Sumerian moon god in the 2nd millennium B.C. *See* LAMENT FOR UR.

NARD Also called spikenard; an East Indian plant producing a pleasant fragrance.

NEBUCHADNEZZAR I Ruler of Babylonia 1133–1116 B.C. He conquered the Elamites and returned a statue of Marduk to Babylonia, proclaiming Marduk to be the creator and ruler of all things. *See* ELAMITES; ENUMA ELISH.

NEBUCHADNEZZAR II Ruler of Babylonia 605–562 B.C.; built the hanging gardens of Babylon. He defeated Pharaoh Necho at Carchemish in 605 B.C., and destroyed Jerusalem in 589 B.C.

NECHO II Ruler of Egypt 610–595 B.C. He occupied parts of Palestine but was pushed back by Nebuchadnezzar II after the battle of Carchemish, 605 B.C.

NECROMANCY The practice of magic through supposed contact with the dead.

NEGEV The desert region of southern Judah. The Hebrew word is sometimes translated simply "the South."

NEHUSHTAN The name given to the bronze serpent set up by Moses in the desert (2 Kin. 18:4).

NEO-ASSYRIAN EMPIRE The period of Assyrian rule dating from Ashur-dan II (934–912 B.C.) to the fall of Nineveh in 612 B.C. The period includes Shalmaneser III, who set up the Black Obelisk that mentions King Jehu of Israel submitting to Assyria.

NERGAL SHAREZER A Babylonian official present at the siege of Jerusalem in 588–586 B.C.

NERO Born A.D. 37; became emperor of Rome in A.D. 54. After he murdered his own mother in 59, Nero became uncontrolled and cruel, if not insane. He was forced to commit suicide in 68.

NETHINIM A class of temple servants that returned from the Babylonian exile. The Nethinim were one of five groups associated with the temple, along with priests, Levites, gatekeepers, and singers.

NIMRUD *See* CALAH.

NINEVEH One of the world's oldest cities, on the Tigris River 300 miles northwest of Babylon and 600 miles northwest of the Persian Gulf. Nineveh became the capital of the Assyrian Empire under Sennacherib (704–681 B.C.); it fell to the Babylonians in 612 B.C.

NINHURSAG A goddess appearing in the Babylonian flood story.

NINURTA A deity of the Assyrian pantheon.

NO The Hebrew name for the city of Thebes in Egypt. *See* THEBES.

NUZI A city of the 2nd millennium B.C., 9 miles from modern Kirkut in Iraq. Many texts concerning family law and dating from approximately 1400 B.C. have been recovered at Nuzi.

OBELISK A kind of monument consisting of a freestanding tapered stone column with flat sides.

OMRI Ruled northern Israel sometime between 885 and 874 B.C. He was made king by the army but did not have the support of the nation. Samaria was his capital. *See* JEROBOAM.

OSIRIS A principal god of ancient Egypt, the brother and husband of Isis, and the father of Horus.

OSTRACA A Greek word referring to broken pieces of pottery, used in ancient times as something to write on. Many historically valuable ostraca have been unearthed in Egypt and southern Judah.

PADAN ARAM Abraham's home in northern Mesopotamia; also known as Aram-naharaim.

PALESTINE The general area occupied by Israel in the Bible, on the east coast of the Mediterranean Sea. The name is derived from the Hebrew word for "Philistia."

PALMYRA A city in Syria 120 miles northeast of Damascus, once wealthy and powerful, but now a ruin in an oasis.

PANTHEON An array of gods, usually with different powers, worshiped by a group or race of people. The word comes from Greek and means "of all gods."

PAPYRUS A tall reed native to the Nile, and also the paper that the ancient Egyptians manufactured from it. Papyrus was sold in rolls made by gluing together single sheets.

PARABLE A brief moral story or comparison like those used by Jesus.

PASSOVER The festival celebrating Israel's escape from Egypt under Moses, which was also the occasion of the original Passover.

PATRONAGE A social system in which the rich and powerful support dependents called clients, who give them their allegiance. It was typical of the Roman world.

PEKAH Ruled northern Israel 740–732 B.C. Pekah and the king of Syria, Rezin, made war against the southern kingdom for refusing to help them in a fight against Assyria. The Assyrians killed Rezin, and Pekah was assassinated.

PERSEPOLIS Persia's ancient capital. The Persian monarch decorated the ceremonial hall with sculptures and pictures depicting his claim to world sovereignty.

PERSIA A plateau east of Mesopotamia, surrounded by mountain ranges. The Persian Empire was expanded by Cyrus the Great beginning in 550 B.C. At one time it included Anatolia, Palestine, Mesopotamia, and east to the Indus River, an extent of 2,700 miles.

PHARAOH The title used for the rulers of ancient Egypt.

PHARISEES A section or party of the Jews prominent during New Testament times, known for their dedication to religion, especially matters concerning ritual purity.

PHILISTINES The people living on the Mediterranean coast west of Israel. There were five main cities in the Philistine federation: Ashdod, Ashkelon, Ekron, Gaza, and Gath.

PHILO Jewish philosopher and scholar from Alexandria (20 B.C.–A.D. 50). Philo wrote biblical commentaries and philosophy, and is remembered for his allegorical exegesis of the Old Testament.

PHOENICIA The Mediterranean country north of Israel, including the ports of Tyre, Sidon, and Berytus (modern Beirut). The Phoenicians engaged in shipping all over the Mediterranean; they had an important colony at Carthage, north Africa.

PISIDIAN ANTIOCH *See* ANTIOCH.

PLINY Roman writer and provincial governor; died about A.D. 112. He described the eruption of Vesuvius as an eyewitness, and his correspondence mentions the persecution of Christians.

POLEMIC A kind of writing or speech whose purpose is to argue against opposing views.

POSTEXILIC Events after the exile of the Jews to Babylon, that is, after 538 B.C., when refugees began to return from Babylon to Jerusalem.

POTSHERD A broken piece of pottery. *See* OSTRACA.

PREEXILIC Events before the exile of the Jews to Babylon, that is, before the fall of Jerusalem in 586 B.C.

PREEXISTENCE The existence of Jesus Christ before He was incarnated and born to Mary.

PRISM An inscribed tablet or stone in the shape of a cylinder with flat sides.

PROCONSUL A kind of Roman provincial governor.

PROCURATOR A civil servant of the Roman emperor. There were many different levels of procurator.

PROSELYTE A convert.

PSAMMETICHUS I Ruler of Egypt 664–610 B.C., an ally of Assyria; son of Necho I and father of Necho II. Psammetichus I captured Memphis and Thebes, reuniting Egypt. His capital was at Sais, and he began what is called the Saite dynasty.

PSEUDONYMOUS Published or circulated under another name than that of the actual author.

PTOLEMAIC DYNASTY Ptolemy I (ruled 305–282 B.C.) was one of four generals who inherited Alexander the Great's empire when he died. Ptolemy received Egypt, and his family formed the Ptolemaic dynasty, which controlled Egypt until defeated by the Seleucids in 200 B.C. *See* SELEUCID.

PUL Another name for Assyria's King Tiglath-Pileser III.

QERE Meaning "to be read," a marginal notation in the Hebrew Bible indicating a traditional alternative reading for a word or phrase in the text. *See* KETHIB.

QUEEN HATSHEPSUT Ruler of Egypt 1479–1457 B.C., although her nephew Thutmose III (1479–1425) was nominally pharaoh during her rule.

QUEEN OF HEAVEN A fertility goddess mentioned in Jeremiah (Jer. 7:18; 44:17) and possibly to be identified with Astarte.

QUMRAN A community near the Dead Sea where the Dead Sea Scrolls were found. *See* ESSENES.

RABBI The conventional Hebrew title for a teacher.

RABSHAKEH A high-ranking officer in the ancient Assyrian army, similar to a modern chief of staff.

RAMESSES II Ruler of Egypt 1279–1213 B.C. He was active in war and as a builder. He concluded a peace treaty with the Hittites.

RAMESSES III Ruler of Egypt 1184–1153 B.C., in the 20th Dynasty. He was the last of Egypt's great kings and a brilliant soldier, who repelled several powerful invaders. He was also a great builder.

RAS SHAMRA The modern location of ancient Ugarit, in Syria. *See* UGARIT.

RE (or Ra) The sun god of ancient Egypt, having a human body and the head of a hawk.

RECHABITES A religious community founded by Jonadab (often spelled Jehonadab). Apparently the object of this group was to maintain the purity of the Hebrew religion.

RED SEA The conventional translation of a Hebrew name, more correctly translated "Reed Sea" or "Marsh Sea." This sea formed the boundary between Egypt and the desert to the east, while the Red Sea itself extends far to the south.

REHOBOAM Ruler of Judah c. 930–913 B.C., after his father Solomon. Rehoboam alienated the northern tribes of Israel, splitting the kingdom into north and south. Judah and Benjamin became the southern kingdom, and the other ten tribes were the northern kingdom, with Jeroboam as their king.

RELIGION Beliefs about the divine, and practices depending on these beliefs.

REZIN Ruler of Damascus c. 740 B.C., and died resisting the Assyrian invasion under Tiglath-Pileser III, 732 B.C.

RITUAL Religious actions or ceremonies performed in a way prescribed by tradition or law.

ROME The city on the Tiber River in Italy; traditionally founded by Romulus and Remus, 753 B.C.; capital of the Roman Empire, which was founded 27 B.C. by Augustus Caesar.

SABA The country of the Sabeans in southwestern Arabia; also called Sheba. The Sabeans had contact with Africa across the Red Sea and with Tema in northern Arabia.

SACRIFICE A religious offering, often an animal. Animal sacrifice was a normal part of ancient religion, practiced everywhere, and subject to many different interpretations.

SADDUCEES An aristocratic, conservative party of the Jews prominent during New Testament times. As a distinct party they did not survive the destruction of Jerusalem in A.D. 70.

SAFFRON A plant grown from a bulb, with a pleasant aroma and an extract used as a food coloring.

SAMARIA The capital city of the northern kingdom of Israel during the period of divided monarchy after Solomon (1 Kin. 12). Samaria can also refer to the northern kingdom as a whole. *See* JEROBOAM; REHOBOAM.

SAMARITAN A person from Samaria, the country north of Judea.

SAMARITAN PENTATEUCH The text of the first five books of the Hebrew Bible as preserved from ancient times by the Samaritans.

SANBALLAT One of the opponents of Nehemiah's rebuilding of the walls of Jerusalem in the 5th century B.C. Documents from the Jewish colony at Elephantine in southern Egypt record that Sanballat was governor of Samaria.

SARGON OF ACCAD King of Sumer, c. 2350 B.C. Because of Sargon's conquests, Sumer is generally regarded as the first world empire.

SARGON II King of Assyria 721–705 B.C.; he deported people from Samaria to Assyria. He also defeated an Egyptian army at the border of Egypt.

SCYTHIA The region northeast of the Roman Empire, including what is today Poland, Hungary, and the Ukraine.

SCYTHIANS Nomads who emigrated to the Near East from the Caucasus in the 8th century B.C. For some reason they became a stock example of uncivilized barbarians.

SEA PEOPLES Groups of people who invaded the Middle East, destroying many cities, in the 12th century B.C.

SEIR Another name for Edom. *See* EDOM.

SELEUCID Refers to the kingdom north of Palestine, founded and called Syria in 312 B.C. by Seleucus, one of Alexander the Great's surviving generals.

SEMINOMADS More or less settled tribes, not living in villages or towns.

SEMIPRECIOUS STONES Ornamental stones of many kinds used in jewelry, crafts, and architecture, but not including the "precious" stones (diamond, emerald, ruby, sapphire), which are much more rare.

SEMITIC The Semitic languages are a family of related languages that includes Arabic, Aramaic, Hebrew, and Ugaritic. The Semitic peoples are the original speakers of these languages, nominally descended from Shem.

SENNACHERIB Ruler of Assyria 704–681 B.C.; son of Sargon II. His capital was Nineveh. He threatened Jerusalem in 691 B.C. but was suddenly turned back; he destroyed Babylon in 689 B.C. He was assassinated by his sons.

SEPHARVAIM A place whose inhabitants the Assyrians brought to Samaria after 722 B.C.; the exact location is unknown.

SEPTUAGINT The Greek version of the Old Testament, translated in Alexandria between 250 and 150 B.C. The name "Septuagint" and the abbreviation LXX come from the tradition that there were seventy translators.

SERAPHIM Superior guardian angels in the presence of God.

SESOSTRIS I Ruler of Egypt 1943–1898 B.C., including 10 years as coruler with his father Amenemhet I.

SHAHAR Ugaritic deity, the god of dawn.

SHALIM Ugaritic deity, the god of dusk or evening.

SHALMAN An abbreviation of the name Shalmaneser used by several Assyrian kings.

SHALMANESER I Ruler of Assyria 1273–1244 B.C. He was the greatest warrior of the Middle Assyrian period. He conquered the Hittites, Hurrians, and Arameans, and defeated the Egyptians at Carchemish.

SHALMANESER III Ruler of Assyria 858–824 B.C. He tried repeatedly to conquer the regions west of Assyria, including Damascus.

SHALMANESER V Ruler of Assyria 726–722 B.C. He continued the western conquests and the collection of tribute begun by Shalmaneser I through IV.

SHAMASH The Mesopotamian sun god, also associated with justice. In the ancient Middle East worship of the sun was widespread.

SHAMMAI The founder of a school of thought within the Pharisees, active at the end of the 1st century B.C. The other school is that of Hillel. *See* HILLEL.

SHAMSHI-ADAD I Ruler of the city-state of Asshur 1813–1781 B.C. He extended Assyrian power as far as the Mediterranean Sea, making Assyria in effect an empire. After he died, Assyria was overrun by Hammurabi of Babylon.

SHAPSHU A Ugaritic sun goddess.

SHECHEM An ancient fortified city 30 miles north of Jerusalem in the hill country of Palestine. Shechem was prosperous during the 2nd millennium B.C.

SHEMESH The sun god prominent in ancient Near-Eastern pantheons, whether as feminine or masculine (goddess or god).

SHEOL The Hebrew word for the realm of the dead, thought of as dark and gloomy. The word is used in poetic descriptions.

SHILOH A town in central Palestine, where Joshua put the tabernacle along with the ark of the covenant after his conquest of Canaan. Shiloh was then the center of worship until the ark was brought to Jerusalem by King David.

SHINAR The biblical name for the region of southern Mesopotamia, also called Babylon.

SHISHAK Ruler of Egypt c. 945–924 B.C., and founder of Egypt's 22nd Dynasty. In the 5th year of Rehoboam, Shishak raided Judah (1 Kin. 14:25–28).

SHULAMITE Or "Shunammite," a person from Shunem, a town in Issachar, north of the Jezreel Valley.

SHUSHAN Also spelled "Susa," a town and a fortified citadel in southwestern Iran. The city was at the height of its power under the Persians in the 6th century B.C.

SIDON The oldest Phoenician seaport, about 22 miles south of modern Beirut. Sidon is closely associated with the nearby city of Tyre.

SIEGE WALL A wall built by an army to prevent movement of the enemy. Another kind of siege wall was a ramp leading from ground level to the top of a city wall to give the attackers a way up.

SIHOR (or Shihor) The Nile River or one of its eastern branches.

SIN A moon god worshiped in Syria, Palestine, and Mesopotamia from the 3rd millennium B.C. through at least the Hellenistic period (332–37 B.C.).

SINAI PENINSULA The triangle-shaped desert between Israel and Egypt. The north boundary is the Mediterranean Sea, and the south is the two northern extensions of the Red Sea, one ending at Suez and one at Ezion Geber. *See* GULF OF AQABA.

SKEPTICS Followers of the philosophy that nothing can be known for certain.

SO Identified as the king of Egypt in 2 Kin. 17:4; possibly Osorkon IV (730–715 B.C.); or an Egyptian general; or a geographical name.

SODOM One of the "cities of the plain" (Gen. 13:12). Any possible remains of the city are now thought to be submerged in the Dead Sea.

STELE A column or pillar of stone with inscriptions.

STOICS Followers of the philosophical school founded by Zeno, who came to Athens 313 B.C. Stoicism emphasized ethics, responsibility, and rational behavior.

STRABO Greek historian, probably a Roman citizen; lived about 64 B.C. to A.D. 21 and wrote about geography and politics.

SUCCOTH-BENOTH A deity worshiped by Babylonians resettled in Samaria after the Assyrian conquest of Samaria in 722 B.C. This god was a consort of Marduk. *See* MARDUK.

SUMER Ancient nation in southern Mesopotamia, dating from about 3000 to 2000 B.C.;

sometimes referred to as Shinar. A considerable amount of Sumerian literature survives; the language continued to be used for long after the political end of Sumer.

SUZERAIN A person or state exercising rule over other less powerful persons or states, called vassals.

SYNAGOGUE A Greek term meaning "congregation," normally referring to the regular meetings and meeting places of the Jews.

SYRIA An important Roman province, whose boundaries fluctuated but typically included what is today Israel, Jordan, Lebanon, and Syria. In the Old Testament Syria is a translation of the Hebrew word *aram*. *See* ARAM.

SYRIAC Syriac is a Semitic language and a branch of Aramaic. The Syriac versions are early translations of the Bible, both Old and New Testaments, made between about the 2nd and 6th centuries A.D.

SYRO-PHOENICIAN From the area including Syria and Phoenicia, or the eastern Mediterranean coast and interior.

TABERNACLE A tent or shelter. In the Bible the term refers to the movable structure housing the ark, and to the temporary shelters used for the Feast of Tabernacles.

TALMUD The written record of Jewish traditions concerning the Bible, law, ethics, and many other subjects, essentially completed by A.D. 500.

TAMARISK A small tree common in the Middle East.

TAMMUZ A deity in Sumerian myth, the husband and brother of Ishtar. His yearly return from the underworld was said to restore the earth's fertility.

TARGUM Ancient Aramaic translations of the Hebrew Bible.

TARTAN Commander or commander in chief in the Assyrian army (2 Kin. 18:17; Is. 20:1).

TELL A mound (*tell* in Arabic) covering the remains of an ancient city. Successive populations built their buildings on the ruins of what went before them, resulting in a hill with the earliest buildings at the lowest levels. Such tells are often the sites of modern towns.

TEMA An oasis in northern Arabia; the name derives from the Hebrew word meaning "south country."

TETRARCH A name used by the Romans for a local king ruling with their help.

THEBES A city 400 miles south of Cairo; second largest city of ancient Egypt. Flourished during the 16th to 11th centuries B.C. In Hebrew called *No Amon* (Nah. 3:8).

THEODICY An argument that defends God's justice, especially one that explains why there is evil in nature and society.

THEOPHANY An appearance of God, for example, at the burning bush or on Mount Sinai.

THUTMOSE I Ruler of Egypt 1504–1492 B.C. He expanded Egypt to the south, and in the East his armies reached the Euphrates. He was the first ruler to be buried in what became the Valley of the Kings.

THUTMOSE III Ruler of Egypt 1479–1425 B.C. He succeeded Hatshepsut to the throne, and then in a series of campaigns conquered Palestine and Syria as far as Carchemish and the Euphrates. His rule made Egypt powerful and prosperous.

TIAMAT Ruler of the chaotic waters who is defeated by Marduk, in the Gilgamesh Epic.

TIGLATH-PILESER I Ruler of Assyria 1114–1076 B.C. He wanted to establish a world empire, but his reign was followed by several centuries of national weakness.

TIGLATH-PILESER III Ruler of Assyria 744–727 B.C., a successful commander whose conquests reached as far as Egypt.

TIGRIS A river flowing from the region of Lake Van in Armenia southeast to the Persian Gulf. Mesopotamia is the area between the Tigris and the Euphrates.

TIRHAKAH Pharaoh of Egypt 690–664 B.C.; he was from Ethiopia (that is, Cush, or southern Egypt and Sudan).

TIRZAH The capital of northern Israel in the early 9th century B.C.

TISHBITE From Tishbe, a place evidently in Gilead, east of the Jordan.

TITHE Literally, a "tenth," a conventional assessment of taxes.

TOBIAH One of the three opponents of Nehemiah's rebuilding the walls of Jerusalem.

TOPHET Or "Topheth", a place in the Valley of the Son of Hinnom (2 Kin. 23:10) where the god Molech was worshiped by sacrificing children in fire. This valley is on the south side of Jerusalem and is called Gehenna in the New Testament.

TORAH The Law, that is, the five books of Moses: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

TRANSJORDAN The territory across the Jordan River, that is, on the east bank.

TRIBUTE A tax that those who are defeated are forced to pay to the victor.

TUKULTI-NINURTA I Ruler of Assyria c. 1243–1207 B.C.; conquered Babylon.

TUTANKHAMUN Ruler of Egypt 1336–1327 B.C. His tomb, practically intact and containing fabulous wealth, was discovered by Lord Carnarvon and Howard Carter in 1922.

TYCHE The Greek word for fortune, or fate, often personified as a goddess.

TYRE A Phoenician port on a small island off the Mediterranean coast north of Israel. Tyre repelled all foreign invaders until 332 B.C., when Alexander the Great built a causeway to the island and conquered it.

UGARIT An ancient seaport in north Syria, occupied from 6000 B.C. to 1180 B.C.; today called Ras Shamra. Ugarit traded widely with other ancient nations. Excavation there has yielded the oldest example of the alphabet written down in order, and other important cuneiform documents.

ULAI A river near the fortified city of Shushan (Susa) in Persia. The Ulai may have been an artificial canal.

UNLEAVENED Made without yeast, or leaven, like crackers and tortillas.

UR An important Sumerian city on the Euphrates River, 150 miles southeast of Babylon; the original home of Abraham. Excavations at Ur uncovered rich royal tombs containing remains of servants buried with their king.

URARTU A small nation north of ancient Assyria that had threatened Assyria with conquest but was ultimately conquered during the reign of Tiglath-Pileser III.

URUK Biblical "Erech" (Gen. 10:10; Ezra 4:9). Ancient city 40 miles southeast of Ur, occupied from before 3500 B.C. The earliest known ziggurat is here, as also the earliest written documents, clay tablets with Sumerian inscriptions.

USSHER, JAMES Archbishop of Armagh (Ireland), who prepared a chronology of the Bible. He died in A.D. 1656.

UTNAPISHTIM The survivor of the flood in the Gilgamesh Epic.

VALLEY OF HINNOM A valley below Jerusalem where children were sacrificed by fire to Baal, Chemosh, or Molech. The valley is called Gehenna in the New Testament.

VASSAL A person or state ruled by another, more powerful person or state, in an arrangement established by convention or treaty.

VICE-REGENT A person who rules for and in the place of another.

VULGATE The standard Latin translation of the Bible prepared by Jerome, who died about A.D. 420.

WILDERNESS A term used in the Bible for the uninhabited areas of the Middle East, typically desert or near-desert.

YAHWEH The probable pronunciation of the personal name of God, recorded in Hebrew as four consonants without vowels (YHWH). Translations usually write "LORD" instead of Yahweh.

YAREAH A moon god of Ugarit.

ZERUBBABEL Appointed by the Persian king to be governor of the Jews returning to Judah from Babylon. Zerubbabel began the rebuilding of the Jerusalem temple around 537 or 536 B.C.

ZIGGURAT A pyramidlike tower, built in step formation with stairways to the top. More than two dozen ziggurats are known to have existed in ancient Mesopotamia. The gods were thought to dwell at the tops of these buildings.

ZODIAC The constellations of stars through which the sun, moon, and planets seem to pass during the year as seen from the earth. Twelve prominent constellations on this path yield the twelve signs of the zodiac.

ZOROASTRIANISM The religion of Persia, founded by Zoroaster in the 6th century or possibly the 10th century B.C. This prophet, also called Zarathustra, taught that there were two gods, one good and one evil, fighting for universal control. In the end the good god, Ahura Mazda, would prevail.

CONCORDANCE

This Concordance is designed to help you locate important occurrences of significant words, phrases, and proper names found in the Bible. Words and phrases are referenced with Scripture quotations, in which the first letter of the word or phrase, italicized, stands for the entire word or phrase. Phrases are cross-referenced under every major word of the phrase except the first. When looking up a word, be sure to check for related forms of the word and for phrases beginning with that word.

Proper names are defined by descriptive phrases and Scripture references. If a name applies to more than one person, place, or group (see ABIJAH, below), the different identities are distinguished by the dash ("———").

AARON
Ancestry and family of, Ex 6:16–20, 23
Helper and prophet to Moses, Ex 4:13–31; 7:1, 2
Appears before Pharaoh, Ex 5:1–4
Performs miracles, Ex 7:9, 10, 19, 20
Supports Moses' hands, Ex 17:10–12
Ascends Mt. Sinai; sees God's glory, Ex 19:24; 24:1, 9, 10
Judges Israel in Moses' absence, Ex 24:14
Chosen by God as priest, Ex 28:1
Consecrated, Ex 29; Lev 8
Duties prescribed, Ex 30:7–10
Tolerates Israel's idolatry, Ex 32
Priestly ministry begins, Lev 9
Sons offer profane fire; Aaron's humble response, Lev 10
Conspires against Moses, Num 12:1–16
Rebelled against by Korah, Num 16
Intercedes to stop plague, Num 16:45–48
Rod buds to confirm his authority, Num 17:1–10
With Moses, fails at Meribah, Num 20:1–13
Dies; son succeeds him as priest, Num 20:23–29
His priesthood compared:
with Melchizedek's, Heb 7:11–19
with Christ's, Heb 9:6–15, 23–28

ABADDON
Angel of the bottomless pit, Rev 9:11

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

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

ABED-NEGO
Babylonian name given to Azariah, a Hebrew captive, Dan 1:7
Appointed by Nebuchadnezzar, Dan 2:49
Refuses to serve idols; cast into furnace but delivered, Dan 3:12–30

ABEL
Adam's second son, Gen 4:2
His offering accepted, Gen 4:4
Murdered by Cain, Gen 4:8
His sacrifice offered by faith, Heb 11:4

ABEL BETH MAACHAH
Captured by Tiglath-Pileser, 2 Kin 15:29
Refuge of Sheba; saved from destruction, 2 Sam 20:14–22
Seized by Ben-Hadad, 1 Kin 15:20

ABEL MEHOLAH
A city a few miles east of Jabesh Gilead, Judg 7:22; 1 Kin 4:12
Elisha's native city, 1 Kin 19:16

ABHOR
My soul shall not *a* . . . . . Lev 26:11
Therefore I *a* myself . . . . . Job 42:6
nations will *a* him . . . . . Prov 24:24
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ADULTERIES
I have seen your *a* ..... Jer 13:27
her sight, and her *a* ..... Hos 2:2
evil thoughts, *a* ..... Mark 7:21

ADULTEROUS
evil and *a* generation ..... Matt 12:39

ADULTERY
You shall not commit *a* ..... Ex 20:14
You shall not commit *a* .... Deut 5:18
Whoever commits *a* ..... Prov 6:32
Israel had committed *a* ..... Jer 3:8
have committed *a* with ..... Jer 29:23
a with their idols ..... Ezek 23:37
and is committing *a* ..... Hos 3:1
already committed *a* ..... Matt 5:28
is divorced commits *a* ..... Matt 5:32
You shall not commit *a* ... Matt 19:18
another commits *a* ..... Mark 10:11
husband commits *a* ..... Luke 16:18
a woman caught in *a* ..... John 8:3
which are: *a*, fornication, ... Gal 5:19
having eyes full of *a* ..... 2 Pet 2:14
those who commit *a* ..... Rev 2:22

ADVANCED
Joshua was old, *a* in ..... Josh 13:1
I am old, *a* in age ..... Josh 23:2
David was old, *a* in years ... 1 Kin 1:1
were both well *a* in years ... Luke 1:7
wife is well *a* in years ..... Luke 1:18
I *a* in Judaism beyond ..... Gal 1:14

ADVANTAGE
a will it be to You ..... Job 35:3
man has no *a* over ..... Eccl 3:19
a that I go away ..... John 16:7
What *a* then has the ..... Rom 3:1
Satan should take *a* ..... 2 Cor 2:11
no one should take *a* ..... 1 Thess 4:6
people to gain *a* ..... Jude 16

ADVERSARIES
The *a* of the LORD ..... 1 Sam 2:10
rid Myself of My *a* ..... Is 1:24
a will not be able ..... Luke 21:15
and there are many *a* ..... 1 Cor 16:9
terrified by your *a* ..... Phil 1:28
will devour the *a* ..... Heb 10:27

ADVERSARY
in the way as an *a* ..... Num 22:22
battle he become our *a* ... 1 Sam 29:4
how long will the *a* ..... Ps 74:10
a has spread his hand ..... Lam 1:10
Agree with your *a* ..... Matt 5:25
for me from my *a* ..... Luke 18:3
opportunity to the *a* ..... 1 Tim 5:14
your *a* the devil walks ..... 1 Pet 5:8

ADVERSITIES
you from all your *a* ..... 1 Sam 10:19
known my soul in *a* ..... Ps 31:7

ADVERSITY
them with every *a* ..... 2 Chr 15:6
I shall never be in *a* ..... Ps 10:6
from the days of *a* ..... Ps 94:13
brother is born for *a* ..... Prov 17:17
faint in the day of *a* ..... Prov 24:10
the day of *a* consider ..... Eccl 7:14
you the bread of *a* ..... Is 30:20

ADVICE
And blessed is your *a* .... 1 Sam 25:33
in this I give my *a* ..... 2 Cor 8:10

ADVOCATE
we have an *A* with the .... 1 John 2:1

AENON
A place near Salim where John the Baptist baptized, John 3:22, 23

AFAR
and worship from *a* ..... Ex 24:1
sons shall come from *a* ..... Is 60:4
and not a God *a* ..... Jer 23:23
and saw Abraham *a* ..... Luke 16:23
to all who are *a* ..... Acts 2:39
to you who were *a* ..... Eph 2:17
but having seen them *a* .... Heb 11:13

AFFAIRS
he will guide his *a* ..... Ps 112:5
I may hear of your *a* ..... Phil 1:27
himself with the *a* ..... 2 Tim 2:4

AFFECTION
to his wife the *a* ..... 1 Cor 7:3
for you all with the *a* ..... Phil 1:8
if any *a* and mercy ..... Phil 2:1

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

AFFIRM
you to *a* constantly ..... Titus 3:8

AFFLICT
a them with their ..... Ex 1:11
oath to *a* her soul ..... Num 30:13
may be bound to *a* you .... Judg 16:6
a the descendants ..... 1 Kin 11:39
will hear, and *a* them ..... Ps 55:19
a Your heritage ..... Ps 94:5
a man to *a* his soul ..... Is 58:5
to destroy, and to *a* ..... Jer 31:28
For He does not *a* ..... Lam 3:33
deal with all who *a* ..... Zeph 3:19

AFFLICT YOUR SOULS
shall *a*, and do no work .... Lev 16:29
you shall *a*, and offer ..... Lev 23:27
You shall *a*; you shall not .. Num 29:7

AFFLICTED
"Why have You *a* ..... Num 11:11
and the Almighty has *a* .... Ruth 1:21
To him who is *a* ..... Job 6:14
hears the cry of the *a* ..... Job 34:28
You *a* the peoples ..... Ps 44:2
Before I was *a* ..... Ps 119:67
I am *a* very much ..... Ps 119:107
Many a time they have *a* .... Ps 129:1
the cause of the *a* ..... Ps 140:12
days of the *a* are evil ..... Prov 15:15
Smitten by God, and *a* ..... Is 53:4
oppressed and He was *a* ..... Is 53:7
"O you *a* one, tossed ..... Is 54:11
Why have we *a* our ..... Is 58:3
and satisfy the *a* ..... Is 58:10
her virgins are *a* ..... Lam 1:4
she has relieved the *a* ..... 1 Tim 5:10
being destitute, *a* ..... Heb 11:37

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

AFFLICTION
in the land of my *a* ..... Gen 41:52
the bread of *a* ..... Deut 16:3
indeed look on the *a* ..... 1 Sam 1:11
LORD saw that the *a* ..... 2 Kin 14:26
a take hold of me ..... Job 30:16
days of *a* confront me ..... Job 30:27
held in the cords of *a* ..... Job 36:8
of death, bound in *a* ..... Ps 107:10
is my comfort in my *a* ..... Ps 119:50
and it is an evil *a* ..... Eccl 6:2
a He was afflicted ..... Is 63:9
refuge in the day of *a* ..... Jer 16:19
"O LORD, behold my *a*..... Lam 1:9
not grieved for the *a* ..... Amos 6:6
For our light *a* ..... 2 Cor 4:17
supposing to add *a* ..... Phil 1:16
the word in much *a* ..... 1 Thess 1:6

AFFLICTIONS
Many are the *a* of the ..... Ps 34:19
in the *a* of Christ ..... Col 1:24
shaken by these *a* ..... 1 Thess 3:3
persecutions, *a*, which .... 2 Tim 3:11
in all things, endure *a*, ... 2 Tim 4:5

AFFORD
poor and cannot *a* it ..... Lev 14:21
such as he can *a* ..... Lev 14:30

AFRAID
See DO NOT BE AFRAID
garden, and I was *a* ..... Gen 3:10
saying, "Do not be *a* ..... Gen 15:1
his face, for he was *a* ..... Ex 3:6
none will make you *a* ..... Lev 26:6
you shall not be *a* in ..... Deut 1:17
of whom you are *a* ..... Deut 7:19
do not be *a* of them ..... Deut 20:1
Do not be *a* of the ..... 2 Kin 25:24

David was *a* of God ..... 1 Chr 13:12
I will not be *a* of ten ..... Ps 3:6
ungodliness made me *a* ..... Ps 18:4
Of whom shall I be *a* ..... Ps 27:1
Do not be *a* when one ..... Ps 49:16
Whenever I am *a* ..... Ps 56:3
farthest parts are *a* ..... Ps 65:8
you will not be *a* ..... Prov 3:24
nor be *a* of their threats ..... Is 8:12
be *a* of the Assyrian ..... Is 10:24
I will trust and not be *a* ..... Is 12:2
no one will make them *a* ..... Is 17:2
Do not fear, nor be *a* ..... Is 44:8
that you should be *a* ..... Is 51:12
Do not be *a* of their faces, ... Jer 1:8
dream which made me *a* ..... Dan 4:5
Then the mariners were *a* .... Jon 1:5
It is I; do not be *a* ..... Matt 14:27
Do not be *a*; only believe .. Mark 5:36
Do not be *a*, Zacharias, ... Luke 1:13
Do not be *a*, Mary, for ..... Luke 1:30
not be *a* of those who ..... Luke 12:4
neither let it be *a* ..... John 14:27
"Do not be *a*, Paul ..... Acts 27:24
if you do evil, be *a* ..... Rom 13:4
do good and are not *a* ..... 1 Pet 3:6

AFTERWARD
A he will let you go ..... Ex 11:1
a we will speak ..... Job 18:2
a receive me to glory ..... Ps 73:24
you shall follow Me *a* ..... John 13:36
the firstfruits, *a* ..... 1 Cor 15:23

AGAG
A king of Amalek in Balaam's prophecy, Num 24:7
——— Amalekite king spared by Saul, but slain by Samuel, 1 Sam 15:8, 9, 20–24, 32, 33

AGAIN
See BORN AGAIN
day He will rise *a* ..... Matt 20:19
'You must be born *a* ..... John 3:7
to renew them *a* ..... Heb 6:6
having been born *a* ..... 1 Pet 1:23

AGAINST
See SINNED AGAINST THE LORD; SINNED AGAINST YOU
his hand shall be *a* ..... Gen 16:12
I will set My face *a* ..... Lev 20:3
come to 'set a man *a* ..... Matt 10:35
or house divided *a* ..... Matt 12:25
not with Me is *a* Me ..... Matt 12:30
blasphemy *a* the Spirit .... Matt 12:31
For nation will rise *a* ..... Matt 24:7
out, as *a* a robber ..... Matt 26:55
I have sinned *a* ..... Luke 15:18
lifted up his heel *a* ..... John 13:18
LORD and *a* His Christ ..... Acts 4:26
to kick *a* the goads ..... Acts 9:5
all men everywhere *a* ..... Acts 21:28
let us not fight *a* ..... Acts 23:9
a the promises of God ..... Gal 3:21
we do not wrestle *a* ..... Eph 6:12
I have a few things *a* ..... Rev 2:20

AGE
well advanced in *a* ..... Gen 18:11
Israel were dim with *a* .... Gen 48:10
the flower of their *a* ..... 1 Sam 2:33
the grave at a full *a* ..... Job 5:26
a is as nothing ..... Ps 39:5
and in the *a* to come ..... Mark 10:30
"The sons of this *a* ..... Luke 20:34
He is of *a*; ask him ..... John 9:21
who are of full *a* ..... Heb 5:14
the powers of the *a* ..... Heb 6:5

AGE TO COME
in this age or in the *a* ..... Matt 12:32
in the *a*, eternal life ..... Mark 10:30
in the *a* eternal life ..... Luke 18:30
the powers of the *a* ..... Heb 6:5

AGED
Wisdom is with *a* ..... Job 12:12
a one as Paul, the *a* ..... Philem 9

AGES
ordained before the *a* ..... 1 Cor 2:7
in other *a* was not ..... Eph 3:5
at the end of the *a* ..... Heb 9:26

AGONY
And being in *a* ..... Luke 22:44

AGREE
A with your adversary ..... Matt 5:25
that if two of you *a* ..... Matt 18:19
testimonies did not *a* ..... Mark 14:56
and these three *a* ..... 1 John 5:8

AGREED
unless they are *a* ..... Amos 3:3
they were glad, and *a* ..... Luke 22:5

AGREEMENT
with Sheol we are in *a* ..... Is 28:15
the North to make an *a* ..... Dan 11:6
what *a* has the temple ..... 2 Cor 6:16

AHAB
A wicked king of Israel, 1 Kin 16:29
Marries Jezebel; promotes Baal worship, 1 Kin 16:31–33; 18:17–46
Denounced by Elijah, 1 Kin 17:1
Wars against Ben-Hadad, 1 Kin 20:1–43
Covets Naboth's vineyard, 1 Kin 21:1–16
Death predicted; repentance delays judgment, 1 Kin 21:17–29
Goes to war in spite of Micaiah's warning; killed in battle, 1 Kin. 22:1–37
Prophecy concerning, fulfilled, 1 Kin 22:38
——— Lying prophet, Jer 29:21–23

AHASUERUS
The father of Darius the Mede, Dan 9:1
——— Persian king, probably Xerxes I, 486–465 B.C., Ezra 4:6; Esth 1:1
Makes Esther queen, Esth 2:16, 17
Orders Jews annihilated, by Haman's advice, Esth 3:8–15
Reverses decree at Esther's request, Esth 7; 8
Exalts Mordecai, Esth 10:1–3

AHAZ
King of Judah; pursues idolatry; submits to Assyrian rule; desecrates the temple, 2 Kin 16
Defeated by Syria and Israel, 2 Chr 28:5–15
Comforted by Isaiah; refuses to ask a sign, Is 7:1–17

AHAZIAH
King of Israel; son of Ahab and Jezebel; worships Baal, 1 Kin 22:51–53
Falls through lattice; calls on Baal-Zebub; dies according to Elijah's word, 2 Kin 1:2–18
——— King of Judah; Ahab's son-in-law; reigns wickedly, 2 Kin 8:25–29; 2 Chr 22:1–6
Killed by Jehu, 2 Kin 9:27–29; 2 Chr 22:7–9

AHIJAH
A prophet of Shiloh who foretells division of Solomon's kingdom, 1 Kin 11:29–39
Foretells elimination of Jeroboam's line, 1 Kin 14:1–18
A writer of prophecy, 2 Chr 9:29

AHIKAM
Sent in Josiah's mission to Huldah, 2 Kin 22:12–14
Protects Jeremiah, Jer 26:24
The father of Gedaliah, governor under Nebuchadnezzar, 2 Kin 25:22; Jer 39:14

AHIMAAZ
A son of Zadok the high priest, 1 Chr 6:8, 9
Warns David of Absalom's plans, 2 Sam 15:27, 36
First to tell David of Absalom's defeat, 2 Sam 18:19–30

AHIMELECH
High priest in Saul's reign; helps David, 1 Sam 21:1–9
Betrayed and killed by Doeg; son Abiathar escapes, 1 Sam 22:9–20
David writes concerning, Ps 52:title

AHINOAM
Wife of David, 1 Sam 25:43; 27:3; 30:5, 18
Mother of Amnon, 2 Sam 3:2

AHITHOPHEL
David's counselor, 2 Sam 15:12
Joins Absalom's insurrection; counsels him, 2 Sam 15:31; 16:20–23
His counsel rejected; commits suicide, 2 Sam 17:1–23

AI
Israel defeated at, Josh 7:2–5
Israel destroys completely, Josh 8:1–28

AIDE
the king's personal *a* ..... Acts 12:20

AIJALON
Amorites not driven from, Judg 1:35
Miracle there, Josh 10:12, 13
City of refuge, 1 Chr 6:66–69
Fortified by Rehoboam, 2 Chr 11:5, 10
Captured by Philistines, 2 Chr 28:18

AIR
the birds of the *a* ..... Gen 1:26
of the *a* have nests ..... Luke 9:58
as one who beats the *a* .... 1 Cor 9:26
be speaking into the *a* ..... 1 Cor 14:9
of the power of the *a* ..... Eph 2:2
the Lord in the *a* ..... 1 Thess 4:17
his bowl into the *a* ..... Rev 16:17

AKEL DAMA
Field called "Field of Blood," Acts 1:19

AKRABBIM
An "ascent" on the south of the Dead Sea, Num 34:4
One border of Judah, Josh 15:3

ALABASTER
mosaic pavement of *a* ..... Esth 1:6
an *a* flask of very costly .... Matt 26:7
woman came having an *a* . Mark 14:3
brought an *a* flask of ..... Luke 7:37

ALARM
to sound the *a* against .... 2 Chr 13:12
A day of trumpet and *a* .... Zeph 1:16

ALEXANDER
A member of the high-priestly family, Acts 4:6
——— A Jew in Ephesus, Acts 19:33, 34
——— An apostate condemned by Paul, 1 Tim 1:19, 20

ALEXANDRIA
Men of, persecute Stephen, Acts 6:9
Paul sails in ship of, Acts 27:6

ALGUM
a logs from Lebanon, ... 2 Chr 2:8
Ophir, brought *a* wood .... 2 Chr 9:10
a wood for the house ..... 2 Chr 9:11

ALIEN
because you were an *a* ..... Deut 23:7
I am an *a* in their ..... Job 19:15
who turn away an *a* ..... Mal 3:5

ALIENATED
a herself from them ..... Ezek 23:17
darkened, being *a* ..... Eph 4:18
you, who once were *a* ..... Col 1:21

ALIENS
For we are *a* and ..... 1 Chr 29:15
For I have loved *a* ..... Jer 2:25
A have devoured his ..... Hos 7:9
without Christ, being *a* ..... Eph 2:12
the armies of the *a* ..... Heb 11:34

ALIGHTING
dove and *a* upon Him ..... Matt 3:16

ALIKE
All things come *a* ..... Eccl 9:2
esteems every day *a* ..... Rom 14:5

ALIVE
in the ark remained *a* ..... Gen 7:23
with them went down *a* ... Num 16:33
LORD your God are *a* ..... Deut 4:4
I kill and I make *a* ..... Deut 32:39
Let them go down *a* ..... Ps 55:15
he preserves himself *a* .... Ezek 18:27
heard that He was *a* ..... Mark 16:11
son was dead and is *a* .... Luke 15:24
presented Himself *a* ..... Acts 1:3
dead indeed to sin, but *a* ... Rom 6:11
I was *a* once without ..... Rom 7:9
all shall be made *a* ..... 1 Cor 15:22
trespasses, made us *a* ..... Eph 2:5
flesh, He has made *a* ..... Col 2:13
that we who are *a* ..... 1 Thess 4:15
the flesh but made *a* ..... 1 Pet 3:18
and behold, I am *a* ..... Rev 1:18
a name that you are *a* ..... Rev 3:1
These two were cast *a* ..... Rev 19:20

ALL
See WITH ALL YOUR HEART
for this is man's *a* ..... Eccl 12:13

ALL THE DAYS OF HIS LIFE
he shall read it *a* ..... Deut 17:19
give him to the LORD *a*.... 1 Sam 1:11
I have made him ruler *a* .. 1 Kin 11:34
He commanded him *a* ..... 1 Kin 15:5
toils under the sun *a* ..... Eccl 5:18
before the king *a* ..... Jer 52:33

ALL THE EARTH
over the cattle, over *a* ..... Gen 1:26
alive on the face of *a* ..... Gen 7:3
confused the language of *a* . Gen 11:9
Shall not the Judge of *a* ... Gen 18:25
there is none like Me in *a* .... Ex 9:14
going the way of *a* ..... Josh 23:14
I go the way of *a*; ..... 1 Kin 2:2
a sought the presence .... 1 Kin 10:24
Sing to the LORD, *a*:..... 1 Chr 16:23
Let *a* fear the LORD;..... Ps 33:8
A shall worship You ..... Ps 66:4
I have gathered *a* ..... Is 10:14
that made *a* drunk ..... Jer 51:7
which shall rule over *a* ..... Dan 2:39
Let *a* keep silence ..... Hab 2:20
was darkness over *a* ..... Luke 23:44
sound has gone out to *a* ... Rom 10:18
of God sent out into *a* ..... Rev 5:6

ALL THE SAINTS
God will come, and *a* ..... Zech 14:5
your love for *a* ..... Eph 1:15
less than the least of *a* ..... Eph 3:8
able to comprehend with *a* .. Eph 3:18
and supplication for *a* ..... Eph 6:18
your love for *a* ..... Col 1:4
with the prayers of *a* ..... Rev 8:3

ALLELUIA
Again they said, "*A* ..... Rev 19:3

ALLOW
a Your Holy One ..... Ps 16:10
a My faithfulness ..... Ps 89:33
nor do you *a* those ..... Matt 23:13
a Your Holy One ..... Acts 2:27
who will not *a* you to be .. 1 Cor 10:13

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

ALLURE
behold, I will *a* ..... Hos 2:14
they *a* through the lusts .... 2 Pet 2:18

ALMIGHTY
I am *A* God; walk before .... Gen 17:1
May God *A* bless you, and .. Gen 28:3
and to Jacob, as God *A* ..... Ex 6:3
for the *A* has dealt very .... Ruth 1:20
does the *A* pervert justice .... Job 8:3
find out the limits of the *A* .. Job 11:7
of the wrath of the *A* ..... Job 21:20
your delight in the *A* ..... Job 22:26
breath of the *A* gives me .... Job 33:4
under the shadow of the *A* ... Ps 91:1
as destruction from the *A* ..... Is 13:6
as destruction from the *A* ... Joel 1:15
and who is to come, the *A* ... Rev 1:8
holy, holy, Lord God *A* ..... Rev 4:8
Even so, Lord God *A* ..... Rev 16:7
fierceness and wrath of *A* .. Rev 19:15

ALMOND
a blossoms on one ..... Ex 25:33
a tree blossoms ..... Eccl 12:5
branch of an *a* tree ..... Jer 1:11

ALMOST
for me, my feet had *a* ..... Ps 73:2
a persuade me to ..... Acts 26:28
a all things are ..... Heb 9:22

ALMS
But rather give *a* ..... Luke 11:41
you have and give *a* ..... Luke 12:33
I came to bring *a* ..... Acts 24:17

ALOES
with myrrh and *a* ..... Ps 45:8
my bed with myrrh, *a* ..... Prov 7:17
mixture of myrrh and *a* ... John 19:39

ALOUD
And he wept *a*, and the ..... Gen 45:2
many shouted *a* for joy .... Ezra 3:12
them sing *a* on their beds ... Ps 149:5
Wisdom calls *a* outside .... Prov 1:20
Cry *a* at Beth Aven ..... Hos 5:8

ALPHA
I am the *A* and the ..... Rev 1:8
I am the *A* and the ..... Rev 22:13

ALTAR
Then Noah built an *a* ..... Gen 8:20
he built an *a* to the LORD.... Gen 12:7
built an *a* there ..... Gen 13:18
Abraham built an *a* ..... Gen 22:9
son and laid him on the *a* ... Gen 22:9
So he built an *a* there ..... Gen 26:25
make an *a* there to God ..... Gen 35:1
And Moses built an *a* ..... Ex 17:15
An *a* of earth you ..... Ex 20:24
two sides of the *a* ..... Ex 27:7
incense *a* of acacia wood .... Ex 37:25
a shall be kept ..... Lev 6:9
it to you upon the *a* ..... Lev 17:11
offering for the *a* ..... Num 7:84
a to the LORD your God .... Deut 27:5
Joshua built an *a* ..... Josh 8:30
a great, impressive *a* ..... Josh 22:10
called the *a* Witness ..... Josh 22:34
and tear down the *a* ..... Judg 6:25
early and built an *a* ..... Judg 21:4
built an *a* to the LORD .... 1 Sam 7:17
Saul built an *a* ..... 1 Sam 14:35
"Go up, erect an *a* ..... 2 Sam 24:18
built there an *a* ..... 2 Sam 24:25
a which he had made .... 1 Kin 12:33
cried out against the *a* ..... 1 Kin 13:2
set up an *a* for Baal ..... 1 Kin 16:32
he repaired the *a* ..... 1 Kin 18:30
a according to all that .... 2 Kin 16:11
built there an *a* ..... 1 Chr 21:26
made a bronze *a* ..... 2 Chr 4:1
a of gold and the tables ... 2 Chr 4:19
he restored the *a* ..... 2 Chr 15:8
worship before one *a* .... 2 Chr 32:12
repaired the *a* of the ..... 2 Chr 33:16
the *a* of the God of ..... Ezra 3:2
I will go to the *a* ..... Ps 43:4
tongs from the *a* ..... Is 6:6
there will be an *a* ..... Is 19:19
Lord has spurned His *a* ..... Lam 2:7
The *a* was in front ..... Ezek 40:47
you cover the *a* ..... Mal 2:13
your gift to the *a* ..... Matt 5:23
swears by the *a* ..... Matt 23:18
I even found an *a* ..... Acts 17:23
the offerings of the *a* ..... 1 Cor 9:13
partakers of the *a* ..... 1 Cor 10:18
We have an *a* from ..... Heb 13:10
Isaac his son on the *a* .... James 2:21
under the *a* the souls ..... Rev 6:9
and stood at the *a* ..... Rev 8:3
horns of the golden *a* ..... Rev 9:13
angel came out from the *a* . Rev 14:18

ALTARS
a Hezekiah has taken .... 2 Kin 18:22
Even Your *a*, O LORD ..... Ps 84:3
on the horns of your *a* ..... Jer 17:1
a shall be broken ..... Ezek 6:4
has made many *a* ..... Hos 8:11
a shall be heaps ..... Hos 12:11
destruction on the *a* ..... Amos 3:14
and torn down Your *a* ..... Rom 11:3

ALTER
put their hand to *a* it ..... Ezra 6:12
Nor *a* the word ..... Ps 89:34
Persians, which does not *a* ... Dan 6:8
Persians, which does not *a* .. Dan 6:12

ALTERED
of His face was *a* ..... Luke 9:29

ALWAYS
delight, rejoicing *a* ..... Prov 8:30
the poor with you *a* ..... Matt 26:11
Me you do not have *a* ..... Matt 26:11
lo, I am with you *a* ..... Matt 28:20
'Son, you are *a* ..... Luke 15:31
men *a* ought to pray ..... Luke 18:1
immovable, *a* abounding . 1 Cor 15:58
Rejoice in the Lord *a* ..... Phil 4:4
thus we shall *a* ..... 1 Thess 4:17
a be ready to give a ..... 1 Pet 3:15

AM
See HERE I AM; I AM WITH YOU
to Moses, "I *A* WHO I *A* ..... Ex 3:14
First and I *a* the Last ..... Is 44:6
in My name, I *a* there ..... Matt 18:20
I *a* the bread of life ..... John 6:35
I *a* the light of the ..... John 8:12
I *a* from above ..... John 8:23
Abraham was, I *A* ..... John 8:58
I *a* the door ..... John 10:9
I *a* the good shepherd .... John 10:11
I *a* the resurrection ..... John 11:25
to him, "I *a* the way ..... John 14:6
of God I *a* what I *a* ..... 1 Cor 15:10

AMALEK
Grandson of Esau, Gen 36:11, 12
A chief of Edom, Gen 36:16
First among nations, Num 24:20

AMALEKITES
Destruction predicted, Ex 17:14; Deut 25:17–19
Defeated by Israel, Ex 17:8–13; Judg 7:12–25; 1 Sam 14:47, 48; 27:8, 9; 1 Chr 4:42, 43
Overcome Israel, Num 14:39–45; Judg 3:13

AMASA
Commands Absalom's rebels, 2 Sam 17:25

Made David's commander, 2 Sam 19:13
Treacherously killed by Joab, 2 Sam 20:9–12
Death avenged, 1 Kin 2:28–34

AMAZED
the multitudes were *a* ..... Matt 12:23
trembled and were *a* ..... Mark 16:8
saw Him, they were *a* ..... Luke 2:48
Then they were all *a* and .... Acts 2:7
with Philip, and was *a* ..... Acts 8:13

AMAZIAH
King of Judah; kills his father's assassinators, 2 Kin 14:1–6; 2 Chr 25:1–4
Hires troops from Israel; is rebuked by a man of God; sends troops home, 2 Chr 25:5–10
Defeats Edomites; worships their gods, 2 Chr 25:11–16
Wars with Israel, 2 Kin 14:8–14; 2 Chr 25:17–24
Killed by conspirators, 2 Chr 25:25–28

AMBASSADOR
but a faithful *a* ..... Prov 13:17
for which I am an *a* ..... Eph 6:20

AMBASSADORS
which sends *a* by sea ..... Is 18:2
cry outside, the *a* ..... Is 33:7
we are *a* for Christ ..... 2 Cor 5:20

AMBITION
Christ from selfish *a* ..... Phil 1:16
through selfish *a* ..... Phil 2:3

AMBUSH
Lay an *a* for the city ..... Josh 8:2
a all around Gibeah ..... Judg 20:29
son heard of their *a* ..... Acts 23:16
they lay in *a* along ..... Acts 25:3

AMEN
shall say, "*A*, so be it ..... Num 5:22
answer and say, '*A* ..... Deut 27:15
the people said, "*A!*" ..... 1 Chr 16:36
all the people say, "*A!*" .... Ps 106:48
and the glory forever. *A*. ... Matt 6:13
to the end of the age." *A*. . Matt 28:20
accompanying signs. *A*. .. Mark 16:20
and blessing God. *A*. ..... Luke 24:53
that would be written. *A*. . John 21:25
uninformed say "*A* ..... 1 Cor 14:16
are Yes, and in Him *A* ..... 2 Cor 1:20
These things says the *A* ..... Rev 3:14
creatures said, "*A* ..... Rev 5:14
I am coming quickly." *A*. .. Rev 22:20

AMEND
A your ways and your ..... Jer 7:3
from his evil way, *a* ..... Jer 35:15

AMETHYST
an agate, and an *a* ..... Ex 28:19
the twelfth *a* ..... Rev 21:20

AMMON
A nation fathered by Lot, Gen 19:36, 38

AMMONITES
Excluded from assembly for hostility to Israel, Deut 23:3–6
Propose cruel treaty; conquered by Saul, 1 Sam 11:1–3, 11
Abuse David's ambassadors; conquered by his army, 2 Sam 10:1–14
Harass postexilic Jews, Neh 4:3, 7, 8
Defeated by Israel and Judah, Judg 11:4–33; 2 Chr 20:1–25; 27:5, 6
Prophecies concerning, Ps 83:1–18; Jer 25:9–21; Ezek 25:1–7; Amos 1:13–15; Zeph 2:9–11

AMNON
A son of David, 2 Sam 3:2
Rapes his half sister, 2 Sam 13:1–18
Killed by Absalom, 2 Sam 13:19–29

AMON
King of Judah, 2 Kin 21:18, 19
Follows evil, 2 Chr 33:22, 23
Killed by conspiracy, 2 Kin 21:23, 24
——— A governor of Samaria, 1 Kin 22:10, 26

AMORITES
Defeated by Joshua, Josh 10:1–43
Not driven out of Canaan, Judg 1:34–36
Put to forced labor under Solomon, 1 Kin 9:20, 21

AMOS
A prophet of Israel, Amos 1:1
Pronounces judgment against nations, Amos 1:1–3, 15
Denounces Israel's sins, Amos 4:1—7:9
Condemns Amaziah, the priest of Bethel, Amos 7:10–17
Predicts Israel's downfall, Amos 9:1–10
Foretells great blessings, Amos 9:11–15

AMPHIPOLIS
A city in Macedonia visited by Paul, Acts 17:1

AMRAM
Son of Kohath, Num 3:17–19
The father of Aaron, Moses and Miriam, Ex 6:18–20; 1 Chr 6:3

ANAKIM
A race of giants; very strong, Num 13:28–33; Deut 2:10, 11, 21
Defeated:
by Joshua, Josh 10:36–39; 11:21
by Caleb, Josh 14:6–15

ANANIAS
Disciple at Jerusalem; slain for lying to God, Acts 5:1–11
——— A Christian disciple at Damascus, Acts 9:10–19; 22:12–16
——— A Jewish high priest, Acts 23:1–5

ANATHOTH
A Levitical city in Benjamin, Josh 21:18
Jeremiah's birthplace; he buys property there, Jer 1:1; 32:6–15
To be invaded by Assyria, Is 10:30

ANCHOR
hope we have as an *a* ..... Heb 6:19

ANCIENT
Do not remove the *a* ..... Prov 23:10
a times that I ..... Is 37:26
until the *A* of Days ..... Dan 7:22

ANDREW
A disciple of John the Baptist, then of Christ, Matt 4:18, 19; John 1:40–42
Enrolled among the Twelve, Matt 10:2
Mentioned, Mark 13:3, 4; John 6:8, 9; 12:20–22; Acts 1:13

ANGEL
Now the *A* of the LORD ..... Gen 16:7
A who has redeemed me .. Gen 48:16
"Behold, I send an *A* ..... Ex 23:20
the donkey saw the *A* .... Num 22:23
For I have seen the *A* ..... Judg 6:22
Manoah said to the *A* ..... Judg 13:17
in my sight as an *a* ..... 1 Sam 29:9
a who was destroying ... 2 Sam 24:16
night that the *a* ..... 2 Kin 19:35
the *A* of His Presence ..... Is 63:9
struggled with the *A* ..... Hos 12:4
standing before the *A* ..... Zech 3:3
like God, like the *A* ..... Zech 12:8
things, behold, an *a* ..... Matt 1:20
for an *a* of the Lord ..... Matt 28:2
Then an *a* of the Lord ..... Luke 1:11
And behold, an *a* ..... Luke 2:9
a appeared to Him from .. Luke 22:43
For an *a* went down at ..... John 5:4
a has spoken to Him ..... John 12:29
But at night an *a* ..... Acts 5:19
A who appeared to him .... Acts 7:35
Then immediately an *a* .... Acts 12:23
and no *a* or spirit ..... Acts 23:8
a has spoken to him ..... Acts 23:9
by me this night an *a* ..... Acts 27:23
himself into an *a* ..... 2 Cor 11:14
even if we, or an *a* ..... Gal 1:8
Then I saw a strong *a* ..... Rev 5:2
over them the *a* ..... Rev 9:11
Then I saw an *a* ..... Rev 19:17
Jesus, have sent My *a* ..... Rev 22:16

ANGEL OF GOD
the *a* called to Hagar ..... Gen 21:17
Then the *A* spoke to me ... Gen 31:11
A, who went before the ..... Ex 14:19
the *A* came to the woman .. Judg 13:9
the king is like the *a* ..... 2 Sam 19:27
in a vision an *a* coming .... Acts 10:3
you received me as an *a*, ... Gal 4:14

ANGEL OF THE LORD
A found her by a spring .... Gen 16:7
the *A* called to Abraham .. Gen 22:15
A appeared to him in a flame .. Ex 3:2
the donkey saw the *A* .... Num 22:23
the *A* came up from Gilgal .. Judg 2:1
the *A* appeared to him ..... Judg 6:12
A appeared to the woman .. Judg 13:3
A was by the threshing .. 2 Sam 24:16
a said to Elijah ..... 2 Kin 1:3
a went out, and killed .... 2 Kin 19:35
in the land, with the *a* .... 1 Chr 21:12
The *a* encamps all around .... Ps 34:7
let the *a* pursue them ..... Ps 35:6
A, who stood among the ... Zech 1:11
priest standing before the *A* . Zech 3:1
like the *A* before them ..... Zech 12:8
a appeared to him in a ..... Matt 1:20
an *a* appeared to Joseph ... Matt 2:13
a descended from heaven, .. Matt 28:2
an *a* appeared to him, ... Luke 1:11
an *a* opened the prison ..... Acts 5:19
a spoke to Philip, saying ... Acts 8:26
an *a* stood by him, ... Acts 12:7
an *a* struck him, ... Acts 12:23

ANGELS
If He charges His *a* ..... Job 4:18
lower than the *a* ..... Ps 8:5
He shall give His *a* ..... Ps 91:11
Praise Him, all His *a* ..... Ps 148:2
He shall give His *a* ..... Matt 4:6
a will come forth ..... Matt 13:49
a always see the face ..... Matt 18:10
but are like *a* of God ..... Matt 22:30
not even the *a* of heaven .. Matt 24:36
and all the holy *a* ..... Matt 25:31
twelve legions of *a* ..... Matt 26:53
the presence of the *a* ..... Luke 15:10
was carried by the *a* ..... Luke 16:22
are equal to the *a* ..... Luke 20:36
And she saw two *a* ..... John 20:12
that we shall judge *a* ..... 1 Cor 6:3
head, because of the *a* .... 1 Cor 11:10
and worship of *a* ..... Col 2:18
with His mighty *a* ..... 2 Thess 1:7
the Spirit, seen by *a* ..... 1 Tim 3:16
much better than the *a* ..... Heb 1:4
does not give aid to *a* ..... Heb 2:16
company of *a*, to the ..... Heb 12:22
unwittingly entertained *a* ... Heb 13:2
things which *a* desire ..... 1 Pet 1:12
did not spare the *a* ..... 2 Pet 2:4
a who did not keep ..... Jude 6
Michael and his *a* ..... Rev 12:7

ANGER
See SLOW TO ANGER
Cursed be their *a* ..... Gen 49:7

sun, that the fierce *a* . . . . . Num 25:4
fierceness of His *a* . . . . . Deut 13:17
heat of this great *a* . . . . . Deut 29:24
So the *a* of the LORD . . . . . Judg 10:7
to provoke Me to *a* . . . . . 1 Kin 16:2
For His *a* is but for a . . . . . Ps 30:5
let Your wrathful *a* . . . . . Ps 69:24
a time He turned His *a* . . . . . Ps 78:38
made a path for His *a* . . . . . Ps 78:50
You prolong Your *a* . . . . . Ps 85:5
the power of Your *a* . . . . . Ps 90:11
gracious, slow to *a* . . . . . Ps 103:8
Nor will He keep His *a* . . . . . Ps 103:9
harsh word stirs up *a* . . . . . Prov 15:1
a sins against his own . . . . . Prov 20:2
a rests in the bosom . . . . . Eccl 7:9
a the Holy One of . . . . . Is 1:4
a is not turned away . . . . . Is 5:25
a is turned away . . . . . Is 12:1
'I will not cause My *a* . . . . . Jer 3:12
For great is the *a* . . . . . Jer 36:7
and I will send My *a* . . . . . Ezek 7:3
does not retain His *a* . . . . . Mic 7:18
fierceness of His *a* . . . . . Nah 1:6
a is kindled against . . . . . Zech 10:3
around at them with *a* . . . . . Mark 3:5
bitterness, wrath, *a* . . . . . Eph 4:31

ANGER OF THE LORD

a was kindled against Moses, . Ex 4:14
a was aroused against . . . . . Num 25:3
a burned against the . . . . . Josh 7:1
a was hot against Israel . . . . Judg 2:14
a was aroused against . . . . . 2 Sam 6:7
a was aroused against . . . . . 2 Kin 13:3
a is aroused against His . . . . . Is 5:25
a will not turn back . . . . . Jer 23:20
because of the *a* this . . . . . Jer 52:3

ANGRY

Cain, "Why are you *a* . . . . . Gen 4:6
"Let not the Lord be *a* . . . . . Gen 18:30
the Son, lest He be *a* . . . . . Ps 2:12
judge, and God is *a* . . . . . Ps 7:11
When once You are *a* . . . . . Ps 76:7
Will you be *a* forever . . . . . Ps 79:5
friendship with an *a* . . . . . Prov 22:24
backbiting tongue an *a* . . . . Prov 25:23
a man stirs up strife . . . . . Prov 29:22
in your spirit to be *a* . . . . . Eccl 7:9
I was *a* with My people . . . . . Is 47:6
nor will I always be *a* . . . . . Is 57:16
covetousness I was *a* . . . . . Is 57:17
right for you to be *a* . . . . . Jon 4:4
LORD has been very *a* . . . . . Zech 1:2
I am exceedingly *a* . . . . . Zech 1:15
you that whoever is *a* . . . . . Matt 5:22
"Be *a*, and do not sin" . . . . . Eph 4:26
Therefore I was *a* . . . . . Heb 3:10
with whom was He *a* . . . . . Heb 3:17
The nations were *a* . . . . . Rev 11:18

ANGUISH

a has come upon me . . . . . 2 Sam 1:9
a make him afraid . . . . . Job 15:24
I will be in *a* over my . . . . . Ps 38:18
and *a* have overtaken . . . . . Ps 119:143
longer remembers the *a* . . John 16:21
tribulation and *a* . . . . . Rom 2:9
much affliction and *a* . . . . . 2 Cor 2:4

ANIMAL

of every clean *a* . . . . . Gen 7:2
Whoever kills an *a* . . . . . Lev 24:18
the life of his *a* . . . . . Prov 12:10
set him on his own *a* . . . . . Luke 10:34

ANIMALS

of *a* after their kind . . . . . Gen 6:20
sacrifices of fat *a* . . . . . Ps 66:15
of four-footed *a* . . . . . Acts 10:12
and four-footed *a* . . . . . Rom 1:23

ANISE

tithe of mint and *a* . . . . . Matt 23:23

ANNA

Aged prophetess, Luke 2:36–38

ANNAS

A Jewish high priest, Luke 3:2
Christ appeared before, John 18:12–24
Peter and John appeared before, Acts 4:6

ANNUL

and who will *a* . . . . . Is 14:27
years later, cannot *a* . . . . . Gal 3:17

ANNULLING

one hand there is an *a* . . . . . Heb 7:18

ANNULS

is confirmed, no one *a* . . . . . Gal 3:15

ANOINT

You shall *a* them . . . . . Ex 28:41
but you shall not *a* . . . . . Deut 28:40
you shall *a* for Me the . . . . 1 Sam 16:3
a yourself with oil . . . . . 2 Sam 14:2
a my head with oil . . . . . Ps 23:5
Arise, you princes, *a* . . . . . Is 21:5
a the Most Holy . . . . . Dan 9:24
when you fast, *a* . . . . . Matt 6:17
a My body for burial . . . . . Mark 14:8
they might come and *a* . . . . Mark 16:1
a your eyes with eye . . . . . Rev 3:18

ANOINTED

See LORD'S ANOINTED
the priest, who is *a* . . . . . Lev 16:32
"Surely the LORD'S *a* . . . . . 1 Sam 16:6
destroy the LORD'S *a* . . . . . 2 Sam 1:14
he cursed the LORD'S *a* . . . 2 Sam 19:21
shows mercy to His *a* . . . . 2 Sam 22:51
"Do not touch My *a* . . . . . 1 Chr 16:22
the LORD saves His *a* . . . . . Ps 20:6
because the LORD has *a* . . . . . Is 61:1
"These are the two *a* . . . . . Zech 4:14
Because He has *a* . . . . . Luke 4:18
but this woman has *a* . . . . . Luke 7:46
a the eyes of the . . . . . John 9:6
It was that Mary who *a* . . . . John 11:2
Jesus, whom You *a* . . . . . Acts 4:27
and has *a* us is God . . . . . 2 Cor 1:21

ANOINTING

also made the holy *a* . . . . . Ex 37:29
pray over him, *a* him . . . . . James 5:14
But you have an *a* . . . . . 1 John 2:20
but as the same *a* . . . . . 1 John 2:27

ANOTHER

See LOVE ONE ANOTHER
that you love one *a* . . . . . John 13:34
and He will give you *a* . . . . John 14:16
'Let *a* take his office . . . . . Acts 1:20

ANSWER

will give Pharaoh an *a* . . . . Gen 41:16
a I should take back . . . . . 2 Sam 24:13
Him, he could not *a* . . . . . Job 9:3
Call, and I will *a* . . . . . Job 13:22
how shall I *a* Him . . . . . Job 31:14
and you shall *a* . . . . . Job 40:7
the day that I call, *a* . . . . . Ps 102:2
In Your faithfulness *a* . . . . . Ps 143:1
a turns away wrath . . . . . Prov 15:1
A man has joy by the *a* . . . Prov 15:23
He who gives a right *a* . . . . Prov 24:26
a a fool according . . . . . Prov 26:4
was there none to *a* . . . . . Is 50:2
for there is no *a* . . . . . Mic 3:7
or what you should *a* . . . . . Luke 12:11
you may have an *a* . . . . . 2 Cor 5:12
ought to *a* each one . . . . . Col 4:6

ANSWERS

a a matter before he . . . . . Prov 18:13
but the rich *a* roughly . . . . . Prov 18:23
money *a* everything . . . . . Eccl 10:19

ANT

Go to the *a*, you sluggard . . . Prov 6:6

ANTICHRIST

heard that the *A* . . . . . 1 John 2:18
a who denies the . . . . . 1 John 2:22
is the spirit of the *A* . . . . . 1 John 4:3
is a deceiver and an *a* . . . . . 2 John 7

ANTIOCH

——— In Syria:
First Gentile church established, Acts 11:19–21
Disciples first called "Christians" in, Acts 11:26
Church commissions Paul, Acts 13:1–4; 15:35–41
Church troubled by Judaizers, Acts 15:1–4; Gal 2:11–21
——— In Pisidia:
Paul visits; Jews reject the gospel, Acts 13:14, 42–51

ANTIPATRIS

A city between Jerusalem and Caesarea, Acts 23:31

ANTITYPE

a which now saves us . . . . . 1 Pet 3:21

ANXIETIES

the multitude of my *a* . . . . . Ps 94:19
Try me, and know my *a* . . . . Ps 139:23

ANXIETY

A in the heart of man . . . . . Prov 12:25
eat their bread with *a* . . . . . Ezek 12:19

ANXIOUS

drink, nor have an *a* . . . . . Luke 12:29
Be *a* for nothing . . . . . Phil 4:6

APART

See SET APART
that you shall set *a* . . . . . Ex 13:12
she shall be set *a* . . . . . Lev 15:19
the LORD has set *a* . . . . . Ps 4:3
justified by faith *a* . . . . . Rom 3:28

APHEK

A town in the Plain of Sharon, Josh 12:18
Site of Philistine camp, 1 Sam 4:1; 29:1
——— A city in Jezreel, 1 Kin 20:26–30
Syria's defeat prophesied here, 2 Kin 13:14–19

APOLLOS

An Alexandrian Jew; instructed by Aquila and Priscilla and sent to Achaia, Acts 18:24–28
Referred to as having ministered in Corinth, 1 Cor 1:12; 3:4, 22; 4:6; 16:12

APOLLONIA

A town between Amphipolis and Thessalonica, Acts 17:1

APOLLYON

Angel of the bottomless pit, Rev 9:11

APOSTLE

called to be an *a* . . . . . Rom 1:1
inasmuch as I am an *a* . . . . Rom 11:13
Am I not an *a* . . . . . 1 Cor 9:1
the signs of an *a* were . . . . 2 Cor 12:12
a preacher and an *a* . . . . . 1 Tim 2:7
consider the *A* and High . . . . . Heb 3:1

APOSTLES

See TWELVE APOSTLES
names of the twelve *a* . . . . . Matt 10:2
whom He also named *a* . . . . Luke 6:13
displayed us, the *a* . . . . . 1 Cor 4:9
am the least of the *a* . . . . . 1 Cor 15:9
to the most eminent *a* . . . . . 2 Cor 11:5
themselves into *a* . . . . . 2 Cor 11:13
none of the other *a* . . . . . Gal 1:19
gave some to be *a* . . . . . Eph 4:11
who say they are *a* . . . . . Rev 2:2
heaven, and you holy *a* . . . . Rev 18:20

APOSTLESHIP

in this ministry and *a* . . . . . Acts 1:25

received grace and *a* . . . . . Rom 1:5
are the seal of my *a* . . . . . 1 Cor 9:2
in Peter for the *a* . . . . . Gal 2:8

APPAREL
is glorious in His *a* . . . . . Is 63:1
clothed with foreign *a* . . . . . Zeph 1:8
by them in white *a* . . . . . Acts 1:10
themselves in modest *a* . . . . . 1 Tim 2:9
gold rings, in fine *a* . . . . . James 2:2
or putting on fine *a* . . . . . 1 Pet 3:3

APPEAL
I *a* to Caesar . . . . . Acts 25:11
love's sake I rather *a* . . . . . Philem 9

APPEAR
and let the dry land *a* . . . . . Gen 1:9
all your males shall *a* . . . . . Ex 23:17
all Israel comes to *a* . . . . . Deut 31:11
shall I come and *a* . . . . . Ps 42:2
Let Your work *a* . . . . . Ps 90:16
He shall *a* in His . . . . . Ps 102:16
doings your sins *a* . . . . . Ezek 21:24
faces that they may *a* . . . . . Matt 6:16
also outwardly *a* . . . . . Matt 23:28
kingdom of God would *a* . Luke 19:11
For we must all *a* . . . . . 2 Cor 5:10
for Him He will *a* . . . . . Heb 9:28
and the sinner *a* . . . . . 1 Pet 4:18

APPEARANCE
Do not look at his *a* . . . . . 1 Sam 16:7
a is blacker than soot . . . . . Lam 4:8
As He prayed, the *a* . . . . . Luke 9:29
judge according to *a* . . . . . John 7:24
those who boast in *a* . . . . . 2 Cor 5:12
to the outward *a* . . . . . 2 Cor 10:7
found in *a* as a man . . . . . Phil 2:8
indeed have an *a* . . . . . Col 2:23

APPEARED
See LORD APPEARED TO
an angel of the Lord *a* . . . . . Luke 1:11
who *a* in glory and . . . . . Luke 9:31
brings salvation has *a* . . . . . Titus 2:11
of the ages, He has *a* . . . . . Heb 9:26

APPEARING
Lord Jesus Christ's *a* . . . . . 1 Tim 6:14
been revealed by the *a* . . . . 2 Tim 1:10
and the dead at His *a* . . . . . 2 Tim 4:1
who have loved His *a* . . . . . 2 Tim 4:8
hope and glorious *a* . . . . . Titus 2:13

APPEARS
can stand when He *a* . . . . . Mal 3:2
who is our life *a* . . . . . Col 3:4
the Chief Shepherd *a* . . . . . 1 Pet 5:4
in Him, that when He *a* . . 1 John 2:28

APPETITE
or satisfy the *a* . . . . . Job 38:39
are a man given to *a* . . . . . Prov 23:2

APPII FORUM
A town about 40 miles south of Rome where Christians came to meet Paul, Acts 28:15

APPLE
He kept him as the *a* . . . . . Deut 32:10
And my law as the *a* . . . . . Prov 7:2
Like an *a* tree among . . . . . Song 2:3
touches the *a* of His eye . . . . Zech 2:8

APPLES
fitly spoken is like *a* . . . . . Prov 25:11
refresh me with *a* . . . . . Song 2:5

APPLIED
a my heart to know . . . . . Eccl 7:25

APPOINT
I will even *a* terror . . . . . Lev 26:16
a each of them to his . . . . . Num 4:19
a me ruler over the . . . . . 2 Sam 6:21
a salvation for walls . . . . . Is 26:1
For God did not *a* . . . . . 1 Thess 5:9
a elders in every city . . . . . Titus 1:5

APPOINTED
You have *a* his limits . . . . . Job 14:5
To release those *a* . . . . . Ps 102:20
And as it is *a* for men . . . . . Heb 9:27

APPOINTED FEASTS
to the LORD at your *a* . . . . . Num 29:39
your *a* my soul hates . . . . . Is 1:14
her Sabbaths, all her *a* . . . . . Hos 2:11
O Judah, keep your *a* . . . . . Nah 1:15

APPOINTED TIME
At the *a* I will return to . . . . Gen 18:14
keep the Passover at its *a* . . . Num 9:2
the morning till the *a* . . . . 2 Sam 24:15
at the *a* the end shall be . . . . Dan 8:19
end will still be at the *a* . . . . Dan 11:27
vision is yet for an *a* . . . . . Hab 2:3

APPROACH
a anyone who is near . . . . . Lev 18:6
And cause to *a* You . . . . . Ps 65:4
year, make those who *a* . . . . Heb 10:1

APPROACHING
take delight in *a* God . . . . . Is 58:2
as you see the Day *a* . . . . . Heb 10:25

APPROVE
their posterity who *a* . . . . . Ps 49:13
do the same but also *a* . . . . . Rom 1:32
a the things that . . . . . Rom 2:18
a the things that are . . . . . Phil 1:10

APPROVED
to God and *a* by men . . . . . Rom 14:18
to present yourself *a* . . . . . 2 Tim 2:15
when he has been *a* . . . . . James 1:12

APRONS
a were brought from his . . Acts 19:12

AQUEDUCT
stood by the *a* . . . . . 2 Kin 18:17
at the end of the *a* . . . . . Is 7:3
he stood by the *a* . . . . . Is 36:2

AQUILA
Paul's host in Corinth, Acts 18:2, 3
Travels to Syria and Ephesus with Paul, Acts 18:18, 19
Instructs Apollos, Acts 18:24–26
Esteemed by Paul, Rom 16:3, 4

AR
A chief Moabite city, Num 21:15
On Israel's route, Deut 2:18
Destroyed by Sihon, Num 21:28
Destroyed by God, Is 15:1

ARABIA
Pays tribute to Solomon, 1 Kin 10:14, 15
Plunders Jerusalem, 2 Chr 21:16, 17
Defeated by Uzziah, 2 Chr 26:1, 7
Denounced by prophets, Is 21:13–17

ARARAT
Site of ark's landing, Gen 8:4
Assassins flee to, 2 Kin 19:37; Is 37:38

ARAUNAH (or Ornan)
A Jebusite, 2 Sam 24:15–25
His threshing floor bought by David, 2 Sam 24:18–25
becomes site of temple, 2 Chr 3:1
Also called Ornan, 1 Chr 21:18–28

ARBITRATOR
a judge or an *a* over . . . . . Luke 12:14

ARCHANGEL
with the voice of an *a* . . . 1 Thess 4:16
Yet Michael the *a* . . . . . Jude 9

ARCHELAUS
Son of Herod the Great, Matt 2:22

AREOPAGUS
Paul preaches at, Acts 17:18–34

ARGUMENTS
fill my mouth with *a* . . . . . Job 23:4
casting down *a* and . . . . . 2 Cor 10:5

ARIEL
Ezra's friend, Ezra 8:15–17
——— Name applied to Jerusalem, Is 29:1, 2, 7

ARISE
needy, now I will *a* . . . . . Ps 12:5
A for our help . . . . . Ps 44:26
Let God *a* . . . . . Ps 68:1
A, shine; for your light . . . . . Is 60:1
But the LORD will *a* . . . . . Is 60:2
Righteousness shall *a* . . . . . Mal 4:2
I will *a* and go to . . . . . Luke 15:18
you who sleep, *a* . . . . . Eph 5:14

ARISTARCHUS
A Macedonian Christian, Acts 19:29
Accompanies Paul, Acts 20:1, 4
Imprisoned with Paul, Col 4:10

ARK
Make yourself an *a* . . . . . Gen 6:14
two of every sort into the *a* . Gen 6:19
Then the *a* rested . . . . . Gen 8:4
she took an *a* of bulrushes . . . . Ex 2:3
in the *a* you shall put . . . . . Ex 25:21
Bezalel made the *a* . . . . . Ex 37:1
seat which is on the *a* . . . . . Lev 16:2
the *a* which I had made . . . . Deut 10:5
"Cross over before the *a* . . . . Josh 4:5
"Take up the *a* . . . . . Josh 6:6
Let us bring the *a* . . . . . 1 Sam 4:3
Also the *a* of God . . . . . 1 Sam 4:11
a of God was captured . . . . 1 Sam 4:19
Philistines took the *a* . . . . . 1 Sam 5:1
the *a* remained in Kirjath . . 1 Sam 7:2
out his hand to the *a* . . . . . 2 Sam 6:6
brought the *a* of the . . . . . 2 Sam 6:17
Nothing was in the *a* . . . . . 1 Kin 8:9
his hand to hold the *a* . . . . . 1 Chr 13:9
the holy *a* in the house . . . . 2 Chr 35:3
golden censer and the *a* . . . . . Heb 9:4
prepared an *a* for the . . . . . Heb 11:7
of Noah, while the *a* . . . . . 1 Pet 3:20
in heaven, and the *a* . . . . . Rev 11:19

ARM
with an outstretched *a* . . . . . Ex 6:6
"Has the LORD'S *a* . . . . . Num 11:23
With him is an *a* . . . . . 2 Chr 32:8
a that has no strength . . . . . Job 26:2
Have you an *a* like God . . . . . Job 40:9
Break the *a* of the . . . . . Ps 10:15
You have a mighty *a* . . . . . Ps 89:13
a have gained Him the . . . . . Ps 98:1
a shall rule for Him . . . . . Is 40:10
therefore His own *a* . . . . . Is 59:16
strength with His *a* . . . . . Luke 1:51
with an uplifted *a* . . . . . Acts 13:17
a yourselves also with . . . . . 1 Pet 4:1

ARMAGEDDON
See MEGIDDO
Possible site of final battle, Rev 16:16

ARMED
You have *a* me with . . . . . 2 Sam 22:40
a strong man, fully *a* . . . . . Luke 11:21

ARMIES
make captains of the *a* . . . . . Deut 20:9
"I defy the *a* of Israel . . . . 1 Sam 17:10
any number to His *a* . . . . . Job 25:3
not go out with our *a* . . . . . Ps 60:10
And he sent out his *a* . . . . . Matt 22:7
surrounded by *a* . . . . . Luke 21:20
And the *a* in heaven . . . . . Rev 19:14
the earth, and their *a* . . . . . Rev 19:19

ARMOR
but he put his *a* . . . . . 1 Sam 17:54
spears, put on the *a* . . . . . Jer 46:4
let us put on the *a* . . . . . Rom 13:12
Put on the whole *a* . . . . . Eph 6:11

ARMORBEARER
to the young man, his *a* . . . . Judg 9:54

Jonathan said to his *a* ... 1 Sam 14:12
he became his *a* ..... 1 Sam 16:21
Saul said to his *a* ..... 1 Sam 31:4
his *a* would not, for he .... 1 Chr 10:4
when his *a* saw that Saul .. 1 Chr 10:5

ARMS
are the everlasting *a* ..... Deut 33:27
into the clash of *a* ..... Job 39:21
It is God who *a* ..... Ps 18:32
My *a* will judge the ..... Is 51:5
wounds between your *a* .... Zech 13:6
took them up in His *a* .... Mark 10:16
took Him up in his *a* ..... Luke 2:28

ARMY
the multitude of an *a* ..... Ps 33:16
an exceedingly great *a* .... Ezek 37:10
the number of the *a* ..... Rev 9:16

ARNON
Boundary between Moab and Ammon, Num 21:13, 26
Border of Reuben, Deut 3:12, 16
Ammonites reminded of, Judg 11:18–26

AROER
A town in east Jordan; rebuilt by Gadites, Num 32:34; Deut 2:36
Assigned to Reuben, Deut 3:12
Ruled by Amorites, Josh 12:2; 13:9, 10, 16

AROMA
smelled a soothing *a* ..... Gen 8:21
To the one we are the *a* ... 2 Cor 2:16
for a sweet-smelling *a* ..... Eph 5:2
a sweet-smelling *a* ..... Phil 4:18

AROSE
younger *a* and lay with .... Gen 19:35
a and crossed the river .... Gen 31:21
behold, my sheaf *a* ..... Gen 37:7
there *a* a new king ..... Ex 1:8
Deborah *a* and went ..... Judg 4:9
until I, Deborah, *a* ..... Judg 5:7
a a mother in Israel ..... Judg 5:7
Samuel *a* and went to Eli, .. 1 Sam 3:6
David *a* and fled ..... 1 Sam 21:10
LORD *a* against His ..... 2 Chr 36:16
Then I *a* in the night ..... Neh 2:12
Esther *a* and stood before ... Esth 8:4
I *a* to open for my beloved .. Song 5:5
the king *a* very early ..... Dan 6:19
afterward I *a* and went ..... Dan 8:27
Jonah *a* to flee to ..... Jon 1:3
And she *a* and served ..... Matt 8:15
tempest *a* on the sea ..... Matt 8:24
He *a* and rebuked ..... Matt 8:26
all those virgins *a* and ..... Matt 25:7
a great windstorm *a* ..... Mark 4:37
a and rebuked the wind ... Mark 4:39
a against the church ..... Acts 8:1
he *a* and was baptized ..... Acts 9:18
with Him after He *a* ..... Acts 10:41
a dissension *a* between ..... Acts 23:7
smoke *a* out of the pit ..... Rev 9:2

AROUSED
the LORD was greatly *a* ... Num 11:10
his wrath was *a* because .... Job 32:2
Then Joseph, being *a* ..... Matt 1:24

ARPHAXAD
A son of Shem, Gen 10:22, 24
Born two years after the flood, Gen 11:10–13
An ancestor of Christ, Luke 3:36

ARRAY
a against Gibeah ..... Judg 20:30
battle *a* against Israel ..... 1 Sam 4:2
drew up in battle *a* ..... 1 Sam 17:2
a yourself with glory ..... Job 40:10

ARRAYED
his glory was not *a* ..... Matt 6:29
"Who are these *a* ..... Rev 7:13
The woman was *a* ..... Rev 17:4

ARREST
come up to *a* Samson ..... Judg 15:10
the altar, saying, "A him .. 1 Kin 13:4
when they *a* you ..... Mark 13:11

ARROGANCE
Pride and *a* and the ..... Prov 8:13
I will halt the *a* ..... Is 13:11

ARROGANT
the fruit of the *a* ..... Is 10:12
sanctuary, your *a* boast ... Ezek 24:21

ARROW
deliverance and the *a* .... 2 Kin 13:17
a cannot make him flee .... Job 41:28
make ready their *a* ..... Ps 11:2
a that flies by day ..... Ps 91:5
a sword, and a sharp *a* .... Prov 25:18
Their tongue is an *a* ..... Jer 9:8
as a target for the *a* ..... Lam 3:12

ARROWS
He sent out *a* and ..... 2 Sam 22:15
a pierce me deeply ..... Ps 38:2
There He broke the *a* ..... Ps 76:3
Like *a* in the hand of ..... Ps 127:4
He has caused the *a* ..... Lam 3:13
were sworn over Your *a* ..... Hab 3:9

ARTAXERXES
Artaxerxes I, king of Persia (465–425 B.C.), authorizes Ezra's mission to Jerusalem, Ezra 7:1–28
Temporarily halts rebuilding program at Jerusalem, Ezra 4:7–23
Authorizes Nehemiah's mission, Neh 2:1–10
Permits Nehemiah to return, Neh 13:6

ARTISAN
gifted *a* in whom ..... Ex 36:1
the skillful *a*, and the expert ... Is 3:3

ARTISTIC
a designs of cherubim ..... Ex 26:1
to design *a* works ..... Ex 31:4
a designs of cherubim ..... Ex 36:8
linen, into *a* designs ..... Ex 39:3

AS IT IS WRITTEN
A in the Law of Moses, ... Dan 9:13
of Man indeed goes just *a* . Matt 26:24
A in the Prophets: "Behold, . Mark 1:2
of you hypocrites, *a* ..... Mark 7:6
whatever they wished, *a* .. Mark 9:13
a, 'He gave them bread .... John 6:31
donkey, sat on it; *a* ..... John 12:14
a, "The just shall live ..... Rom 1:17
Israel will be saved, *a* ..... Rom 11:26
but *a*, "The reproaches of .. Rom 15:3

ASA
Third king of Judah; restores true worship, 1 Kin 15:8–15; 2 Chr 14; 15
Hires Ben-Hadad against Baasha; rebuked by a prophet, 1 Kin 15:16–22; 2 Chr 16:1–10
Diseased, seeks physicians rather than the Lord, 2 Chr 16:12
Death and burial, 2 Chr 16:13, 14

ASAHEL
David's nephew; captain in his army; noted for valor, 2 Sam 2:18; 23:24; 1 Chr 2:16; 27:7
Killed by Abner, 2 Sam 2:19–23
Avenged by Joab, 2 Sam 3:27, 30

ASAPH
A Levite choir leader under David and Solomon, 1 Chr 15:16–19; 16:1–7; 2 Chr 5:6, 12
Twelve psalms assigned to, 2 Chr 29:30; Ps 50; 73—83

ASCEND
Who may *a* into the ..... Ps 24:3
If I *a* into heaven ..... Ps 139:8
'I will *a* into heaven ..... Is 14:13
a as high as the eagle ..... Obad 4
see the Son of Man *a* ..... John 6:62

ASCENDED
You have *a* on high ..... Ps 68:18
Who has *a* into heaven .... Prov 30:4
No one has *a* to heaven .... John 3:13
"When He *a* on high ..... Eph 4:8
also the One who *a* ..... Eph 4:10
And they *a* to heaven ..... Rev 11:12

ASCENDING
angels of God were *a* ..... Gen 28:12
the angels of God *a* ..... John 1:51

ASCRIBE
a greatness to our God ..... Deut 32:3
I will *a* righteousness to ..... Job 36:3
A strength to God ..... Ps 68:34

ASENATH
Daughter of Poti-Pherah and wife of Joseph, Gen 41:45
Mother of Manasseh and Ephraim, Gen 41:50–52; 46:20

ASHAMED
O my God, I am too *a* and ... Ezra 9:6
all my enemies be *a* ..... Ps 6:10
Let me not be *a* ..... Ps 25:2
who waits on You be *a* ..... Ps 25:3
The wise men are *a* ..... Jer 8:9
forsake You shall be *a* ..... Jer 17:13
And Israel shall be *a* ..... Hos 10:6
For whoever is *a* ..... Mark 8:38
am not *a* of the gospel ..... Rom 1:16
nothing I shall be *a* ..... Phil 1:20
Therefore God is not *a* .... Heb 11:16
in Christ may be *a* ..... 1 Pet 3:16
let him not be *a* ..... 1 Pet 4:16
and not be *a* before ..... 1 John 2:28

ASHDOD
One of five Philistine cities, Josh 13:3
Seat of Dagon worship, 1 Sam 5:1–8
Opposes Nehemiah, Neh 4:7
Women of, marry Jews, Neh 13:23, 24
Called Azotus, Acts 8:40

ASHER
Jacob's second son by Zilpah, Gen 30:12, 13
Goes to Egypt with Jacob, Gen 46:8, 17
Blessed by Jacob, Gen 49:20
——— Tribe of:
Census of, Num 1:41; 26:47
Slow to fight against Canaanites, Judg 1:31, 32; 5:17
Among Gideon's army, Judg 6:35; 7:23
A godly remnant among, 2 Chr 30:11

ASHERAH
The female counterpart of Baal, Judg 3:7; 1 Kin 18:19
Image of, erected by Manasseh in the temple, 2 Kin 21:7
Vessels of, destroyed by Josiah, 2 Kin 23:4
——— Translated "wooden images," idols used in the worship of Asherah, Ex 34:13; Deut 12:3; 16:21; 1 Kin 16:32, 33; 2 Kin 23:6, 7

ASHES
are proverbs of *a* ..... Job 13:12
become like dust and *a* .... Job 30:19
For I have eaten *a* ..... Ps 102:9
He feeds on *a*; a deceived .... Is 44:20
sackcloth and sat in *a* ..... Jon 3:6
in sackcloth and *a* ..... Luke 10:13
and the *a* of a heifer ..... Heb 9:13

ASHKELON
One of five Philistine cities, Josh 13:3; Jer 47:5, 7

Captured by Judah, Judg 1:18
Men of, killed by Samson, Judg 14:19, 20
Repossessed by Philistines, 1 Sam 6:17; 2 Sam 1:20
Doom of, pronounced by the prophets, Jer 47:5, 7; Amos 1:8; Zeph 2:4, 7; Zech 9:5

ASHTAROTH
A city in Bashan; residence of King Og, Deut 1:4; Josh 12:4
Captured by Israel, Josh 9:10
——— A general designation of the Canaanite female deities, 1 Sam 7:3, 4; 31:10

ASHTORETH
A mother-goddess worshiped by the Philistines, 1 Sam 31:10
Israel ensnared by, Judg 2:13; 10:6
Worshiped by Solomon, 1 Kin 11:5, 33
Destroyed by Josiah, 2 Kin 23:13

ASIA
Paul forbidden to preach in, Acts 16:6
Paul's later ministry in, Acts 19:1–26
Seven churches of, Rev 1:4, 11

ASIDE
See TURN ASIDE
lay something *a*, storing . . . 1 Cor 16:2
lay *a* all filthiness . . . . . James 1:21
Therefore, laying *a* . . . . . 1 Pet 2:1

ASK
"Why is it that you *a* . . . . . Gen 32:29
when your children *a* . . . . . Josh 4:6
"*A* a sign for yourself . . . . . Is 7:11
They shall *a* the way . . . . . Jer 50:5
the young children *a* . . . . . Lam 4:4
A the LORD for rain in . . . . . Zech 10:1
whatever things you *a* . . . . Matt 21:22
a, and it will be . . . . . Luke 11:9
that whatever You *a* . . . . . John 11:22
a anything in My . . . . . John 14:14
in that day you will *a* . . . . . John 16:23
something, let them *a* . . . . 1 Cor 14:35
above all that we *a* . . . . . Eph 3:20
wisdom, let him *a* . . . . . James 1:5
But let him *a* in faith . . . . . James 1:6
because you do not *a* . . . . . James 4:2
hears us, whatever we *a* . . 1 John 5:15

ASKS
For everyone who *a* . . . . . Matt 7:8
if his son *a* for bread . . . . . Matt 7:9
Or if he *a* for a fish . . . . . Luke 11:11

ASLEEP
down, and was fast *a* . . . . . Jon 1:5
But He was *a* . . . . . Matt 8:24
but some have fallen *a* . . . . 1 Cor 15:6
those who are *a* . . . . . 1 Thess 4:15
the fathers fell *a* . . . . . 2 Pet 3:4

ASSEMBLE
A the men of Judah . . . . . 2 Sam 20:4
a the outcasts of Israel . . . . . Is 11:12
A yourselves, and let . . . . . Jer 4:5
I will *a* them in the midst . . . . Jer 21:4
A yourselves and come . . . Ezek 39:17
a a multitude of great . . . . . Dan 11:10
A and come, all you . . . . . Joel 3:11
I will surely *a* all of you . . . . . Mic 2:12

ASSEMBLED
a all the congregation . . . . . Num 1:18
Israel *a* together at Shiloh . . Josh 18:1
Solomon *a* the elders . . . . . 1 Kin 8:1
David *a* the children of . . . . 1 Chr 15:4
of the God of Israel *a* . . . . . Ezra 9:4
Israel were *a* with fasting . . . . Neh 9:1
who were at Shushan *a* . . . . Esth 9:18
behold, the kings *a* . . . . . Ps 48:4
elders of the people *a* at . . . . Matt 26:3
with him were *a* all the . . Mark 14:53
the disciples were *a* . . . . . John 20:19
a together was shaken . . . . . Acts 4:31
being *a* with one accord, . . Acts 15:25

ASSEMBLING
not forsaking the *a* . . . . . Heb 10:25

ASSEMBLY
to kill this whole *a* . . . . . Ex 16:3
It is a sacred *a* . . . . . Lev 23:36
a I will praise You . . . . . Ps 22:22
I have hated the *a* . . . . . Ps 26:5
also in the *a* of the . . . . . Ps 89:5
to be feared in the *a* . . . . . Ps 89:7
will rest in the *a* of the . . . . Prov 21:16
fast, call a sacred *a* . . . . . Joel 1:14
people, sanctify the *a* . . . . . Joel 2:15
a I will sing praise . . . . . Heb 2:12
to the general *a* . . . . . Heb 12:23
come into your *a* . . . . . James 2:2

ASSHUR
One of the sons of Shem; progenitor of the Assyrians, Gen 10:22; 1 Chr 1:17
——— The chief god of the Assyrians; seen in names like Ashurbanipal (Osnapper), Ezra 4:10
——— A city in Assyria or the nation of Assyria, Num 24:22, 24

ASSOS
A seaport of Mysia in Asia to which Paul walked, Acts 20:13

ASSURANCE
night, and have no *a* . . . . . Deut 28:66
riches of the full *a* . . . . . Col 2:2
Spirit and in much *a* . . . . . 1 Thess 1:5
to the full *a* of hope . . . . . Heb 6:11
a true heart in full *a* . . . . . Heb 10:22

ASSURE
a our hearts before . . . . . 1 John 3:19

ASSURED
I will give you *a* peace . . . . . Jer 14:13
learned and been *a* . . . . . 2 Tim 3:14

ASSUREDLY, I SAY TO YOU
"For *a*, till heaven and . . . . . Matt 5:18
"*A*, you will by no means . . Matt 5:26
A, they have their reward. . . . Matt 6:2
"*A*, I have not found such . . Matt 8:10
"*A*, it will be more . . . . . Matt 10:15
For *a*, you will not have . . . Matt 10:23
a, he shall by no means . . . Matt 10:42
"*A*, among those born of . . Matt 11:11
"*a* that many prophets . . . . Matt 13:17
"*A*, there are some . . . . . Matt 16:28
for *a*, if you have faith . . . . Matt 17:20
"*A*, unless you are . . . . . Matt 18:3
a, he rejoices more over . . Matt 18:13
"*A*, whatever you bind . . . . Matt 18:18
"*A* that it is hard for a . . . . Matt 19:23
"*A*, that in the . . . . . Matt 19:28
"*A*, if you have faith and . . Matt 21:21
"*A* that tax collectors . . . . . Matt 21:31
"*A*, all these things will . . . Matt 23:36
A, not one stone shall be . . . Matt 24:2
"*A*, this generation will . . . Matt 24:34
"*A* that he will make . . . . . Matt 24:47
'*A*, I do not know you.' . . . . Matt 25:12
'*A*, inasmuch as you did . . Matt 25:40
'*A*, inasmuch as you did . . Matt 25:45
A, wherever this gospel . . . Matt 26:13
"*A*, one of you will betray . Matt 26:21
"*A* that this night, before . Matt 26:34
"*A*, all sins will be . . . . . Mark 3:28
A, no sign shall be given . . Mark 8:12
A, whoever does not . . . . . Mark 10:15
"*A*, there is no one who . . Mark 10:29
a, whoever says to this . . . Mark 11:23
"*A* that this poor widow . . Mark 12:43
"*A*, I will no longer . . . . . Mark 14:25
"*A*, no prophet is accepted . Luke 4:24
A that he will gird . . . . . Luke 12:37
a, you shall not see Me . . . Luke 13:35
"*A*, today you will be . . . . . Luke 23:43
"Most *a*, hereafter you . . . . . John 1:51
"Most *a*, unless one is born . John 3:3
"Most *a*, We speak what . . . John 3:11
"Most *a*, the Son can do . . . John 5:19
"Most *a*, he who hears . . . . . John 5:24
"Most *a*, the hour is . . . . . John 5:25
"Most *a*, you seek Me, not . John 6:26
"Most *a*, Moses did not . . . . John 6:32
"Most *a*, he who believes . . John 6:47
"Most *a*, unless you eat . . . . John 6:53
"Most *a*, whoever commits . John 8:34
"Most *a*, if anyone keeps . . John 8:51
"Most *a*, before Abraham . . John 8:58
"Most *a*, he who does not . . John 10:1
"Most *a*, I am the door of . . John 10:7
"Most *a*, unless a grain . . . John 12:24
Most *a*, he who receives . . John 13:20
"Most *a*, he who believes . John 14:12
"Most *a* that you will . . . . . John 16:20
Most *a*, whatever you ask . John 16:23
"Most *a*, when you were . . John 21:18

ASSYRIA (or Asshur)
Founded by Nimrod, Gen 10:8–12; Mic 5:6
Agent of God's purposes, Is 7:17–20; 10:5, 6
Attacks and finally conquers Israel, 2 Kin 15:19, 20, 29; 17:3–41
Invades and threatens Judah, 2 Kin 18:13–37
Hezekiah prays for help against; army miraculously slain, 2 Kin 19:1–35
Prophecies concerning, Num 24:22–24; Is 10:12–19; 14:24, 25; 19:23–25; Hos 10:6; 11:5; Nah 3:1–19

ASTONISHED
dwell in it shall be *a* . . . . . Lev 26:32
who passes by it will be *a* . . 1 Kin 9:8
I sat *a* until the evening . . . . . Ezra 9:4
are *a* at His rebuke . . . . . Job 26:11
Just as many were *a* . . . . . Is 52:14
Be *a*, O heavens, at . . . . . Jer 2:12
remained there *a* . . . . . Ezek 3:15
was *a* for a time, and his . . . Dan 4:19
that the people were *a* . . . . . Matt 7:28
so that they were *a* . . . . . Matt 13:54
disciples were *a* at His . . . Mark 10:24
who heard Him were *a* . . . . Luke 2:47
a at the catch of fish . . . . . Luke 5:9
her parents were *a*, ... Luke 8:56
at the tomb early, *a* us . . . . Luke 24:22
So he, trembling and *a*, ... Acts 9:6
who believed were *a*, ... Acts 10:45
saw him, they were *a* . . . . . Acts 12:16
being *a* at the teaching . . . . Acts 13:12

ASTONISHMENT
you shall become an *a* . . . . Deut 28:37
a has taken hold . . . . . Jer 8:21

ASTRAY
is a people who go *a* . . . . . Ps 95:10
a fool, shall not go *a* . . . . . Is 35:8
Their lies lead them *a* . . . . . Amos 2:4
and one of them goes *a* . . . Matt 18:12
'They always go *a* . . . . . Heb 3:10
like sheep going *a* . . . . . 1 Pet 2:25

ASTROLOGERS
the *a*, the stargazers . . . . . Is 47:13
the magicians, the *a* . . . . . Dan 2:2
bring in the *a* . . . . . Dan 5:7

AT THE RIGHT HAND
Son of Man sitting *a* . . . . . Matt 26:64
heaven, and sat down *a* . . Mark 16:19
Jesus standing *a* of God . . . . Acts 7:55
who is even *a* of God, ... Rom 8:34
sat down *a* of the Majesty . . . . Heb 1:3
Priest, who is seated *a* . . . . . Heb 8:1
heaven and is *a* of God, ... 1 Pet 3:22

ATE
she took of its fruit and *a* .... Gen 3:6
near to him, and he *a* ..... Gen 27:25
I *a* all of it before ..... Gen 27:33
gaunt cows *a* up the seven .. Gen 41:4
a manna forty years ..... Ex 16:35
died, you arose and *a* .... 2 Sam 12:21
Men *a* angels' food ..... Ps 78:25
I *a* them, and Your word ... Jer 15:16
I *a* it, and it was in my ..... Ezek 3:3
all *a* and were filled ..... Matt 14:20
all *a* and were filled ..... Matt 15:37
he *a* locusts and wild ..... Mark 1:6
a the showbread ..... Mark 2:26
all *a* and were filled ..... Mark 6:42
they *a* and were filled ..... Mark 8:8
all *a* and were filled ..... Luke 9:17
Our fathers *a* the manna ... John 6:31
men and *a* with them ..... Acts 11:3
a the same spiritual ..... 1 Cor 10:3
a it, and it was as sweet ... Rev 10:10

ATHALIAH
Daughter of Ahab and Jezebel, 2 Kin 8:18, 26; 2 Chr 22:2, 3
Kills royal children; usurps throne, 2 Kin 11:1–3; 2 Chr 22:10, 11
Killed in priestly uprising, 2 Kin 11:4–16; 2 Chr 23:1–21

ATHENS
Paul preaches in, Acts 17:15–34
Paul resides in, 1 Thess 3:1

ATONEMENT
a year he shall make *a* ..... Ex 30:10
priest shall make *a* ..... Lev 16:30
the blood that makes *a* .... Lev 17:11
for it is the Day of *A* ..... Lev 23:28
what shall I make *a* ..... 2 Sam 21:3
offerings to make *a* ..... Neh 10:33
a is provided for ..... Prov 16:6
there will be no *a* ..... Is 22:14
I provide you an *a* ..... Ezek 16:63

ATTACK
the Midianites, and *a* ..... Num 25:17
men go up and *a* Ai ..... Josh 7:3
a Amalek, and utterly .... 1 Sam 15:3
got ready to *a* the city .... 1 Kin 20:12
a Jerusalem and create ..... Neh 4:8
king of the South shall *a* .. Dan 11:40
no one will *a* you to hurt .. Acts 18:10

ATTACKED
a the Rephaim in ..... Gen 14:5
who *a* Midian in the ..... Gen 36:35
they *a* them until they left .. Josh 11:8
he *a* the army while the .... Judg 8:11
Jonathan *a* the garrison .. 1 Sam 13:3
a Ziklag and burned it .... 1 Sam 30:1
David *a* the Philistines ..... 2 Sam 8:1
a Judah, and carried ..... 2 Chr 28:17
a the ram, and broke ..... Dan 8:7
a the house of Jason ..... Acts 17:5

ATTAIN
It is high, I cannot *a* ..... Ps 139:6
understanding will *a* ..... Prov 1:5
How long until they *a* ..... Hos 8:5
worthy to *a* that age ..... Luke 20:35
by any means, I may *a* ..... Phil 3:11

ATTALIA
A seaport of Pamphylia from which Paul sailed to Antioch, Acts 14:25

ATTEND
just cause, O LORD, *a* ..... Ps 17:1
And *a* to the voice of ..... Ps 86:6
behold, I will *a* ..... Jer 23:2

ATTENTION
My son, give *a* to my ..... Prov 4:20
Till I come, give *a* ..... 1 Tim 4:13
and you pay *a* to the ..... James 2:3

ATTENTIVE
Let Your ears be *a* ..... Ps 130:2
the people were very *a* ... Luke 19:48

ATTESTED
a Man *a* by God to you ..... Acts 2:22

AUSTERE
because you are an *a* ..... Luke 19:21

AUTHOR
For God is not the *a* ..... 1 Cor 14:33
He became the *a* ..... Heb 5:9
unto Jesus, the *a* ..... Heb 12:2

AUTHORITIES
magistrates and *a* ..... Luke 12:11
a that exist are ..... Rom 13:1
subject to rulers and *a* ..... Titus 3:1
of God, angels and *a* ..... 1 Pet 3:22

AUTHORITY
Jew, wrote with full *a* ..... Esth 9:29
the righteous are in *a* ..... Prov 29:2
them as one having *a* ..... Matt 7:29
a man under *a* ..... Matt 8:9
who are great exercise *a* .. Matt 20:25
"All *a* has been given ..... Matt 28:18
ones exercise *a* over ..... Mark 10:42
By what *a* are You ..... Mark 11:28
a I will give You ..... Luke 4:6
His word was with *a* ..... Luke 4:32
a over all demons ..... Luke 9:1
and has given Him *a* ..... John 5:27
You have given Him *a* ..... John 17:2
has put in His own *a* ..... Acts 1:7
For there is no *a* ..... Rom 13:1
a over her own body ..... 1 Cor 7:4
to have a symbol of *a* .... 1 Cor 11:10
end to all rule and all *a* ... 1 Cor 15:24
and all who are in *a* ..... 1 Tim 2:2
have *a* over a man ..... 1 Tim 2:12
and rebuke with all *a* ..... Titus 2:15
defile the flesh, reject *a* ..... Jude 8
his throne, and great *a* ..... Rev 13:2
they receive *a* for one ..... Rev 17:12

AUTUMN
a trees without fruit ..... Jude 12

AVAILS
nor uncircumcision *a* ..... Gal 5:6
of a righteous man *a* ..... James 5:16

AVEN
The city of On in Egypt near Cairo; known as Heliopolis, Gen 41:45; Ezek 30:17
——— A name contemptuously applied to Bethel, Hos 10:5, 8
——— Valley in Syria, Amos 1:5

AVENGE
for He will *a* the ..... Deut 32:43
you that He will *a* ..... Luke 18:8
Beloved, do not *a* ..... Rom 12:19
a our blood on those ..... Rev 6:10

AVENGER
The *a* of blood ..... Num 35:19
the enemy and the *a* ..... Ps 8:2
God's minister, an *a* ..... Rom 13:4
the Lord is the *a* ..... 1 Thess 4:6

AVENGES
It is God who *a* ..... 2 Sam 22:48
When He *a* blood ..... Ps 9:12

AVOID
a foolish and ignorant .... 2 Tim 2:23
a foolish disputes ..... Titus 3:9

AWAKE
be satisfied when I *a* ..... Ps 17:15
I lie *a* and am like ..... Ps 102:7
A, lute and harp ..... Ps 108:2
My eyes are *a* through .... Ps 119:148
A, O north wind ..... Song 4:16
but my heart is *a* ..... Song 5:2
of the earth shall *a* ..... Dan 12:2
it is high time to *a* ..... Rom 13:11
A to righteousness ..... 1 Cor 15:34
"*A*, you who sleep ..... Eph 5:14

AWARE
Before I was even *a* ..... Song 6:12
hour that he is not *a* of ... Matt 24:50
But Jesus, being *a* of it .... Mark 8:17
hour when he is not *a* .... Luke 12:46
his wife also being *a* ..... Acts 5:2

AWAY
the wind drives *a* ..... Ps 1:4
Do not cast me *a* ..... Ps 51:11
A time to cast *a* ..... Eccl 3:5
fair one, and come *a* ..... Song 2:10
and the shadows flee *a* .... Song 2:17
minded to put her *a* ..... Matt 1:19
and earth will pass *a* ..... Matt 24:35
and steal Him *a* ..... Matt 27:64
the rich He has sent *a* ..... Luke 1:53
of God who takes *a* ..... John 1:29
"I am going *a*, and you .... John 8:21
they cried out, "*A* ..... John 19:15
"They have taken *a* ..... John 20:2
crying out, "*A* with him ... Acts 21:36
the veil is taken *a* ..... 2 Cor 3:14
Barnabas was carried *a* ..... Gal 2:13
unless the falling *a* ..... 2 Thess 2:3
in Asia have turned *a* ..... 2 Tim 1:15
heard, lest we drift *a* ..... Heb 2:1
if they fall *a*, to renew ..... Heb 6:6
which can never take *a* .... Heb 10:11
that does not fade *a* ..... 1 Pet 5:4
the world is passing *a* .... 1 John 2:17
and the heaven fled *a* ..... Rev 20:11
if anyone takes *a* ..... Rev 22:19

AWE
the world stand in *a* ..... Ps 33:8
my heart stands in *a* ..... Ps 119:161

AWESOME
How *a* is this place ..... Gen 28:17
a thing that I will do ..... Ex 34:10
God, the great and *a* ..... Deut 7:21
God, mighty and *a* ..... Deut 10:17
a things which your eyes .. Deut 10:21
a name, THE LORD ..... Deut 28:58
Angel of God, very *a* ..... Judg 13:6
a deeds for Your land .... 2 Sam 7:23
a deeds, by driving out ... 1 Chr 17:21
heaven, O great and *a* ..... Neh 1:5
the Lord, great and *a* ..... Neh 4:14
a God, Who keeps ..... Neh 9:32
show Yourself *a* ..... Job 10:16
with God is *a* majesty ..... Job 37:22
hand shall teach You *a* ..... Ps 45:4
By *a* deeds in ..... Ps 65:5
a are Your works ..... Ps 66:3
He is *a* in His doing ..... Ps 66:5
O God, You are more *a* ..... Ps 68:35
He is *a* to the kings ..... Ps 76:12
Your great and *a* name ..... Ps 99:3
a things by the Red Sea .... Ps 106:22
Holy and *a* is His name ..... Ps 111:9
of the might of Your *a* ..... Ps 145:6
When You did *a* things ..... Is 64:3
with me as a mighty, *a* ..... Jer 20:11
her collapse was *a* ..... Lam 1:9
so high they were *a* ..... Ezek 1:18
color of an *a* crystal ..... Ezek 1:22
its form was *a* ..... Dan 2:31
"O Lord, great and *a* ..... Dan 9:4
The LORD will be *a* ..... Zeph 2:11

AWL
his ear with an *a* ..... Ex 21:6
you shall take an *a* ..... Deut 15:17

AWOKE
Noah *a* from his wine, ... Gen 9:24
Jacob *a* from his sleep ..... Gen 28:16
I *a*, for the LORD sustained ..... Ps 3:5
Then the Lord *a* as ..... Ps 78:65
came to Him and *a* Him, ... Matt 8:25
they *a* Him and said to .... Mark 4:38

came to Him and *a* Him, . . . Luke 8:24

AX
a stroke with the *a* . . . . . Deut 19:5
Abimelech took an *a* . . . . . Judg 9:48
a tree, the iron *a* . . . . . 2 Kin 6:5
If the *a* is dull, and one . . . . Eccl 10:10
a boast itself against . . . . . Is 10:15
And even now the *a* . . . . . Matt 3:10

AZARIAH
A prophet who encourages King Asa, 2 Chr 15:1–8
——— Son of King Jehoshaphat, 2 Chr 21:2
——— King of Judah, 2 Kin 15:1
——— A high priest who rebukes King Uzziah, 2 Chr 26:16–20
——— Chief priest in the time of Hezekiah, 2 Chr 31:9, 10
——— The Hebrew name of Abed-Nego, Dan 1:7

AZEKAH
Camp of Goliath, 1 Sam 17:1, 4, 17
Besieged by Nebuchadnezzar, Jer 34:7

AZMAVETH
A village near Jerusalem, Neh 12:29
Also called Beth Azmaveth, Neh 7:28

AZOTUS
A city which Philip the evangelist visited, Acts 8:40

BAAL (or Baals)
Deities of Canaanite polytheism, Judg 10:10–14
The male god of the Phoenicians and Canaanites; the counterpart of the female Ashtaroth, 2 Kin 23:5
Nature of the worship of, 1 Kin 18:26, 28; 19:18; Ps 106:28; Jer 7:9; 19:5; Hos 9:10; 13:1, 2
Worshiped by Israelites, Num 25:1–5; Judg 2:11–14; 3:7; 6:28–32; 1 Kin 16:31, 32; 2 Kin 21:3; Jer 11:13; Hos 2:8
Ahaz makes images to, 2 Chr 28:1–4
Overthrown by Elijah, 1 Kin 18:17–40
by Josiah, 2 Kin 23:4, 5
Denounced by prophets, Jer 19:4–6; Ezek 16:1, 2, 20, 21
Historic retrospect, Rom 11:4

BAAL PEOR (or Baal of Peor)
A Moabite god; worshiped by Israelites, Num 25:1–9

BAAL PERAZIM
Site of David's victory over the Philistines, 2 Sam 5:18–20
Same as Perazim, Is 28:21

BAAL-ZEBUB
A Philistine god at Ekron, 2 Kin 1:2
Ahaziah inquires of, 2 Kin 1:2, 6, 16
Also called Beelzebub, Matt 10:25; 12:24

BAALAH
A town also known as Kirjath Jearim, Josh 15:9, 10

BAALS
Deities of Canaanite polytheism, Judg 10:10–14
Ensnare Israelites, Judg 2:11–14; 3:7
Ahaz makes images to, 2 Chr 28:1–4

BAANAH
A murderer of Ishbosheth, 2 Sam 4:1–12

BAASHA
Usurps throne of Israel; his evil reign; wars with Judah, 1 Kin 15:16—16:7

BABBLER
b is no different . . . . . Eccl 10:11
"What does this *b* . . . . . Acts 17:18

BABBLINGS
the profane and idle *b* . . . . 1 Tim 6:20

BABE
the *b* leaped in my . . . . . Luke 1:44
You will find a *B* . . . . . Luke 2:12
righteousness, for he is a *b* . Heb 5:13

BABEL, TOWER OF
A huge brick structure intended to magnify man and preserve the unity of the race, Gen 11:1–4
Objectives of, thwarted by God, Gen 11:5–9

BABES
Out of the mouth of *b* . . . . . Ps 8:2
b shall rule over them . . . . . Is 3:4
revealed them to *b* . . . . . Matt 11:25
'Out of the mouth of *b* . . . . Matt 21:16
foolish, a teacher of *b* . . . . . Rom 2:20
as to carnal, as to *b* . . . . . 1 Cor 3:1
as newborn *b*, desire . . . . . 1 Pet 2:2

BABYLON
Built by Nimrod; Tower of Babel, Gen 10:8–10; 11:1–9
Descriptions of, Is 13:19; 14:4; Jer 51:44; Dan 4:30
Jews carried captive to, 2 Kin 25:1–21; 2 Chr 36:5–21
Inhabitants of, described, Is 47:1, 9–13; Jer 50:35–38; Dan 5:1–3
Prophecies concerning, Is 13:1–22; Jer 21:1–7; 25:9–12; 27:5–8; 29:10; Jer 50:1–46; Dan 2:31–38; 7:2–4
The prophetic city, Rev 14:8; 16:19; 17:1—18:24

BACK
Jordan turned *b* . . . . . Ps 114:3
but a rod is for the *b* . . . . . Prov 10:13
a rod for the fool's *b* . . . . . Prov 26:3
I gave My *b* to those . . . . . Is 50:6
cast Me behind your *b* . . . . Ezek 23:35
found Him, bring *b* word . . . . Matt 2:8
plow, and looking *b* . . . . . Luke 9:62
they drew *b* and fell . . . . . John 18:6
I am sending him *b* . . . . . Philem 12
of those who draw *b* . . . . . Heb 10:39
someone turns him *b* . . . . . James 5:19
inside and on the *b* . . . . . Rev 5:1

BACKBITERS
b, haters of God . . . . . Rom 1:30

BACKBITING
b tongue an angry . . . . . Prov 25:23

BACKSLIDER
The *b* in heart will be . . . . . Prov 14:14

BACKSLIDINGS
b will rebuke you . . . . . Jer 2:19
And I will heal your *b* . . . . . Jer 3:22
b have increased . . . . . Jer 5:6
for our *b* are many . . . . . Jer 14:7

BACKWARD
fell off the seat *b* . . . . . 1 Sam 4:18
shadow ten degrees *b* . . . . 2 Kin 20:11

BAD
speak to you either *b* . . . . . Gen 24:50
good for *b* or *b* for good . . . Lev 27:10
trouble is like a *b* tooth . . . Prov 25:19
as the *b* figs which cannot . . . Jer 24:8
if your eye is *b*, your . . . . . Matt 6:23
b tree bears *b* fruit . . . . . Matt 7:17
a *b* tree bear good . . . . . Luke 6:43
whether good or *b* . . . . . 2 Cor 5:10

BADGER
covering of *b* skins . . . . . Ex 26:14
sandals of *b* skin . . . . . Ezek 16:10

BAG
is sealed up in a *b* . . . . . Job 14:17
wages to put into a *b* . . . . . Hag 1:6
nor *b* for your journey . . . . Matt 10:10

BAKE
b twelve cakes with it . . . . . Lev 24:5

BAKED
b unleavened cakes . . . . . Ex 12:39
b unleavened bread . . . . . 1 Sam 28:24

BAKER
the butler and the *b* . . . . . Gen 40:1
an oven heated by a *b* . . . . . Hos 7:4

BAKERS
of bread from the *b* . . . . . Jer 37:21

BAKES
kindles it and *b* bread . . . . . Is 44:15

BALAAM
Sent by Balak to curse Israel, Num 22:5–7; Josh 24:9
Hindered by talking donkey, Num 22:22–35; 2 Pet 2:16
Curse becomes a blessing, Deut 23:4, 5; Josh 24:10
Prophecies of, Num 23:7–10, 18–24; 24:3–9, 15–24
N.T. references to, 2 Pet 2:15, 16; Jude 11; Rev 2:14

BALAK
A Moabite king, Num 22:4
Hires Balaam to curse Israel, Num 22—24

BALANCE
and the hills in a *b* . . . . . Is 40:12

BALANCES
weighed in the *b* . . . . . Dan 5:27

BALD
shall not make any *b* . . . . . Lev 21:5
every head shall be *b* . . . . . Jer 48:37
completely *b* because . . . . . Ezek 27:31

BALDHEAD
Go up, you *b* . . . . . 2 Kin 2:23

BALM
a little *b* and a little . . . . . Gen 43:11
Is there no *b* in Gilead . . . . . Jer 8:22

BAN
No person under the *b* . . . . . Lev 27:29

BAND
A *b* of robbers takes . . . . . Hos 7:1
with a golden *b* . . . . . Rev 1:13

BANDS
their *b* shall be silver . . . . . Ex 27:10
broken the *b* of your yoke . Lev 26:13
broken the *b* of their . . . . . Ezek 34:27
with *b* of love, and I was . . . . Hos 11:4
girded with golden *b* . . . . . Rev 15:6

BANDAGED
him, and *b* his wounds . . . Luke 10:34

BANISHED
bring his *b* one home . . . . 2 Sam 14:13
he *b* the perverted . . . . . 1 Kin 15:12

BANK
cows on the *b* of the river . . . Gen 41:3
the reeds by the river's *b* . . . . . Ex 2:3
along the *b* of the river, ... Ezek 47:7
put my money in the *b* . . . Luke 19:23

BANKERS
my money with the *b* . . . . . Matt 25:27

BANKS
the *b* of the Jordan . . . . . Num 13:29
overflows all its *b* . . . . . Josh 3:15
overflowed all its *b* . . . . . 1 Chr 12:15
b of scented herbs . . . . . Song 5:13
the *b* of the Ulai . . . . . Dan 8:16

BANNER
his *b* over me was love . . . . . Song 2:4
a *b* to the people . . . . . Is 11:10

a *b* for the nations ..... Is 11:12
lift up a *b* for the peoples .... Is 62:10
Set up a *b* in the land ..... Jer 51:27
a *b* over His land ..... Zech 9:16

BANNERS
we will set up our *b* ..... Ps 20:5
They set up their *b* ..... Ps 74:4
as an army with *b* ..... Song 6:4

BANQUET
b that I have prepared ..... Esth 5:4
companions make a *b* ..... Job 41:6
lords, came to the *b* ..... Dan 5:10

BANQUETING
He brought me to the *b* ..... Song 2:4

BANQUETS
b shall be removed ..... Amos 6:7

BAPTISM
coming to his *b* ..... Matt 3:7
b that I am baptized ..... Matt 20:22
The *b* of John—where .... Matt 21:25
a *b* of repentance ..... Mark 1:4
baptized with the *b* that .. Mark 10:38
The *b* of John—was it .... Mark 11:30
a *b* of repentance ..... Luke 3:3
But I have a *b* to be ..... Luke 12:50
The *b* of John—was it ..... Luke 20:4
from the *b* of John ..... Acts 1:22
b which John preached ... Acts 10:37
b of repentance to all ..... Acts 13:24
only the *b* of John ..... Acts 18:25
said, "Into John's *b* ..... Acts 19:3
a *b* of repentance, ... Acts 19:4
with Him through *b* ..... Rom 6:4
Lord, one faith, one *b* ..... Eph 4:5
buried with Him in *b* ..... Col 2:12
now saves us—*b* ..... 1 Pet 3:21

BAPTISMS
of the doctrine of *b* ..... Heb 6:2

BAPTIZE
I indeed *b* you with ..... Matt 3:11
He will *b* you with ..... Mark 1:8
b you with the Holy ..... Luke 3:16
"Why then do you *b* ..... John 1:25
me to *b* with water ..... John 1:33
Himself did not *b* ..... John 4:2
did not send me to *b* ..... 1 Cor 1:17

BAPTIZED
b by him in the Jordan, ... Matt 3:6
at the Jordan to be *b* by .... Matt 3:13
"I need to be *b* by You ..... Matt 3:14
When He had been *b* ..... Matt 3:16
were all *b* by him ..... Mark 1:5
was *b* by John ..... Mark 1:9
b with the baptism that .. Mark 10:38
b with you will be *b* ..... Mark 10:39
and is *b* will be saved .... Mark 16:16
came out to be *b* ..... Luke 3:7
also came to be *b* ..... Luke 3:12
Jesus also was *b* ..... Luke 3:21
not having been *b* ..... Luke 7:30
with them and *b* ..... John 3:22
b more disciples ..... John 4:1
for John truly *b* with water .. Acts 1:5
every one of you be *b* ..... Acts 2:38
received his word were *b* ... Acts 2:41
men and women were *b* .... Acts 8:12
he was *b* he continued ..... Acts 8:13
only been *b* in the name .... Acts 8:16
hinders me from being *b* ... Acts 8:36
water, and he *b* him ..... Acts 8:38
he arose and was *b* ..... Acts 9:18
these should not be *b* ..... Acts 10:47
be *b* in the name ..... Acts 10:48
you shall be *b* with ..... Acts 11:16
her household were *b* ..... Acts 16:15
all his family were *b* ..... Acts 16:33
believed and were *b* ..... Acts 18:8
Into what then were you *b* .. Acts 19:3
Arise and be *b*, and wash . Acts 22:16
were *b* into Christ ..... Rom 6:3
I thank God that I *b* ..... 1 Cor 1:14
b the household ..... 1 Cor 1:16
all were *b* into Moses ..... 1 Cor 10:2
Spirit we were all *b* ..... 1 Cor 12:13
who are *b* for the dead ... 1 Cor 15:29
as many of you as were *b* ... Gal 3:27

BAPTIZING
b them in the name of .... Matt 28:19
b in the wilderness ..... Mark 1:4
where John was *b* ..... John 1:28
therefore I came *b* ..... John 1:31
John also was *b* in Aenon .. John 3:23
behold, He is *b* ..... John 3:26
where John was *b* ..... John 10:40

BAR-JESUS (or Elymas)
A Jewish false prophet, Acts 13:6–12

BAR-JONAH
Surname of Simon (Peter), Matt 16:17

BARABBAS
A murderer released in place of Jesus, Matt 27:16–26; Acts 3:14, 15

BARAK
Defeats Jabin, Judg 4:1–24
A man of faith, Heb 11:32

BARBARIAN
nor uncircumcised, *b* ..... Col 3:11

BARBARIANS
to Greeks and to *b* ..... Rom 1:14

BARE
make yourselves *b* ..... Is 32:11
The LORD has made *b* ..... Is 52:10

BAREFOOT
covered and went *b* ..... 2 Sam 15:30
walking naked and *b* ..... Is 20:2

BARLEY
a land of wheat and *b* ..... Deut 8:8
loaf of *b* bread tumbled .... Judg 7:13
beginning of *b* harvest ..... Ruth 1:22
who has five *b* loaves ..... John 6:9
and three quarts of *b* ..... Rev 6:6

BARN
seed still in the *b* ..... Hag 2:19
the wheat into my *b* ..... Matt 13:30
storehouse nor *b* ..... Luke 12:24

BARNABAS
A disciple from Cyprus; gives property, Acts 4:36, 37
Supports Paul, Acts 9:27
Ministers in Antioch, Acts 11:22–30
Travels with Paul, Acts 12:25; 13—15
Breaks with Paul over John Mark, Acts 15:36–39

BARNS
so your *b* will be filled ..... Prov 3:10
b are broken down ..... Joel 1:17
reap nor gather into *b* ..... Matt 6:26
I will pull down my *b* ..... Luke 12:18

BARREN
But Sarai was *b* ..... Gen 11:30
b has borne seven ..... 1 Sam 2:5
He grants the *b* ..... Ps 113:9
"Sing, O *b*, you who have ..... Is 54:1
'Blessed are the *b* ..... Luke 23:29
"Rejoice, O *b*, you who do ... Gal 4:27
you will be neither *b* ..... 2 Pet 1:8

BARRENNESS
A fruitful land into *b* ..... Ps 107:34

BARS
has strengthened the *b* ..... Ps 147:13
bronze and cut the *b* ..... Is 45:2
the earth with its *b* ..... Jon 2:6

BARSABAS
Nominated to replace Judas, Acts 1:23
Sent to Antioch, Acts 15:22

BARTHOLOMEW
Called Nathanael, John 1:45, 46
One of the twelve apostles, Matt 10:3; Acts 1:13

BARTIMAEUS
Blind beggar healed by Jesus, Mark 10:46–52

BARUCH
Son of Neriah, Jer 32:12, 13
Jeremiah's faithful friend and scribe, Jer 36:4–32

BARZILLAI
Supplies David with food, 2 Sam 17:27–29
Age restrains him from following David, 2 Sam 19:31–39

BASE
the elder, and the *b* ..... Is 3:5
and the *b* things of ..... 1 Cor 1:28

BASHAN
Conquered by Israel, Num 21:33–35
Assigned to Manasseh, Deut 3:13
Conquered by Hazael, king of Syria, 2 Kin 10:32, 33

BASIC
to the *b* principles ..... Col 2:8
b principles of the world .... Col 2:20

BASIN
poured water into a *b* ..... John 13:5

BASINS
its shovels and its *b* ..... Ex 27:3
b of silver, trimmers ..... 2 Kin 12:13
gold for the forks, the *b* .. 1 Chr 28:17
filled with blood like *b* ..... Zech 9:15

BASKET
the *b* on my head ..... Gen 40:17
the *b* out of your hand ..... Deut 26:4
Blessed shall be your *b* .... Deut 28:5
Cursed shall be your *b* .... Deut 28:17
b had very good figs ..... Jer 24:2
"A *b* of summer fruit ..... Amos 8:2
lifted up the *b* between ..... Zech 5:9
and put it under a *b* ..... Matt 5:15
under a *b*, but on a ..... Luke 11:33
I was let down in a *b* ..... 2 Cor 11:33

BASKETS
there were three white *b* .. Gen 40:16
and there were two *b* ..... Jer 24:1
they took up twelve *b* ..... Matt 14:20
took up seven large *b* ..... Matt 15:37

BATHED
My sword shall be *b* ..... Is 34:5
to him, "He who is *b* ..... John 13:10

BATHSHEBA
Wife of Uriah, taken by David, 2 Sam 11
Her first child dies, 2 Sam 12:14–19
Bears Solomon, 2 Sam 12:24
Secures throne for Solomon, 1 Kin 1:15–31
Deceived by Adonijah, 1 Kin 2:13–25

BATS
To the moles and *b* ..... Is 2:20

BATTLE
b is the LORD's ..... 1 Sam 17:47
out to God in the *b* ..... 1 Chr 5:20
strength for the *b* ..... Ps 18:39
shield and sword of *b* ..... Ps 76:3
for the day of *b* ..... Prov 21:31
the *b* to the strong ..... Eccl 9:11
who turn back the *b* ..... Is 28:6
A sound of *b* is in the ..... Jer 50:22
who will prepare for *b*? .... 1 Cor 14:8
became valiant in *b* ..... Heb 11:34
gather them to the *b* ..... Rev 16:14

BATTLE-AX
You are My *b* ..... Jer 51:20

each with his *b* in his hand . . Ezek 9:2

BATTLEMENT
upon her a *b* of silver . . . . . Song 8:9

BATTLES
before us and fight our *b* . . 1 Sam 8:20
to fight our *b* . . . . . 2 Chr 32:8

BDELLIUM
B and the onyx stone . . . . . Gen 2:12
like the color of *b* . . . . . Num 11:7

BE FRUITFUL AND MULTIPLY
blessed them, saying, "*B* . . . . Gen 1:22
on the earth, and *b* . . . . . Gen 8:17
"*B*, and fill the earth . . . . . Gen 9:1
B; a nation and a . . . . . Gen 35:11

BE GLAD AND REJOICE
I will *b* in You; I will . . . . . Ps 9:2
I will *b* in Your mercy, ... Ps 31:7
We will *b* in you . . . . . Song 1:4
we will *b* in His salvation . . . . . Is 25:9
you also *b* with me . . . . . Phil 2:18
us *b* and give Him glory, ... Rev 19:7

BE OF GOOD CHEER
to the paralytic, "Son, *b* . . . . . Matt 9:2
her He said, "*B*, daughter . . Matt 9:22
to them, saying, "*B* . . . . . Matt 14:27
man, saying to him, "*B* . . . Mark 10:49
b, I have overcome . . . . . John 16:33
by him and said, "*B* . . . . . Acts 23:11

BEAM
on a carrying *b* . . . . . Num 4:10
like a weaver's *b* . . . . . 1 Sam 17:7
the *b* from the timbers . . . . . Hab 2:11

BEAMS
paneled the temple with *b* . . 1 Kin 6:9
cedar *b* on the pillars . . . . . 1 Kin 7:2
the *b* and doorposts . . . . . 2 Chr 3:7
make *b* for the gates . . . . . Neh 2:8
bones are like *b* . . . . . Job 40:18
He lays the *b* of His . . . . . Ps 104:3
b of our houses are cedar . . Song 1:17

BEAR
greater than I can *b* . . . . . Gen 4:13
whom Sarah shall *b* . . . . . Gen 17:21
not *b* false witness . . . . . Ex 20:16
from the paw of the *b* . . . 1 Sam 17:37
they shall *b* you up in . . . . . Ps 91:12
b a broken spirit . . . . . Prov 18:14
be clean, you who *b* . . . . . Is 52:11
b their iniquities . . . . . Is 53:11
LORD could no longer *b* . . . . . Jer 44:22
b deprived of her cubs . . . . . Hos 13:8
lion, and a *b* met him . . . . . Amos 5:19
He shall *b* the glory . . . . . Zech 6:13
child, and *b* a Son . . . . . Matt 1:23
A good tree cannot *b* . . . . . Matt 7:18
how long shall I *b* . . . . . Matt 17:17
by, to *b* His cross . . . . . Mark 15:21
wife Elizabeth will *b* . . . . . Luke 1:13
And whoever does not *b* . . Luke 14:27
in Me that does not *b* . . . . . John 15:2
for he does not *b* . . . . . Rom 13:4
are strong ought to *b* . . . . . Rom 15:1
you may be able to *b* . . . . . 1 Cor 10:13
B one another's . . . . . Gal 6:2
I *b* in my body the . . . . . Gal 6:17
b the sins of many . . . . . Heb 9:28
like the feet of a *b* . . . . . Rev 13:2

BEAR FRUIT
take root downward, and *b* . . Is 37:31
bring forth branches, *b*, ... Ezek 17:8
shall the vine fail to *b* . . . . . Mal 3:11
the word, accept it, and *b* . . Mark 4:20
it and *b* with patience . . . . . Luke 8:15
does not *b* He takes away . . John 15:2
branch cannot *b* of itself, . . John 15:4
that we should *b* to God . . . . . Rom 7:4
our members to *b* to death . . Rom 7:5

BEAR WITNESS
you *b* that you approve . . . Luke 11:48
to *b* of the Light, ... John 1:7
If I *b* of Myself, ... John 5:31
"You *b* of Yourself . . . . . John 8:13
Father's name, they *b* . . . . . John 10:25
And you also will *b* . . . . . John 15:27
I should *b* to the truth . . . . John 18:37
must also *b* at Rome . . . . . Acts 23:11
we have seen, and *b*, and . . 1 John 1:2
three who *b* in heaven . . . . 1 John 5:7
three that *b* on earth: . . . . . 1 John 5:8

BEARD
the edges of your *b* . . . . . Lev 19:27
I caught it by its *b* . . . . . 1 Sam 17:35
took Amasa by the *b* . . . . . 2 Sam 20:9
Running down on the *b* . . . . . Ps 133:2

BEARING
goes forth weeping, *b* . . . . . Ps 126:6
And He, *b* His cross . . . . . John 19:17
b with one another . . . . . Col 3:13
the camp, *b* His reproach . . Heb 13:13

BEARS
Every branch that *b* . . . . . John 15:2
b all things, believes . . . . . 1 Cor 13:7
it is the Spirit who *b* . . . . . 1 John 5:6

BEAST
b has devoured him . . . . . Gen 37:20
You preserve man and *b* . . . . . Ps 36:6
I was like a *b* before . . . . . Ps 73:22
to the *b* its food . . . . . Ps 147:9
b touches the mountain . . . . Heb 12:20
And I saw a *b* rising . . . . . Rev 13:1
Then I saw another *b* . . . . . Rev 13:11
the mark of the *b* . . . . . Rev 19:20

BEASTS
are we counted as *b* . . . . . Job 18:3
The *b* go into dens . . . . . Job 37:8
like the *b* that perish . . . . . Ps 49:12
I have fought with *b* . . . . . 1 Cor 15:32
naturally, like brute *b* . . . . . Jude 10

BEAT
I will *b* down his foes . . . . . Ps 89:23
You shall *b* him with a . . . . Prov 23:14
b their swords into . . . . . Is 2:4
you shall *b* in pieces . . . . . Mic 4:13
spat in His face and *b* . . . . . Matt 26:67
but *b* his breast . . . . . Luke 18:13

BEATEN
and you will be *b* . . . . . Mark 13:9
his will, shall be *b* . . . . . Luke 12:47
Three times I was *b* . . . . . 2 Cor 11:25
when you are *b* for your . . . 1 Pet 2:20

BEATS
one who *b* the air . . . . . 1 Cor 9:26

BEAUTIFUL
of men, that they were *b* . . . . . Gen 6:2
woman of *b* countenance . . Gen 12:11
that she was very *b* . . . . . Gen 12:14
woman was very *b* . . . . . Gen 24:16
she is *b* to behold . . . . . Gen 26:7
but Rachel was *b* . . . . . Gen 29:17
he was a *b* child . . . . . Ex 2:2
the captives a *b* woman . . . Deut 21:11
a *b* Babylonian garment . . . . Josh 7:21
and *b* appearance . . . . . 1 Sam 25:3
woman was very *b* . . . . . 2 Sam 11:2
a woman of *b* . . . . . 2 Sam 14:27
she was *b* to behold . . . . . Esth 1:11
woman was lovely and *b* . . . . Esth 2:7
b as the daughters of Job . . Job 42:15
B in elevation, the joy . . . . . Ps 48:2
has made everything *b* . . . . . Eccl 3:11
my love, you are as *b* . . . . . Song 6:4
How *b* are your feet . . . . . Song 7:1
of the LORD shall be *b* . . . . . Is 4:2
How *b* upon the . . . . . Is 52:7
a *b* heritage of the hosts . . . . . Jer 3:19
became very *b* . . . . . Ezek 16:7
a *b* crown on your head . . Ezek 16:12
You were exceedingly *b* . . Ezek 16:13
b crowns on their heads . . Ezek 23:42
b with a multitude . . . . . Ezek 31:9
indeed appear *b* . . . . . Matt 23:27
adorned with *b* stones . . . . . Luke 21:5
temple which is called *B* . . . . . Acts 3:2
begging alms at the *B* . . . . . Acts 3:10
How *b* are the feet . . . . . Rom 10:15
they saw he was a *b* . . . . . Heb 11:23
b appearance perishes . . . . James 1:11

BEAUTIFY
b the humble with . . . . . Ps 149:4
b the place of My . . . . . Is 60:13

BEAUTY
for glory and for *b* . . . . . Ex 28:2
"The *b* of Israel is . . . . . 2 Sam 1:19
in the *b* of holiness . . . . . 1 Chr 16:29
show her *b* to the people . . . Esth 1:11
let *b* preparations be given . . Esth 2:3
yourself with glory and *b* . . Job 40:10
To behold the *b* . . . . . Ps 27:4
greatly desire your *b* . . . . . Ps 45:11
Zion, the perfection of *b* . . . . . Ps 50:2
b of the LORD our God . . . . . Ps 90:17
do not lust after her *b* . . . . . Prov 6:25
and *b* is passing . . . . . Prov 31:30
branding instead of *b* . . . . . Is 3:24
glorious *b* is a fading . . . . . Is 28:1
see the King in His *b* . . . . . Is 33:17
no *b* that we should . . . . . Is 53:2
to give them *b* for ashes . . . . . Is 61:3
'the perfection of *b* . . . . . Lam 2:15
b to be abhorred . . . . . Ezek 16:25
said, 'I am perfect in *b* . . . . . Ezek 27:3
wisdom and perfect in *b* . . Ezek 28:12
of God was like it in *b* . . . . . Ezek 31:8
the one I called *B* . . . . . Zech 11:7
the incorruptible *b* . . . . . 1 Pet 3:4

BECAME
man *b* a living being . . . . . Gen 2:7
to the Jews I *b* as a Jew . . . 1 Cor 9:20
like me, for I *b* like you . . . . . Gal 4:12

BED
house, if I make my *b* . . . . . Job 17:13
I remember You on my *b* . . . . . Ps 63:6
if I make my *b* in hell . . . . . Ps 139:8
Also our *b* is green . . . . . Song 1:16
b is too short to stretch . . . . . Is 28:20
you have set your *b* . . . . . Is 57:7
"Arise, take up your *b* . . . . . Matt 9:6
be two men in one *b* . . . . . Luke 17:34
and the *b* undefiled . . . . . Heb 13:4

BEDRIDDEN
had been *b* eight years . . . . . Acts 9:33

BEDROOM
lying on his bed in his *b* . . . 2 Sam 4:7
her brother in the *b* . . . . . 2 Sam 13:10
and his nurse in the *b* . . . . . 2 Kin 11:2

BEDS
sing aloud on their *b* . . . . . Ps 149:5
shall rest in their *b* . . . . . Is 57:2
who lie on *b* of ivory . . . . . Amos 6:4

BEDSTEAD
his *b* was an iron *b* . . . . . Deut 3:11

BEE
Egypt, and for the *b* . . . . . Is 7:18

BEELZEBUB
Jesus accused of serving, Matt 10:25; 12:24–27

BEER LAHAI ROI
Angel meets Hagar there, Gen 16:7–14
Isaac dwells in, Gen 24:62

BEERSHEBA
God appears there to Hagar, Gen 21:14–19

to Isaac, Gen 26:23–25
to Jacob, Gen 46:1–5
to Elijah, 1 Kin 19:3–7
Oaths sworn there by Abraham, Gen 21:31–33
by Isaac, Gen 26:26–33

BEFALL
calamity *b* him ..... Gen 42:4
b you in the last days ..... Gen 49:1
No evil shall *b* you ..... Ps 91:10

BEFOREHAND
do not worry *b* ..... Mark 13:11
told you all things *b* ..... Mark 13:23
not to meditate *b* ..... Luke 21:14
when He testified *b* ..... 1 Pet 1:11

BEG
I would *b* mercy of my ..... Job 9:15
I am ashamed to *b* ..... Luke 16:3
b you as sojourners ..... 1 Pet 2:11

BEGAN
Then men *b* to call on ..... Gen 4:26
since the world *b* ..... Luke 1:70

BEGETS
b a scoffer does ..... Prov 17:21
b a wise child will ..... Prov 23:24
b a hundred children ..... Eccl 6:3

BEGGAR
lifts the *b* from the ash ..... 1 Sam 2:8
there was a certain *b* ..... Luke 16:20

BEGGARLY
weak and *b* elements ..... Gal 4:9

BEGGED
So the demons *b* Him, ... Matt 8:31
they *b* Him to depart ..... Matt 8:34
b him, saying, 'Have ..... Matt 18:29
b Him to put His hand ..... Mark 7:32
b Him earnestly, saying ..... Luke 7:4
b Him to come to his ..... Luke 8:41
not this he who sat and *b* ... John 9:8
the Gentiles *b* that these .. Acts 13:42
those who heard it *b* ..... Heb 12:19

BEGINNING
b God created the ..... Gen 1:1
Though your *b* was ..... Job 8:7
of the LORD is the *b* ..... Ps 111:10
that God does from *b* ..... Eccl 3:11
who made them at the *b* .... Matt 19:4
In the *b* was the Word ..... John 1:1
This *b* of signs Jesus ..... John 2:11
a murderer from the *b* ..... John 8:44
with Me from the *b* ..... John 15:27
the *b*, the firstborn ..... Col 1:18
having neither *b* ..... Heb 7:3
True Witness, the *B* ..... Rev 3:14
and the Omega, the *B* ..... Rev 21:6

BEGOTTEN
See ONLY BEGOTTEN SON
today I have *b* You ..... Ps 2:7
heart, 'Who has *b* ..... Is 49:21
glory as of the only *b* ..... John 1:14
Christ Jesus I have *b* ..... 1 Cor 4:15
abundant mercy has *b* ..... 1 Pet 1:3
loves him who is *b* ..... 1 John 5:1

BEGUN
Having *b* in the Spirit ..... Gal 3:3
that He who has *b* ..... Phil 1:6

BEHALF
to speak on God's *b* ..... Job 36:2
you on Christ's *b* ..... 2 Cor 5:20
has been granted on *b* ..... Phil 1:29

BEHAVE
I will *b* wisely in a ..... Ps 101:2
does not *b* rudely ..... 1 Cor 13:5

BEHAVED
sent him, and *b* wisely .... 1 Sam 18:5
and blamelessly we *b* .... 1 Thess 2:10

BEHAVIOR
of good *b*, hospitable ..... 1 Tim 3:2
they be reverent in *b* ..... Titus 2:3

BEHEADED
he sent and had John *b* ... Matt 14:10
those who had been *b* ..... Rev 20:4

BEHEMOTH
Described, Job 40:15–24

BEHOLD
the eyes to *b* the sun ..... Eccl 11:7
B, you are fair ..... Song 1:15
B, the virgin shall ..... Is 7:14
Judah, "*B* your God ..... Is 40:9
B the Lamb of God ..... John 1:36
I am, that they may *b* ..... John 17:24
to them, "*B* the Man ..... John 19:5
B what manner of love .... 1 John 3:1

BEHOLDING
with unveiled face, *b* ..... 2 Cor 3:18

BEING
man became a living *b* ..... Gen 2:7
God while I have my *b* ..... Ps 104:33
move and have our *b* ..... Acts 17:28
who, *b* in the form of ..... Phil 2:6

BEL
Patron god of Babylon, Is 46:1; Jer 50:2; 51:44

BELIEF
by the Spirit and *b* ..... 2 Thess 2:13

BELIEVE
b me or listen to my voice ..... Ex 4:1
will they not *b* Me ..... Num 14:11
did not *b* the LORD ..... Deut 1:32
I did not *b* the words ..... 1 Kin 10:7
B in the LORD your God .. 2 Chr 20:20
did not *b* in His wondrous ... Ps 78:32
which you would not *b* ..... Hab 1:5
ones who *b* in Me to sin .... Matt 18:6
'Why then did you not *b* .. Matt 21:25
cross, and we will *b* Him .. Matt 27:42
Repent, and *b* ..... Mark 1:15
Do not be afraid; only *b* ... Mark 5:36
tears, "Lord, I *b* ..... Mark 9:24
b in Me to stumble ..... Mark 9:42
b that you receive ..... Mark 11:24
that we may see and *b* ... Mark 15:32
because they did not *b* ... Mark 16:14
have no root, who *b* ..... Luke 8:13
only *b*, and she will ..... Luke 8:50
will by no means *b* ..... Luke 22:67
and slow of heart to *b* .... Luke 24:25
all through him might *b* ..... John 1:7
to those who *b* ..... John 1:12
how will you *b* ..... John 3:12
Now we *b*, not because .... John 4:42
sent, Him you do not *b* .... John 5:38
we may see it and *b* ..... John 6:30
we have come to *b* ..... John 6:69
brothers did not *b* in Him ... John 7:5
not *b* that I am He ..... John 8:24
to him, "Do you *b* ..... John 9:35
not *b*, because you ..... John 10:26
b that the Father is in Me . John 10:38
b that You are the Christ . John 11:27
this, that they may *b* ..... John 11:42
they did not *b* in Him ..... John 12:37
may *b* that I am He ..... John 13:19
you *b* in God, *b* also in ..... John 14:1
B Me that I am in ..... John 14:11
we *b* that You came ..... John 16:30
b that You sent Me ..... John 17:21
truth, so that you may *b* .. John 19:35
into His side, I will not *b* .. John 20:25
written that you may *b* ... John 20:31
word of the gospel and *b* ... Acts 15:7
"*B* on the Lord Jesus ..... Acts 16:31
b on Him who would ..... Acts 19:4
King Agrippa, do you *b* ... Acts 26:27
to all and on all who *b* ..... Rom 3:22
father of all those who *b* ... Rom 4:11
the Lord Jesus and *b* ..... Rom 10:9
And how shall they *b* ..... Rom 10:14
to save those who *b* ..... 1 Cor 1:21
a wife who does not *b* ..... 1 Cor 7:12
I spoke," we also *b* ..... 2 Cor 4:13
given to those who *b* ..... Gal 3:22
Christ, not only to *b* ..... Phil 1:29
if we *b* that Jesus died ... 1 Thess 4:14
should *b* the lie ..... 2 Thess 2:11
of those who *b* ..... 1 Tim 4:10
comes to God must *b* ..... Heb 11:6
Even the demons *b* ..... James 2:19
to you who *b*, He ..... 1 Pet 2:7
should *b* on the name .... 1 John 3:23
Beloved, do not *b* ..... 1 John 4:1
written to you who *b* ..... 1 John 5:13

BELIEVED
And he *b* in the LORD ..... Gen 15:6
So the people *b* ..... Ex 4:31
b that I would see the ..... Ps 27:13
Who has *b* our report ..... Is 53:1
people of Nineveh *b* ..... Jon 3:5
Blessed is she who *b* ..... Luke 1:45
they *b* the Scripture ..... John 2:22
because he has not *b* ..... John 3:18
of that city *b* in Him ..... John 4:39
you *b* Moses, you would ... John 5:46
Jesus did, *b* in Him ..... John 11:45
who has *b* our report ..... John 12:38
and he saw and *b* ..... John 20:8
seen Me, you have *b* ..... John 20:29
who heard the word *b* ..... Acts 4:4
of those who *b* were of ..... Acts 4:32
appointed to eternal life *b* . Acts 13:48
Holy Spirit when you *b* ..... Acts 19:2
"Abraham *b* God ..... Rom 4:3
in whom they have not *b* .. Rom 10:14
than when we first *b* ..... Rom 13:11
unless you *b* in vain ..... 1 Cor 15:2
'I *b* and therefore I spoke .. 2 Cor 4:13
b God, and it was accounted .. Gal 3:6
b on in the world ..... 1 Tim 3:16
I know whom I have *b* .... 2 Tim 1:12
b the love that God has .. 1 John 4:16

BELIEVERS
be an example to the *b* .... 1 Tim 4:12
are benefited are *b* ..... 1 Tim 6:2

BELIEVES
See HE WHO BELIEVES
The simple *b* every ..... Prov 14:15
possible to him who *b* ..... Mark 9:23
b that those things he .... Mark 11:23
He who *b* and is ..... Mark 16:16
that whoever *b* in Him ..... John 3:16
He who *b* in the Son ..... John 3:36
b in Him who sent Me ..... John 5:24
who *b* in Me shall never ... John 6:35
b in Him may have ..... John 6:40
he who *b* in Me has ..... John 6:47
He who *b* in Me, as the .... John 7:38
He who *b* in Me, though .. John 11:25
He who *b* in Me ..... John 12:44
whoever *b* in Him ..... Acts 10:43
Him everyone who *b* is .... Acts 13:39
for everyone who *b* ..... Rom 1:16
to everyone who *b* ..... Rom 10:4
with the heart one *b* ..... Rom 10:10
b all things, hopes all ..... 1 Cor 13:7
Whoever *b* that Jesus is ... 1 John 5:1
he who *b* that Jesus is ..... 1 John 5:5
b in the Son of God ..... 1 John 5:10

BELIEVING
you ask in prayer, *b* ..... Matt 21:22
b you may have life ..... John 20:31
take along a *b* wife ..... 1 Cor 9:5
blessed with *b* Abraham ..... Gal 3:9
those who have *b* masters .. 1 Tim 6:2

BELLY
On your *b* you shall go ..... Gen 3:14

And Jonah was in the *b* ..... Jon 1:17
three nights in the *b* ..... Matt 12:40
whose god is their *b* ..... Phil 3:19

BELONG
interpretations *b* to God .... Gen 40:8
highest heavens *b* to ..... Deut 10:14
secret things *b* to ..... Deut 29:29
"Dominion and fear *b* ..... Job 25:2
shields of the earth *b* ..... Ps 47:9
things also *b* to the wise .. Prov 24:23
To the Lord our God *b* ..... Dan 9:9
My name, because you *b* .. Mark 9:41
to whom *b* the glory ..... 1 Pet 4:11

BELONGS
offering that *b* to the LORD .. Lev 7:20
Salvation *b* to the LORD ..... Ps 3:8
that power *b* to God ..... Ps 62:11
to You, O Lord, *b* mercy .... Ps 62:12
shield *b* to the LORD ..... Ps 89:18
to whom vengeance *b* ..... Ps 94:1
righteousness *b* to You ..... Dan 9:7
solid food *b* to those ..... Heb 5:14
b to another tribe ..... Heb 7:13
"Salvation *b* to our God ..... Rev 7:10

BELOVED
"The *b* of the Lord ..... Deut 33:12
so He gives His *b* ..... Ps 127:2
of myrrh is my *b* ..... Song 1:13
My *b* is mine, and I am .... Song 2:16
b more than another ..... Song 5:9
Where has your *b* ..... Song 6:1
leaning upon her *b* ..... Song 8:5
a song of my *B* ..... Is 5:1
for you are greatly *b* ..... Dan 9:23
"This is My *b* Son ..... Matt 3:17
election they are *b* ..... Rom 11:28
us accepted in the *B* ..... Eph 1:6
Luke the *b* physician ..... Col 4:14
than a slave as a *b* ..... Philem 16
"This is My *b* Son ..... 2 Pet 1:17
our *b* brother Paul ..... 2 Pet 3:15
the saints and the *b* ..... Rev 20:9

BELOVED SON
saying, "This is My *b*, ... Matt 3:17
"This is My *b*, in whom .... Matt 17:5
I will send my *b*. ..... Luke 20:13
To Timothy, a *b*: ..... 2 Tim 1:2

BELSHAZZAR
King of Babylon; Daniel interprets his dream, Dan 5

BELT
with a leather *b* ..... Matt 3:4
us, he took Paul's *b* ..... Acts 21:11

BELTESHAZZAR
Daniel's Babylonian name, Dan 1:7

BEMOAN
Or who will *b* you ..... Jer 15:5
for the dead, nor *b* ..... Jer 22:10

BEN-AMMI
Son of Lot; father of the Ammonites, Gen 19:38

BEN-HADAD
Ben-Hadad I, king of Damascus; hired by Asa, king of Judah, to attack Baasha, king of Israel, 1 Kin 15:18–21
—— Ben-Hadad II, king of Damascus; makes war on Ahab, king of Israel, 1 Kin 20
Falls in siege against Samaria, 2 Kin 6:24–33; 7:6–20
Killed by Hazael, 2 Kin 8:7–15
—— Ben-Hadad III, king of Damascus; loses all Israelite conquests made by Hazael, his father, 2 Kin 13:3–25

BEN-ONI
Rachel's name for Benjamin, Gen 35:16–18

BENAIAH
The son of Jehoiada; a mighty man, 2 Sam 23:20–23
Faithful to David, 2 Sam 15:18; 20:23
Escorts Solomon to the throne, 1 Kin 1:38–40
Executes Adonijah, Joab and Shimei, 1 Kin 2:25, 29–34, 46
—— A Pirathonite; another of David's mighty men, 2 Sam 23:30
Divisional commander, 1 Chr 27:14

BEND
The wicked *b* their bow ..... Ps 11:2

BENEATH
and on the earth *b* ..... Deut 4:39
"You are from *b* ..... John 8:23

BENEFACTORS
them are called '*b* ..... Luke 22:25

BENEFIT
That I may see the *b* ..... Ps 106:5
people who could not *b* ..... Is 30:5
might have a second *b* .... 2 Cor 1:15

BENEFITS
daily loads us with *b* ..... Ps 68:19
forget not all His *b* ..... Ps 103:2
for all His *b* toward me .... Ps 116:12

BENJAMIN
Jacob's youngest son, Gen 35:16–20
Taken to Egypt against Jacob's wishes, Gen 42—45
Jacob's prophecy concerning, Gen 49:27
—— Tribe of:
Families of, Num 26:38–41
Territory allotted to, Josh 18:11–28
Attacked by remaining tribes for condoning sin of Gibeah, Judg 20:12–48
Wives provided for remnant of, Judg 21:1–23
Tribe of Saul, 1 Sam 9:1, 2
of Paul, Phil 3:5

BENT
have *b* their bow, ... Ps 37:14
and all their bows *b* ..... Is 5:28
behold, this vine *b* ..... Ezek 17:7
hearts shall be *b* on evil ... Dan 11:27
I have *b* Judah, My bow, ... Zech 9:13
was *b* over and could ..... Luke 13:11

BEREA
A city of Macedonia; visited by Paul, Acts 17:10–15

BEREAVE
I will *b* them of ..... Jer 15:7
no more shall you *b* ..... Ezek 36:12
children, yet I will *b* ..... Hos 9:12

BERNICE
Sister of Herod Agrippa II, Acts 25:13, 23
Hears Paul's defense, Acts 26:1–30

BERODACH-BALADAN
See MERODACH-BALADAN
A king of Babylon, 2 Kin 20:12–19

BERYL
fourth row, a *b* ..... Ex 28:20
a *b*, an onyx ..... Ex 39:13
rods of gold set with *b* ..... Song 5:14
was like the color of *b* ..... Ezek 1:16
the color of a *b* ..... Ezek 10:9
topaz, and diamond, *b* .... Ezek 28:13
His body was like *b* ..... Dan 10:6
chrysolite, the eighth *b* .... Rev 21:20

BESEECH
Return, we *b* You ..... Ps 80:14
b you therefore ..... Rom 12:1
of the LORD, *b* you to ..... Eph 4:1

BESIDE
He leads me *b* the ..... Ps 23:2
"Paul, you are *b* ..... Acts 26:24
For if we are *b* ..... 2 Cor 5:13

BESIEGED
Joab *b* the city ..... 2 Sam 11:16
went up and *b* Samaria .... 2 Kin 6:24
and the city was *b* ..... 2 Kin 24:10
of cucumbers, as a *b* city ..... Is 1:8
army *b* Jerusalem ..... Jer 32:2
to Jerusalem and *b* it ..... Dan 1:1

BEST
with the *b* ointments ..... Amos 6:6
b seats in the synagogues .. Matt 23:6
b places at feasts ..... Mark 12:39
sit down in the *b* place .... Luke 14:8
'Bring out the *b* ..... Luke 15:22
earnestly desire the *b* .... 1 Cor 12:31

BESTOW
LORD, that He may *b* ..... Ex 32:29
b greater honor ..... 1 Cor 12:23

BESTOWED
love the Father has *b* ..... 1 John 3:1

BETH HORON
Twin towns of Ephraim, Josh 16:3, 5
Fortified by Solomon, 2 Chr 8:3–5
Prominent in battles, Josh 10:10–14; 1 Sam 13:18

BETH PEOR
Town near Pisgah, Deut 3:29
Moses buried near, Deut 34:6
Assigned to Reubenites, Josh 13:15, 20

BETH SHAN (or Beth Shean)
A town in Issachar, Josh 17:11–16
Saul's corpse hung up at, 1 Sam 31:10–13; 2 Sam 21:12–14

BETH SHEMESH
Ark brought to, 1 Sam 6:12–19
Joash defeats Amaziah at, 2 Kin 14:11
Taken by Philistines, 2 Chr 28:18

BETHABARA
A place beyond the Jordan where John baptized, John 1:28

BETHANY
A town on the Mt. of Olives, Luke 19:29
Home of Lazarus, John 11:1
Home of Simon, the leper, Matt 26:6
Jesus visits there, Mark 11:1, 11, 12
Scene of the ascension, Luke 24:50, 51

BETHEL
Abram settles near, Gen 12:7, 8
Site of Abram's altar, Gen 13:3, 4
Site of Jacob's vision of the ladder, Gen 28:10–19
Jacob returns to, Gen 35:1–15
Samuel judges there, 1 Sam 7:15, 16
Site of worship and sacrifice, 1 Sam 10:3
Center of idolatry, 1 Kin 12:28–33
Josiah destroys altars of, 2 Kin 23:4, 15–20
Denounced by prophets, 1 Kin 13:1–10; Amos 7:10–13; Jer 48:13; Hos 10:15

BETHESDA
Jerusalem pool, John 5:2–4

BETHLEHEM
Originally called Ephrath, Gen 35:16
Rachel buried there, Gen 35:19
Home of Naomi and Boaz, Ruth 1:1, 19; 4:9–11
Home of David, 1 Sam 16:1–18
Predicted place of Messiah's birth, Mic 5:2
Christ born there, Matt 2:1; Luke 2:4–7; John 7:42
Infants of, killed by Herod, Matt 2:16–18

BETHPHAGE
Village near Bethany, Mark 11:1

Near Mt. of Olives, Matt 21:1

BETHSAIDA
A city of Galilee, Mark 6:45
Home of Andrew, Peter and Philip, John 1:44; 12:21
Blind man healed there, Mark 8:22, 23
5,000 fed nearby, Luke 9:10–17
Unbelief of, denounced, Matt 11:21; Luke 10:13

BETRAY
the outcasts, do not *b* ..... Is 16:3
you, one of you will *b* ..... Matt 26:21
Now brother will *b* ..... Mark 13:12

BETRAYED
Man is about to be *b* ..... Matt 17:22
in which He was *b* ..... 1 Cor 11:23

BETRAYER
See, My *b* is at hand ..... Matt 26:46

BETRAYING
"Judas, are you *b* ..... Luke 22:48

BETRAYS
who is the one who *b* ..... John 21:20

BETROTH
"You shall *b* a wife ..... Deut 28:30
"I will *b* you to Me ..... Hos 2:19

BETROTHED
a virgin who is not *b* ..... Ex 22:16
finds a *b* young woman ... Deut 22:25
I *b* to myself for a ..... 2 Sam 3:14
mother Mary was *b* to ..... Matt 1:18
to a virgin *b* to a man ..... Luke 1:27
For I have *b* you to ..... 2 Cor 11:2

BETTER
obey is *b* than sacrifice .. 1 Sam 15:22
It is *b* to trust in ..... Ps 118:8
B is a little with the ..... Prov 15:16
B is a dry morsel ..... Prov 17:1
B is the poor who ..... Prov 19:1
B to dwell in ..... Prov 21:19
b is a neighbor ..... Prov 27:10
B a handful with ..... Eccl 4:6
Two are *b* than one ..... Eccl 4:9
B a poor and wise ..... Eccl 4:13
were the former days *b* ..... Eccl 7:10
features appeared *b* ..... Dan 1:15
For it is *b* to marry ..... 1 Cor 7:9
Christ, which is far *b* ..... Phil 1:23
b than the angels ..... Heb 1:4
b things concerning ..... Heb 6:9
b things than that ..... Heb 12:24

BEULAH
A symbol of true Israel, Is 62:4, 5

BEVERAGE
lacks no blended *b* ..... Song 7:2

BEWAIL
Israel, *b* the burning ..... Lev 10:6
b my virginity ..... Judg 11:37
I will *b* the vine ..... Is 16:9

BEWARE
"*B* of false prophets ..... Matt 7:15
b of evil workers ..... Phil 3:2
B lest anyone cheat ..... Col 2:8

BEWILDERED
"They are *b* by the land ..... Ex 14:3

BEWITCHED
b you that you should ..... Gal 3:1

BEYOND
b what is written ..... 1 Cor 4:6
yes, and *b* their ability ..... 2 Cor 8:3
advanced in Judaism *b* ..... Gal 1:14

BEZALEL
Hur's grandson, 1 Chr 2:20
Tabernacle builder, Ex 31:1–11; 35:30–35

BEZER
A city of refuge in the territory of Reuben, Deut 4:43; John 20:8

BILDAD
One of Job's friends, Job 2:11
Makes three speeches, Job 8:1–22; 18:1–21; 25:1–6

BILHAH
Rachel's maid, Gen 29:29
The mother of Dan and Naphtali, Gen 30:1–8
Commits incest with Reuben, Gen 35:22

BILLOWS
b have gone over me ..... Ps 42:7
all Your *b* and Your ..... Jon 2:3

BIND
b them as a sign ..... Deut 6:8
b this line of scarlet ..... Josh 2:18
b the cluster of the ..... Job 38:31
b the wild ox in the ..... Job 39:10
b the sacrifice with cords ... Ps 118:27
b them around your ..... Prov 3:3
B them continually upon ... Prov 6:21
B them on your fingers ..... Prov 7:3
B up the testimony ..... Is 8:16
but He will *b* us up ..... Hos 6:1
and whatever you *b* ..... Matt 16:19
'*B* him hand and foot ..... Matt 22:13
b heavy burdens ..... Matt 23:4
b the man who owns this .. Acts 21:11

BINDS
first *b* the strong man ..... Matt 12:29

BIRD
the blood of the *b* ..... Lev 14:52
with him as with a *b* ..... Job 41:5
soul, "Flee as a *b* ..... Ps 11:1
has escaped as a *b* ..... Ps 124:7
b hastens to the snare ..... Prov 7:23
for a *b* of the air may ..... Eccl 10:20
fly away like a *b* ..... Hos 9:11
unclean and hated *b* ..... Rev 18:2

BIRDS
b will eat your flesh ..... Gen 40:19
b make their nests ..... Ps 104:17
b caught in a snare ..... Eccl 9:12
Look at the *b* of the air ..... Matt 6:26
"Foxes have holes and *b* ... Matt 8:20

BIRTH
cursed the day of his *b* ..... Job 3:1
heaven, who gives it *b* ..... Job 38:29
makes the deer give *b* ..... Ps 29:9
the day of one's *b* ..... Eccl 7:1
bring to the time of *b* ..... Is 66:9
the deer also gave *b* ..... Jer 14:5
no *b*, no pregnancy ..... Hos 9:11
Now the *b* of Jesus ..... Matt 1:18
will rejoice at his *b* ..... Luke 1:14
who was blind from *b* ..... John 9:1
labors with *b* pangs ..... Rom 8:22
conceived, it gives *b* ..... James 1:15

BIRTHDAY
which was Pharaoh's *b* ..... Gen 40:20
b gave a feast for his ..... Mark 6:21

BIRTHRIGHT
"Sell me your *b* ..... Gen 25:31
Esau despised his *b* ..... Gen 25:34
according to his *b* ..... Gen 43:33
of food sold his *b* ..... Heb 12:16

BIRTHSTOOLS
see them on the *b* ..... Ex 1:16

BISHOP
the position of a *b* ..... 1 Tim 3:1
b must be blameless ..... Titus 1:7

BIT
and they *b* the people ..... Num 21:6
be harnessed with *b* ..... Ps 32:9

BITE
A serpent may *b* ..... Eccl 10:11
But if you *b* and ..... Gal 5:15

BITHYNIA
The Spirit keeps Paul from, Acts 16:7
Peter writes to Christians of, 1 Pet 1:1

BITS
the great house into *b* ..... Amos 6:11
Indeed, we put *b* ..... James 3:3

BITTER
made their lives *b* ..... Ex 1:14
b herbs they shall eat it ..... Ex 12:8
to those who are *b* ..... Prov 31:6
who put *b* for sweet ..... Is 5:20
and do not be *b* ..... Col 3:19
But if you have *b* ..... James 3:14
make your stomach *b* ..... Rev 10:9

BITTERLY
has dealt very *b* ..... Ruth 1:20
And Hezekiah wept *b* ..... 2 Kin 20:3
he went out and wept *b* ... Matt 26:75

BITTERNESS
man dies in the *b* ..... Job 21:25
heart knows its own *b* ..... Prov 14:10
all my years in the *b* ..... Is 38:15
you are poisoned by *b* ..... Acts 8:23
b springing up cause ..... Heb 12:15

BLACK
My skin grows *b* ..... Job 30:30
wavy, and *b* as a raven ..... Song 5:11
one hair white or *b* ..... Matt 5:36
a *b* horse and he who sat ..... Rev 6:5
and the sun became *b* ..... Rev 6:12

BLACKNESS
the heavens with *b* ..... Is 50:3
whom is reserved the *b* ..... Jude 13

BLACKSMITH
no *b* to be found ..... 1 Sam 13:19
The *b* with the tongs ..... Is 44:12
I have created the *b* ..... Is 54:16

BLADE
went in after the *b* ..... Judg 3:22
first the *b*, then the head .. Mark 4:28

BLAME
that anyone should *b* ..... 2 Cor 8:20
be holy and without *b* ..... Eph 1:4

BLAMELESS
walk before Me and be *b* ... Gen 17:1
You shall be *b* ..... Deut 18:13
b before Him, and I ..... 2 Sam 22:24
and that man was *b* ..... Job 1:1
a *b* and upright man ..... Job 1:8
a *b* and upright man ..... Job 2:3
will not cast away the *b* ..... Job 8:20
though I were *b* ..... Job 9:20
b who is ridiculed ..... Job 12:4
make your ways *b* ..... Job 22:3
I was also *b* before Him ..... Ps 18:23
Then I shall be *b* ..... Ps 19:13
Mark the *b* man ..... Ps 37:37
when You speak, and *b* ..... Ps 51:4
Let my heart be *b* ..... Ps 119:80
the *b* will remain ..... Prov 2:21
righteousness of the *b* ..... Prov 11:5
the *b* in their ways ..... Prov 11:20
the *b* will inherit good ..... Prov 28:10
Sabbath, and are *b* ..... Matt 12:5
end, that you may be *b* ..... 1 Cor 1:8
that you may become *b* ..... Phil 2:15
which is in the law, *b* ..... Phil 3:6
you holy, and *b* ..... Col 1:22
your hearts *b* in ..... 1 Thess 3:13
body be preserved *b* ..... 1 Thess 5:23
bishop then must be *b* ..... 1 Tim 3:2
deacons, being found *b* ..... 1 Tim 3:10
man is *b*, the husband ..... Titus 1:6
a bishop must be *b* ..... Titus 1:7
without spot and *b* ..... 2 Pet 3:14

BLAMELESSLY
b we behaved ..... 1 Thess 2:10

BLANKET
covered him with a *b* ..... Judg 4:18

BLASPHEME
b Your name forever ..... Ps 74:10
compelled them to *b* ..... Acts 26:11
may learn not to *b* ..... 1 Tim 1:20
b that noble name ..... James 2:7
God, to *b* His name ..... Rev 13:6

BLASPHEMED
a foolish people has *b* ..... Ps 74:18
b continually every ..... Is 52:5
who passed by *b* Him ..... Matt 27:39
who were hanged *b* ..... Luke 23:39
The name of God is *b* ..... Rom 2:24
doctrine may not be *b* ..... 1 Tim 6:1
On their part He is *b* ..... 1 Pet 4:14
great heat, and they *b* ..... Rev 16:9

BLASPHEMER
I was formerly a *b* ..... 1 Tim 1:13

BLASPHEMERS
boasters, proud, *b* ..... 2 Tim 3:2

BLASPHEMES
b the name of the LORD .... Lev 24:16
"This Man *b*!" ..... Matt 9:3
who *b* against the Holy .... Mark 3:29
to him who *b* against ..... Luke 12:10

BLASPHEMIES
false witness, *b* ..... Matt 15:19
is this who speaks *b* ..... Luke 5:21
great things and *b* ..... Rev 13:5

BLASPHEMY
trouble and rebuke and *b* ..... Is 37:3
but the *b* against ..... Matt 12:31
"He has spoken *b* ..... Matt 26:65
You have heard the *b* .... Mark 14:64
not stone You, but for *b* .. John 10:33
mouth in *b* against God ..... Rev 13:6
was full of names of *b* ..... Rev 17:3

BLAST
By the *b* of God they ..... Job 4:9
for the *b* of the terrible ..... Is 25:4

BLASTED
"I *b* you with blight ..... Amos 4:9

BLEATING
"What then is this *b* ..... 1 Sam 15:14

BLEMISH
shall be without *b* ..... Ex 12:5
LORD, a ram without *b* ..... Lev 6:6
be holy and without *b* ..... Eph 5:27
as of a lamb without *b* ..... 1 Pet 1:19

BLEMISHED
to the Lord what is *b* ..... Mal 1:14

BLESS
I will *b* you and make ..... Gen 12:2
b those who *b* you ..... Gen 12:3
blessing I will *b* you ..... Gen 22:17
I will *b* you and multiply .. Gen 26:24
b you before I die ..... Gen 27:4
"*B* me—me also ..... Gen 27:34
You go unless You *b* ..... Gen 32:26
He will *b* your bread ..... Ex 23:25
"The LORD *b* you and ..... Num 6:24
whom you *b* is blessed ..... Num 22:6
Gerizim to *b* the people ... Deut 27:12
returned to *b* his house .. 1 Chr 16:43
b the LORD at all ..... Ps 34:1
b with their mouth ..... Ps 62:4
b You while I live ..... Ps 63:4
b His holy name ..... Ps 103:1
b the house of Israel ..... Ps 115:12
b those who fear the ..... Ps 115:13
b you in the name of ..... Ps 129:8
I will abundantly *b* ..... Ps 132:15
this day forward I will *b* .... Hag 2:19
b those who curse ..... Luke 6:28
B those who persecute .... Rom 12:14
Being reviled, we *b* ..... 1 Cor 4:12
of blessing which we *b* ... 1 Cor 10:16
"blessing I will *b* you ..... Heb 6:14
With it we *b* our God ..... James 3:9

BLESS THE LORD
then you shall *b* your God .. Deut 8:10
the assembly, "Now *b* .... 1 Chr 29:20
Stand up and *b* ..... Neh 9:5
I will *b* who has given ..... Ps 16:7
the congregations I will *b* ... Ps 26:12
I will *b* at all times; ..... Ps 34:1
B, O my soul; and all ..... Ps 103:1
B, O my soul! O LORD ..... Ps 104:1
we will *b* from this time .... Ps 115:18
b, all you servants ..... Ps 134:1
B, O house of Israel! ..... Ps 135:19

BLESSED
And God *b* them ..... Gen 1:22
God *b* the seventh day ..... Gen 2:3
God *b* Noah and his sons .... Gen 9:1
the earth shall be *b* ..... Gen 12:3
b be those who ..... Gen 27:29
indeed he shall be *b* ..... Gen 27:33
b the Sabbath day ..... Ex 20:11
he whom you bless is *b* .... Num 22:6
b, and I cannot reverse ... Num 23:20
B is he who blesses ..... Num 24:9
B shall you be in the city ... Deut 28:3
b among women is Jael .... Judg 5:24
grew, and the LORD *b* ..... Judg 13:24
the LORD *b* Obed-Edom ... 2 Sam 6:11
You have *b* the work of ..... Job 1:10
B is the man who walks ..... Ps 1:1
B is the man to whom ..... Ps 32:2
B is the nation whose ..... Ps 33:12
B is he who considers ..... Ps 41:1
B are those who keep ..... Ps 106:3
B is he who comes ..... Ps 118:26
b who fears the LORD ..... Ps 128:4
rise up and call her *b* ..... Prov 31:28
nations will call you *b* ..... Mal 3:12
B are the poor in ..... Matt 5:3
B are those who mourn ..... Matt 5:4
B are the meek ..... Matt 5:5
B are those who hunger ..... Matt 5:6
B are the merciful ..... Matt 5:7
B are the pure in ..... Matt 5:8
B are the peacemakers ..... Matt 5:9
B are those who are ..... Matt 5:10
B are you when they ..... Matt 5:11
b is he who is not ..... Matt 11:6
b are your eyes ..... Matt 13:16
B is He who comes ..... Matt 21:9
hand, 'Come, you *b* ..... Matt 25:34
Jesus took bread, *b* ..... Matt 26:26
b are you among women .. Luke 1:28
'*B* is He who comes ..... Luke 13:35
know these things, *b* ..... John 13:17
B are those who have ..... John 20:29
'It is more *b* to give ..... Acts 20:35
the Creator, who is *b* ..... Rom 1:25
all, the eternally *b* ..... Rom 9:5
B be the God and Father ... 2 Cor 1:3
b with believing Abraham .... Gal 3:9
B be the God and ..... Eph 1:3
b God which was ..... 1 Tim 1:11
the lesser is *b* by the better .. Heb 7:7
this one will be *b* ..... James 1:25
B is he who reads ..... Rev 1:3
'*B* are the dead who ..... Rev 14:13
B is he who watches ..... Rev 16:15
B are those who are ..... Rev 19:9
B and holy is he who ..... Rev 20:6
B is he who keeps the ..... Rev 22:7
B are those who do His .... Rev 22:14

BLESSED BE THE LORD
B God of my master ..... Gen 24:27
"*B*, who has delivered you .. Ex 18:10
"*B*, who has not left you ... Ruth 4:14
"*B*, who has pleaded .... 1 Sam 25:39
'*B* God of Israel, who ..... 1 Kin 1:48
B God of Israel from ..... 1 Chr 16:36
B God of our fathers, ... Ezra 7:27
B, because He has heard ..... Ps 28:6
B, for he has shown me ..... Ps 31:21
B, who daily loads us ..... Ps 68:19
B, who has not given us ..... Ps 124:6
B my Rock, who trains ..... Ps 144:1

BLESSING
and you shall be a *b* ..... Gen 12:2
the *b* of Abraham ..... Gen 28:4
I will command My *b* ..... Lev 25:21
before you today a *b* ..... Deut 11:26
LORD will command the *b* .. Deut 28:8
life and death, *b* ..... Deut 30:19
exalted above all *b* ..... Neh 9:5
The *b* of a perishing ..... Job 29:13
Your *b* is upon Your ..... Ps 3:8
did not delight in *b* ..... Ps 109:17
The *b* of the LORD ..... Prov 10:22
My *b* on your offspring ..... Is 44:3
shall be showers of *b* ..... Ezek 34:26
relent, and leave a *b* ..... Joel 2:14
and you shall be a *b* ..... Zech 8:13
pour out for you such *b* ..... Mal 3:10
the fullness of the *b* ..... Rom 15:29
b which we bless ..... 1 Cor 10:16
that the *b* of Abraham ..... Gal 3:14
with every spiritual *b* ..... Eph 1:3
cultivated, receives *b* ..... Heb 6:7
"Surely *b* I will bless you ... Heb 6:14
to inherit the *b* ..... Heb 12:17
same mouth proceed *b* ... James 3:10
honor and glory and *b* ..... Rev 5:12

BLESSINGS
of the law, the *b* ..... Josh 8:34
B are on the head of ..... Prov 10:6

BLEW
b them into the Red Sea .... Ex 10:19
b the trumpets, and the ..... Josh 6:8
Then Saul *b* the trumpet .. 1 Sam 13:3
the priests regularly *b* ..... 1 Chr 16:6
came, and the winds *b* ..... Matt 7:25

BLIGHT
"I blasted you with *b* ..... Amos 4:9
I struck you with *b* ..... Hag 2:17

BLIND
I was eyes to the *b* ..... Job 29:15
B yourselves and be ..... Is 29:9
To open *b* eyes ..... Is 42:7
I will bring the *b* ..... Is 42:16
b people who have eyes ..... Is 43:8
His watchmen are *b* ..... Is 56:10
They wandered *b* ..... Lam 4:14
when you offer the *b* ..... Mal 1:8
The *b* see and the lame .... Matt 11:5
if the *b* leads the *b* ..... Matt 15:14
of sight to the *b* ..... Luke 4:18
to Him, "Are we *b* ..... John 9:40
miserable, poor, *b* ..... Rev 3:17

BLINDED
b their eyes and ..... John 12:40
and the rest were *b* ..... Rom 11:7
of this age has *b* ..... 2 Cor 4:4
the darkness has *b* ..... 1 John 2:11

BLINDFOLD
to *b* Him, and to beat .... Mark 14:65

BLINDS
a bribe, for a bribe *b* ..... Deut 16:19

BLOCK
See STUMBLING BLOCK
not to put a stumbling *b* .. Rom 14:13
the Jews a stumbling *b* .... 1 Cor 1:23

BLOOD
See FLESH AND BLOOD; INNOCENT BLOOD
of your brother's *b* ..... Gen 4:10
life, that is, its *b* ..... Gen 9:4
b shall be shed ..... Gen 9:6
the tunic in the *b* ..... Gen 37:31

you are a husband of *b* ..... Ex 4:25
river were turned to *b* ..... Ex 7:20
when I see the *b*, I will ..... Ex 12:13
the *b* of the covenant ..... Ex 24:8
b that makes atonement ... Lev 17:11
b sustains its life ..... Lev 17:14
do not cover my *b* ..... Job 16:18
is there in my *b* ..... Ps 30:9
And condemn innocent *b* .... Ps 94:21
hands are full of *b* ..... Is 1:15
also disclose her *b* ..... Is 26:21
to you in your *b* ..... Ezek 16:6
And the moon into *b* ..... Joel 2:31
to the *b* of Zechariah ..... Matt 23:35
For this is My *b* ..... Matt 26:28
betraying innocent *b* ..... Matt 27:4
called the Field of *B* ..... Matt 27:8
b of this just Person ..... Matt 27:24
"His *b* be on us and ..... Matt 27:25
new covenant in My *b* .... Luke 22:20
b falling down ..... Luke 22:44
were born, not of *b* ..... John 1:13
b has eternal life ..... John 6:54
that is, Field of *B* ..... Acts 1:19
the moon into *b* ..... Acts 2:20
b every nation of men ..... Acts 17:26
with His own *b* ..... Acts 20:28
propitiation by His *b* ..... Rom 3:25
justified by His *b* ..... Rom 5:9
communion of the *b* ..... 1 Cor 10:16
b cannot inherit ..... 1 Cor 15:50
confer with flesh and *b* ..... Gal 1:16
redemption through His *b* .... Eph 1:7
brought near by the *b* ..... Eph 2:13
against flesh and *b* ..... Eph 6:12
peace through the *b* ..... Col 1:20
His own *b* He entered ..... Heb 9:12
"This is the *b* of the ..... Heb 9:20
are purified with *b* ..... Heb 9:22
the Holiest by the *b* ..... Heb 10:19
sprinkling of the *b* ..... 1 Pet 1:2
with the precious *b* ..... 1 Pet 1:19
b of Jesus Christ His ..... 1 John 1:7
the water, and the *b* ..... 1 John 5:8
our sins in His own *b* ..... Rev 1:5
us to God by Your *b* ..... Rev 5:9
moon became like *b* ..... Rev 6:12
them white in the *b* ..... Rev 7:14
the sea became *b* ..... Rev 8:8
overcame him by the *b* .... Rev 12:11
with the *b* of the martyrs .... Rev 17:6
a robe dipped in *b* ..... Rev 19:13

BLOODSHED
me from the guilt of *b* ..... Ps 51:14
the land is full of *b* ..... Ezek 9:9
build up Zion with *b* ..... Mic 3:10

BLOODTHIRSTY
The LORD abhors the *b* ..... Ps 5:6
B and deceitful men ..... Ps 55:23

BLOSSOM
Israel shall *b* and bud ..... Is 27:6
and *b* as the rose ..... Is 35:1
the fig tree may not *b* ..... Hab 3:17

BLOT
b me out of Your book ..... Ex 32:32
say that He would *b* ..... 2 Kin 14:27
from my sins, and *b* ..... Ps 51:9
and I will not *b* ..... Rev 3:5

BLOTTED
Let them be *b* out of ..... Ps 69:28
I have *b* out, like a thick ..... Is 44:22
your sins may be *b* ..... Acts 3:19

BLOW
b the trumpets over ..... Num 10:10
priests shall *b* the ..... Josh 6:4
When I *b* the trumpet ..... Judg 7:18
an east wind to *b* ..... Ps 78:26
B upon my garden ..... Song 4:16
with a very severe *b* ..... Jer 14:17
B the trumpet in Zion ..... Joel 2:1
Lord GOD will *b* the ..... Zech 9:14

BLOWS
B that hurt cleanse ..... Prov 20:30
breath of the LORD *b* ..... Is 40:7
The wind *b* where it ..... John 3:8

BLUE
b, purple, and scarlet ..... Ex 25:4
pomegranates of *b* ..... Ex 28:33
tabernacle door, of *b* ..... Ex 36:37
spread a *b* cloth ..... Num 4:7
put a *b* thread in the ..... Num 15:38
made the veil of *b* ..... 2 Chr 3:14
royal apparel of *b* ..... Esth 8:15
of fiery red, hyacinth *b* ..... Rev 9:17

BLUSH
did they know how to *b* ..... Jer 6:15

BOANERGES
Surname of James and John, Mark 3:17

BOAST
puts on his armor *b* ..... 1 Kin 20:11
soul shall make its *b* ..... Ps 34:2
God we *b* all day long ..... Ps 44:8
and make your *b* ..... Rom 2:17
that we are your *b* ..... 2 Cor 1:14
you, and not to *b* ..... 2 Cor 10:16
that I also may *b* ..... 2 Cor 11:16
lest anyone should *b* ..... Eph 2:9
your hearts, do not *b* ..... James 3:14

BOASTERS
God, violent, proud, *b* ..... Rom 1:30
lovers of money, *b* ..... 2 Tim 3:2

BOASTFUL
b shall not stand ..... Ps 5:5
I was envious of the *b* ..... Ps 73:3

BOASTING
Where is *b* then ..... Rom 3:27
should make my *b* ..... 1 Cor 9:15
you, great is my *b* ..... 2 Cor 7:4
All such *b* is evil ..... James 4:16

BOASTS
Whoever falsely *b* ..... Prov 25:14

BOAT
in the *b* with Zebedee ..... Matt 4:21
So He got into a *b* ..... Matt 9:1
disciples get into the *b* .... Matt 14:22
by *b* to the other side ..... Mark 5:21
in the *b* by themselves .... Mark 6:32
b was in the middle ..... Mark 6:47
b with His disciples ..... Luke 8:22
immediately the *b* was ..... John 6:21

BOAZ
A wealthy Bethlehemite, Ruth 2:1, 4–18
Husband of Ruth, Ruth 4:10–13
Ancestor of Christ, Matt 1:5
——— Pillar of the temple, 1 Kin 7:21

BODIES
valley of the dead *b* ..... Jer 31:40
b a living sacrifice ..... Rom 12:1
not know that your *b* ..... 1 Cor 6:15
also celestial *b* ..... 1 Cor 15:40
wives as their own *b* ..... Eph 5:28
and chariots, and *b* ..... Rev 18:13

BODILY
b form like a dove ..... Luke 3:22
b presence is weak ..... 2 Cor 10:10
of the Godhead *b* ..... Col 2:9
b exercise profits ..... 1 Tim 4:8

BODY
b clings to the ground ..... Ps 44:25
b is carved ivory ..... Song 5:14
b was wet with the dew .... Dan 4:33
of the *b* is the eye ..... Matt 6:22
those who kill the *b* ..... Matt 10:28
Take, eat; this is My *b* .... Matt 26:26
and asked for the *b* ..... Matt 27:58
around his naked *b* ..... Mark 14:51
of the temple of His *b* ..... John 2:21
deliver me from this *b* ..... Rom 7:24
redemption of our *b* ..... Rom 8:23
members in one *b* ..... Rom 12:4
and the Lord for the *b* ..... 1 Cor 6:13
against his own *b* ..... 1 Cor 6:18
not know that your *b* ..... 1 Cor 6:19
glorify God in your *b* ..... 1 Cor 6:20
But I discipline my *b* ..... 1 Cor 9:27
one bread and one *b* ..... 1 Cor 10:17
b which is broken ..... 1 Cor 11:24
be guilty of the *b* ..... 1 Cor 11:27
For as the *b* is one ..... 1 Cor 12:12
baptized into one *b* ..... 1 Cor 12:13
b is not one member ..... 1 Cor 12:14
are the *b* of Christ ..... 1 Cor 12:27
though I give my *b* ..... 1 Cor 13:3
It is sown a natural *b* ..... 1 Cor 15:44
both to God in one *b* ..... Eph 2:16
be magnified in my *b* ..... Phil 1:20
in the *b* of His flesh ..... Col 1:22
by putting off the *b* ..... Col 2:11
and neglect of the *b* ..... Col 2:23
were called in one *b* ..... Col 3:15
b You have prepared ..... Heb 10:5
the offering of the *b* ..... Heb 10:10
For as the *b* without ..... James 2:26
our sins in His own *b* ..... 1 Pet 2:24

BOILS
Job with painful *b* ..... Job 2:7

BOISTEROUS
that the wind was *b* ..... Matt 14:30

BOLD
the righteous are *b* ..... Prov 28:1
whatever anyone is *b* .... 2 Cor 11:21
are much more *b* ..... Phil 1:14

BOLDLY
I may open my mouth *b* .... Eph 6:19
therefore come *b* ..... Heb 4:16
So we may *b* say ..... Heb 13:6

BOLDNESS
Great is my *b* of ..... 2 Cor 7:4
in whom we have *b* ..... Eph 3:12
but with all *b* ..... Phil 1:20
standing and great *b* ..... 1 Tim 3:13
brethren, having *b* ..... Heb 10:19
that we may have *b* ..... 1 John 4:17

BOND
bring you into the *b* ..... Ezek 20:37
of the Spirit in the *b* ..... Eph 4:3
love, which is the *b* ..... Col 3:14

BONDAGE
because of the *b* ..... Ex 2:23
out of the house of *b* ..... Ex 13:14
receive the spirit of *b* ..... Rom 8:15
might bring us into *b* ..... Gal 2:4
which gives birth to *b* ..... Gal 4:24
again with a yoke of *b* ..... Gal 5:1
lifetime subject to *b* ..... Heb 2:15
he is brought into *b* ..... 2 Pet 2:19

BONDS
"Let us break Their *b* ..... Ps 2:3
the other I called *B* ..... Zech 11:7

BONDSERVANT
Paul, a *b* of Jesus Christ, ... Rom 1:1
would not be a *b* of Christ ... Gal 1:10
who is one of you, a *b* ..... Col 4:12
Paul, a *b* of God and an ..... Titus 1:1
James, a *b* of God and of ... James 1:1
Simon Peter, a *b* and ..... 2 Pet 1:1
Jude, a *b* of Jesus Christ, ... Jude 1

BONDSERVANTS
your *b* for Jesus' sake ..... 2 Cor 4:5
B, be obedient to ..... Eph 6:5
as men-pleasers, but as *b* .... Eph 6:6
Paul and Timothy, *b* of ..... Phil 1:1
B, obey in all things ..... Col 3:22

Masters, give your *b* ..... Col 4:1
Exhort *b* to be obedient ..... Titus 2:9
for vice, but as *b* ..... 1 Pet 2:16

BONDWOMAN
"Cast out this *b* ..... Gen 21:10
the one by a *b* ..... Gal 4:22

BONE
"This is now *b* of my ..... Gen 2:23
b clings to my skin ..... Job 19:20
bonds came together, *b* .... Ezek 37:7

BONES
shall carry up my *b* ..... Gen 50:25
which made all my *b* ..... Job 4:14
His *b* are like beams ..... Job 40:18
I can count all My *b* ..... Ps 22:17
and my *b* waste away ..... Ps 31:10
I kept silent, my *b* ..... Ps 32:3
the wind, or how the *b* ..... Eccl 11:5
say to them, 'O dry *b* ..... Ezek 37:4
b are the whole house .... Ezek 37:11
of dead men's *b* ..... Matt 23:27
b shall be broken ..... John 19:36
concerning his *b* ..... Heb 11:22

BOOK
you will find in the *b* ..... Ezra 4:15
distinctly from the *b* ..... Neh 8:8
were inscribed in a *b* ..... Job 19:23
"Search from the *b* ..... Is 34:16
'Write in a *b* for ..... Jer 30:2
found written in the *b* ..... Dan 12:1
so a *b* of remembrance ..... Mal 3:16
are written in the *b* ..... Gal 3:10
sprinkled both the *b* ..... Heb 9:19
in the Lamb's *B* ..... Rev 21:27
the prophecy of this *b* ..... Rev 22:18
the words of the *b* ..... Rev 22:19

BOOK OF LIFE
whose names are in the *B* .... Phil 4:3
out his name from the *B* ..... Rev 3:5
written in the *B* of the ..... Rev 13:8
not written in the *B* ..... Rev 17:8
opened, which is the *B* ..... Rev 20:12
found written in the *B* ..... Rev 20:15
written in the Lamb's *B* .... Rev 21:27
away his part from the *B* .. Rev 22:19

BOOK OF THE LAW
are written in this *B*, ... Deut 30:10
Take this *B*, and put it .... Deut 31:26
This *B* shall not depart ..... Josh 1:8
that is written in the *B* ..... Josh 8:34
that is written in the *B* ..... Josh 23:6
"I have found the *B* ..... 2 Kin 22:8
the words of the *B* ..... 2 Kin 22:11
in Judah, and had the *B* ... 2 Chr 17:9
the scribe to bring the *B* ..... Neh 8:1
written in the *b* ..... Gal 3:10

BOOKS
b there is no end ..... Eccl 12:12
not contain the *b* ..... John 21:25
magic brought their *b* ..... Acts 19:19
God, and *b* were opened ... Rev 20:12

BOOTH
b which a watchman ..... Job 27:18
of Zion is left as a *b* ..... Is 1:8

BOOTHS
dwell in *b* for seven ..... Lev 23:42
in *b* during the feast ..... Neh 8:14

BORDER
pillar to the LORD at its *b* .... Is 19:19

BORDERS
and enlarge your *b* ..... Ex 34:24
makes peace in your *b* ..... Ps 147:14
and enlarge the *b* ..... Matt 23:5

BORE
conceived and *b* Cain ..... Gen 4:1
And to Sarah who *b* ..... Is 51:2
b the sin of many ..... Is 53:12
and He *b* them and ..... Is 63:9
b our sicknesses ..... Matt 8:17
who Himself *b* our sins .... 1 Pet 2:24
b a male Child who was .... Rev 12:5

BORN
"Every son who is *b* ..... Ex 1:22
yet man is *b* to trouble ..... Job 5:7
"Man who is *b* ..... Job 14:1
'This one was *b* ..... Ps 87:4
A time to be *b* ..... Eccl 3:2
unto us a Child is *b* ..... Is 9:6
Or shall a nation be *b* ..... Is 66:8
b Jesus who is called ..... Matt 1:16
For there is *b* to you ..... Luke 2:11
unless one is *b* again ..... John 3:3
That which is *b* ..... John 3:6
For this cause I was *b* .... John 18:37
me also, as by one *b* ..... 1 Cor 15:8
of the bondwoman was *b* .... Gal 4:23
having been *b* again ..... 1 Pet 1:23
who loves is *b* of God ..... 1 John 4:7
is the Christ is *b* ..... 1 John 5:1
know that whoever is *b* .. 1 John 5:18

BORN AGAIN
unless one is *b*, ... John 3:3
'You must be *b* ..... John 3:7
having been *b*, not of ..... 1 Pet 1:23

BORNE
had *b* him no children ..... Gen 16:1
the barren has *b* seven .... 1 Sam 2:5
not my son whom I had *b* . 1 Kin 3:21
'I have *b* chastening ..... Job 34:31
Surely He has *b* our griefs .... Is 53:4
you who have not *b* ..... Is 54:1
you have *b* the shame ..... Ezek 36:6
who have *b* the burden ... Matt 20:12
And as we have *b* ..... 1 Cor 15:49

BORROWER
b is servant to the ..... Prov 22:7
lender, so with the *b* ..... Is 24:2

BORROWS
The wicked *b* and does ..... Ps 37:21

BOSOM
man take fire to his *b* ..... Prov 6:27
consolation of her *b* ..... Is 66:11
angels to Abraham's *b* .... Luke 16:22
Son, who is in the *b* ..... John 1:18
leaning on Jesus' *b* ..... John 13:23

BOTTLE
tears into Your *b* ..... Ps 56:8
b shall be filled ..... Jer 13:12

BOTTOM
they sank to the *b* ..... Ex 15:5
in two from top to *b* ..... Matt 27:51
in two from top to *b* ..... Mark 15:38

BOTTOMLESS
given the key to the *b* ..... Rev 9:1
ascend out of the *b* ..... Rev 17:8
the key to the *b* ..... Rev 20:1

BOTTOMLESS PIT
given the key to the *b* ..... Rev 9:1
the angel of the *b*, ... Rev 9:11
ascends out of the *b* ..... Rev 11:7
ascend out of the *b* ..... Rev 17:8
having the key to the *b* ..... Rev 20:1
cast him into the *b* ..... Rev 20:3

BOUGH
Joseph is a fruitful *b* ..... Gen 49:22
cut down a *b* from the ..... Judg 9:48
lop off the *b* with terror ..... Is 10:33
will be as a forsaken *b* ..... Is 17:9

BOUGHS
cedars with its *b* ..... Ps 80:10
She sent out her *b* ..... Ps 80:11

BOUGHT
the hand of him who *b* ..... Lev 25:28
not your Father, who *b* ..... Deut 32:6
b the threshing floor ..... 2 Sam 24:24
b the field from ..... Jer 32:9
all that he had and *b* ..... Matt 13:46
For you were *b* at a ..... 1 Cor 6:20
denying the Lord who *b* ..... 2 Pet 2:1

BOUND
he *b* Isaac his son ..... Gen 22:9
she *b* the scarlet cord ..... Josh 2:21
b him with two new ..... Judg 15:13
b him with bronze ..... Judg 16:21
of the wicked have *b* ..... Ps 119:61
cast three men *b* ..... Dan 3:24
b the waters in a ..... Prov 30:4
not been closed or *b* ..... Is 1:6
on earth will be *b* ..... Matt 16:19
b hand and foot with ..... John 11:44
b at the four corners ..... Acts 10:11
And see, now I go *b* ..... Acts 20:22
of Israel I am *b* ..... Acts 28:20
who has a husband is *b* ..... Rom 7:2
Are you *b* to a wife ..... 1 Cor 7:27
Devil and Satan, and *b* ..... Rev 20:2

BOUNDARY
b that they may not ..... Ps 104:9

BOUNDS
You shall set *b* ..... Ex 19:12
I will set your *b* ..... Ex 23:31

BOUNTIFUL
the miser said to be *b* ..... Is 32:5
you into a *b* country ..... Jer 2:7

BOUNTIFULLY
Because He has dealt *b* ..... Ps 13:6
and he who sows *b* ..... 2 Cor 9:6

BOW
sons *b* down to you ..... Gen 27:29
brothers indeed come to *b* . Gen 37:10
b remained in strength .... Gen 49:24
You shall not *b* ..... Ex 23:24
to serve them and *b* ..... Judg 2:19
b is renewed in my ..... Job 29:20
Judah the Song of the *B* .. 2 Sam 1:18
will not trust in my *b* ..... Ps 44:6
He breaks the *b* ..... Ps 46:9
like a deceitful *b* ..... Ps 78:57
let us worship and *b* ..... Ps 95:6
B down Your heavens ..... Ps 144:5
Me every knee shall *b* ..... Is 45:23
not save them by *b* ..... Hos 1:7
knee shall *b* to Me ..... Rom 14:11
For this reason I *b* ..... Eph 3:14
Jesus every knee should *b* .. Phil 2:10
who sat on it had a *b* ..... Rev 6:2

BOWED
stood all around and *b* ..... Gen 37:7
b the heavens also ..... 2 Sam 22:10
whose knees have not *b* .. 1 Kin 19:18
They have *b* down and ..... Ps 20:8
And they *b* the knee ..... Matt 27:29
men who have not *b* ..... Rom 11:4

BOWED THEIR HEADS
then they *b* and worshiped ... Ex 4:31
So the people *b* ..... Ex 12:27
b and prostrated ..... 1 Chr 29:20
b and worshiped the Lord ... Neh 8:6

BOWL
his hand in the *b* ..... Prov 19:24
or the golden *b* ..... Eccl 12:6
and poured out his *b* ..... Rev 16:2

BOWLS
who drink wine from *b* ..... Amos 6:6
a harp, and golden *b* ..... Rev 5:8
Go and pour out the *b* ..... Rev 16:1
who had the seven *b* ..... Rev 21:9

BOWS
"The *b* of the mighty ..... 1 Sam 2:4

BOWSTRING
He has loosed my *b* ..... Job 30:11

BOX
Judas had the money *b* ... John 13:29

BOY
b to Hagar, and sent her ... Gen 21:14
Do not sin against the *b'* .. Gen 42:22
the *b* Samuel ministered ... 1 Sam 3:1
B Jesus lingered behind ... Luke 2:43

BOYS
Shall be full of *b* ..... Zech 8:5

BOZRAH
City of Edom, Gen 36:33
Destruction of, foretold, Amos 1:12
Figurative of Messiah's victory, Is 63:1

BRACELET
b that was on his arm, ... 2 Sam 1:10

BRACELETS
two *b* for her wrists ..... Gen 24:22
of gold: armlets and *b* .... Num 31:50
b on their wrists ..... Ezek 23:42

BRAIDED
not with *b* hair or ..... 1 Tim 2:9

BRAMBLE
gather grapes from a *b* .... Luke 6:44

BRANCH
blossoms on one *b* ..... Ex 25:33
b will not be green ..... Job 15:32
from Israel, palm *b* ..... Is 9:14
B shall grow out of ..... Is 11:1
raise to David a *B* ..... Jer 23:5
grow up to David a *B* ..... Jer 33:15
forth My Servant the *B* ..... Zech 3:8
whose name is the *B* ..... Zech 6:12
b has already become ..... Matt 24:32
b that bears fruit He ..... John 15:2
b cannot bear fruit ..... John 15:4
he is cast out as a *b* ..... John 15:6

BRANCHES
in the sun, and his *b* ..... Job 8:16
and bring forth *b* ..... Job 14:9
and cut down the *b* ..... Is 18:5
and its *b* are broken ..... Jer 11:16
His *b* shall spread ..... Hos 14:6
of the air nested in its *b* .. Luke 13:19
vine, you are the *b* ..... John 15:5
root is holy, so are the *b* .. Rom 11:16
b were broken off ..... Rom 11:17

BRAND
Is this not a *b* plucked ..... Zech 3:2

BRASS
become sounding *b* ..... 1 Cor 13:1
feet were like fine *b* ..... Rev 1:15

BRAVE
in the faith, be *b* ..... 1 Cor 16:13

BREACH
before Him in the *b* ..... Ps 106:23
the Repairer of the *B* ..... Is 58:12

BREACHES
Heal its *b*, for it is ..... Ps 60:2

BREAD
See FEAST OF UNLEAVENED BREAD; UNLEAVENED BREAD
face you shall eat *b* ..... Gen 3:19
of Salem brought out *b* .... Gen 14:18
"Behold, I will rain *b* ..... Ex 16:4
shall eat unleavened *b* ..... Ex 23:15
not live by *b* alone ..... Deut 8:3
lives, I do not have *b* ..... 1 Kin 17:12
new wine, a land of *b* .... 2 Kin 18:32
that his life abhors *b* ..... Job 33:20
people as they eat *b* ..... Ps 14:4
Can He give *b* also ..... Ps 78:20
up late, to eat the *b* ..... Ps 127:2
her poor with *b* ..... Ps 132:15
For they eat the *b* ..... Prov 4:17
b eaten in secret is ..... Prov 9:17
B gained by deceit is ..... Prov 20:17
Go, eat your *b* with ..... Eccl 9:7
Cast your *b* upon the ..... Eccl 11:1
b will be given him ..... Is 33:16
for what is not *b* ..... Is 55:2
to share your *b* ..... Is 58:7
We get our *b* at the ..... Lam 5:9
who give me my *b* ..... Hos 2:5
For their *b* shall be ..... Hos 9:4
And lack of *b* in all ..... Amos 4:6
these stones become *b* ..... Matt 4:3
not live by *b* alone ..... Matt 4:4
this day our daily *b* ..... Matt 6:11
eating, Jesus took *b* ..... Matt 26:26
no bag, no *b*, no copper .... Mark 6:8
is he who shall eat *b* ..... Luke 14:15
gives you the true *b* ..... John 6:32
I am the *b* of life ..... John 6:48
having dipped the *b* ..... John 13:26
b which we break ..... 1 Cor 10:16
He was betrayed took *b* .. 1 Cor 11:23
as you eat this *b* ..... 1 Cor 11:26
did we eat anyone's *b* .... 2 Thess 3:8
and eat their own *b* ..... 2 Thess 3:12

BREADTH
is as great as its *b* ..... Rev 21:16

BREAK
that you shall *b* his yoke .. Gen 27:40
nor shall you *b* one of its .... Ex 12:46
lest the LORD *b* out against .. Ex 19:22
B off the golden earrings ..... Ex 32:2
b their bones and ..... Num 24:8
never *b* My covenant ..... Judg 2:1
torment my soul, and *b* ..... Job 19:2
They *b* up my path ..... Job 30:13
B their teeth in their ..... Ps 58:6
And now they *b* down ..... Ps 74:6
b My statutes and do ..... Ps 89:31
covenant I will not *b* ..... Ps 89:34
reed He will not *b* ..... Is 42:3
and that you *b* every yoke .... Is 58:6
your light shall *b* forth ..... Is 58:8
Remember, do not *b* ..... Jer 14:21
b your fallow ground, ... Hos 10:12
and where thieves *b* in ..... Matt 6:19
reed He will not *b* ..... Matt 12:20
they did not *b* His legs .... John 19:33
together to *b* bread ..... Acts 20:7
bread which we *b*, ... 1 Cor 10:16
B forth and shout, ... Gal 4:27

BREAKING
in the *b* of bread ..... Acts 2:42
b bread from house to ..... Acts 2:46
weeping and *b* my heart .. Acts 21:13
dishonor God through *b* .... Rom 2:23

BREAKS
He *b* in pieces mighty ..... Job 34:24
My soul *b* with longing ..... Ps 119:20
Until the day *b* ..... Song 2:17
Whoever therefore *b* ..... Matt 5:19

BREAST
back on Jesus' *b* ..... John 13:25

BREASTPLATE
a *b*, an ephod ..... Ex 28:4
righteousness as a *b* ..... Is 59:17
having put on the *b* ..... Eph 6:14

BREASTS
blessings of the *b* ..... Gen 49:25
on My mother's *b* ..... Ps 22:9
doe, let her *b* satisfy ..... Prov 5:19
Your two *b* are like ..... Song 4:5
b which nursed You ..... Luke 11:27
done, beat their *b* ..... Luke 23:48

BREATH
nostrils the *b* of life ..... Gen 2:7
at the blast of the *b* ..... 2 Sam 22:16
that there was no *b* ..... 1 Kin 17:17
perish, and by the *b* ..... Job 4:9
as long as my *b* ..... Job 27:3
has made me, and the *b* ..... Job 33:4
You take away their *b* ..... Ps 104:29
Man is like a *b* ..... Ps 144:4
everything that has *b* ..... Ps 150:6
they all have one *b* ..... Eccl 3:19
from it, who gives *b* ..... Is 42:5
"Surely I will cause *b* ..... Ezek 37:5
God who holds your *b* ..... Dan 5:23
gives to all life, *b* ..... Acts 17:25
consume with the *b* ..... 2 Thess 2:8
power to give *b* ..... Rev 13:15

BREATH OF LIFE
into his nostrils the *b* ..... Gen 2:7
flesh in which is the *b* ..... Gen 6:17
flesh in which is the *b* ..... Gen 7:15
b from God entered them .. Rev 11:11

BREATHE
me, and such as *b* ..... Ps 27:12
winds, O breath, and *b* ..... Ezek 37:9

BREATHED
and *b* into his nostrils the .... Gen 2:7
a loud voice, and *b* His ... Mark 15:37
He *b* on them, and said ... John 20:22
fell down and *b* his last ..... Acts 5:5
at his feet and *b* her last .... Acts 5:10

BREATHES
indeed he *b* his last ..... Job 14:10

BRETHREN
presence of all his *b* ..... Gen 16:12
be lifted above his *b* ..... Deut 17:20
how good it is for *b* to ..... Ps 133:1
and you are all *b* ..... Matt 23:8
least of these My *b* ..... Matt 25:40
Go and tell My *b* ..... Matt 28:10
Men and *b*, this Scripture .. Acts 1:16
six *b* accompanied me .... Acts 11:12
firstborn among many *b* ... Rom 8:29
to judge between his *b* ..... 1 Cor 6:5
thus sin against the *b* ..... 1 Cor 8:12
over five hundred *b* ..... 1 Cor 15:6
perils among false *b* ..... 2 Cor 11:26
b secretly brought ..... Gal 2:4
Finally, my *b*, be strong ..... Eph 6:10
Greet all the *b* with ..... 1 Thess 5:26
to be made like His *b* ..... Heb 2:17
sincere love of the *b* ..... 1 Pet 1:22
because we love the *b* .... 1 John 3:14
our lives for the *b* ..... 1 John 3:16
does not receive the *b* ..... 3 John 10
for the accuser of our *b* .... Rev 12:10
of your *b* the prophets ..... Rev 22:9

BRIBE
you shall take no *b* ..... Ex 23:8
b blinds the eyes ..... Deut 16:19
b debases the heart ..... Eccl 7:7

BRIBERY
consume the tents of *b* ..... Job 15:34

BRIBES
hand is full of *b* ..... Ps 26:10
but he who hates *b* ..... Prov 15:27
but he who receives *b* ..... Prov 29:4
everyone loves *b* ..... Is 1:23
the just and taking *b* ..... Amos 5:12

BRICK
people straw to make *b* ..... Ex 5:7
incense on altars of *b* ..... Is 65:3
Make strong the *b* ..... Nah 3:14

BRICKS
"Come, let us make *b* ..... Gen 11:3
b which they made ..... Ex 5:8
deliver the quota of *b* ..... Ex 5:18
b have fallen down ..... Is 9:10

BRIDE
them on you as a *b* ..... Is 49:18
He who has the *b* .. .. John 3:29
I will show you the *b* ..... Rev 21:9
the Spirit and the *b* ..... Rev 22:17

BRIDEGROOM
righteousness, as a *b* ..... Is 61:10

and as the *b* rejoices ..... Is 62:5
mourn as long as the *b* ..... Matt 9:15
b will be taken away ..... Matt 9:15
went out to meet the *b* ..... Matt 25:1
b fast while the ..... Mark 2:19
the friend of the *b* ..... John 3:29

BRIDLE
harnessed with bit and *b* ..... Ps 32:9
b the whole body ..... James 3:2

BRIER
b shall come up the ..... Is 55:13
longer be a pricking *b* .... Ezek 28:24
of them is like a *b* ..... Mic 7:4

BRIERS
there shall come up *b* ..... Is 5:6
their words, though *b* ..... Ezek 2:6

BRIGHTER
Her Nazirites were *b* ..... Lam 4:7
a light from heaven, *b* .... Acts 26:13

BRIGHTNESS
From the *b* before Him .. 2 Sam 22:13
and kings to the *b* ..... Is 60:3
goes forth as *b* ..... Is 62:1
very dark, with no *b* ..... Amos 5:20
who being the *b* ..... Heb 1:3

BRIMSTONE
Then the LORD rained *b*.... Gen 19:24
b is scattered on his ..... Job 18:15
fire, smoke, and *b* ..... Rev 9:17
the lake of fire and *b* ..... Rev 20:10

BRING
LORD your God will *b* ..... Deut 30:3
b back his soul ..... Job 33:30
for they *b* down ..... Ps 55:3
Lord said, "I will *b* ..... Ps 68:22
B forth your strong ..... Is 41:21
He will *b* forth justice ..... Is 42:3
b My righteousness ..... Is 46:13
Though they *b* up their ..... Hos 9:12
she will *b* forth a Son ..... Matt 1:21
b no fruit to maturity ..... Luke 8:14
b this Man's blood ..... Acts 5:28
Who shall *b* a charge ..... Rom 8:33
b Christ down from ..... Rom 10:6
b Christ up from the ..... Rom 10:7
even so God will *b* ..... 1 Thess 4:14

BROAD
set me in a *b* place ..... Ps 118:5
b is the way that ..... Matt 7:13
their phylacteries *b* ..... Matt 23:5

BROKE
b them at the foot of ..... Ex 32:19
b open the fountain ..... Ps 74:15
covenant which they *b* ..... Jer 31:32
He blessed and *b* ..... Matt 14:19
b the flask and poured .... Mark 14:3
b the legs of the ..... John 19:32

BROKEN
he has *b* My covenant ..... Gen 17:14
I am like a *b* vessel ..... Ps 31:12
their bows shall be *b* ..... Ps 37:15
He has *b* his covenant ..... Ps 55:20
heart the spirit is *b* ..... Prov 15:13
b spirit dries the ..... Prov 17:22
but who can bear a *b* ..... Prov 18:14
in the staff of this *b* ..... Is 36:6
heart within me is *b* ..... Jer 23:9
is oppressed and *b* ..... Hos 5:11
this stone will be *b* ..... Matt 21:44
Scripture cannot be *b* ..... John 10:35
is My body which is *b* .... 1 Cor 11:24

BROKENHEARTED
He heals the *b* and ..... Ps 147:3
sent Me to heal the *b* ..... Is 61:1
sent Me to heal the *b* ..... Luke 4:18

BRONZE
So Moses made a *b* ..... Num 21:9
your head shall be *b* ..... Deut 28:23
b serpent that Moses ..... 2 Kin 18:4
Or is my flesh *b* ..... Job 6:12
b as rotten wood ..... Job 41:27
broken the gates of *b* ..... Ps 107:16
b I will bring ..... Is 60:17
b walls against the ..... Jer 1:18
people a fortified *b* ..... Jer 15:20
a third kingdom of *b* ..... Dan 2:39
make your hooves *b* ..... Mic 4:13
were mountains of *b* ..... Zech 6:1

BROOD
The *b* of evildoers ..... Is 14:20
B of vipers ..... Matt 12:34
hen gathers her *b* ..... Luke 13:34

BROOD OF VIPERS
he said to them, "*B* ..... Matt 3:7
B! How can you, being .... Matt 12:34
Serpents, *b!* How can ..... Matt 23:33
baptized by him, "*B* ..... Luke 3:7

BROOK
stones from the *b* ..... 1 Sam 17:40
shall drink of the *b* ..... Ps 110:7
disciples over the *B* ..... John 18:1

BROOK CHERITH
God hides Elijah here and the ravens feed him, 1 Kin 17:3–6

BROOKS
good land, a land of *b* ..... Deut 8:7
b that pass away ..... Job 6:15
for the water *b* ..... Ps 42:1

BROTHER
"Where is Abel your *b* ..... Gen 4:9
he were my friend or *b* ..... Ps 35:14
speak against your *b* ..... Ps 50:20
and a *b* is born for ..... Prov 17:17
b offended is harder ..... Prov 18:19
has neither son nor *b* ..... Eccl 4:8
and do not trust any *b* ..... Jer 9:4
he pursued his *b* ..... Amos 1:11
Was not Esau Jacob's *b* ..... Mal 1:2
b will deliver up ..... Matt 10:21
how often shall my *b* ..... Matt 18:21
"Teacher, tell my *b* ..... Luke 12:13
b will rise again ..... John 11:23
do you judge your *b* ..... Rom 14:10
b goes to law against ..... 1 Cor 6:6
shall the weak *b* ..... 1 Cor 8:11
slave—a beloved *b* ..... Philem 16
He who loves his *b* ..... 1 John 2:10
and murdered his *b* ..... 1 John 3:12
Whoever hates his *b* ..... 1 John 3:15
b sinning a sin which .... 1 John 5:16
I, John, both your *b* ..... Rev 1:9

BROTHERHOOD
the covenant of *b* ..... Amos 1:9
I might break the *b* ..... Zech 11:14
Love the *b* ..... 1 Pet 2:17
experienced by your *b* ..... 1 Pet 5:9

BROTHERLY
to one another with *b* ..... Rom 12:10
b love continue ..... Heb 13:1

BROTHER'S
Am I my *b* keeper ..... Gen 4:9
at the speck in your *b* ..... Matt 7:3

BROTHERS
My *b* have dealt ..... Job 6:15
a stranger to my *b* ..... Ps 69:8
is My mother, or My *b* .... Mark 3:33
b are these who hear ..... Luke 8:21
b did not believe ..... John 7:5
love as *b*, be tenderhearted .. 1 Pet 3:8

BROUGHT
He *b* out His people ..... Ps 105:43
The king has *b* me into ..... Song 1:4
to heaven, will be *b* ..... Luke 10:15

BRUISE
He shall *b* your head ..... Gen 3:15
LORD binds up the *b* ..... Is 30:26
the LORD to *b* Him ..... Is 53:10

BRUISED
b reed He will not ..... Is 42:3
He was *b* for our ..... Is 53:5
b reed He will not ..... Matt 12:20

BRUTAL
b men who are ..... Ezek 21:31

BUCKET
are as a drop in a *b* ..... Is 40:15

BUCKLER
be your shield and *b* ..... Ps 91:4

BUD
it bring forth and *b* ..... Is 55:10

BUFFET
of Satan to *b* me ..... 2 Cor 12:7

BUILD
b ourselves a city ..... Gen 11:4
cities which you did not *b* .. Deut 6:10
shall *b* with whole stones .. Deut 27:6
b an altar to the LORD ..... Judg 6:26
will *b* him a sure house ... 1 Sam 2:35
"Would you *b* a house ..... 2 Sam 7:5
b a temple for the name ... 1 Kin 8:17
that the LORD will *b* ..... 1 Chr 17:10
Solomon who shall *b* ..... 1 Chr 28:6
able to *b* Him a temple ..... 2 Chr 2:6
b the house of the LORD ..... Ezra 1:5
and let us *b* the wall of ..... Neh 2:17
B the walls of Jerusalem .... Ps 51:18
labor in vain who *b* ..... Ps 127:1
afterward *b* your house ... Prov 24:27
down, and a time to *b* ..... Eccl 3:3
house that you will *b* ..... Is 66:1
I will *b* them and not ..... Jer 24:6
Who *b* up Zion with ..... Mic 3:10
b the desolate places ..... Mal 1:4
"This man began to *b* ..... Luke 14:30
What house will you *b* ..... Acts 7:49
b you up and give you .... Acts 20:32
named, lest I should *b* .... Rom 15:20
For if I *b* again ..... Gal 2:18

BUILDER
me, as a wise master *b* .... 1 Cor 3:10
foundations, whose *b* ..... Heb 11:10

BUILDERS
The stone which the *b* ..... Ps 118:22
The stone which the *b* .... Matt 21:42
The stone which the *b* .... Mark 12:10
The stone which the *b* .... Luke 20:17
was rejected by you *b* ..... Acts 4:11
The stone which the *b* ..... 1 Pet 2:7

BUILDING
field, you are God's *b* ..... 1 Cor 3:9
destroyed, we have a *b* ..... 2 Cor 5:1
in whom the whole *b* ..... Eph 2:21
But you, beloved, *b* ..... Jude 20

BUILDS
The LORD *b* up ..... Ps 147:2
The wise woman *b* ..... Prov 14:1
one take heed how he *b* ... 1 Cor 3:10

BUILT
Wisdom has *b* her house .... Prov 9:1
my works great, I *b* ..... Eccl 2:4
Babylon, that I have *b* ..... Dan 4:30
to a wise man who *b* ..... Matt 7:24
a foolish man who *b* ..... Matt 7:26
work which he has *b* ..... 1 Cor 3:14
having been *b* on the ..... Eph 2:20
rooted and *b* up in Him ..... Col 2:7
For every house is *b* ..... Heb 3:4
stones, are being *b* ..... 1 Pet 2:5

BULL
I will not take a *b* ..... Ps 50:9
like an untrained *b* ..... Jer 31:18

BULLS
in the blood of *b* ..... Is 1:11

For if the blood of *b* ..... Heb 9:13

BULRUSHES
she took an ark of *b* ..... Ex 2:3

BULWARKS
Mark well her *b* ..... Ps 48:13
for walls and *b* ..... Is 26:1

BUNDLE
each man's *b* of money .... Gen 42:35
A *b* of myrrh is my ..... Song 1:13

BURDEN
You have laid the *b* ..... Num 11:11
one knows his own *b* ..... 2 Chr 6:29
so that I am a *b* ..... Job 7:20
Cast your *b* on the ..... Ps 55:22
the grasshopper is a *b* ..... Eccl 12:5
in that day that his *b* ..... Is 10:27
its reproach is a *b* ..... Zeph 3:18
easy and My *b* is light .... Matt 11:30
upon you no greater *b* .... Acts 15:28
as it may, I did not *b* ..... 2 Cor 12:16
we might not be a *b* ..... 1 Thess 2:9
on you no other *b* ..... Rev 2:24

BURDENED
but you have *b* Me with ..... Is 43:24
were *b* beyond measure .... 2 Cor 1:8
this tent groan, being *b* ..... 2 Cor 5:4
be eased and you *b* ..... 2 Cor 8:13
not let the church be *b* .... 1 Tim 5:16

BURDENS
and looked at their *b* ..... Ex 2:11
For they bind heavy *b* ..... Matt 23:4
Bear one another's *b* ..... Gal 6:2

BURDENSOME
b task God has given ..... Eccl 1:13
his life will be *b* ..... Is 15:4
I myself was not *b* ..... 2 Cor 12:13
commandments are not *b* .. 1 John 5:3

BURIAL
as property for a *b* place .. Gen 23:20
indeed he has no *b* ..... Eccl 6:3
she did it for My *b* ..... Matt 26:12
to anoint My body for *b* ... Mark 14:8
for the day of My *b* ..... John 12:7
Stephen to his *b* ..... Acts 8:2

BURIED
and there will I be *b* ..... Ruth 1:17
I saw the wicked *b* ..... Eccl 8:10
away the body and *b* ..... Matt 14:12
also died and was *b* ..... Luke 16:22
Therefore we were *b* ..... Rom 6:4
and that He was *b* ..... 1 Cor 15:4
b with Him in baptism ..... Col 2:12

BURN
the bush does not *b* ..... Ex 3:3
that My wrath may *b* ..... Ex 32:10
b their chariots ..... Josh 11:6
both will *b* together ..... Is 1:31
"Did not our heart *b* ..... Luke 24:32
eat her flesh and *b* ..... Rev 17:16

BURNED
If anyone's work is *b* ..... 1 Cor 3:15
my body to be *b* ..... 1 Cor 13:3
whose end is to be *b* ..... Heb 6:8
be touched and that *b* ..... Heb 12:18
are *b* outside the camp .... Heb 13:11
in it will be *b* ..... 2 Pet 3:10
all green grass was *b* ..... Rev 8:7

BURNING
b torch that passed ..... Gen 15:17
with severe *b* fever ..... Deut 28:22
on his lips like a *b* ..... Prov 16:27
b fire shut up in my ..... Jer 20:9
b jealousy against the ..... Ezek 36:5
plucked from the *b* ..... Amos 4:11
a great mountain *b* ..... Rev 8:8
fell from heaven, *b* ..... Rev 8:10

BURNT
offered *b* offerings ..... Gen 8:20
lamb for a *b* offering ..... Gen 22:7
and *b* offerings, that ..... Ex 10:25
took a *b* offering and ..... Ex 18:12
shall set the altar of the *b* .... Ex 40:6
is a *b* sacrifice of the herd .... Lev 1:3
And they offered on it *b* .... Josh 8:31
offer a *b* sacrifice with ..... Judg 6:26
if you offer a *b* offering ... Judg 13:16
accepted a *b* offering ..... Judg 13:23
b offerings on that altar .... 1 Kin 3:4
offered *b* offerings ..... 1 Kin 9:25
offer *b* offerings on it, ... Ezra 3:2
delight in *b* offering ..... Ps 51:16
b offerings are not ..... Jer 6:20
sacrificing *b* offerings ..... Ezek 43:18
Though you offer Me *b* ... Amos 5:22

BURST
it is ready to *b* ..... Job 32:19
with doors, when it *b* ..... Job 38:8
the new wine will *b* ..... Luke 5:37
falling headlong, he *b* ..... Acts 1:18

BURY
b your dead in the ..... Gen 23:6
was no one to *b* them ..... Ps 79:3
go and *b* my father ..... Matt 8:21
and let the dead *b* ..... Matt 8:22

BUSH
from the midst of a *b* ..... Ex 3:2
Him who dwelt in the *b* ... Deut 33:16
to him in the *b* ..... Acts 7:35

BUSINESS
in ships, who do *b* ..... Ps 107:23
farm, another to his *b* ..... Matt 22:5
about My Father's *b* ..... Luke 2:49

BUSYBODIES
at all, but are *b* ..... 2 Thess 3:11
but also gossips and *b* .... 1 Tim 5:13

BUT I SAY TO YOU
B that whoever is angry .... Matt 5:22
B that whoever looks ..... Matt 5:28
B that whoever divorces .... Matt 5:32
B, do not swear at all ..... Matt 5:34
B, love your enemies, ... Matt 5:44
B, it will be more ..... Matt 11:22
B that for every idle ..... Matt 12:36
B that Elijah has come .... Matt 17:12
B, I will not drink of ..... Matt 26:29
B that Elijah has also ..... Mark 9:13
B who hear: Love ..... Luke 6:27
B that it will be more ..... Luke 10:12

BUTLER
b did not remember ..... Gen 40:23

BUTTER
So he took *b* and milk ..... Gen 18:8
were smoother than *b* ..... Ps 55:21
of milk produces *b* ..... Prov 30:33

BUY
in Egypt to *b* grain ..... Gen 41:57
B it back in the presence .... Ruth 4:4
b the threshing floor .... 2 Sam 24:21
B the truth, and do not .... Prov 23:23
Yes, come, *b* wine and ..... Is 55:1
B the field for money, and .. Jer 32:25
will *b* fields for money ..... Jer 32:44
that we may *b* the poor .... Amos 8:6
b food for all these ..... Luke 9:13
"*B* those things we ..... John 13:29
rejoice, those who *b* ..... 1 Cor 7:30
spend a year there, *b* ..... James 4:13
I counsel you to *b* ..... Rev 3:18
and that no one may *b* ..... Rev 13:17

BUYER
nothing," cries the *b* ..... Prov 20:14
as with the *b*, so with ..... Is 24:2
'Let not the *b* rejoice ..... Ezek 7:12

BUYS
a field and *b* it ..... Prov 31:16
has and *b* that field ..... Matt 13:44
b their merchandise ..... Rev 18:11

BYGONE
b generations ..... Acts 14:16

BYWORD
But He has made me a *b* .... Job 17:6
You made us a *b* ..... Ps 44:14

CAESAR
——— Augustus Caesar (31 B.C.–A.D. 14):
Decree of brings Joseph and Mary to Bethlehem, Luke 2:1
——— Tiberius Caesar (A.D. 14–37):
Christ's ministry dated by, Luke 3:1–23
Tribute paid to, Matt 22:17–21
Jews side with, John 19:12
——— Claudius Caesar (A.D. 41–54):
Famine in time of, Acts 11:28
Banished Jews from Rome, Acts 18:2
——— Nero Caesar (A.D. 54–68):
Paul appealed to, Acts 25:8–12
Christian converts in household of, Phil 4:22
Paul tried before, 2 Tim 4:16–18
Called Augustus, Acts 25:21

CAESAREA
Roman capital of Palestine, Acts 12:19; 23:33
Paul escorted to, Acts 23:23–33
Paul imprisoned at; appeals to Caesar, Acts 25:4, 8–13
Peter preaches at, Acts 10:34–43
Paul preaches at, Acts 9:26–30; 18:22; 21:8

CAESAREA PHILIPPI
A city in northern Palestine; scene of Peter's great confession, Matt 16:13–20
Probable site of the transfiguration, Matt 17:1–3

CAGE
c is full of birds ..... Jer 5:27
foul spirit, and a *c* ..... Rev 18:2

CAIAPHAS
Son-in-law of Annas; high priest, John 18:13
Makes prophecy, John 11:49–52
Jesus appears before, John 18:23, 24
Apostles appear before, Acts 4:1–22

CAIN
Adam's first son, Gen 4:1
His offering rejected, Gen 4:2–7; Heb 11:4
Murders Abel; is exiled; settles in Nod, Gen 4:8–17
A type of evil, Jude 11

CAKE
Ephraim is a *c* ..... Hos 7:8

CAKES
Sustain me with *c* ..... Song 2:5
and love the raisin *c* ..... Hos 3:1

CALAMITIES
refuge, until these *c* ..... Ps 57:1

CALAMITY
for the day of their *c* ..... Deut 32:35
will laugh at your *c* ..... Prov 1:26
c shall come suddenly ..... Prov 6:15
If there is *c* in a ..... Amos 3:6

CALCULATED
c the dust of the ..... Is 40:12

CALDRON
this city is the *c* ..... Ezek 11:3

CALEB
Sent as spy; gives good report; rewarded, Num 13:2, 6, 27, 30; 14:5–9, 24–38

Inherits Hebron, Josh 14:6–15
Conquers his territory with Othniel's help, Josh 15:13–19

CALF
and made a molded c ..... Ex 32:4
They made a c in Horeb .... Ps 106:19
is, than a fatted c ..... Prov 15:17
like a stubborn c ..... Hos 4:16
Your c is rejected ..... Hos 8:5
And bring the fatted c .... Luke 15:23
creature like a c ..... Rev 4:7

CALL
Then men began to c ..... Gen 4:26
I c heaven and earth ..... Deut 4:26
I did not c, my son ..... 1 Sam 3:6
I will c to the LORD ..... 1 Sam 12:17
c their lands after ..... Ps 49:11
To you, O men, I c ..... Prov 8:4
c upon Him while He ..... Is 55:6
c the Sabbath a delight, ... Is 58:13
'C to Me, and I will ..... Jer 33:3
Arise, c on your God ..... Jon 1:6
They will c on My name ... Zech 13:9
c His name JESUS ..... Matt 1:21
c the righteous ..... Matt 9:13
Why do you c Me good .. Mark 10:18
shall c his name John ..... Luke 1:13
shall c His name JESUS .... Luke 1:31
Lord our God will c ..... Acts 2:39
you must not c common ... Acts 10:15
c them My people ..... Rom 9:25
then shall they c ..... Rom 10:14
For God did not c ..... 1 Thess 4:7
Let him c for the elders ... James 5:14
c and election sure ..... 2 Pet 1:10

CALLED
c the light Day ..... Gen 1:5
c his wife's name Eve ..... Gen 3:20
"I, the LORD, have c ..... Is 42:6
I have c you by your ..... Is 43:1
The LORD has c Me from ..... Is 49:1
and out of Egypt I c ..... Hos 11:1
"Out of Egypt I c ..... Matt 2:15
a city c Nazareth ..... Matt 2:23
For many are c ..... Matt 20:16
to those who are the c ..... Rom 8:28
these He also c ..... Rom 8:30
But God has c us to ..... 1 Cor 7:15
praises of Him who c ..... 1 Pet 2:9
knowledge of Him who c .... 2 Pet 1:3
c children of God ..... 1 John 3:1

CALLED BY MY NAME
if My people who are c .... 2 Chr 7:14
everyone who is c, ... Is 43:7
a nation that was not c ..... Is 65:1
this house which is c ..... Jer 7:10
the city which is c ..... Jer 25:29
house which is c ..... Jer 32:34
the Gentiles who are c .... Amos 9:12
the Gentiles who are c .... Acts 15:17

CALLING
the gifts and the c ..... Rom 11:29
For you see your c ..... 1 Cor 1:26
remain in the same c ..... 1 Cor 7:20
to walk worthy of the c ..... Eph 4:1
in one hope of your c ..... Eph 4:4
us with a holy c ..... 2 Tim 1:9
of the heavenly c ..... Heb 3:1

CALLS
c them all by name ..... Ps 147:4
there is no one who c ..... Is 64:7
David himself c ..... Mark 12:37
c his own sheep ..... John 10:3
For "whoever c ..... Rom 10:13

CALM
the sea will become c ..... Jon 1:12
there was a great c ..... Matt 8:26

CALMED
Surely I have c ..... Ps 131:2

CALVARY
Christ crucified there, Luke 23:33
Same as "Golgotha" in Hebrew, John 19:17

CALVES
made two c of gold ..... 1 Kin 12:28
their cow c without ..... Job 21:10
like stall-fed c ..... Mal 4:2
blood of goats and c ..... Heb 9:12
he took the blood of c ..... Heb 9:19

CAMEL
it is easier for a c ..... Matt 19:24
and swallow a c ..... Matt 23:24

CAMEL'S
John was clothed with c .... Mark 1:6

CAMP
"This is God's c ..... Gen 32:2
who went before the c ..... Ex 14:19
to Him, outside the c ..... Heb 13:13

CAN
I c do all things ..... Phil 4:13

CANA
A village of upper Galilee; home of Nathanael, John 21:2
Site of Christ's first miracle, John 2:1–11
Healing at, John 4:46–54

CANAAN
A son of Ham, Gen 10:6
Cursed by Noah, Gen 9:20–25
—— Promised Land, Gen 12:5
Boundaries of, Gen 10:19
God's promises concerning, given to Abraham, Gen 12:1–3
to Isaac, Gen 26:2, 3
to Jacob, Gen 28:10–13
to Israel, Ex 3:8
Conquest of, announced, Gen 15:7–21
preceded by spying expedition, Num 13:1–33
delayed by unbelief, Num 14:1–35
accomplished by the Lord, Josh 23:1–16
achieved only in part, Judg 1:21, 27–36

CANAANITES
Israelites commanded to:
drive them out; not serve their gods, Ex 23:23–33
shun their abominations, Lev 18:24–30
not make covenants or intermarry with them, Deut 7:1–3

CANCER
will spread like c ..... 2 Tim 2:17

CANE
bought Me no sweet c ..... Is 43:24
Sheba, and sweet c ..... Jer 6:20

CANOPIES
He made darkness c ..... 2 Sam 22:12

CANOPY
His c around Him was ..... Ps 18:11

CAPERNAUM
Simon Peter's home, Mark 1:21, 29
Christ performs healings there, Matt 8:5–17; 9:1–8; Mark 1:21–28; John 4:46–54
preaches there, Mark 9:33–50; John 6:24–71
uses as headquarters, Matt 4:13–17
pronounces judgment upon, Matt 11:23, 24

CAPPADOCIA
Jews from, at Pentecost, Acts 2:1, 9
Christians of, addressed by Peter, 1 Pet 1:1

CAPSTONE
bring forth the c ..... Zech 4:7

CAPTAIN
c of the guard, an ..... Gen 39:1
made Amasa c of the .... 2 Sam 17:25
Nebuzaradan the c ..... 2 Kin 25:11
which, having no c ..... Prov 6:7
of troops and the c ..... John 18:12
to the c of the guard ..... Acts 28:16

CAPTIVE
have led captivity c ..... Ps 68:18
of your neck, O c ..... Is 52:2
they shall now go c ..... Amos 6:7
and be led away c ..... Luke 21:24
He led captivity c ..... Eph 4:8

CAPTIVES
will bring back the c ..... Amos 9:14
and return their c ..... Zeph 2:7
make c of gullible women .. 2 Tim 3:6

CAPTIVITY
bring you back from c ..... Deut 30:3
high, You have led c ..... Ps 68:18
Judah has gone into c ..... Lam 1:3
from David until the c ..... Matt 1:17
and bringing me into c ..... Rom 7:23
every thought into c ..... 2 Cor 10:5
on high, He led c ..... Eph 4:8
shall go into c ..... Rev 13:10

CARCASS
honey were in the c ..... Judg 14:8
For wherever the c ..... Matt 24:28

CARE
and let her c for him ..... 1 Kin 1:2
into the c of Hegai the ..... Esth 2:8
Your c has preserved my .. Job 10:12
the LORD will take c of me ... Ps 27:10
do You c about anyone, ... Matt 22:16
to an inn, and took c of ... Luke 10:34
"Lord, do You not c ..... Luke 10:40
not c about the sheep ..... John 10:13
you to be without c ..... 1 Cor 7:32
same c for one another ... 1 Cor 12:25
but that our c for you ..... 2 Cor 7:12
who will sincerely c ..... Phil 2:20
that now at last your c for .. Phil 4:10
how will he take c ..... 1 Tim 3:5
that You take c of him ..... Heb 2:6
casting all your c ..... 1 Pet 5:7

CARED
he said, not that he c ..... John 12:6

CAREFUL
c to observe all the ..... Deut 17:19
shall be c to observe ..... 2 Kin 17:37
c to maintain good works ... Titus 3:8

CAREFULLY
c keep all these ..... Deut 11:22
choose his friends c ..... Prov 12:26
than love c concealed ..... Prov 27:5
I shall walk c all my ..... Is 38:15
you have c followed ..... 1 Tim 4:6

CARELESS
but he who is c ..... Prov 19:16

CARES
no one c for my soul ..... Ps 142:4
and are choked with c ..... Luke 8:14
He who is unmarried c .... 1 Cor 7:32
for He c for you ..... 1 Pet 5:7

CARMEL
City of Judah, Josh 15:55
Site of Saul's victory, 1 Sam 15:12
—— A mountain of Palestine, Josh 19:26
Scene of Elijah's triumph, 1 Kin 18:19–45
Elisha visits, 2 Kin 2:25

CARNAL
spiritual, but I am c ..... Rom 7:14

c mind is enmity . . . . . Rom 8:7
for you are still c . . . . . 1 Cor 3:3
our warfare are not c . . . . . 2 Cor 10:4

CARNALLY
we may know them c . . . . . Gen 19:5
that we may know him c . . Judg 19:22
c minded is death . . . . . Rom 8:6

CAROUSE
count it pleasure to c . . . . . 2 Pet 2:13

CAROUSING
be weighed down with c . . Luke 21:34

CARPENTER
Is this not the c . . . . . Mark 6:3

CARRIED
the LORD your God c . . . . . Deut 1:31
and c our sorrows . . . . . Is 53:4
parted from them and c . . Luke 24:51
c me away in the . . . . . Rev 17:3

CARRY
shall c me out of Egypt . . . . Gen 47:30
you shall c up my bones . . . . Ex 13:19
longer c the tabernacle . . . 1 Chr 23:26
their hands cannot c . . . . . Job 5:12
c them away like a . . . . . Ps 90:5
to gray hairs I will c you . . . . . Is 46:4
and c out great exploits . . . Dan 11:32
I am not worthy to c . . . . . Matt 3:11
C neither money bag . . . . . Luke 10:4
for you to c your bed . . . . . John 5:10
c you where you do not . . . John 21:18
it is certain we can c . . . . . 1 Tim 6:7

CARRYING
a man will meet you c . . . . Mark 14:13
always c about in the . . . . . 2 Cor 4:10

CART
ark of the LORD on the c . . 1 Sam 6:11
ark of God on a new c . . . . . 2 Sam 6:3
Every c had four bronze . . 1 Kin 7:30
and sin as if with a c rope . . . . Is 5:18
as a c is weighed down . . . Amos 2:13

CARTS
and Joseph gave them c, . . Gen 45:21
made ten c of bronze . . . . . 1 Kin 7:27
the ten c, and ten lavers . . . 1 Kin 7:43
one Sea, and the c . . . . . 2 Kin 25:16

CARVE
that its maker should c it . . . Hab 2:18

CARVED
for yourself a c image . . . . . Ex 20:4
shall burn the c images . . . . Deut 7:25
the c images of their gods . . Deut 12:3
son, to make a c image . . . . Judg 17:3
Micah's c image which . . . . Judg 18:31
Then he c cherubim . . . . . 1 Kin 6:35
He even set a c image, ... 2 Chr 33:7
to shame who serve c . . . . . Ps 97:7
workman to prepare a c . . . . . Is 40:20
the c images of Babylon . . . . Jer 51:47
I will cut off the c image . . . . Nah 1:14

CASE
God has judged my c . . . . . Gen 30:6
c that is too hard . . . . . Deut 1:17
I have prepared my c . . . . . Job 13:18
I would present my c . . . . . Job 23:4
"Present your c . . . . . Is 41:21
plead His c with all flesh . . . Jer 25:31
My c with you face to . . . . Ezek 20:35
plead your c before the . . . . . Mic 6:1
Him, until He pleads my c . . . . Mic 7:9
Festus laid Paul's c . . . . . Acts 25:14

CASSIA
myrrh and aloes and c . . . . . Ps 45:8

CAST
C out this bondwoman . . . . Gen 21:10
c him into this pit which . . . Gen 37:22
c longing eyes on Joseph . . . Gen 39:7
c it before Pharaoh, ... Ex 7:9
army He has c into the sea . . . Ex 15:4
that I may c lots for you . . . . Josh 18:6
c two pillars of bronze . . . . 1 Kin 7:15
they c lots for their duty, . . 1 Chr 25:8
they c Pur (that is, the lot) . . . Esth 3:7
had c Pur (that is, the lot), . . Esth 9:24
When they c you down . . . . Job 22:29
c away Their cords from . . . . . Ps 2:3
c upon You from birth . . . . . Ps 22:10
for My clothing they c lots . . Ps 22:18
Why are you c down . . . . . Ps 42:5
But You have c us off . . . . . Ps 44:9
c me away from Your . . . . . Ps 51:11
C your burden on the . . . . . Ps 55:22
He c on them the . . . . . Ps 78:49
the LORD will not c . . . . . Ps 94:14
me up and c me away . . . . . Ps 102:10
The lot is c into the lap, . . . Prov 16:33
the people c off restraint . . Prov 29:18
and the earth shall c . . . . . Is 26:19
My sight, as I have c . . . . . Jer 7:15
C away from you all . . . . . Ezek 18:31
Did we not c three men . . . . . Dan 3:24
brought Daniel and c . . . . . Dan 6:16
c all our sins into . . . . . Mic 7:19
whole body to be c . . . . . Matt 5:29
c out demons in Your . . . . . Matt 7:22
the kingdom will be c . . . . . Matt 8:12
spirits, to c them out . . . . . Matt 10:1
And if I c out demons by . . Matt 12:27
My clothing they c lots . . . . Matt 27:35
can Satan c out Satan . . . . . Mark 3:23
In My name they will c . . . Mark 16:17
do your sons c them out . . Luke 11:19
has power to c into hell . . . . Luke 12:5
His garments and c lots . . Luke 23:34
by no means c out . . . . . John 6:37
C the net on the right . . . . . John 21:6
c away His people . . . . . Rom 11:1
C out the bondwoman . . . . . Gal 4:30
c away your confidence . . . Heb 10:35
c their crowns before . . . . . Rev 4:10
the great dragon was c . . . . . Rev 12:9
c him into the bottomless . . . Rev 20:3
was c into the lake of fire . . Rev 20:15

CAST OUT DEMONS
c in Your name, ... Matt 7:22
raise the dead, c . . . . . Matt 10:8
"This fellow does not c . . . Matt 12:24
heal sicknesses and to c . . . Mark 3:15
In My name they will c . . . Mark 16:17
And if I c by Beelzebub, . . Luke 11:19
that fox, 'Behold, I c . . . . . Luke 13:32

CASTING
nation which I am c . . . . . Lev 20:23
Andrew his brother, c . . . . . Matt 4:18
c down arguments . . . . . 2 Cor 10:5
c all your care . . . . . 1 Pet 5:7

CASTING OUT DEMONS
all Galilee, and c . . . . . Mark 1:39
who does not follow us c . . Mark 9:38
someone c in Your name, . . Luke 9:49

CASTLE
are like the bars of a c . . . . Prov 18:19

CASTS
If Satan c out Satan . . . . . Matt 12:26
perfect love c out . . . . . 1 John 4:18

CATASTROPHE
bring such a c on this place . . Jer 19:3
not rise from the c that I . . . . Jer 51:64

CATCH
in wait to c the poor . . . . . Ps 10:9
c Him in His words . . . . . Mark 12:13
down your nets for a c . . . . . Luke 5:4
From now on you will c . . . Luke 5:10
seeking to c Him in . . . . . Luke 11:54
they could not c Him in . . Luke 20:26

CATCHES
and the wolf c the . . . . . John 10:12
c the wise in their . . . . . 1 Cor 3:19

CATERPILLAR
their crops to the c . . . . . Ps 78:46

CATTLE
c you shall take as . . . . . Josh 8:2
does not let their c . . . . . Ps 107:38

CAUGHT
behind him was a ram c . . . Gen 22:13
and that night they c . . . . . John 21:3
Spirit of the Lord c . . . . . Acts 8:39
her Child was c up . . . . . Rev 12:5

CAUSE
I would commit my c . . . . . Job 5:8
my enemy without c . . . . . Ps 7:4
hate me without a c . . . . . Ps 35:19
c His face to shine . . . . . Ps 67:1
C me to know the way . . . . . Ps 143:8
one to plead his c . . . . . Prov 18:17
God, Who pleads the c . . . . . Is 51:22
He judged the c . . . . . Jer 22:16
brother without a c . . . . . Matt 5:22
hated Me without a c . . . . . John 15:25
For this c I was born . . . . . John 18:37

CAUSED
not c it to rain on the earth . . Gen 2:5
LORD God c a deep sleep . . . . Gen 2:21
LORD c the sea to go back . . . Ex 14:21
Jonathan again c . . . . . 1 Sam 20:17
pagan women c even him . . Neh 13:26
c the dawn to know its . . . . . Job 38:12
which You have c me . . . . . Ps 119:49
I have c to be carried . . . . . Jer 29:4
the LORD has c the . . . . . Lam 2:6
He c me to eat that scroll . . . Ezek 3:2

CAVALRY
and cities for his c . . . . . 1 Kin 9:19
on a horse with the c . . . . . 1 Kin 20:20
their c comes from afar . . . . . Hab 1:8

CAVE
daughters dwelt in a c . . . . . Gen 19:30
field and the c that is in . . . Gen 23:11
him in the c of Machpelah . . Gen 25:9
in a c at Makkedah . . . . . Josh 10:16
escaped to the c of . . . . . 1 Sam 22:1
hidden them, fifty to a c . . . 1 Kin 18:4
It was a c, and a stone . . . . John 11:38

CAVES
the people hid in c . . . . . 1 Sam 13:6
rocks, and into the c . . . . . Is 2:19
in dens and c of the . . . . . Heb 11:38

CEASE
and night shall not c . . . . . Gen 8:22
Why should the work c . . . . . Neh 6:3
There the wicked c . . . . . Job 3:17
He makes wars c . . . . . Ps 46:9
C listening to . . . . . Prov 19:27
when the grinders c . . . . . Eccl 12:3
C to do evil . . . . . Is 1:16
eyes flow and do not c, ... Lam 3:49
cause all her mirth to c . . . . . Hos 2:11
they did not c teaching . . . . . Acts 5:42
tongues, they will c . . . . . 1 Cor 13:8
do not c to give . . . . . Eph 1:16
do not c to pray for . . . . . Col 1:9

CEASED
c building the city . . . . . Gen 11:8
the sea, and the sea c . . . . . Jon 1:15
this woman has not c to . . . Luke 7:45
offense of the cross has c . . . . Gal 5:11

CEASES
for the godly man c . . . . . Ps 12:1

CEASING
c your work of faith . . . . . 1 Thess 1:3
thank God without c . . . . 1 Thess 2:13
pray without c . . . . . 1 Thess 5:17

CEDAR
dwell in a house of c . . . . . 2 Sam 7:2

He shall grow like a *c* . . . . . Ps 92:12
of our houses are *c* . . . . . Song 1:17
it, paneling it with *c* . . . . . Jer 22:14
Indeed Assyria was a *c* . . . . Ezek 31:3

CEDARS
the LORD breaks the *c* . . . . . Ps 29:5
c of Lebanon which He . . . . Ps 104:16

CELEBRATE
you shall *c* your sabbath . . . Lev 23:32
You shall *c* it in the . . . . . Lev 23:41
to *c* the dedication with . . . . Neh 12:27
c yearly the fourteenth . . . . . Esth 9:21

CELEBRATED
Herod's birthday was *c* . . . . . Matt 14:6

CELESTIAL
but the glory of the *c* . . . . . 1 Cor 15:40

CENCHREA
A harbor of Corinth, Acts 18:18
Home of Phoebe, Rom 16:1

CENSER
Aaron, each took his *c* . . . . . Lev 10:1
Each man had a *c* . . . . . Ezek 8:11
which had the golden *c* . . . . . Heb 9:4
the angel took the *c* . . . . . Rev 8:5

CENSUS
When you take the *c* of . . . . . Ex 30:12
"Take a *c* of all the . . . . . Num 1:2
Take a *c* of the people . . . . . Num 26:4
Israel because of this *c* . . . 1 Chr 27:24
the *c* in which David . . . . . 2 Chr 2:17
c first took place while . . . . . Luke 2:2
in the days of the *c* . . . . . Acts 5:37

CENTER
the sanctuary in the *c* . . . . . Ezek 48:8
side, and Jesus in the *c* . . . John 19:18

CENTURION
c came to Him, pleading . . . . Matt 8:5
when the *c*, who stood . . . Mark 15:39
when the *c* saw what . . . . . Luke 23:47
Cornelius the *c*, a just . . . . . Acts 10:22
said to the *c* who stood . . . . Acts 22:25
a *c* of the Augustan . . . . . Acts 27:1

CENTURION'S
a certain *c* servant, who . . . . Luke 7:2

CEPHAS
Aramaic for Peter, John 1:42

CERAMIC
the iron mixed with *c* clay . . Dan 2:41

CEREMONIALLY
Israel and cleanse them *c* . . . Num 8:6

CEREMONIES
rites and *c* you shall keep . . . Num 9:3
as in the *c* of your fathers, . . . Jer 34:5

CERTAIN
a *c* man of Bethlehem, ... Ruth 1:1
Know for *c* that on the . . . . 1 Kin 2:42
a *c* man clothed in linen, . . . Dan 10:5
was a *c* landowner . . . . . Matt 21:33
into the city to a *c* man . . . Matt 26:18
But a *c* Samaritan, as he . . Luke 10:33
A *c* man had a fig tree . . . . . Luke 13:6
A *c* man gave a great . . . . . Luke 14:16
A *c* man had two sons . . . . Luke 15:11
There was a *c* rich man . . . . Luke 16:1
there was a *c* beggar . . . . . Luke 16:20
there was a *c* nobleman . . . . John 4:46
c we can carry nothing . . . . . 1 Tim 6:7
He designates a *c* day . . . . . Heb 4:7
a *c* fearful expectation . . . . . Heb 10:27

CERTAINLY NOT
C! Indeed, let God be true . . . Rom 3:4
C! For then how will God . . . Rom 3:6
the law through faith? *C!* . . . Rom 3:31
C! How shall we who died . . Rom 6:2
law but under grace? *C* . . . . Rom 6:15
Is the law sin? *C* . . . . . Rom 7:7
C! But sin, that it might . . . . Rom 7:13
with God? *C* . . . . . Rom 9:14
cast away His people? *C* . . . Rom 11:1
C! But through their fall, . . Rom 11:11
members of a harlot? *C* . . . 1 Cor 6:15
a minister of sin? *C* . . . . . Gal 2:17
C! For if there had been . . . . . Gal 3:21

CERTAINTY
make you know the *c* . . . . . Prov 22:21
you may know the *c* . . . . . Luke 1:4

CERTIFICATE
writes her a *c* of divorce . . . Deut 24:1
Where is the *c* of your . . . . . Is 50:1
given her a *c* of divorce . . . . . Jer 3:8
a man to write a *c* . . . . . Mark 10:4

CERTIFIED
His testimony has *c* . . . . . John 3:33

CHAFF
c that a storm . . . . . Job 21:18
c which the wind . . . . . Ps 1:4
Let them be like *c* . . . . . Ps 35:5
be chased like the *c* . . . . . Is 17:13
You shall conceive *c* . . . . . Is 33:11
the day passes like *c* . . . . . Zeph 2:2
He will burn up the *c* . . . . . Matt 3:12

CHAIN
He has made my *c* . . . . . Lam 3:7
pit and a great *c* . . . . . Rev 20:1

CHAINED
of God is not *c* . . . . . 2 Tim 2:9
the prisoners as if *c* . . . . . Heb 13:3

CHAINS
their kings with *c* . . . . . Ps 149:8
your neck with *c* . . . . . Song 1:10
And his *c* fell off . . . . . Acts 12:7
am, except for these *c* . . . . . Acts 26:29
Remember my *c* . . . . . Col 4:18
minister to me in my *c* . . . . . Philem 13
delivered them into *c* . . . . . 2 Pet 2:4

CHAINWORK
with wreaths of *c* . . . . . 1 Kin 7:17
carved palm trees and *c* . . . . 2 Chr 3:5

CHAIR
and a table and a *c* . . . . . 2 Kin 4:10

CHALCEDONY
sapphire, the third *c* . . . . . Rev 21:19

CHALDEA
Originally, the southern portion of Babylonia, Gen 11:31
Applied later to all Babylonia, Dan 3:8
Abram came from, Gen 11:28–31

CHALDEANS
Attack Job, Job 1:17
Nebuchadnezzar, king of, 2 Kin 24:1
Jerusalem defeated by, 2 Kin 25:1–21
Babylon, "the glory of," Is 13:19
Predicted captivity of Jews among, Jer 25:1–26
God's agent, Hab 1:6

CHALK
he marks one out with *c* . . . . . Is 44:13

CHALKSTONES
c that are beaten to dust . . . . . Is 27:9

CHAMBER
went into his *c* and wept . . Gen 43:30
in his cool private *c*) . . . . . Judg 3:20
into an inner *c* to hide . . . 2 Chr 18:24
go out from his *c* . . . . . Joel 2:16

CHAMBERS
and the *c* of the south . . . . . Job 9:9
brought me into his *c* . . . . . Song 1:4
and his *c* by injustice . . . . . Jer 22:13

CHAMPION
And a *c* went out from . . . . 1 Sam 17:4

CHANCE
time and *c* happen to . . . . . Eccl 9:11

CHANGE
c his countenance . . . . . Job 14:20
c the night into day . . . . . Job 17:12
and who can make Him *c* . . Job 23:13
Because they do not *c* . . . . . Ps 55:19
a cloak You will *c* . . . . . Ps 102:26
with those given to *c* . . . . . Prov 24:21
Can the Ethiopian *c* . . . . . Jer 13:23
c times and law . . . . . Dan 7:25
c their glory into . . . . . Hos 4:7
the LORD, I do not *c*. . . . . Mal 3:6
now and to *c* my tone . . . . . Gal 4:20
there is also a *c* . . . . . Heb 7:12

CHANGED
c my wages ten times, ... Gen 31:7
c his clothing, and came . . . Gen 41:14
them, and they will be *c* . . . . Ps 102:26
But My people have *c* . . . . . Jer 2:11
his countenance was *c*, ... Dan 5:9
c the glory of the . . . . . Rom 1:23
but we shall all be *c* . . . . . 1 Cor 15:51
up, and they will be *c* . . . . . Heb 1:12
the priesthood being *c* . . . . . Heb 7:12

CHANGERS'
and poured out the *c* . . . . . John 2:15

CHANGES
c the times and the . . . . . Dan 2:21

CHANNELS
c of the sea were seen . . . . . Ps 18:15

CHANT
who *c* "Peace" while . . . . . Mic 3:5

CHARACTER
and *c*, hope . . . . . Rom 5:4
you know his proven *c* . . . . . Phil 2:22

CHARCOAL
As *c* is to burning coals, . . Prov 26:21

CHARGE
My voice and kept My *c* . . . . Gen 26:5
shall not *c* him interest . . . . . Ex 22:25
You shall not *c* interest . . . Deut 23:19
in *c* of the music . . . . . 1 Chr 15:22
kept the *c* of their God . . . . Neh 12:45
not sin nor *c* God with . . . . . Job 1:22
His angels *c* over you . . . . . Ps 91:11
His angels *c* over you . . . . . Matt 4:6
His angels *c* over You . . . . . Luke 4:10
not *c* them with this sin . . . . Acts 7:60
shall bring a *c* against . . . . . Rom 8:33
of Christ without *c* . . . . . 1 Cor 9:18
of God to you free of *c* . . . . 2 Cor 11:7
anyone's bread free of *c* . . 2 Thess 3:8
This *c* I commit to you, . . . 1 Tim 1:18

CHARGED
May it not be *c* . . . . . 2 Tim 4:16

CHARIOT
He took off their *c* . . . . . Ex 14:25
that suddenly a *c* . . . . . 2 Kin 2:11
makes the clouds His *c* . . . . . Ps 104:3
and overtake this *c* . . . . . Acts 8:29

CHARIOTEERS
killed seven hundred *c* . . 2 Sam 10:18

CHARIOTS
the clatter of his *c* . . . . . Judg 5:28
Some trust in *c* . . . . . Ps 20:7
The *c* of God are . . . . . Ps 68:17

CHARITABLE
you do not do your *c* . . . . . Matt 6:1
that your *c* deed . . . . . Matt 6:4
c deeds which she . . . . . Acts 9:36

CHARM
C is deceitful and . . . . . Prov 31:30

CHARMED
may bite when it is not *c* . . Eccl 10:11
vipers which cannot be *c* . . . . Jer 8:17

CHARMERS
heed the voice of *c* . . . . . Ps 58:5

CHARMS
the perfume boxes, the c. ..... Is 3:20
have scattered your c to ..... Jer 3:13
who sew magic c ..... Ezek 13:18

CHASE
Five of you shall c ..... Lev 26:8
How could one c ..... Deut 32:30
angel of the LORD c ..... Ps 35:5

CHASTE
may present you as a c .... 2 Cor 11:2
to be discreet, c ..... Titus 2:5
c conduct accompanied ..... 1 Pet 3:2

CHASTEN
C your son while there .... Prov 19:18
is My desire, I will c ..... Hos 10:10
a father does not c ..... Heb 12:7
I love, I rebuke and c ..... Rev 3:19

CHASTENED
c my soul with fasting ..... Ps 69:10
c every morning ..... Ps 73:14
The LORD has c me ..... Ps 118:18
In vain I have c ..... Jer 2:30
c us as seemed best ..... Heb 12:10

CHASTENING
have not seen the c ..... Deut 11:2
do not despise the c ..... Job 5:17
'I have borne c ..... Job 34:31
a prayer when Your c ..... Is 26:16
if you are without c ..... Heb 12:8
Now no c seems to be ..... Heb 12:11

CHASTENS
the LORD your God c you .... Deut 8:5
the LORD loves He c ..... Heb 12:6

CHASTISE
and I, even I, will c ..... Lev 26:28
c them according ..... Hos 7:12
I will therefore c ..... Luke 23:22

CHASTISED
father c you with whips, .. 1 Kin 12:11
have c me, and I was c ..... Jer 31:18

CHASTISEMENT
the c for our peace ..... Is 53:5

CHATTER
c leads only to poverty .... Prov 14:23

CHEAT
'You shall not c ..... Lev 19:13
Beware lest anyone c ..... Col 2:8

CHEATED
let yourselves be c ..... 1 Cor 6:7
we have c no one ..... 2 Cor 7:2

CHEBAR
River in Babylonia, Ezek 1:3
Site of Ezekiel's visions, Ezek 10:15, 20

CHEDORLAOMER
A king of Elam; invaded Canaan, Gen 14:1–16

CHEEK
Let him give his c ..... Lam 3:30
with a rod on the c ..... Mic 5:1
on your right c ..... Matt 5:39

CHEEKBONE
my enemies on the c ..... Ps 3:7

CHEEKS
c are lovely with ..... Song 1:10
His c are like a bed ..... Song 5:13
struck Me, and My c ..... Is 50:6

CHEER
See BE OF GOOD CHEER
and let your heart c ..... Eccl 11:9
"Son, be of good c ..... Matt 9:2

CHEERFUL
makes a c countenance ... Prov 15:13
for God loves a c ..... 2 Cor 9:7
Is anyone c? Let him ..... James 5:13

CHEERFULNESS
shows mercy, with c ..... Rom 12:8

CHEESE
and curdle me like c ..... Job 10:10

CHEMOSH
The god of the Moabites, Num 21:29
Children sacrificed to, 2 Kin 3:26, 27
Solomon builds altars to, 1 Kin 11:7
Josiah destroys altars of, 2 Kin 23:13

CHERISHES
but nourishes and c ..... Eph 5:29
as a nursing mother c .... 1 Thess 2:7

CHERUB
Make one c at one end, ... Ex 25:19
c at one end on this side ..... Ex 37:8
He rode upon a c ..... 2 Sam 22:11
other c was ten cubits ..... 1 Kin 6:25
And He rode upon a c, ... Ps 18:10
the wheels, under the c .... Ezek 10:2
anointed c who covers .... Ezek 28:14
tree between c and c ..... Ezek 41:18

CHERUBIM
and He placed c ..... Gen 3:24
shall make two c of gold .... Ex 25:18
an artistic design of c ..... Ex 26:31
dwells between the c ..... 2 Sam 6:2
two c of olive wood ..... 1 Kin 6:23
out the wings of the c so .. 1 Kin 6:27
were lions, oxen, and c .... 1 Kin 7:29
its panels he engraved c ... 1 Kin 7:36
under the wings of the c .... 1 Kin 8:6
c overshadowed the ark .... 2 Chr 5:8
dwell between the c ..... Ps 80:1
who dwells between the c .... Is 37:16
fire from among the c ..... Ezek 10:2
above it were the c ..... Heb 9:5

CHEST
offering in a c by its side .. 1 Sam 6:8
the c with the gold rats ... 1 Sam 6:11
the priest took a c ..... 2 Kin 12:9
came and emptied the c .. 2 Chr 24:11

CHESTNUT
c trees, peeled white ..... Gen 30:37

CHEW
or does not c the cud, is .... Lev 11:26

CHEWING
What the c locust left, the .... Joel 1:4
the c locust, my great ..... Joel 2:25

CHICKS
gathers her c under her ... Matt 23:37

CHIEF
is white and ruddy, c ..... Song 5:10
of whom I am c ..... 1 Tim 1:15
Zion a c cornerstone ..... 1 Pet 2:6
has become the c ..... 1 Pet 2:7
C Shepherd appears ..... 1 Pet 5:4

CHILD
See WITH CHILD
she is with c by harlotry ... Gen 38:24
that he was a beautiful c ..... Ex 2:2
c grew, and she brought ..... Ex 2:10
the c shall be a Nazirite .... Judg 13:5
the c ministered to the .... 1 Sam 2:11
c Samuel grew in stature . 1 Sam 2:26
named the c Ichabod ..... 1 Sam 4:21
her dead c in my bosom ... 1 Kin 3:20
Divide the living c in two .. 1 Kin 3:25
soul of the c came back .. 1 Kin 17:22
flesh of the c became ..... 2 Kin 4:34
Like a weaned c ..... Ps 131:2
c is known by his ..... Prov 20:11
Train up a c in the ..... Prov 22:6
before the C shall know ..... Is 7:16
For unto us a C ..... Is 9:6
c shall lead them ..... Is 11:6
When Israel was a c ..... Hos 11:1
with c of the Holy Spirit .... Matt 1:18
virgin shall be with c ..... Matt 1:23
He took a little c ..... Mark 9:36
of God as a little c ..... Mark 10:15
kind of c will this be ..... Luke 1:66
So the c grew and ..... Luke 1:80
the circumcision of the C .. Luke 2:21
When I was a c ..... 1 Cor 13:11
She bore a male C ..... Rev 12:5

CHILDBEARING
she will be saved in c ..... 1 Tim 2:15

CHILDBIRTH
pain as a woman in c ..... Is 13:8

CHILDHOOD
from your flesh, for c ..... Eccl 11:10
And he said, "From c ..... Mark 9:21
c you have known ..... 2 Tim 3:15

CHILDISH
I put away c things ..... 1 Cor 13:11

CHILDLESS
give me, seeing I go c ..... Gen 15:2
this man down as c ..... Jer 22:30

CHILDREN
See LITTLE CHILDREN
she bore Jacob no c ..... Gen 30:1
and all of you are c ..... Ps 82:6
c are a heritage ..... Ps 127:3
He has blessed your c ..... Ps 147:13
let the c of Zion be ..... Ps 149:2
c are blessed after ..... Prov 20:7
c rise up and call her ..... Prov 31:28
c are their oppressors ..... Is 3:12
c whom the LORD has ..... Is 8:18
be the peace of your c ..... Is 54:13
they are My people, c ..... Is 63:8
the hearts of the c ..... Mal 4:6
c will rise up against ..... Matt 10:21
and become as little c ..... Matt 18:3
c were brought to Him .... Matt 19:13
"Let the little c ..... Matt 19:14
the right to become c ..... John 1:12
you were Abraham's c ..... John 8:39
spirit that we are c ..... Rom 8:16
but as my beloved c ..... 1 Cor 4:14
Brethren, do not be c ..... 1 Cor 14:20
c ought not to lay up ..... 2 Cor 12:14
and were by nature c ..... Eph 2:3
should no longer be c ..... Eph 4:14
Walk as c of light ..... Eph 5:8
and harmless, c of God ..... Phil 2:15
now we are c of God ..... 1 John 3:2
that we love the c ..... 1 John 5:2
to hear that my c ..... 3 John 4

CHILDREN'S
are really ours and our c .. Gen 31:16
the c children to the third .... Ex 34:7
His righteousness to c ..... Ps 103:17
you see your c children ..... Ps 128:6
inheritance to his c ..... Prov 13:22
C children are the crown ... Prov 17:6
the c teeth are set on edge .. Jer 31:29
good to take the c bread .. Matt 15:26
eat from the c crumbs ..... Mark 7:28

CHILION
Elimelech's son, Ruth 1:2
Orpah's deceased husband, Ruth 1:4, 5
Boaz redeems his estate, Ruth 4:9

CHINNERETH (or Chinneroth)
Fortified city in Naphtali, Deut 3:17
A region bordering the Sea of Galilee, 1 Kin 15:20
Same as the plain of Gennesaret, Matt 14:34
—— The O.T. name for the Sea of Galilee, Num 34:11
Also called Lake of Gennesaret, Luke 5:1

CHOICE
rather than c gold ..... Prov 8:10

CHOIR
c went the opposite way, .. Neh 12:38

CHOKE
things entering in c the .... Mark 4:19

CHOKED
thorns sprang up and c .... Matt 13:7
are c with cares, riches, ... Luke 8:14

CHOOSE
therefore c life ..... Deut 30:19
c none of his ways ..... Prov 3:31
evil and c the good ..... Is 7:15
will still c Israel ..... Is 14:1
will again c Jerusalem ..... Zech 1:17
You did not c Me, but I ... John 15:16
yet what I shall c ..... Phil 1:22

CHOOSES
in the way He c ..... Ps 25:12

CHOSE
a good while ago God c .... Acts 15:7
just as He c us in Him ..... Eph 1:4
from the beginning c .... 2 Thess 2:13

CHOSEN
the LORD has c you to be ... Deut 14:2
has c them to minister to ... Deut 21:5
c the son of Jesse to ..... 1 Sam 20:30
of Jacob, His c ..... 1 Chr 16:13
I have c Jerusalem, that .... 2 Chr 6:6
I have c David to be over ... 2 Chr 6:6
people He has c ..... Ps 33:12
a covenant with My c ..... Ps 89:3
c the way of truth ..... Ps 119:30
A good name is to be c .... Prov 22:1
servant whom I have c ..... Is 43:10
Is it a fast that I have c ..... Is 58:5
c that good part ..... Luke 10:42
I know whom I have c .... John 13:18
c you that you should ..... Acts 22:14
c the foolish things ..... 1 Cor 1:27
Has God not c the poor .... James 2:5
But you are a c ..... 1 Pet 2:9

CHRIST
See JESUS; LORD JESUS CHRIST; LOVE OF CHRIST; YOU ARE THE CHRIST
Preexistence of, Ps 2:7; John 8:58; Col 1:15–18
Birth of, from a virgin, Is 7:14; Matt 1:18–25
Deity of, Is 9:6; John 1:1, 14, 18; 20:28, 29; Rom 9:5; Heb 1:8
Humanity of, Gen 3:15; Matt 22:45; Luke 3:38; John 1:14; 1 Cor 15:45–47; Gal 4:4; Phil 2:5–11; 1 Tim 2:5
Character of:
omnipotent, Matt 28:18
omniscient, Col 2:3
omnipresent, Matt 18:20
eternal, John 1:1, 2, 15
holy, Luke 1:35
righteous, Is 53:11
just, Zech 9:9
guileless, 1 Pet 2:22
sinless, 2 Cor 5:21
spotless, 1 Pet 1:19
innocent, Matt 27:4
gentle, Matt 11:29
merciful, Heb 2:17
humble, Phil 2:8
forgiving, Luke 23:34
Mission of:
do God's will, John 6:38
save sinners, Luke 19:10
destroy Satan's works, Heb 2:14; 1 John 3:8
fulfill the O.T., Matt 5:17
give life, John 10:10, 28
complete revelation, Heb 1:1
Worshiped by:
O.T. saints, Josh 5:13–15
demons, Mark 5:2, 6
men, John 9:38
angels, Heb 1:6
disciples, Luke 24:52
saints in glory, Rev 7:9, 10
all, Phil 2:10, 11
O.T. types of:
Adam, Rom 5:14
Abel, Heb 12:24
Moses, Deut 18:15
Passover, 1 Cor 5:7
manna, John 6:32
bronze serpent, John 3:14
genealogy of Jesus C ..... Matt 1:1
Jesus who is called C ..... Matt 1:16
"You are the C ..... Matt 16:16
do you think about the C .. Matt 22:42
if You are the C ..... Matt 26:63
of the gospel of Jesus C, ... Mark 1:1
You are the C ..... Mark 8:29
Are You the C, the Son .. Mark 14:61
a Savior, who is C ..... Luke 2:11
and said, "The C of God ... Luke 9:20
that He Himself is C ..... Luke 23:2
is translated, the C) ..... John 1:41
the law that the C ..... John 12:34
believe that Jesus is the C . John 20:31
crucified, both Lord and C .. Acts 2:36
preaching Jesus as the C ... Acts 5:42
he preached the C ..... Acts 9:20
that this Jesus is the C ..... Acts 9:22
Jesus the C heals ..... Acts 9:34
the C had to suffer and ..... Acts 17:3
that Jesus is the C ..... Acts 18:28
that the C would suffer, ... Acts 26:23
His Son Jesus C our Lord ... Rom 1:3
faith in Jesus C to all and .. Rom 3:22
through our Lord Jesus C ... Rom 5:1
in due time C died for the ... Rom 5:6
through our Lord Jesus C .. Rom 5:11
through the One, Jesus C .. Rom 5:17
that just as C was raised .... Rom 6:4
life in C Jesus our Lord .... Rom 6:23
law through the body of C .. Rom 7:4
those who are in C Jesus .... Rom 8:1
have the Spirit of C ..... Rom 8:9
and joint heirs with C ..... Rom 8:17
It is C who died ..... Rom 8:34
C came, who is over all ..... Rom 9:5
C is the end of the law ..... Rom 10:4
many, are one body in C ... Rom 12:5
put on the Lord Jesus C ... Rom 13:14
For to this end C died ..... Rom 14:9
C did not please ..... Rom 15:3
just as C also received us, .. Rom 15:7
serve our Lord Jesus C ... Rom 16:18
are sanctified in C Jesus .... 1 Cor 1:2
Is C divided ..... 1 Cor 1:13
For C did not send me to .. 1 Cor 1:17
we preach C crucified ..... 1 Cor 1:23
Him you are in C Jesus .... 1 Cor 1:30
among you except Jesus C . 1 Cor 2:2
is laid, which is Jesus C ... 1 Cor 3:11
indeed C, our Passover, ... 1 Cor 5:7
bodies are members of C .. 1 Cor 6:15
Lord Jesus C, through ..... 1 Cor 8:6
you sin against C ..... 1 Cor 8:12
and that Rock was C ..... 1 Cor 10:4
just as I also imitate C .... 1 Cor 11:1
head of every man is C .... 1 Cor 11:3
you are the body of C .... 1 Cor 12:27
that C died for our sins .... 1 Cor 15:3
if C is not risen, then ..... 1 Cor 15:14
even so in C all shall be .. 1 Cor 15:22
our Lord Jesus C ..... 1 Cor 15:57
sufferings of C abound ..... 2 Cor 1:5
leads us in triumph in C, .. 2 Cor 2:14
you are an epistle of C ..... 2 Cor 3:3
veil is taken away in C .... 2 Cor 3:14
gospel of the glory of C .... 2 Cor 4:4
the judgment seat of C .... 2 Cor 5:10
if anyone is in C ..... 2 Cor 5:17
accord has C with Belial .. 2 Cor 6:15
and gentleness of C ..... 2 Cor 10:1
as a chaste virgin to C .... 2 Cor 11:2
to pervert the gospel of C .... Gal 1:7
which we have in C Jesus, ... Gal 2:4
to be justified by C ..... Gal 2:17
been crucified with C ..... Gal 2:20
your Seed," who is C ..... Gal 3:16
before by God in C ..... Gal 3:17
through faith in C Jesus ..... Gal 3:26
until C is formed in you, ... Gal 4:19
which C has made us free .... Gal 5:1
become estranged from C .... Gal 5:4
cross of our Lord Jesus C ... Gal 6:14
the heavenly places in C ..... Eph 1:3
in one all things in C, ... Eph 1:10
which He worked in C ..... Eph 1:20
C (by grace you have been ... Eph 2:5
time you were without C .... Eph 2:12
Jesus C Himself being ..... Eph 2:20
unsearchable riches of C ..... Eph 3:8
C may dwell in your ..... Eph 3:17
stature of the fullness of C .. Eph 4:13
Him who is the head—C .... Eph 4:15
even as God in C forgave ... Eph 4:32
C will give you light ..... Eph 5:14
C is head of the church ..... Eph 5:23
just as C also loved the ..... Eph 5:25
or in truth, C is preached ... Phil 1:18
to me, to live is C ..... Phil 1:21
to depart and be with C ..... Phil 1:23
worthy of the gospel of C ... Phil 1:27
which was also in C Jesus ... Phil 2:5
confess that Jesus C ..... Phil 2:11
I have counted loss for C .... Phil 3:7
enemies of the cross of C ... Phil 3:18
C who strengthens ..... Phil 4:13
riches in glory by C Jesus .. Phil 4:19
of your faith in C Jesus ..... Col 1:4
which is C in you ..... Col 1:27
every man perfect in C ..... Col 1:28
of the Father and of C ..... Col 2:2
received C Jesus the Lord .... Col 2:6
but the substance is of C .... Col 2:17
you were raised with C ..... Col 3:1
hidden with C in God ..... Col 3:3
C who is our life ..... Col 3:4
C is all and in all ..... Col 3:11
Let the word of C dwell ..... Col 3:16
dead in C will rise first .. 1 Thess 4:16
our Lord Jesus C, ... 1 Thess 5:9
and the Lord Jesus C ..... 2 Thess 1:2
of our Lord Jesus C ..... 2 Thess 2:1
of our Lord Jesus C ..... 2 Thess 2:14
I thank C Jesus our Lord .. 1 Tim 1:12
that C Jesus came into .... 1 Tim 1:15
first Jesus C might show .. 1 Tim 1:16
and men, the Man C ..... 1 Tim 2:5
in C Jesus before time ..... 2 Tim 1:9
good soldier of Jesus C .... 2 Tim 2:3
in C Jesus with eternal .... 2 Tim 2:10
in C Jesus will suffer ..... 2 Tim 3:12
faith which is in C Jesus .. 2 Tim 3:15
and the Lord Jesus C, ... 2 Tim 4:1
God and Savior Jesus C ... Titus 2:13
of our confession, C Jesus, ... Heb 3:1
C as a Son over His own ..... Heb 3:6
C if we hold the beginning .. Heb 3:14
So also C did not glorify ..... Heb 5:5
elementary principles of C ... Heb 6:1
But C came as High Priest .. Heb 9:11
more shall the blood of C ... Heb 9:14
For C has not entered the ... Heb 9:24
C was offered once to bear .. Heb 9:28
body of Jesus C once for .. Heb 10:10
Jesus C is the same ..... Heb 13:8
of the blood of Jesus C ..... 1 Pet 1:2
Spirit of C who was in ..... 1 Pet 1:11
the precious blood of C .... 1 Pet 1:19
because C also suffered .... 1 Pet 2:21
For C also suffered once ... 1 Pet 3:18
resurrection of Jesus C .... 1 Pet 3:21

for the name of C ..... 1 Pet 4:14
God and Savior Jesus C ..... 2 Pet 1:1
of our Lord Jesus C ..... 2 Pet 1:16
C His Son cleanses us ..... 1 John 1:7
Jesus C the righteous ..... 1 John 2:1
denies that Jesus is the C . 1 John 2:22
name of His Son Jesus C . 1 John 3:23
confesses that Jesus C .... 1 John 4:2
that Jesus is the C ..... 1 John 5:1
true, in His Son Jesus C .. 1 John 5:20
of C does not have God ..... 2 John 9
and our Lord Jesus C ..... Jude 4
The Revelation of Jesus C .... Rev 1:1
from Jesus C, the faithful .... Rev 1:5
the testimony of Jesus C ..... Rev 1:9
of our Lord and of His C, .. Rev 11:15
of His C have come ..... Rev 12:10
and reigned with C ..... Rev 20:4
be priests of God and of C .. Rev 20:6

CHRISTIAN
me to become a C ..... Acts 26:28
anyone suffers as a C ..... 1 Pet 4:16

CHRISTIANS
were first called C ..... Acts 11:26

CHRIST'S
you are C, and Christ is ... 1 Cor 3:23
We are fools for C sake, ... 1 Cor 4:10
are C at His coming ..... 1 Cor 15:23
in himself that he is C, ... 2 Cor 10:7
if you are C, then you are ... Gal 3:29
partake of C sufferings .... 1 Pet 4:13

CHRISTS
For false c and ..... Matt 24:24

CHRYSOLITE
sardius, the seventh c ..... Rev 21:20

CHRYSOPRASE
ninth topaz, the tenth c .... Rev 21:20

CHURCH
rock I will build My c ..... Matt 16:18
them, tell it to the c ..... Matt 18:17
c daily those who were ..... Acts 2:47
elders in every c ..... Acts 14:23
do you despise the c ..... 1 Cor 11:22
persecuted the c of God ... 1 Cor 15:9
over all things to the c ..... Eph 1:22
be made known by the c .... Eph 3:10
also loved the c ..... Eph 5:25
Himself a glorious c ..... Eph 5:27
as the Lord does the c ..... Eph 5:29
no c shared with me ..... Phil 4:15
body, which is the c ..... Col 1:24
is the c of the living ..... 1 Tim 3:15
and do not let the c ..... 1 Tim 5:16
general assembly and c .... Heb 12:23
To the angel of the c ..... Rev 2:1

CHURCHES
strengthening the c ..... Acts 15:41
The c of Christ greet ..... Rom 16:16
imitators of the c ..... 1 Thess 2:14
John, to the seven c ..... Rev 1:4
angels of the seven c ..... Rev 1:20
these things in the c ..... Rev 22:16

CHURNING
For as the c of milk ..... Prov 30:33

CHURNS
My heart c within Me ..... Hos 11:8

CILICIA
Paul's homeland, Acts 21:39
Students from, argued with Stephen, Acts 6:9
Paul labors in, Gal 1:21

CINNAMON
sweet-smelling c ..... Ex 30:23
saffron, calamus and c, ... Song 4:14
c and incense, fragrant .... Rev 18:13

CIRCLE
He walks above the c ..... Job 22:14
when He drew a c ..... Prov 8:27
who sits above the c ..... Is 40:22

CIRCUIT
of heaven, and its c ..... Ps 19:6
comes again on its c ..... Eccl 1:6

CIRCUMCISE
c the foreskin of your ..... Deut 10:16
LORD your God will c ..... Deut 30:6
C yourselves to the ..... Jer 4:4
is necessary to c them ..... Acts 15:5

CIRCUMCISED
among you shall be c ..... Gen 17:10
day Abraham was c ..... Gen 17:26
Abraham c his son Isaac .... Gen 21:4
every male was c, all ..... Gen 34:24
let all his males be c ..... Ex 12:48
of Egypt, had not been c .... Josh 5:5
c him on the eighth day ..... Acts 7:8
who will justify the c ..... Rom 3:30
While he was c ..... Rom 4:10
the gospel for the c ..... Gal 2:7
if you become c ..... Gal 5:2
c the eighth day ..... Phil 3:5
In Him you were also c ..... Col 2:11

CIRCUMCISION
him the covenant of c ..... Acts 7:8
c that which is outward .... Rom 2:28
c is that of the heart ..... Rom 2:29
a servant to the c ..... Rom 15:8
C is nothing and ..... 1 Cor 7:19
Christ Jesus neither c ..... Gal 5:6
For we are the c ..... Phil 3:3
circumcised with the c ..... Col 2:11
those of the c ..... Titus 1:10

CIRCUMSPECTLY
then that you walk c ..... Eph 5:15

CISTERN
waters of his own c ..... 2 Kin 18:31
from your own c ..... Prov 5:15

CISTERNS
and hewn themselves c ..... Jer 2:13
went to the c and found ..... Jer 14:3

CITIES
He overthrew those c ..... Gen 19:25
repair the ruined c ..... Is 61:4
c are a wilderness ..... Is 64:10
c will be laid waste ..... Jer 4:7
three parts, and the c ..... Rev 16:19

CITIZEN
But I was born a c ..... Acts 22:28

CITIZENS
But his c hated him ..... Luke 19:14
but fellow c with the ..... Eph 2:19

CITIZENSHIP
sum I obtained this c ..... Acts 22:28
For our c is in heaven ..... Phil 3:20

CITY
See HOLY CITY
And he built a c ..... Gen 4:17
shall make glad the c ..... Ps 46:4
c shall flourish ..... Ps 72:16
They found no c ..... Ps 107:4
c that is compact ..... Ps 122:3
the LORD guards the c ..... Ps 127:1
at the entry of the c ..... Prov 8:3
c has become a harlot ..... Is 1:21
upon Zion, the c ..... Is 33:20
after the holy c ..... Is 48:2
How lonely sits the c ..... Lam 1:1
Nineveh, that great c ..... Jon 4:11
c that dwelt securely ..... Zeph 2:15
to the oppressing c ..... Zeph 3:1
c called Nazareth ..... Matt 2:23
c that is set on a ..... Matt 5:14
He has prepared a c ..... Heb 11:16
Zion and to the c ..... Heb 12:22
have no continuing c ..... Heb 13:14
will tread the holy c ..... Rev 11:2
fallen, that great c ..... Rev 14:8
and the beloved c ..... Rev 20:9
John, saw the holy c ..... Rev 21:2
c was pure gold ..... Rev 21:18
c had no need of the ..... Rev 21:23
the gates into the c ..... Rev 22:14

CITY OF DAVID
of Zion (that is, the C ..... 2 Sam 5:7
with him into the C ..... 2 Sam 6:10
was buried in the C ..... 1 Kin 2:10
of the Lord from the C ..... 1 Kin 8:1
was buried in the C ..... 1 Kin 11:43
for himself in the C ..... 1 Chr 15:1
the Millo in the C ..... 2 Chr 32:5
the west side of the C .... 2 Chr 32:30
that go down from the C .... Neh 3:15
up the stairs of the C, ... Neh 12:37
the damage to the c, ... Is 22:9
into Judea, to the c, ... Luke 2:4
this day in the c a Savior, .. Luke 2:11

CLAD
was c with zeal as a cloak ... Is 59:17

CLAMOROUS
A foolish woman is c ..... Prov 9:13

CLANGING
brass or a c cymbal ..... 1 Cor 13:1

CLAP
c their hands at him ..... Job 27:23
Oh, c your hands ..... Ps 47:1
let the rivers c ..... Ps 98:8
of the field shall c ..... Is 55:12

CLAUDIUS LYSIAS
Roman commander who protected Paul, Acts 24:22–24, 26

CLAY
dwell in houses of c ..... Job 4:19
have made me like c ..... Job 10:9
are defenses of c ..... Job 13:12
been formed out of c ..... Job 33:6
takes on form like c ..... Job 38:14
pit, out of the miry c ..... Ps 40:2
be esteemed as the c ..... Is 29:16
Shall the c say to him ..... Is 45:9
We are the c, and You ..... Is 64:8
"Look, as the c ..... Jer 18:6
iron and partly of c ..... Dan 2:33
blind man with the c ..... John 9:6
have power over the c ..... Rom 9:21
but also of wood and c .... 2 Tim 2:20

CLEAN
seven each of every c ..... Gen 7:2
outside the camp to a c ..... Lev 4:12
all who are c may eat of it .. Lev 7:19
between unclean and c .... Lev 10:10
shall be c from the flow ..... Lev 12:7
shall pronounce him c ..... Lev 13:23
wash his clothes and be c .. Lev 13:34
wash in them and be c .... 2 Kin 5:12
all of them were ritually c .. Ezra 6:20
pure, and I am c in your .... Job 11:4
Who can bring a c ..... Job 14:4
He who has c hands and ..... Ps 24:4
hyssop, and I shall be c ..... Ps 51:7
Create in me a c heart, ... Ps 51:10
I have made my heart c, ... Prov 20:9
make yourselves c ..... Is 1:16
the midst of her, be c ..... Is 52:11
Then I will sprinkle c ..... Ezek 36:25
c out His threshing ..... Matt 3:12
You can make me c ..... Matt 8:2
outside of them may be c . Matt 23:26
wrapped it in a c linen .... Matt 27:59
all things are c ..... Luke 11:41
but is completely c ..... John 13:10
"You are not all c ..... John 13:11
You are already c ..... John 15:3
your own heads; I am c .... Acts 18:6

in fine linen, *c* . . . . . Rev 19:8

CLEANNESS
according to the *c* of . . . . 2 Sam 22:21
According to the *c* of my . . . . Ps 18:20
Also I gave you *c* of teeth . . Amos 4:6

CLEANSE
You shall *c* the altar . . . . . Ex 29:36
and *c* them ceremonially . . . . Num 8:6
and *c* my hands with soap, . . Job 9:30
C me from secret . . . . . Ps 19:12
and *c* me from my sin . . . . . Ps 51:2
How can a young man *c* . . . . Ps 119:9
I will *c* you from all . . . . . Ezek 36:25
they shall *c* the altar . . . . . Ezek 43:22
c the lepers, raise . . . . . Matt 10:8
For you *c* the outside . . . . . Matt 23:25
let us *c* ourselves from all . . 2 Cor 7:1
might sanctify and *c* . . . . . Eph 5:26
c your conscience . . . . . Heb 9:14
C your hands . . . . . James 4:8
us our sins and to *c* . . . . . 1 John 1:9

CLEANSED
He who is to be *c* shall . . . . . Lev 14:8
Surely I have *c* . . . . . Ps 73:13
and you were not *c* . . . . . Ezek 24:13
the sanctuary shall be *c* . . . . Dan 8:14
I am willing; be *c*." . . . . . Matt 8:3
the lepers are *c* . . . . . Matt 11:5
they went, they were *c* . . . Luke 17:14
"Were there not ten *c* . . . . Luke 17:17
God has *c* you must . . . . . Acts 10:15

CLEANSES
Therefore if anyone *c* . . . . . 2 Tim 2:21
Jesus Christ His Son *c* . . . . 1 John 1:7

CLEAR
c shining after rain . . . . . 2 Sam 23:4
fair as the moon, *c* . . . . . Song 6:10
yourselves to be *c* . . . . . 2 Cor 7:11
like a jasper stone, *c* . . . . . Rev 21:11
of life, *c* as crystal . . . . . Rev 22:1

CLEARLY
I not *c* reveal Myself . . . . . 1 Sam 2:27
you will see *c* to remove . . . . Matt 7:5
hour of the day he saw *c* . . . Acts 10:3
c portrayed among you . . . . . Gal 3:1
men's sins are *c* evident . . 1 Tim 5:24

CLEARS
by no means *c* the guilty . . Num 14:18

CLEFTS
to go into the *c* . . . . . Is 2:21
valleys and in the *c* . . . . . Is 7:19
you who dwell in the *c* . . . . . Jer 49:16

CLERK
c had quieted the . . . . . Acts 19:35

CLIFF
secret places of the *c* . . . . . Song 2:14

CLIMB
go into thickets and *c* . . . . . Jer 4:29
mighty men, they *c* . . . . . Joel 2:7
though they *c* up to . . . . . Amos 9:2

CLIMBED
c up into a sycamore tree . . Luke 19:4

CLIMBS
c up some other way . . . . . John 10:1

CLING
and that you may *c* . . . . . Deut 30:20
to her, "Do not *c* . . . . . John 20:17
C to what is good . . . . . Rom 12:9

CLINGS
and My tongue *c* . . . . . Ps 22:15
My soul *c* to the dust . . . . . Ps 119:25

CLOAK
c You will change them . . . . Ps 102:26
let him have your *c* . . . . . Matt 5:40
c You will fold them . . . . . Heb 1:12
using liberty as a *c* . . . . . 1 Pet 2:16

CLODS
The *c* of the valley . . . . . Job 21:33

CLOSE
c friends abhor me . . . . . Job 19:19
of Christ he came *c* . . . . . Phil 2:30

CLOSED
c up the flesh in its place . . . Gen 2:21
LORD had *c* her womb . . . . . 1 Sam 1:5
and has *c* your eyes . . . . . Is 29:10
for the words are *c* . . . . . Dan 12:9
the deep *c* around me . . . . . Jon 2:5
Then He *c* the book, and . . Luke 4:20
their eyes they have *c* . . . . . Acts 28:27

CLOSER
sticks *c* than a brother . . . . Prov 18:24

CLOTH
a piece of unshrunk *c* . . . . . Matt 9:16
in a clean linen *c* . . . . . Matt 27:59

CLOTHE
c them with tunics . . . . . Ex 40:14
c me with skin and . . . . . Job 10:11
c her priests with . . . . . Ps 132:16
His enemies I will *c* . . . . . Ps 132:18
Though you *c* yourself . . . . . Jer 4:30
He not much more *c* . . . . . Matt 6:30

CLOTHED
of skin, and *c* them . . . . . Gen 3:21
Have you *c* his neck . . . . . Job 39:19
off my sackcloth and *c* . . . . . Ps 30:11
The pastures are *c* . . . . . Ps 65:13
the LORD is *c* . . . . . Ps 93:1
You are *c* with honor . . . . . Ps 104:1
c himself with cursing . . . . . Ps 109:18
Let Your priests be *c* . . . . . Ps 132:9
all her household is *c* . . . . . Prov 31:21
c you with fine linen . . . . . Ezek 16:10
A man *c* in soft . . . . . Matt 11:8
I was naked and you *c* . . . . Matt 25:36
legion, sitting and *c* . . . . . Mark 5:15
And they *c* Him with . . . . . Mark 15:17
rich man who was *c* . . . . . Luke 16:19
desiring to be *c* . . . . . 2 Cor 5:2
that you may be *c* . . . . . Rev 3:18
a woman *c* with the sun . . . . Rev 12:1
He was *c* with a robe . . . . . Rev 19:13

CLOTHES
See TORE HIS CLOTHES
c will abhor me . . . . . Job 9:31
c became shining . . . . . Mark 9:3
many spread their *c* . . . . . Luke 19:36
laid down their *c* . . . . . Acts 7:58
and tore off their *c* . . . . . Acts 22:23
a poor man in filthy *c* . . . . . James 2:2

CLOTHING
c they cast lots . . . . . Ps 22:18
c is woven with gold . . . . . Ps 45:13
will provide your *c* . . . . . Prov 27:26
and honor are her *c* . . . . . Prov 31:25
of vengeance for *c* . . . . . Is 59:17
the body more than *c* . . . . . Matt 6:25
do you worry about *c* . . . . . Matt 6:28
to you in sheep's *c* . . . . . Matt 7:15
those who wear soft *c* . . . . . Matt 11:8
c as white as snow . . . . . Matt 28:3
c they cast lots . . . . . John 19:24
before me in bright *c* . . . . . Acts 10:30

CLOTHS
wrapped in swaddling *c* . . . Luke 2:12
in, saw the linen *c* . . . . . John 20:5

CLOUD
My rainbow in the *c* . . . . . Gen 9:13
rainbow shall be in the *c* . . . . Gen 9:16
day in a pillar of *c* . . . . . Ex 13:21
c covered the mountain . . . . . Ex 24:15
c descended and stood . . . . . Ex 33:9
the *c* above the mercy seat . . Lev 16:2
that the *c* of incense may . . Lev 16:13
that the *c* filled the house . . 1 Kin 8:10
LORD, was filled with a *c* . . 2 Chr 5:13
would dwell in the dark *c* . . 2 Chr 6:1
c did not depart . . . . . Neh 9:19
He led them with the *c* . . . . . Ps 78:14
his favor is like a *c* . . . . . Prov 16:15
like a *c* of dew in the heat . . . . Is 18:4
these who fly like a *c* . . . . . Is 60:8
rainbow in a *c* on a . . . . . Ezek 1:28
like a morning *c* . . . . . Hos 6:4
behold, a bright *c* . . . . . Matt 17:5
c came and overshadowed . Luke 9:34
of Man coming in a *c* . . . . . Luke 21:27
c received Him out of . . . . . Acts 1:9
were under the *c* . . . . . 1 Cor 10:1
by so great a *c* . . . . . Heb 12:1
ascended to heaven in a *c* . . Rev 11:12

CLOUDS
a morning without *c* . . . . . 2 Sam 23:4
c poured out water . . . . . Ps 77:17
and hail, snow and *c* . . . . . Ps 148:8
c drop down the dew . . . . . Prov 3:20
he who regards the *c* . . . . . Eccl 11:4
of Man coming on the *c* . . . Matt 24:30
with them in the *c* . . . . . 1 Thess 4:17
are *c* without water . . . . . Jude 12
He is coming with *c* . . . . . Rev 1:7

CLOUDY
them by day with a *c* . . . . . Neh 9:12
spoke to them in the *c* . . . . . Ps 99:7

CLOVEN
the hoof, having *c* . . . . . Lev 11:3
chew the cud or have *c* . . . . Deut 14:7

CLUNG
but Ruth *c* to her . . . . . Ruth 1:14
Solomon *c* to these in . . . . . 1 Kin 11:2

CLUSTER
beloved is to me a *c* . . . . . Song 1:14
wine is found in the *c* . . . . . Is 65:8

CNIDUS
City of Asia Minor on Paul's voyage, Acts 27:7

COAL
in his hand a live *c* . . . . . Is 6:6
it shall not be a *c* . . . . . Is 47:14

COALS
wicked He will rain *c* . . . . . Ps 11:6
c were kindled by it . . . . . Ps 18:8
let burning *c* fall . . . . . Ps 140:10
Can one walk on hot *c* . . . . . Prov 6:28
so you will heap *c* . . . . . Prov 25:22
doing you will heap *c* . . . . . Rom 12:20

COARSE
robe of *c* hair to deceive . . . Zech 13:4
nor *c* jesting, which are . . . . . Eph 5:4

COBRA
it becomes *c* venom . . . . . Job 20:14
c that stops its ear . . . . . Ps 58:4
the lion and the *c* . . . . . Ps 91:13

COBRA'S
shall play by the *c* . . . . . Is 11:8

CODE
even with your written *c* . . . Rom 2:27

COFFIN
and he was put in a *c* . . . . . Gen 50:26
David followed the *c* . . . . . 2 Sam 3:31
touched the open *c* . . . . . Luke 7:14

COIN
sold for a copper *c* . . . . . Matt 10:29
if she loses one *c* . . . . . Luke 15:8

COLD
and harvest, *c* and . . . . . Gen 8:22
can stand before His *c* . . . . . Ps 147:17
Like the *c* of snow in . . . . . Prov 25:13
c water to a weary . . . . . Prov 25:25
c water in the name of . . . . Matt 10:42
of many will grow *c* . . . . . Matt 24:12

that you are neither c . . . . . Rev 3:15

COLLECTED
coming I might have c . . . . Luke 19:23

COLLECTION
from Jerusalem the c . . . . . 2 Chr 24:6
concerning the c . . . . . 1 Cor 16:1

COLLECTOR
See TAX COLLECTOR; TAX COLLECTORS AND SINNERS

COLOR
c like the c of bdellium . . . . Num 11:7
the c of burnished bronze . . . Ezek 1:7
c of an awesome crystal . . . Ezek 1:22
the c of a beryl stone . . . . . Ezek 10:9
all faces are drained of c . . . . . Joel 2:6

COLORS
him a tunic of many c . . . . . Gen 37:3
on a robe of many c . . . . . 2 Sam 13:18
stones of various c, all . . . . 1 Chr 29:2

COLOSSE
A city in Asia Minor, Col 1:2
Evangelized by Epaphras, Col 1:7
Not visited by Paul, Col 2:1
Paul writes against errors of, Col 2:16–23

COLT
and his donkey's c . . . . . Gen 49:11
on a donkey, a c . . . . . Zech 9:9
on a donkey, a c . . . . . Matt 21:5
own clothes on the c . . . . . Luke 19:35

COME
then does wisdom c . . . . . Job 28:20
of glory shall c . . . . . Ps 24:7
Our God shall c . . . . . Ps 50:3
You all flesh will c . . . . . Ps 65:2
C with me from Lebanon . . . Song 4:8
He will c and save you . . . . . Is 35:4
who have no money, C . . . . . Is 55:1
Your kingdom c . . . . . Matt 6:10
C to Me . . . . . Matt 11:28
For many will c . . . . . Matt 24:5
Israel, let Him now c . . . . . Matt 27:42
If anyone desires to c . . . . . Luke 9:23
kingdom of God has c . . . . . Luke 10:9
I have c in My . . . . . John 5:43
and I have not c . . . . . John 7:28
thirsts, let him c . . . . . John 7:37
c that they may have . . . . . John 10:10
c as a light into the . . . . . John 12:46
I will c to you . . . . . John 14:18
If I had not c . . . . . John 15:22
savage wolves will c . . . . . Acts 20:29
O Lord, c . . . . . 1 Cor 16:22
the door, I will c . . . . . Rev 3:20
the bride say, "C . . . . . Rev 22:17

COMELINESS
He has no form or c . . . . . Is 53:2

COMES
Who is this who c . . . . . Is 63:1
'Come,' and he c . . . . . Matt 8:9
Lord's death till He c . . . . . 1 Cor 11:26
Then c the end . . . . . 1 Cor 15:24

COMFORT
one will c us concerning . . . . Gen 5:29
daughters arose to c him . . Gen 37:35
speak c to your servants . . 2 Sam 19:7
with him, and to c him . . . . . Job 2:11
and Your staff, they c . . . . . Ps 23:4
And c me on every side . . . . . Ps 71:21
is my c in my affliction . . . . . Ps 119:50
kindness be for my c . . . . . Ps 119:76
When will you c . . . . . Ps 119:82
go up to the c of my bed . . . . Ps 132:3
yes, c My people . . . . . Is 40:1
For the LORD will c . . . . . Is 51:3
c all who mourn . . . . . Is 61:2
comforts, so I will c you . . . . . Is 66:13
she has none to c her . . . . . Lam 1:2
wilderness, and speak c to . . Hos 2:14
the LORD will again c . . . . . Zech 1:17
c them concerning their . . John 11:19
in the c of the Holy Spirit, . . Acts 9:31
c of the Scriptures might . . . Rom 15:4
and exhortation and c to . . 1 Cor 14:3
and God of all c . . . . . 2 Cor 1:3
trouble, with the c . . . . . 2 Cor 1:4
that he may c your hearts . . . Eph 6:22
in Christ, if any c . . . . . Phil 2:1
and c your hearts, ... Col 4:8
c one another . . . . . 1 Thess 4:18
c each other and edify . . . 1 Thess 5:11
c your hearts and . . . . . 2 Thess 2:17

COMFORTED
So Isaac was c after . . . . . Gen 24:67
c them and spoke kindly . . Gen 50:21
David c Bathsheba . . . . . 2 Sam 12:24
soul refused to be c . . . . . Ps 77:2
For the LORD has c . . . . . Is 49:13
refusing to be c . . . . . Jer 31:15
children, refusing to be c . . . Matt 2:18
mourn, for they shall be c . . . Matt 5:4
but now he is c . . . . . Luke 16:25
they were not a little c . . . . Acts 20:12
ourselves are c by God . . . . . 2 Cor 1:4

COMFORTER
but they have no c . . . . . Eccl 4:1
She had no c . . . . . Lam 1:9

COMFORTERS
because he has sent c to . . 2 Sam 10:3
miserable c are you all . . . . . Job 16:2
for c, but I found none . . . . . Ps 69:20

COMFORTS
the army, as one who c . . . . Job 29:25
I, even I, am He who c . . . . . Is 51:12
him, and restore c . . . . . Is 57:18
one whom his mother c . . . . . Is 66:13
who c us in all our . . . . . 2 Cor 1:4
who c the downcast . . . . . 2 Cor 7:6

COMING
your salvation is c . . . . . Is 62:11
behold, the day is c . . . . . Mal 4:1
but He who is c . . . . . Matt 3:11
"Are You the C . . . . . Matt 11:3
be the sign of Your c . . . . . Matt 24:3
is delaying his c . . . . . Matt 24:48
see the Son of Man c . . . . . Mark 13:26
mightier than I is c . . . . . Luke 3:16
are Christ's at His c . . . . . 1 Cor 15:23
to you the power and c . . . . 2 Pet 1:16
the promise of His c . . . . . 2 Pet 3:4
Behold, I am c . . . . . Rev 3:11
"Behold, I am c . . . . . Rev 22:7
"Surely I am c . . . . . Rev 22:20

COMMAND
in order that he may c . . . . . Gen 18:19
shall speak all that I c you . . . . Ex 7:2
transgress the c of the . . . . Num 14:41
add to the word which I c . . . Deut 4:2
I c you today you must be . . . Deut 8:1
Whatever I c you, be . . . . . Deut 12:32
therefore I c you, saying . . Deut 15:11
"The LORD will c . . . . . Deut 28:8
in that I c you . . . . . Deut 30:16
today, which you shall c . . Deut 32:46
c His lovingkindness . . . . . Ps 42:8
c victories for Jacob . . . . . Ps 44:4
you, and whatever I c you . . . . Jer 1:7
to them all that I c you . . . . . Jer 1:17
to all that I c . . . . . Jer 11:4
that I c you to speak to . . . . . Jer 26:2
c that these stones . . . . . Matt 4:3
if it is You, c . . . . . Matt 14:28
c fire to come down . . . . . Luke 9:54
c I have received . . . . . John 10:18
And I know that His c . . . . John 12:50
if you do whatever I c . . . . John 15:14
These things I c you, ... John 15:17
do the things we c . . . . . 2 Thess 3:4
C those who are rich in . . . 1 Tim 6:17
kept My c to persevere . . . . . Rev 3:10

COMMANDED
See LORD COMMANDED
the LORD God c the man . . . . Gen 2:16
to all that the LORD c him . . . . Gen 7:5
Joseph c his servants the . . . Gen 50:2
just as the LORD c them, ... Ex 7:6
which the LORD c him. . . . . Ex 19:7
just as the LORD my God c . . Deut 4:5
LORD c us to observe all . . . . Deut 6:24
Have I not c you . . . . . Josh 1:9
did so, as the LORD c . . . . . 2 Sam 5:25
which I c your fathers . . . . 2 Kin 17:13
to all that I have c them . . . 2 Kin 21:8
do all that I have c them . . 2 Chr 33:8
"Have you c the . . . . . Job 38:12
He c, and it stood fast . . . . . Ps 33:9
Which He c our fathers, ... Ps 78:5
c His covenant forever . . . . . Ps 111:9
For there the LORD c . . . . . Ps 133:3
of the LORD, for He c . . . . . Ps 148:5
things that I have c you . . . Matt 28:20
Even so the Lord has c . . . . 1 Cor 9:14
it is the God who c . . . . . 2 Cor 4:6
not endure what was c . . . . Heb 12:20

COMMANDER
the c of his army, spoke . . . Gen 21:22
but as C of the army of . . . . Josh 5:14
c of his army was Sisera, ... Judg 4:2
c over His inheritance . . . . 1 Sam 10:1
Abner, the c of the . . . . . 1 Sam 17:55
Joab the c of the army . . . . 1 Kin 1:19
have a message for you, C . . 2 Kin 9:5
Rehum the c and Shimshai . . Ezra 4:8
news came to the c of . . . . . Acts 21:31
But the c Lysias came by . . . Acts 24:7

COMMANDMENT
to the c of the LORD, ... Ex 17:1
numbered at the c of the . . . Num 3:39
shall keep every c which . . . Deut 11:8
heed to do the c . . . . . Josh 22:5
observe the law and the c . 2 Chr 14:4
according to the c of . . . . . 2 Chr 29:25
c of the LORD is pure . . . . . Ps 19:8
c is exceedingly broad . . . . . Ps 119:96
For the c is a lamp . . . . . Prov 6:23
Me is taught by the c . . . . . Is 29:13
which is the great c . . . . . Matt 22:36
is the first and great c . . . . Matt 22:38
no other c greater than . . . Mark 12:31
according to the c . . . . . Luke 23:56
A new c I give to . . . . . John 13:34
the Father gave Me c . . . . . John 14:31
is My c, that you love . . . . . John 15:12
whom we gave no such c . . Acts 15:24
law, but when the c . . . . . Rom 7:9
the c might become . . . . . Rom 7:13
and if there is any other c . . Rom 13:9
as a concession, not as a c . . 1 Cor 7:6
I speak not by c, but . . . . . 2 Cor 8:8
which is the first c . . . . . Eph 6:2
have a c to receive tithes . . . . . Heb 7:5
the holy c delivered to . . . . . 2 Pet 2:21
of the c of us, the apostles . . 2 Pet 3:2
c is the word which . . . . . 1 John 2:7
And this is His c . . . . . 1 John 3:23
as we received c . . . . . 2 John 4
I wrote a new c to you . . . . . 2 John 5
This is the c that as you . . . . . 2 John 6

COMMANDMENTS
love Me and keep My c . . . . . Ex 20:6
c which I have written, ... Ex 24:12
covenant, the Ten C . . . . . Ex 34:28
he gave them as c all that . . . Ex 34:32
you shall keep My c . . . . . Lev 22:31
all the c of the LORD and . . Num 15:39
perform the Ten C . . . . . Deut 4:13
love Me and keep My c . . . . Deut 5:10
to observe all these c . . . . . Deut 6:25

love Him and Keep His c .... Deut 7:9
first writing, the Ten C ..... Deut 10:4
judgments, and His c ..... Deut 11:1
obey the c of the LORD .... Deut 11:27
c which I command you .... Deut 28:1
your God, to keep His c ... Deut 30:10
His ways, to keep His c .... Josh 22:5
keep His statutes, His c ..... 1 Kin 2:3
ways, and to keep His c ... 1 Kin 8:58
statutes and keep His c .... 1 Kin 8:61
steadfast to observe My c . 1 Chr 28:7
heart to keep Your c ..... 1 Chr 29:19
You and observe Your c ..... Neh 1:5
of God, but keep His c ..... Ps 78:7
who remember His c ..... Ps 103:18
delights greatly in His c ..... Ps 112:1
do not hide Your c ..... Ps 119:19
myself in Your c ..... Ps 119:47
for I believe Your c ..... Ps 119:66
Your c are faithful ..... Ps 119:86
c more than gold ..... Ps 119:127
Fear God and keep His c. .. Eccl 12:13
that you had heeded My c ... Is 48:18
those who keep His c ..... Dan 9:4
one of the least of these c .. Matt 5:19
as doctrines the c ..... Matt 15:9
enter into life, keep the c .. Matt 19:17
c hang all the Law ..... Matt 22:40
You know the c ..... Mark 10:19
The first of all the c is .... Mark 12:29
God, walking in all the c .... Luke 1:6
You know the c ..... Luke 18:20
He who has My c ..... John 14:21
If you keep My c, you .... John 15:10
For the c, "You shall not ... Rom 13:9
keeping the c of God is .... 1 Cor 7:19
the law of c contained in .... Eph 2:15
according to the c ..... Col 2:22
Him, if we keep His c ..... 1 John 2:3
because we keep His c ... 1 John 3:22
he who keeps His c ..... 1 John 3:24
love God and keep His c .. 1 John 5:2
walk according to His c ..... 2 John 6
keep the c of God and ..... Rev 12:17
who keep the c of God ..... Rev 14:12

COMMANDS

treasure my c within you .... Prov 2:1
let your heart keep my c .... Prov 3:1
wise in heart will receive c . Prov 10:8
with authority He c ..... Mark 1:27
c all men everywhere ..... Acts 17:30

COMMEND

I c you to God and to the .. Acts 20:32
But food does not c ..... 1 Cor 8:8
begin again to c ourselves .. 2 Cor 3:1
those who c themselves .. 2 Cor 10:12

COMMENDABLE

For this is c, if because .... 1 Pet 2:19
patiently, this is c ..... 1 Pet 2:20

COMMENDED

A man will be c ..... Prov 12:8
c the unjust steward ..... Luke 16:8
where they had been c .... Acts 14:26

COMMENDING

of the truth c ..... 2 Cor 4:2

COMMENDS

but whom the Lord c ..... 2 Cor 10:18

COMMIT

"You shall not c ..... Ex 20:14
You shall not c adultery .... Deut 5:18
c a trespass in the ..... Josh 22:20
C your works to the ..... Prov 16:3
mammon, who will c ..... Luke 16:11
into Your hands I c ..... Luke 23:46
But Jesus did not c ..... John 2:24
c sexual immorality ..... 1 Cor 10:8
c these to faithful ..... 2 Tim 2:2
if you do not c adultery ... James 2:11
c their souls to Him ..... 1 Pet 4:19
c sin not leading ..... 1 John 5:16
to c sexual immorality ..... Rev 2:14

COMMITS

to you, whoever c ..... John 8:34
sin also c lawlessness ..... 1 John 3:4

COMMITTED

For My people have c ..... Jer 2:13
c things deserving ..... Luke 12:48
For God has c them all .... Rom 11:32
Guard what was c ..... 1 Tim 6:20
"Who c no sin ..... 1 Pet 2:22
c Himself to Him who ..... 1 Pet 2:23

COMMON

of the c people sins ..... Lev 4:27
poor have this in c ..... Prov 22:2
c people heard Him ..... Mark 12:37
had all things in c ..... Acts 2:44
never eaten anything c .... Acts 10:14
not call any man c ..... Acts 10:28
a true son in our c ..... Titus 1:4
concerning our c ..... Jude 3

COMMOTION

there arose a great c ..... Acts 19:23

COMMUNED

I c with my heart ..... Eccl 1:16

COMMUNION

bless, is it not the c ..... 1 Cor 10:16
c has light with ..... 2 Cor 6:14
c of the Holy Spirit ..... 2 Cor 13:14

COMPANION

a man my equal, My c ..... Ps 55:13
I am a c of all who ..... Ps 119:63
the Man who is My C ..... Zech 13:7
urge you also, true c ..... Phil 4:3
your brother and c ..... Rev 1:9

COMPANIONS

are rebellious, and c ..... Is 1:23
and calling to their c ..... Matt 11:16
more than Your c ..... Heb 1:9
while you became c ..... Heb 10:33

COMPANY

great was the c ..... Ps 68:11
epistle not to keep c ..... 1 Cor 5:9
c corrupts good habits .... 1 Cor 15:33
and do not keep c ..... 2 Thess 3:14
to an innumerable c ..... Heb 12:22

COMPARABLE

make him a helper c to ..... Gen 2:18

COMPARE

may desire cannot c ..... Prov 3:15
likeness will you c to Him ... Is 40:18
c ourselves with those .... 2 Cor 10:12

COMPARED

the heavens can be c ..... Ps 89:6
may desire cannot be c .... Prov 8:11
are not worthy to be c ..... Rom 8:18

COMPASSION

will have c on whom I will .. Ex 33:19
show you mercy, have c .. Deut 13:17
have c on you, and gather .. Deut 30:3
His people and have c .... Deut 32:36
yearned with c for her ..... 1 Kin 3:26
had c on them, and ..... 2 Kin 13:23
will be treated with c by .. 2 Chr 30:9
He, being full of c ..... Ps 78:38
are a God full of c ..... Ps 86:15
have c on Your servants .... Ps 90:13
He will have c on His ..... Ps 135:14
is gracious and full of c ..... Ps 145:8
not have c on the son of ..... Is 49:15
will return and have c ..... Jer 12:15
yet He will show c ..... Lam 3:32
for you, to have c on you .. Ezek 16:5
He will again have c on us .. Mic 7:19
c everyone to his ..... Zech 7:9
He was moved with c ..... Matt 9:36
moved with c for them .... Matt 14:14
have c on the multitude, .. Matt 15:32
was moved with c ..... Matt 18:27
also have had c ..... Matt 18:33
So Jesus had c and ..... Matt 20:34
Jesus, moved with c, put .. Mark 1:41
moved with c for them .... Mark 6:34
"I have c on the ..... Mark 8:2
saw him and had c ..... Luke 15:20
whomever I will have c .... Rom 9:15
He can have c on those ..... Heb 5:2
of one mind, having c ..... 1 Pet 3:8
And on some have c ..... Jude 22

COMPASSIONATE

c women have cooked ..... Lam 4:10
the Lord is very c ..... James 5:11

COMPASSIONS

because His c fail not ..... Lam 3:22

COMPEL

c them to come in ..... Luke 14:23
why do you c Gentiles to .... Gal 2:14

COMPELLED

they c to bear His cross ... Matt 27:32
Macedonia, Paul was c ..... Acts 18:5
and c them to blaspheme .. Acts 26:11
was c to be circumcised ..... Gal 2:3

COMPELS

the spirit within me c ..... Job 32:18
And whoever c ..... Matt 5:41
the love of Christ c ..... 2 Cor 5:14

COMPETES

everyone who c for the .... 1 Cor 9:25
if anyone c in athletics ..... 2 Tim 2:5

COMPLACENCY

slay them, and the c ..... Prov 1:32
who are settled in c ..... Zeph 1:12

COMPLAIN

should a living man c ..... Lam 3:39

COMPLAINED

and you c in your ..... Deut 1:27
but c in their tents ..... Ps 106:25
some of them also c ..... 1 Cor 10:10

COMPLAINERS

These are grumblers, c ..... Jude 16

COMPLAINING

all things without c ..... Phil 2:14

COMPLAINT

"Even today my c ..... Job 23:2
I pour out my c ..... Ps 142:2
for the LORD has a c ..... Mic 6:2
if anyone has a c ..... Col 3:13

COMPLAINTS

Who has c ..... Prov 23:29
laid many serious c ..... Acts 25:7

COMPLETE

would also c this grace ..... 2 Cor 8:6
must c the doing of it ..... 2 Cor 8:11
that you may be made c ... 2 Cor 13:9
work in you will c ..... Phil 1:6
and you are c in Him ..... Col 2:10
and c in all the will of God .. Col 4:12
of God may be c ..... 2 Tim 3:17
make you c in every ..... Heb 13:21
you may be perfect and c .. James 1:4
the wrath of God is c ..... Rev 15:1

COMPLETED

Moses had c writing ..... Deut 31:24
house of the LORD was c .. 2 Chr 8:16
is built and the walls c ..... Ezra 4:13
when these days were c ..... Esth 1:5
when seventy years are c ... Jer 25:12
days were c for her to be ... Luke 2:6
work which they had c .... Acts 14:26
killed as they were, was c ... Rev 6:11

COMPLETELY

person shall be c cut off .. Num 15:31
did not c drive them out .... Judg 1:28

filthiness *c* from you ..... Ezek 22:15
I made a man *c* well ..... John 7:23
You were *c* born in sins, ... John 9:34
his feet, but is *c* clean .... John 13:10
Himself sanctify you *c* ... 1 Thess 5:23

COMPOSED
But God *c* the body ..... 1 Cor 12:24

COMPREHEND
which we cannot *c* ..... Job 37:5
c my path and my lying ..... Ps 139:3
the darkness did not *c* ..... John 1:5
may be able to *c* ..... Eph 3:18

CONCEAL
Almighty I will not *c* ..... Job 27:11
c pride from man ..... Job 33:17
of God to *c* a matter ..... Prov 25:2

CONCEALED
c Your lovingkindness ..... Ps 40:10
than love carefully *c* ..... Prov 27:5

CONCEIT
selfish ambition or *c* ..... Phil 2:3

CONCEITED
Let us not become *c* ..... Gal 5:26

CONCEIVE
the virgin shall *c* ..... Is 7:14
And behold, you will *c* .... Luke 1:31

CONCEIVED
in sin my mother *c* ..... Ps 51:5
when desire has *c* ..... James 1:15

CONCERN
Neither do I *c* myself ..... Ps 131:1
c for My holy name, ... Ezek 36:21
may the dream *c* those ..... Dan 4:19
the things which *c* ..... Acts 28:31
my deep *c* for all the ..... 2 Cor 11:28

CONCERNED
Is it oxen God is *c* ..... 1 Cor 9:9
c only with foods and ..... Heb 9:10

CONCESSION
But I say this as a *c* ..... 1 Cor 7:6

CONCILIATION
c pacifies great ..... Eccl 10:4

CONCLUSION
Let us hear the *c* ..... Eccl 12:13

CONCUBINE
with Bilhah his father's *c* .. Gen 35:22
c who was in Shechem ..... Judg 8:31
He took for himself a *c* .... Judg 19:1
Saul had a *c*, whose ..... 2 Sam 3:7
to Keturah, Abraham's *c* .. 1 Chr 1:32

CONCUBINES
And David took more *c* ... 2 Sam 5:13
Go in to your father's *c* .. 2 Sam 16:21
and three hundred *c* ..... 1 Kin 11:3
eunuch who kept the *c* ..... Esth 2:14
sixty queens and eighty *c* ... Song 6:8

CONDEMN
say to God, 'Do not *c* ..... Job 10:2
Would you *c* Me that you ... Job 40:8
who is he who will *c* Me ..... Is 50:9
they will *c* Him to death, .. Matt 20:18
C not, and you shall not ... Luke 6:37
world to *c* the world ..... John 3:17
her, "Neither do I *c* ..... John 8:11
judge another you *c* ..... Rom 2:1
is he who does not *c* ..... Rom 14:22
I do not say this to *c* ..... 2 Cor 7:3
our heart does not *c* ..... 1 John 3:21

CONDEMNATION
will receive greater *c* ..... Matt 23:14
can you escape the *c* ..... Matt 23:33
subject to eternal *c* ..... Mark 3:29
And this is the *c* ..... John 3:19
the resurrection of *c* ..... John 5:29
Their *c* is just ..... Rom 3:8
therefore now no *c* ..... Rom 8:1
of *c* had glory ..... 2 Cor 3:9
having *c* because they .... 1 Tim 5:12
marked out for this *c* ..... Jude 4

CONDEMNED
David's heart *c* him ..... 2 Sam 24:10
words you will be *c* ..... Matt 12:37
and you shall not be *c* ..... Luke 6:37
does not believe is *c* ..... John 3:18
Has no one *c* you ..... John 8:10
c sin in the flesh ..... Rom 8:3
he who doubts is *c* if he ... Rom 14:23
last, as men *c* to death ..... 1 Cor 4:9
by which he *c* the world .... Heb 11:7
brethren, lest you be *c* ..... James 5:9
c them to destruction, ... 2 Pet 2:6

CONDEMNS
Who is he who *c* ..... Rom 8:34
For if our heart *c* ..... 1 John 3:20

CONDUCT
c yourselves like men ..... 1 Sam 4:9
who are of upright *c* ..... Ps 37:14
c yourself in the ..... 1 Tim 3:15
c that his works are ..... James 3:13
to each one's work, *c* ..... 1 Pet 1:17
from your aimless *c* ..... 1 Pet 1:18
may be won by the *c* ..... 1 Pet 3:1

CONFERRED
c with the chief priests .... Luke 22:4
they *c* among themselves, .. Acts 4:15
when he had *c* with the ... Acts 25:12

CONFESS
c my transgressions ..... Ps 32:5
that if you *c* with ..... Rom 10:9
every tongue shall *c* ..... Rom 14:11
C your trespasses ..... James 5:16
If we *c* our sins ..... 1 John 1:9
but I will *c* his name ..... Rev 3:5

CONFESSED
stood and *c* their sins ..... Neh 9:2
did not deny, but *c*, "I ..... John 1:20
c that He was Christ ..... John 9:22
c the good confession ..... 1 Tim 6:12

CONFESSES
prosper, but whoever *c* ... Prov 28:13
Every spirit that *c* that .... 1 John 4:2
c that Jesus is the ..... 1 John 4:15

CONFESSION
of Israel, and make *c* ..... Josh 7:19
with the mouth *c* ..... Rom 10:10
c to the gospel of Christ ... 2 Cor 9:13
confessed the good *c* ..... 1 Tim 6:12
witnessed the good *c* ..... 1 Tim 6:13
High Priest of our *c* ..... Heb 3:1
let us hold fast our *c* ..... Heb 4:14

CONFIDENCE
fine gold, 'You are my *c*' ... Job 31:24
You who are the *c* ..... Ps 65:5
the LORD than to put *c* ..... Ps 118:8
the LORD will be your *c* .... Prov 3:26
c shall be your ..... Is 30:15
Jesus Christ with all *c* .... Acts 28:31
having *c* in you all that ..... 2 Cor 2:3
Jesus, and have no *c* ..... Phil 3:3
we have *c* in the Lord .... 2 Thess 3:4
if we hold fast the *c* ..... Heb 3:6
do not cast away your *c*, .. Heb 10:35
appears, we may have *c* .. 1 John 2:28
Now this is the *c* that .... 1 John 5:14

CONFIDENT
me, in this I will be *c* ..... Ps 27:3
I myself am *c* ..... Rom 15:14
so we are always *c* ..... 2 Cor 5:6
become *c* by my chains ..... Phil 1:14
we are *c* that we have a ... Heb 13:18

CONFINED
saying, "I am *c* ..... Jer 36:5
the Scripture has *c* ..... Gal 3:22

CONFIRM
c the promises ..... Rom 15:8
who will also *c* ..... 1 Cor 1:8

CONFIRMATION
c of the gospel, you all ..... Phil 1:7
an oath for *c* is for them .... Heb 6:16

CONFIRMED
covenant that was *c* ..... Gal 3:17
by the Lord, and was *c* ..... Heb 2:3
c it by an oath ..... Heb 6:17
prophetic word *c* ..... 2 Pet 1:19

CONFIRMING
c the word through the ... Mark 16:20

CONFLICT
having the same *c* ..... Phil 1:30
to know what a great *c* ..... Col 2:1

CONFLICTS
Outside were *c* ..... 2 Cor 7:5

CONFORMED
predestined to be *c* ..... Rom 8:29
And do not be *c* ..... Rom 12:2
sufferings, being *c* ..... Phil 3:10
body that it may be *c* ..... Phil 3:21

CONFOUNDED
who seek You be *c* ..... Ps 69:6
ashamed and *c* who seek ..... Ps 70:2
c the Jews who dwelt in .... Acts 9:22

CONFRONTED
They *c* me in the day .... 2 Sam 22:19
The snares of death *c* me ..... Ps 18:5
c Him as He was ..... Matt 21:23
with the elders, *c* Him ..... Luke 20:1

CONFUSE
c their language ..... Gen 11:7

CONFUSED
there the LORD *c* ..... Gen 11:9
the assembly was *c* ..... Acts 19:32

CONFUSION
I will cause *c* among all ..... Ex 23:27
blindness and *c* of heart .. Deut 28:28
c who plot my hurt ..... Ps 35:4
us drink the wine of *c* ..... Ps 60:3
strike every horse with *c* ... Zech 12:4
city was filled with *c* ..... Acts 19:29
author of *c* but of peace .. 1 Cor 14:33
and self-seeking exist, *c* .. James 3:16

CONGREGATION
Nor sinners in the *c* ..... Ps 1:5
the *c* of the wicked ..... Ps 22:16
God stands in the *c* ..... Ps 82:1
is he who was in the *c* ..... Acts 7:38
the *c* had broken up, ... Acts 13:43

CONIAH
King of Judah, Jer 22:24, 28
Same as Jehoiachin, 2 Kin 24:8

CONJURES
or one who *c* spells, or a .. Deut 18:11

CONQUER
conquering and to *c* ..... Rev 6:2

CONQUERORS
we are more than *c* ..... Rom 8:37

CONSCIENCE
convicted by their *c* ..... John 8:9
strive to have a *c* ..... Acts 24:16
c also bearing witness, ... Rom 2:15
I am not lying, my *c* ..... Rom 9:1
wrath but also for *c* ..... Rom 13:5
and their *c*, being weak, is .. 1 Cor 8:7
no questions for *c* ..... 1 Cor 10:25
by another man's *c* ..... 1 Cor 10:29
c in the sight of God ..... 2 Cor 4:2
faith with a pure *c* ..... 1 Tim 3:9
having their own *c* ..... 1 Tim 4:2
mind and *c* are defiled ..... Titus 1:15
to God, cleanse your *c* ..... Heb 9:14
from an evil *c* and our ..... Heb 10:22
having a good *c* ..... 1 Pet 3:16

CONSCIENCE'
wrath but also for c sake ... Rom 13:5
no questions for c sake ... 1 Cor 10:25

CONSECRATE
"C to Me all the ... Ex 13:2
c himself this day ... 1 Chr 29:5
the trumpet in Zion, c ... Joel 2:15
c their gain to the ... Mic 4:13

CONSECRATED
c this house which you ... 1 Kin 9:3

CONSENT
entice you, do not c ... Prov 1:10
and does not c to ... 1 Tim 6:3

CONSENTED
you saw a thief, you c ... Ps 50:18
He had not c to their ... Luke 23:51

CONSENTING
Now Saul was c to his ... Acts 8:1

CONSIDER
When I c Your heavens ... Ps 8:3
c her palaces ... Ps 48:13
c carefully what is ... Prov 23:1
who weighs the hearts c ... Prov 24:12
not c that poverty will ... Prov 28:22
turned myself to c wisdom ... Eccl 2:12
C the work of God ... Eccl 7:13
My people do not c ... Is 1:3
c the operation ... Is 5:12
your God will c ... Jon 1:6
"C your ways ... Hag 1:5
C the lilies of the ... Matt 6:28
but do not c the plank in ... Matt 7:3
C the ravens ... Luke 12:24
Let a man so c us ... 1 Cor 4:1
c the Apostle and High ... Heb 3:1
c how great this man ... Heb 7:4
c one another in order ... Heb 10:24
c Him who endured ... Heb 12:3

CONSIDERS
c all their works ... Ps 33:15
Blessed is he who c the ... Ps 41:1
She c a field and buys it ... Prov 31:16

CONSIST
not c in the abundance ... Luke 12:15
in Him all things c ... Col 1:17

CONSOLATION
waiting for the C ... Luke 2:25
have received your c ... Luke 6:24
abound in us, so our c ... 2 Cor 1:5
if there is any c ... Phil 2:1
given us everlasting c ... 2 Thess 2:16
we might have strong c ... Heb 6:18

CONSOLATIONS
Are the c of God too ... Job 15:11

CONSOLE
c those who mourn ... Is 61:3

CONSPIRE
What do you c against ... Nah 1:9

CONSTANT
c prayer was offered ... Acts 12:5

CONSULT
They only c to cast ... Ps 62:4

CONSULTED
c together against ... Ps 83:3

CONSUME
your midst, lest I c ... Ex 33:3
this great fire will c ... Deut 5:25
C them in wrath ... Ps 59:13
whom the Lord will c ... 2 Thess 2:8

CONSUMED
but the bush was not c ... Ex 3:2
c the burnt sacrifice ... 1 Kin 18:38
For we have been c ... Ps 90:7
mercies we are not c ... Lam 3:22
beware lest you be c ... Gal 5:15

CONSUMING
the LORD was like a c ... Ex 24:17
before you as a c ... Deut 9:3
our God is a c fire ... Heb 12:29

CONSUMMATION
I have seen the c ... Ps 119:96

CONSUMPTION
will strike you with c ... Deut 28:22

CONTAIN
of heavens cannot c ... 2 Chr 2:6
c the books that ... John 21:25

CONTEMPT
He pours c on princes ... Job 12:21
wicked comes, c comes ... Prov 18:3
and everlasting c ... Dan 12:2
and be treated with c ... Mark 9:12

CONTEMPTIBLE
of the LORD is c ... Mal 1:7
also have made you c ... Mal 2:9
and his speech c ... 2 Cor 10:10

CONTEND
show me why You c ... Job 10:2
Will you c for God ... Job 13:8
let us c together ... Is 43:26
for I will c with him ... Is 49:25
then how can you c ... Jer 12:5
c earnestly for the ... Jude 3

CONTENDED
Therefore the people c ... Ex 17:2

CONTENDING
in c with the devil, when ... Jude 9

CONTENT
heard that, he was c ... Lev 10:20
Oh, that we had been c. ... Josh 7:7
and be c with your wages ... Luke 3:14
state I am, to be c ... Phil 4:11
these we shall be c ... 1 Tim 6:8
covetousness; be c ... Heb 13:5

CONTENTION
lips enter into c ... Prov 18:6
and c will leave ... Prov 22:10
strife and a man of c ... Jer 15:10

CONTENTIONS
Casting lots causes c ... Prov 18:18
sorcery, hatred, c ... Gal 5:20
genealogies, c ... Titus 3:9

CONTENTIOUS
than with a c and ... Prov 21:19
shared with a c woman ... Prov 25:24
anyone seems to be c ... 1 Cor 11:16

CONTENTMENT
c is great gain ... 1 Tim 6:6

CONTINUAL
a merry heart has a c ... Prov 15:15
in wrath with a c ... Is 14:6
c coming she weary me ... Luke 18:5
c grief in my heart ... Rom 9:2

CONTINUALLY
heart was only evil c ... Gen 6:5
His praise shall c ... Ps 34:1
and Your truth c ... Ps 40:11
of God endures c ... Ps 52:1
I keep Your law c ... Ps 119:44
Before Me c are grief ... Jer 6:7
and wait on your God c ... Hos 12:6
will give ourselves c ... Acts 6:4
remains a priest c ... Heb 7:3
c offer the sacrifice ... Heb 13:15

CONTINUE
kingdom shall not c ... 1 Sam 13:14
c Your lovingkindness ... Ps 36:10
tells lies shall not c ... Ps 101:7
persuaded them to c ... Acts 13:43
Shall we c in sin that ... Rom 6:1
if you c in His goodness ... Rom 11:22
who does not c in all ... Gal 3:10
if indeed you c in the faith ... Col 1:23
C earnestly in prayer ... Col 4:2
if they c in faith, love, ... 1 Tim 2:15
because they did not c ... Heb 8:9
Let brotherly love c ... Heb 13:1
asleep, all things c ... 2 Pet 3:4
to c for forty-two months ... Rev 13:5

CONTINUED
c prospering until he ... Gen 26:13
as she c praying before ... 1 Sam 1:12
for the sea c to grow more ... Jon 1:13
c with Me three days ... Matt 15:32
c all night in prayer to ... Luke 6:12
c steadfastly in the ... Acts 2:42
Now Peter c knocking ... Acts 12:16
c his message until ... Acts 20:7
and c without food, and ... Acts 27:33
us, they would have c ... 1 John 2:19

CONTINUES
But He, because He c ... Heb 7:24
law of liberty and c ... James 1:25

CONTINUING
c daily with one accord ... Acts 2:46
c steadfastly in prayer ... Rom 12:12
here we have no c city ... Heb 13:14

CONTRADICTIONS
idle babblings and c ... 1 Tim 6:20

CONTRARY
for the wind was c ... Matt 14:24
to worship God c ... Acts 18:13
me to be struck c to the ... Acts 23:3
c to hope, in hope ... Rom 4:18
were grafted c to nature ... Rom 11:24
and these are c ... Gal 5:17
against us, which was c to ... Col 2:14
please God and are c ... 1 Thess 2:15
other thing that is c ... 1 Tim 1:10

CONTRIBUTION
to make a certain c ... Rom 15:26

CONTRITE
saves such as have a c ... Ps 34:18
a broken and a c ... Ps 51:17
with him who has a c ... Is 57:15
poor and of a c spirit ... Is 66:2

CONTROVERSY
another, matters of c ... Deut 17:8
For the LORD has a c ... Jer 25:31
without c great is ... 1 Tim 3:16

CONVERSION
describing the c ... Acts 15:3

CONVERTED
unless you are c ... Matt 18:3
Repent therefore and be c. ... Acts 3:19

CONVERTING
LORD is perfect, c the soul ... Ps 19:7

CONVEYED
of darkness and c ... Col 1:13

CONVICT
He has come, He will c ... John 16:8
c those who contradict ... Titus 1:9
c all who are ungodly ... Jude 15

CONVICTED
c by their conscience, ... John 8:9
sin, and are c by the law ... James 2:9

CONVICTS
Which of you c ... John 8:46

CONVINCED
I am c that none of these ... Acts 26:26
Let each be fully c ... Rom 14:5
he is c by all, he is ... 1 Cor 14:24
If anyone is c in himself ... 2 Cor 10:7

CONVOCATION
day there shall be a holy c ... Ex 12:16
of solemn rest, a holy c ... Lev 23:3
of trumpets, a holy c ... Lev 23:24

CONVULSED
unclean spirit had c him ... Mark 1:26
immediately the spirit c ... Mark 9:20

COOKED
c their own children ..... Lam 4:10

COOL
in the garden in the c ..... Gen 3:8
and c my tongue ..... Luke 16:24

COPIES
necessary that the c ..... Heb 9:23
hands, which are c ..... Heb 9:24

COPPER
hills you can dig c ..... Deut 8:9
c in your money belts ..... Matt 10:9
of cups, pitchers, c ..... Mark 7:4
sold for two c coins ..... Luke 12:6

COPPERSMITH
c did me much harm ..... 2 Tim 4:14

COPY
who serve the c ..... Heb 8:5

CORBAN
from me is C (that is, ... Mark 7:11

CORD
this line of scarlet c ..... Josh 2:18
And a threefold c ..... Eccl 4:12
before the silver c ..... Eccl 12:6

CORDS
cut in pieces the c ..... Ps 129:4
he is caught in the c ..... Prov 5:22
draw iniquity with c ..... Is 5:18
them with gentle c ..... Hos 11:4
had made a whip of c ..... John 2:15

CORIANDER
it was like white c seed ..... Ex 16:31
manna was like c seed ..... Num 11:7

CORINTH
Paul labors at, Acts 18:1–18
Site of church, 1 Cor 1:2
Visited by Apollos, Acts 19:1

CORNELIUS
A religious Gentile, Acts 10:1–48

CORNER
cut off a c of Saul's robe .. 1 Sam 24:4
Jerusalem at the C Gate ... 2 Chr 26:9
dwell in a c of a housetop .. Prov 21:9
in the c of a bed and on ... Amos 3:12
was not done in a c ..... Acts 26:26

CORNERS
its horns on its four c ..... Ex 27:2
in the tassels of the c ..... Num 15:38
sheet bound at the four c .. Acts 10:11
at the four c of the earth ..... Rev 7:1

CORNERSTONE
Or who laid its c ..... Job 38:6
has become the chief c ..... Ps 118:22
stone, a precious c ..... Is 28:16
become the chief c ..... Matt 21:42
has become the chief c ..... Acts 4:11
Himself being the chief c ... Eph 2:20
in Zion a chief c ..... 1 Pet 2:6

CORPSE
c was thrown on the ..... 1 Kin 13:24
c trodden underfoot ..... Is 14:19

CORRECT
with rebukes You c ..... Ps 39:11
C your son, and he will ... Prov 29:17
But I will c you in ..... Jer 30:11

CORRECTED
human fathers who c ..... Heb 12:9

CORRECTION
nor detest His c ..... Prov 3:11
but he who refuses c ..... Prov 10:17
but he who hates c ..... Prov 12:1
rod of c will drive it ..... Prov 22:15
Do not withhold c ..... Prov 23:13
they received no c ..... Jer 2:30
for reproof, for c ..... 2 Tim 3:16

CORRECTS
is the man whom God c ..... Job 5:17
the LORD loves He c. ..... Prov 3:12

CORRODED
and silver are c ..... James 5:3

CORRUPT
earth also was c before ..... Gen 6:11
the sons of Eli were c ..... 1 Sam 2:12
have together become c ..... Ps 14:3
have together become c ..... Ps 53:3
old man which grows c ..... Eph 4:22
Let no c word ..... Eph 4:29
men of c minds ..... 2 Tim 3:8
in these things they c ..... Jude 10

CORRUPTED
for all flesh had c ..... Gen 6:12
we have c no one ..... 2 Cor 7:2
so your minds may be c ... 2 Cor 11:3
Your riches are c ..... James 5:2
the great harlot who c ..... Rev 19:2

CORRUPTIBLE
For this c must put on .... 1 Cor 15:53
redeemed with c things .... 1 Pet 1:18

CORRUPTION
Your Holy One to see c ..... Ps 16:10
God raised up saw no c ... Acts 13:37
from the bondage of c ..... Rom 8:21
The body is sown in c .... 1 Cor 15:42
c inherit incorruption .... 1 Cor 15:50
of the flesh reap c ..... Gal 6:8
having escaped the c ..... 2 Pet 1:4
perish in their own c ..... 2 Pet 2:12

COST
and count the c ..... Luke 14:28

COSTLY
foundation was of c ..... 1 Kin 7:10
of very c oil of spikenard .. Mark 14:3
or pearls or c clothing ..... 1 Tim 2:9

COSTS
which c me nothing ..... 2 Sam 24:24

COUCH
He went up to my c ..... Gen 49:4
I drench my c with my ..... Ps 6:6
Behold, it is Solomon's c .... Song 3:7

COULD
has done what she c ..... Mark 14:8
c remove mountains ..... 1 Cor 13:2
which no one c number ..... Rev 7:9

COUNCIL
shall be in danger of the c .. Matt 5:22
all the c sought false ..... Matt 26:59
a prominent c member, .. Mark 15:43
Pharisees gathered a c .... John 11:47
and called the c together ... Acts 5:21
all the c of the elders, ... Acts 22:5

COUNCILS
deliver you up to c ..... Mark 13:9

COUNSEL
and strength, He has c ..... Job 12:13
the c of the wicked is ..... Job 21:16
when the friendly c ..... Job 29:4
is this who darkens c ..... Job 38:2
who walks not in the c ..... Ps 1:1
We took sweet c ..... Ps 55:14
guide me with Your c ..... Ps 73:24
you disdained all my c ..... Prov 1:25
have none of my c ..... Prov 1:30
Where there is no c ..... Prov 11:14
C in the heart of man ..... Prov 20:5
by wise c wage war ..... Prov 20:18
whom did He take c ..... Is 40:14
You are great in c ..... Jer 32:19
according to the c ..... Eph 1:11
immutability of His c ..... Heb 6:17
I c you to buy from ..... Rev 3:18

COUNSELOR
be called Wonderful, C ..... Is 9:6
but there was no c ..... Is 41:28
Has your c perished ..... Mic 4:9
who has become His c .... Rom 11:34

COUNSELORS
c there is safety ..... Prov 11:14

COUNT
c the people of Israel ..... 2 Sam 24:4
I can c all My bones ..... Ps 22:17
all c John as a prophet .... Matt 21:26
c my life dear to ..... Acts 20:24
c me as a partner ..... Philem 17
c it all joy when you fall ... James 1:2
His promise, as some c ..... 2 Pet 3:9

COUNTED
Even a fool is c ..... Prov 17:28
c as the small dust ..... Is 40:15
the wages are not c ..... Rom 4:4
me, these I have c loss for ... Phil 3:7
He c me faithful ..... 1 Tim 1:12
who rule well be c ..... 1 Tim 5:17
c the blood of the ..... Heb 10:29

COUNTENANCE
The LORD lift up His c ..... Num 6:26
c they did not cast ..... Job 29:24
up the light of Your c ..... Ps 4:6
His c is like Lebanon ..... Song 5:15
hypocrites, with a sad c .... Matt 6:16
His c was like ..... Matt 28:3
of the glory of his c ..... 2 Cor 3:7
sword, and His c ..... Rev 1:16

COUNTRY
See FAR COUNTRY
"Get out of your c ..... Gen 12:1
but you shall go to my c .... Gen 24:4
us pass through your c ... Num 20:17
Israel to search out the c .... Josh 2:2
an end of dividing the c ... Josh 19:51
the c was quiet for forty ... Judg 8:28
dwell in the c of Moab ..... Ruth 1:1
the c of the Philistines ... 1 Sam 27:11
good news from a far c ... Prov 25:25
you into a bountiful c, ... Jer 2:7
their own c another way ... Matt 2:12
honor except in his own c . Matt 13:57
and went into a far c ..... Matt 21:33
the c of the Gadarenes ..... Mark 5:1
go into the surrounding c .. Mark 6:36
and went into a far c ..... Mark 12:1
there were in the same c .... Luke 2:8
journeyed to a far c. ..... Luke 15:13
as in a foreign c ..... Heb 11:9
that is, a heavenly c ..... Heb 11:16

COUNTRYMEN
for my brethren, my c ..... Rom 9:3

COUNTS
c the number of the stars .... Ps 147:4

COURAGE
strong and of good c ..... Deut 31:6
c in anyone because of ..... Josh 2:11
the prophet, he took c ..... 2 Chr 15:8
Be of good c, and do it ..... Ezra 10:4
his c against the king of ... Dan 11:25
thanked God and took c .. Acts 28:15

COURAGEOUS
Only be strong and very c. .. Josh 1:7
Be strong and c ..... 2 Chr 32:7

COURSE
and sets on fire the c ..... James 3:6

COURT
the c of the tabernacle ..... Ex 27:9
men, and they come to c. .. Deut 25:1
made the c of the priests .... 2 Chr 4:9
the inner c to the king ..... Esth 4:11
appoint my day in c ..... Job 9:19
many would c your favor .. Job 11:19
Do not go hastily to c ..... Prov 25:8

up in the c of the prison ..... Jer 32:2
cloud filled the inner c ..... Ezek 10:3
me into the outer c ..... Ezek 40:17
by you or by a human c .... 1 Cor 4:3
They zealously c you ..... Gal 4:17

COURTEOUS
be tenderhearted, be c ..... 1 Pet 3:8

COURTS
he may dwell in Your c ..... Ps 65:4
even faints for the c ..... Ps 84:2
flourish in the c ..... Ps 92:13
and into His c ..... Ps 100:4
drink it in My holy c ..... Is 62:9

COVENANT
See NEW COVENANT
I will establish My c ..... Gen 6:18
I establish My c with you .... Gen 9:9
the LORD made a c ..... Gen 15:18
I will make My c between .. Gen 17:2
for Me, behold, My c ..... Gen 17:4
My voice and keep My c ..... Ex 19:5
he took the Book of the C .... Ex 24:7
as a perpetual c ..... Ex 31:16
it is a c of salt ..... Num 18:19
c which He commanded .... Deut 4:13
the c which He made ..... Deut 29:1
never break My c with ..... Judg 2:1
a c before the LORD..... 1 Sam 23:18
is the c of the LORD ..... 1 Kin 8:21
You, who keep Your c ..... 1 Kin 8:23
of the Book of the C ..... 2 Kin 23:2
Remember His c forever . 1 Chr 16:15
You, who keep Your c .... 2 Chr 6:14
of the Book of the C ..... 2 Chr 34:30
You who keep Your c ..... Neh 1:5
"I have made a c ..... Job 31:1
will show them His c ..... Ps 25:14
c shall stand firm ..... Ps 89:28
has remembered His c ..... Ps 105:8
sons will keep My c ..... Ps 132:12
forgets the c of her God .... Prov 2:17
and give You as a c ..... Is 42:6
with them an everlasting c .... Is 61:8
the words of this c ..... Jer 11:2
I will make a new c ..... Jer 31:31
'I made a c with your ..... Jer 34:13
a c of peace with them .... Ezek 37:26
c with many for one week .. Dan 9:27
they transgressed the c ..... Hos 6:7
I might break the c ..... Zech 11:10
and your wife by c ..... Mal 2:14
the Messenger of the c ..... Mal 3:1
is My blood of the new c .. Matt 26:28
My blood of the new c ... Mark 14:24
cup is the new c ..... Luke 22:20
the new c in My blood .... 1 Cor 11:25
as ministers of the new c ... 2 Cor 3:6
c that was confirmed ..... Gal 3:17
Mediator of a better c ..... Heb 8:6
c had been faultless ..... Heb 8:7
He says, "A new c ..... Heb 8:13
the Mediator of the new c ... Heb 9:15
Mediator of the new c ..... Heb 12:24
of the everlasting c ..... Heb 13:20

COVENANTED
your kingdom, as I c ..... 2 Chr 7:18
to the word that I c ..... Hag 2:5

COVENANTS
the glory, the c ..... Rom 9:4
these are the two c ..... Gal 4:24

COVER
the rock, and will c ..... Ex 33:22
He shall c you with ..... Ps 91:4
c Yourself with light ..... Ps 104:2
LORD as the waters c ..... Is 11:9
and will no more c ..... Is 26:21
from the wind and a c ..... Is 32:2
and to the hills, 'C us ..... Luke 23:30
not to c his head ..... 1 Cor 11:7
c a multitude of sins ..... James 5:20
love will c a multitude of .... 1 Pet 4:8

COVERED
The depths have c ..... Ex 15:5
c my transgressions as ..... Job 31:33
Whose sin is c ..... Ps 32:1
the wings of a dove c ..... Ps 68:13
You have c all their sin ..... Ps 85:2
You c me in my ..... Ps 139:13
with two he c his face ..... Is 6:2
of Jacob will be c ..... Is 27:9
You have c Yourself ..... Lam 3:44
For there is nothing c ..... Matt 10:26

COVERING
spread a cloud for a c ..... Ps 105:39
make sackcloth their c ..... Is 50:3
given to her for a c ..... 1 Cor 11:15

COVERINGS
and made themselves c ..... Gen 3:7

COVET
"You shall not c ..... Ex 20:17
c fields and take them ..... Mic 2:2
You murder and c ..... James 4:2

COVETED
c no one's silver ..... Acts 20:33

COVETOUS
nor thieves, nor c ..... 1 Cor 6:10
trained in c practices ..... 2 Pet 2:14

COVETOUSNESS
but he who hates c ..... Prov 28:16
for nothing but your c ..... Jer 22:17
heed and beware of c ..... Luke 12:15
would not have known c .... Rom 7:7
all uncleanness or c ..... Eph 5:3
conduct be without c ..... Heb 13:5

COWARDLY
the c, unbelieving ..... Rev 21:8

COWS
out of the river seven c ..... Gen 41:2
c ate up the first seven .... Gen 41:20
take two milk c which ..... 1 Sam 6:7
you c of Bashan, who are .. Amos 4:1

CRAFTILY
His people, to deal c ..... Ps 105:25

CRAFTINESS
wise in their own c ..... Job 5:13
not walking in c ..... 2 Cor 4:2
deceived Eve by his c ..... 2 Cor 11:3
in the cunning c ..... Eph 4:14

CRAFTSMAN
instructor of every c ..... Gen 4:22
c encouraged the ..... Is 41:7
c stretches out his ..... Is 44:13

CRAFTSMEN
all the c who were doing ..... Ex 36:4
and the Valley of C ..... Neh 11:35
no small profit to the c .... Acts 19:24

CRAFTY
Jonadab was a very c ..... 2 Sam 13:3
the devices of the c ..... Job 5:12
They have taken c ..... Ps 83:3
of a harlot, and a c ..... Prov 7:10
Nevertheless, being c ..... 2 Cor 12:16

CRANE
Like a c or a swallow ..... Is 38:14

CRAVES
and his soul still c ..... Is 29:8

CRAVING
yielded to intense c ..... Num 11:4
who had yielded to c ..... Num 11:34

CREAM
she brought out c ..... Judg 5:25
were bathed with c ..... Job 29:6

CREATE
C in me a clean heart, ... Ps 51:10
then the LORD will c above ..... Is 4:5
peace and c calamity ..... Is 45:7
Who did not c it in vain ..... Is 45:18
For behold, I c ..... Is 65:17
to c in Himself one new .... Eph 2:15

CREATED
God c the heavens ..... Gen 1:1
God c great sea creatures ... Gen 1:21
So God c man in His ..... Gen 1:27
earth when they were c ..... Gen 2:4
the day that God c man ..... Gen 5:1
man whom I have c ..... Gen 6:7
God c man on the earth .... Deut 4:32
south, You have c them ..... Ps 89:12
You c all the children of ..... Ps 89:47
c may praise the LORD ..... Ps 102:18
Spirit, they are c ..... Ps 104:30
and they were c ..... Ps 148:5
and see who has c ..... Is 40:26
of Israel has c ..... Is 41:20
LORD, Who c the heavens ..... Is 42:5
says the LORD, who c you ..... Is 43:1
I, the LORD, have c it ..... Is 45:8
They are c now and not ..... Is 48:7
I have c the blacksmith ..... Is 54:16
For the LORD has c ..... Jer 31:22
place where you were c ... Ezek 21:30
on the day you were c .... Ezek 28:13
Has not one God c ..... Mal 2:10
which God c until this .... Mark 13:19
nor any other c thing ..... Rom 8:39
Nor was man c for the .... 1 Cor 11:9
c in Christ Jesus ..... Eph 2:10
hidden in God who c ..... Eph 3:9
new man which was c ..... Eph 4:24
Him all things were c ..... Col 1:16
from foods which God c .... 1 Tim 4:3
for You c all things ..... Rev 4:11
who c heaven and the ..... Rev 10:6

CREATION
the beginning of the c ..... Mark 10:6
beginning of the c which . Mark 13:19
since the c of the world .... Rom 1:20
c was subjected ..... Rom 8:20
know that the whole c ..... Rom 8:22
Christ, he is a new c ..... 2 Cor 5:17
anything, but a new c ..... Gal 6:15
firstborn over all c ..... Col 1:15
that is, not of this c ..... Heb 9:11
from the beginning of c ..... 2 Pet 3:4
Beginning of the c of God ... Rev 3:14

CREATOR
Remember now your C ..... Eccl 12:1
God, the LORD, the C ..... Is 40:28
rather than the C ..... Rom 1:25
good, as to a faithful C .... 1 Pet 4:19

CREATURE
See LIVING CREATURE
every living c that is with ... Gen 9:12
living c with its four ..... Ezek 1:15
the gospel to every c ..... Mark 16:15
For every c of God is ..... 1 Tim 4:4
And there is no c ..... Heb 4:13
And every c which is ..... Rev 5:13
and every living c ..... Rev 16:3

CREATURES
See LIVING CREATURES
created great sea c ..... Gen 1:21
firstfruits of His c ..... James 1:18
were four living c ..... Rev 4:6

CREDIT
who love you, what c ..... Luke 6:32
For what c is it if ..... 1 Pet 2:20

CREDITOR
Every c who has lent ..... Deut 15:2
c is coming to take my ..... 2 Kin 4:1
c seize all that he ..... Ps 109:11
There was a certain c ..... Luke 7:41

CREEP
beasts of the forest c ..... Ps 104:20

sort are those who *c* .....2 Tim 3:6

CREEPING
c thing and beast of .....Gen 1:24
every sort of *c* thing .....Ezek 8:10
animals and *c* things .....Rom 1:23

CREPT
For certain men have *c* .....Jude 4

CRETE
Paul visits, Acts 27:7–21
Titus dispatched to, Titus 1:5
Inhabitants of, evil and lazy, Titus 1:12

CRIB
donkey its master's *c* .....Is 1:3

CRIED
he *c* with an exceedingly ..Gen 27:34
the poor who *c* out .....Job 29:12
They *c* to You .....Ps 22:5
of the depths I have *c* .....Ps 130:1
of the belly of Sheol I *c* .....Jon 2:2
beginning to sink he *c* ....Matt 14:30
Jesus *c* out and said .....John 12:44
they *c* out, "Away with ...John 19:15

CRIES
your brother's blood *c* .....Gen 4:10
with vehement *c* .....Heb 5:7

CRIMES
land is filled with *c* .....Ezek 7:23

CRIMINALS
also two others, *c* .....Luke 23:32

CRIMSON
blue, and purple, and *c* ....2 Chr 3:14
though they are red like *c* .....Is 1:18

CRIPPLE
c from his mother's womb ..Acts 14:8

CRISPUS
Chief ruler of synagogue of Corinth, Acts 18:8
Baptized by Paul, 1 Cor 1:14

CROOKED
perverse and *c* generation ..Deut 32:5
turn aside to their *c* .....Ps 125:5
whose ways are *c* .....Prov 2:15
What is *c* cannot be made ..Eccl 1:15
what He has made *c* .....Eccl 7:13
c places shall be made .....Is 40:4
c places straight .....Is 45:2
c places shall be made .....Luke 3:5
in the midst of a *c* .....Phil 2:15

CROSS
I would not *c* over the .....Deut 4:21
But when you *c* over the ..Deut 12:10
does not take his *c* .....Matt 10:38
and take up his *c* .....Matt 16:24
compelled to bear His *c* ...Matt 27:32
down from the *c* .....Matt 27:40
and take up his *c* .....Mark 8:34
and take up his *c* daily, ...Luke 9:23
does not bear his *c* .....Luke 14:27
And He, bearing His *c*, ...John 19:17
lest the *c* of Christ .....1 Cor 1:17
offense of the *c* has ceased ..Gal 5:11
persecution for the *c* .....Gal 6:12
boast except in the *c* .....Gal 6:14
one body through the *c* .....Eph 2:16
even the death of the *c* .....Phil 2:8
the enemies of the *c* .....Phil 3:18
through the blood of His *c* ...Col 1:20
having nailed it to the *c* .....Col 2:14
Him endured the *c* .....Heb 12:2

CROW
rooster will not *c* this .....Luke 22:34

CROWD
shall not follow a *c* .....Ex 23:2

CROWN
the holy *c* on the turban .....Ex 29:6
You set a *c* of pure .....Ps 21:3
c the year with Your .....Ps 65:11
have profaned his *c* .....Ps 89:39
upon Himself His *c* .....Ps 132:18
The *c* of the wise is .....Prov 14:24
head is a *c* of glory .....Prov 16:31
Woe to the *c* of pride .....Is 28:1
hosts will be for a *c* .....Is 28:5
c has fallen from our .....Lam 5:16
they had twisted a *c* .....Matt 27:29
wearing the *c* of thorns ....John 19:5
obtain a perishable *c* .....1 Cor 9:25
brethren, my joy and *c* .....Phil 4:1
or joy, or *c* of rejoicing ..1 Thess 2:19
laid up for me the *c* .....2 Tim 4:8
he will receive the *c* .....James 1:12
you will receive the *c* of .....1 Pet 5:4
I will give you the *c* of life ..Rev 2:10
no one may take your *c* .....Rev 3:11
on His head a golden *c* ....Rev 14:14

CROWNED
angels, and You have *c* .....Ps 8:5
but the prudent are *c* .....Prov 14:18
athletics, he is not *c* .....2 Tim 2:5
You have *c* him with glory ...Heb 2:7

CROWNS
and they had *c* of gold .....Rev 4:4
on his horns ten *c* .....Rev 13:1
His head were many *c* .....Rev 19:12

CRUCIFIED
be delivered up to be *c* .....Matt 26:2
"Let Him be *c* .....Matt 27:22
robbers were *c* with Him ..Matt 27:38
you seek Jesus who was *c* ..Matt 28:5
scourged Him, to be *c* ....Mark 15:15
third hour, and they *c* ....Mark 15:25
of Nazareth, who was *c* ...Mark 16:6
Calvary, there they *c* .....Luke 23:33
of sinful men, and be *c* ....Luke 24:7
to death, and *c* Him .....Luke 24:20
Him to them to be *c* .....John 19:16
c there was a garden .....John 19:41
lawless hands, have *c* .....Acts 2:23
of Nazareth, whom you *c*, ..Acts 4:10
that our old man was *c* .....Rom 6:6
Was Paul *c* for you .....1 Cor 1:13
but we preach Christ *c*, ...1 Cor 1:23
Jesus Christ and Him *c* .....1 Cor 2:2
they would not have *c* .....1 Cor 2:8
though He was *c* .....2 Cor 13:4
I have been *c* with Christ ....Gal 2:20
portrayed among you as *c* ....Gal 3:1
c the flesh with its passions .Gal 5:24
the world has been *c* to me ..Gal 6:14
where also our Lord was *c* ..Rev 11:8

CRUCIFY
and to scourge and to *c* ...Matt 20:19
them you will kill and *c* ...Matt 23:34
out again, "*C* Him .....Mark 15:13
saying, "*C* Him, *c* Him ....Luke 23:21
I have power to *c* You ....John 19:10
"Shall I *c* your King .....John 19:15
since they *c* again .....Heb 6:6

CRUEL
wrath, for it is *c* .....Gen 49:7
spirit and *c* bondage .....Ex 6:9
hate me with *c* hatred .....Ps 25:19
of the wicked are *c* .....Prov 12:10

CRUELTY
of *c* are in their .....Gen 49:5
the haunts of *c* .....Ps 74:20
c you have ruled .....Ezek 34:4

CRUMBS
eat from the children's *c* ..Mark 7:28
c which fell from the .....Luke 16:21

CRUSH
that a foot may *c* .....Job 39:15
that your foot may *c* .....Ps 68:23
the poor, who *c* .....Amos 4:1
of peace will *c* .....Rom 16:20

CRUSHED
in the dust, who are *c* .....Job 4:19
c my life to the .....Ps 143:3
every side, yet not *c* .....2 Cor 4:8

CRUST
man is reduced to a *c* .....Prov 6:26

CRY
and their *c* came up to .....Ex 2:23
of oppressions they *c* .....Job 35:9
heart and my flesh *c* .....Ps 84:2
I *c* out with my whole .....Ps 119:145
Does not wisdom *c* .....Prov 8:1
"What shall I *c* .....Is 40:6
nor lift up a *c* .....Jer 7:16
c mightily to God .....Jon 3:8
at midnight a *c* .....Matt 25:6
His own elect who *c* .....Luke 18:7

CRYING
"The voice of one *c* .....Matt 3:3
nor sorrow, nor *c* .....Rev 21:4

CRYSTAL
nor *c* can equal it .....Job 28:17
your gates of *c* .....Is 54:12
of an awesome *c* .....Ezek 1:22
a sea of glass, like *c* .....Rev 4:6

CUBIT
shall finish it to a *c* .....Gen 6:16
can add one *c* .....Matt 6:27

CUCUMBERS
in Egypt, the *c* .....Num 11:5
a hut in a garden of *c* .....Is 1:8

CUD
c or those that have cloven ..Lev 11:4
the *c* or have cloven .....Deut 14:7

CUMI
Talitha, *c*," which is .....Mark 5:41

CUNNING
the serpent was more *c* .....Gen 3:1
c comes quickly .....Job 5:13
c craftiness of deceitful .....Eph 4:14

CUP
My *c* runs over .....Ps 23:5
waters of a full *c* are .....Ps 73:10
the LORD there is a *c* .....Ps 75:8
I will take up the *c* .....Ps 116:13
the dregs of the *c* .....Is 51:17
men give them the *c* .....Jer 16:7
"Take this wine *c* .....Jer 25:15
The *c* of the LORD's.....Hab 2:16
make Jerusalem a *c* .....Zech 12:2
little ones only a *c* .....Matt 10:42
will indeed drink My *c* ....Matt 20:23
cleanse the inside of the *c* .Matt 23:26
Then He took the *c* .....Matt 26:27
possible, let this *c* .....Matt 26:39
c of water to drink in My ..Mark 9:41
the outside of the *c* .....Luke 11:39
c is the new covenant ....Luke 22:20
this *c* away from Me .....Luke 22:42
cannot drink the *c* .....1 Cor 10:21
c is the new covenant ....1 Cor 11:25
the *c* of His indignation ....Rev 14:10
to give her the *c* .....Rev 16:19
c full of abominations .....Rev 17:4

CURE
but they could not *c* .....Matt 17:16
and to *c* diseases .....Luke 9:1

CURES
and perform *c* .....Luke 13:32

CURSE
c the ground for man's .....Gen 8:21
will *c* him who curses you ..Gen 12:3
your *c* be on me, my son ..Gen 27:13
c a ruler of your .....Ex 22:28
You shall not *c* the deaf ....Lev 19:14
c this people for me .....Num 22:6
Balaam, "Neither *c* .....Num 23:25

your God turned the *c* ..... Deut 23:5
on Mount Ebal to *c* ..... Deut 27:13
c which I have set before .. Deut 30:1
said to him, 'C David .... 2 Sam 16:10
the *c* into a blessing ..... Neh 13:2
C God and die ..... Job 2:9
mouth, but they *c* ..... Ps 62:4
Let them *c*, but You bless .. Ps 109:28
The *c* of the LORD is ..... Prov 3:33
So a *c* without cause shall .. Prov 26:2
Do not *c* the king ..... Eccl 10:20
the *c* has devoured ..... Is 24:6
a byword, a taunt and a *c* .... Jer 24:9
This is the *c* that goes out ... Zech 5:3
a *c* among the nations ..... Zech 8:13
"I will send a *c* ..... Mal 2:2
are cursed with a *c* ..... Mal 3:9
bless those who *c* you, ... Luke 6:28
bless and do not *c* ..... Rom 12:14
law are under the *c* ..... Gal 3:10
us from the *c* of the law, ... Gal 3:13
Father, and with it we *c* ... James 3:9
there shall be no more *c* .... Rev 22:3

CURSED
c more than all cattle ..... Gen 3:14
C is the man who ..... Jer 17:5
c is he who keeps ..... Jer 48:10
'Depart from Me, you *c* ... Matt 25:41
C is everyone who hangs .... Gal 3:13
and near to being *c* ..... Heb 6:8

CURSES
I will curse him who *c* ..... Gen 12:3
'For everyone who *c* ..... Lev 20:9
write these *c* in a book .... Num 5:23
c his father or his ..... Prov 20:20
'He who *c* father or ..... Mark 7:10

CURSINGS
by the sword for the *c* ..... Hos 7:16

CURTAIN
of each *c* shall be ..... Ex 26:2
the heavens like a *c* ..... Ps 104:2

CUSH
Ham's oldest son, 1 Chr 1:8–10
——— Another name for Ethiopia, Is 18:1

CUSHAN-RISHATHAIM
Mesopotamian king; oppresses Israel, Judg 3:8
Othniel delivers Israel from, Judg 3:9, 10

CUSTOM
to me, as Your *c* ..... Ps 119:132
according to the *c* ..... Acts 15:1
we have no such *c* ..... 1 Cor 11:16

CUT
confidence shall be *c* ..... Job 8:14
evildoers shall be *c* ..... Ps 37:9
the wicked will be *c* ..... Prov 2:22
c off your supply of bread .. Ezek 5:16
your navel cord was not *c* .. Ezek 16:4
stone was *c* out without .... Dan 2:34
that I will *c* off the names .. Zech 13:2
not bear good fruit is *c* ..... Matt 3:10
causes you to sin, *c* ..... Matt 5:30
and will *c* him in ..... Matt 24:51
him whose ear Peter *c* .... John 18:26
He had his hair *c* ..... Acts 18:18

CYMBAL
or a clanging *c* ..... 1 Cor 13:1

CYPRUS
Mentioned in prophecies, Num 24:24; Is 23:1–12; Jer 2:10
Christians preach to Jews of, Acts 11:19, 20
Paul and Barnabas visit, Acts 13:4–13; 15:39

CYRENE
A Greek colonial city in North Africa; home of Simon the cross-bearer, Matt 27:32
Synagogue of, Acts 6:9
Christians from, become missionaries, Acts 11:20

CYRUS
King of Persia, referred to as God's anointed, Is 44:28—45:1

DAGON
The national god of the Philistines, Judg 16:23
Falls before ark, 1 Sam 5:1–5

DAILY
much as they gather *d* ..... Ex 16:5
d He shall be praised ..... Ps 72:15
to me, watching *d* ..... Prov 8:34
Yet they seek Me *d* ..... Is 58:2
Give us this day our *d* ..... Matt 6:11
I sat *d* with you ..... Matt 26:55
take up his cross *d* ..... Luke 9:23
the Scriptures *d* ..... Acts 17:11
our Lord, I die *d* ..... 1 Cor 15:31
stands ministering *d* ..... Heb 10:11

DALMATIA
A region east of the Adriatic Sea; Titus departs for, 2 Tim 4:10

DAMASCUS
Capital of Syria; captured by David; ruled by enemy kings, 2 Sam 8:5, 6; 1 Kin 11:23, 24; 15:18
Elisha's prophecy in, 2 Kin 8:7–15
Taken by Assyrians, 2 Kin 16:9
Prophecy concerning, Is 8:3, 4
Paul converted on road to; first preaches there, Acts 9:1–22
escapes from, 2 Cor 11:32, 33
revisits, Gal 1:17

DAN
Jacob's son by Bilhah, Gen 30:5, 6
Prophecy concerning, Gen 49:16, 17
——— Tribe of:
Numbered, Num 1:38, 39
Blessed, Deut 33:22
Receive their inheritance, Josh 19:40–47
Fall into idolatry, Judg 18:1–31
——— Town, northern boundary of Israel, Judg 20:1
Called Leshem; captured by Danites, Josh 19:47
Center of idolatry, 1 Kin 12:28–30
Destroyed by Ben-Hadad, 1 Kin 15:20

DANCE
and their children *d* ..... Job 21:11
His name with the *d* ..... Ps 149:3
mourn, and a time to *d* ..... Eccl 3:4
d has turned into ..... Lam 5:15
and you did not *d* ..... Matt 11:17

DANCED
Then David *d* before ..... 2 Sam 6:14
daughter of Herodias *d* ..... Matt 14:6

DANCING
saw the calf and the *d* ..... Ex 32:19
me my mourning into *d* ..... Ps 30:11
he heard music and *d* .... Luke 15:25

DANIEL
Taken to Babylon; refuses Nebuchadnezzar's foods, Dan 1
Interprets dreams; honored by king, Dan 2
Interprets handwriting on wall; honored by Belshazzar, Dan 5:10–29
Appointed to high office; conspired against and thrown to lions, Dan 6:1–23
Visions of four beasts, ram and goat, Dan 7; 8
Intercedes for Israel, Dan 9:1–19
Further visions, Dan 9:20—12:13

DARE
someone would even *d* ..... Rom 5:7
D any of you ..... 1 Cor 6:1

DARIUS
Darius the Mede, son of Ahasuerus; made king of the Chaldeans, Dan 9:1
Succeeds Belshazzar, Dan 5:30, 31
Co-ruler with Cyrus, Dan 6:28
——— Darius Hystaspis (522–486 B.C.), king of all Persia; temple work dated by his reign, Ezra 4:5, 24
Confirms Cyrus's royal edict, Ezra 6:1–14
——— Darius the Persian (423–404 B.C.); priestly records kept during his reign, Neh 12:22

DARK
dwell in the *d* cloud ..... 1 Kin 8:12
I am *d*, but lovely ..... Song 1:5
d place of the earth ..... Is 45:19
d places like the dead ..... Lam 3:6
and makes the day *d* ..... Amos 5:8
and the day shall be *d* ..... Mic 3:6
I tell you in the *d* ..... Matt 10:27
while it was still *d* ..... John 20:1
shines in a *d* place ..... 2 Pet 1:19

DARKENED
so that the land was *d* ..... Ex 10:15
Let their eyes be *d* ..... Ps 69:23
their understanding *d* ..... Eph 4:18

DARKNESS
d He called Night ..... Gen 1:5
shall enlighten my *d* ..... 2 Sam 22:29
through the deep *d* ..... Job 22:13
Those who sat in *d* ..... Ps 107:10
d shall not hide ..... Ps 139:12
d have seen a great light ..... Is 9:2
I will make *d* light ..... Is 42:16
and deep *d* the people ..... Is 60:2
Israel, or a land of *d* ..... Jer 2:31
body will be full of *d* ..... Matt 6:23
cast out into outer *d* ..... Matt 8:12
and the power of *d* ..... Luke 22:53
d rather than light ..... John 3:19
d does not know ..... John 12:35
For you were once *d* ..... Eph 5:8
the rulers of the *d* ..... Eph 6:12
us from the power of *d* ..... Col 1:13
of the night nor of *d* ..... 1 Thess 5:5
and to blackness and *d* .... Heb 12:18
called you out of *d* ..... 1 Pet 2:9
blackness of *d* forever ..... 2 Pet 2:17
and in Him is no *d* ..... 1 John 1:5
Him, and walk in *d* ..... 1 John 1:6
d is passing away ..... 1 John 2:8
blackness of *d* forever ..... Jude 13

DARTS
quench all the fiery *d* ..... Eph 6:16

DASH
You shall *d* them to ..... Ps 2:9
lest you *d* your foot ..... Matt 4:6

DASHED
hand, O LORD, has *d* ..... Ex 15:6
also will be *d* to ..... Is 13:16
infants shall be *d* ..... Hos 13:16

DATHAN
Joins Korah's rebellion, Num 16:1–35
Swallowed up by the earth, Ps 106:17

DAUGHTER
I am the *d* of Bethuel, ... Gen 24:24
Dinah the *d* of Leah ..... Gen 34:1
Jochebed the *d* of Levi .... Num 26:59
had neither son nor *d* ..... Judg 11:34
cry of the *d* of my people .... Jer 8:19
the virgin *d* of my people ... Jer 14:17

O virgin, the *d* of Egypt ....Jer 46:11
"Rejoice greatly, O *d* .....Zech 9:9
My *d* has just died, ...Matt 9:18
Be of good cheer, *d* .....Matt 9:22
being a *d* of Abraham, ...Luke 13:16
"Fear not, *d* of Zion .....John 12:15
the son of Pharaoh's *d* .....Heb 11:24

DAUGHTER-IN-LAW

Judah said to Tamar his *d* .Gen 38:11
the Moabitess her *d* with ...Ruth 1:22
lewdly defiles his *d* .....Ezek 22:11
d against her .....Mic 7:6
a *d* against her .....Matt 10:35

DAUGHTERS

he had sons and *d* .....Gen 5:4
of God saw the *d* .....Gen 6:2
Thus both the *d* of Lot .....Gen 19:36
years for your two *d* .....Gen 31:41
the *d* of Zelophehad .....Num 27:1
not give them our *d* as .....Judg 21:7
Turn back, my *d* .....Ruth 1:11
O *d* of Israel, weep over ..2 Sam 1:24
d wore such apparel .....2 Sam 13:18
beautiful as the *d* of Job ...Job 42:15
Kings' *d* are among Your .....Ps 45:9
Let the *d* of Judah be glad, ..Ps 48:11
The leech has two *d* .....Prov 30:15
"Many *d* have done well ..Prov 31:29
a bird, and all the *d* .....Eccl 12:4
O *d* of Jerusalem, like the ...Song 1:5
"Because the *d* of Zion are ....Is 3:16
d shall go into captivity ...Ezek 30:18
your *d* shall prophesy .....Joel 2:28
D of Jerusalem, do not ...Luke 23:28
d shall prophesy .....Acts 2:17
man had four virgin *d* .....Acts 21:9
shall be My sons and *d* ....2 Cor 6:18
whose *d* you are if you .....1 Pet 3:6

DAVID

See CITY OF DAVID; HOUSE OF DAVID; SEED OF DAVID; SON OF DAVID; THRONE OF DAVID
Anointed by Samuel, 1 Sam 16:1–13
Becomes royal harpist, 1 Sam 16:14–23
Defeats Goliath, 1 Sam 17
Makes covenant with Jonathan, 1 Sam 18:1–4
Honored by Saul; loved by the people; Saul becomes jealous, 1 Sam 18:5–16
Wins Michal as wife, 1 Sam 18:17–30
Flees from Saul, 1 Sam 19; 20; 21:10—22:5; 23:14–29
Eats the holy bread, 1 Sam 21:1–6; Matt 12:3, 4
Saves Keilah from Philistines, 1 Sam 23:1–13
Twice spares Saul's life, 1 Sam 24:1–22; 26:1–25
Anger at Nabal appeased by Abigail; marries her, 1 Sam 25:2–42
Allies with the Philistines, 1 Sam 27:1—28:2
Rejected by them, 1 Sam 29
Avenges destruction of Ziklag, 1 Sam 30
Mourns death of Saul and Jonathan, 2 Sam 1
Anointed king of Judah, 2 Sam 2:1–7
War with Saul's house; Abner defects to David, 2 Sam 3:1, 6–21
Mourns Abner's death, 2 Sam 3:28–39
Punishes Ishbosheth's murderers, 2 Sam 4
Anointed king of all Israel, 2 Sam 5:1–5
Conquers Jerusalem; makes it his capital, 2 Sam 5:6–16
Defeats Philistines, 2 Sam 5:17–25
Brings ark to Jerusalem, 2 Sam 6
Receives eternal covenant, 2 Sam 7
Further conquests, 2 Sam 8; 10
Shows mercy to Mephibosheth, 2 Sam 9
Commits adultery and murder, 2 Sam 11
Rebuked by Nathan; repents, 2 Sam 12:1–23; Ps 32; 51
Absalom's rebellion, 2 Sam 15—18
Mourns Absalom's death, 2 Sam 18:33—19:8
Shows himself merciful, 2 Sam 19:18–39
Sheba's rebellion, 2 Sam 19:40—20:22
Avenges the Gibeonites, 2 Sam 21:1–14
Song of deliverance, 2 Sam 22
Sins by numbering the people, 2 Sam 24:1–17
Buys threshing floor to build altar, 2 Sam 24:18–25
Secures Solomon's succession, 1 Kin 1:5–53
Instructions to Solomon, 1 Kin 2:1–11
Last words, 2 Sam 23:1–7
Inspired by Spirit, Matt 22:43
As prophet, Acts 2:29–34
Faith of, Heb 11:32–34

DAY

See LAST DAY; THIRD DAY
God called the light *D* .....Gen 1:5
blessed the seventh *d* .....Gen 2:3
garden in the cool of the *d* ...Gen 3:8
on that *d* all the fountains ..Gen 7:11
and *d* and night .....Gen 8:22
"Swear to me as of this *d* ..Gen 25:33
shall observe this *d* .....Ex 12:17
a certain quota every *d* .....Ex 16:4
sixth *d* bread for two days ..Ex 16:29
rested on the seventh *d* .....Ex 16:30
Remember the Sabbath *d* ....Ex 20:8
eaten the same *d* .....Lev 19:6
seventh *d* shall be a holy ....Lev 23:8
be the *D* of Atonement .....Lev 23:27
clothes on the seventh *d* ..Num 31:24
and in the cloud by *d* .....Deut 1:33
This *d* you are to cross .....Deut 2:18
witness against you this *d* ..Deut 4:26
the *d* of their calamity ....Deut 32:35
you shall meditate in it *d* ....Josh 1:8
"This *d* I have rolled away ..Josh 5:9
grain, on the very same *d* ..Josh 5:11
has been no *d* like that ....Josh 10:14
rebel this *d* against the ....Josh 22:16
You are witnesses this *d* ...Ruth 4:10
on the *d* of battle, that ...1 Sam 13:22
the victory that *d* was ....2 Sam 19:2
This *d* is a *d* of good news, ..2 Kin 7:9
This *d* is a *d* of trouble, ...2 Kin 19:3
of a pit on a snowy *d* .....1 Chr 11:22
d of the foundation of .....2 Chr 8:16
Be still, for the *d* is holy ....Neh 8:11
made it a *d* of feasting .....Esth 9:18
and cursed the *d* .....Job 3:1
for the *d* of battle and .....Job 38:23
d utters speech .....Ps 19:2
For a *d* in Your courts .....Ps 84:10
In the *d* of my trouble .....Ps 86:7
d the LORD has made.....Ps 118:24
not strike you by *d* .....Ps 121:6
night shines as the *d* .....Ps 139:12
unto the perfect *d* .....Prov 4:18
do not know what a *d* .....Prov 27:1
the *d* when the keepers .....Eccl 12:3
Until the *d* breaks and .....Song 4:6
In that *d* the Branch of the .....Is 4:2
in the *d* of your fast you .....Is 58:3
tears, that I might weep *d* .....Jer 9:1
My covenant with the *d* ....Jer 33:20
a cloud on a rainy *d*, so ....Ezek 1:28
Behold, the *d* .....Ezek 7:10
on the *d* of the LORD .....Ezek 13:5
the *d* you were created ...Ezek 28:15
life, in the *d* of your fall ..Ezek 32:10
knees three times that *d* ....Dan 6:10
you shall stumble in the *d* ....Hos 4:5
a *d* of clouds and thick .....Joel 2:2
For the *d* of the LORD .....Joel 2:11
who put far off the *d* .....Amos 6:3
next *d* God prepared a .....Jon 4:7
the *d* of your watchman .....Mic 7:4
for the *d* of the LORD .....Zeph 1:7
who has despised the *d* ....Zech 4:10
neither *d* nor night .....Zech 14:7
who can endure the *d* .....Mal 3:2
d our daily bread .....Matt 6:11
and Gomorrah in the *d* ....Matt 10:15
d when I drink it new .....Matt 26:29
this *d* in the city of David ..Luke 2:11
you seven times in a *d* .....Luke 17:4
and the third *d* rise again ..Luke 24:7
sent Me while it is *d* .....John 9:4
great and awesome *d* .....Acts 2:20
person esteems one *d* .....Rom 14:5
D will declare it .....1 Cor 3:13
again the third *d* .....1 Cor 15:4
d I have been in the .....2 Cor 11:25
perfectly that the *d* .....1 Thess 5:2
and sons of the *d* .....1 Thess 5:5
He designates a certain *d* ....Heb 4:7
God in the *d* of visitation ..1 Pet 2:12
with the Lord one *d* .....2 Pet 3:8
great *d* of God Almighty ...Rev 16:14

DAY OF THE LORD

For the *d* of hosts shall .....Is 2:12
Wail, for the *d* is at hand .....Is 13:6
the holy *d* honorable, ...Is 58:13
is the *d* God of hosts, ...Jer 46:10
stand in battle on the *d* ....Ezek 13:5
is near, even the *d* .....Ezek 30:3
For the *d* is at hand; .....Joel 1:15
the great and awesome *d* ...Joel 2:31
For what good is the *d* ....Amos 5:18
d upon all the nations .....Obad 15
for the *d* is at hand, ...Zeph 1:7
the great and dreadful *d* .....Mal 4:5
the great and awesome *d* ...Acts 2:20
may be saved in the *d* .....1 Cor 5:5
also are ours, in the *d* .....2 Cor 1:14
d will come as a thief .....2 Pet 3:10

DAYS

See ALL THE DAYS OF HIS LIFE; LAST DAYS
seasons, and for *d* .....Gen 1:14
rain on the earth forty *d* .....Gen 7:4
He who is eight *d* old .....Gen 17:12
Seven *d* you shall eat .....Ex 12:15
Six *d* you shall gather it, ...Ex 16:26
Six *d* you shall labor .....Ex 20:9
that your *d* may be long ....Deut 5:16
d are swifter than a .....Job 7:6
Let me alone, for my *d* .....Job 7:16
of woman is of few *d* .....Job 14:1
blessed the latter *d* .....Job 42:12
me all the *d* of my life .....Ps 23:6
The *d* of our lives are .....Ps 90:10
teach us to number our *d* ....Ps 90:12
For my *d* are consumed .....Ps 102:3
I remember the *d* of old .....Ps 143:5
for length of *d* and long .....Prov 3:2
of the LORD prolongs *d* ....Prov 10:27
evil all the *d* of her life ....Prov 31:12
"Why were the former *d* ....Eccl 7:10
Before the difficult *d* .....Eccl 12:1
and tested them ten *d* .....Dan 1:14
He had fasted forty *d* .....Matt 4:2
But the *d* will come when ..Matt 9:15
those *d* were shortened ...Matt 24:22
had shortened those *d* ....Mark 13:20
the *d* were completed .....Luke 2:6
But the *d* will come when ..Luke 5:35
raise it up in three *d* .....John 2:20
he has been dead four *d* ..John 11:39
by them during forty *d* .....Acts 1:3

You observe *d* and ..... Gal 4:10
life and see good *d* ..... 1 Pet 3:10
will come in the last *d*, ... 2 Pet 3:3
two hundred and sixty *d*, ... Rev 11:3

DAYSPRING
with which the *D* ..... Luke 1:78

DEACONS
with the bishops and *d* ..... Phil 1:1
d must be reverent ..... 1 Tim 3:8
d be the husbands ..... 1 Tim 3:12

DEAD
See RAISED FROM THE DEAD; RAISED HIM FROM THE DEAD
"We shall all be *d* ..... Ex 12:33
he stood between the *d* ... Num 16:48
work wonders for the *d* ..... Ps 88:10
who have long been *d* ..... Ps 143:3
But the *d* know nothing ..... Eccl 9:5
shall cast out the *d* ..... Is 26:19
d bury their own *d* ..... Matt 8:22
d are raised up and ..... Matt 11:5
not the God of the *d* ..... Matt 22:32
for this my son was *d* .... Luke 15:24
d will hear the voice ..... John 5:25
was raised from the *d* ..... Rom 6:4
yourselves to be *d* ..... Rom 6:11
from the law sin was *d* ..... Rom 7:8
be Lord of both the *d* ..... Rom 14:9
resurrection of the *d* ..... 1 Cor 15:12
baptized for the *d* ..... 1 Cor 15:29
made alive, who were *d* ..... Eph 2:1
And the *d* in Christ ..... 1 Thess 4:16
d while she lives ..... 1 Tim 5:6
without works is *d* ..... James 2:26
d did not live again ..... Rev 20:5
And the *d* were judged ..... Rev 20:12

DEAD SEA
Called the:
Salt Sea, Gen 14:3
Sea of the Arabah, Deut 3:17

DEADLY
they drink anything *d* .... Mark 16:18
evil, full of *d* poison ..... James 3:8
d wound was healed ..... Rev 13:3

DEADNESS
the *d* of Sarah's womb ..... Rom 4:19

DEAF
makes the mute, the *d* ..... Ex 4:11
d shall hear the words ..... Is 29:18
d shall be unstopped ..... Is 35:5
d as My messenger ..... Is 42:19
d who have ears ..... Is 43:8
their ears shall be *d* ..... Mic 7:16
are cleansed and the *d* ..... Matt 11:5

DEAL
Do you thus *d* with the ..... Deut 32:6
My Servant shall *d* ..... Is 52:13

DEAR
servant, who was *d* to him .. Luke 7:2
count my life *d* to myself .. Acts 20:24
of God as *d* children ..... Eph 5:1
you had become *d* to us .. 1 Thess 2:8

DEARLY
I have given the *d* beloved ... Jer 12:7
rulers *d* love dishonor ..... Hos 4:18

DEATH
See SECOND DEATH; SHADOW OF DEATH
Let me die the *d* ..... Num 23:10
d parts you and me ..... Ruth 1:17
and the shadow of *d* ..... Job 10:21
You will bring me to *d* ..... Job 30:23
For in *d* there is no ..... Ps 6:5
I sleep the sleep of *d* ..... Ps 13:3
of the shadow of *d* ..... Ps 23:4
my soul from *d* ..... Ps 56:13
can live and not see *d* ..... Ps 89:48
house leads down to *d* ..... Prov 2:18
who hate me love *d* ..... Prov 8:36
D and life are in the ..... Prov 18:21
swallow up *d* forever ..... Is 25:8
no pleasure in the *d* ..... Ezek 18:32
redeem them from *d* ..... Hos 13:14
turns the shadow of *d* ..... Amos 5:8
who shall not taste *d* ..... Matt 16:28
but has passed from *d* ..... John 5:24
he shall never see *d* ..... John 8:51
Nevertheless *d* reigned ..... Rom 5:14
as sin reigned in *d* ..... Rom 5:21
D no longer has ..... Rom 6:9
the wages of sin is *d* ..... Rom 6:23
to bear fruit to *d* ..... Rom 7:5
proclaim the Lord's *d* .... 1 Cor 11:26
since by man came *d* ..... 1 Cor 15:21
D is swallowed up in ..... 1 Cor 15:54
The sting of *d* is sin ..... 1 Cor 15:56
we are the aroma of *d* ..... 2 Cor 2:16
d is working in us ..... 2 Cor 4:12
the world produces *d* ..... 2 Cor 7:10
to the point of *d* ..... Phil 2:8
d crowned with glory ..... Heb 2:9
who had the power of *d* .... Heb 2:14
that he did not see *d* ..... Heb 11:5
brings forth *d* ..... James 1:15
to God, being put to *d* ..... 1 Pet 3:18
is sin leading to *d* ..... 1 John 5:16
Be faithful until *d* ..... Rev 2:10
Over such the second *d* ..... Rev 20:6
shall be no more *d* ..... Rev 21:4
which is the second *d* ..... Rev 21:8

DEBATE
D your case with your ..... Prov 25:9
you fast for strife and *d* ..... Is 58:4

DEBIR
City of Judah; captured by Joshua, Josh 10:38, 39
Recaptured by Othniel; formerly called Kirjath Sepher, Josh 15:15–17; Judg 1:11–13

DEBORAH
A prophetess and judge, Judg 4:4–14
Composed song of triumph, Judg 5:1–31

DEBT
everyone who was in *d* ... 1 Sam 22:2
sell the oil and pay your *d* .. 2 Kin 4:7
the exacting of every *d* .... Neh 10:31
and forgave him the *d* .... Matt 18:27
counted as grace but as *d* ... Rom 4:4

DEBTOR
I am a *d* both to ..... Rom 1:14
that he is a *d* to keep ..... Gal 5:3

DEBTORS
as we forgive our *d* ..... Matt 6:12
of his master's *d* ..... Luke 16:5
brethren, we are *d* ..... Rom 8:12
and they are their *d* ..... Rom 15:27

DEBTS
forgive us our *d*, as we ..... Matt 6:12

DECAPOLIS
Multitudes from follow Jesus, Matt 4:25
Jesus heals demon-possessed, preaches in, Mark 5:20

DECEIT
spirit there is no *d* ..... Ps 32:2
from speaking *d* ..... Ps 34:13
d shall not dwell ..... Ps 101:7
D is in the heart of ..... Prov 12:20
Nor was any *d* in His ..... Is 53:9
They hold fast to *d* ..... Jer 8:5
in whom is no *d* ..... John 1:47
"O full of all *d* ..... Acts 13:10
philosophy and empty *d* ..... Col 2:8
no sin, nor was *d* ..... 1 Pet 2:22
mouth was found no *d* ..... Rev 14:5

DECEITFUL
deliver me from the *d* ..... Ps 43:1
d men shall not ..... Ps 55:23
of the wicked are *d* ..... Prov 12:5
of an enemy are *d* ..... Prov 27:6
"The heart is *d* ..... Jer 17:9
are false apostles, *d* ..... 2 Cor 11:13

DECEITFULLY
an idol, nor sworn *d* ..... Ps 24:4
the word of God *d* ..... 2 Cor 4:2

DECEITFULNESS
this world and the *d* ..... Matt 13:22
hardened through the *d* ..... Heb 3:13

DECEIVE
'Do not *d* yourselves ..... Jer 37:9
rise up and *d* many ..... Matt 24:11
signs and wonders to *d* ... Matt 24:24
Let no one *d* himself ..... 1 Cor 3:18
Let no one *d* you with ..... Eph 5:6
we have no sin, we *d* ..... 1 John 1:8
children, let no one *d* you .. 1 John 3:7
go out to *d* the nations ..... Rev 20:8

DECEIVED
"The serpent *d* ..... Gen 3:13
Why then have you *d* me .. Gen 29:25
Why have you *d* us ..... Josh 9:22
d heart has turned him ..... Is 44:20
heed that you not be *d* ..... Luke 21:8
Are you also *d* ..... John 7:47
by the commandment, *d* ... Rom 7:11
Do not be *d* ..... 1 Cor 6:9
as the serpent *d* ..... 2 Cor 11:3
Do not be *d*, God is not ..... Gal 6:7
but the woman being *d* .... 1 Tim 2:14
deceiving and being *d* ..... 2 Tim 3:13
Do not be *d*, my beloved .. James 1:16
all the nations were *d* ..... Rev 18:23
who *d* them ..... Rev 20:10

DECEIVER
"But cursed be the *d* ..... Mal 1:14
how that *d* said ..... Matt 27:63
This is a *d* and an ..... 2 John 7

DECEIVES
heed that no one *d* ..... Matt 24:4
d his own heart ..... James 1:26
Satan, who *d* the whole ..... Rev 12:9

DECEIVING
giving heed to *d* spirits ..... 1 Tim 4:1
and worse, *d* and being ... 2 Tim 3:13
hearers only, *d* ..... James 1:22

DECENTLY
all things be done *d* ..... 1 Cor 14:40

DECEPTION
d all the day long ..... Ps 38:12

DECEPTIVE
you with *d* words ..... 2 Pet 2:3

DECISION
but its every *d* ..... Prov 16:33
in the valley of *d* ..... Joel 3:14

DECLARE
D His glory among the ... 1 Chr 16:24
I will *d* the decree ..... Ps 2:7
The heavens *d* the ..... Ps 19:1
d Your name to My ..... Ps 22:22
d what He had done ..... Ps 66:16
d that the LORD is ..... Ps 92:15
d His generation ..... Is 53:8
what is Mine and *d* it to .. John 16:14
who will *d* His generation .. Acts 8:33
we *d* to you glad tidings ... Acts 13:32
"I will *d* Your name ..... Heb 2:12
seen and heard we *d* ..... 1 John 1:3

DECLARED
the Father, He has *d* ..... John 1:18
and *d* to be the Son of ..... Rom 1:4

DECREE
King Cyrus issued a *d* to ... Ezra 5:13
Moreover I issue a *d* as to ... Ezra 6:8
let a royal *d* go out from .... Esth 1:19

let a *d* be written that they .. Esth 3:9
"I will declare the *d* ..... Ps 2:7
d which shall not pass ..... Ps 148:6
Woe to those who *d* ..... Is 10:1
by a perpetual *d* ..... Jer 5:22
is by the *d* of the watchers .. Dan 4:17
Nineveh by the *d* of the ..... Jon 3:7
in those days that a *d* ..... Luke 2:1

DEDICATED
house and has not *d* ..... Deut 20:5
every *d* thing in ..... Ezek 44:29
first covenant was *d* ..... Heb 9:18

DEDICATION
sacrifices at the *d* ..... Ezra 6:17
it was the Feast of *D* ..... John 10:22

DEED
What *d* is this you have ... Gen 44:15
d has been done ..... Judg 19:30
So I took the purchase *d*. ... Jer 32:11
you do a charitable *d* ..... Matt 6:2
a Prophet mighty in *d* .... Luke 24:19
you do in word or *d* ..... Col 3:17
us from every lawless *d* .... Titus 2:14
your good *d* might not ..... Philem 14
or in tongue, but in *d* ..... 1 John 3:18

DEEDS
works and Your mighty *d* .. Deut 3:24
make known His *d* ..... 1 Chr 16:8
Declare His *d* among ..... Ps 9:11
them according to their *d* ..... Ps 28:4
d You did in their days, ... Ps 44:1
awesome *d* in righteousness .. Ps 65:5
vengeance on their *d* ..... Ps 99:8
Make known His *d* ..... Ps 105:1
harlot by their own *d* ..... Ps 106:39
against the *d* of the wicked .. Ps 141:5
man according to his *d* .... Prov 24:12
declare His *d* among ..... Is 12:4
they surpass the *d* ..... Jer 5:28
their *d* on their own head .. Ezek 9:10
charitable *d* before men ..... Matt 6:1
the *d* of your fathers ..... Luke 11:48
because their *d* ..... John 3:19
You do the *d* of your ..... John 8:41
mighty in words and *d* ..... Acts 7:22
one according to his *d* ..... Rom 2:6
apart from the *d* of the law . Rom 3:28
you put to death the *d* ..... Rom 8:13
off the old man with his *d* .... Col 3:9
shares in his evil *d* ..... 2 John 11
that you hate the *d* of the .... Rev 2:6
did not repent of their *d* .... Rev 16:11

DEEP
LORD God caused a *d* ..... Gen 2:21
He lays up the *d* ..... Ps 33:7
D calls unto *d* ..... Ps 42:7
In His hand are the *d* ..... Ps 95:4
His wonders in the *d* ..... Ps 107:24
put out in *d* darkness ..... Prov 20:20
led them through the *d* ..... Is 63:13
d closed around me ..... Jon 2:5
d uttered its voice ..... Hab 3:10
"Launch out into the *d* ..... Luke 5:4
I have been in the *d* ..... 2 Cor 11:25

DEEPER
D than Sheol ..... Job 11:8

DEEPLY
Drink, yes, drink *d* ..... Song 5:1
But He sighed *d* ..... Mark 8:12

DEER
"Naphtali is a *d* ..... Gen 49:21
my feet like the feet of *d* .... Ps 18:33
As the *d* pants for the ..... Ps 42:1
shall leap like a *d* ..... Is 35:6

DEER'S
will make my feet like *d* .... Hab 3:19

DEFEATED
and Israel was *d* ..... 1 Sam 4:10

DEFECT
who has any *d* ..... Lev 21:17

DEFEND
'For I will *d* this ..... 2 Kin 19:34
d my own ways before ..... Job 13:15
for joy, because You *d* ..... Ps 5:11
of the God of Jacob *d* you .... Ps 20:1
D the poor and ..... Ps 82:3
d the fatherless ..... Is 1:17
of hosts *d* Jerusalem ..... Is 31:5
The LORD of hosts will *d* ... Zech 9:15

DEFENDER
a *d* of widows ..... Ps 68:5

DEFENSE
For wisdom is a *d* ..... Eccl 7:12
d will be the fortress ..... Is 33:16
am appointed for the *d* ..... Phil 1:17
d no one stood with me ... 2 Tim 4:16
be ready to give a *d* ..... 1 Pet 3:15

DEFERRED
Hope *d* makes the heart ... Prov 13:12

DEFILE
the heart, and they *d* ..... Matt 15:18
also these dreamers *d* ..... Jude 8

DEFILED
had *d* Dinah his daughter ... Gen 34:5
d the dwelling place ..... Ps 74:7
For your hands are *d* ..... Is 59:3
lest they should be *d* ..... John 18:28
and has *d* this holy place .. Acts 21:28
being weak, is *d* ..... 1 Cor 8:7
and conscience are *d* ..... Titus 1:15
even the garment *d* ..... Jude 23
have not *d* their garments .... Rev 3:4

DEFILES
mouth, this *d* a man ..... Matt 15:11
d the temple of God ..... 1 Cor 3:17
it anything that *d* ..... Rev 21:27

DEFRAUD
d his brother in this ..... 1 Thess 4:6

DEGENERATE
before Me into the *d* ..... Jer 2:21
d is your heart ..... Ezek 16:30

DEGREES
go forward ten *d* ..... 2 Kin 20:9

DELAIAH
Son of Shemaiah; urges Jehoiakim not to burn Jeremiah's scroll, Jer 36:12, 25

DELICACIES
let me eat of their *d* ..... Ps 141:4
Do not desire his *d* ..... Prov 23:3
of the king's *d* ..... Dan 1:5

DELICATE
Leah's eyes were *d*, but .... Gen 29:17
be called tender and *d* ..... Is 47:1
a lovely and *d* woman ..... Jer 6:2

DELIGHT
the LORD as great *d* ..... 1 Sam 15:22
And his heart took *d* ..... 2 Chr 17:6
your *d* in the Almighty ..... Job 22:26
Will he *d* himself in ..... Job 27:10
But his *d* is in the ..... Ps 1:2
ones, in whom is all my *d* .... Ps 16:3
D yourself also in the ..... Ps 37:4
I *d* to do Your will ..... Ps 40:8
You do not *d* in burnt ..... Ps 51:16
They *d* in lies ..... Ps 62:4
the peoples who *d* in war .... Ps 68:30
I will *d* myself in Your ..... Ps 119:16
commandments, For I *d* .... Ps 119:35
For Your law is my *d* ..... Ps 119:77
Your law had been my *d* ... Ps 119:92
And Your law is my *d* .... Ps 119:174
does not *d* in the strength .. Ps 147:10
For scorners *d* in their ..... Prov 1:22
d in the perversity of the ... Prov 2:14
d ourselves with love ..... Prov 7:18
And I was daily His *d* ..... Prov 8:30
but a just weight is His *d* ... Prov 11:1
truthfully are His *d* ..... Prov 12:22
will give *d* to your soul .... Prov 29:17
in his shade with great *d* .... Song 2:3
His *d* is in the fear of the ..... Is 11:3
gold, they will not *d* in it ..... Is 13:17
And let your soul *d* ..... Is 55:2
call the Sabbath a *d* ..... Is 58:13
that in which I do not *d* ..... Is 65:12
For in these I *d*," says the .... Jer 9:24
eyes, the *d* of your soul ... Ezek 24:21
For I *d* in the law of ..... Rom 7:22
taking *d* in false humility .... Col 2:18

DELIGHTED
The LORD *d* only in ..... Deut 10:15
d greatly in David ..... 1 Sam 19:1
because He *d* in me ..... 2 Sam 22:20
who *d* in you, setting you ... 2 Chr 9:8
me because He *d* in me ..... Ps 18:19

DELIGHTS
whom the king *d* to honor ... Esth 6:6
Him, since He *d* in Him ..... Ps 22:8
the LORD, and He *d* in his.... Ps 37:23
the son in whom he *d* ..... Prov 3:12
O love, with your *d* ..... Song 7:6
For the LORD *d* in you..... Is 62:4
forever, because He *d* ..... Mic 7:18

DELILAH
Deceives Samson, Judg 16:4–22

DELIVER
d them out of the hand ..... Ex 3:8
will *d* him into your hand' ... Judg 4:7
The LORD will *d* us ..... 2 Kin 18:32
He shall *d* you in six ..... Job 5:19
is no one who can *d* ..... Job 10:7
'*D* him from going down ... Job 33:24
Let Him *d* Him ..... Ps 22:8
d their soul from ..... Ps 33:19
I will *d* him and honor ..... Ps 91:15
d you from the immoral .... Prov 2:16
wickedness will not *d* ..... Eccl 8:8
have I no power to *d* ..... Is 50:2
we serve is able to *d* ..... Dan 3:17
into temptation, but *d* ..... Matt 6:13
let Him *d* Him now if ..... Matt 27:43
d such a one to Satan ..... 1 Cor 5:5
And the Lord will *d* ..... 2 Tim 4:18
d the godly out of ..... 2 Pet 2:9

DELIVERANCE
d He gives to His king ..... Ps 18:50
but *d* is of the LORD ..... Prov 21:31
not accepting *d* ..... Heb 11:35

DELIVERED
d the poor who cried ..... Job 29:12
for You have *d* my soul ..... Ps 56:13
For He has *d* the life ..... Jer 20:13
All things have been *d* .... Matt 11:27
who was *d* up because ..... Rom 4:25
But now we have been *d* .... Rom 7:6
who *d* us from so great .... 2 Cor 1:10
was once for all *d* ..... Jude 3

DELIVERER
the LORD raised up a *d* ..... Judg 3:9
LORD raised up a *d* for ..... Judg 3:15
my fortress and my *d* ..... 2 Sam 22:2
LORD gave Israel a *d*..... 2 Kin 13:5
You are my help and my *d* .. Ps 40:17
My high tower and my *d* .... Ps 144:2
d by the hand of the Angel . Acts 7:35
D will come out of ..... Rom 11:26

DELIVERERS
d who saved them ..... Neh 9:27

DELIVERS
d the kingdom to God .... 1 Cor 15:24
even Jesus who *d* ..... 1 Thess 1:10

DELUSION
send them strong *d* ..... 2 Thess 2:11

DEMAS
Follows Paul, Col 4:14
Forsakes Paul, 2 Tim 4:10

DEMETRIUS
A silversmith at Ephesus, Acts 19:24–31
——— A good Christian, 3 John 12

DEMON
when the *d* was cast out ....Matt 9:33
they say, 'He has a *d* .....Matt 11:18
Jesus rebuked the *d*.....Matt 17:18
the *d* out of her daughter ..Mark 7:26
a spirit of an unclean *d* ....Luke 4:33
you say, 'He has a *d* .....Luke 7:33
was driven by the *d* into ...Luke 8:29
d threw him down and ....Luke 9:42
He was casting out a *d* ...Luke 11:14
You have a *d*.....John 7:20
and have a *d*.....John 8:48
He has a *d* and is mad ....John 10:20

DEMON-POSSESSED
and those who were *d*.....Matt 4:24
to Him many who were *d* ..Matt 8:16
there met Him two *d* men, ..Matt 8:28
Him a man, mute and *d* ....Matt 9:32
to Him who was *d* .....Matt 12:22
daughter is severely *d* ....Matt 15:22
and those who were *d*.....Mark 1:32
one who had been *d*.....Mark 5:15
had been *d* was healed ....Luke 8:36

DEMONIC
is earthly, sensual, *d* .....James 3:15

DEMONS
See CAST OUT DEMONS; CASTING OUT DEMONS
They sacrificed to *d*.....Deut 32:17
their daughters to *d* .....Ps 106:37
cast out *d* in Your name ....Matt 7:22
d begged Him, saying, ...Matt 8:31
He casts out *d* .....Matt 9:34
raise the dead, cast out *d* ...Matt 10:8
except by Beelzebub .....Matt 12:24
and cast out many *d* .....Mark 1:34
and to cast out *d* .....Mark 3:15
d begged Him, saying, ...Mark 5:12
they cast out many *d* .....Mark 6:13
out *d* in Your name .....Mark 9:38
He had cast seven *d*.....Mark 16:9
name they will cast out *d* .Mark 16:17
And *d* also came out of ....Luke 4:41
whom had come seven *d* ....Luke 8:2
many *d* had entered .....Luke 8:30
authority over all *d* .....Luke 9:1
casting out *d* in Your .....Luke 9:49
the *d* are subject .....Luke 10:17
casts out *d* by Beelzebub .Luke 11:15
fox, 'Behold, I cast out *d* ..Luke 13:32
Lord and the cup of *d* ....1 Cor 10:21
spirits and doctrines of *d* ...1 Tim 4:1
Even the *d* believe.....James 2:19
they should not worship *d* ..Rev 9:20
For they are spirits of *d* ....Rev 16:14
a dwelling place of *d* .....Rev 18:2

DEMONSTRATE
faith, to *d* His .....Rom 3:25

DEMONSTRATES
d His own love toward .....Rom 5:8

DEMONSTRATION
but in *d* of the Spirit and ...1 Cor 2:4

DEN
in the viper's *d* .....Is 11:8
by My name, become a *d* ....Jer 7:11
cast him into the *d* .....Dan 6:16
it a '*d* of thieves .....Matt 21:13

DENARIUS
the laborers for a *d* .....Matt 20:2
they brought Him a *d* .....Matt 22:19
quart of wheat for a *d* .....Rev 6:6

DENIED
before men will be *d*.....Luke 12:9
Peter then *d* again .....John 18:27
d the Holy One and the .....Acts 3:14
things cannot be *d* .....Acts 19:36
household, he has *d* .....1 Tim 5:8
word, and have not *d* .....Rev 3:8

DENIES
But whoever *d* Me .....Matt 10:33
d that Jesus is the .....1 John 2:22

DENS
lie down in their *d* .....Ps 104:22
and mountains, in *d* .....Heb 11:38

DENY
lest you *d* your God .....Josh 24:27
place, then it will *d* him .....Job 8:18
lest I be full and *d* .....Prov 30:9
him I will also *d* before ...Matt 10:33
let him *d* himself .....Matt 16:24
will *d* Me three times .....Matt 26:34
who *d* that there is a .....Luke 20:27
confessed, and did not *d* ...John 1:20
He cannot *d* Himself .....2 Tim 2:13
in works they *d* .....Titus 1:16
d the only Lord .....Jude 4
d My faith even .....Rev 2:13

DENYING
but *d* its power .....2 Tim 3:5
d ungodliness and .....Titus 2:12
d the Lord who bought .....2 Pet 2:1

DEPART
scepter shall not *d* .....Gen 49:10
they say to God, '*D* .....Job 21:14
D from evil and do good ....Ps 34:14
fear the LORD and *d*.....Prov 3:7
the mountains, shall *d* .....Is 54:10
on the left hand, '*D* .....Matt 25:41
will *d* from the faith .....1 Tim 4:1

DEPARTED
the day that you *d* .....Deut 9:7

DEPARTING
heart of unbelief in *d* .....Heb 3:12

DEPARTS
His spirit *d*, he returns to ....Ps 146:4
But if the unbeliever *d* .....1 Cor 7:15

DEPARTURE
d savage wolves will .....Acts 20:29
and the time of my *d* .....2 Tim 4:6

DEPRESSION
of man causes *d* .....Prov 12:25

DEPRIVE
d myself of good .....Eccl 4:8
d one another except .....1 Cor 7:5

DEPRIVED
like a bear *d* of her cubs ....Hos 13:8

DEPTH
because they had no *d* .....Matt 13:5
nor height nor *d* .....Rom 8:39
Oh, the *d* of the .....Rom 11:33
width and length and *d* .....Eph 3:18

DEPTHS
d have covered them .....Ex 15:5
The *d* also trembled .....Ps 77:16
my soul from the *d* .....Ps 86:13
led them through the *d* .....Ps 106:9
go down again to the *d* .....Ps 107:26
d I was brought forth .....Prov 8:24
our sins into the *d* .....Mic 7:19
have not known the *d*.....Rev 2:24

DERANGED
the nations are *d* .....Jer 51:7

DERBE
Paul visits, Acts 14:6, 20
Paul meets Timothy at, Acts 16:1

DERISION
shall hold them in *d* .....Ps 2:4
I am in *d* daily .....Jer 20:7

DESCEND
His glory shall not *d* .....Ps 49:17
d now from the cross ....Mark 15:32
Lord Himself will *d* .....1 Thess 4:16
This wisdom does not *d* ..James 3:15

DESCENDANTS
All you *d* of Jacob .....Ps 22:23
d shall inherit the .....Ps 25:13
pour My Spirit on your *d* .....Is 44:3
In the LORD all the *d*.....Is 45:25
none of his *d* shall prosper ..Jer 22:30
"We are Abraham's *d* .....John 8:33
So shall your *d* be .....Rom 4:18

DESCENDED
because the LORD *d*.....Ex 19:18
that He also first *d* .....Eph 4:9
He who *d* is also the .....Eph 4:10

DESCENDING
were ascending and *d* .....Gen 28:12
"I saw the Spirit *d* .....John 1:32
God ascending and *d* .....John 1:51
the holy Jerusalem, *d* .....Rev 21:10

DESERT
And tested God in the *d* ....Ps 106:14
d shall rejoice and blossom ...Is 35:1
and rivers in the *d*.....Is 43:19
her *d* like the garden of .....Is 51:3
'Look, He is in the *d* .....Matt 24:26
ate the manna in the *d* .....John 6:31

DESERTED
d place by Himself .....Matt 14:13

DESERTS
led them through the *d* .....Is 48:21
They wandered in *d* .....Heb 11:38

DESERVE
to them what they *d* .....Ps 28:4
d I will judge them .....Ezek 7:27

DESIGN
with an artistic *d* .....Ex 26:31
may keep its whole *d* .....Ezek 43:11

DESIRABLE
the eyes, and a tree *d* .....Gen 3:6
d that we should leave .....Acts 6:2

DESIRE
d shall be for your .....Gen 3:16
and you shall not *d* your ...Deut 5:21
is all the *d* of Israel .....1 Sam 9:20
salvation and all my *d* ....2 Sam 23:5
I *d* to reason with God .....Job 13:3
for we do not *d* .....Job 21:14
boasts of his heart's *d* .....Ps 10:3
heard the *d* of the humble ...Ps 10:17
him his heart's *d* .....Ps 21:2
and offering You did not *d* ...Ps 40:6
Behold, You *d* truth in .....Ps 51:6
confused Who *d* my hurt .....Ps 70:2
upon earth that I *d* .....Ps 73:25
the *d* of the wicked .....Ps 112:10
and satisfy the *d* .....Ps 145:16
all the things you may *d* ...Prov 3:15
all the things one may *d* ...Prov 8:11
d of the righteous will ....Prov 10:24
The *d* of the righteous is ..Prov 11:23
The *d* of the lazy .....Prov 21:25
nor *d* to be with them .....Prov 24:1
a burden, and *d* fails .....Eccl 12:5
and his *d* is toward me ....Song 7:10
the *d* of our soul is .....Is 26:8
beauty that we should *d* .....Is 53:2
the *d* of their eyes, and ...Ezek 24:25
For I *d* mercy and not .....Hos 6:6
great man utters his evil *d* ....Mic 7:3
d mercy and not sacrifice ..Matt 9:13
d I have desired .....Luke 22:15
"Father, I *d* that .....John 17:24
all manner of evil *d* .....Rom 7:8
Brethren, my heart's *d* .....Rom 10:1

d the best gifts ..... 1 Cor 12:31
d spiritual gifts ..... 1 Cor 14:1
was a readiness to *d* ..... 2 Cor 8:11
the two, having a *d* ..... Phil 1:23
passion, evil *d* ..... Col 3:5
offering You did not *d* ..... Heb 10:5
But now they *d* a better .... Heb 11:16
d has conceived ..... James 1:15
angels *d* to look into ..... 1 Pet 1:12
d the pure milk of the ..... 1 Pet 2:2

DESIRED
d are they than gold ..... Ps 19:10
One thing I have *d* ..... Ps 27:4
guides them to their *d* ..... Ps 107:30
What is *d* in a man is ..... Prov 19:22
Whatever my eyes *d* ..... Eccl 2:10
desire I have *d* ..... Luke 22:15

DESIRES
all that your heart *d* ..... 2 Sam 3:21
Who is the man who *d* ..... Ps 34:12
shall give you the *d* ..... Ps 37:4
the *d* of the wicked ..... Ps 140:8
soul of a lazy man *d* ..... Prov 13:4
for himself of all he *d* ..... Eccl 6:2
d to come after Me. ..... Matt 16:24
d to become great ..... Matt 20:26
the *d* for other things ..... Mark 4:19
wine, immediately *d* new .. Luke 5:39
the devil, and the *d* ..... John 8:44
with its passions and *d* ..... Gal 5:24
fulfulling the *d* of the flesh ... Eph 2:3
If a man *d* the position ..... 1 Tim 3:1
according to their own *d* ... 2 Tim 4:3
away by his own *d* ..... James 1:14
not come from your *d* ..... James 4:1
Whoever *d*, let him take ... Rev 22:17

DESIRING
earnestly *d* to be clothed .... 2 Cor 5:2
d to be teachers of the ..... 1 Tim 1:7
in all things *d* to live ..... Heb 13:18

DESOLATE
on me, for I am *d* ..... Ps 25:16
the wilderness in a *d* ..... Ps 107:4
my children and am *d* ..... Is 49:21
any more be termed *D* ..... Is 62:4
to make your land *d* ..... Jer 4:7
house is left to you *d* ..... Matt 23:38
one hour she is made *d* .... Rev 18:19

DESOLATION
the 'abomination of *d* ..... Matt 24:15
then know that its *d* ..... Luke 21:20

DESOLATIONS
LORD, who has made *d* ..... Ps 46:8

DESPAIRED
turned my heart and *d* ..... Eccl 2:20
strength, so that we *d* ..... 2 Cor 1:8

DESPERATELY
he flees *d* from its ..... Job 27:22

DESPISE
if you *d* My statutes ..... Lev 26:15
d Me shall be lightly ..... 1 Sam 2:30
I *d* my life ..... Job 9:21
but fools *d* wisdom ..... Prov 1:7
People do not *d* a thief if ... Prov 6:30
d your mother when she .. Prov 23:22
Because you *d* this word ..... Is 30:12
d your feast days ..... Amos 5:21
to you priests who *d* ..... Mal 1:6
one and *d* the other ..... Matt 6:24
d one of these little ones .. Matt 18:10
d the riches of His ..... Rom 2:4
d the church of God ..... 1 Cor 11:22
Therefore let no one *d* .... 1 Cor 16:11
Do not *d* prophecies ..... 1 Thess 5:20
Let no one *d* your youth .. 1 Tim 4:12
do not *d* the chastening of .. Heb 12:5
and *d* authority ..... 2 Pet 2:10

DESPISED
mistress became *d* in her ... Gen 16:4
Esau *d* his birthright ..... Gen 25:34
you have *d* the LORD ..... Num 11:20
she *d* him in her heart .... 2 Sam 6:16
men, and *d* by the people ..... Ps 22:6
d the counsel of the Most ... Ps 107:11
perverse heart will be *d* .... Prov 12:8
poor man's wisdom is *d* .... Eccl 9:16
it would be utterly *d* ..... Song 8:7
d the word of the Holy ..... Is 5:24
He is *d* and rejected ..... Is 53:3
have *d* My holy things ..... Ezek 22:8
For who has *d* the day of .. Zech 4:10
righteous, and *d* others .... Luke 18:9
the things which are *d* ..... 1 Cor 1:28

DESPISES
wisdom *d* his neighbor .... Prov 11:12
d the word will be ..... Prov 13:13
d his neighbor sins ..... Prov 14:21
but a foolish man *d* ..... Prov 15:20
d the scepter of My ..... Ezek 21:10

DESPISING
the cross, *d* the shame ..... Heb 12:2

DESTINED
this Child is *d* for the fall .. Luke 2:34

DESTINY
did not consider her *d* ..... Lam 1:9

DESTITUTE
the prayer of the *d* ..... Ps 102:17
of corrupt minds and *d* ..... 1 Tim 6:5
sister is naked and *d* ..... James 2:15

DESTROY
d the righteous ..... Gen 18:23
d all the wicked ..... Ps 101:8
of the LORD I will *d* ..... Ps 118:10
the wicked He will *d* ..... Ps 145:20
Why should you *d* ..... Eccl 7:16
shall not hurt nor *d* ..... Is 11:9
have mercy, but will *d* ..... Jer 13:14
d them with double ..... Jer 17:18
I did not come to *d* ..... Matt 5:17
where moth and rust *d* ..... Matt 6:19
Him who is able to *d* ..... Matt 10:28
I am able to *d* the temple .. Matt 26:61
Barabbas and *d* Jesus ..... Matt 27:20
You who *d* the temple .... Matt 27:40
'I will *d* this temple ..... Mark 14:58
to save life or to *d* ..... Luke 6:9
d men's lives but to ..... Luke 9:56
D this temple, and in ..... John 2:19
and to kill, and to *d* ..... John 10:10
d the work of God for ..... Rom 14:20
d the wisdom of the ..... 1 Cor 1:19
God will *d* him ..... 1 Cor 3:17
foods, but God will *d* ..... 1 Cor 6:13
d with the brightness of .. 2 Thess 2:8
able to save and to *d* ..... James 4:12
He might *d* the works ..... 1 John 3:8

DESTROYED
d all living things ..... Gen 7:23
d those who hated me ... 2 Sam 22:41
My people are *d* ..... Hos 4:6
"O Israel, you are *d* ..... Hos 13:9
house, this tent, is *d* ..... 2 Cor 5:1

DESTROYER
the paths of the *d* ..... Ps 17:4
him who is a great *d* ..... Prov 18:9
destroyed by the *d* ..... 1 Cor 10:10

DESTRUCTION
not be afraid of *d* ..... Job 5:21
D has no covering ..... Job 26:6
d come upon him ..... Ps 35:8
cast them down to *d* ..... Ps 73:18
You turn man to *d* ..... Ps 90:3
d that lays waste ..... Ps 91:6
your life from *d* ..... Ps 103:4
d will come to the ..... Prov 10:29
Pride goes before *d* ..... Prov 16:18
d the heart of a man ..... Prov 18:12
called the City of *D* ..... Is 19:18
neither wasting nor *d* ..... Is 60:18
heifer, but *d* comes ..... Jer 46:20
wrath prepared for *d* ..... Rom 9:22
one to Satan for the *d* ..... 1 Cor 5:5
whose end is *d* ..... Phil 3:19
then sudden *d* ..... 1 Thess 5:3
with everlasting *d* ..... 2 Thess 1:9
which drown men in *d* ..... 1 Tim 6:9
twist to their own *d* ..... 2 Pet 3:16

DESTRUCTIVE
bring in *d* heresies ..... 2 Pet 2:1

DETERMINED
Since his days are *d* ..... Job 14:5
of hosts will make a *d* ..... Is 10:23
"Seventy weeks are *d* ..... Dan 9:24
d their preappointed ..... Acts 17:26
For I *d* not to know ..... 1 Cor 2:2

DETESTABLE
shall not eat any *d* ..... Deut 14:3

DEVICE
there is no work or *d* ..... Eccl 9:10

DEVICES
not ignorant of his *d* ..... 2 Cor 2:11

DEVIL
See SATAN
Titles of:
Abaddon, Apollyon, angel of the bottomless pit, Rev 9:11
accuser, Rev 12:10
adversary, 1 Pet 5:8
Beelzebub, prince of demons, Matt 12:24
Belial, 2 Cor 6:15
evil one, Matt 6:13; Luke 11:4
god of this age, 2 Cor 4:4
murderer, father of lies, John 8:44
prince of the power of the air, Eph 2:2
ruler of darkness, Eph 6:12
ruler of this world, John 14:30
Satan, Luke 10:18
serpent, Gen 3:4
serpent of old, Rev 20:2
wicked one, Matt 13:19
Origin of, in heaven, Is 14:12–20; Rev 12:7–9
Power and activities of:
tempted Eve, Gen 3:1
tempted David, 1 Chr 21:1
accused and tormented Job, Job 1:6—2:10
opposed Joshua the high priest, Zech 3:1
tempted Jesus, Matt 4:1–11; Mark 3:22–28; Luke 22:31
entered Judas at betrayal, Luke 22:3; John 13:27
deceives and ensnares, 2 Cor 11:3–15; 1 Tim 3:6, 7; Rev 20:7, 8
works in evildoers, Acts 13:8–10; Eph 2:2
accuses believers before God, Rev 12:10
Believers must resist, 2 Cor 2:10, 11; Eph 6:11–16; James 4:7; 1 Pet 5:8, 9; 1 John 2:13
His defeat by Christ, Gen 3:15; Rev 12:10–12; 20:7–10
to be tempted by the *d* ..... Matt 4:1
who sowed them is the *d* .. Matt 13:39
prepared for the *d* ..... Matt 25:41
forty days by the *d* ..... Luke 4:2
then the *d* comes and ..... Luke 8:12
and one of you is a *d* ..... John 6:70
of your father the *d* ..... John 8:44
d having already put ..... John 13:2
oppressed by the *d* ..... Acts 10:38
fraud, you son of the *d* .... Acts 13:10

give place to the *d* . . . . . Eph 4:27
the wiles of the *d* . . . . . Eph 6:11
condemnation as the *d* . . . . . 1 Tim 3:6
the snare of the *d* . . . . . 2 Tim 2:26
of death, that is, the *d* . . . . . Heb 2:14
Resist the *d* and he . . . . . James 4:7
d walks about like a . . . . . 1 Pet 5:8
the works of the *d* . . . . . 1 John 3:8
contending with the *d* . . . . . Jude 9
Indeed, the *d* is about . . . . . Rev 2:10
serpent of old, called the *D* . . Rev 12:9
the *d* has come down to . . . . Rev 12:12
serpent of old, who is the *D* . Rev 20:2
d, who deceived them . . . . . Rev 20:10

DEVIOUS
crooked, and who are *d* . . . . Prov 2:15

DEVISE
Do not *d* evil against . . . . . Prov 3:29
Woe to those who *d* . . . . . Mic 2:1

DEVISES
d wickedness on his . . . . . Ps 36:4
he *d* evil continually . . . . . Prov 6:14
d wicked plans to . . . . . Is 32:7
But a generous man *d* . . . . . Is 32:8

DEVOID
He who is *d* of wisdom . . . . Prov 11:12

DEVOTE
d rashly something as . . . . Prov 20:25

DEVOTED
d offering is most . . . . . Lev 27:28
"Every *d* thing in . . . . . Num 18:14
Your servant, who is *d* . . . . . Ps 119:38

DEVOUR
A fire shall *d* before . . . . . Ps 50:3
For you *d* widows' . . . . . Matt 23:14
bite and *d* one another . . . . . Gal 5:15
seeking whom he may *d* . . . . 1 Pet 5:8
d her Child as . . . . . Rev 12:4

DEVOURED
Some wild beast has *d* . . . . . Gen 37:20
rebel, you shall be *d* . . . . . Is 1:20
the curse has *d* . . . . . Is 24:6
Your sword has *d* . . . . . Jer 2:30
For shame has *d* . . . . . Jer 3:24
have *d* their judges . . . . . Hos 7:7
trees, the locust *d* . . . . . Amos 4:9
birds came and *d* them . . . . . Matt 13:4
of heaven and *d* them . . . . . Rev 20:9

DEVOURER
I will rebuke the *d* . . . . . Mal 3:11

DEVOURING
You love all *d* words . . . . . Ps 52:4
the flame of *d* fire . . . . . Is 29:6

DEVOUT
man was just and *d* . . . . . Luke 2:25
d men carried Stephen . . . . . Acts 8:2
d soldier from among . . . . . Acts 10:7
d proselytes followed Paul . Acts 13:43

DEW
God give you of the *d* . . . . . Gen 27:28
shall also drop *d* . . . . . Deut 33:28
have the *d* of Your youth . . . . Ps 110:3
his favor is like *d* . . . . . Prov 19:12
a cloud of *d* in the heat . . . . . Is 18:4
your *d* is like the *d* . . . . . Is 26:19
like the early *d* . . . . . Hos 6:4
many peoples, like *d* . . . . . Mic 5:7

DIADEM
LORD, and a royal *d* . . . . . Is 62:3

DIADEMS
ten horns, and seven *d* . . . . . Rev 12:3

DIAL
d by which it had gone . . . . . Is 38:8

DIAMOND
a sapphire, and a *d* . . . . . Ex 28:18
d it is engraved . . . . . Jer 17:1
the sardius, topaz, and *d* . . Ezek 28:13

DIANA
Worship of at Ephesus creates uproar, Acts 19:23–41

DIBON
Amorite town, Num 21:30
Taken by Israel, Num 32:2–5
Destruction of, foretold, Jer 48:18, 22

DICTATES
according to the *d* . . . . . Jer 23:17

DIE
it you shall surely *d* . . . . . Gen 2:17
you touch it, lest you *d* . . . . . Gen 3:3
the land of Egypt shall *d* . . . . . Ex 11:5
Where you *d*, I will *d*, ... Ruth 1:17
but a person shall *d* . . . . . 2 Chr 25:4
Curse God and *d* . . . . . Job 2:9
sees wise men *d* . . . . . Ps 49:10
I shall not *d*, but live . . . . . Ps 118:17
He shall *d* for lack of . . . . . Prov 5:23
but fools *d* for lack of . . . . . Prov 10:21
hates correction will *d* . . . . Prov 15:10
with a rod, he will not *d* . . Prov 23:13
who are appointed to *d* . . . . Prov 31:8
how does a wise man *d* . . . . . Eccl 2:16
born, and a time to *d* . . . . . Eccl 3:2
why should you *d* . . . . . Eccl 7:17
drink, for tomorrow we *d* . . . . Is 22:13
their worm does not *d* . . . . . Is 66:24
every one shall *d* for his . . . . Jer 31:30
wicked way, he shall *d* . . . . . Ezek 3:19
the soul who sins shall *d* . . . Ezek 18:4
man, you shall surely *d* . . . . Ezek 33:8
"Even if I have to *d* . . . . . Matt 26:35
'their worm does not *d* . . . . Mark 9:44
nor can they *d* . . . . . Luke 20:36
eat of it and not *d* . . . . . John 6:50
to you that you will *d* . . . . . John 8:24
though he may *d* . . . . . John 11:25
that one man should *d* . . . . John 11:50
that Jesus would *d* . . . . . John 11:51
our law He ought to *d* . . . . . John 19:7
righteous man will one *d* . . . . Rom 5:7
the flesh you will *d* . . . . . Rom 8:13
if we *d*, we *d* to the Lord . . . Rom 14:8
For as in Adam all *d* . . . . . 1 Cor 15:22
Jesus our Lord, I *d* daily . . 1 Cor 15:31
and to *d* is gain . . . . . Phil 1:21
for men to *d* once . . . . . Heb 9:27
are the dead who *d* . . . . . Rev 14:13

DIED
And all flesh *d* . . . . . Gen 7:21
"Oh, that we had *d* . . . . . Ex 16:3
himself with fire, and *d* . . . 1 Kin 16:18
Hadad *d* also . . . . . 1 Chr 1:51
So Saul *d* for his . . . . . 1 Chr 10:13
was that the beggar *d* . . . . Luke 16:22
in due time Christ *d* . . . . . Rom 5:6
Christ *d* for us . . . . . Rom 5:8
For he who has *d* . . . . . Rom 6:7
Now if we *d* with . . . . . Rom 6:8
sin revived and I *d* . . . . . Rom 7:9
For to this end Christ *d* . . . . Rom 14:9
perish, for whom Christ *d* . 1 Cor 8:11
that Christ *d* for our sins . . 1 Cor 15:3
that if One *d* for all . . . . . 2 Cor 5:14
and He *d* for all . . . . . 2 Cor 5:15
through the law *d* . . . . . Gal 2:19
if you *d* with Christ from . . . . Col 2:20
For you *d*, and your life is . . . . Col 3:3
believe that Jesus *d* . . . . . 1 Thess 4:14
who *d* for us . . . . . 1 Thess 5:10
for if we *d* with Him . . . . . 2 Tim 2:11
These all *d* in faith . . . . . Heb 11:13
having *d* to sins . . . . . 1 Pet 2:24

DIES
If a man *d*, shall he live . . . . Job 14:14
When a wicked man *d* . . . . . Prov 11:7
into the ground and *d* . . . . . John 12:24
if the husband *d*, she is . . . . . Rom 7:2
and no one *d* to himself . . . . Rom 14:7
made alive unless it *d* . . . . 1 Cor 15:36

DIFFERENCE
the LORD will make a *d* . . . . . Ex 9:4
d between the unclean . . . . Ezek 22:26
the *d* between the holy . . . . Ezek 44:23
For there is no *d* . . . . . Rom 3:22
were, it makes no *d* to me . . . . Gal 2:6

DIFFERENCES
There are *d* of ministries, . . 1 Cor 12:5

DIFFERENT
he has a *d* spirit in him . . . Num 14:24
with *d* kinds of seed . . . . . Deut 22:9
each *d* from the other . . . . . Dan 7:3
d kinds of tongues . . . . . 1 Cor 12:10
if you receive a *d* spirit . . . . 2 Cor 11:4
of Christ, to a *d* gospel, ... Gal 1:6

DIFFERING
Having then gifts *d* . . . . . Rom 12:6

DIFFERS
for one star *d* from . . . . . 1 Cor 15:41

DIFFICULT
d is the way which leads . . . Matt 7:14

DIFFUSED
By what way is light *d* . . . . . Job 38:24

DIFFUSES
us *d* the fragrance . . . . . 2 Cor 2:14

DIG
wells which you did not *d* . . Deut 6:11
Son of man, *d* into the . . . . . Ezek 8:8
Though they *d* into hell . . . . Amos 9:2
I cannot *d*; I am ashamed . . Luke 16:3

DIGNITARIES
afraid to speak evil of *d* . . . . 2 Pet 2:10
and speak evil of *d* . . . . . Jude 8

DILIGENCE
your heart with all *d* . . . . . Prov 4:23
d is man's precious . . . . . Prov 12:27
he who leads, with *d* . . . . . Rom 12:8
not lagging in *d*, fervent . . Rom 12:11
d it produced in you . . . . . 2 Cor 7:11
of your love by the *d* . . . . . 2 Cor 8:8
giving all *d*, add to your . . . . . 2 Pet 1:5

DILIGENT
d in sanctifying . . . . . 2 Chr 29:34
and my spirit makes *d* . . . . . Ps 77:6
hand of the *d* makes rich . . . Prov 10:4
of the *d* will rule . . . . . Prov 12:24
d shall be made rich . . . . . Prov 13:4
proved *d* in many things . . . 2 Cor 8:22
d to come to me quickly . . . . 2 Tim 4:9
Let us therefore be *d* . . . . . Heb 4:11
be *d* to be found by Him . . . 2 Pet 3:14

DILIGENTLY
if you *d* obey the voice of . . Deut 28:1
seek me *d* will find me . . . . . Prov 8:17
d followed every good . . . . 1 Tim 5:10
he sought it *d* with tears . . . Heb 12:17

DIM
His eyes were not *d* . . . . . Deut 34:7
the windows grow *d* . . . . . Eccl 12:3
the gold has become *d* . . . . . Lam 4:1

DIMINISH
stars *d* their brightness . . . . . Joel 2:10
the lights will *d* . . . . . Zech 14:6

DIMLY
we see in a mirror, *d* . . . . . 1 Cor 13:12

DINAH
Daughter of Leah, Gen 30:20, 21
Defiled by Shechem, Gen 34:1–24
Avenged by brothers, Gen 34:25–31

DINE
asked Him to *d* with . . . . . Luke 11:37
come in to him and *d* . . . . . Rev 3:20

DINNER
Better is a *d* of herbs . . . . . Prov 15:17

I have prepared my *d* .....Matt 22:4
invites you to *d* .....1 Cor 10:27

DIOTREPHES
Unruly church member, 3 John 9, 10

DIP
d them in the blood .....Lev 14:51
d it in the water, ...Num 19:18
let him *d* his foot in oil .....Deut 33:24
d your piece of bread .....Ruth 2:14
d the tip of his finger in ..Luke 16:24

DIPPED
d the tunic in the blood ....Gen 37:31
d his finger in the .....Lev 9:9
d seven times in the .....2 Kin 5:14
of bread when I have *d* ...John 13:26
clothed with a robe *d* .....Rev 19:13

DIRECT
the morning I will *d* .....Ps 5:3
and He shall *d* your paths ...Prov 3:6
d their work in truth .....Is 61:8
Now may the Lord *d* .....2 Thess 3:5

DIRT
I cast them out like *d*.....Ps 18:42
cast up mire and *d* .....Is 57:20

DISAPPEARS
As water *d* from the .....Job 14:11

DISARMED
d principalities.....Col 2:15

DISARMS
and *d* the mighty .....Job 12:21

DISASTER
bring *d* on the house .....1 Kin 14:10
I am fashioning a *d* .....Jer 18:11
war and *d* and pestilence ....Jer 28:8
D will come upon .....Ezek 7:26
you shall see *d* .....Zeph 3:15
voyage will end with *d* .... Acts 27:10

DISCERN
Can I *d* between the .....2 Sam 19:35
Then you shall again *d* .....Mal 3:18
d the face of the sky .....Matt 16:3
senses exercised to *d* .....Heb 5:14

DISCERNED
they are spiritually *d* .....1 Cor 2:14

DISCERNER
d of the thoughts .....Heb 4:12

DISCERNING
not *d* the Lord's body ....1 Cor 11:29
another *d* of spirits, to ....1 Cor 12:10

DISCERNMENT
and takes away the *d* .....Job 12:20

DISCERNS
a wise man's heart *d* .....Eccl 8:5

DISCIPLE
d is not above his .....Matt 10:24
in the name of a *d* .....Matt 10:42
he cannot be My *d* .....Luke 14:26
the *d* whom He loved .....John 19:26
d whom Jesus loved .....John 21:7
the *d* whom Jesus loved ..John 21:20

DISCIPLES
See TWELVE DISCIPLES
but Your *d* do not fast .....Matt 9:14
called His twelve *d* to .....Matt 10:1
d transgress the .....Matt 15:2
took the twelve *d* .....Matt 20:17
all the *d* forsook Him .....Matt 26:56
make *d* of all the nations, .Matt 28:19
with His *d* to the sea .....Mark 3:7
called His *d* to Himself ....Luke 6:13
His *d* believed in Him .....John 2:11
many of His *d* went back ..John 6:66
My word, you are My *d* ....John 8:31
to become His *d* .....John 9:27
but we are Moses' *d* .....John 9:28
His *d* did not understand ..John 12:16
know that you are My *d* ..John 13:35
so you will be My *d* .....John 15:8
Then the *d* were glad .....John 20:20
of the *d* was multiplying, ...Acts 6:1
the *d* were first called .....Acts 11:26
souls of the *d*, exhorting ..Acts 14:22
strengthening all the *d* ....Acts 18:23

DISCIPLES'
began to wash the *d* feet ...John 13:5

DISCIPLINE
Harsh *d* is for him who ...Prov 15:10
I *d* my body and bring .....1 Cor 9:27

DISCIPLINES
but he who loves him *d* ...Prov 13:24

DISCLOSE
d my dark saying .....Ps 49:4

DISCORD
and one who sows *d* .....Prov 6:19

DISCOURAGE
why will you *d* the heart ...Num 32:7

DISCOURAGED
do not fear or be *d* .....Deut 1:21
will not fail nor be *d* .....Is 42:4
lest they become *d* .....Col 3:21
you become weary and *d* ...Heb 12:3
d when you are rebuked ....Heb 12:5

DISCREET
d, chaste, homemakers, ...Titus 2:5

DISCRETION
D will preserve you .....Prov 2:11
out knowledge and *d* .....Prov 8:12
woman who lacks *d* .....Prov 11:22
The *d* of a man makes ....Prov 19:11
the heavens at His *d* .....Jer 10:12

DISEASE
Shall I recover from this *d* ..2 Kin 8:8
in his *d* he did not seek ..2 Chr 16:12
all kinds of *d* among the ...Matt 4:23
every *d* among the people ..Matt 9:35
well of whatever *d* he had ...John 5:4

DISEASES
Who heals all your *d*. .....Ps 103:3
afflicted with various *d* .....Matt 4:24
various *d* brought them ....Luke 4:40
all demons, and to cure *d* ...Luke 9:1
d left them and the evil ....Acts 19:12

DISFIGURE
nor shall you *d* the edges ..Lev 19:27
d their faces that .....Matt 6:16

DISGRACE
plead my *d* against me, ...Job 19:5
do not *d* the throne of .....Jer 14:21

DISGRACEFUL
he had done a *d* thing .....Gen 34:7
done a *d* thing in Israel ....Josh 7:15
Do not do this *d* thing ...2 Sam 13:12

DISGUISES
and he *d* his face .....Job 24:15
He who hates, *d* .....Prov 26:24

DISHONEST GAIN
turned aside after *d* .....1 Sam 8:3
for the sake of *d* .....Titus 1:11
not for *d* but eagerly .....1 Pet 5:2

DISHONESTY
Wealth gained by *d* will ...Prov 13:11

DISHONOR
d who wish me evil .....Ps 40:14
with *d* comes reproach .....Prov 18:3
d the pride of all .....Is 23:9
Her rulers dearly love *d* ....Hos 4:18
My Father, and you *d* Me ..John 8:49
d their bodies among .....Rom 1:24
and another for *d* .....Rom 9:21
long hair, it is a *d* to .....1 Cor 11:14
It is sown in *d* .....1 Cor 15:43
by honor and *d* .....2 Cor 6:8
honor and some for *d* .....2 Tim 2:20

DISHONORED
but we are *d* .....1 Cor 4:10
But you have *d* the .....James 2:6

DISHONORS
For son *d* father .....Mic 7:6
covered, *d* his head .....1 Cor 11:4

DISOBEDIENCE
d many were made .....Rom 5:19
works in the sons of *d* .....Eph 2:2
d received a just .....Heb 2:2

DISOBEDIENT
Nevertheless they were *d* ...Neh 9:26
the *d* to the wisdom of .....Luke 1:17
out My hands to a *d* .....Rom 10:21
you were once *d* to God ...Rom 11:30
d to parents, unthankful, ...2 Tim 3:2
d, deceived, serving .....Titus 3:3
They stumble, being *d* .....1 Pet 2:8
who formerly were *d* .....1 Pet 3:20

DISORDERLY
for this *d* gathering .....Acts 19:40
brother who walks *d* .....2 Thess 3:6

DISPENSATION
d of the fullness of .....Eph 1:10
d of the grace of God .....Eph 3:2

DISPERSE
d them throughout the .... Ezek 20:23

DISPERSION
intend to go to the *D* .....John 7:35
the pilgrims of the *D* .....1 Pet 1:1

DISPLEASE
LORD see it, and it *d*.....Prov 24:18

DISPLEASED
that David had done *d* ...2 Sam 11:27
You have been *d* .....Ps 60:1
they were greatly *d* .....Matt 20:24
it, He was greatly *d* .....Mark 10:14

DISPUTE
Now there was also a *d* ...Luke 22:24

DISPUTED
when he *d* about the body ....Jude 9

DISPUTER
Where is the *d* of this .....1 Cor 1:20

DISPUTES
d rather than godly .....1 Tim 1:4
but is obsessed with *d* .....1 Tim 6:4
foolish and ignorant *d* .....2 Tim 2:23
But avoid foolish *d* .....Titus 3:9

DISQUALIFIED
myself should become *d* ...1 Cor 9:27
indeed you are *d* .....2 Cor 13:5
though we may seem *d* ....2 Cor 13:7

DISQUIETED
And why are you *d* .....Ps 42:5

DISSENSION
had no small *d* and .....Acts 15:2
this, a *d* arose between .....Acts 23:7
a creator of *d* among all ....Acts 24:5

DISSENSIONS
selfish ambitions, *d* .....Gal 5:20

DISSIPATION
not accused of *d* .....Titus 1:6
in the same flood of *d* .....1 Pet 4:4

DISSOLVED
of heaven shall be *d* .....Is 34:4
the heavens will be *d* .....2 Pet 3:12

DISTINCTION
and made no *d* .....Acts 15:9
For there is no *d* .....Rom 10:12
compassion, making a *d* .....Jude 22

DISTRACTED
But Martha was *d* with ...Luke 10:40

DISTRESS
me in the day of my *d* ..... Gen 35:3
When you are in *d* ..... Deut 4:30
my life from every *d* ..... 1 Kin 1:29
you out of dire *d* ..... Job 36:16
keep you from *d* ..... Job 36:19
d them in His deep ..... Ps 2:5
on the LORD in *d* ..... Ps 118:5
a whirlwind, when *d* ..... Prov 1:27
and on the earth *d* ..... Luke 21:25
tribulation, or *d* ..... Rom 8:35
of the present *d* ..... 1 Cor 7:26

DISTRESSED
was greatly afraid and *d* .... Gen 32:7
Israel was severely *d* ..... Judg 10:9
David was greatly *d* ..... 1 Sam 30:6
the queen was deeply *d* ..... Esth 4:4
heart within me is *d* ..... Ps 143:4
not be upon her who is *d* ..... Is 9:1
troubled and deeply *d* .... Mark 14:33
and how *d* I am till it is ... Luke 12:50

DISTRESSES
bring me out of my *d* ..... Ps 25:17

DISTRESSING
d spirit from the LORD ... 1 Sam 16:14
Now the *d* spirit from ..... 1 Sam 19:9

DISTRIBUTE
that you have and *d* ..... Luke 18:22

DISTRIBUTED
and they *d* to each as ..... Acts 4:35
But as God has *d* ..... 1 Cor 7:17

DISTRIBUTING
d to the needs of the ..... Rom 12:13

DITCH
will fall into a *d* ..... Matt 15:14

DIVERSE
D weights are an ..... Prov 20:23

DIVERSITIES
There are *d* of gifts ..... 1 Cor 12:4
there are *d* of activities, ... 1 Cor 12:6

DIVIDE
D the living child ..... 1 Kin 3:25
d My garments among ..... Ps 22:18
d their tongues ..... Ps 55:9
d the spoil with the ..... Prov 16:19
d the inheritance ..... Luke 12:13
"Take this and *d* ..... Luke 22:17

DIVIDED
and the waters were *d* ..... Ex 14:21
death they were not *d* .... 2 Sam 1:23
And You *d* the sea ..... Neh 9:11
"Who has *d* a channel ..... Job 38:25
shall they ever be *d* ..... Ezek 37:22
kingdom has been *d* ..... Dan 5:28
your land shall be *d* ..... Amos 7:17
"Every kingdom *d* ..... Matt 12:25
and a house *d* against .... Luke 11:17
in one house will be *d* .... Luke 12:52
So he *d* to them his ..... Luke 15:12
they *d* His garments and .. Luke 23:34
d My garments among .... John 19:24
appeared to them *d* ..... Acts 2:3
d them among all ..... Acts 2:45
Is Christ *d*? Was Paul ..... 1 Cor 1:13
the great city was *d* ..... Rev 16:19

DIVIDES
at home *d* the spoil ..... Ps 68:12

DIVIDING
rightly *d* the word of ..... 2 Tim 2:15

DIVINATION
shall you practice *d* ..... Lev 19:26
D is on the lips of ..... Prov 16:10
darkness without *d* ..... Mic 3:6
a spirit of *d* met us ..... Acts 16:16

DIVINE
futility and who *d* ..... Ezek 13:9
and her prophets *d* ..... Mic 3:11
d service and the ..... Heb 9:1
d power has given ..... 2 Pet 1:3

DIVINERS
your prophets, your *d* ..... Jer 27:9

DIVISION
So there was a *d* ..... John 7:43
piercing even to the *d* ..... Heb 4:12

DIVISIONS
note those who cause *d* ... Rom 16:17
and that there be no *d* ..... 1 Cor 1:10
envy, strife, and *d* ..... 1 Cor 3:3
hear that there are *d* ..... 1 Cor 11:18
persons, who cause *d* ..... Jude 19

DIVISIVE
Reject a *d* man after ..... Titus 3:10

DIVORCE
cannot *d* her all his days .. Deut 22:19
her a certificate of *d* ..... Deut 24:1
of your mother's *d* ..... Is 50:1
given her a certificate of *d* .... Jer 3:8
Israel says that He hates *d* .. Mal 2:16
give her a certificate of *d* ... Matt 5:31
to *d* his wife for just any ... Matt 19:3
a certificate of *d* ..... Mark 10:4
husband is not to *d* his .... 1 Cor 7:11

DIVORCED
d from her husband ..... Lev 21:7
A widow or a *d* woman .... Lev 21:14
daughter is a widow or *d* .. Lev 22:13
vow of a widow or a *d* ..... Num 30:9
d her must not take her .... Deut 24:4
a widow or a *d* woman ... Ezek 44:22
is *d* commits adultery ..... Matt 5:32
is *d* from her husband .... Luke 16:18

DIVORCES
say, 'If a man *d* his wife ..... Jer 3:1
said, 'Whoever *d* his wife .. Matt 5:31
whoever *d* his wife ..... Matt 19:9
Whoever *d* his wife ..... Mark 10:11
Whoever *d* his wife ..... Luke 16:18

DO
set in them to *d* evil ..... Eccl 8:11
I will also *d* it ..... Is 46:11
men to *d* to you, *d* ..... Matt 7:12
d this and you will ..... Luke 10:28
He sees the Father *d* ..... John 5:19
without Me you can *d* ..... John 15:5
"Sirs, what must I *d* ..... Acts 16:30
d evil that good may ..... Rom 3:8
For what I will to *d* ..... Rom 7:15
good that I will to *d* ..... Rom 7:19
or whatever you *d*, *d* ..... 1 Cor 10:31
d all things through ..... Phil 4:13
d in word or deed, *d* ..... Col 3:17
d good and to share ..... Heb 13:16
and *d* this or that ..... James 4:15

DO NOT BE AFRAID
vision, saying, "*D*, Abram .. Gen 15:1
said to the people, "*D* ..... Ex 14:13
d, and do not tremble ..... Deut 20:3
Lord said to Joshua, "*D* .... Josh 11:6
d of him." So he arose ..... 2 Kin 1:15
D of the words ..... 2 Kin 19:6
D of sudden terror, ... Prov 3:25
D of their faces, for ..... Jer 1:8
"*D* to serve the Chaldeans ... Jer 40:9
And you, son of man, *d* ..... Ezek 2:6
D, you beasts of the ..... Joel 2:22
"Joseph, son of David, *d* ... Matt 1:20
It is I; *d* ..... Matt 14:27
"Arise, and *d* ..... Matt 17:7
said to the women, "*D* ..... Matt 28:5
of the synagogue, "*D* ..... Mark 5:36
angel said to him, "*D* ..... Luke 1:13
"*D*, Mary, for you have .... Luke 1:30
angel said to them, "*D*, ... Luke 2:10
Jesus said to Simon, "*D* ... Luke 5:10
d of those who kill the ..... Luke 12:4
"*D*, but speak ..... Acts 18:9
"*D*, Paul; you must ..... Acts 27:24
saying to me, "*D* ..... Rev 1:17

DO NOT FEAR
d, for I am with you. ..... Gen 26:24
d to go down to Egypt, ... Gen 46:3
D; for God has come ..... Ex 20:20
d or be discouraged ..... Deut 1:21
d the gods of the ..... Judg 6:10
d, you shall not die ..... Judg 6:23
D. You have done all .... 1 Sam 12:20
D, for I will surely ..... 2 Sam 9:7
Elijah said to her, "*D*; .... 1 Kin 17:13
D, for those who are with .. 2 Kin 6:16
d or be fainthearted ..... Is 7:4
fearful-hearted, "Be strong, *d* . Is 35:4
d the reproach of men, ... Is 51:7
d, O My servant Jacob,' .... Jer 30:10
said to me, "*D*, Daniel ..... Dan 10:12
remains among you; *d* ..... Hag 2:5
D, let your hands be ..... Zech 8:13
d them. For there is ..... Matt 10:26
D therefore; you are of .... Luke 12:7
D any of those things ..... Rev 2:10

DOCTRINE
said, 'My *d* is pure ..... Job 11:4
for I give you good *d* ..... Prov 4:2
idol is a worthless *d* ..... Jer 10:8
of bread, but of the *d* ..... Matt 16:12
What new *d* is this ..... Mark 1:27
"My *d* is not Mine ..... John 7:16
Jerusalem with your *d* ..... Acts 5:28
heart that form of *d* ..... Rom 6:17
with every wind of *d* ..... Eph 4:14
is contrary to sound *d* ..... 1 Tim 1:10
followed my *d* ..... 2 Tim 3:10
is profitable for *d* ..... 2 Tim 3:16
not endure sound *d* ..... 2 Tim 4:3
in *d* showing integrity ..... Titus 2:7
they may adorn the *d* ..... Titus 2:10
not abide in the *d* ..... 2 John 9

DOCTRINES
the commandments and *d* ... Col 2:22
spirits and *d* of demons .... 1 Tim 4:1
various and strange *d* ..... Heb 13:9

DOEG
An Edomite; chief of Saul's herdsmen, 1 Sam 21:7
Betrays David, 1 Sam 22:9, 10
Kills 85 priests, 1 Sam 22:18, 19

DOERS
of God, but the *d* ..... Rom 2:13
But be *d* of the word ..... James 1:22

DOG
to David, "Am I a *d* ..... 1 Sam 17:43
they growl like a *d* ..... Ps 59:6
d returns to his own ..... Prov 26:11
d is better than a ..... Eccl 9:4
d returns to his own ..... 2 Pet 2:22

DOGS
you shall throw it to the *d* ... Ex 22:31
The *d* shall eat whoever .. 1 Kin 14:11
The *d* shall eat Jezebel .... 2 Kin 9:10
Yes, they are greedy *d* ..... Is 56:11
what is holy to the *d* ..... Matt 7:6
d eat the crumbs which ... Matt 15:27
Moreover the *d* came ..... Luke 16:21
But outside are *d* ..... Rev 22:15

DOMINION
let them have *d* ..... Gen 1:26
"*D* and fear belong ..... Job 25:2
made him to have *d* ..... Ps 8:6
let them not have *d* ..... Ps 19:13
besides You have had *d* ..... Is 26:13
d is an everlasting ..... Dan 4:34
sin shall not have *d* ..... Rom 6:14
Not that we have *d* ..... 2 Cor 1:24
glory and majesty, *d* ..... Jude 25

DONKEY
d saw the Angel ..... Num 22:23
Does the wild *d* ..... Job 6:5
d its master's crib ..... Is 1:3
and riding on a *d* ..... Zech 9:9
colt, the foal of a *d* ..... Matt 21:5
He had found a young *d* .. John 12:14
d speaking with a ..... 2 Pet 2:16

DONKEY'S
d colt is born a man ..... Job 11:12

DONKEYS
d quench their thirst ..... Ps 104:11
a chariot of *d* ..... Is 21:7
And the wild *d* stood ..... Jer 14:6

DOOM
for the day of *d* ..... Prov 16:4

DOOR
sin lies at the *d* ..... Gen 4:7
keep watch over the *d* ..... Ps 141:3
d turns on its hinges ..... Prov 26:14
stone against the *d* ..... Matt 27:60
to you, I am the *d* ..... John 10:7
and effective *d* ..... 1 Cor 16:9
d was opened to me by .... 2 Cor 2:12
would open to us a *d* ..... Col 4:3
is standing at the *d* ..... James 5:9
before you an open *d* ..... Rev 3:8
I stand at the *d* ..... Rev 3:20
and behold, a *d* ..... Rev 4:1

DOORKEEPER
I would rather be a *d* ..... Ps 84:10
To him the *d* ..... John 10:3

DOORPOSTS
write them on the *d* ..... Deut 6:9
"Strike the *d* ..... Amos 9:1

DOORS
up, you everlasting *d* ..... Ps 24:7
the entrance of the *d* ..... Prov 8:3
when the *d* are shut in ..... Eccl 12:4
who would shut the *d* ..... Mal 1:10

DOR
City captured by Joshua and assigned to Manasseh, Josh 12:23; 17:11; Judg 1:27

DORCAS
Disciple at Joppa, also called Tabitha; raised to life, Acts 9:36–42

DOTHAN
Ancient town where Joseph was sold, Gen 37:14–25
Elisha strikes Syrians at, 2 Kin 6:8–23

DOUBLE
Please let a *d* portion of .... 2 Kin 2:9
from the LORD's hand *d* ..... Is 40:2
first I will repay *d* ..... Jer 16:18
worthy of *d* honor ..... 1 Tim 5:17
and repay her *d* ..... Rev 18:6

DOUBLE-MINDED
I hate the *d* ..... Ps 119:113
he is a *d* man ..... James 1:8
your hearts, you *d* ..... James 4:8

DOUBT
life shall hang in *d* ..... Deut 28:66
faith, why did you *d* ..... Matt 14:31
does not *d* in his heart ... Mark 11:23
No *d* this man is a ..... Acts 28:4

DOUBTING
without wrath and *d* ..... 1 Tim 2:8
in faith, with no *d* ..... James 1:6

DOUBTS
And why do *d* arise in .... Luke 24:38
for I have *d* about you ..... Gal 4:20
doubting, for he who *d* .... James 1:6

DOUGH
d before it was leavened, ... Ex 12:34

DOVE
d found no resting ..... Gen 8:9
I had wings like a *d* ..... Ps 55:6
I mourned like a *d* ..... Is 38:14
also is like a silly *d* ..... Hos 7:11
descending like a *d* ..... Matt 3:16

DOVES
and moan sadly like *d* ..... Is 59:11
and harmless as *d* ..... Matt 10:16
of those who sold *d* ..... Matt 21:12

DOWNCAST
who comforts the *d* ..... 2 Cor 7:6

DRAGNET
gather them in their *d* ..... Hab 1:15
d that was cast ..... Matt 13:47

DRAGON
a great, fiery red *d* ..... Rev 12:3
fought with the *d* ..... Rev 12:7
they worshiped the *d* ..... Rev 13:4
He laid hold of the *d* ..... Rev 20:2

DRAIN
wicked of the earth *d* ..... Ps 75:8

DRAINED
all faces are *d* ..... Joel 2:6

DRANK
them, and they all *d* ..... Mark 14:23
d with Him after He ..... Acts 10:41
d the same spiritual ..... 1 Cor 10:4

DRAW
d honey from the rock .... Deut 32:13
me to *d* near to God ..... Ps 73:28
and the years *d* ..... Eccl 12:1
D me away ..... Song 1:4
Woe to those who *d* ..... Is 5:18
with joy you will *d* ..... Is 12:3
"*D* some out now ..... John 2:8
You have nothing to *d* ..... John 4:11
will *d* all peoples ..... John 12:32
let us *d* near with a ..... Heb 10:22
who *d* back to perdition ... Heb 10:39
D near to God and He ..... James 4:8

DRAWN
The wicked have *d* ..... Ps 37:14
tempted when he is *d* ..... James 1:14

DRAWS
and my life *d* near to ..... Ps 88:3
your redemption *d* ..... Luke 21:28
the Father who sent Me *d* .. John 6:44
but if anyone *d* back ..... Heb 10:38

DREAD
fear of you and the *d* ..... Gen 9:2
begin to put the *d* ..... Deut 2:25

DREADFUL
of the great and *d* ..... Mal 4:5

DREAM
Now Joseph had a *d* ..... Gen 37:5
We each have had a *d* ..... Gen 40:8
I speak to him in a *d* ..... Num 12:6
will fly away like a *d* ..... Job 20:8
As a *d* when one awakes .... Ps 73:20
like those who *d* ..... Ps 126:1
For a *d* comes through ..... Eccl 5:3
her, shall be as a *d* ..... Is 29:7
prophet who has a *d* ..... Jer 23:28
do not let the *d* ..... Dan 4:19
your old men shall *d* ..... Joel 2:28
to Joseph in a *d* ..... Matt 2:13
things today in a *d* ..... Matt 27:19
your old men shall *d* ..... Acts 2:17

DREAMERS
d defile the flesh ..... Jude 8

DREAMS
in the multitude of *d* ..... Eccl 5:7
when a hungry man *d* ..... Is 29:8
Nebuchadnezzar had *d* ..... Dan 2:1

DREGS
d shall all the wicked ..... Ps 75:8
has settled on his *d* ..... Jer 48:11

DREW
and *d* for all his camels .... Gen 24:20
Because I *d* him out of ..... Ex 2:10
d me out of many waters .... Ps 18:16
and *d* his sword, struck ... Matt 26:51

DRIED
My strength is *d* ..... Ps 22:15
of her blood was *d* ..... Mark 5:29
saw the fig tree *d* ..... Mark 11:20
and its water was *d* ..... Rev 16:12

DRIFT
have heard, lest we *d* ..... Heb 2:1

DRINK
"What shall we *d* ..... Ex 15:24
"Do not *d* wine or ..... Lev 10:9
and let him *d* of the ..... Job 21:20
gave me vinegar to *d* ..... Ps 69:21
D water from your own .... Prov 5:15
mocker, strong *d* ..... Prov 20:1
lest they *d* and forget ..... Prov 31:5
Give strong *d* to him ..... Prov 31:6
Let him *d* and forget ..... Prov 31:7
d your wine with a ..... Eccl 9:7
follow intoxicating *d* ..... Is 5:11
mixing intoxicating *d* ..... Is 5:22
d the milk of the ..... Is 60:16
My servants shall *d* ..... Is 65:13
bosom, that you may *d* ..... Is 66:11
d water by measure ..... Ezek 4:11
"Bring wine, let us *d* ..... Amos 4:1
to you of wine and *d* ..... Mic 2:11
and you gave Me no *d* .... Matt 25:42
that day when I *d* ..... Matt 26:29
mingled with gall to *d* .... Matt 27:34
with myrrh to *d* ..... Mark 15:23
to her, "Give Me a *d* ..... John 4:7
him come to Me and *d* ..... John 7:37
d wine nor do anything ... Rom 14:21
do, as often as you *d* ..... 1 Cor 11:25
all been made to *d* ..... 1 Cor 12:13
No longer *d* only water .... 1 Tim 5:23
has made all nations *d* ..... Rev 14:8

DRINKS
to her, "Whoever *d* ..... John 4:13
d My blood has eternal .... John 6:54
For he who eats and *d* .... 1 Cor 11:29
For the earth which *d* ..... Heb 6:7

DRIP
immoral woman *d* honey .... Prov 5:3
d as the honeycomb ..... Song 4:11
shall *d* with new wine, the .. Joel 3:18

DRIPPED
my hands *d* with myrrh, ... Song 5:5

DRIPPING
wife are a continual *d* ..... Prov 19:13
His lips are lilies, *d* ..... Song 5:13

DRIVE
Little by little I will *d* ..... Ex 23:30
then you shall *d* out all ... Num 33:52
not utterly *d* them out ..... Josh 17:13
but they could not *d* out .... Judg 1:19
of the wicked *d* ..... Ps 36:11
so *d* them away ..... Ps 68:2
will *d* it far from him ..... Prov 22:15
They shall *d* you from ..... Dan 4:25
I will *d* them from My ..... Hos 9:15
temple and began to *d* ... Mark 11:15

DRIVEN
They were *d* out from ..... Job 30:5
Let them be *d* backward .... Ps 40:14
sail and so were *d* ..... Acts 27:17
a wave of the sea *d* ..... James 1:6

DROP
They *d* on the pastures ..... Ps 65:12
the nations are as a *d* ..... Is 40:15

DROSS
of the earth like *d* ..... Ps 119:119
Take away the *d* ..... Prov 25:4
purge away your *d* ..... Is 1:25
of Israel has become *d* .... Ezek 22:18

DROUGHT
through a land of *d* . . . . . Jer 2:6
in the year of *d* . . . . . Jer 17:8
For I called for a *d* . . . . . Hag 1:11

DROVE
So He *d* out the man . . . . . Gen 3:24
temple of God and *d* . . . . . Matt 21:12
a whip of cords, He *d* . . . . . John 2:15

DROWN
nor can the floods *d* . . . . . Song 8:7
harmful lusts which *d* . . . . . 1 Tim 6:9

DROWSINESS
d will clothe a . . . . . Prov 23:21

DRUNK
of the wine and was *d* . . . . . Gen 9:21
d my wine with my milk . . . . Song 5:1
you afflicted, and *d* . . . . . Is 51:21
My anger, made them *d* . . . . . Is 63:6
be satiated and made *d* . . . . . Jer 46:10
the guests have well *d* . . . . . John 2:10
For these are not *d* . . . . . Acts 2:15
and another is *d* . . . . . 1 Cor 11:21
And do not be *d* . . . . . Eph 5:18
and those who get *d* . . . . . 1 Thess 5:7
the earth were made *d* . . . . . Rev 17:2
I saw the woman, *d* . . . . . Rev 17:6

DRUNKARD
d could be included . . . . . Deut 29:19
d is a proverb in the . . . . . Prov 26:9
to and fro like a *d* . . . . . Is 24:20
or a reviler, or a *d* . . . . . 1 Cor 5:11

DRUNKEN
I am like a *d* man . . . . . Jer 23:9

DRUNKENNESS
will be filled with *d* . . . . . Ezek 23:33
Jerusalem a cup of *d* . . . . . Zech 12:2
with carousing, *d* . . . . . Luke 21:34
not in revelry and *d* . . . . . Rom 13:13
envy, murders, *d* . . . . . Gal 5:21
lusts, *d*, revelries . . . . . 1 Pet 4:3

DRUSILLA
Wife of Felix; hears Paul, Acts 24:24, 25

DRY
place, and let the *d* . . . . . Gen 1:9
made the sea into *d* . . . . . Ex 14:21
It was *d* on the fleece . . . . . Judg 6:40
I will *d* up her sea . . . . . Jer 51:36
d tree flourish . . . . . Ezek 17:24
will make the rivers *d* . . . . Ezek 30:12
will be done in the *d* . . . . . Luke 23:31

DUE
because it is your *d* . . . . . Lev 10:13
their food in *d* season . . . . . Ps 104:27
pay all that was *d* . . . . . Matt 18:34
d time Christ died . . . . . Rom 5:6
to whom taxes are *d* . . . . . Rom 13:7
d season we shall . . . . . Gal 6:9
exalt you in *d* time . . . . . 1 Pet 5:6

DUG
that I have *d* this well . . . . . Gen 21:30
father's servants had *d* . . . . Gen 26:15
in my grave which I *d* for . . . Gen 50:5
They have *d* a pit before . . . . . Ps 57:6
the pit is *d* for the wicked . . . Ps 94:13
proud have *d* pits for me . . . Ps 119:85
He *d* it up and cleared out . . . . . Is 5:2
to the Euphrates and *d* . . . . . Jer 13:7
d a winepress in it and . . . . Matt 21:33
d in the ground, and hid . . Matt 25:18
who *d* deep and laid . . . . . Luke 6:48

DULL
heart of this people *d* . . . . . Is 6:10
people have grown *d* . . . . . Matt 13:15
you have become *d* . . . . . Heb 5:11

DUMB
the tongue of the *d* . . . . . Is 35:6
"Deaf and *d* spirit . . . . . Mark 9:25

DUNGHILL
the land nor for the *d* . . . . . Luke 14:35

DUST
formed man of the *d* . . . . . Gen 2:7
d you shall return . . . . . Gen 3:19
descendants as the *d* . . . . . Gen 13:16
now, I who am but *d* . . . . . Gen 18:27
"Who can count the *d* . . . . Num 23:10
lay your gold in the *d* . . . . . Job 22:24
and repent in *d* . . . . . Job 42:6
Will the *d* praise You . . . . . Ps 30:9
like the whirling *d* . . . . . Ps 83:13
show favor to her *d* . . . . . Ps 102:14
remembers that we are *d* . . . Ps 103:14
or the primal *d* . . . . . Prov 8:26
all are from the *d* . . . . . Eccl 3:20
counted as the small *d* . . . . . Is 40:15
They shall lick the *d* . . . . . Mic 7:17
city, shake off the *d* . . . . . Matt 10:14
image of the man of *d* . . . . 1 Cor 15:49

DUTY
the *d* of a husband's . . . . . Deut 25:5
d of a close relative . . . . . Ruth 3:13
done what was our *d* . . . . . Luke 17:10

DWELL
O LORD, make me *d* . . . . . Ps 4:8
Who may *d* in Your holy . . . . . Ps 15:1
He himself shall *d* . . . . . Ps 25:13
d in the land, and feed on . . . . Ps 37:3
the LORD God might *d* . . . . . Ps 68:18
of my God than *d* . . . . . Ps 84:10
Him, that glory may *d* . . . . . Ps 85:9
Woe is me, that I *d* . . . . . Ps 120:5
better to *d* in a corner . . . . . Prov 25:24
he will *d* on high . . . . . Is 33:16
into Egypt to *d* there . . . . . Is 52:4
"I *d* in the high and . . . . . Is 57:15
Restorer of Streets to *D* In . . . Is 58:12
"They shall no longer *d* . . . . Lam 4:15
they enter and *d* there . . . . Matt 12:45
of Judea and all who *d* . . . . . Acts 2:14
"I will *d* in them . . . . . 2 Cor 6:16
that Christ may *d* . . . . . Eph 3:17
the fullness should *d* . . . . . Col 1:19
the word of Christ *d* . . . . . Col 3:16
men, and He will *d* . . . . . Rev 21:3

DWELLER
fled and became a *d* . . . . . Acts 7:29

DWELLING
A people *d* alone . . . . . Num 23:9
is the way to the *d* . . . . . Job 38:19
built together for a *d* . . . . . Eph 2:22
a foreign country, *d* . . . . . Heb 11:9

DWELLS
He who *d* in the secret . . . . . Ps 91:1
but the Father who *d* . . . . . John 14:10
do it, but sin that *d* . . . . . Rom 7:17
the Spirit of God *d* . . . . . Rom 8:9
from the dead *d* . . . . . Rom 8:11
the Spirit of God *d* . . . . . 1 Cor 3:16
d all the fullness . . . . . Col 2:9
which righteousness *d* . . . . . 2 Pet 3:13
you, where Satan *d* . . . . . Rev 2:13

DWELT
Egypt, and Jacob *d* . . . . . Ps 105:23
became flesh and *d* . . . . . John 1:14
By faith he *d* in the . . . . . Heb 11:9

DYING
I do not object to *d* . . . . . Acts 25:11
in the body the *d* . . . . . 2 Cor 4:10
Jacob, when he was *d* . . . . . Heb 11:21

EAGLE
As an *e* stirs up its . . . . . Deut 32:11
e swooping on its prey . . . . . Job 9:26
fly away like an *e* . . . . . Prov 23:5
The way of an *e* . . . . . Prov 30:19
nest as high as the *e* . . . . . Jer 49:16
had the face of an *e* . . . . . Ezek 1:10
like a flying *e* . . . . . Rev 4:7
two wings of a great *e* . . . . . Rev 12:14

EAGLES
up with wings like *e* . . . . . Is 40:31
are swifter than *e* . . . . . Jer 4:13
e will be gathered . . . . . Matt 24:28

EAGLES'
how I bore you on *e* . . . . . Ex 19:4

EAR
shall pierce his *e* . . . . . Ex 21:6
Does not the *e* test . . . . . Job 12:11
Bow down Your *e* . . . . . Ps 31:2
And the *e* of the wise . . . . . Prov 18:15
He awakens My *e* . . . . . Is 50:4
e is uncircumcised . . . . . Jer 6:10
what you hear in the *e* . . . . Matt 10:27
cut off his right *e* . . . . . John 18:10
not seen, nor *e* heard . . . . . 1 Cor 2:9
if the *e* should say . . . . . 1 Cor 12:16
He who has an *e* . . . . . Rev 2:7

EARLY
Very *e* in the morning . . . . . Mark 16:2
arrived at the tomb *e* . . . . . Luke 24:22

EARNEST
must give the more *e* . . . . . Heb 2:1

EARNESTLY
if you *e* obey My . . . . . Deut 11:13
He prayed more *e* . . . . . Luke 22:44
in this we groan, *e* . . . . . 2 Cor 5:2
e that it would not . . . . . James 5:17
you to contend *e* . . . . . Jude 3

EARS
both his *e* will tingle . . . . . 2 Kin 21:12
Whoever shuts his *e* . . . . . Prov 21:13
And hear with their *e* . . . . . Is 6:10
He who has *e* . . . . . Matt 11:15
e are hard of hearing . . . . . Matt 13:15
they have itching *e* . . . . . 2 Tim 4:3
e are open to their . . . . . 1 Pet 3:12

EARS TO HEAR
eyes to see and *e*, ... Deut 29:4
e but does not hear . . . . . Ezek 12:2
He who has *e*, ... Matt 11:15
He who has *e* . . . . . Matt 13:9
He who has *e*, ... Matt 13:43
"He who has *e*, ... Mark 4:9
If anyone has *e*, ... Mark 4:23
If anyone has *e*, ... Mark 7:16
"He who has *e*, ... Luke 8:8
He who has *e*, ... Luke 14:35

EARTH
See ALL THE EARTH; HEAVEN AND EARTH
The *e* was without form . . . . . Gen 1:2
God called the dry land *E* . . . Gen 1:10
caused it to rain on the *e* . . . . Gen 2:5
The *e* also was corrupt . . . . . Gen 6:11
a wind to pass over the *e* . . . . Gen 8:1
and multiply, and fill the *e* . . . Gen 9:1
the whole *e* was populated . . Gen 9:19
and struck the dust of the *e* . . Ex 8:17
the *e* is the LORD's . . . . . Ex 9:29
the *e* swallowed them . . . . . Ex 15:12
"Lest the *e* swallow us . . . . Num 16:34
or that is in the *e* beneath . . . Deut 5:8
e which is under you . . . . . Deut 28:23
e to witness against . . . . . Deut 31:28
fell to the *e* on his face . . . . . Josh 7:6
the *e* trembled . . . . . Judg 5:4
e are the LORD's . . . . . 1 Sam 2:8
the *e* quaked . . . . . 1 Sam 14:15
"I go the way of all the *e* . . . 1 Kin 2:2
the *e* was divided . . . . . 1 Chr 1:19
to the LORD, all the *e* . . . . . 1 Chr 16:23
coming to judge the *e* . . . . 1 Chr 16:33

service for man on *e* ..... Job 7:1
He hangs the *e* on ..... Job 26:7
foundations of the *e* ..... Job 38:4
tried in a furnace of *e* ..... Ps 12:6
e is the LORD's ..... Ps 24:1
the shields of the *e* ..... Ps 47:9
You visit the *e* ..... Ps 65:9
You had formed the *e* ..... Ps 90:2
let the *e* be moved ..... Ps 99:1
glory is above the *e* ..... Ps 148:13
wisdom founded the *e* ..... Prov 3:19
there was ever an *e* ..... Prov 8:23
For three things the *e* ..... Prov 30:21
e abides forever ..... Eccl 1:4
heaven, and you on *e* ..... Eccl 5:2
the fruit of the *e* ..... Is 4:2
for the meek of the *e* ..... Is 11:4
the *e* shall be full of ..... Is 11:9
curse has devoured the *e* ..... Is 24:6
a dark place of the *e* ..... Is 45:19
the foundations of the *e* ..... Is 51:16
are higher than the *e* ..... Is 55:9
e is My footstool ..... Is 66:1
new *e* which I will make ..... Is 66:22
O *e, e, e,* hear the word ..... Jer 22:29
lifted me up between *e* ..... Ezek 8:3
and the *e* shone with ..... Ezek 43:2
a tree in the midst of the *e* .. Dan 4:10
in heaven and on *e* ..... Dan 6:27
The *e* shall answer ..... Hos 2:22
I will darken the *e* ..... Amos 8:9
e will be filled ..... Hab 2:14
Let all the *e* keep silence ... Hab 2:20
shall inherit the *e* ..... Matt 5:5
heaven and *e* pass away ... Matt 5:18
e as it is in heaven ..... Matt 6:10
treasures on *e*, where ..... Matt 6:19
whatever you bind on *e* ... Matt 18:18
of the *e* will mourn ..... Matt 24:30
Me in heaven and on *e* .... Matt 28:18
all the seeds on *e* ..... Mark 4:31
and *e* will pass away ..... Mark 13:31
on *e* peace, goodwill ..... Luke 2:14
power on *e* to forgive ..... Luke 5:24
find faith on the *e* ..... Luke 18:8
e is My footstool ..... Acts 7:49
then shook the *e* ..... Heb 12:26
e which are now ..... 2 Pet 3:7
heavens and a new *e* ..... 2 Pet 3:13
all the tribes of the *e* ..... Rev 1:7
"Do not harm the *e* ..... Rev 7:3
he was cast to the *e* ..... Rev 12:9
the *e* helped the woman .... Rev 12:16
on the *e* will worship him ... Rev 13:8
and the *e* was reaped ..... Rev 14:16
the *e* was illuminated ..... Rev 18:1
from whose face the *e* ..... Rev 20:11
new heaven and a new *e* .... Rev 21:1

EARTHEN
holy water in an *e* vessel ... Num 5:17
a potter's *e* flask ..... Jer 19:1
treasure in *e* vessels ..... 2 Cor 4:7

EARTHLY
If I have told you *e* ..... John 3:12
that if our *e* house ..... 2 Cor 5:1
their mind on *e* things ..... Phil 3:19
from above, but is *e* ..... James 3:15

EARTHQUAKE
LORD was not in the *e* .... 1 Kin 19:11
as you fled from the *e* ..... Zech 14:5
there was a great *e* ..... Matt 28:2
there was a great *e* ..... Acts 16:26
there was a great *e* ..... Rev 6:12
e as had not occurred ..... Rev 16:18

EARTHQUAKES
And there will be *e* ..... Mark 13:8

EASE
I was at *e*, but He has ..... Job 16:12
you women who are at *e* ..... Is 32:9
to you who are at *e* ..... Amos 6:1
take your *e*; eat, drink .... Luke 12:19

EASIER
Which is *e*, to say ..... Mark 2:9
It is *e* for a camel ..... Mark 10:25
e for heaven and earth ... Luke 16:17

EAST
goes toward the *e* ..... Gen 2:14
e of the garden of Eden ..... Gen 3:24
the LORD brought an *e* ..... Ex 10:13
e wind scattered ..... Job 38:24
As far as the *e* ..... Ps 103:12
descendants from the *e* ..... Is 43:5
wise men from the *E* ..... Matt 2:1
many will come from *e* ..... Matt 8:11
will come from the *e* ..... Luke 13:29
e might be prepared ..... Rev 16:12

EASTWARD
planted a garden *e* in Eden .. Gen 2:8

EASY
My yoke is *e* and My ..... Matt 11:30

EAT
you may freely *e* ..... Gen 2:16
e dust all the days ..... Gen 3:14
"You shall not *e* ..... Gen 3:17
you shall *e* the herb ..... Gen 3:18
e of my game ..... Gen 27:19
brethren to *e* bread ..... Gen 31:54
you shall *e* it in haste ..... Ex 12:11
No foreigner shall *e* it ..... Ex 12:43
may not *e* the life ..... Deut 12:23
dogs shall *e* Jezebel ..... 2 Kin 9:10
my people as they *e* ..... Ps 53:4
love it will *e* its fruit ..... Prov 18:21
E only as much as you .... Prov 25:16
good to *e* much honey .... Prov 25:27
e your bread with joy ..... Eccl 9:7
Curds and honey He shall *e* ... Is 7:15
You shall *e* this year such .... Is 37:30
lion shall *e* straw ..... Is 65:25
e this scroll ..... Ezek 3:1
on your couches, *e* ..... Amos 6:4
e the flesh of My ..... Mic 3:3
life, what you will *e* ..... Matt 6:25
even the little dogs *e* ..... Matt 15:27
You to *e* the Passover ..... Matt 26:17
I may *e* the Passover ..... Mark 14:14
e; this is My body ..... Mark 14:22
what you will *e* ..... Luke 12:22
food to *e* of which you ..... John 4:32
give us His flesh to *e* ..... John 6:52
"Rise, Peter; kill and *e*." .. Acts 10:13
e nor drink till they have .. Acts 23:21
one believes he may *e* ..... Rom 14:2
e meat nor drink wine .... Rom 14:21
I will never again *e* ..... 1 Cor 8:13
e whatever is set ..... 1 Cor 10:27
e; this is My body ..... 1 Cor 11:24
neither shall he *e* ..... 2 Thess 3:10
have no right to *e* ..... Heb 13:10
e your flesh like fire ..... James 5:3
"Take and *e* it ..... Rev 10:9

EATEN
Have you *e* from the ..... Gen 3:11
It shall be *e* the same day ... Lev 19:6
Your house has *e* me up ..... Ps 69:9
e my honeycomb with my .. Song 5:1
bad figs which cannot be *e* .. Jer 24:8
e the fruit of lies ..... Hos 10:13
And he was *e* by worms .. Acts 12:23

EATING
by *e* with the blood ..... 1 Sam 14:33
sons and daughters were *e* .. Job 1:13
e swine's flesh ..... Is 66:17
neither *e* nor drinking .... Matt 11:18
the flood, they were *e* ..... Matt 24:38
as they were *e*, He said ... Matt 26:21
Pharisees saw Him *e* ..... Mark 2:16
in the same house, *e* ..... Luke 10:7
e in an idol's temple ..... 1 Cor 8:10
in *e*, each one takes ..... 1 Cor 11:21

EATS
The righteous *e* ..... Prov 13:25
receives sinners and *e* ..... Luke 15:2
Whoever *e* My flesh ..... John 6:54
e this bread will live ..... John 6:58
e despise him who does .... Rom 14:3
He who *e*, *e* to the ..... Rom 14:6
an unworthy manner *e* ... 1 Cor 11:29

EBAL
Mountain in Samaria, Deut 27:12, 13
Stones of the Law erected upon, Deut 27:1–8; Josh 8:30–35

EBED-MELECH
Ethiopian eunuch; rescues Jeremiah, Jer 38:7–13
Promised divine protection, Jer 39:15–18

EBENEZER
Site of Israel's defeat, 1 Sam 4:1–10
Ark transferred from, 1 Sam 5:1
Site of memorial stone, 1 Sam 7:10, 12

EBER
Great-grandson of Shem, Gen 10:21–24; 1 Chr 1:25
Progenitor of the:
Hebrews, Gen 11:16–26
Arabians and Arameans, Gen 10:25–30
Ancestor of Christ, Luke 3:35

EDEN
First home of mankind, Gen 2:8–15
Zion becomes like, Is 51:3
Called the "garden of God," Ezek 28:13

EDIFICATION
his good, leading to *e* ..... Rom 15:2
prophesies speaks *e* ..... 1 Cor 14:3
things be done for *e* ..... 1 Cor 14:26
the Lord gave us for *e* ..... 2 Cor 10:8
has given me for *e* ..... 2 Cor 13:10
rather than godly *e* ..... 1 Tim 1:4

EDIFIES
puffs up, but love *e* ..... 1 Cor 8:1
he who prophesies *e* ..... 1 Cor 14:4

EDIFY
but not all things *e* ..... 1 Cor 10:23
and *e* one another ..... 1 Thess 5:11

EDIFYING
of the body for the *e* ..... Eph 4:16

EDOM
Name given to Esau, Gen 25:30
——— Land of Esau; called Seir, Gen 32:3
Called Edom and Idumea, Mark 3:8
People of, cursed, Is 34:5, 6

EDOMITES
Descendants of Esau, Gen 36:9
Refuse passage to Israel, Num 20:18–20
Hostile to Israel, Gen 27:40; 1 Sam 14:47; 2 Chr 20:10; Ps 137:7
Prophecies concerning, Gen 27:37; Is 34:5–17; Ezek 25:12–14; 35:5–7; Amos 9:11, 12

EDREI
Capital of Bashan, Deut 3:10
Site of Og's defeat, Num 21:33–35

EFFECT
of the peoples of no *e* ..... Ps 33:10
of no *e* by your tradition ... Matt 15:6
promise made of no *e* ..... Rom 4:14
make the promise of no *e* ... Gal 3:17

EFFECTIVELY
for He who worked *e* ..... Gal 2:8
e works in you who ..... 1 Thess 2:13

EGG
in the white of an *e* ..... Job 6:6

Or if he asks for an *e* . . . . . Luke 11:12

EGLON
City of Judah, Josh 15:39

EGYPT
Abram visits, Gen 12:10
Joseph sold into, Gen 37:28, 36
Joseph becomes leader in, Gen 39:1–4
Hebrews move to, Gen 46:5–7
Hebrews persecuted in, Ex 1:15–22
Plagues on, Ex 7—11
Israel leaves, Ex 12:31–33
Army of, perishes, Ex 14:26–28
Prophecies concerning, Gen 15:13; Is 19:18–25; Ezek 29:14, 15; 30:24, 25; Matt 2:15

EHUD
Son of Gera, Judg 3:15
Slays Eglon, Judg 3:16–26

EIGHT
Isaac when he was *e* days . . Gen 21:4
Jesse, and who had *e* . . . . 1 Sam 17:12
Josiah was *e* years old . . . . 2 Kin 22:1
e days were completed . . . . Luke 2:21
about *e* days after these . . . Luke 9:28
bedridden *e* years . . . . . Acts 9:33
a few, that is, *e* . . . . . 1 Pet 3:20
saved Noah, one of *e* . . . . . 2 Pet 2:5

EIGHTH
shall sow in the *e* year . . . . . Lev 25:22
So it was, on the *e* day . . . . Luke 1:59
circumcised the *e* day, of . . . . Phil 3:5

EIGHTY
Moses was *e* years old . . . . . Ex 7:7
land had rest for *e* years . . . Judg 3:30
I am today *e* years old . . . 2 Sam 19:35
with him were *e* priests . . 2 Chr 26:17
strength they are *e* years . . . . Ps 90:10
your bill, and write *e* . . . . . Luke 16:7

EKRON
Philistine city, Josh 13:3
Captured by Judah, Judg 1:18
Assigned to Dan, Josh 19:40, 43
Ark sent to, 1 Sam 5:10
Denounced by the prophets, Jer 25:9, 20

EL BETHEL
Site of Jacob's altar, Gen 35:6, 7

ELAH
King of Israel, 1 Kin 16:6, 8–10

ELAMITES
Descendants of Shem, Gen 10:22
Destruction of, Jer 49:34–39
In Persian Empire, Ezra 4:9
Jews from, at Pentecost, Acts 2:9

ELATH
Seaport on Red Sea, 1 Kin 9:26
Built by Azariah, 2 Kin 14:21, 22
Captured by Syrians, 2 Kin 16:6
Same as Ezion Geber, 2 Chr 8:17

ELDER
clothes of her *e* son Esau . . Gen 27:15
The *e* and honorable . . . . . Is 9:15
against an *e* except . . . . . 1 Tim 5:19
I who am a fellow *e* . . . . . 1 Pet 5:1
The *E*, To the elect lady . . . . . 2 John 1
The *E*, To the beloved . . . . . 3 John 1

ELDERS
See TWENTY-FOUR ELDERS
and seventy of the *e* . . . . . Ex 24:1
called for the *e* of Israel . . . . Josh 24:1
the advice of the *e* . . . . . 2 Chr 10:13
And teach his *e* . . . . . Ps 105:22
in the company of the *e* . . . . Ps 107:32
and counsel from the *e* . . . . Ezek 7:26
the tradition of the *e* . . . . . Matt 15:2
many things from the *e* . . . Matt 16:21
e of the people plotted . . . . . Matt 27:1
be rejected by the *e* . . . . . Luke 9:22
e who had come to Him . . Luke 22:52
the people, the *e* . . . . . Acts 6:12
they had appointed *e* . . . . . Acts 14:23
e came together to . . . . . Acts 15:6
and called for the *e* . . . . . Acts 20:17
e who rule well be . . . . . 1 Tim 5:17
lacking, and appoint *e* . . . . . Titus 1:5
e obtained a good . . . . . Heb 11:2
Let him call for the *e* . . . . . James 5:14
e who are among you I . . . . . 1 Pet 5:1
I saw twenty-four *e* . . . . . Rev 4:4
twenty-four *e* fall down . . . . . Rev 4:10
the twenty-four *e* fell down . . Rev 5:8

ELDERSHIP
of the hands of the *e* . . . . . 1 Tim 4:14

ELEAZAR
Son of Aaron; succeeds him as high priest, Ex 6:23, 25; 28:1; Lev 10:6, 7; Num 3:32; 20:25–28; Josh 14:1; 24:33

ELECT
whom I uphold, My *E* . . . . . Is 42:1
and Israel My *e* . . . . . Is 45:4
e shall long enjoy the . . . . . Is 65:22
gather together His *e* . . . . . Matt 24:31
e have obtained it . . . . . Rom 11:7
e according to the . . . . . 1 Pet 1:2
a chief cornerstone, *e* . . . . . 1 Pet 2:6
e sister greet you . . . . . 2 John 13

ELECTION
e they are beloved . . . . . Rom 11:28
call and *e* sure . . . . . 2 Pet 1:10

ELEMENTS
weak and beggarly *e* . . . . . Gal 4:9
e will melt with . . . . . 2 Pet 3:10

ELEVEN
and his *e* sons . . . . . Gen 32:22
the *e* stars bowed down . . . . . Gen 37:9
e disciples went away . . . . . Matt 28:16
and found the *e* . . . . . Luke 24:33
numbered with the *e* . . . . . Acts 1:26

ELI
Officiates in Shiloh, 1 Sam 1:3
Blesses Hannah, 1 Sam 1:12–19
Becomes Samuel's guardian, 1 Sam 1:20–28
Samuel ministers before, 1 Sam 2:11
Sons of, 1 Sam 2:12–17
Rebukes sons, 1 Sam 2:22–25
Rebuked by a man of God, 1 Sam 2:27–36
Instructs Samuel, 1 Sam 3:1–18
Death of, 1 Sam 4:15–18

ELIAB
Brother of David, 1 Sam 16:5–13
Fights in Saul's army, 1 Sam 17:13
Discounts David's worth, 1 Sam 17:28, 29

ELIAKIM
Son of Hilkiah, 2 Kin 18:18
Confers with Rabshakeh, Is 36:4, 11–22
Sent to Isaiah, Is 37:2–5
Becomes type of the Messiah, Is 22:20–25
——— Son of King Josiah, 2 Kin 23:34
Name changed to Jehoiakim, 2 Chr 36:4

ELIASHIB
High priest, Neh 12:10
Rebuilds Sheep Gate, Neh 3:1, 20, 21
Allies with foreigners, Neh 13:4, 5, 28

ELIHU
David's brother, 1 Chr 27:18
Called Eliab, 1 Sam 16:6
——— One who reproved Job and his friends, Job 32:2, 4–6

ELIJAH
Denounces Ahab; goes into hiding; fed by ravens, 1 Kin 17:1–7
Dwells with widow; performs miracles for her, 1 Kin 17:8–24
Sends message to Ahab; overthrows prophets of Baal, 1 Kin 18:1–40
Brings rain, 1 Kin 18:41–45
Flees from Jezebel; fed by angels, 1 Kin 19:1–8
Receives revelation from God, 1 Kin 19:9–18
Condemns Ahab, 1 Kin 21:15–29
Condemns Ahaziah; fire consumes troops sent against him, 2 Kin 1:1–16
Taken up to heaven, 2 Kin 2:1–15
Appears with Christ in transfiguration, Matt 17:1–4
Type of John the Baptist, Mal 4:5, 6; Luke 1:17

ELIMELECH
Naomi's husband, Ruth 1:1–3; 2:1, 3; 4:3–9

ELIPHAZ
One of Job's friends, Job 2:11
Rebukes Job, Job 4:1, 5
Is forgiven, Job 42:7–9

ELISHA
Chosen as Elijah's successor; follows him, 1 Kin 19:16–21
Witnesses Elijah's translation; receives his spirit and mantle, 2 Kin 2:1–18
Performs miracles, 2 Kin 2:19–25; 4:1—6:23
Prophesies victory over Moab; fulfilled, 2 Kin 3:11–27
Prophesies end of siege; fulfilled, 2 Kin 7
Prophesies death of Ben-Hadad, 2 Kin 8:7–15
Sends servant to anoint Jehu, 2 Kin 9:1–3
Last words and death; miracle performed by his bones, 2 Kin 13:14–21

ELIZABETH
Barren wife of Zacharias, Luke 1:5–7
Conceives a son, Luke 1:13, 24, 25
Salutation to Mary, Luke 1:36–45
Mother of John the Baptist, Luke 1:57–60

ELIZAPHAN
Chief of Kohathites, Num 3:30
Heads family, 1 Chr 15:5, 8
Family consecrated, 2 Chr 29:12–16

ELKANAH
Father of Samuel, 1 Sam 1:1–23
——— Son of Korah, Ex 6:24
Escapes judgment, Num 26:11

ELNATHAN
Father of Nehushta, 2 Kin 24:8
Goes to Egypt, Jer 26:22
Entreats with king, Jer 36:25

ELOQUENT
"O my Lord, I am not *e* . . . . . Ex 4:10
an *e* man and mighty . . . . . Acts 18:24

ELYMAS
Arabic name of Bar-Jesus, a false prophet, Acts 13:6–12

EMBALM
to *e* his father . . . . . Gen 50:2

EMBANKMENT
will build an *e* . . . . . Luke 19:43

EMBRACE
you shall *e* a son . . . . . 2 Kin 4:16
a time to *e*, and a time . . . . . Eccl 3:5

EMBRACED
and have *e* other gods . . . . . 1 Kin 9:9

be *e* in the arms of ..... Prov 5:20
e them, and departed to .... Acts 20:1
e them, and confessed ..... Heb 11:13

EMBRACES
his right hand *e* me ..... Song 2:6

EMERALD
sardius, a topaz, and an *e* ... Ex 28:17
turquoise, and *e* with ..... Ezek 28:13
chalcedony, the fourth *e* ... Rev 21:19

EMERALDS
for your wares *e* ..... Ezek 27:16

EMMAUS
Town near Jerusalem, Luke 24:13–18

EMPTY
And the pit was *e* ..... Gen 37:24
appear before Me *e* ..... Ex 23:15
e pitchers, and torches ..... Judg 7:16
after *e* things which ..... 1 Sam 12:21
comfort me with *e* words ... Job 21:34
not listen to *e* talk ..... Job 35:13
LORD makes the earth *e* ..... Is 24:1
trust in *e* words ..... Is 59:4
comes, he finds it *e* ..... Matt 12:44
He has sent away *e* ..... Luke 1:53
you with *e* words ..... Eph 5:6

EMPTY-HANDED
sent me away *e* ..... Gen 31:42
appear before Me *e* ..... Ex 34:20
'Do not go *e* to your ..... Ruth 3:17
and sent him away *e* ..... Mark 12:3

EMPTY-HEADED
e man will be wise ..... Job 11:12

EN DOR
Town of Manasseh which was the home of the witch whom Saul consulted, Josh 17:11; 1 Sam 28:1–10; Ps 83:9, 10

EN GEDI
Occupied by the Amorites, Gen 14:7
Assigned to Judah, Josh 15:62, 63
David's hiding place, 1 Sam 23:29
Noted for vineyards, Song 1:14

EN HAKKORE
Miraculous spring, Judg 15:14–19

EN ROGEL
Fountain outside Jerusalem, 2 Sam 17:17
Seat of Adonijah's plot, 1 Kin 1:5–9

ENABLED
our Lord who has *e* ..... 1 Tim 1:12

ENCHANTER
and the expert *e* ..... Is 3:3

ENCOURAGE
e him and strengthen him .. Deut 3:28
e you concerning your .... 1 Thess 3:2

ENCOURAGED
is, that I may be *e* ..... Rom 1:12
and all may be *e* ..... 1 Cor 14:31
their hearts may be *e* ..... Col 2:2

ENCOURAGEMENT
Hezekiah gave *e* to ..... 2 Chr 30:22
translated Son of *E)* ..... Acts 4:36
they rejoiced over its *e* .... Acts 15:31

END
at the *e* of forty days ..... Gen 8:6
one cherub at one *e* ..... Ex 25:19
at the *e* of forty days ..... Deut 9:11
the *e* of every seven years .. Deut 15:1
made an *e* of dividing ..... Josh 19:51
yet your latter *e* ..... Job 8:7
Man puts an *e* to darkness .. Job 28:3
from one *e* of heaven ..... Ps 19:6
make me to know my *e* ..... Ps 39:4
Your years will have no *e* .. Ps 102:27
shall keep it to the *e* ..... Ps 119:33
e is the way of death ..... Prov 14:12
not be blessed at the *e* .... Prov 20:21
There was no *e* of all ..... Eccl 4:16
The *e* of a thing is better ..... Eccl 7:8
and peace there will be no *e* .... Is 9:7
Declaring the *e* ..... Is 46:10
Our *e* was near ..... Lam 4:18
whose iniquity shall *e* .... Ezek 21:25
shall endure to the *e* ..... Dan 6:26
the time of the *e* ..... Dan 8:17
until the time of the *e* ..... Dan 11:35
what shall be the *e* ..... Dan 12:8
e has come upon my ..... Amos 8:2
to the *e* will be saved ..... Matt 10:22
the harvest is the *e* ..... Matt 13:39
to pass, but the *e* ..... Matt 24:6
always, even to the *e* ..... Matt 28:20
there will be no *e* ..... Luke 1:33
He loved them to the *e* ..... John 13:1
to the *e* of the earth ..... Acts 1:8
the *e* of those things is ..... Rom 6:21
For Christ is the *e* ..... Rom 10:4
the hope firm to the *e* ..... Heb 3:6
steadfast to the *e* ..... Heb 3:14
but now, once at the *e* ..... Heb 9:26
of Job and seen the *e* ..... James 5:11
the *e* of your faith ..... 1 Pet 1:9
But the *e* of all ..... 1 Pet 4:7
what will be the *e* ..... 1 Pet 4:17
the latter *e* is worse ..... 2 Pet 2:20
My works until the *e* ..... Rev 2:26
Beginning and the *E* ..... Rev 22:13

ENDEAVORING
e to keep the unity ..... Eph 4:3

ENDED
the seventh day God *e* His ... Gen 2:2
that her warfare is *e* ..... Is 40:2
is past, the summer is *e* ..... Jer 8:20
Jesus had *e* these sayings .. Matt 7:28
had *e* every temptation .... Luke 4:13
supper being *e*, the devil ... John 13:2

ENDLESS
and *e* genealogies ..... 1 Tim 1:4
to the power of an *e* ..... Heb 7:16

ENDS
cherubim at the two *e* of .... Ex 25:19
judge the *e* of the earth ... 1 Sam 2:10
looks to the *e* of the earth .. Job 28:24
All the *e* of the world ..... Ps 22:27
all the *e* of the earth have .... Ps 98:3
established all the *e* ..... Prov 30:4
Creator of the *e* of the ..... Is 40:28
from the *e* of the earth ..... Is 42:10
she came from the *e* ..... Matt 12:42
salvation to the *e* ..... Acts 13:47
their words to the *e* ..... Rom 10:18

ENDURANCE
For you have need of *e* .... Heb 10:36
run with *e* the race that ..... Heb 12:1

ENDURE
But the LORD shall *e* ..... Ps 9:7
weeping may *e* for a night .... Ps 30:5
as the sun and moon *e* ..... Ps 72:5
His name shall *e* ..... Ps 72:17
heart, Him I will not *e* ..... Ps 101:5
glory of the LORD *e* ..... Ps 104:31
nor does a crown *e* ..... Prov 27:24
Can your heart *e* ..... Ezek 22:14
e only for a time ..... Mark 4:17
persecuted, we *e* ..... 1 Cor 4:12
must *e* hardship ..... 2 Tim 2:3
Therefore I *e* all ..... 2 Tim 2:10
If you *e* chastening ..... Heb 12:7
them blessed who *e* ..... James 5:11

ENDURED
what persecutions I *e* ..... 2 Tim 3:11
he had patiently *e* ..... Heb 6:15
e as seeing Him who ..... Heb 11:27
For consider Him who *e* .... Heb 12:3

ENDURES
See HIS MERCY ENDURES FOREVER
goodness of God *e* ..... Ps 52:1
And His truth *e* ..... Ps 100:5
his righteousness *e* forever .. Ps 112:3
truth of the LORD *e* forever .. Ps 117:2
For His mercy *e* ..... Ps 136:1
But he who *e* to the ..... Matt 10:22
e only for a while ..... Matt 13:21
for the food which *e* ..... John 6:27
he has built on it *e* ..... 1 Cor 3:14
hopes all things, *e* ..... 1 Cor 13:7
is the man who *e* ..... James 1:12
word of the LORD *e* ..... 1 Pet 1:25

ENDURING
the LORD is clean, *e* ..... Ps 19:9
e possession for ..... Heb 10:34

ENEMIES
See LOVE YOUR ENEMIES
an enemy to your *e* ..... Ex 23:22
Your *e* be scattered ..... Num 10:35
I took you to curse my *e* .. Num 23:11
LORD will cause your *e* ..... Deut 28:7
from the hand of our *e* .. 1 Sam 12:10
your *e* from before you .... 2 Sam 7:9
be saved from my *e* ..... 2 Sam 22:4
Let all my *e* be ashamed ..... Ps 6:10
be saved from my *e* ..... Ps 18:3
delivers me from my *e* ..... Ps 18:48
the presence of my *e* ..... Ps 23:5
Let not my *e* triumph ..... Ps 25:2
But my *e* are vigorous ..... Ps 38:19
arise, let His *e* be scattered ... Ps 68:1
e will lick the dust ..... Ps 72:9
Your *e* with Your mighty .... Ps 89:10
Your *e* Your footstool ..... Ps 110:1
me wiser than my *e* ..... Ps 119:98
rescued us from our *e*, ... Ps 136:24
I count them my *e* ..... Ps 139:22
makes even his *e* to be ..... Prov 16:7
e are the men of his ..... Mic 7:6
darkness will pursue His *e* ... Nah 1:8
to you, love your *e* ..... Matt 5:44
a man's *e* will be those .... Matt 10:36
be saved from our *e* ..... Luke 1:71
Your *e* Your footstool .... Luke 20:43
e we were reconciled ..... Rom 5:10
the gospel they are *e* ..... Rom 11:28
till He has put all *e* ..... 1 Cor 15:25
were alienated and *e* ..... Col 1:21
His *e* are made His ..... Heb 10:13
and devours their *e* ..... Rev 11:5

ENEMY
then I will be an *e* ..... Ex 23:22
out the *e* from before ..... Deut 33:27
David's *e* continually .... 1 Sam 18:29
delivered your *e* into ..... 1 Sam 26:8
Haman, the *e* of the Jews .... Esth 8:1
regard me as Your *e* ..... Job 13:24
He counts me as His *e* ..... Job 33:10
or have plundered my *e* ..... Ps 7:4
You may silence the *e* ..... Ps 8:2
e does not triumph ..... Ps 41:11
e who reproaches me ..... Ps 55:12
a strong tower from the *e* .... Ps 61:3
e has persecuted my ..... Ps 143:3
If your *e* is hungry ..... Prov 25:21
kisses of an *e* are ..... Prov 27:6
the *e* comes in like ..... Is 59:19
with the wound of an *e* ..... Jer 30:14
rejoice over me, my *e* ..... Mic 7:8
and hate your *e* ..... Matt 5:43
The *e* who sowed them ... Matt 13:39
all the power of the *e* ..... Luke 10:19
"If your *e* hungers ..... Rom 12:20
last *e* that will be ..... 1 Cor 15:26
become your *e* because ..... Gal 4:16
not count him as an *e* ... 2 Thess 3:15
makes himself an *e* ..... James 4:4

ENGRAVE
two onyx stones and *e* ..... Ex 28:9
e its inscription ..... Zech 3:9

ENJOY
e its sabbaths as long ..... Lev 26:34
therefore *e* pleasure ..... Eccl 2:1
e the good of all his labor .. Eccl 3:13
richly all things to *e* ..... 1 Tim 6:17
than to *e* the passing ..... Heb 11:25

ENJOYMENT
So I commended *e* ..... Eccl 8:15

ENLARGES
He *e* nations ..... Job 12:23
e his desire as hell ..... Hab 2:5

ENLIGHTEN
E my eyes, lest I sleep ..... Ps 13:3
the LORD my God will *e* ..... Ps 18:28

ENLIGHTENED
those who were once *e* ..... Heb 6:4

ENMITY
And I will put *e* ..... Gen 3:15
the carnal mind is *e* ..... Rom 8:7
in His flesh the *e* ..... Eph 2:15
putting to death the *e* ..... Eph 2:16
with the world is *e* ..... James 4:4

ENOCH
Father of Methuselah, Gen 5:21
Walks with God, Gen 5:22
Taken up to heaven, Gen 5:24
Prophecy of, cited, Jude 14, 15

ENOUGH
four never say, "*E* ..... Prov 30:15
It is *e*! The hour has ..... Mark 14:41
servants have bread *e* .... Luke 15:17

ENRAGED
being exceedingly *e* ..... Acts 26:11
And the dragon was *e* ..... Rev 12:17

ENRAPTURED
And always be *e* ..... Prov 5:19

ENRICHED
that you were *e* ..... 1 Cor 1:5
while you are *e* ..... 2 Cor 9:11

ENSNARED
The wicked is *e* ..... Prov 12:13

ENSNARES
sin which so easily *e* ..... Heb 12:1

ENTANGLE
how they might *e* ..... Matt 22:15

ENTANGLES
engaged in warfare *e* ..... 2 Tim 2:4

ENTER
'They shall not *e* My rest .... Ps 95:11
E into His gates ..... Ps 100:4
Do not *e* into judgment ..... Ps 143:2
E into the rock ..... Is 2:10
He shall *e* into peace ..... Is 57:2
Jonah began to *e* the city on .. Jon 3:4
you will by no means *e* .... Matt 5:20
"*E* by the narrow ..... Matt 7:13
Lord,' shall *e* the kingdom .. Matt 7:21
city or town you *e* ..... Matt 10:11
e into life with one eye ..... Matt 18:9
e the kingdom of God ..... Matt 19:24
E into the joy of your ..... Matt 25:21
and pray, lest you *e* ..... Matt 26:41
e a strong man's ..... Mark 3:27
child will by no means *e* . Mark 10:15
e the kingdom of God .... Mark 10:24
Whatever house you *e* ..... Luke 9:4
"Strive to *e* through ..... Luke 13:24
Can he *e* a second time ..... John 3:4
cannot *e* the kingdom ..... John 3:5
you, he who does not *e* .... John 10:1
who have believed do *e* ..... Heb 4:3
e the Holiest by the ..... Heb 10:19
e the temple till the ..... Rev 15:8
e through the gates ..... Rev 22:14

ENTERED
day that Noah *e* the ark ... Matt 24:38
went out and *e* the swine .. Mark 5:13
as they *e* the cloud ..... Luke 9:34
day that Noah *e* the ark .. Luke 17:27
Then Satan *e* Judas ..... Luke 22:3
through one man sin *e* ..... Rom 5:12
ear heard, nor have *e* ..... 1 Cor 2:9
he who has *e* His rest ..... Heb 4:10
the forerunner has *e* ..... Heb 6:20
e the Most Holy Place ..... Heb 9:12

ENTERS
If anyone *e* by Me ..... John 10:9
e the Presence behind ..... Heb 6:19

ENTHRONED
You are holy, *e* in ..... Ps 22:3
LORD sat *e* at the Flood ..... Ps 29:10

ENTICED
his own desires and *e* .... James 1:14

ENTICING
e speech she caused ..... Prov 7:21
e unstable souls ..... 2 Pet 2:14

ENTIRELY
give yourself *e* to them .... 1 Tim 4:15

ENTRANCE
The *e* of Your words ..... Ps 119:130
e will be supplied ..... 2 Pet 1:11

ENTREAT
"*E* me not to leave you .... Ruth 1:16
"But now *e* God's favor ..... Mal 1:9
being defamed, we *e* ..... 1 Cor 4:13

ENTREATED
man of God *e* the LORD .... 1 Kin 13:6
e our God for this ..... Ezra 8:23

ENTRUSTED
e with a stewardship ..... 1 Cor 9:17
e with the gospel ..... 1 Thess 2:4

ENVIOUS
For I was *e* of the ..... Ps 73:3
Do not be *e* of evil ..... Prov 24:1
patriarchs, becoming *e* ..... Acts 7:9

ENVY
e slays a simple ..... Job 5:2
e the oppressor ..... Prov 3:31
e is rottenness ..... Prov 14:30
not let your heart *e* ..... Prov 23:17
e have now perished ..... Eccl 9:6
Him over because of *e* .... Matt 27:18
full of *e*, murder ..... Rom 1:29
not in strife and *e* ..... Rom 13:13
where there are *e*, strife .... 1 Cor 3:3
love does not *e* ..... 1 Cor 13:4
e, murders, drunkenness .... Gal 5:21
preach Christ even from *e* .. Phil 1:15
living in malice and *e* ..... Titus 3:3
For where *e* and ..... James 3:16
deceit, hypocrisy, *e* ..... 1 Pet 2:1

EPAPHRAS
Leader of the Colossian church, Col 1:7, 8
Suffers as a prisoner in Rome, Philem 23

EPAPHRODITUS
Messenger from Philippi, Phil 2:25–27
Brings a gift to Paul, Phil 4:18

EPHES DAMMIM
Philistine encampment, 1 Sam 17:1
Called Pasdammim, 1 Chr 11:13

EPHESUS
Paul visits, Acts 18:18–21
Miracles done here, Acts 19:11–21
Demetrius stirs up riot in, Acts 19:24–29
Elders of, addressed by Paul at Miletus, Acts 20:17–38
Letter sent to, Eph 1:1
Site of one of seven churches, Rev 1:11

EPHOD
stones to be set in the *e* ..... Ex 25:7
a breastplate, an *e* ..... Ex 28:4
made the *e* of gold, blue ..... Ex 39:2
and put the *e* on him ..... Lev 8:7
Gideon made it into an *e* ... Judg 8:27
a shrine, and made an *e* .... Judg 17:5
a child, wearing a linen *e* . 1 Sam 2:18
was wearing an *e* ..... 1 Sam 14:3
"Bring the *e* here ..... 1 Sam 23:9
brought the *e* to David .... 1 Sam 30:7
was wearing a linen *e* .... 2 Sam 6:14

EPHRAIM
Joseph's younger son, Gen 41:52
Obtains Jacob's blessing, Gen 48:8–20
——— Tribe of:
Predictions concerning, Gen 48:20
Territory assigned to, Josh 16:1–10
Assist Deborah, Judg 5:14, 15
Assist Gideon, Judg 7:24, 25
Quarrel with Gideon, Judg 8:1–3
Quarrel with Jephthah, Judg 12:1–4
Leading tribe of kingdom of Israel, Is 7:2–17
Provoke God by sin, Hos 12:7–14
Many of, join Judah, 2 Chr 15:8, 9
Captivity of, predicted, Hos 9:3–17
Messiah promised to, Zech 9:9–13

EPHRATHAH
Ancient name of Bethlehem, Ruth 4:11
Prophecy concerning, Mic 5:2

EPHRON
Hittite who sold Machpelah to Abraham, Gen 23:8–20

EPICUREANS
Sect of pleasure-loving philosophers, Acts 17:18

EPISTLE
You are our *e* written ..... 2 Cor 3:2
you are an *e* ..... 2 Cor 3:3
by word or our *e* ..... 2 Thess 2:15
our word in this *e* ..... 2 Thess 3:14
is a sign in every *e* ..... 2 Thess 3:17

EPISTLES
e of commendation to ..... 2 Cor 3:1
as also in all his *e* ..... 2 Pet 3:16

EQUAL
it was you, a man my *e* ..... Ps 55:13
and you made them *e* ..... Matt 20:12
they are *e* to the angels ... Luke 20:36
making Himself *e* ..... John 5:18
it robbery to be *e* ..... Phil 2:6

EQUALITY
that there may be *e* ..... 2 Cor 8:14

EQUITY
You have established *e* ..... Ps 99:4
judgment, and *e* ..... Prov 1:3
and *e* cannot enter ..... Is 59:14
and pervert all *e* ..... Mic 3:9
with Me in peace and *e* ..... Mal 2:6

ER
Son of Judah, Gen 38:1–7; 46:12

ERASTUS
Paul's friend at Ephesus, Acts 19:21, 22; 2 Tim 4:20
Treasurer of Corinth, Rom 16:23

ERR
you cause you to *e* ..... Is 3:12
My people Israel to *e* ..... Jer 23:13

ERROR
God that it was an *e* ..... Eccl 5:6
utter *e* against the LORD, ... Is 32:6
nor was there any *e* ..... Dan 6:4
e which was due ..... Rom 1:27
a sinner from the *e* ..... James 5:20
led away with the *e* ..... 2 Pet 3:17
and the spirit of *e* ..... 1 John 4:6
run greedily in the *e* ..... Jude 11

ERRORS
can understand his *e* ..... Ps 19:12

ESARHADDON
Son of Sennacherib; king of Assyria (681–669 B.C.), 2 Kin 19:36, 37

ESAU
Isaac's favorite son, Gen 25:25–28
Sells his birthright, Gen 25:29–34
Deprived of blessing; seeks to kill Jacob, Gen 27
Reconciled to Jacob, Gen 33:1–17
Descendants of, Gen 36

ESCAPE
E to the mountains ..... Gen 19:17
Do not let one of them *e* .. 1 Kin 18:40
and they shall not *e* ..... Job 11:20
Shall they *e* by ..... Ps 56:7
speaks lies will not *e* ..... Prov 19:5
who fears God will *e* ..... Eccl 7:18
and how shall we *e* ..... Is 20:6
who does such things *e* ... Ezek 17:15
nothing shall *e* them ..... Joel 2:3
How can you *e* the ..... Matt 23:33
e all these things ..... Luke 21:36
same, that you will *e* ..... Rom 2:3
also make the way of *e* ... 1 Cor 10:13
And they shall not *e* ..... 1 Thess 5:3
e the snare of the devil .... 2 Tim 2:26
how shall we *e* if we ..... Heb 2:3
e who refused Him who ... Heb 12:25

ESCAPED
I alone have *e* to tell ..... Job 1:15
my flesh, and I have *e* ..... Job 19:20
Our soul has *e* as a ..... Ps 124:7
all *e* safely to land ..... Acts 27:44
having *e* the corruption ..... 2 Pet 1:4
after they have *e* ..... 2 Pet 2:20

ESH-BAAL
Son of Saul, 1 Chr 8:33

ESHCOL
Valley near Hebron, Num 13:22–27; Deut 1:24

ESTABLISH
But I will *e* My covenant .... Gen 6:18
I will *e* the throne of his .. 2 Sam 7:13
to *e* them forever ..... 2 Chr 9:8
'Your seed I will *e* ..... Ps 89:4
e the work of our ..... Ps 90:17
E Your word to Your ..... Ps 119:38
e an everlasting ..... Ezek 16:60
e justice in the gate ..... Amos 5:15
seeking to *e* their own ..... Rom 10:3
to Him who is able to *e* ... Rom 16:25
He may *e* your hearts ... 1 Thess 3:13
e you in every good ..... 2 Thess 2:17
faithful, who will *e* ..... 2 Thess 3:3
that He may *e* the second ... Heb 10:9
E your hearts ..... James 5:8
a while, perfect, *e* ..... 1 Pet 5:10

ESTABLISHED
He not made you and *e* .... Deut 32:6
also is firmly *e* ..... 1 Chr 16:30
David my father be *e* ..... 2 Chr 1:9
e it upon the waters ..... Ps 24:2
a rock, and *e* my steps ..... Ps 40:2
e a testimony in Jacob ..... Ps 78:5
It shall be *e* forever ..... Ps 89:37
Your throne is *e* ..... Ps 93:2
LORD has *e* His throne ..... Ps 103:19
let all your ways be *e* ..... Prov 4:26
e the clouds above ..... Prov 8:28
lip shall be *e* forever ..... Prov 12:19
your thoughts will be *e* .... Prov 16:3
by understanding it is *e* .... Prov 24:3
house shall be *e* ..... Is 2:2
In mercy the throne will be *e* .. Is 16:5
by His power, He has *e* ..... Jer 10:12
every word may be *e* ..... Matt 18:16
built up in Him and *e* ..... Col 2:7
covenant, which was *e* ..... Heb 8:6
that the heart be *e* ..... Heb 13:9

ESTABLISHES
The king *e* the land by ..... Prov 29:4
Now He who *e* us with .... 2 Cor 1:21

ESTEEM
high wall in his own *e* .... Prov 18:11
and we did not *e* ..... Is 53:3
e others better than ..... Phil 2:3
and hold such men in *e* ..... Phil 2:29
e them very highly ..... 1 Thess 5:13

ESTEEMED
For what is highly *e* ..... Luke 16:15
those who are least *e* ..... 1 Cor 6:4

ESTEEMS
One person *e* one day ..... Rom 14:5

ESTHER
Selected for harem, Esth 2:7–16
Chosen to be queen, Esth 2:17, 18
Agrees to intercede for her people, Esth 4
Invites king to banquet, Esth 5:1–8
Denounces Haman; obtains reversal of decree, Esth 7:1—8:8
Establishes Purim, Esth 9:29–32

ESTRANGED
The wicked are *e* ..... Ps 58:3
because they are all *e* ..... Ezek 14:5
You have become *e* ..... Gal 5:4

ETAM
Rock where Samson took refuge, Judg 15:8–19

ETERNAL
e God is your refuge ..... Deut 33:27
For man goes to his *e* ..... Eccl 12:5
I do that I may have *e* .... Matt 19:16
and inherit *e* life ..... Matt 19:29
the righteous into *e* life ... Matt 25:46
that I may inherit *e* life ... Mark 10:17
in the age to come, *e* ..... Mark 10:30
not perish but have *e* ..... John 3:15
gathers fruit for *e* life ..... John 4:36
you think you have *e* ..... John 5:39
drinks My blood has *e* life . John 6:54
the words of *e* life ..... John 6:68
And I give them *e* life ..... John 10:28
that He should give *e* ..... John 17:2
And this is *e* life ..... John 17:3
e life to those who by ..... Rom 2:7
righteousness to *e* ..... Rom 5:21
the gift of God is *e* ..... Rom 6:23
e weight of glory ..... 2 Cor 4:17
are not seen are *e* ..... 2 Cor 4:18
not made with hands, *e* ..... 2 Cor 5:1
to the King *e*, immortal ... 1 Tim 1:17
lay hold on *e* life ..... 1 Tim 6:12
e life which God ..... Titus 1:2
to the hope of *e* life ..... Titus 3:7
and of *e* judgment ..... Heb 6:2
obtained *e* redemption ..... Heb 9:12
e life which was ..... 1 John 1:2
has promised us—*e* life ... 1 John 2:25
that no murderer has *e* ... 1 John 3:15
God has given us *e* ..... 1 John 5:11
that you have *e* life ..... 1 John 5:13
the true God and *e* life ... 1 John 5:20
Jesus Christ unto *e* ..... Jude 21

ETERNAL LIFE
that I may have *e* ..... Matt 19:16
the righteous into *e* ..... Matt 25:46
in the age to come, *e* ..... Mark 10:30
I do to inherit *e* ..... Luke 10:25
not perish but have *e* ..... John 3:15
and gathers fruit for *e* ..... John 4:36
you think you have *e* ..... John 5:39
You have the words of *e* ... John 6:68
will keep it for *e* ..... John 12:25
is *e*, that they may know ... John 17:3
had been appointed to *e* ... Acts 13:48
e to those who by patient ... Rom 2:7
righteousness to *e* ..... Rom 5:21
the gift of God is *e* ..... Rom 6:23
lay hold on *e* ..... 1 Tim 6:12
in hope of *e* which God, ... Titus 1:2
declare to you that *e* ..... 1 John 1:2
He has promised us *e* .... 1 John 2:25
no murderer has *e* ..... 1 John 3:15
that God has given us *e* .. 1 John 5:11
Lord Jesus Christ unto *e* ..... Jude 21

ETERNITY
Also He has put *e* ..... Eccl 3:11
One who inhabits *e* ..... Is 57:15

ETHAM
Israel's encampment, Ex 13:20

ETHIOPIA
See CUSH
Hostile to Israel and Judah, 2 Chr 12:2, 3; 14:9–15; Is 43:3; Dan 11:43
Prophecies against, Is 20:1–6; Ezek 30:4–9

ETHIOPIANS
Skin of, unchangeable, Jer 13:23

EUNICE
Mother of Timothy, 2 Tim 1:5

EUNUCH
eczema or scab, or is a *e* ... Lev 21:20
Hegai the king's *e* ..... Esth 2:3
of Ethiopia, a *e* ..... Acts 8:27

EUNUCHS
seven *e* who served ..... Esth 1:10
be *e* in the palace ..... Is 39:7
Ethiopian, one of the *e* ..... Jer 38:7
the master of his *e* ..... Dan 1:3
have made themselves *e* .. Matt 19:12

EUPHRATES
River of Eden, Gen 2:14
Boundary of Promised Land, Gen 15:18; 1 Kin 4:21, 24
Scene of battle, Jer 46:2, 6, 10
Angels bound there, Rev 9:14

EUTYCHUS
Sleeps during Paul's sermon, Acts 20:9
Restored to life, Acts 20:12

EVANGELIST
house of Philip the *e* ..... Acts 21:8
do the work of an *e* ..... 2 Tim 4:5

EVANGELISTS
some prophets, some *e* ..... Eph 4:11

EVEN
E in laughter the heart .... Prov 14:13
E a child is known ..... Prov 20:11
e nature itself teach ..... 1 Cor 11:14
e denying the Lord who ..... 2 Pet 2:1

EVENING
the *e* and the morning were .. Gen 1:5
quails came up at *e* ..... Ex 16:13
At *e* they return ..... Ps 59:6
e it is cut down and ..... Ps 90:6
of my hands as the *e* ..... Ps 141:2
e do not withhold your ..... Eccl 11:6
and more fierce than *e* ..... Hab 1:8
When it is *e* you say, 'It .... Matt 16:2
when *e* came, the boat .... Mark 6:47
in the *e*, at midnight ..... Mark 13:35
it is toward *e* ..... Luke 24:29

EVER
shall reign forever and *e* .... Ex 15:18
No razor has *e* come ..... Judg 16:17
were the upright *e* cut off ..... Job 4:7
Let them *e* shout for joy, ... Ps 5:11
eyes are *e* toward the LORD .. Ps 25:15
He is *e* merciful ..... Ps 37:26
Or *e* You had formed ..... Ps 90:2
Your name forever and *e* .... Ps 145:1
shines *e* brighter unto ..... Prov 4:18
there was *e* an earth ..... Prov 8:23
even forever and *e* ..... Dan 7:18
time, no, nor *e* shall be .... Matt 24:21
eat fruit from you *e* ..... Mark 11:14

all things that I *e* did ..... John 4:29
"No man *e* spoke like ..... John 7:46
be glory forever and *e* ..... Gal 1:5
no one *e* hated his own ..... Eph 5:29
the angels has He *e* said .... Heb 1:13
to the Lamb, forever and *e* .. Rev 5:13
shall reign forever and *e* ... Rev 11:15

EVERLASTING

for an *e* covenant ..... Gen 17:7
are the *e* arms ..... Deut 33:27
God of Israel from *e* ..... 1 Chr 16:36
His mercy is *e* ..... Ps 100:5
of the LORD is from *e* ..... Ps 103:17
to Israel as an *e* covenant .. Ps 105:10
righteousness is an *e* ..... Ps 119:142
lead me in the way *e* ..... Ps 139:24
Your kingdom is an *e* ..... Ps 145:13
E Father, Prince of Peace ..... Is 9:6
in YAH, the LORD, is *e* ..... Is 26:4
e joy on their heads ..... Is 35:10
I will make an *e* covenant ..... Is 55:3
will be to you an *e* ..... Is 60:19
from *E* is Your name ..... Is 63:16
loved you with an *e* love ..... Jer 31:3
awake, some to *e* life ..... Dan 12:2
cast into the *e* fire ..... Matt 18:8
away into *e* punishment .. Matt 25:46
not perish but have *e* ..... John 3:16
springing up into *e* life ..... John 4:14
Him who sent Me has *e* .... John 5:24
endures to *e* life ..... John 6:27
in Him may have *e* ..... John 6:40
believes in Me has *e* ..... John 6:47
unworthy of *e* life ..... Acts 13:46
and the end, *e* life ..... Rom 6:22
of the Spirit reap *e* ..... Gal 6:8
e destruction from the .... 2 Thess 1:9
reserved in *e* chains ..... Jude 6

EVERLASTING LIFE

Some to *e*, some to shame .. Dan 12:2
not perish but have *e* ..... John 3:16
springing up into *e* ..... John 4:14
e and shall not come ..... John 5:24
food which endures to *e* ... John 6:27
His command is *e* ..... John 12:50
yourselves unworthy of *e* . Acts 13:46
holiness, and the end, *e* .... Rom 6:22
will of the Spirit reap *e* ..... Gal 6:8
to believe on Him for *e* .... 1 Tim 1:16

EVERYONE

said, 'Repent now *e* ..... Jer 25:5
e who is born of the ..... John 3:8
E who is of the truth ..... John 18:37

EVIDENCE

my *e* is on high ..... Job 16:19
e of things not seen ..... Heb 11:1

EVIDENT

the sight of God is *e* ..... Gal 3:11
of some are clearly *e* ..... 1 Tim 5:25
e that our Lord arose ..... Heb 7:14

EVIL

knowledge of good and *e* .... Gen 2:9
knowing good and *e* ..... Gen 3:5
his heart was only *e* ..... Gen 6:5
repaid *e* for good ..... Gen 44:4
e have been the ..... Gen 47:9
you meant *e* against me ... Gen 50:20
follow a crowd to do *e* ..... Ex 23:2
e in the sight of the ..... Num 32:13
the *e* from your midst ..... Deut 13:5
and good, death and *e* .... Deut 30:15
Saul plotted *e* against ..... 1 Sam 23:9
rebellious and *e* city ..... Ezra 4:12
feared God and shunned *e* .... Job 1:1
e shall touch you ..... Job 5:19
I looked for good, *e* ..... Job 30:26
nor shall *e* dwell ..... Ps 5:4
Nor does *e* to his neighbor ... Ps 15:3
I will fear no *e* ..... Ps 23:4
Keep your tongue from *e* .... Ps 34:13
E shall slay the ..... Ps 34:21
he does not abhor *e* ..... Ps 36:4
Depart from *e*, and do ..... Ps 37:27
done this *e* in Your sight ..... Ps 51:4
e more than good ..... Ps 52:3
e shall befall you ..... Ps 91:10
love the LORD, hate *e* ..... Ps 97:10
not be afraid of *e* tidings .... Ps 112:7
feet from every *e* way ..... Ps 119:101
preserve you from all *e* ..... Ps 121:7
secure, without fear of *e* ... Prov 1:33
LORD and depart from *e* ..... Prov 3:7
of the LORD is to hate *e* .... Prov 8:13
To do *e* is like sport ..... Prov 10:23
shall be filled with *e* ..... Prov 12:21
e will bow before the ..... Prov 14:19
Keeping watch on the *e* .... Prov 15:3
is to depart from *e* ..... Prov 16:17
Whoever rewards *e* ..... Prov 17:13
A prudent man forsees *e* ... Prov 22:3
e all the days of her ..... Prov 31:12
vanity and a great *e* ..... Eccl 2:21
There is a severe *e* ..... Eccl 5:13
of men are full of *e* ..... Eccl 9:3
put away *e* from your ..... Eccl 11:10
to those who call *e* ..... Is 5:20
his eyes from seeing *e* ..... Is 33:15
is taken away from *e* ..... Is 57:1
of peace and not of *e* ..... Jer 29:11
commit this great *e* ..... Jer 44:7
Seek good and not *e* ..... Amos 5:14
turn from his *e* way ..... Jon 3:8
"Turn now from your *e* ..... Zech 1:4
not to resist an *e* person .... Matt 5:39
His sun rise on the *e* ..... Matt 5:45
deliver us from the *e* ..... Matt 6:13
If you then, being *e* ..... Matt 7:11
"Why do you think *e* ..... Matt 9:4
e treasure brings ..... Matt 12:35
"An *e* and adulterous ..... Matt 12:39
to do good or to do *e* ..... Mark 3:4
proceed *e* thoughts ..... Mark 7:21
what *e* has He done ..... Mark 15:14
to the unthankful and *e* .... Luke 6:35
e treasure of his heart ..... Luke 6:45
If you then, being *e* ..... Luke 11:13
everyone practicing *e* ..... John 3:20
them from the *e* one ..... John 17:15
bear witness of the *e* ..... John 18:23
the *e* spirits went out ..... Acts 19:12
'You shall not speak *e* of ... Acts 23:5
e I will not to do ..... Rom 7:19
then a law, that *e* ..... Rom 7:21
done any good or *e* ..... Rom 9:11
Abhor what is *e* ..... Rom 12:9
Repay no one *e* for ..... Rom 12:17
not be overcome by *e* ..... Rom 12:21
to good works, but to *e* .... Rom 13:3
good be spoken of as *e* .... Rom 14:16
simple concerning *e* ..... Rom 16:19
provoked, thinks no *e* ..... 1 Cor 13:5
"*E* company corrupts ..... 1 Cor 15:33
from this present *e* age ..... Gal 1:4
e speaking be put away ..... Eph 4:31
withstand in the *e* day ..... Eph 6:13
from every form of *e* .... 1 Thess 5:22
a root of all kinds of *e* .... 1 Tim 6:10
an *e* heart of unbelief ..... Heb 3:12
cannot be tempted by *e* ... James 1:13
speaks *e* of a brother ..... James 4:11
envy, and all *e* speaking .... 1 Pet 2:1
refrain his tongue from *e* .. 1 Pet 3:10
against those who do *e* .... 1 Pet 3:12
he who does *e* has not ..... 3 John 11

EVIL-MERODACH

Babylonian king (562–560 B.C.), 2 Kin 25:27–30

EVIL-MINDEDNESS

strife, deceit, *e* ..... Rom 1:29

EVIL ONE

than these is from the *e* .... Matt 5:37
But deliver us from the *e* ... Matt 6:13
But deliver us from the *e* .. Luke 11:4
keep them from the *e* ..... John 17:15
guard you from the *e* ..... 2 Thess 3:3

EVILDOER

LORD shall repay the *e* .... 2 Sam 3:39
An *e* gives heed to false .... Prov 17:4
"If He were not an *e* ..... John 18:30
suffer trouble as an *e* ..... 2 Tim 2:9
a thief, an *e* ..... 1 Pet 4:15

EVILDOERS

Do not fret because of *e* ..... Ps 37:1
e shall be cut off ..... Ps 37:9
Depart from me, you *e* .... Ps 119:115
iniquity, a brood of *e* ..... Is 1:4
e shall never be ..... Is 14:20
against you as *e* ..... 1 Pet 2:12

EVILS

e have surrounded me ..... Ps 40:12
have committed two *e* ..... Jer 2:13

EXALT

God, and I will *e* ..... Ex 15:2
do you *e* yourselves ..... Num 16:3
e the horn of His ..... 1 Sam 2:10
e His name together ..... Ps 34:3
E the LORD our God ..... Ps 99:5
Let them *e* Him ..... Ps 107:32
are my God, I will *e* ..... Ps 118:28
if I do not *e* Jerusalem ..... Ps 137:6
E her, and she will ..... Prov 4:8
into heaven, I will *e* ..... Is 14:13
I will *e* You, I will praise ..... Is 25:1
E the humble ..... Ezek 21:26
and he shall *e* himself ..... Dan 8:25
He may *e* you in due time ... 1 Pet 5:6

EXALTATION

e comes neither from ..... Ps 75:6
who rejoice in My *e* ..... Is 13:3
brother glory in his *e* ..... James 1:9

EXALTED

Let God be *e* ..... 2 Sam 22:47
So the LORD *e* Solomon .. 1 Chr 29:25
built You an *e* house ..... 2 Chr 6:2
name, which is *e* ..... Neh 9:5
e for a little while ..... Job 24:24
God is *e* by His power ..... Job 36:22
when vileness is *e* ..... Ps 12:8
God of my salvation be *e* .... Ps 18:46
Be *e*, O LORD, in Your ..... Ps 21:13
I will be *e* among the ..... Ps 46:10
Be *e*, O God, above ..... Ps 57:5
righteous shall be *e* ..... Ps 75:10
favor our horn is *e* ..... Ps 89:17
You are *e* far above ..... Ps 97:9
hand of the LORD is *e* ..... Ps 118:16
His name alone is *e* ..... Ps 148:13
upright the city is *e* ..... Prov 11:11
LORD alone shall be *e* ..... Is 2:11
His name is *e* ..... Is 12:4
The LORD is *e*, for He dwells .. Is 33:5
valley shall be *e* ..... Is 40:4
and humble the *e* ..... Ezek 21:26
e above the hills ..... Mic 4:1
humbles himself will be *e* . Matt 23:12
Him God has *e* ..... Acts 5:31
And lest I should be *e* ..... 2 Cor 12:7
also has highly *e* ..... Phil 2:9

EXALTS

down one, and *e* another ..... Ps 75:7
Righteousness *e* ..... Prov 14:34
whoever *e* himself will .... Luke 14:11
high thing that *e* ..... 2 Cor 10:5
e himself above all ..... 2 Thess 2:4

EXAMINE

E me, O LORD ..... Ps 26:2
e our ways, and turn ..... Lam 3:40
But let a man *e* ..... 1 Cor 11:28
But let each one *e* ..... Gal 6:4

EXAMPLE
to make her a public *e* ..... Matt 1:19
I have given you an *e* ..... John 13:15
in following my *e* ..... Phil 3:17
to make ourselves an *e* ... 2 Thess 3:9
youth, but be an *e* ..... 1 Tim 4:12
us, leaving us an *e* ..... 1 Pet 2:21
making them an *e* ..... 2 Pet 2:6
are set forth as an *e* ..... Jude 7

EXAMPLES
happened to them as *e* ... 1 Cor 10:11
so that you became *e* ..... 1 Thess 1:7
to you, but being *e* ..... 1 Pet 5:3

EXCEEDING
for us a far more *e* ..... 2 Cor 4:17
the *e* greatness of ..... Eph 1:19
He might show the *e* ..... Eph 2:7
also be glad with *e* joy ..... 1 Pet 4:13

EXCEEDINGLY
prevailed *e* on the earth .... Gen 7:19
your *e* great reward ..... Gen 15:1
your descendants *e* ..... Gen 16:10
and grew *e* mighty ..... Ex 1:7
for the LORD must be *e* .... 1 Chr 22:5
You have made him *e* ..... Ps 21:6
let them rejoice *e* ..... Ps 68:3
and I love them *e* ..... Ps 119:167
is far off and *e* deep ..... Eccl 7:24
it displeased Jonah *e* ..... Jon 4:1
rejoiced with *e* great joy .... Matt 2:10
e high mountain ..... Matt 4:8
Rejoice and be *e* ..... Matt 5:12
they were *e* sorrowful ..... Matt 26:22
e white, like snow ..... Mark 9:3
"My soul is *e* sorrowful .. Mark 14:34
Him who is able to do *e* .... Eph 3:20
our Lord was *e* abundant .. 1 Tim 1:14
given to us *e* great ..... 2 Pet 1:4

EXCEEDS
your righteousness *e* ..... Matt 5:20

EXCEL
you His angels, who *e* ..... Ps 103:20
but you *e* them all ..... Prov 31:29
that you seek to *e* ..... 1 Cor 14:12

EXCELLENCE
e You have overthrown ..... Ex 15:7
did not come with *e* ..... 1 Cor 2:1
the *e* of the power ..... 2 Cor 4:7
things loss for the *e* ..... Phil 3:8

EXCELLENT
He is *e* in power ..... Job 37:23
How *e* is Your name in all ..... Ps 8:1
It shall be as *e* oil ..... Ps 141:5
to His *e* greatness ..... Ps 150:2
will speak of *e* things ..... Prov 8:6
An *e* wife is the crown of .. Prov 12:4
like Lebanon, *e* ..... Song 5:15
for He has done *e* ..... Is 12:5
in counsel and *e* ..... Is 28:29
Inasmuch as an *e* ..... Dan 5:12
the things that are *e* ..... Rom 2:18
show you a more *e* way .. 1 Cor 12:31
the things that are *e* ..... Phil 1:10
a more *e* name ..... Heb 1:4
e sacrifice than Cain ..... Heb 11:4
came to Him from the *E* ... 2 Pet 1:17

EXCELS
Do you see a man who *e* .. Prov 22:29
I saw that wisdom *e* ..... Eccl 2:13
of the glory that *e* ..... 2 Cor 3:10

EXCHANGE
give in *e* for his soul ..... Matt 16:26

EXCHANGED
Nor can it be *e* ..... Job 28:17
e the truth of God for ..... Rom 1:25
For even their women *e* .... Rom 1:26

EXCLUDE
you, and when they *e* ..... Luke 6:22
they want to *e* you ..... Gal 4:17

EXCUSE
God be angry at your *e* ..... Eccl 5:6
but now they have no *e* ... John 15:22
they are without *e* ..... Rom 1:20
do you think that we *e* ... 2 Cor 12:19

EXCUSES
began to make *e* ..... Luke 14:18

EXECUTE
nor *e* His fierce wrath ... 1 Sam 28:18
e vengeance on the ..... Ps 149:7
if you thoroughly *e* ..... Jer 7:5
E judgment and ..... Jer 22:3
e the fierceness ..... Hos 11:9
'*E* true justice ..... Zech 7:9
e judgment also ..... John 5:27
e wrath on him who ..... Rom 13:4

EXECUTES
by the judgment He *e* ..... Ps 9:16
e righteousness ..... Ps 103:6
e justice for the ..... Ps 146:7
One whose *e* His word ..... Joel 2:11
e justice for me ..... Mic 7:9

EXERCISE
those who are great *e* ..... Matt 20:25
e yourself toward ..... 1 Tim 4:7
e profits a little ..... 1 Tim 4:8

EXERCISED
have their senses *e* ..... Heb 5:14

EXHORT
we command and *e* ..... 2 Thess 3:12
I *e* first of all ..... 1 Tim 2:1
e him as a father ..... 1 Tim 5:1
and *e* these things ..... 1 Tim 6:2
Convince, rebuke, *e* ..... 2 Tim 4:2
doctrine, both to *e* ..... Titus 1:9
e the young men ..... Titus 2:6
Speak these things, *e* ..... Titus 2:15
e one another ..... Heb 3:13

EXHORTATION
you have any word of *e* ... Acts 13:15
he who exhorts, in *e* ..... Rom 12:8
to reading, to *e* ..... 1 Tim 4:13
with the word of *e* ..... Heb 13:22

EXHORTED
For I earnestly *e* ..... Jer 11:7
e and strengthened ..... Acts 15:32
as you know how we *e* .. 1 Thess 2:11

EXILE
and also an *e* from ..... 2 Sam 15:19
The captive *e* hastens ..... Is 51:14

EXIST
things which do not *e* ..... Rom 4:17
by Your will they *e* ..... Rev 4:11

EXPECT
an hour you do not *e* ..... Luke 12:40

EXPECTATION
The *e* of the poor ..... Ps 9:18
God alone, for my *e* ..... Ps 62:5
the people were in *e* ..... Luke 3:15
For the earnest *e* ..... Rom 8:19
a certain fearful *e* ..... Heb 10:27

EXPECTING
e to receive something ..... Acts 3:5

EXPEDIENT
e for us that one man ..... John 11:50

EXPERT
and the *e* enchanter ..... Is 3:3
those of an *e* warrior ..... Jer 50:9
because you are *e* ..... Acts 26:3

EXPLAIN
was no one who could *e* ... Gen 41:24
days they could not *e* ..... Judg 14:14
"*E* this parable to us ..... Matt 15:15
to say, and hard to *e* ..... Heb 5:11

EXPLAINED
He *e* all things to His ..... Mark 4:34
e to him the way of God .. Acts 18:26

EXPLOIT
e all your laborers ..... Is 58:3
against those who *e* ..... Mal 3:5
they will *e* you with ..... 2 Pet 2:3

EXPOSED
his deeds should be *e* ..... John 3:20
all things that are *e* ..... Eph 5:13

EXPOUNDED
He *e* to them in all ..... Luke 24:27

EXPRESS
man cannot *e* it ..... Eccl 1:8
of His glory and the *e* ..... Heb 1:3

EXPRESSLY
of the LORD came *e* ..... Ezek 1:3
Now the Spirit *e* ..... 1 Tim 4:1

EXTEND
none to *e* mercy to him .... Ps 109:12
"Behold, I will *e* ..... Is 66:12
did not *e* to you ..... 2 Cor 10:14

EXTINGUISHED
broken, my days are *e* ..... Job 17:1
They are *e*, they are ..... Is 43:17

EXTOL
I will *e* You ..... Ps 30:1
e Him who rides ..... Ps 68:4

EXTOLLED
e with my tongue ..... Ps 66:17
shall be exalted and *e* ..... Is 52:13

EXTORTION
e gathers it for him ..... Prov 28:8
your neighbors by *e* ..... Ezek 22:12
they are full of *e* ..... Matt 23:25

EXTORTIONERS
nor *e* will inherit ..... 1 Cor 6:10

EXULT
in anguish I would *e* ..... Job 6:10

EYE
e for *e*, tooth for tooth ..... Ex 21:24
your *e* be evil against ..... Deut 15:9
the ear, but now my *e* ..... Job 42:5
me as the apple of Your *e* .... Ps 17:8
guide you with My *e* ..... Ps 32:8
Behold, the *e* of the ..... Ps 33:18
He who formed the *e* ..... Ps 94:9
with the *e* causes trouble .. Prov 10:10
and the seeing *e* ..... Prov 20:12
who has a generous *e* ..... Prov 22:9
A man with an evil *e* ..... Prov 28:22
e that mocks his ..... Prov 30:17
e is not satisfied ..... Eccl 1:8
labors, nor is his *e* ..... Eccl 4:8
for they shall see *e* ..... Is 52:8
e seen any God besides ..... Is 64:4
the apple of His *e* ..... Zech 2:8
If your right *e* causes ..... Matt 5:29
it was said, 'An *e* ..... Matt 5:38
lamp of the body is the *e* ... Matt 6:22
plank in your own *e* ..... Matt 7:3
e causes you to sin ..... Matt 18:9
Or is your *e* evil ..... Matt 20:15
e causes you to sin ..... Mark 9:47
when your *e* is good ..... Luke 11:34
the *e* of a needle ..... Luke 18:25
"*E* has not seen ..... 1 Cor 2:9
"Because I am not an *e* ... 1 Cor 12:16
whole body were an *e* .... 1 Cor 12:17
the twinkling of an *e* ..... 1 Cor 15:52
every *e* will see Him ..... Rev 1:7
your eyes with *e* salve ..... Rev 3:18

EYELIDS
His eyes behold, His *e* ..... Ps 11:4
e look right before ..... Prov 4:25
slumber to your *e* ..... Prov 6:4

EYES
e will be opened ..... Gen 3:5
"Lift your *e* now and ..... Gen 13:14
Abraham lifted his *e* ..... Gen 22:13
the *e* of Israel were dim ... Gen 48:10
and you can be our *e* ..... Num 10:31
hallow Me in the *e* of ..... Num 20:12
Your *e* have seen what the .. Deut 4:3
frontlets between your *e* .... Deut 6:8
right in his own *e* ..... Deut 12:8
in the *e* of the LORD ..... Deut 13:18
e to see and ears to hear ... Deut 29:4
thorns in your *e* ..... Josh 23:13
found favor in your *e* ..... Ruth 2:10
open his *e* that he may .... 2 Kin 6:17
she put paint on her *e* ..... 2 Kin 9:30
My *e* will be open ..... 2 Chr 7:15
For the *e* of the LORD ..... 2 Chr 16:9
God may enlighten our *e* .... Ezra 9:8
Do You have *e* of flesh ..... Job 10:4
And my *e* shall behold ..... Job 19:27
His *e* are on their ways .... Job 24:23
I was *e* to the blind ..... Job 29:15
e observe from afar ..... Job 39:29
e are secretly fixed ..... Ps 10:8
His *e* behold, His eyelids ..... Ps 11:4
enlightening the *e* ..... Ps 19:8
e are ever toward the ..... Ps 25:15
is before my *e* ..... Ps 26:3
The *e* of the LORD are ..... Ps 34:15
His *e* observe the nations ..... Ps 66:7
e fail while I wait ..... Ps 69:3
e shall you look ..... Ps 91:8
E they have, but they ..... Ps 115:5
marvelous in our *e* ..... Ps 118:23
Open my *e*, that I may see .. Ps 119:18
I will lift up my *e* ..... Ps 121:1
our *e* look to the LORD ..... Ps 123:2
not give sleep to my *e* ..... Ps 132:4
e saw my substance ..... Ps 139:16
wise in your own *e* ..... Prov 3:7
not depart from your *e* ..... Prov 3:21
e look straight ahead ..... Prov 4:25
is right in his own *e* ..... Prov 12:15
The *e* of the LORD are ..... Prov 15:3
but the *e* of a fool ..... Prov 17:24
Will you set your *e* ..... Prov 23:5
Who has redness of *e* ..... Prov 23:29
be wise in his own *e* ..... Prov 26:5
so the *e* of man are ..... Prov 27:20
pure in its own *e* ..... Prov 30:12
The wise man's *e* ..... Eccl 2:14
e than the wandering ..... Eccl 6:9
You have dove's *e* ..... Song 1:15
the *e* of the lofty ..... Is 5:15
e have seen the King ..... Is 6:5
lest they see with their *e* ..... Is 6:10
of the book, and the *e* ..... Is 29:18
open Your *e*, O LORD ..... Is 37:17
e fail from looking ..... Is 38:14
O LORD, are not Your *e* ..... Jer 5:3
Who have *e* and see ..... Jer 5:21
e will weep bitterly ..... Jer 13:17
For I will set My *e* ..... Jer 24:6
your *e* from tears ..... Jer 31:16
rims were full of *e* ..... Ezek 1:18
full of *e* all around ..... Ezek 10:12
e to see but does ..... Ezek 12:2
that horn which had *e* ..... Dan 7:20
horn between his *e* ..... Dan 8:5
e like torches of fire, ... Dan 10:6
the *e* of the Lord GOD ..... Amos 9:8
You are of purer *e* ..... Hab 1:13
their *e* were opened ..... Matt 9:30
But blessed are your *e* .... Matt 13:16
their *e* were heavy ..... Matt 26:43
it is marvelous in our *e* ... Mark 12:11
Hades, he lifted up his *e* .. Luke 16:23
raise his *e* to heaven ..... Luke 18:13
lift up your *e* and look ..... John 4:35
"He put clay on my *e* ..... John 9:15
e of one who was born .... John 9:32
fixing his *e* on him ..... Acts 3:4
e they have closed ..... Acts 28:27
e that they should not ..... Rom 11:8
plucked out your own *e* ..... Gal 4:15
e of your understanding .... Eph 1:18
have seen with our *e* ..... 1 John 1:1
the lust of the *e* ..... 1 John 2:16
as snow, and His *e* ..... Rev 1:14
and anoint your *e* ..... Rev 3:18
creatures full of *e* ..... Rev 4:6
horns and seven *e* ..... Rev 5:6
tear from their *e* ..... Rev 21:4

EYESERVICE
not with *e*, as ..... Eph 6:6
the flesh, not with *e* ..... Col 3:22

EYEWITNESSES
the beginning were *e* ..... Luke 1:2
e of His majesty ..... 2 Pet 1:16

EZEKIEL
Sent to rebellious Israel, Ezek 2; 3
Prophesies by symbolic action:
siege of Jerusalem, Ezek 4
destruction of Jerusalem, Ezek 5
captivity of Judah, Ezek 12:1–20
destruction of the temple, Ezek 24:15–27
Visions of:
God's glory, Ezek 1:4–28
abominations, Ezek 8:5–18
valley of dry bones, Ezek 37:1–14
messianic times, Ezek 40—48
river of life, Ezek 47:1–5
Parables, allegories, dirges of, Ezek 15; 16; 17; 19; 23; 24

EZION GEBER
See ELATH
Town on the Red Sea, 1 Kin 9:26
Israelite encampment, Num 33:35
Seaport of Israel's navy, 1 Kin 22:48

EZRA
Scribe, priest and reformer of post-exilic times; commissioned by Artaxerxes, Ezra 7
Returns with exiles to Jerusalem, Ezra 8
Institutes reforms, Ezra 9
Reads the Law, Neh 8
Assists in dedication of wall, Neh 12:27–43

FABLES
nor give heed to *f* ..... 1 Tim 1:4
be turned aside to *f* ..... 2 Tim 4:4
cunningly devised *f* ..... 2 Pet 1:16

FACE
was on the *f* of the deep ..... Gen 1:2
In the sweat of your *f* you .. Gen 3:19
"For I have seen God *f* .... Gen 32:30
shall see my *f* no more .... Gen 44:23
Joseph fell on his father's *f* . Gen 50:1
LORD spoke to Moses *f* to *f* .. Ex 33:11
f shone while he ..... Ex 34:29
he put a veil on his *f* ..... Ex 34:33
the LORD make His *f* ..... Num 6:25
I will hide My *f* from ..... Deut 31:17
his *f* in his mantle ..... 1 Kin 19:13
Then he turned his *f* ..... 2 Kin 20:2
seek His *f* evermore ..... 1 Chr 16:11
and pray and seek My *f* ... 2 Chr 7:14
not turn His *f* from you ... 2 Chr 30:9
Why is your *f* sad, since ..... Neh 2:2
curse You to Your *f* ..... Job 1:11
I will put off my sad *f* and ... Job 9:27
and lift up your *f* to God ... Job 22:26
He shall see His *f* with joy . Job 33:26
me, I will see Your *f* ..... Ps 17:15
"Your *f*, LORD, I will seek ..... Ps 27:8
Do not hide Your *f* from ..... Ps 27:9
Why do You hide Your *f* .... Ps 44:24
and cause His *f* to shine ..... Ps 67:1
Do not hide Your *f* from ..... Ps 102:2
Make Your *f* shine upon .. Ps 119:135
As in water *f* reflects ..... Prov 27:19
of his *f* is changed ..... Eccl 8:1
I have set My *f* like a flint ..... Is 50:7
sins have hidden His *f* ..... Is 59:2
I have made your *f* ..... Ezek 3:8
set your *f* against Gog, of .. Ezek 38:2
but to us shame of *f* ..... Dan 9:7
before Your *f* who ..... Matt 11:10
to discern the *f* of the sky .. Matt 16:3
f shone like the sun ..... Matt 17:2
of His *f* was altered ..... Luke 9:29
His *f* to go to Jerusalem ... Luke 9:51
they struck Him on the *f* .. Luke 22:64
always before my *f* ..... Acts 2:25
his *f* as the *f* of an angel .... Acts 6:15
dimly, but then *f* ..... 1 Cor 13:12
look steadily at the *f* ..... 2 Cor 3:7
with unveiled *f* ..... 2 Cor 3:18
one strikes you on the *f* .. 2 Cor 11:20
withstood him to his *f* ..... Gal 2:11
that we may see your *f* .. 1 Thess 3:10
his natural *f* in a ..... James 1:23
but the *f* of the LORD ..... 1 Pet 3:12
creature had a *f* like a man ... Rev 4:7
They shall see His *f* ..... Rev 22:4

FACE TO FACE
For I have seen God *f*, ... Gen 32:30
the Lord spoke to Moses *f* ... Ex 33:11
I speak with him *f* ..... Num 12:8
the LORD talked with you *f* .. Deut 5:4
whom the LORD knew *f* ... Deut 34:10
Angel of the LORD *f* ..... Judg 6:22
My case with you *f* ..... Ezek 20:35
mirror, dimly, but then *f* .. 1 Cor 13:12

FACES
f were not ashamed ..... Ps 34:5
wipe away tears from all *f* .... Is 25:8
hid, as it were, our *f* ..... Is 53:3
be afraid of their *f* ..... Jer 1:8
and all *f* turned pale ..... Jer 30:6
Each one had four *f* ..... Ezek 1:6
the gate that *f* toward the .. Ezek 43:1
your *f* looking worse than .. Dan 1:10
all *f* are drained of color ..... Joel 2:6
they disfigure their *f* ..... Matt 6:16
fell on their *f* before the ..... Rev 7:11

FACTIONS
there must also be *f* ..... 1 Cor 11:19

FADE
we all *f* as a leaf ..... Is 64:6
and the leaf shall *f* ..... Jer 8:13
rich man also will *f* ..... James 1:11
and that does not *f* ..... 1 Pet 1:4
of glory that does not *f* ..... 1 Pet 5:4

FADES
withers, the flower *f* ..... Is 40:7

FAIL
eyes shall look and *f* ..... Deut 28:32
man's heart *f* because ... 1 Sam 17:32
You shall not *f* to have a .. 1 Kin 8:25
eyes of the wicked will *f* ... Job 11:20
flesh and my heart *f* ..... Ps 73:26
of the thirsty to *f* ..... Is 32:6
not one of these shall *f* ..... Is 34:16
their tongues *f* ..... Is 41:17
whose waters do not *f* ..... Is 58:11
have caused wine to *f* ..... Jer 48:33
His compassions *f* not ..... Lam 3:22
of the olive may *f* ..... Hab 3:17
nor shall the vine *f* ..... Mal 3:11
heavens that does not *f* ... Luke 12:33
that when you *f* ..... Luke 16:9
tittle of the law to *f* ..... Luke 16:17
faith should not *f* ..... Luke 22:32
prophecies, they will *f* ..... 1 Cor 13:8

Your years will not *f* .....Heb 1:12
For the time would *f* .....Heb 11:32

FAILED
Not a word *f* of any .....Josh 21:45
My relatives have *f* .....Job 19:14
Has His promise *f* .....Ps 77:8
refuge has *f* me .....Ps 142:4

FAILING
men's hearts *f* .....Luke 21:26

FAILS
my strength *f* because .....Ps 31:10
Therefore my heart *f* me ....Ps 40:12
my spirit *f* .....Ps 143:7
and every vision *f* .....Ezek 12:22
wine is dried up, the oil *f* ...Joel 1:10
He never *f*, but the unjust ...Zeph 3:5
Love never *f* .....1 Cor 13:8

FAINT
If you *f* in the day of .....Prov 24:10
the youths shall *f* .....Is 40:30
shall walk and not *f* .....Is 40:31
my heart is *f* in me .....Jer 8:18
and the infants *f* .....Lam 2:11

FAINTED
thirsty, their soul *f* .....Ps 107:5

FAINTHEARTED
unruly, comfort the *f* ....1 Thess 5:14

FAINTS
longs, yes, even *f* .....Ps 84:2
My soul *f* for Your .....Ps 119:81
And the whole heart *f* .....Is 1:5
the earth, neither *f* .....Is 40:28

FAIR
Behold, you are *f* .....Song 1:15
How *f* and how pleasant ....Song 7:6
of the Lord is not *f* .....Ezek 18:25
My ways which are *f* .....Ezek 18:29
say, 'It will be *f* weather ....Matt 16:2
to a place called *F* .....Acts 27:8
what is just and *f* .....Col 4:1

FAIR HAVENS
Harbor of Crete at which Paul landed, Acts 27:8

FAIR-MINDED
These were more *f* .....Acts 17:11

FAIRER
f than the sons .....Ps 45:2

FAIREST
another beloved, O *f* .....Song 5:9
your beloved gone, O *f* .....Song 6:1

FAITH
in whom is no *f* .....Deut 32:20
shall live by his *f* .....Hab 2:4
you, O you of little *f* .....Matt 6:30
not found such great *f* .....Matt 8:10
your *f* has made you well ..Matt 9:22
"O you of little *f* .....Matt 14:31
woman, great is your *f* ....Matt 15:28
f as a mustard seed .....Matt 17:20
that you have no *f* .....Mark 4:40
to them, "Have *f* .....Mark 11:22
not found such great *f* .....Luke 7:9
you, O you of little *f* .....Luke 12:28
"Increase our *f* .....Luke 17:5
will He really find *f* .....Luke 18:8
through *f* in His name .....Acts 3:16
a man full of *f* .....Acts 6:5
the Holy Spirit and of *f* ....Acts 11:24
that he had *f* to be healed ..Acts 14:9
were strengthened in the *f* ..Acts 16:5
are sanctified by *f* .....Acts 26:18
for obedience to the *f* .....Rom 1:5
that your *f* is spoken of .....Rom 1:8
God is revealed from *f* .....Rom 1:17
God, through *f* .....Rom 3:22
f apart from the deeds .....Rom 3:28
his *f* is accounted for .....Rom 4:5
f which he had while still ..Rom 4:11
f is made void and the .....Rom 4:14
those who are of the *f* .....Rom 4:16
And not being weak in *f* ...Rom 4:19
having been justified by *f* ...Rom 5:1
of *f* speaks in this way .....Rom 10:6
f which we preach .....Rom 10:8
f comes by hearing .....Rom 10:17
and you stand by *f* .....Rom 11:20
each one a measure of *f* ....Rom 12:3
in proportion to our *f* .....Rom 12:6
Do you have *f* .....Rom 14:22
whatever is not from *f* ....Rom 14:23
that your *f* should not be ...1 Cor 2:5
though I have all *f* .....1 Cor 13:2
And now abide *f* .....1 Cor 13:13
your *f* is also empty .....1 Cor 15:14
stand fast in the *f* .....1 Cor 16:13
For we walk by *f* .....2 Cor 5:7
as your *f* is increased ....2 Cor 10:15
now preaches the *f* which ...Gal 1:23
law but by *f* in Jesus Christ ..Gal 2:16
the flesh I live by *f* .....Gal 2:20
or by the hearing of *f* .....Gal 3:2
f are sons of Abraham .....Gal 3:7
the just shall live by *f* .....Gal 3:11
the law is not of *f* .....Gal 3:12
of the Spirit through *f* .....Gal 3:14
But before *f* came .....Gal 3:23
But after *f* has come .....Gal 3:25
f working through love .....Gal 5:6
of the household of *f* .....Gal 6:10
been saved through *f* .....Eph 2:8
one Lord, one *f* .....Eph 4:5
to the unity of the *f* .....Eph 4:13
taking the shield of *f* .....Eph 6:16
for the *f* of the gospel .....Phil 1:27
established in the *f* .....Col 2:7
your work of *f* .....1 Thess 1:3
on the breastplate of *f* ....1 Thess 5:8
work of *f* with power ....2 Thess 1:11
for not all have *f* .....2 Thess 3:2
a true son in the *f* .....1 Tim 1:2
edification which is in *f* ....1 Tim 1:4
having *f* and a good .....1 Tim 1:19
if they continue in *f*, love ..1 Tim 2:15
the mystery of the *f* .....1 Tim 3:9
great boldness in the *f* ....1 Tim 3:13
in love, in spirit, in *f* .....1 Tim 4:12
he has denied the *f* .....1 Tim 5:8
righteousness, godliness, *f* .1 Tim 6:11
Fight the good fight of *f* ...1 Tim 6:12
I have kept the *f* .....2 Tim 4:7
in our common *f* .....Titus 1:4
temperate, sound in *f* .....Titus 2:2
not being mixed with *f* .....Heb 4:2
of *f* toward God, ...Heb 6:1
those who through *f* .....Heb 6:12
in full assurance of *f* .....Heb 10:22
the just shall live by *f* .....Heb 10:38
f is the substance .....Heb 11:1
without *f* it is .....Heb 11:6
These all died in *f* .....Heb 11:13
good testimony through *f* ..Heb 11:39
author and finisher of our *f* .Heb 12:2
whose *f* follow .....Heb 13:7
your *f* produces patience ...James 1:3
But let him ask in *f* .....James 1:6
someone says he has *f* ....James 2:14
Show me your *f* .....James 2:18
f without works is dead ...James 2:20
and not by *f* only .....James 2:24
f will save the sick .....James 5:15
the genuineness of your *f* ...1 Pet 1:7
receiving the end of your *f* ..1 Pet 1:9
him, steadfast in the *f* .....1 Pet 5:9
add to your *f* virtue .....2 Pet 1:5
on your most holy *f* .....Jude 20
works, love, service, *f* .....Rev 2:19
the patience and the *f* .....Rev 13:10
of God and the *f* .....Rev 14:12

FAITHFUL
he is *f* in all My house .....Num 12:7
God, He is God, the *f* .....Deut 7:9
found his heart *f* .....Neh 9:8
f disappear from among .....Ps 12:1
LORD preserves the *f* .....Ps 31:23
whose spirit was not *f* .....Ps 78:8
eyes shall be on the *f* .....Ps 101:6
commandments are *f* .....Ps 119:86
are righteous and very *f* ..Ps 119:138
f spirit conceals a .....Prov 11:13
A *f* witness does not lie ....Prov 14:5
But who can find a *f* .....Prov 20:6
A *f* man will abound .....Prov 28:20
the LORD who is *f* .....Is 49:7
f witness between us .....Jer 42:5
or fault, because he was *f* ....Dan 6:4
the Holy One who is *f* .....Hos 11:12
"Who then is a *f* .....Matt 24:45
good and *f* servant .....Matt 25:23
"Who then is that *f* .....Luke 12:42
He who is *f* in what .....Luke 16:10
if you have not been *f* ....Luke 16:12
have judged me to be *f* ....Acts 16:15
God is *f*, by whom .....1 Cor 1:9
that one be found *f* .....1 Cor 4:2
is my beloved and *f* .....1 Cor 4:17
God is *f*, who will not ....1 Cor 10:13
But as God is *f* .....2 Cor 1:18
f minister in the LORD.....Eph 6:21
f brethren in Christ .....Col 1:2
He who calls you is *f* ....1 Thess 5:24
because He counted me *f* ..1 Tim 1:12
This is a *f* saying and .....1 Tim 1:15
temperate, *f* in all things ..1 Tim 3:11
commit these to *f* men .....2 Tim 2:2
f High Priest in .....Heb 2:17
as Moses also was *f* .....Heb 3:2
Moses indeed was *f* .....Heb 3:5
He who promised is *f* .....Heb 10:23
judged Him *f* who had .....Heb 11:11
He is *f* and just to .....1 John 1:9
Be *f* until death .....Rev 2:10
words are true and *f* .....Rev 21:5

FAITHFULNESS
righteousness and his *f* ..1 Sam 26:23
for in their *f* they .....2 Chr 31:18
f reaches to the clouds .....Ps 36:5
I have declared Your *f* .....Ps 40:10
Your *f* to all generations .....Ps 89:1
f You shall establish .....Ps 89:2
Your *f* also surrounds .....Ps 89:8
allow My *f* to fail .....Ps 89:33
and Your *f* every night .....Ps 92:2
f endures to all .....Ps 119:90
In Your *f* answer me .....Ps 143:1
counsels of old are *f* .....Is 25:1
great is Your *f* .....Lam 3:23
your *f* is like a morning .....Hos 6:4
unbelief make the *f* .....Rom 3:3
kindness, goodness, *f* .....Gal 5:22

FAITHLESS
the words of the *f* .....Prov 22:12
"O *f* and perverse .....Matt 17:17
"O *f* generation .....Mark 9:19
If we are *f*, He remains ....2 Tim 2:13

FALL
a deep sleep to *f* .....Gen 2:21
but do not let me *f* .....2 Sam 24:14
Let them *f* by their .....Ps 5:10
Though he *f*, he shall not ....Ps 37:24
For I am ready to *f* .....Ps 38:17
Yes, all kings shall *f* .....Ps 72:11
A thousand may *f* at your ....Ps 91:7
Let the wicked *f* into their ..Ps 141:10
LORD upholds all who *f* .....Ps 145:14
but a prating fool will *f* ....Prov 10:8
the wicked will *f* by his ....Prov 11:5
no counsel, the people *f* ...Prov 11:14
trusts in his riches will *f* ..Prov 11:28
haughty spirit before a *f* ..Prov 16:18

but the wicked shall *f* . . . . . Prov 24:16
digs a pit will *f* . . . . . Prov 26:27
For if they *f*, one will lift . . . . Eccl 4:10
both he who helps will *f* . . . . . Is 31:3
all their host shall *f* . . . . . Is 34:4
men shall utterly *f* . . . . . Is 40:30
"Will they *f* and not rise . . . . . Jer 8:4
F and rise no more . . . . . Jer 25:27
proud shall stumble and *f* . . . Jer 50:32
of music, you shall *f* . . . . . Dan 3:5
if You will *f* down . . . . . Matt 4:9
And great was its *f* . . . . . Matt 7:27
the blind, both will *f* . . . . . Matt 15:14
f from their masters' . . . . . Matt 15:27
the stars will *f* . . . . . Matt 24:29
Child is destined for the *f* . . Luke 2:34
"I saw Satan *f* . . . . . Luke 10:18
they will *f* by the edge . . . . Luke 21:24
might *f* on some . . . . . Acts 5:15
f short of the glory of . . . . . Rom 3:23
that they should *f* . . . . . Rom 11:11
block or a cause to *f* in . . . . Rom 14:13
take heed lest he *f* . . . . . 1 Cor 10:12
with pride he *f* . . . . . 1 Tim 3:6
be rich *f* into temptation . . . . 1 Tim 6:9
if they *f* away . . . . . Heb 6:6
to *f* into the hands of the . . Heb 10:31
lest anyone *f* short of . . . . . Heb 12:15
it all joy when you *f* . . . . . James 1:2
and rocks, "*F* on us . . . . . Rev 6:16

FALLEN

has your countenance *f* . . . . . Gen 4:6
terror of you has *f* on us . . . . Josh 2:9
f on its face to the earth . . . 1 Sam 5:3
who reproach You have *f* . . . . . Ps 69:9
you are *f* from heaven . . . . . Is 14:12
"Babylon is *f* . . . . . Is 21:9
Babylon has suddenly *f* . . . . . Jer 51:8
you have *f* from grace . . . . . Gal 5:4
who have *f* asleep . . . . . 1 Thess 4:13
And I saw a star *f* . . . . . Rev 9:1
"Babylon is *f* . . . . . Rev 14:8

FALLING

and my feet from *f* . . . . . Ps 116:8
and *f* down before Him . . . . Luke 8:47
great drops of blood *f* . . . . Luke 22:44
f away comes first . . . . . 2 Thess 2:3

FALLS

when your enemy *f* . . . . . Prov 24:17
who is alone when he *f* . . . . . Eccl 4:10
not one of them *f* to the . . . Matt 10:29
And whoever *f* . . . . . Matt 21:44
divided against a house *f* . Luke 11:17
wheat *f* into the ground . . . John 12:24
master he stands or *f* . . . . . Rom 14:4
grass; its flower *f* . . . . . James 1:11
withers, and its flower *f* . . . . 1 Pet 1:24
so that no rain *f* . . . . . Rev 11:6

FALSE

"You shall not bear *f* . . . . . Ex 20:16
shall not bear *f* witness . . . . Deut 5:20
I hate every *f* way . . . . . Ps 119:104
f witness who speaks lies . . Prov 6:19
gives heed to *f* lips . . . . . Prov 17:4
f witness shall perish . . . . . Prov 21:28
the *f* pen of the scribe . . . . . Jer 8:8
walk in a *f* spirit . . . . . Mic 2:11
and do not love a *f* . . . . . Zech 8:17
"Beware of *f* prophets . . . . . Matt 7:15
shall not bear *f* witness . . . Matt 19:18
f christs and *f* . . . . . Matt 24:24
at last two *f* witnesses . . . . Matt 26:60
f prophets will rise . . . . . Mark 13:22
and we are found *f* . . . . . 1 Cor 15:15
among *f* brethren . . . . . 2 Cor 11:26
of *f* brethren secretly . . . . . Gal 2:4
taking delight in *f* humility . . Col 2:18
f prophets have gone . . . . . 1 John 4:1
f teachers among you . . . . . 2 Pet 2:1
mouth of the *f* prophet . . . . . Rev 16:13

FALSE PROPHETS

Beware of *f*, who come to . . Matt 7:15
many *f* will rise up . . . . . Matt 24:11
false christs and *f* . . . . . Matt 24:24
f will rise and show . . . . . Mark 13:22
their fathers to the *f* . . . . . Luke 6:26
But there were also *f* . . . . . 2 Pet 2:1
many *f* have gone out . . . . . 1 John 4:1

FALSE WITNESS

You shall not bear *f* . . . . . Ex 20:16
a *f* who speaks lies, ... Prov 6:19
But a *f*, deceit . . . . . Prov 12:17
f will not go unpunished . . . Prov 19:5
A man who bears *f* . . . . . Prov 25:18
thefts, *f*, blasphemies . . . . . Matt 15:19
bore *f* against Him . . . . . Mark 14:56

FALSEHOOD

since *f* remains in your . . . . . Job 21:34
If I have walked with *f* . . . . . Job 31:5
those who speak *f* . . . . . Ps 5:6
and brings forth *f* . . . . . Ps 7:14
For their deceit is *f* . . . . . Ps 119:118
remove *f* and lies far . . . . . Prov 30:8
under *f* we have hidden . . . . . Is 28:15
offspring of *f* . . . . . Is 57:4
and trusted in *f* . . . . . Jer 13:25

FALSELY

it, and swears *f* . . . . . Lev 6:3
shall not steal, nor deal *f* . . . Lev 19:11
nor have we dealt *f* . . . . . Ps 44:17
Whoever *f* boasts of . . . . . Prov 25:14
surely they swear *f* . . . . . Jer 5:2
prophesy *f* to you . . . . . Jer 29:9
words, swearing *f* . . . . . Hos 10:4
of evil against you *f* . . . . . Matt 5:11
anyone or accuse *f* . . . . . Luke 3:14
f called knowledge . . . . . 1 Tim 6:20

FAME

his *f* spread throughout . . . . Josh 6:27
Sheba heard of the *f* . . . . . 1 Kin 10:1
exceed the *f* of which . . . . . 1 Kin 10:7
his *f* spread throughout all . . . Esth 9:4
endures forever, Your *f* . . . . Ps 135:13
heard My *f* nor seen . . . . . Is 66:19
Your *f* went out . . . . . Ezek 16:14
them for praise and *f* . . . . . Zeph 3:19
Then His *f* went . . . . . Matt 4:24

FAMILIAR

to mediums and *f* spirits . . . Lev 19:31
and *f* spirits, to prostitute . . . . Lev 20:6
Even my own *f* friend . . . . . Ps 41:9

FAMILIES

in you all the *f* . . . . . Gen 12:3
in your seed all the *f* of . . . . Gen 28:14
and all the *f* of the nations . . Ps 22:27
God sets the solitary in *f* . . . . . Ps 68:6
and makes their *f* . . . . . Ps 107:41
the God of all the *f* . . . . . Jer 31:1
f which the LORD has . . . . . Jer 33:24
of all the *f* of the earth . . . . . Amos 3:2
in your seed all the *f* . . . . . Acts 3:25

FAMILY

that man and against his *f* . . . Lev 20:5
against the whole *f* . . . . . Amos 3:1
shall mourn, every *f* . . . . . Zech 12:12
Joseph's *f* became known . . Acts 7:13
sons of the *f* of Abraham . . Acts 13:26
f were baptized . . . . . Acts 16:33
from whom the whole *f* . . . . . Eph 3:15

FAMINE

Now there was a *f* . . . . . Gen 12:10
besides the first *f* that was . . Gen 26:1
seven years of *f* will arise . . Gen 41:30
the *f* was severe in the . . . . . Gen 43:1
the LORD has called for a *f* . . 2 Kin 8:1
In *f* He shall redeem you . . . . Job 5:20
keep them alive in *f* . . . . . Ps 33:19
He called for a *f* . . . . . Ps 105:16
and destruction, *f* . . . . . Is 51:19
shall die by the sword, by *f* . . Jer 21:9
send the sword, the *f* . . . . . Jer 24:10
of the fever of *f* . . . . . Lam 5:10
I will increase the *f* . . . . . Ezek 5:16
there arose a severe *f* . . . . . Luke 15:14
a *f* and great trouble came . . Acts 7:11
or persecution, or *f*, or . . . . . Rom 8:35

FAMINES

And there will be *f* . . . . . Matt 24:7

FAMISH

righteous soul to *f* . . . . . Prov 10:3

FAMISHED

honorable men are *f* . . . . . Is 5:13

FAMOUS

and may his name be *f* . . . . . Ruth 4:14

FAN

not to *f* or to cleanse . . . . . Jer 4:11
His winnowing *f* . . . . . Matt 3:12

FANCIES

with their own *f* . . . . . Prov 1:31

FAR

removed my brothers *f* . . . . . Job 19:13
Your judgments are *f* . . . . . Ps 10:5
Be not *f* from Me . . . . . Ps 22:11
those who are *f* . . . . . Ps 73:27
The LORD is *f* from the . . . . Prov 15:29
but it was *f* from me . . . . . Eccl 7:23
removed their hearts *f* . . . . . Is 29:13
Those near and those *f* . . . . Ezek 22:5
their heart is *f* from . . . . . Matt 15:8
going to a *f* country . . . . . Mark 13:34
though He is not *f* . . . . . Acts 17:27
you who once were *f* . . . . . Eph 2:13

FAR BE IT FROM ME

"*F* that I should do so . . . . . Gen 44:17
'*F*; for those who honor . . . 1 Sam 2:30
f that I should sin . . . . . 1 Sam 12:23
F! Let not the king . . . . . 1 Sam 22:15
f, that I should swallow . . 2 Sam 20:20
"*F*, O LORD, that . . . . . 2 Sam 23:17
"*F*, O my God, that . . . . . 1 Chr 11:19
F that I should say . . . . . Job 27:5

FAR COUNTRY

"We have come from a *f* . . . . Josh 9:6
good news from a *f* . . . . . Prov 25:25
f, from the end of heaven . . . . . Is 13:5
from a *f*, from Babylon . . . . . Is 39:3
and went into a *f* . . . . . Matt 21:33
man traveling to a *f* . . . . . Matt 25:14
a *f*, and there wasted . . . . . Luke 15:13
nobleman went into a *f* . . . Luke 19:12
and went into a *f* . . . . . Luke 20:9

FARMER

The hard-working *f* . . . . . 2 Tim 2:6
See how the *f* waits . . . . . James 5:7

FASHIONED

have made me and *f* . . . . . Job 10:8

FASHIONS

He *f* their hearts . . . . . Ps 33:15

FAST

"But you who held *f* to the . . Deut 4:4
serve Him and hold *f* to . . . . Deut 13:4
For he held *f* to the LORD . . 2 Kin 18:6
My maids and I will *f* . . . . . Esth 4:16
commanded, and it stood *f* . . . . Ps 33:9
of your *f* you find pleasure . . . . Is 58:3
f that I have chosen . . . . . Is 58:5
they *f*, I will not hear . . . . . Jer 14:12
Consecrate a *f*, call a . . . . . Joel 1:14
believed God, proclaimed a *f* . Jon 3:5
"Moreover, when you *f* . . . . . Matt 6:16
disciples do not *f* . . . . . Matt 9:14
f while the bridegroom is . . Mark 2:19
I *f* twice a week . . . . . Luke 18:12
if you hold *f* that word . . . . 1 Cor 15:2
stand *f* in the faith, be . . . . 1 Cor 16:13
holding *f* the word of life . . . Phil 2:16
you stand *f* in the Lord . . . 1 Thess 3:8

holding *f* the faithful word .. Titus 1:9
hold *f* our confession ..... Heb 4:14
hold *f* the confession ..... Heb 10:23
Hold *f* what you have ..... Rev 3:11

FASTED

and *f* seven days ..... 1 Sam 31:13
the child, and David *f* ... 2 Sam 12:16
f and entreated our God .... Ezra 8:23
'Why have we *f* ..... Is 58:3
'When you *f* and ..... Zech 7:5
And when He had *f* ..... Matt 4:2
Then, having *f* and prayed .. Acts 13:3

FASTENED

were its foundations *f* ..... Job 38:6
'the peg that is *f* ..... Is 22:25

FASTING

I was *f* and praying before ... Neh 1:4
humbled myself with *f* ..... Ps 35:13
are weak through *f* ..... Ps 109:24
house on the day of *f* ..... Jer 36:6
and spent the night *f* ..... Dan 6:18
with all your heart, with *f* ... Joel 2:12
not appear to men to be *f* .. Matt 6:18
except by prayer and *f* .... Matt 17:21
I was *f* until this hour ..... Acts 10:30
give yourselves to *f* ..... 1 Cor 7:5

FASTINGS

but served God with *f* ..... Luke 2:37
in sleeplessness, in *f* ..... 2 Cor 6:5

FAT

the first seven, the *f* cows .. Gen 41:20
and you will eat the *f* ..... Gen 45:18
f is the LORD'S ..... Lev 3:16
Now Eglon was a very *f* .... Judg 3:17
have closed up their *f* ..... Ps 17:10

FATHER

See GOD THE FATHER; HEAVENLY FATHER

man shall leave his *f* ..... Gen 2:24
saw the nakedness of his *f* .. Gen 9:22
and you shall be a *f* ..... Gen 17:4
the lineage of our *f* ..... Gen 19:32
his *f* blessed him ..... Gen 27:41
God of my *f* has been with .. Gen 31:5
Esau was the *f* of the ..... Gen 36:43
f loved him more than all ... Gen 37:4
Thus his *f* wept for him .... Gen 37:35
'Is your *f* still alive ..... Gen 43:7
bring my *f* down here ..... Gen 45:13
God, the God of your *f* ..... Gen 46:3
to meet his *f* Israel ..... Gen 46:29
went up to bury his *f* ..... Gen 50:7
Honor your *f* and your ..... Ex 20:12
Honor your *f* and your ..... Deut 5:16
obey the voice of his *f* .... Deut 21:18
of Jesse, the *f* of David .... Ruth 4:17
son, and I will be his *F* ... 1 Chr 22:10
son, and I will be his *F* .... 1 Chr 28:6
'You are my *f* ..... Job 17:14
I was a *f* to the poor ..... Job 29:16
When my *f* and my mother .. Ps 27:10
A *f* of the fatherless ..... Ps 68:5
f pities his children ..... Ps 103:13
the instruction of a *f* ..... Prov 4:1
wise son makes a glad *f* .... Prov 10:1
wise son makes a *f* glad ... Prov 15:20
glory of children is their *f* .. Prov 17:6
the *f* of a fool has no joy .. Prov 17:21
son is a grief to his *f* ..... Prov 17:25
curses his *f* or his ..... Prov 20:20
f of the righteous will ..... Prov 23:24
makes his *f* rejoice ..... Prov 29:3
that curses its *f* ..... Prov 30:11
God, Everlasting *F* ..... Is 9:6
Your first *f* sinned ..... Is 43:27
You, O LORD, are our *F* ..... Is 63:16
time cry to Me, My *F* ..... Jer 3:4
for I am a *F* to Israel ..... Jer 31:9
for the iniquity of his *f* .... Ezek 18:17
not bear the guilt of the *f* . Ezek 18:20
"A son honors his *f* ..... Mal 1:6
Have we not all one *F* ..... Mal 2:10
your *F* who sees in secret ... Matt 6:4
your heavenly *F* will also .. Matt 6:14
neither will your *F* forgive .. Matt 6:15
your heavenly *F* knows .... Matt 6:32
much more will your *F* ..... Matt 7:11
He who loves *f* ..... Matt 10:37
does anyone know the *F* .. Matt 11:27
'He who curses *f* ..... Matt 15:4
My *F* who is in heaven .... Matt 18:10
a man shall leave his *f* ..... Matt 19:5
for One is your *F* ..... Matt 23:9
you blessed of My *F* ..... Matt 25:34
"O My *F*, if this cup ..... Matt 26:42
in the name of the *F* ..... Matt 28:19
F with the holy angels .... Mark 8:38
a man shall leave his *f* .... Mark 10:7
the Son, but only the *F* ... Mark 13:32
"Abba, *F*, all things are .. Mark 14:36
Your *f* and I have sought .. Luke 2:48
just as your *F* also is ..... Luke 6:36
first go and bury my *f* ..... Luke 9:59
who the Son is but the *F* .. Luke 10:22
bread from any *f* among .. Luke 11:11
F give the Holy Spirit to .. Luke 11:13
F will be divided ..... Luke 12:53
does not hate his *f* ..... Luke 14:26
arise and go to my *f* ..... Luke 15:18
'I beg you therefore, *f* .... Luke 16:27
"*F*, if it is Your will ..... Luke 22:42
"*F*, forgive them, for ..... Luke 23:34
only begotten of the *F* ..... John 1:14
F loves the Son ..... John 3:35
worship the *F* in spirit ..... John 4:23
F has been working ..... John 5:17
what He sees the *F* do ..... John 5:19
F raises the dead ..... John 5:21
F judges no one ..... John 5:22
not honor the *F* who sent .. John 5:23
All that the *F* gives Me .... John 6:37
He has seen the *F* ..... John 6:46
F who sent Me bears ..... John 8:18
but as My *F* taught Me, I ... John 8:28
we have one *F* ..... John 8:41
he is a liar and the *f* of it ... John 8:44
I and My *F* are one ..... John 10:30
and believe that the *F* .... John 10:38
"*F*, I thank You that ..... John 11:41
F, glorify Your name ..... John 12:28
"Lord, show us the *F* ..... John 14:8
seen Me has seen the *F* .... John 14:9
believe that I am in the *F* . John 14:10
because I go to My *F* ..... John 14:12
And I will pray the *F* ..... John 14:16
will be loved by My *F* .... John 14:21
'I am going to the *F* ..... John 14:28
F is the vinedresser ..... John 15:1
whatever you ask the *F* ... John 15:16
you ask the *F* in My ..... John 16:23
came forth from the *F* .... John 16:28
And now, O *F*, glorify Me .. John 17:5
yet ascended to My *F* ..... John 20:17
F the promise of the Holy .. Acts 2:33
that he might be the *f* ..... Rom 4:11
"I have made you a *f* ..... Rom 4:17
we cry out, "Abba, *F*." ..... Rom 8:15
F of our Lord Jesus ..... Rom 15:6
F of mercies and God of .... 2 Cor 1:3
"I will be a *F* to you ..... 2 Cor 6:18
by one Spirit to the *F* ..... Eph 2:18
I bow my knees to the *F* of .. Eph 3:14
one God and *F* of all ..... Eph 4:6
a man shall leave his *f* and .. Eph 5:31
F be glory forever and ..... Phil 4:20
For it pleased the *F* that in .. Col 1:19
f does his own children .. 1 Thess 2:11
but exhort him as a *f* ..... 1 Tim 5:1
"I will be to Him a *F* ..... Heb 1:5
without *f*, without mother .... Heb 7:3
whom a *f* does not chasten .. Heb 12:7
comes down from the *F* .. James 1:17
we bless our God and *F* .... James 3:9
if you call on the *F* ..... 1 Pet 1:17
an Advocate with the *F* .... 1 John 2:1
love of the *F* is not in .... 1 John 2:15
love the *F* has bestowed ... 1 John 3:1
and testify that the *F* ..... 1 John 4:14
F, the Word, and the ..... 1 John 5:7
his name before My *F* ..... Rev 3:5

FATHER IN HEAVEN

and glorify your *F* ..... Matt 5:16
may be sons of your *F* ..... Matt 5:45
just as your *F* is perfect .... Matt 5:48
no reward from your *F* ..... Matt 6:1
Our *F*, hallowed be Your .... Matt 6:9
who does the will of My *F* .. Matt 7:21
does the will of My *F* ..... Matt 12:50
done for them by My *F* ... Matt 18:19
F may also forgive you ... Mark 11:25
Our *F*, hallowed be ..... Luke 11:2

FATHER'S

Joseph fell on his *f* face ..... Gen 50:1
he and his *f* household .... Gen 50:22
my *f* God, and I will exalt .... Ex 15:2
When I was my *f* son ..... Prov 4:3
keep your *f* command ..... Prov 6:20
heeds his *f* instruction ..... Prov 13:1
you in My *F* kingdom ..... Matt 26:29
I must be about My *F* ..... Luke 2:49
many of my *f* hired ..... Luke 15:17
Do not make My *F* house .. John 2:16
works that I do in My *F* .. John 10:25
F house are many ..... John 14:2
the *F* who sent Me ..... John 14:24
that a man has his *f* ..... 1 Cor 5:1

FATHERLESS

afflict any widow or *f* child .. Ex 22:22
and your children *f* ..... Ex 22:24
justice for the *f* ..... Deut 10:18
my hand against the *f* ..... Job 31:21
the helper of the *f* ..... Ps 10:14
to do justice to the *f* ..... Ps 10:18
father of the *f*, a defender .... Ps 68:5
Let his children be *f* ..... Ps 109:9
He relieves the *f* ..... Ps 146:9
the fields of the *f* ..... Prov 23:10
do not defend the *f* ..... Is 1:23
they may rob the *f* ..... Is 10:2
You the *f* finds mercy ..... Hos 14:3
the widow or the *f* ..... Zech 7:10

FATHERS

bury me with my *f* ..... Gen 49:29
swore to your *f* to give you ... Ex 13:5
the iniquity of the *f* ..... Ex 20:5
the LORD swore to your *f* .... Deut 1:8
f make you a thousand ..... Deut 1:11
the iniquity of the *f* upon .... Deut 5:9
the LORD God of our *f* ..... Ezra 7:27
f trusted in You ..... Ps 22:4
sojourner, as all my *f* were .. Ps 39:12
our ears, O God, our *f* ..... Ps 44:1
He commanded our *f* ..... Ps 78:5
did in the sight of their *f* .... Ps 78:12
have sinned with our *f* ..... Ps 106:6
that I gave to your *f* forever ... Jer 7:7
f have eaten sour grapes .... Jer 31:29
f have eaten sour grapes ... Ezek 18:2
for the iniquities of our *f* .... Dan 9:16
f provoked Me to wrath .... Zech 8:14
For so did their *f* to the .... Luke 6:26
Our *f* worshiped on this .... John 4:20
f ate the manna ..... John 6:31
f nor we were able to ..... Acts 15:10
of whom are the *f* ..... Rom 9:5
you do not have many *f* ... 1 Cor 4:15
unaware that all our *f* ..... 1 Cor 10:1
f, do not provoke ..... Eph 6:4
F, do not provoke your ..... Col 3:21
where your *f* tested Me ..... Heb 3:9

FATLING

and the *f* together ..... Is 11:6

FATNESS
as with marrow and *f* ..... Ps 63:5
of the root and *f* ..... Rom 11:17

FATTED
f cattle are killed ..... Matt 22:4
has killed the *f* ..... Luke 15:27

FATTENED
f your hearts as ..... James 5:5

FATTER
f in flesh than all the ..... Dan 1:15

FAULT
find no charge or *f* ..... Dan 6:4
tell him his *f* between ..... Matt 18:15
I have found no *f* ..... Luke 23:14
does He still find *f* ..... Rom 9:19
of God without *f* ..... Phil 2:15
for they are without *f* ..... Rev 14:5

FAULTLESS
covenant had been *f* ..... Heb 8:7
to present you *f* ..... Jude 24

FAULTS
"I remember my *f* ..... Gen 41:9
me from secret *f* ..... Ps 19:12
are beaten for your *f* ..... 1 Pet 2:20

FAVOR
Joseph found *f* in his sight .. Gen 39:4
nor show *f* to the young ... Deut 28:50
"Let me find *f* in your ..... Ruth 2:13
f in his sight more than all .. Esth 2:17
granted me life and *f* ..... Job 10:12
with *f* You will surround ..... Ps 5:12
His *f* is for life ..... Ps 30:5
who *f* my righteous cause ... Ps 35:27
the *f* You have toward ..... Ps 106:4
find *f* and high esteem ..... Prov 3:4
obtains *f* from the LORD .... Prov 8:35
A good man obtains *f* ..... Prov 12:2
understanding gains *f* ..... Prov 13:15
his *f* is like a cloud ..... Prov 16:15
but his *f* is like dew ..... Prov 19:12
loving *f* rather than silver .. Prov 22:1
in My *f* I have had mercy .... Is 60:10
and seek the LORD's *f* ..... Jer 26:19
brought Daniel into the *f* .... Dan 1:9
have found *f* with God ..... Luke 1:30
and stature, and in *f* ..... Luke 2:52
God and having *f* ..... Acts 2:47
troubles, and gave him *f* .... Acts 7:10
to do the Jews a *f* ..... Acts 24:27

FAVORABLE
And will He be *f* ..... Ps 77:7
LORD, You have been *f* ..... Ps 85:1

FAVORED
because You *f* them ..... Ps 44:3
"Rejoice, highly *f* ..... Luke 1:28

FAVORITISM
do not show personal *f* ... Luke 20:21
God shows personal *f* ..... Gal 2:6

FEAR
See DO NOT FEAR
do not *f*, for I am with ..... Gen 26:24
this and live, for I *f* God ... Gen 42:18
not *f* to go down to Egypt ... Gen 46:3
f the people of the ..... Num 14:9
not *f* or be discouraged .... Deut 1:21
to put the dread and *f* ..... Deut 2:25
f Me all the days ..... Deut 4:10
You shall *f* the LORD ..... Deut 6:13
f Him, and keep His ..... Deut 13:4
book, that you may *f* ..... Deut 28:58
do not *f* nor be dismayed ... Deut 31:8
said, "Does Job *f* ..... Job 1:9
Yes, you cast off *f* ..... Job 15:4
houses are safe from *f* ..... Job 21:9
"Dominion and *f* belong .... Job 25:2
Surely no *f* of me will ..... Job 33:7
He mocks at *f* ..... Job 39:22
they are in great *f* ..... Ps 14:5
You who *f* the LORD ..... Ps 22:23
of death, I will *f* ..... Ps 23:4
with those who *f* Him ..... Ps 25:14
whom shall I *f* ..... Ps 27:1
me, my heart shall not *f* ..... Ps 27:3
Let all the earth *f* ..... Ps 33:8
on those who *f* Him ..... Ps 33:18
around those who *f* Him ..... Ps 34:7
Oh, *f* the LORD ..... Ps 34:9
there is no *f* of God ..... Ps 36:1
they are in great *f* ..... Ps 53:5
hear, all you who *f* ..... Ps 66:16
ends of the earth shall *f* ..... Ps 67:7
f You as long as the ..... Ps 72:5
heart to *f* Your name ..... Ps 86:11
LORD pities those who *f* .... Ps 103:13
those who *f* the LORD ..... Ps 115:13
Let those who *f* the LORD .... Ps 118:4
f You will be glad ..... Ps 119:74
pleasure in those who *f* .... Ps 147:11
by the *f* of the LORD one .... Prov 16:6
The *f* of man brings a ..... Prov 29:25
it, that men should *f* ..... Eccl 3:14
F God and keep His ..... Eccl 12:13
let Him be your *f* ..... Is 8:13
their *f* toward Me is taught ... Is 29:13
"Be strong, do not *f* ..... Is 35:4
F not, for I am with you ..... Is 41:10
F not, for I have redeemed .... Is 43:1
not *f* the reproach of men ..... Is 51:7
Do not *f*, for you will not ..... Is 54:4
the *f* of Me is not in you ..... Jer 2:19
Do you not *f* Me ..... Jer 5:22
who would not *f* ..... Jer 10:7
but I will put My *f* ..... Jer 32:40
greatly beloved, *f* not ..... Dan 10:19
who *f* My name the Sun ..... Mal 4:2
f Him who is able ..... Matt 10:28
serve Him without *f* ..... Luke 1:74
Then *f* came upon all ..... Luke 7:16
"Do not *f*, little flock ..... Luke 12:32
a judge who did not *f* ..... Luke 18:2
failing them from *f* ..... Luke 21:26
"Do you not even *f* ..... Luke 23:40
of bondage again to *f* ..... Rom 8:15
f to whom *f*, honor to ..... Rom 13:7
holiness in the *f* of God ..... 2 Cor 7:1
another in the *f* of God ..... Eph 5:21
your own salvation with *f* ... Phil 2:12
the rest also may *f* ..... 1 Tim 5:20
given us a spirit of *f* ..... 2 Tim 1:7
those who through *f* ..... Heb 2:15
His rest, let us *f* ..... Heb 4:1
because of His godly *f* ..... Heb 5:7
F God. Honor the king ..... 1 Pet 2:17
love casts out *f* ..... 1 John 4:18
Do not *f* any of ..... Rev 2:10
"*F* God and give glory ..... Rev 14:7
servants and those who *f* .... Rev 19:5

FEAR OF THE LORD
f fell on the people ..... 1 Sam 11:7
f fell on all the ..... 2 Chr 17:10
f, that is wisdom, ... Job 28:28
The *f* is clean, enduring ..... Ps 19:9
I will teach you the *f* ..... Ps 34:11
The *f* is the beginning of ... Ps 111:10
The *f* is the beginning of .... Prov 1:7
The *f* is to hate evil; ..... Prov 8:13
The *f* is the beginning of ... Prov 9:10
The *f* prolongs days ..... Prov 10:27
The *f* is a fountain of ..... Prov 14:27
a little with the *f* ..... Prov 15:16
The *f* is the instruction .... Prov 15:33
The *f* leads to life, ... Prov 19:23
By humility and the *f* ..... Prov 22:4
of knowledge and of the *f* ..... Is 11:2
His delight is in the *f*, ... Is 11:3
And walking in the *f* ..... Acts 9:31

FEAR THE LORD
That you may *f* your God, ... Deut 6:2
require of you, but to *f* .... Deut 10:12
that they may learn to *f* ... Deut 31:12
f, serve Him in sincerity ... Josh 24:14
them how they should *f* .. 2 Kin 17:28
he honors those who *f* ..... Ps 15:4
who *f*, trust in the LORD; .... Ps 115:11
F and depart from evil ..... Prov 3:7
"Let us now *f* ..... Jer 5:24
I *f*, the God of heaven, ... Jon 1:9

FEARED
But the midwives *f* ..... Ex 1:17
so the people *f* the LORD .... Ex 14:31
He is also to be *f* ..... 1 Chr 16:25
f God more than ..... Neh 7:2
thing I greatly *f* has come ... Job 3:25
Yourself, are to be *f* ..... Ps 76:7
God is greatly to be *f* ..... Ps 89:7
He is to be *f* above all gods ... Ps 96:4
Then those who *f* ..... Mal 3:16
they *f* greatly, saying ..... Matt 27:54
Him, for they *f* the people .. Luke 22:2
one who *f* God with all his .. Acts 10:2

FEARFUL
f in praises, doing ..... Ex 15:11
them, "Why are you *f* ..... Matt 8:26
there will be *f* sights ..... Luke 21:11
It is a *f* thing to ..... Heb 10:31

FEARFUL-HEARTED
to those who are *f* ..... Is 35:4

FEARFULLY
f and wonderfully made .... Ps 139:14

FEARFULNESS
F and trembling have ..... Ps 55:5
f has seized the ..... Is 33:14

FEARING
is devoted to *f* You ..... Ps 119:38
woman, *f* and trembling ... Mark 5:33
sincerity of heart, *f* ..... Col 3:22
forsook Egypt, not *f* ..... Heb 11:27

FEARS
upright man, one who *f* ..... Job 1:8
Who is the man that *f* ..... Ps 25:12
me from all my *f* ..... Ps 34:4
every one who *f* the LORD ... Ps 128:1
in his uprightness *f* ..... Prov 14:2
a woman who *f* the LORD .. Prov 31:30
an oath as he who *f* ..... Eccl 9:2
every nation whoever *f* .... Acts 10:35
f has not been made ..... 1 John 4:18

FEAST
Then he made them a *f* ..... Gen 19:3
F of Unleavened Bread ..... Ex 12:17
keep a *f* to Me in the year ... Ex 23:14
and the *F* of Harvest ..... Ex 23:16
F of Ingathering ..... Ex 23:16
observe the *F* of Weeks ..... Ex 34:22
F of the Passover be left .... Ex 34:25
F of Tabernacles for ..... Lev 23:34
and you shall keep a *f* .... Num 29:12
the *F* of Esther, for all his .. Esth 2:18
moon, on our solemn *f* day ... Ps 81:3
f is made for laughter ..... Eccl 10:19
f day the terrors that ..... Lam 2:22
hate, I despise your *f* ..... Amos 5:21
"Not during the *f*, lest ..... Mark 14:2
every year at the *F* ..... Luke 2:41
by anyone to a wedding *f* .. Luke 14:8
when you give a *f* ..... Luke 14:13
Now the Passover, a *f* ..... John 6:4
the *f* Jesus went up into .... John 7:14
great day of the *f* ..... John 7:37
Now before the *f* of the .... John 13:1
let us keep the *f* ..... 1 Cor 5:8

FEAST OF DEDICATION
Now it was the *F* ..... John 10:22

FEAST OF HARVEST
and the *F*, the firstfruits ..... Ex 23:16

FEAST OF INGATHERING
F at the end of the year, ...Ex 23:16
and the F at the year's end ..Ex 34:22

FEAST OF TABERNACLES
the F for seven days .....Lev 23:34
observe the F seven .....Deut 16:13
year of release, at the F ...Deut 31:10
They also kept the F, ...Ezra 3:4
and to keep the F .....Zech 14:16
Now the Jews' F .....John 7:2

FEAST OF UNLEAVENED BREAD
you shall observe the F .....Ex 12:17
You shall keep the F .....Ex 23:15
F you shall keep. Seven .....Ex 34:18
Jerusalem to keep the F ..2 Chr 30:13
And they kept the F .....Ezra 6:22
on the first day of the F ...Matt 26:17
the Passover and the F ....Mark 14:1
Now the F drew near, ...Luke 22:1

FEAST OF WEEKS
you shall observe the F .....Ex 34:22
at your f, you shall have ..Num 28:26
you shall keep the F .....Deut 16:10

FEASTING
house full of f with strife ...Prov 17:1
go to the house of f .....Eccl 7:2

FEASTS
See APPOINTED FEASTS
These are the f of the LORD..Lev 23:4
in your appointed f .....Num 10:10
Moons and on the set f ...1 Chr 23:31
I will turn your f .....Amos 8:10
the best places at f .....Luke 20:46
spots in your love f .....Jude 12

FEATHERS
shall cover you with His f ....Ps 91:4

FED
f me all my life long .....Gen 48:15
and f you with manna .....Deut 8:3
but the shepherds f .....Ezek 34:8
They f him with grass like ..Dan 5:21
So those who f the swine ..Mark 5:14
desiring to be f with the ..Luke 16:21
f you with milk and .....1 Cor 3:2

FEEBLE
strengthened the f .....Job 4:4
And there was none f .....Ps 105:37
And my flesh is f .....Ps 109:24
and make firm the f knees ....Is 35:3
Every hand will be f .....Ezek 7:17
hang down, and the f .....Heb 12:12

FEED
ravens to f you there .....1 Kin 17:4
and f on His faithfulness .....Ps 37:3
death shall f on them .....Ps 49:14
of the righteous f .....Prov 10:21
He will f His flock like a .....Is 40:11
and f your flocks .....Is 61:5
f you with knowledge .....Jer 3:15
over them who will f them ...Jer 23:4
I will f My flock, and I ....Ezek 34:15
to him, "F My lambs .....John 21:15
to him, "F My sheep .....John 21:17
your enemy hungers, f ....Rom 12:20
my goods to f the poor ....1 Cor 13:3

FEEDS
"Ephraim f on the wind .....Hos 12:1
your heavenly Father f .....Matt 6:26
he who f on Me will live ...John 6:57

FEET
See UNDER HIS FEET
your sandals off your f .....Ex 3:5
not worn out on your f .....Deut 29:5
f touched the dry land .....Josh 4:18
So she lay at his f .....Ruth 3:14
was lame in both his f ....2 Sam 9:13
so my f did not slip .....2 Sam 22:37
in places forgotten by f .....Job 28:4
I was f to the lame .....Job 29:15
all things under his f .....Ps 8:6
He makes my f like the .....Ps 18:33
pierced My hands and My f .Ps 22:16
You have set my f .....Ps 31:8
and set my f upon a rock .....Ps 40:2
does not allow our f .....Ps 66:9
f had almost stumbled .....Ps 73:2
and my f from falling .....Ps 116:8
f from every evil way .....Ps 119:101
word is a lamp to my f ....Ps 119:105
f have been standing .....Ps 122:2
For their f run to .....Prov 1:16
Her f go down to death .....Prov 5:5
f that are swift in running ..Prov 6:18
spreads a net for his f .....Prov 29:5
with two he covered his f .....Is 6:2
sandals off your f .....Is 20:2
called him to His f .....Is 41:2
up the dust of your f .....Is 49:23
mountains are the f .....Is 52:7
place of My f glorious .....Is 60:13
have not restrained their f ..Jer 14:10
its f partly of iron and .....Dan 2:33
f like burnished bronze in ..Dan 10:6
are the dust of His f .....Nah 1:3
on the mountains the f of ...Nah 1:15
make my f like deer's f .....Hab 3:19
in that day His f .....Zech 14:4
off the dust from your f ...Matt 10:14
two hands or two f .....Matt 18:8
saw Him, he fell at His f ...Mark 5:22
she came and fell at His f ..Mark 7:25
rather than having two f ..Mark 9:45
began to wash His f .....Luke 7:38
sitting at the f of Jesus .....Luke 8:35
also sat at Jesus' f .....Luke 10:39
and sandals on his f .....Luke 15:22
My hands and My f .....Luke 24:39
wash the disciples' f .....John 13:5
wash one another's f .....John 13:14
and the other at the f .....John 20:12
up, and immediately his f ....Acts 3:7
at the apostles' f .....Acts 4:35
your sandals off your f .....Acts 7:33
his own hands and f .....Acts 21:11
f are swift to shed .....Rom 3:15
beautiful are the f .....Rom 10:15
all things under His f .....1 Cor 15:27
put all things under His f ...Eph 1:22
and having shod your f .....Eph 6:15
straight paths for your f ...Heb 12:13
fell at His f as dead .....Rev 1:17
And I fell at his f .....Rev 19:10

FELIX
Governor of Judea; letter addressed to, Acts 23:24–30
Paul's defense before, Acts 24:1–27

FELL
f on his neck and kissed ....Gen 33:4
Joseph f on his father's .....Gen 50:1
Saul took a sword and f ..1 Sam 31:4
ax head f into the water ....2 Kin 6:5
Saul took a sword and f ...1 Chr 10:4
fear of the Jews f upon .....Esth 8:17
fire of God f from heaven ...Job 1:16
foes, they stumbled and f .....Ps 27:2
f on my face, and I heard ..Ezek 1:28
Spirit of the LORD f upon...Ezek 11:5
f down bound into the .....Dan 3:23
lots, and the lot f on Jonah ...Jon 1:7
on that house; and it f .....Matt 7:27
seed f by the wayside .....Matt 13:4
others f on good ground ....Matt 13:8
saw Him, he f at His feet ..Mark 5:22
as they sailed He f asleep ..Luke 8:23
f among thieves .....Luke 10:30
the tower in Siloam f .....Luke 13:4
f from the rich man's .....Luke 16:21
she f down at His feet ....John 11:32
and the lot f on Matthias ...Acts 1:26
f down and breathed his .....Acts 5:5
had said this, he f asleep ...Acts 7:60
ready, he f into a trance ...Acts 10:10
the Holy Spirit f upon all ..Acts 10:44
his chains f off his hands ...Acts 12:7
he f down from the third ...Acts 20:9
who reproached You f on ..Rom 15:3
f down after they were ....Heb 11:30
elders f down before .....Rev 5:8
of heaven f to the earth .....Rev 6:13
a great star f from heaven ..Rev 8:10
four living creatures f .....Rev 19:4

FELLOW
f servants who owed .....Matt 18:28
begins to beat his f .....Matt 24:49
f worker concerning .....2 Cor 8:23
f citizens with the .....Eph 2:19
Gentiles should be f .....Eph 3:6
rest of my f workers .....Phil 4:3
These are my only f .....Col 4:11
that we may become f .....3 John 8
I am your f servant .....Rev 19:10

FELLOWSHIP
doctrine and f .....Acts 2:42
were called into the f .....1 Cor 1:9
not want you to have f ...1 Cor 10:20
f has righteousness .....2 Cor 6:14
the right hand of f .....Gal 2:9
And have no f with the .....Eph 5:11
for your f in the .....Phil 1:5
of love, if any f .....Phil 2:1
and the f of His .....Phil 3:10
also may have f .....1 John 1:3
we say that we have f .....1 John 1:6
the light, we have f .....1 John 1:7

FEMALE
male and f He created .....Gen 1:27
they shall be male and f ....Gen 6:19
ark to Noah, male and f .....Gen 7:9
has borne a male or a f .....Lev 12:7
made them male and f .....Matt 19:4
there is neither male nor f ...Gal 3:28

FENCE
and a tottering f .....Ps 62:3

FENCED
He has f up my way .....Job 19:8

FERTILIZE
I dig around it and f .....Luke 13:8

FERVENT
f desire I have desired ....Luke 22:15
and being f in spirit .....Acts 18:25
f in spirit, serving the .....Rom 12:11
f prayer of a .....James 5:16
all things have f .....1 Pet 4:8
will melt with f .....2 Pet 3:10

FERVENTLY
you, always laboring f .....Col 4:12
love one another f .....1 Pet 1:22

FESTIVAL
night when a holy f .....Is 30:29
or regarding a f .....Col 2:16

FESTUS
Governor of Judea, Acts 24:27
Paul's defense made to, Acts 25:1–22

FETCH
f my knowledge from .....Job 36:3

FETTERS
hurt his feet with f .....Ps 105:18
their nobles with f .....Ps 149:8

FEVER
f which shall consume .....Lev 26:16
my bones burn with f .....Job 30:30
mother lying sick with a f ..Matt 8:14
immediately the f left her ..Mark 1:31
and rebuked the f .....Luke 4:39
of Publius lay sick of a f ....Acts 28:8

FEW
f and evil have been ..... Gen 47:9
f days and full of ..... Job 14:1
Let his days be *f* ..... Ps 109:8
let your words be *f* ..... Eccl 5:2
there are *f* who find it ..... Matt 7:14
but the laborers are *f* ..... Matt 9:37
called, but *f* chosen ..... Matt 20:16
"Lord, are there *f* ..... Luke 13:23
prepared, in which a *f* ..... 1 Pet 3:20
I have a *f* things ..... Rev 2:20

FIDELITY
but showing all good *f* ..... Titus 2:10

FIELD
and to every beast of the *f* .. Gen 2:20
f which the LORD has ..... Gen 27:27
gleaned in the *f* after the .... Ruth 2:3
even the beasts of the *f* ..... Ps 8:7
Let the *f* be joyful ..... Ps 96:12
as a flower of the *f*, so he .. Ps 103:15
went by the *f* of the lazy .. Prov 24:30
She considers a *f* and ..... Prov 31:16
to house; they add *f* ..... Is 5:8
becomes a fruitful *f* ..... Is 32:15
is like the flower of the *f* ..... Is 40:6
beast of the *f* will honor ..... Is 43:20
all the trees of the *f* shall .... Is 55:12
"Buy the *f* for money ..... Jer 32:25
thrive like a plant in the *f* .. Ezek 16:5
shall be plowed like a *f* ..... Mic 3:12
Consider the lilies of the *f* .. Matt 6:28
clothes the grass of the *f* ... Matt 6:30
The *f* is the world ..... Matt 13:38
and buys that *f* ..... Matt 13:44
let him who is in the *f* .... Matt 24:18
f has been called the ..... Matt 27:8
which today is in the *f* .... Luke 12:28
Two men will be in the *f* .. Luke 17:36
you are God's *f* ..... 1 Cor 3:9
the *f* he will pass away ... James 1:10

FIELD OF BLOOD
A field bought as a cemetery for Judas's burial, Matt 27:1–10
Predicted in the O.T., Zech 11:12, 13

FIELDS
and sends waters on the *f* ... Job 5:10
nor enter the *f* of the ..... Prov 23:10
f yield no food ..... Hab 3:17
living out in the *f* ..... Luke 2:8
eyes and look at the *f* ..... John 4:35

FIERCE
the *f* wrath of our God .... Ezra 10:14
f wrath has gone over me ... Ps 88:16
A *f* lion is in the streets ... Prov 26:13
the *f* anger of the LORD ..... Jer 4:8
in the day of His *f* anger ... Lam 1:12
turn away from His *f* anger .. Jon 3:9
the tombs, exceedingly *f* .... Matt 8:28
are driven by *f* winds ..... James 3:4

FIERCENESS
f has deceived you ..... Jer 49:16
the winepress of the *f* ..... Rev 19:15

FIERY
the LORD sent *f* serpents.... Num 21:6
right hand came a *f* ..... Deut 33:2
shall make them as a *f* ..... Ps 21:9
their flocks to *f* lightning .... Ps 78:48
offspring will be a *f* ..... Is 14:29
burning *f* furnace ..... Dan 3:6
from the burning *f* furnace .. Dan 3:17
f darts of the wicked one .... Eph 6:16
concerning the *f* trial ..... 1 Pet 4:12
horse, *f* red, went out ..... Rev 6:4
f red dragon having ..... Rev 12:3

FIFTEEN
about *f* thousand all who ... Judg 8:10
add to your days *f* years ... 2 Kin 20:6
remained with him *f* days ... Gal 1:18

FIFTH
morning were the *f* day ..... Gen 1:23
He opened the *f* seal ..... Rev 6:9
the *f* angel poured out ..... Rev 16:10

FIFTY
nine hundred and *f* years ... Gen 9:29
Suppose there were *f* ..... Gen 18:24
f prophets of Baal, and ... 1 Kin 18:19
denarii, and the other *f* .... Luke 7:41
sit down in groups of *f* ..... Luke 9:14
down quickly and write *f* .. Luke 16:6
"You are not yet *f* years ... John 8:57

FIG
f leaves together ..... Gen 3:7
f trees and pomegranates .... Deut 8:8
his vine and his *f* ..... 1 Kin 4:25
from his own *f* tree ..... 2 Kin 18:31
fruit falling from a *f* ..... Is 34:4
and the *f* tree has withered .. Joel 1:12
f tree and the vine yield ..... Joel 2:22
f tree may not blossom ..... Hab 3:17
immediately the *f* tree ..... Matt 21:19
parable from the *f* tree .... Matt 24:32
saw the *f* tree dried up ... Mark 11:20
fruit on this *f* ..... Luke 13:7
"Look at the *f* ..... Luke 21:29
'I saw you under the *f* ..... John 1:50
Can a *f* tree ..... James 3:12
f tree drops its late ..... Rev 6:13

FIGHT
The LORD will *f* for you ..... Ex 14:14
like men, and *f* ..... 1 Sam 4:9
you go with me to *f* ..... 1 Kin 22:4
Our God will *f* for us ..... Neh 4:20
My servants would *f* ..... John 18:36
to him, let us not *f* ..... Acts 23:9
Thus I *f*: not as one who ... 1 Cor 9:26
F the good *f* ..... 1 Tim 6:12
have fought the good *f* ..... 2 Tim 4:7
You *f* and war ..... James 4:2

FIGHTS
your God is He who *f* ..... Josh 23:10
because my lord *f* ..... 1 Sam 25:28
f come from among ..... James 4:1

FIGS
puts forth her green *f* ..... Song 2:13
f set before the ..... Jer 24:1
from thornbushes or *f* ..... Matt 7:16
men do not gather *f* ..... Luke 6:44
or a grapevine bear *f* ..... James 3:12

FIGURATIVELY
brethren, I have *f* ..... 1 Cor 4:6

FIGURE
using no *f* of speech ..... John 16:29

FILL
f the earth and subdue ..... Gen 1:28
multiply, and *f* the earth ..... Gen 9:1
f their sacks with grain .... Gen 42:25
"*F* four waterpots ..... 1 Kin 18:33
He will yet *f* your mouth .... Job 8:21
f my mouth with ..... Job 23:4
wealth, that I may *f* ..... Prov 8:21
out of his wings will *f* the ..... Is 8:8
"Do I not *f* heaven ..... Jer 23:24
f this temple with ..... Hag 2:7
f such a great multitude ... Matt 15:33
"*F* the waterpots ..... John 2:7
hope *f* you with all joy .... Rom 15:13
that He might *f* ..... Eph 4:10
so as always to *f* ..... 1 Thess 2:16

FILLED
f her pitcher, and came .... Gen 24:16
you shall be *f* with bread .... Ex 16:12
the LORD *f* the tabernacle.... Ex 40:34
all the earth shall be *f* .... Num 14:21
f the house of the LORD .... 1 Kin 8:11
So they ate and were *f* ..... Neh 9:25
the whole earth be *f* ..... Ps 72:19
they are *f* with good ..... Ps 104:28
Then our mouth was *f* ..... Ps 126:2
barns will be *f* with ..... Prov 3:10
of his lips he shall be *f* .... Prov 18:20
for they shall be *f* ..... Matt 5:6
they all ate and were *f* .... Matt 14:20
"Let the children be *f* ..... Mark 7:27
in spirit, *f* with wisdom .... Luke 2:40
f with the Holy Spirit ..... Luke 4:1
were *f* with fear, saying .... Luke 5:26
he would gladly have *f* ... Luke 15:16
they *f* them up to the brim .. John 2:7
f twelve baskets with the ... John 6:13
sorrow has *f* your heart .... John 16:6
were all *f* with the Holy ..... Acts 2:4
why has Satan *f* your heart .. Acts 5:3
being *f* with all ..... Rom 1:29
full of goodness, *f* ..... Rom 15:14
that you may be *f* ..... Eph 3:19
but be *f* with the Spirit ..... Eph 5:18
being *f* with the fruits ..... Phil 1:11
peace, be warmed and *f* .. James 2:16

FILLED WITH THE HOLY SPIRIT
He will also be *f* ..... Luke 1:15
and Elizabeth was *f* ..... Luke 1:41
father Zacharias was *f* ..... Luke 1:67
Then Jesus, being *f* ..... Luke 4:1
And they were all *f* ..... Acts 2:4
Peter, *f*, said to them ..... Acts 4:8
and they were all *f*, ... Acts 4:31
your sight and be *f* ..... Acts 9:17
who also is called Paul, *f*, ... Acts 13:9

FILTH
has washed away the *f* ..... Is 4:4
been made as the *f* ..... 1 Cor 4:13
the removal of the *f* ..... 1 Pet 3:21

FILTHINESS
from all your *f* ..... Ezek 36:25
ourselves from all *f* ..... 2 Cor 7:1
lay aside all *f* ..... James 1:21
abominations and the *f* ..... Rev 17:4

FILTHY
is abominable and *f* ..... Job 15:16
with *f* garments ..... Zech 3:3
malice, blasphemy, *f* ..... Col 3:8
poor man in *f* clothes ..... James 2:2
oppressed by the *f* ..... 2 Pet 2:7
let him be *f* ..... Rev 22:11

FIND
"If I *f* in Sodom fifty ..... Gen 18:26
not *f* the household idols .. Gen 31:35
Can we *f* such a one as .... Gen 41:38
straw where you can *f* it ..... Ex 5:11
that I may *f* grace in Your .. Ex 33:13
sure your sin will *f* ..... Num 32:23
you will *f* Him if you seek .. Deut 4:29
"Let me *f* favor in your .... Ruth 2:13
f the arrows which I ..... 1 Sam 20:36
f in the book of the ..... Ezra 4:15
Can you *f* out the limits of .. Job 11:7
knew where I might *f* Him .. Job 23:3
Almighty, we cannot *f* ..... Job 37:23
but they will not *f* me ..... Prov 1:28
life to those who *f* ..... Prov 4:22
seek me diligently will *f* .... Prov 8:17
word wisely will *f* good ... Prov 16:20
can *f* a virtuous wife ..... Prov 31:10
that no one can *f* ..... Eccl 3:11
waters, for you will *f* ..... Eccl 11:1
if you *f* my beloved ..... Song 5:8
f Me, when you search for .. Jer 29:13
seek, and you will *f* ..... Matt 7:7
and there are few who *f* it .. Matt 7:14
for My sake will *f* ..... Matt 10:39
will *f* a piece of money .... Matt 17:27
when he comes, will *f* ..... Matt 24:46
you will *f* a colt tied ..... Mark 11:2
he *f* you sleeping ..... Mark 13:36
f a Babe wrapped ..... Luke 2:12
seek, and you will *f* ..... Luke 11:9
you will *f* a colt tied ..... Luke 19:30

f no fault in this Man ..... Luke 23:4
seek Me and not *f* Me ..... John 7:34
not *f* them in the prison .... Acts 5:22
I *f* then a law ..... Rom 7:21
f grace to help in ..... Heb 4:16
seek death and will not *f* it ... Rev 9:6

FINDING
great things past *f* ..... Job 9:10
rest; and *f* none ..... Luke 11:24
and His ways past *f* ..... Rom 11:33

FINDS
one who *f* great treasure .. Ps 119:162
the man who *f* wisdom ..... Prov 3:13
whoever *f* me *f* life ..... Prov 8:35
f a wife *f* a good ..... Prov 18:22
Whatever your hand *f* ..... Eccl 9:10
You the fatherless *f* mercy .. Hos 14:3
and he who seeks *f* ..... Matt 7:8
f his life will lose ..... Matt 10:39
he *f* it empty, swept, and .. Matt 12:44
and he who seeks *f* ..... Luke 11:10
carefully until she *f* it ..... Luke 15:8

FINE
ate up the seven *f* looking ... Gen 41:4
Then I beat them as *f* .... 2 Sam 22:43
gold, yea, than much *f* ..... Ps 19:10
than gold, yes, than *f* gold .. Prov 8:19
f gold is a wise ..... Prov 25:12
her clothing is *f* linen ..... Prov 31:22
set on bases of *f* gold ..... Song 5:15
more rare than *f* ..... Is 13:12
and for *f* clothing ..... Is 23:18
how changed the *f* ..... Lam 4:1
Then he bought *f* linen ... Mark 15:46
rings, in *f* apparel ..... James 2:2
His feet were like *f* brass .... Rev 1:15
for the *f* linen is the ..... Rev 19:8

FINGER
written with the *f* ..... Ex 31:18
written with the *f* of God ... Deut 9:10
f shall be thicker ..... 1 Kin 12:10
the pointing of the *f* ..... Is 58:9
demons with the *f* of ..... Luke 11:20
dip the tip of his *f* ..... Luke 16:24
the ground with His *f* ..... John 8:6
"Reach your *f* ..... John 20:27

FINGERS
the work of Your *f* ..... Ps 8:3
he points with his *f* ..... Prov 6:13
Bind them on your *f* ..... Prov 7:3
that which their own *f* ..... Is 2:8
In the same hour the *f* of a ... Dan 5:5
with one of their *f* ..... Matt 23:4
put His *f* in his ears ..... Mark 7:33

FINISH
We *f* our years like a sigh .... Ps 90:9
to *f* the transgression ..... Dan 9:24
he has enough to *f* ..... Luke 14:28
has given Me to *f* ..... John 5:36
so that I may *f* ..... Acts 20:24

FINISHED
house of the LORD was *f* ... 1 Kin 7:51
f the work which You ..... John 17:4
He said, "It is *f* ..... John 19:30
I have *f* the race ..... 2 Tim 4:7
thousand years were *f* ..... Rev 20:3

FIRE
rained brimstone and *f* .... Gen 19:24
to him in a flame of *f* ..... Ex 3:2
the pillar of *f* by night ..... Ex 13:22
descended upon it in *f* ..... Ex 19:18
made, burned it in the *f* ..... Ex 32:20
by day, and *f* was over ..... Ex 40:38
profane *f* before the LORD ... Lev 10:1
through the *f* to Molech .... Lev 18:21
like the appearance of *f* .... Num 9:15
the *f* was quenched ..... Num 11:2
from the midst of the *f* ..... Deut 5:24
God, who answers by *f* ... 1 Kin 18:24
the *f* of the LORD fell ..... 1 Kin 18:38
LORD was not in the *f*..... 1 Kin 19:12
of *f* appeared with horses .. 2 Kin 2:11
I was musing, the *f* ..... Ps 39:3
we went through *f* ..... Ps 66:12
they have set *f* ..... Ps 74:7
f goes before Him ..... Ps 97:3
His ministers a flame of *f* .... Ps 104:4
f and hail, snow and ..... Ps 148:8
burns as the *f* ..... Is 9:18
says the LORD, whose *f*..... Is 31:9
you walk through the *f* ..... Is 43:2
f that burns all the ..... Is 65:5
My fury come forth like *f* ..... Jer 4:4
their daughters in the *f* ..... Jer 7:31
His waist and downward, *f* .. Ezek 8:2
in the midst of the *f* ..... Dan 3:25
the smell of *f* was not on ... Dan 3:27
He break out like *f* ..... Amos 5:6
for conflict by *f* ..... Amos 7:4
a brand plucked from the *f* .. Zech 3:2
like a refiner's *f* ..... Mal 3:2
the Holy Spirit and *f* ..... Matt 3:11
chaff with unquenchable *f* .. Matt 3:12
shall be in danger of hell *f* .. Matt 5:22
he often falls into the *f* .... Matt 17:15
into the everlasting *f* ..... Matt 25:41
f is not quenched ..... Mark 9:44
"I came to send *f* ..... Luke 12:49
tongues, as of *f* ..... Acts 2:3
off the creature into the *f* ... Acts 28:5
coals of *f* on his head ..... Rom 12:20
f taking vengeance ..... 2 Thess 1:8
His ministers a flame of *f* .... Heb 1:7
and that burned with *f* ..... Heb 12:18
our God is a consuming *f* .. Heb 12:29
And the tongue is a *f* ..... James 3:6
vengeance of eternal *f* ..... Jude 7
His eyes like a flame of *f* .... Rev 1:14
f came down from God ..... Rev 20:9
into the lake of *f* ..... Rev 20:14

FIREBRAND
f plucked from the ..... Amos 4:11

FIREBRANDS
a madman who throws *f* .. Prov 26:18
two stubs of smoking *f* ..... Is 7:4

FIRM
their strength is *f* ..... Ps 73:4
shall stand *f* with him ..... Ps 89:28
Take *f* hold of instruction .. Prov 4:13
f the feeble knees ..... Is 35:3
of the hope *f* to the ..... Heb 3:6

FIRMAMENT
Thus God made the *f* ..... Gen 1:7
f shows His handiwork ..... Ps 19:1
in His mighty *f* ..... Ps 150:1
brightness of the *f* ..... Dan 12:3

FIRST
the morning were the *f* day .. Gen 1:5
cows ate up the *f* seven .... Gen 41:20
The *f* of the firstfruits of .... Ex 23:19
"Give the *f* woman the .... 1 Kin 3:27
The *f* one to plead his ..... Prov 18:17
f father sinned ..... Is 43:27
the *F* and I am the Last ..... Is 44:6
f was like a lion, and had .... Dan 7:4
F be reconciled to your ..... Matt 5:24
seek *f* the kingdom of ..... Matt 6:33
F remove the plank from .... Matt 7:5
unless he *f* binds the ..... Matt 12:29
man is worse than the *f* ... Matt 12:45
who are *f* will be last ..... Matt 19:30
desires to be *f* ..... Matt 20:27
This is the *f* and great .... Matt 22:38
f the blade, then the ..... Mark 4:28
that Elijah must come *f* .... Mark 9:11
f shall be slave ..... Mark 10:44
the *f* commandment ..... Mark 12:30
And the gospel must *f* .... Mark 13:10
He appeared *f* to Mary .... Mark 16:9
let me *f* go and bury my ... Luke 9:59
f He must suffer many .... Luke 17:25
f took a wife, and died .... Luke 20:29
f found his own brother .... John 1:41
him throw a stone at her *f* .. John 8:7
disciples were *f* called ..... Acts 11:26
evil, of the Jew *f* ..... Rom 2:9
"Or who has *f* given ..... Rom 11:35
f apostles, second ..... 1 Cor 12:28
f man Adam became a ... 1 Cor 15:45
f a willing mind ..... 2 Cor 8:12
that we who *f* trusted ..... Eph 1:12
the *f* commandment with .... Eph 6:2
in Christ will rise *f* ..... 1 Thess 4:16
the falling away comes *f* .. 2 Thess 2:3
Therefore I exhort *f* of all .. 1 Tim 2:1
For Adam was formed *f* ... 1 Tim 2:13
let them *f* learn to show .... 1 Tim 5:4
to teach you again the *f* ..... Heb 5:12
f covenant had been ..... Heb 8:7
from above is *f* pure ..... James 3:17
knowing this *f*, that no .... 2 Pet 1:20
this *f*: that scoffers will ..... 2 Pet 3:3
love Him because He *f* ... 1 John 4:19
I am the *F* and the ..... Rev 1:17
you have left your *f* ..... Rev 2:4
The *f* angel sounded ..... Rev 8:7
is the *f* resurrection ..... Rev 20:5
f earth had passed away .... Rev 21:1

FIRST AND THE LAST
and the Omega, the *F* ..... Rev 1:11
not be afraid; I am the *F* .... Rev 1:17
'These things says the *F*, ... Rev 2:8
and the End, the *F* ..... Rev 22:13

FIRST-RIPE
f fruit which my soul ..... Mic 7:1

FIRSTBORN
"I am Esau your *f* ..... Gen 27:19
"Israel is My son, My *f* ..... Ex 4:22
LORD struck all the *f* ..... Ex 12:29
"Consecrate to Me all the *f* ... Ex 13:2
was the *f* of Israel ..... Num 26:5
destroyed all the *f* in Egypt .. Ps 78:51
I will make him My *f* ..... Ps 89:27
Shall I give my *f* ..... Mic 6:7
as one grieves for a *f* ..... Zech 12:10
brought forth her *f* ..... Matt 1:25
brought forth her *f* Son ..... Luke 2:7
that He might be the *f* ..... Rom 8:29
invisible God, the *f* ..... Col 1:15
the beginning, the *f* ..... Col 1:18
witness, the *f* from ..... Rev 1:5

FIRSTFRUIT
For if the *f* is holy ..... Rom 11:16

FIRSTFRUITS
the *f* of your harvest to .... Lev 23:10
bring the *f* of our ground .. Neh 10:35
with the *f* of all your ..... Prov 3:9
also who have the *f* ..... Rom 8:23
and has become the *f* ..... 1 Cor 15:20
order: Christ the *f* ..... 1 Cor 15:23
might be a kind of *f* ..... James 1:18
among men, being *f* ..... Rev 14:4

FISH
over the *f* of the sea ..... Gen 1:28
f taken in a cruel net ..... Eccl 9:12
had prepared a great *f* ..... Jon 1:17
do You make men like *f* .... Hab 1:14
Or if he asks for a *f* ..... Matt 7:10
belly of the great *f* ..... Matt 12:40
five loaves and two *f* ..... Matt 14:17
and likewise the *f* ..... John 21:13

FISHERMEN
The *f* also will mourn ..... Is 19:8
I will send for many *f* ..... Jer 16:16

FISHERS
and I will make you *f* ..... Matt 4:19

FIT
and looking back, is *f* ..... Luke 9:62

FITTING
Therefore it is not *f* for the .. Esth 3:8
Is it *f* to say to a ..... Job 34:18
Luxury is not *f* ..... Prov 19:10
so honor is not *f* ..... Prov 26:1
things which are not *f* ..... Rom 1:28
husbands, as is *f* in the ..... Col 3:18
a High Priest was *f* ..... Heb 7:26

FIVE
bring out those *f* kings .... Josh 10:22
f smooth stones ..... 1 Sam 17:40
about *f* thousand men ..... Matt 14:21
and *f* were foolish ..... Matt 25:2
to one he gave *f* talents ... Matt 25:15
Are not *f* sparrows sold .... Luke 12:6
bought *f* yoke of oxen .... Luke 14:19
you have had *f* husbands .. John 4:18
speak *f* words with my ... 1 Cor 14:19

FIXED
f My limit for it ..... Job 38:10
is a great gulf *f* ..... Luke 16:26

FLAME
appeared to him in a *f* ..... Ex 3:2
f will dry out his ..... Job 15:30
His ministers a *f* of fire ..... Ps 104:4
f consumes the chaff ..... Is 5:24
and his Holy One for a *f* ..... Is 10:17
and tempest and the *f* ..... Is 29:6
nor shall the *f* scorch you ..... Is 43:2
hot, the *f* of the fire killed .. Dan 3:22
behind them a *f* ..... Joel 2:3
am tormented in this *f* .... Luke 16:24
and His ministers a *f* ..... Heb 1:7
and His eyes like a *f* ..... Rev 1:14

FLAMES
the LORD divides the *f* ..... Ps 29:7

FLAMING
f sword which turned ..... Gen 3:24
f fire in their land ..... Ps 105:32
in *f* fire taking ..... 2 Thess 1:8

FLANKS
Strengthen your *f* ..... Nah 2:1

FLASK
alabaster *f* of fragrant oil .. Luke 7:37

FLATTER
I do not know how to *f* ..... Job 32:22
They *f* with their ..... Ps 5:9

FLATTERED
Nevertheless they *f* ..... Ps 78:36

FLATTERING
f mouth works ruin ..... Prov 26:28
f speech deceive ..... Rom 16:18
any time did we use *f* ..... 1 Thess 2:5
swelling words, *f* ..... Jude 16

FLATTERS
with one who *f* with ..... Prov 20:19
f his neighbor spreads ..... Prov 29:5

FLATTERY
shall corrupt with *f* ..... Dan 11:32

FLAVOR
the salt loses its *f* ..... Matt 5:13

FLAVORLESS
f food be eaten ..... Job 6:6

FLAX
f He will not quench ..... Is 42:3
f He will not quench ..... Matt 12:20

FLED
Moses *f* from the face of ..... Ex 2:15
f before the men of Ai ..... Josh 7:4
The sea saw it and *f* ..... Ps 114:3
who have *f* for refuge ..... Heb 6:18

FLEE
f away secretly ..... Gen 31:27
those who hate You *f* ..... Num 10:35
such a man as I *f* ..... Neh 6:11
who see me outside *f* ..... Ps 31:11
Or where can I *f* ..... Ps 139:7
wicked *f* when no one ..... Prov 28:1
And the shadows *f* ..... Song 2:17
f to Egypt, and stay there .. Matt 2:13
who are in Judea *f* ..... Matt 24:16
F sexual immorality ..... 1 Cor 6:18
f these things and ..... 1 Tim 6:11
F also youthful lusts ..... 2 Tim 2:22
devil and he will *f* ..... James 4:7

FLEECE
there is dew on the *f* only .. Judg 6:37

FLESH
See ACCORDING TO THE FLESH
bone of my bones and *f* ..... Gen 2:23
shall become one *f* ..... Gen 2:24
f had corrupted their ..... Gen 6:12
f I shall see God ..... Job 19:26
My *f* also will rest in ..... Ps 16:9
What can *f* do to me ..... Ps 56:4
f longs for You in a dry ..... Ps 63:1
that they were but *f* ..... Ps 78:39
my heart and my *f* ..... Ps 84:2
Who gives food to all *f* ..... Ps 136:25
f shall bless His holy ..... Ps 145:21
It will be health to your *f* .... Prov 3:8
and health to all their *f* .... Prov 4:22
mouth cause your *f* to sin .... Eccl 5:6
is wearisome to the *f* ..... Eccl 12:12
And all *f* shall see it ..... Is 40:5
"All *f* is grass ..... Is 40:6
give them a heart of *f* ..... Ezek 11:19
of stone out of your *f* ..... Ezek 36:26
out My Spirit on all *f* ..... Joel 2:28
Be silent, all *f*, before the .. Zech 2:13
two shall become one *f* ..... Matt 19:5
were shortened, no *f* ..... Matt 24:22
is willing, but the *f* is ..... Matt 26:41
shall become one *f* ..... Mark 10:8
but the *f* is weak ..... Mark 14:38
f shall see the salvation ..... Luke 3:6
And the Word became *f* .... John 1:14
is born of the *f* is *f* ..... John 3:6
I shall give is My *f* ..... John 6:51
unless you eat the *f* ..... John 6:53
Whoever eats My *f* and .... John 6:54
For My *f* is food indeed .... John 6:55
f profits nothing ..... John 6:63
according to the *f* ..... John 8:15
Him authority over all *f* .... John 17:2
out of My Spirit on all *f* .... Acts 2:17
did His *f* see corruption .... Acts 2:31
no *f* will be justified in ..... Rom 3:20
when we were in the *f* ..... Rom 7:5
in my *f*) nothing good ..... Rom 7:18
of God, but with the *f* ..... Rom 7:25
not walk according to the *f* .. Rom 8:1
on the things of the *f* ..... Rom 8:5
in the *f* cannot please God .. Rom 8:8
you are not in the *f* ..... Rom 8:9
to the *f* you will die ..... Rom 8:13
no provision for the *f* ..... Rom 13:14
f should glory in His ..... 1 Cor 1:29
for the destruction of the *f* .. 1 Cor 5:5
"shall become one *f* ..... 1 Cor 6:16
there is one kind of *f* ..... 1 Cor 15:39
no one according to the *f* .. 2 Cor 5:16
from all filthiness of the *f* ... 2 Cor 7:1
war according to the *f* ..... 2 Cor 10:3
immediately confer with *f* ... Gal 1:16
law no *f* shall be justified .... Gal 2:16
which I now live in the *f* .... Gal 2:20
not fulfill the lust of the *f* .... Gal 5:16
For the *f* lusts ..... Gal 5:17
have crucified the *f* ..... Gal 5:24
his *f* will of the *f* reap ..... Gal 6:8
good showing in the *f* ..... Gal 6:12
may boast in your *f* ..... Gal 6:13
one ever hated his own *f* .... Eph 5:29
two shall become one *f* ..... Eph 5:31
have no confidence in the *f* .. Phil 3:3
of His *f* through death ..... Col 1:22
was manifested in the *f* ... 1 Tim 3:16
the veil, that is, His *f* ..... Heb 10:20
f has ceased from sin ..... 1 Pet 4:1
of his time in the *f* ..... 1 Pet 4:2
the lust of the *f* ..... 1 John 2:16
has come in the *f* ..... 1 John 4:2
dreamers defile the *f* ..... Jude 8

FLESH AND BLOOD
f has not revealed this .... Matt 16:17
f cannot inherit the ..... 1 Cor 15:50
do not wrestle against *f* ..... Eph 6:12
have partaken of *f* ..... Heb 2:14

FLESHLY
f wisdom but by the ..... 2 Cor 1:12
law of a *f* commandment .... Heb 7:16
f lusts which war against .. 1 Pet 2:11

FLIES
will send swarms of *f* ..... Ex 8:21
He sent swarms of *f* ..... Ps 78:45
of the arrow that *f* by day .... Ps 91:5
Dead *f* putrefy the ..... Eccl 10:1

FLIGHT
put ten thousand to *f* ..... Deut 32:30
f shall perish from ..... Amos 2:14
And pray that your *f* ..... Matt 24:20
turned to *f* the armies of ... Heb 11:34

FLINT
will seem like *f* ..... Is 5:28
set My face like a *f* ..... Is 50:7

FLINTY
out of the *f* rock ..... Deut 8:15
oil from the *f* rock ..... Deut 32:13

FLOAT
and he made the iron *f* ..... 2 Kin 6:6

FLOCK
of the firstborn of his *f* ..... Gen 4:4
Go now to the *f* and bring .. Gen 27:9
pass through all your *f* .... Gen 30:32
put them with Laban's *f* ... Gen 30:40
Moses was tending the *f* ..... Ex 3:1
Your people like a *f* ..... Ps 77:20
wilderness like a *f* ..... Ps 78:52
lead Joseph like a *f* ..... Ps 80:1
their families like a *f* ..... Ps 107:41
the footsteps of the *f* ..... Song 1:8
He will feed His *f* ..... Is 40:11
with the shepherd of His *f* ... Is 63:11
"You have scattered My *f* .... Jer 23:2
gather the remnant of My *f* .. Jer 23:3
oil, for the young of the *f* ... Jer 31:12
you do not feed the *f* ..... Ezek 34:3
are My *f*, the *f* ..... Ezek 34:31
though the *f* be cut ..... Hab 3:17
my God, "Feed the *f* ..... Zech 11:4
sheep of the *f* will be ..... Matt 26:31
watch over their *f* by night .. Luke 2:8
"Do not fear, little *f* ..... Luke 12:32
there will be one *f* ..... John 10:16
and to all the *f* ..... Acts 20:28
not sparing the *f* ..... Acts 20:29
of the milk of the *f* ..... 1 Cor 9:7
Shepherd the *f* of God ..... 1 Pet 5:2
examples to the *f* ..... 1 Pet 5:3

FLOCKS
fed the rest of Laban's *f* ... Gen 30:36
their little ones, their *f* ..... Gen 50:8
Also take your *f* and your ... Ex 12:32
are clothed with *f* ..... Ps 65:13
the *f* of your companions ... Song 1:7
lion among *f* of sheep ..... Mic 5:8
for they shall feed their *f* .. Zeph 3:13

FLOOD
the waters of the *f* ..... Gen 7:10
a *f* to destroy all flesh ..... Gen 9:15
on the earth after the *f* .... Gen 10:32
sat enthroned at the *F* ..... Ps 29:10
them away like a *f* ..... Ps 90:5
enemy comes in like a *f* ..... Is 59:19

the days before the *f* . . . . . Matt 24:38
when the *f* arose, the . . . . . Luke 6:48
bringing in the *f* . . . . . 2 Pet 2:5
of his mouth like a *f* . . . . . Rev 12:15

FLOODS
me, and the *f* of . . . . . Ps 18:4
f on the dry ground . . . . . Is 44:3
and the *f* surrounded me . . . . . Jon 2:3
rain descended, the *f* . . . . . Matt 7:25

FLOOR
down to the threshing *f* . . . . . Ruth 3:6
came to the threshing *f* . . . . Ruth 3:14
bought the threshing *f* . . . 2 Sam 24:24
clean out His threshing *f* . . . Matt 3:12
clean out His threshing *f* . . . Luke 3:17

FLOUR
a handful of *f* in a bin . . . . 1 Kin 17:12
bin of *f* was not used up . . 1 Kin 17:16
"Then bring some *f* . . . . . 2 Kin 4:41

FLOURISH
the righteous shall *f* . . . . . Ps 72:7
f in the courts of our God . . . . Ps 92:13
tent of the upright will *f* . . . Prov 14:11

FLOURISHED
your care for me has *f* . . . . . Phil 4:10

FLOURISHES
In the morning it *f* . . . . . Ps 90:6

FLOW
f away as waters which . . . . . Ps 58:7
and the waters *f* . . . . . Ps 147:18
that its spices may *f* . . . . . Song 4:16
all nations shall *f* . . . . . Is 2:2
and peoples shall *f* to it . . . . . Mic 4:1
who had a *f* of blood . . . . . Matt 9:20
f of blood for twelve . . . . . Mark 5:25
immediately her *f* of . . . . . Luke 8:44
of his heart will *f* . . . . . John 7:38

FLOWER
comes forth like a *f* . . . . . Job 14:2
as a *f* of the field . . . . . Ps 103:15
beauty is a fading *f* . . . . . Is 28:4
is like the *f* of the . . . . . Is 40:6
grass withers, the *f* . . . . . Is 40:7
if she is past the *f* . . . . . 1 Cor 7:36
of man as the *f* . . . . . 1 Pet 1:24

FLOWERS
f appear on the earth . . . . . Song 2:12

FLOWING
'a land *f* with milk . . . . . Deut 6:3
of wisdom is a *f* . . . . . Prov 18:4
the Gentiles like a *f* . . . . . Is 66:12

FLUTE
play the harp and *f* . . . . . Gen 4:21
sound of the horn, *f* . . . . . Dan 3:5
saw the *f* players . . . . . Matt 9:23
"We played the *f* for you . . Luke 7:32

FLUTES
instruments and *f* . . . . . Ps 150:4

FLUTISTS
harpists, musicians, *f* . . . . . Rev 18:22

FLY
let birds *f* above the earth . . . Gen 1:20
I would *f* away and be . . . . . Ps 55:6
soon cut off, and we *f* . . . . . Ps 90:10
they *f* away like an . . . . . Prov 23:5
being caused to *f* swiftly . . . . Dan 9:21

FLYING
a *f* swallow, so a curse . . . . . Prov 26:2

FOAL
a colt, the *f* of a donkey . . . . . Zech 9:9
a colt, the *f* of a donkey . . . . Matt 21:5

FOAMS
so that he *f* at the mouth . . . Luke 9:39

FOE
and scattered the *f* . . . . . Ps 18:14

FOES
my enemies and *f* . . . . . Ps 27:2
I will beat down his *f* . . . . . Ps 89:23

FOLD
are not of this *f* . . . . . John 10:16
a cloak You will *f* . . . . . Heb 1:12

FOLDING
slumber, a little *f* . . . . . Prov 6:10
f of the hands to sleep . . . . Prov 24:33

FOLLOW
willing to *f* me to this land . . Gen 24:5
f what is altogether . . . . . Deut 16:20
If the LORD is God, *f* . . . . . 1 Kin 18:21
shall *f* me all the days . . . . . Ps 23:6
to Me, you who *f* . . . . . Is 51:1
"*F* Me, and I will make . . . . . Matt 4:19
f You wherever You go . . . . Matt 8:19
"*F* Me, and let the dead . . . . Matt 8:22
He said to him, "*F* . . . . . Matt 9:9
f after Me is not worthy . . . Matt 10:38
his cross, and *f* Me . . . . . Matt 16:24
up his cross, and *f* . . . . . Mark 8:34
someone who does not *f* . . . Mark 9:38
the cross, and *f* Me . . . . . Mark 10:21
signs will *f* those who . . . . Mark 16:17
he does not *f* with us . . . . . Luke 9:49
I will *f* You wherever . . . . . Luke 9:57
said to another, "*F* Me . . . . . Luke 9:59
not go after them or *f* . . . . . Luke 17:23
and come, *f* Me . . . . . Luke 18:22
f him into the house . . . . . Luke 22:10
the sheep *f* him, for they . . . John 10:4
will by no means *f* . . . . . John 10:5
serves Me, let him *f* . . . . . John 12:26
on your garment and *f* . . . . . Acts 12:8
those of some men *f* . . . . . 1 Tim 5:24
God to you, whose faith *f* . . . Heb 13:7
that you should *f* . . . . . 1 Pet 2:21
f the Lamb wherever He . . . . Rev 14:4
and their works *f* . . . . . Rev 14:13

FOLLOWED
f the LORD my God . . . . . Josh 14:8
LORD took me as I *f* . . . . . Amos 7:15
left their nets and *f* Him . . . . Matt 4:20
great multitudes *f* Him . . . . . Matt 8:1
Peter *f* Him at a distance . . Matt 26:58
women who *f* Jesus . . . . . Matt 27:55
we have left all and *f* . . . . . Mark 10:28
sight and *f* Jesus . . . . . Mark 10:52
This girl *f* Paul and us . . . . Acts 16:17
spiritual Rock that *f* . . . . . 1 Cor 10:4
diligently *f* every good . . . . 1 Tim 5:10
carefully *f* my doctrine . . . . 2 Tim 3:10

FOLLOWING
if you turn away from *f* . . . Num 32:15
away this day from *f* the . . Josh 22:16
back from *f* after you . . . . . Ruth 1:16
continue *f* the LORD . . . . . 1 Sam 12:14
f the sheep, to be ruler . . . . . 2 Sam 7:8
away from *f* the LORD . . . . 2 Chr 25:27
turned, and seeing them *f* . . John 1:38
whom Jesus loved *f* . . . . . John 21:20
join in *f* my example . . . . . Phil 3:17
f the way of Balaam . . . . . 2 Pet 2:15

FOLLOWS
My soul *f* close behind . . . . . Ps 63:8
but he who *f* frivolity is . . . Prov 12:11
loves him who *f* . . . . . Prov 15:9
f Me shall not walk . . . . . John 8:12

FOLLY
taken much notice of *f* . . . . . Job 35:15
not turn back to *f* . . . . . Ps 85:8
F is joy to him who is . . . . . Prov 15:21
correction of fools is *f* . . . . . Prov 16:22
F is set in great . . . . . Eccl 10:6

FOOD
you it shall be for *f* . . . . . Gen 1:29
that lives shall be *f* . . . . . Gen 9:3
stranger, giving him *f* . . . . . Deut 10:18
He gives *f* in abundance . . . . Job 36:31
he may bring forth *f* . . . . . Ps 104:14
Who gives *f* to all . . . . . Ps 136:25
Much *f* is in the . . . . . Prov 13:23
feed me with the *f* . . . . . Prov 30:8
their *f* in the summer . . . . . Prov 30:25
night, and provides *f* . . . . . Prov 31:15
f which you eat shall . . . . . Ezek 4:10
I ate no pleasant *f* . . . . . Dan 10:3
the fields yield no *f* . . . . . Hab 3:17
that there may be *f* . . . . . Mal 3:10
is worthy of his *f* . . . . . Matt 10:10
to give them *f* in due . . . . . Matt 24:45
and you gave Me *f* . . . . . Matt 25:35
and he who has *f* . . . . . Luke 3:11
Life is more than *f* . . . . . Luke 12:23
I have *f* to eat of which . . . . John 4:32
f is to do the will of Him . . . John 4:34
for the *f* which perishes . . . . John 6:27
have you any *f* . . . . . John 21:5
they ate their *f* . . . . . Acts 2:46
our hearts with *f* . . . . . Acts 14:17
destroy with your *f* . . . . . Rom 14:15
f makes my brother . . . . . 1 Cor 8:13
the same spiritual *f* . . . . . 1 Cor 10:3
sower, and bread for *f* . . . . . 2 Cor 9:10
And having *f* and . . . . . 1 Tim 6:8
and not solid *f* . . . . . Heb 5:12
But solid *f* belongs to . . . . . Heb 5:14
of *f* sold his birthright . . . . . Heb 12:16
destitute of daily *f* . . . . . James 2:15

FOODS
F for the stomach . . . . . 1 Cor 6:13
f which God created . . . . . 1 Tim 4:3

FOOL
I have played the *f* . . . . . 1 Sam 26:21
Should Abner die as a *f* . . 2 Sam 3:33
f has said in his . . . . . Ps 14:1
or as a *f* to the correction . . Prov 7:22
is like sport to a *f* . . . . . Prov 10:23
f will be servant . . . . . Prov 11:29
f is right in his own . . . . . Prov 12:15
f lays open his folly . . . . . Prov 13:16
A *f* despises his father's . . . . Prov 15:5
a hundred blows on a *f* . . . Prov 17:10
is too lofty for a *f* . . . . . Prov 24:7
Do not answer a *f* . . . . . Prov 26:4
"As it happens to the *f*, it . . . Eccl 2:15
A *f* also multiplies words . . Eccl 10:14
whoever says, 'You *f* . . . . . Matt 5:22
But God said to him, '*F* . . . Luke 12:20
let him become a *f* that . . . . 1 Cor 3:18
I speak as a *f* . . . . . 2 Cor 11:23
I have become a *f* . . . . . 2 Cor 12:11

FOOLISH
of the *f* women speaks . . . . . Job 2:10
I was so *f* and . . . . . Ps 73:22
f pulls it down with . . . . . Prov 14:1
f man squanders it . . . . . Prov 21:20
"For My people are *f* . . . . . Jer 4:22
f hearts were darkened . . . . Rom 1:21
Has not God made *f* . . . . . 1 Cor 1:20
But God has chosen the *f* . . 1 Cor 1:27
O *f* Galatians . . . . . Gal 3:1
nor *f* talking, nor coarse . . . . . Eph 5:4
But avoid *f* and ignorant . . 2 Tim 2:23
were also once *f* . . . . . Titus 3:3
But avoid *f* disputes . . . . . Titus 3:9

FOOLISHLY
man acts *f*, and a man . . . . Prov 14:17
I speak *f*—I am bold . . . . . 2 Cor 11:21

FOOLISHNESS
O God, You know my *f* . . . . . Ps 69:5
Forsake *f* and live . . . . . Prov 9:6
of fools proclaims *f* . . . . . Prov 12:23
The *f* of a man twists . . . . . Prov 19:3
F is bound up in the . . . . . Prov 22:15
devising of *f* is sin . . . . . Prov 24:9
person will speak *f* . . . . . Is 32:6
of the cross is *f* . . . . . 1 Cor 1:18

Because the *f* of God ..... 1 Cor 1:25
this world is *f* with God ... 1 Cor 3:19

FOOLS
f despise wisdom ..... Prov 1:7
folly of *f* is deceit ..... Prov 14:8
F mock at sin ..... Prov 14:9
has no pleasure in *f* ..... Eccl 5:4
F and blind! ..... Matt 23:17
to be wise, they became *f* .. Rom 1:22
We are *f* for Christ's ..... 1 Cor 4:10
not as *f* but as wise ..... Eph 5:15

FOOT
your *f* will tread upon ..... Josh 1:3
your sandal off your *f* ..... Josh 5:15
f has trodden shall be ..... Josh 14:9
dash your *f* against a stone .. Ps 91:12
will not allow your *f* ..... Ps 121:3
f will not stumble ..... Prov 3:23
From the sole of the *f* ..... Is 1:6
you turn away your *f* ..... Is 58:13
dash your *f* against a stone .. Matt 4:6
f causes you to sin ..... Matt 18:8
you dash your *f* ..... Luke 4:11
If the *f* should say ..... 1 Cor 12:15

FOOTMEN
have run with the *f* ..... Jer 12:5

FOOTSTEPS
f were not known ..... Ps 77:19
and shall make His *f* ..... Ps 85:13

FOOTSTOOL
God, and worship at His *f* .... Ps 99:5
Your enemies Your *f* ..... Ps 110:1
throne, and earth is My *f* ..... Is 66:1
by the earth, for it is His *f* .. Matt 5:35
Your enemies Your *f* ..... Matt 22:44
throne, and earth is My *f* ... Acts 7:49
"Sit here at my *f* ..... James 2:3

FORBID
come to Me, and do not *f* .. Matt 19:14
said, "Do not *f* him ..... Mark 9:39
"Can anyone *f* water ..... Acts 10:47
prophesy, and do not *f* ... 1 Cor 14:39
f that I should boast ..... Gal 6:14

FORBIDDEN
LORD your God has *f* you ... Deut 4:23
they were *f* by the Holy .... Acts 16:6

FORBIDDING
confidence, no one *f* ..... Acts 28:31
f us to speak to the ..... 1 Thess 2:16
f to marry ..... 1 Tim 4:3

FORCE
violent take it by *f* ..... Matt 11:12
come and take Him by *f* ... John 6:15
a testament is in *f* ..... Heb 9:17

FORCEFUL
f are right words ..... Job 6:25

FORCES
Though they join *f* ..... Prov 11:21

FOREFATHERS
f who refused to hear ..... Jer 11:10
and oppressed our *f* ..... Acts 7:19
conscience, as my *f* ..... 2 Tim 1:3

FOREHEADS
strong against their *f* ..... Ezek 3:8
put a mark on the *f* ..... Ezek 9:4
seal of God on their *f* ..... Rev 9:4
his mark on their *f* ..... Rev 20:4

FOREIGN
been a stranger in a *f* land ... Ex 2:22
put away the *f* gods ..... Josh 24:23
loved many *f* women ..... 1 Kin 11:1
the LORD's song in a *f* land .. Ps 137:4
set out *f* seedlings ..... Is 17:10
promise as in a *f* country ... Heb 11:9

FOREIGN GODS
"put away the *f* ..... Gen 35:2
to jealousy with *f*; ..... Deut 32:16
the LORD and serve *f* ..... Josh 24:20
So they put away the *f* .... Judg 10:16
then put away the *f* ..... 1 Sam 7:3
the altars of the *f* ..... 2 Chr 14:3
He took away the *f* ..... 2 Chr 33:15
forsaken Me and served *f* .... Jer 5:19
to be a proclaimer of *f* .... Acts 17:18

FOREIGNER
"I am a *f* and a ..... Gen 23:4
of me, since I am a *f* ..... Ruth 2:10
to God except this *f* ..... Luke 17:18
who speaks will be a *f* .... 1 Cor 14:11

FOREIGNERS
from the hand of *f* ..... Ps 144:11
with the children of *f* ..... Is 2:6
f shall build up your ..... Is 60:10
f who were there ..... Acts 17:21
longer strangers and *f* ..... Eph 2:19

FOREKNEW
For whom He *f* ..... Rom 8:29
His people whom He *f* ..... Rom 11:2

FOREKNOWLEDGE
purpose and *f* of God ..... Acts 2:23
according to the *f* ..... 1 Pet 1:2

FOREORDAINED
He indeed was *f* ..... 1 Pet 1:20

FORERUNNER
f has entered for us ..... Heb 6:20

FORESAW
"I *f* the LORD ..... Acts 2:25

FORESEEING
f that God would ..... Gal 3:8

FORESEES
A prudent man *f* ..... Prov 22:3

FORESKINS
in the flesh of your *f* ..... Gen 17:11
f of the Philistines ..... 1 Sam 18:25

FOREST
beast of the *f* is Mine ..... Ps 50:10
See how great a *f* ..... James 3:5

FORESTS
and strips the *f* ..... Ps 29:9

FORETOLD
have also *f* these days ..... Acts 3:24
killed those who *f* ..... Acts 7:52

FOREVER
See HIS MERCY ENDURES FOREVER
and eat, and live *f* ..... Gen 3:22
shall not strive with man *f* ... Gen 6:3
This is My name *f* ..... Ex 3:15
and they shall inherit it *f* .... Ex 32:13
to our children *f* ..... Deut 29:29
has loved Israel *f* ..... 1 Kin 10:9
for His mercy endures *f* ... 2 Chr 5:13
for His mercy endures *f* .... 2 Chr 7:3
I would not live *f* ..... Job 7:16
from this generation *f* ..... Ps 12:7
LORD sits as King *f* ..... Ps 29:10
Do not cast us off *f* ..... Ps 44:23
throne, O God, is *f* ..... Ps 45:6
"You are a priest *f* ..... Ps 110:4
His mercy endures *f* ..... Ps 118:1
F, O LORD, Your word is.... Ps 119:89
be moved, but abides *f* ..... Ps 125:1
From this time forth and *f* ... Ps 125:2
This is My resting place *f* .. Ps 132:14
name, O LORD, endures *f* ... Ps 135:13
His mercy endures *f* ..... Ps 136:1
will bless Your name *f* ..... Ps 145:1
bless His holy name *f* ..... Ps 145:21
who keeps truth *f* ..... Ps 146:6
The LORD shall reign *f* ..... Ps 146:10
also established them *f* ..... Ps 148:6
lip shall be established *f* .. Prov 12:19
for riches are not *f* ..... Prov 27:24
Trust in the LORD *f* ..... Is 26:4
of our God stands *f* ..... Is 40:8
My salvation will be *f* ..... Is 51:6
will not cast off *f* ..... Lam 3:31
be the name of God *f* ..... Dan 2:20
Like the stars *f* ..... Dan 12:3
of the LORD our God *f* ..... Mic 4:5
and the glory *f* ..... Matt 6:13
eats this bread will live *f* ... John 6:58
the Christ remains *f* ..... John 12:34
He may abide with you *f* .. John 14:16
righteousness endures *f* .... 2 Cor 9:9
who is blessed *f* ..... 2 Cor 11:31
to whom be glory *f* ..... Gal 1:5
generation, *f* and ever ..... Eph 3:21
and Father be glory *f* ..... Phil 4:20
throne, O God, is *f* ..... Heb 1:8
"You are a priest *f* ..... Heb 5:6
f according to the order of .. Heb 6:20
has been perfected *f* ..... Heb 7:28
one sacrifice for sins *f* ..... Heb 10:12
yesterday, today, and *f* ..... Heb 13:8
lives and abides *f* ..... 1 Pet 1:23
of the LORD endures *f* ..... 1 Pet 1:25
blackness of darkness *f* ..... Jude 13
power, both now and *f* ..... Jude 25
throne, and to the Lamb, *f* .. Rev 5:13
And they shall reign *f* ..... Rev 22:5

FOREVERMORE
Blessed be the LORD *f* ..... Ps 89:52
this time forth and *f* ..... Ps 113:2
behold, I am alive *f* ..... Rev 1:18

FOREWARNED
all such, as we also *f* ..... 1 Thess 4:6

FORGAVE
f the iniquity of my ..... Ps 32:5
and *f* him the debt ..... Matt 18:27
I *f* you all that debt ..... Matt 18:32
to repay, he freely *f* ..... Luke 7:42
the one whom he *f* more ... Luke 7:43
God in Christ *f* ..... Eph 4:32
even as Christ *f* ..... Col 3:13

FORGED
The proud have *f* ..... Ps 119:69

FORGERS
But you *f* of lies ..... Job 13:4

FORGET
"For God has made me *f* .. Gen 41:51
yourselves, lest you *f* ..... Deut 4:23
f the covenant of your ..... Deut 4:31
f the LORD who brought .... Deut 6:12
the paths of all who *f* ..... Job 8:13
all the nations that *f* ..... Ps 9:17
this, you who *f* God ..... Ps 50:22
f the works of God ..... Ps 78:7
I will not *f* Your word ..... Ps 119:16
If I *f* you, O Jerusalem ..... Ps 137:5
My son, do not *f* ..... Prov 3:1
f her nursing child ..... Is 49:15
f the LORD your Maker..... Is 51:13
virgin *f* her ornaments ..... Jer 2:32
f your work and labor ..... Heb 6:10
Do not *f* to entertain ..... Heb 13:2
But do not *f* to do good .... Heb 13:16
do not *f* this one thing ..... 2 Pet 3:8

FORGETFUL
not a *f* hearer but a doer .. James 1:25

FORGETFULNESS
in the land of *f* ..... Ps 88:12

FORGETS
f the covenant of her ..... Prov 2:17
and immediately *f* ..... James 1:24

FORGETTING
f those things which ..... Phil 3:13

FORGIVE
please *f* my sin only this .... Ex 10:17
if You will *f* their sin ..... Ex 32:32
dwelling place, and *f* ..... 1 Kin 8:39
f their sin and heal ..... 2 Chr 7:14

good, and ready to *f* ..... Ps 86:5
For I will *f* their iniquity .... Jer 31:34
O Lord, hear! O Lord, *f* ..... Dan 9:19
And *f* us our debts ..... Matt 6:12
Father will also *f* ..... Matt 6:14
f men their trespasses ..... Matt 6:15
sin against me, and I *f* .... Matt 18:21
his heart, does not *f* ..... Matt 18:35
Who can *f* sins but God ..... Mark 2:7
f him, that your Father ... Mark 11:25
if you do not *f*, neither ... Mark 11:26
power on earth to *f* sins ... Luke 5:24
F, and you will be ..... Luke 6:37
f us our sins, for we also ... Luke 11:4
and if he repents, *f* him .... Luke 17:3
'I repent,' you shall *f* him .. Luke 17:4
f them, for they do not .... Luke 23:34
f the sins of any ..... John 20:23
you ought rather to *f* ..... 2 Cor 2:7
anything, I also *f* ..... 2 Cor 2:10
F me this wrong ..... 2 Cor 12:13
f us our sins and to ..... 1 John 1:9

FORGIVEN

transgression is *f* ..... Ps 32:1
sins be *f* them ..... Mark 4:12
to whom little is *f* ..... Luke 7:47
of your heart may be *f* ..... Acts 8:22
indeed I have *f* ..... 2 Cor 2:10
f you all trespasses ..... Col 2:13
sins, he will be *f* ..... James 5:15
your sins are *f* ..... 1 John 2:12

FORGIVENESS

But there is *f* with ..... Ps 130:4
God belong mercy and *f* ..... Dan 9:9
never has *f*, but is subject . Mark 3:29
preached to you the *f* ..... Acts 13:38
they may receive *f* ..... Acts 26:18
His blood, the *f* ..... Eph 1:7
His blood, the *f* of sins ..... Col 1:14

FORGIVES

f all your iniquities ..... Ps 103:3
"Who is this who even *f* ... Luke 7:49

FORGIVING

tenderhearted, *f* ..... Eph 4:32
and *f* one another ..... Col 3:13

FORGOT

remember Joseph, but *f* .... Gen 40:23
f the LORD their God ..... Judg 3:7
f His works and His ..... Ps 78:11
They soon *f* His works ..... Ps 106:13

FORGOTTEN

f the God who fathered ... Deut 32:18
needy shall not always be *f* ... Ps 9:18
"Why have You *f* ..... Ps 42:9
If we had *f* the name ..... Ps 44:20
memory of them is *f* ..... Eccl 9:5
you will not be *f* ..... Is 44:21
And my Lord has *f* ..... Is 49:14
I have *f* prosperity ..... Lam 3:17
not one of them is *f* ..... Luke 12:6
f the exhortation ..... Heb 12:5
f that he was cleansed ..... 2 Pet 1:9

FORM

earth was without *f* ..... Gen 1:2
he sees the *f* of the LORD ... Num 12:8
of the words, but saw no *f* .. Deut 4:12
Who would *f* a god or ..... Is 44:10
f the light and create ..... Is 45:7
He has no *f* or comeliness ..... Is 53:2
descended in bodily *f* ..... Luke 3:22
time, nor seen His *f* ..... John 5:37
having the *f* of knowledge .. Rom 2:20
For the *f* of this ..... 1 Cor 7:31
who, being in the *f* ..... Phil 2:6
the *f* of a bondservant ..... Phil 2:7
Abstain from every *f* .... 1 Thess 5:22
having a *f* of godliness ..... 2 Tim 3:5

FORMED

And the LORD God *f* ..... Gen 2:7
And His hands *f* ..... Ps 95:5
f my inward parts ..... Ps 139:13
f everything gives the ..... Prov 26:10
say of him who *f* ..... Is 29:16
Me there was no God *f* ..... Is 43:10
This people I have *f* ..... Is 43:21
No weapon *f* against you .... Is 54:17
"Before I *f* you in ..... Jer 1:5
Will the thing *f* say to ..... Rom 9:20
until Christ is *f* ..... Gal 4:19
For Adam was *f* first ..... 1 Tim 2:13

FORMER

according to the *f* ..... Gen 40:13
not remember *f* inquiries ..... Ps 79:8
f lovingkindness ..... Ps 89:49
f days better than ..... Eccl 7:10
Who gives rain, both the *f* ... Jer 5:24
f rain to the earth ..... Hos 6:3
the *f* rain, and the latter .... Joel 2:23
f prophets preached ..... Zech 1:4
through the *f* prophets ..... Zech 7:12
The *f* account I made, O ..... Acts 1:1
f conduct in Judaism ..... Gal 1:13
your *f* conduct, the old ..... Eph 4:22
yourselves to the *f* lusts .... 1 Pet 1:14
in *f* times, the holy women .. 1 Pet 3:5
f things have passed ..... Rev 21:4

FORMS

clay say to him who *f* ..... Is 45:9
f the spirit of man ..... Zech 12:1

FORNICATION

"We were not born of *f* .... John 8:41
adultery, *f*, uncleanness ..... Gal 5:19
of the wrath of her *f* ..... Rev 14:8

FORNICATOR

you know, that no *f* ..... Eph 5:5
lest there be any *f* ..... Heb 12:16

FORNICATORS

but *f* and adulterers ..... Heb 13:4

FORSAKE

but if you *f* Him ..... 2 Chr 15:2
and did not *f* them ..... Neh 9:17
mercies You did not *f* ..... Neh 9:19
Do not leave me nor *f* me .... Ps 27:9
father and my mother *f* me .. Ps 27:10
Cease from anger, and *f* ..... Ps 37:8
And does not *f* His saints .... Ps 37:28
"If his sons *f* My law ..... Ps 89:30
f His inheritance ..... Ps 94:14
But I did not *f* Your ..... Ps 119:87
father, and do not *f* ..... Prov 1:8
Let not mercy and truth *f* ... Prov 3:3
worthless idols *f* ..... Jon 2:8
of you does not *f* ..... Luke 14:33
never leave you nor *f* ..... Heb 13:5

FORSAKEN

My God, why have You *f* ..... Ps 22:1
seen the righteous *f* ..... Ps 37:25
you dread will be *f* ..... Is 7:16
cities will be as a *f* ..... Is 17:9
a mere moment I have *f* ..... Is 54:7
no longer be termed *F* ..... Is 62:4
they have *f* Me ..... Jer 2:13
My God, why have You *f* .. Matt 27:46
persecuted, but not *f* ..... 2 Cor 4:9
for Demas has *f* ..... 2 Tim 4:10
f the right way ..... 2 Pet 2:15

FORSAKES

f the companion of her ..... Prov 2:17
and *f* them will have ..... Prov 28:13

FORSAKING

f the assembling ..... Heb 10:25

FORSOOK

f God who made him ..... Deut 32:15
all the disciples *f* ..... Matt 26:56
with me, but all *f* ..... 2 Tim 4:16
By faith he *f* Egypt ..... Heb 11:27

FORT

Man the *f*! ..... Nah 2:1

FORTRESS

LORD is my rock, my *f* .... 2 Sam 22:2
my rock of refuge, a *f* ..... Ps 31:2
He is my refuge and my *f* ..... Ps 91:2

FORTUNE-TELLING

masters much profit by *f* .. Acts 16:16

FORTY

to rain on the earth *f* days ... Gen 7:4
to pass, at the end of *f* days .. Gen 8:6
not do it for the sake of *f* .. Gen 18:29
Isaac was *f* years old ..... Gen 25:20
Esau was *f* years old ..... Gen 26:34
F days were required ..... Gen 50:3
Israel ate manna *f* years .... Ex 16:35
mountain *f* days and *f* ..... Ex 24:18
LORD *f* days and *f* nights .... Ex 34:28
out the land after *f* days .. Num 13:25
in the wilderness *f* years .. Num 14:33
f days, for each day you .. Num 14:34
in the wilderness *f* years .. Num 32:13
These *f* years the LORD ..... Deut 2:7
f years in the wilderness .... Deut 8:2
foot swell these *f* years ..... Deut 8:4
first, *f* days and *f* nights .... Deut 9:18
f nights I kept prostrating .. Deut 9:25
mountain *f* days and *f* ..... Deut 10:10
F blows he may give him .. Deut 25:3
f years old when Moses .... Josh 14:7
land had rest for *f* years .... Judg 5:31
the Philistines for *f* years ... Judg 13:1
judged Israel *f* years ..... 1 Sam 4:18
presented himself *f* ..... 1 Sam 17:16
f nights as far as Horeb ... 1 Kin 19:8
For *f* years I was grieved .... Ps 95:10
f days, and Nineveh shall .... Jon 3:4
when He had fasted *f* days .. Matt 4:2
for *f* days by the devil ..... Luke 4:2
seen by them during *f* days .. Acts 1:3
when he was *f* years old .... Acts 7:23
when *f* years had passed ... Acts 7:30
f who had formed this .... Acts 23:13
more than *f* of them lie .... Acts 23:21
f stripes minus one ..... 2 Cor 11:24
and saw My works *f* years ... Heb 3:9
was He angry *f* years ..... Heb 3:17

FORWARD

David from that day *f* ... 1 Sam 16:13
David from that day *f* .... 1 Sam 18:9

FOUGHT

f against me without ..... Ps 109:3
I have *f* the good fight, I .... 2 Tim 4:7

FOUL

My wounds are *f* ..... Ps 38:5
f weather today ..... Matt 16:3
a prison for every *f* ..... Rev 18:2

FOUND

f a helper comparable ..... Gen 2:20
Why have I *f* favor in ..... Ruth 2:10
where can wisdom be *f* .... Job 28:12
when You may be *f* ..... Ps 32:6
f My servant David ..... Ps 89:20
a thousand I have *f* ..... Eccl 7:28
this only I have *f* ..... Eccl 7:29
f the one I love ..... Song 3:4
LORD while He may be *f* ..... Is 55:6
none was *f* like Daniel ..... Dan 1:19
he *f* them ten times better .. Dan 1:20
balances, and *f* wanting .... Dan 5:27
any error or fault *f* in him ... Dan 6:4
f Daniel praying and ..... Dan 6:11
your fruit is *f* ..... Hos 14:8
and when you have *f* Him ... Matt 2:8
not *f* such great faith ..... Matt 8:10
when he had *f* one pearl .. Matt 13:46
f nothing on it but leaves .. Matt 21:19
f them sleeping, and said .. Matt 26:40
have *f* favor with God ..... Luke 1:30
they *f* Him in the temple ... Luke 2:46
fruit on it and *f* none ..... Luke 13:6

he was lost and is *f* . . . . . Luke 15:24
they *f* the stone rolled . . . . . Luke 24:2
f the Messiah" (which . . . . . John 1:41
we *f* the prison shut . . . . . Acts 5:23
I even *f* an altar with . . . . . Acts 17:23
I *f* to bring death . . . . . Rom 7:10
that one be *f* faithful . . . . . 1 Cor 4:2
and be *f* in Him . . . . . Phil 3:9
being *f* blameless . . . . . 1 Tim 3:10
be diligent to be *f* . . . . . 2 Pet 3:14
anyone not *f* written in . . . . Rev 20:15

FOUNDATION
he shall lay its *f* . . . . . Josh 6:26
His *f* is in the holy . . . . . Ps 87:1
and justice are the *f* . . . . . Ps 89:14
Of old You laid the *f* . . . . . Ps 102:25
has an everlasting *f* . . . . . Prov 10:25
deep and laid the *f* . . . . . Luke 6:48
the earth without a *f* . . . . . Luke 6:49
loved Me before the *f* . . . . . John 17:24
I have laid the *f* . . . . . 1 Cor 3:10
f can anyone lay than . . . . . 1 Cor 3:11
us in Him before the *f* . . . . . Eph 1:4
the solid *f* of God . . . . . 2 Tim 2:19
not laying again the *f* . . . . . Heb 6:1
Lamb slain from the *f* . . . . . Rev 13:8
the first *f* was jasper . . . . . Rev 21:19

FOUNDATIONS
when I laid the *f* . . . . . Job 38:4
f are destroyed . . . . . Ps 11:3
You who laid the *f* . . . . . Ps 104:5
shall raise up the *f* . . . . . Is 58:12
that the *f* of the prison . . . . Acts 16:26
The *f* of the wall . . . . . Rev 21:19

FOUNDED
For He has *f* it upon . . . . . Ps 24:2
by wisdom *f* the earth . . . . . Prov 3:19
shake it, for it was *f* . . . . . Luke 6:48

FOUNTAIN
Let your *f* be blessed . . . . . Prov 5:18
Immediately the *f* of her . . . Mark 5:29
will become in him a *f* . . . . . John 4:14
I will give of the *f* of the . . . . Rev 21:6

FOUNTAINS
on that day all the *f* . . . . . Gen 7:11
f be dispersed abroad . . . . . Prov 5:16
when there were no *f* . . . . . Prov 8:24
lead them to living *f* . . . . . Rev 7:17

FOUR
became *f* riverheads . . . . . Gen 2:10
prophets are *f* hundred . . . 1 Kin 18:22
Each one had *f* faces . . . . . Ezek 10:14
and each one *f* wings . . . . . Ezek 10:21
I see *f* men loose, walking . . Dan 3:25
f great beasts came up . . . . . Dan 7:3
f kingdoms shall arise . . . . . Dan 8:22
are *f* spirits of heaven . . . . . Zech 6:5
ate were *f* thousand . . . . . Matt 15:38
been in the tomb *f* days . . . John 11:17
sheet bound at the *f* . . . . . Acts 10:11
Now this man had *f* virgin . . Acts 21:9
were *f* living creatures full . . . Rev 4:6
the *f* angels to whom it was . . Rev 7:2

FOWLER
you from the snare of the *f* . . . Ps 91:3
bird from the hand of the *f* . . Prov 6:5

FOX
build, if even a *f* . . . . . Neh 4:3
"Go, tell that *f* . . . . . Luke 13:32

FOXES
caught three hundred *f* . . . . . Judg 15:4
f that spoil the vines . . . . . Song 2:15
F have holes and birds . . . . Luke 9:58

FRAGMENTS
f that remained . . . . . Matt 14:20
of the leftover *f* . . . . . Luke 9:17
baskets with the *f* . . . . . John 6:13

FRAGRANCE
garments is like the *f* . . . . . Song 4:11
was filled with the *f* . . . . . John 12:3
we are to God the *f* . . . . . 2 Cor 2:15

FRAGRANT
the merchant's *f* powders . . . Song 3:6
flask of very costly *f* oil . . . . Matt 26:7
an alabaster flask of *f* oil . . Luke 7:37
prepared spices and *f* . . . . . Luke 23:56
was this *f* oil not sold . . . . . John 12:5
f oil and frankincense . . . . . Rev 18:13

FRAIL
that I may know how *f* . . . . . Ps 39:4

FRAME
For He knows our *f* . . . . . Ps 103:14
f was not hidden . . . . . Ps 139:15

FRAMED
that the worlds were *f* . . . . . Heb 11:3

FRANKINCENSE
oil on it, and put *f* on it . . . . . Lev 2:1
with myrrh and *f* . . . . . Song 3:6
gold, *f*, and myrrh . . . . . Matt 2:11
incense, fragrant oil and *f* . . Rev 18:13

FREE
and the servant is *f* . . . . . Job 3:19
let the oppressed go *f* . . . . . Is 58:6
'You will be made *f* . . . . . John 8:33
if the Son makes you *f* . . . . . John 8:36
And having been set *f* . . . . . Rom 6:18
now having been set *f* . . . . . Rom 6:22
Jesus has made me *f* . . . . . Rom 8:2
Am I not *f* . . . . . 1 Cor 9:1
is neither slave nor *f* . . . . . Gal 3:28
Jerusalem above is *f* . . . . . Gal 4:26
Christ has made us *f* . . . . . Gal 5:1
he is a slave or *f* . . . . . Eph 6:8
poor, *f* and slave . . . . . Rev 13:16

FREED
has died has been *f* . . . . . Rom 6:7

FREEDMAN
slave is the Lord's *f* . . . . . 1 Cor 7:22

FREEDOM
The LORD gives *f* to the . . . . . Ps 146:7

FREELY
the garden you may *f* . . . . . Gen 2:16
I will love them *f* . . . . . Hos 14:4
F you have received . . . . . Matt 10:8
f give us all things . . . . . Rom 8:32
that have been *f* . . . . . 1 Cor 2:12
the water of life *f* . . . . . Rev 22:17

FREEWOMAN
the other by a *f* . . . . . Gal 4:22
with the son of the *f* . . . . . Gal 4:30

FRESH
My glory is *f* within . . . . . Job 29:20
they shall be *f* . . . . . Ps 92:14
both salt water and *f* . . . . . James 3:12

FRETS
and his heart *f* . . . . . Prov 19:3

FRIEND
a man speaks to his *f* . . . . . Ex 33:11
of Abraham Your *f* . . . . . 2 Chr 20:7
though he were my *f* . . . . . Ps 35:14
f You have put far from me . . Ps 88:18
f loves at all times . . . . . Prov 17:17
f who sticks closer . . . . . Prov 18:24
not forsake your own *f* . . . . Prov 27:10
a *f* of tax collectors . . . . . Matt 11:19
of you shall have a *f* . . . . . Luke 11:5
f Lazarus sleeps . . . . . John 11:11
you are not Caesar's *f* . . . . John 19:12
Philemon our beloved *f* . . . . . Philem 1
he was called the *f* . . . . . James 2:23
wants to be a *f* . . . . . James 4:4

FRIENDLY
friends must himself be *f* . . Prov 18:24

FRIENDS
and hate your *f* . . . . . 2 Sam 19:6
My *f* scorn me . . . . . Job 16:20
f have forgotten me . . . . . Job 19:14
the rich has many *f* . . . . . Prov 14:20
one's life for his *f* . . . . . John 15:13
You are My *f* . . . . . John 15:14
I have called you *f* . . . . . John 15:15
to forbid any of his *f* . . . . . Acts 24:23

FRIENDSHIP
no *f* with an angry man . . . Prov 22:24
that *f* with the world . . . . . James 4:4

FROGS
your territory with *f* . . . . . Ex 8:2
f coming out of the . . . . . Rev 16:13

FRONTLETS
on your hand and as *f* . . . . . Ex 13:16
and they shall be as *f* . . . . . Deut 6:8

FROZEN
the broad waters are *f* . . . . . Job 37:10

FRUIT
See BEAR FRUIT
and showed them the *f* . . . . Num 13:26
Blessed shall be the *f* . . . . . Deut 28:4
brings forth its *f* . . . . . Ps 1:3
f is better than gold . . . . . Prov 8:19
The *f* of the righteous . . . . . Prov 11:30
with good by the *f* . . . . . Prov 12:14
f was sweet to my . . . . . Song 2:3
they shall eat the *f* . . . . . Is 3:10
like the first *f* . . . . . Is 28:4
"I create the *f* . . . . . Is 57:19
f is found in Me . . . . . Hos 14:8
does not bear good *f* . . . . . Matt 3:10
good tree bears good *f* . . . . . Matt 7:17
not drink of this *f* . . . . . Matt 26:29
and blessed is the *f* . . . . . Luke 1:42
life, and bring no *f* . . . . . Luke 8:14
and he came seeking *f* . . . . . Luke 13:6
And if it bears *f* . . . . . Luke 13:9
branch that bears *f* . . . . . John 15:2
that you bear much *f* . . . . . John 15:8
should go and bear *f* . . . . . John 15:16
f did you have then in . . . . . Rom 6:21
God, you have your *f* . . . . . Rom 6:22
that we should bear *f* . . . . . Rom 7:4
But the *f* of the Spirit is . . . . . Gal 5:22
(for the *f* of the Spirit is . . . . . Eph 5:9
but I seek the *f* . . . . . Phil 4:17
yields the peaceable *f* . . . . . Heb 12:11
the *f* of our lips, giving . . . . Heb 13:15
Now the *f* of . . . . . James 3:18
precious *f* of the earth . . . . . James 5:7
autumn trees without *f* . . . . . Jude 12
tree yielding its *f* . . . . . Rev 22:2

FRUITFUL
See BE FRUITFUL AND MULTIPLY
them, saying, "Be *f* . . . . . Gen 1:22
a *f* bough, a *f* . . . . . Gen 49:22
wife shall be like a *f* . . . . . Ps 128:3
heaven and *f* seasons . . . . . Acts 14:17
pleasing Him, being *f* . . . . . Col 1:10

FRUITS
Therefore bear *f* . . . . . Matt 3:8
know them by their *f* . . . . . Matt 7:16
and increase the *f* . . . . . 2 Cor 9:10
being filled with the *f* of . . . . Phil 1:11
of mercy and good *f* . . . . . James 3:17
which bore twelve *f* . . . . . Rev 22:2

FUEL
people shall be as *f* . . . . . Is 9:19
into the fire for *f* . . . . . Ezek 15:4

FUGITIVE
A *f* and a vagabond . . . . . Gen 4:12

FULFILL
the LORD, to *f* his vow . . . . . Lev 22:21
And you shall *f* . . . . . 1 Kin 5:9
f all your petitions . . . . . Ps 20:5

f the desire of those ..... Ps 145:19
for us to *f* all ..... Matt 3:15
come to destroy but to *f* .... Matt 5:17
for the flesh, to *f* its lusts .. Rom 13:14
f the law of Christ ..... Gal 6:2
f my joy by being ..... Phil 2:2
and *f* all the good ..... 2 Thess 1:11
evangelist, *f* your ministry .. 2 Tim 4:5
If you really *f* ..... James 2:8

FULFILLED
be *f* which was spoken by .. Matt 1:22
the law till all is *f* ..... Matt 5:18
could the Scriptures be *f* .. Matt 26:54
is *f*, and the kingdom ..... Mark 1:15
is *f* in your hearing ..... Luke 4:21
of the Gentiles are *f* ..... Luke 21:24
all things must be *f* ..... Luke 24:44
this joy of mine is *f* ..... John 3:29
the Scripture may be *f* .... John 13:18
My joy *f* in themselves .... John 17:13
this Scripture had to be *f* ... Acts 1:16
they had *f* their ministry .. Acts 12:25
of the law might be *f* ..... Rom 8:4
loves another has *f* ..... Rom 13:8
For all the law is *f* ..... Gal 5:14
the words of God are *f* ..... Rev 17:17

FULFILLMENT
for there will be a *f* ..... Luke 1:45
love is the *f* of the ..... Rom 13:10

FULL
I went out *f* ..... Ruth 1:21
For I am *f* of words ..... Job 32:18
of the LORD is *f* ..... Ps 29:4
who has his quiver *f* ..... Ps 127:5
Lest I be *f* and deny ..... Prov 30:9
yet the sea is not *f* ..... Eccl 1:7
the whole earth is *f* ..... Is 6:3
and it was *f* of bones ..... Ezek 37:1
But truly I am *f* ..... Mic 3:8
whole body will be *f* ..... Matt 6:22
of the Father, *f* of grace .... John 1:14
your joy may be *f* ..... John 15:11
chose Stephen, a man *f* ..... Acts 6:5
You are already *f* ..... 1 Cor 4:8
learned both to be *f* ..... Phil 4:12
I am *f*, having received ..... Phil 4:18
in *f* assurance of faith ..... Heb 10:22
that your joy may be *f* ..... 1 John 1:4
we may receive a *f* reward .. 2 John 8

FULL-GROWN
and sin, when it is *f* ..... James 1:15

FULLNESS
satisfied with the *f* ..... Ps 36:8
f we have all received ..... John 1:16
to Israel until the *f* ..... Rom 11:25
But when the *f* of the ..... Gal 4:4
dispensation of the *f* ..... Eph 1:10
filled with all the *f* ..... Eph 3:19
Him dwells all the *f* ..... Col 2:9

FULLY
did not *f* follow the LORD .. 1 Kin 11:6
time has not yet *f* come ..... John 7:8
Pentecost had *f* come ..... Acts 2:1
being *f* convinced that ..... Rom 4:21
f preached the gospel ..... Rom 15:19
f pleasing Him, being ..... Col 1:10
preached *f* through me .... 2 Tim 4:17
rest your hope *f* upon the .. 1 Pet 1:13

FUME
Why do you *f* with envy ..... Ps 68:16

FUNCTION
do not have the same *f* ..... Rom 12:4

FURIOUS
You have been *f* ..... Ps 89:38
f man do not go ..... Prov 22:24
fury and in *f* rebukes ..... Ezek 5:15
LORD avenges and is *f* ..... Nah 1:2
this, they were *f* ..... Acts 5:33

FURIOUSLY
for he drives *f* ..... 2 Kin 9:20

FURNACE
you out of the iron *f* ..... Deut 4:20
tested you in the *f* ..... Is 48:10
of a burning fiery *f* ..... Dan 3:6
cast them into the *f* ..... Matt 13:42
the smoke of a great *f* ..... Rev 9:2

FURNISHED
also *f* her table ..... Prov 9:2
a large upper room, *f* ..... Mark 14:15

FURNISHINGS
and the pattern of all its *f* .... Ex 25:9
tabernacle and all its *f* ..... Num 1:50
Solomon had all the *f* ..... 1 Kin 7:48
all the holy *f* that were in ... 2 Chr 5:5

FURY
F is not in Me ..... Is 27:4
they are full of the *f* ..... Is 51:20
f to His adversaries ..... Is 59:18
My own *f*, it sustained ..... Is 63:5
even in anger and *f* ..... Jer 21:5
and I will cause My *f* ..... Ezek 5:13
Thus will I spend My *f* ..... Ezek 6:12
in anger and *f* on the ..... Mic 5:15

FUTILE
For it is not a *f* thing ..... Deut 32:47
of the peoples are *f* ..... Jer 10:3
wise, that they are *f* ..... 1 Cor 3:20
risen, your faith is *f* ..... 1 Cor 15:17

FUTILITY
allotted months of *f* ..... Job 7:3
f have You created all ..... Ps 89:47
was subjected to *f* ..... Rom 8:20

FUTURE
for the *f* of that man ..... Ps 37:37
the *f* of the wicked ..... Ps 37:38
to give you a *f* and a hope .. Jer 29:11
to many days in the *f* ..... Dan 8:26

GAAL
Son of Ebed; vilifies Abimelech, Judg 9:26–41

GAASH
Hill of Ephraim, Judg 2:9
Joshua buried near, Josh 24:30

GABBATHA
Place of Pilate's court, John 19:13

GABRIEL
Messenger archangel; interprets Daniel's vision, Dan 8:16–27
Reveals the prophecy of 70 weeks, Dan 9:21–27
Announces John's birth, Luke 1:11–22
Announces Christ's birth, Luke 1:26–38
Stands in God's presence, Luke 1:19

GAD
Son of Jacob by Zilpah, Gen 30:10, 11
Blessed by Jacob, Gen 49:19
—— Tribe of:
Census of, Num 1:24, 25
Territory of, Num 32:20–36
Captivity of, 1 Chr 5:26
Later references to, Rev 7:5
—— Prophet in David's reign, 1 Sam 22:5
Message of, to David, 2 Sam 24:10–16

GADARENES (or Gergesenes)
People east of the Sea of Galilee, Mark 5:1
Healing of demon-possessed in territory of, Matt 8:28–34

GAIN
See DISHONEST GAIN

aside after dishonest *g* ..... 1 Sam 8:3
they did not *g* possession ..... Ps 44:3
That we may *g* a heart of .... Ps 90:12
g than fine gold ..... Prov 3:14
He who is greedy for *g* .... Prov 15:27
will have no lack of *g* ..... Prov 31:11
a time to *g* ..... Eccl 3:6
to get dishonest *g* ..... Ezek 22:27
him who covets evil *g* ..... Hab 2:9
and to die is *g* ..... Phil 1:21
what things were *g* to me .... Phil 3:7
rubbish, that I may *g* ..... Phil 3:8
is a means of *g* ..... 1 Tim 6:5
contentment is great *g* ..... 1 Tim 6:6
the sake of dishonest *g* .... Titus 1:11
for dishonest *g* ..... 1 Pet 5:2
people to *g* advantage ..... Jude 16

GAINED
which he had *g* ..... Gen 31:18
g in the land of Canaan ..... Gen 36:6
have *g* Him the victory ..... Ps 98:1
Wealth *g* by dishonesty ... Prov 13:11
Bread *g* by deceit is ..... Prov 20:17
An inheritance *g* hastily .. Prov 20:21
g more wisdom than all .... Eccl 1:16
you have *g* your brother .. Matt 18:15
received two *g* two more .. Matt 25:17
g five more talents ..... Matt 25:20

GAINS
understanding *g* favor .... Prov 13:15
g the whole world ..... Matt 16:26

GAIUS
Companion of Paul, Acts 19:29
—— Convert at Derbe, Acts 20:4
—— Paul's host at Corinth, Rom 16:23; 1 Cor 1:14

GALATIA
Paul visits, Acts 16:6; 18:23
Paul writes to Christians in, Gal 1:1
Peter writes to Christians in, 1 Pet 1:1

GALILEANS
Speech of, Mark 14:70
Faith of, John 4:45
Pilate's cruelty toward, Luke 13:1, 2

GALILEE
Prophecies concerning, Deut 33:18–23; Is 9:1, 2
Dialect of, distinctive, Matt 26:73
Herod's jurisdiction over, Luke 3:1
Christ's contacts with, Matt 2:22; 4:12–25; 26:32; 27:55; John 4:1, 3

GALILEE, SEA OF
Scene of many events in Christ's life, Mark 7:31
Called Chinnereth, Num 34:11
Later called Gennesaret, Luke 5:1

GALL
grapes are grapes of *g* .... Deut 32:32
They also gave me *g* ..... Ps 69:21
the wormwood and the *g* ... Lam 3:19
turned justice into *g* ..... Amos 6:12
wine mingled with *g* ..... Matt 27:34

GALLIO
Roman proconsul of Achaia, dismisses charges against Paul, Acts 18:12–17

GALLONS
twenty or thirty *g* apiece .... John 2:6

GALLOWS
both were hanged on a *g* ... Esth 2:23
should be hanged on the *g* .. Esth 9:25

GAMALIEL
Famous Jewish teacher, Acts 22:3
Respected by people, Acts 5:34–39

GAME
because he ate of his *g* .... Gen 25:28
Bring me *g* and make ..... Gen 27:7

GAP
and stand in the *g* ..... Ezek 22:30

GARDEN
LORD God planted a g. . . . . Gen 2:8
g enclosed is my . . . . . Song 4:12
like a watered g . . . . . Is 58:11
Eden, the g of God . . . . . Ezek 28:13
raise up for them a g . . . . . Ezek 34:29
where there was a g . . . . . John 18:1
in the g a new tomb . . . . . John 19:41

GARDENER
Him to be the g . . . . . John 20:15

GARDENS
I made myself g . . . . . Eccl 2:5
plant g and eat their . . . . . Jer 29:5

GARLANDS
brought oxen and g . . . . . Acts 14:13

GARLIC
the onions, and the g . . . . . Num 11:5

GARMENT
and Japheth took a g . . . . . Gen 9:23
like a hairy g all over . . . . . Gen 25:25
she caught him by his g . . . Gen 39:12
she kept his g with her . . . . Gen 39:16
beautiful Babylonian g . . . . . Josh 7:21
put on your best g . . . . . Ruth 3:3
g that is moth-eaten . . . . . Job 13:28
made sackcloth my g . . . . . Ps 69:11
with light as with a g . . . . . Ps 104:2
one who takes away a g . . Prov 25:20
the g of praise for the . . . . . Is 61:3
the hem of His g . . . . . Matt 9:20
have on a wedding g . . . . . Matt 22:11
cloth on an old g . . . . . Mark 2:21
throwing aside his g . . . . . Mark 10:50
all grow old like a g . . . . . Heb 1:11
hating even the g . . . . . Jude 23

GARMENTS
took off her widow's g . . . . . Gen 38:14
the g of her widowhood . . . Gen 38:19
g did not wear out on . . . . . Deut 8:4
and old g on themselves . . . . . Josh 9:5
our g and our sandals . . . . . Josh 9:13
cut off their g in the . . . . . 2 Sam 10:4
Why are your g hot . . . . . Job 37:17
They divide My g . . . . . Ps 22:18
She makes linen g and . . . . Prov 31:24
g always be white . . . . . Eccl 9:8
g rolled in blood . . . . . Is 9:5
from Edom, with dyed g . . . . . Is 63:1
nor were their g affected . . . . Dan 3:27
your heart, and not your g . . Joel 2:13
Take away the filthy g . . . . . Zech 3:4
man clothed in soft g . . . . . Matt 11:8
and divided His g . . . . . Matt 27:35
by them in shining g . . . . . Luke 24:4
and laid aside His g . . . . . John 13:4
divided My g among . . . . . John 19:24
g which Dorcas had made . . Acts 9:39
g are moth-eaten . . . . . James 5:2
be clothed in white g . . . . . Rev 3:5

GARRISON
gathered the whole g . . . . . Matt 27:27
Damascenes with a g . . . . . 2 Cor 11:32

GATE
sitting in the g of Sodom . . . . Gen 19:1
Boaz went up to the g . . . . . Ruth 4:1
people who were at the g . . Ruth 4:11
This is the g of the . . . . . Ps 118:20
by the narrow g . . . . . Matt 7:13
Because narrow is the g . . . . Matt 7:14
by the Sheep G a pool . . . . . John 5:2
laid daily at the g . . . . . Acts 3:2
she did not open the g . . . . Acts 12:14
suffered outside the g . . . . . Heb 13:12
each individual g . . . . . Rev 21:21

GATES
possess the g of those . . . . . Gen 24:60
g are burned with fire . . . . . Neh 1:3
I commanded the g to be . . Neh 13:19
they go down to the g . . . . . Job 17:16
up your heads, O you g . . . . . Ps 24:7
The LORD loves the g . . . . . Ps 87:2
Enter into His g with . . . . . Ps 100:4
Open to me the g . . . . . Ps 118:19
watching daily at my g . . . . . Prov 8:34
is known in the g . . . . . Prov 31:23
praise her in the g . . . . . Prov 31:31
go through the g . . . . . Is 62:10
and the g of Hades . . . . . Matt 16:18
wall with twelve g . . . . . Rev 21:12
g were twelve pearls . . . . . Rev 21:21
g shall not be shut . . . . . Rev 21:25

GATH
Philistine city, 1 Sam 6:17
Ark carried to, 1 Sam 5:8
David takes refuge in, 1 Sam 21:10–15
David's second flight to, 1 Sam 27:3–12
Captured by David, 1 Chr 18:1
Destruction of, prophetic, Amos 6:1–3
Name becomes proverbial, Mic 1:10

GATH HEPHER
Birthplace of Jonah, 2 Kin 14:25

GATHER
g my soul with sinners . . . . . Ps 26:9
G My saints together . . . . . Ps 50:5
and a time to g stones . . . . . Eccl 3:5
g the lambs with His . . . . . Is 40:11
g His wheat into the . . . . . Matt 3:12
sow nor reap nor g . . . . . Matt 6:26
Do men g grapes from . . . . . Matt 7:16
g where I have not . . . . . Matt 25:26
g together His elect . . . . . Mark 13:27
who does not g with Me . . Luke 11:23
often I wanted to g your . . Luke 13:34
G up the fragments that . . . . John 6:12
of the times He might g . . . . . Eph 1:10

GATHERED
g little had no lack . . . . . Ex 16:18
And g out of the lands . . . . . Ps 107:3
g some of every kind . . . . . Matt 13:47
g together in My name . . . . Matt 18:20
the nations will be g . . . . . Matt 25:32
many were g together . . . . . Acts 12:12
g the church together . . . . . Acts 14:27
when Paul had g a bundle . . Acts 28:3
when you are g together . . . . 1 Cor 5:4
who g much had nothing . . 2 Cor 8:15
they g them together . . . . . Rev 16:16

GATHERING
g together of the waters . . . . Gen 1:10
widow was there g . . . . . 1 Kin 17:10
I am g a couple of sticks . . 1 Kin 17:12
they were three days g . . . 2 Chr 20:25
He gives the work of g . . . . . Eccl 2:26
g where you have not . . . . . Matt 25:24
g a mob, set all the city in . . Acts 17:5
for this disorderly g . . . . . Acts 19:40
g together to Him . . . . . 2 Thess 2:1

GATHERS
g the waters of the . . . . . Ps 33:7
His heart g iniquity . . . . . Ps 41:6
He g together the outcasts . . . Ps 147:2
g her food in the . . . . . Prov 6:8
He who g in summer is a . . Prov 10:5
he who g by labor will . . . . Prov 13:11
extortion g it for him who . . Prov 28:8
The Lord GOD, who g . . . . . Is 56:8
together, as a hen g . . . . . Matt 23:37

GAUNT
out of the river, ugly and g . . Gen 41:3
g and ugly cows ate up . . . . Gen 41:20

GAVE
So Adam g names to all . . . . Gen 2:20
She also g to her husband . . . Gen 3:6
to be with me, she g . . . . . Gen 3:12
he g him a tithe of all . . . . . Gen 14:20
g her to her husband . . . . . Gen 16:3
and g the lad a drink . . . . . Gen 21:19
hand, and g him a drink . . . Gen 24:18
Abraham g all that he had . . Gen 25:5
Jacob g Esau bread and . . . Gen 25:34
which God g to Abraham . . . Gen 28:4
g him favor in the sight . . . . Gen 39:21
Joseph g a command . . . . . Gen 42:25
it g light by night to the . . . . . Ex 14:20
He g Moses two tablets of . . . Ex 31:18
So they g it to me, and I . . . . Ex 32:24
g the children of Israel . . . . Num 13:32
stone and g them to me . . . . Deut 5:22
the LORD g me the two . . . . . Deut 9:11
g you on this side of the . . . . Josh 1:14
g it as an inheritance . . . . . Josh 11:23
So he g her the upper . . . . . Josh 15:19
The LORD g them rest all . . Josh 21:44
Samson g a feast there . . . . Judg 14:10
g the changes of clothing . Judg 14:19
therefore I g her to your . . . Judg 15:2
LORD g her conception . . . . . Ruth 4:13
g birth, for her labor . . . . . 1 Sam 4:19
God g him another heart . . 1 Sam 10:9
g it to David, with his . . . . . 1 Sam 18:4
Saul g him Michal . . . . . 1 Sam 18:27
So the priest g him holy . . 1 Sam 21:6
g him the sword of . . . . . 1 Sam 22:10
this woman also g birth . . . 1 Kin 3:18
God g Solomon wisdom . . . 1 Kin 4:29
Hiram g Solomon cedar . . . 1 Kin 5:10
g to King Solomon . . . . . 1 Kin 10:10
g a commandment . . . . . 1 Chr 14:12
David g his son . . . . . 1 Chr 28:11
g it to the workmen . . . . . 2 Chr 34:10
Hilkiah g the book to . . . . 2 Chr 34:15
Josiah g the lay people . . . . 2 Chr 35:7
so he readily g beauty . . . . . Esth 2:9
g gifts according to the . . . . . Esth 2:18
He also g him a copy of . . . . . Esth 4:8
and g it to Mordecai . . . . . Esth 8:2
return to God who g it . . . . . Eccl 12:7
of the eunuchs g names . . . . . Dan 1:7
and g them vegetables . . . . . Dan 1:16
God g them knowledge . . . . . Dan 1:17
g him many great gifts . . . . . Dan 2:48
Belshazzar g the command . . Dan 5:2
g thanks before his God . . . . Dan 6:10
He g them power over . . . . . Matt 10:1
g You this authority . . . . . Matt 21:23
hungry and you g Me . . . . . Matt 25:35
g thanks, and g it to . . . . . Matt 26:27
g Him sour wine . . . . . Matt 27:34
platter, and g it to . . . . . Mark 6:28
To many blind He g sight . . Luke 7:21
g Me no water for My . . . . . Luke 7:44
g them to the innkeeper . . Luke 10:35
no one g him anything . . . Luke 15:16
saw it, g praise to God . . . . Luke 18:43
to them He g the right to . . . John 1:12
that He g His only . . . . . John 3:16
Those whom You g . . . . . John 17:12
glory which You g Me . . . . . John 17:22
head, He g up His spirit . . . John 19:30
tongues, as the Spirit g . . . . . Acts 2:4
great power the apostles g . . Acts 4:33
who g alms generously to . . Acts 10:2
g us rain from heaven . . . . . Acts 14:17
God also g them up . . . . . Rom 1:24
but God g the increase . . . . . 1 Cor 3:6
but first g themselves to . . . . 2 Cor 8:5
but God g it to Abraham . . . . Gal 3:18
g Him to be head over all . . . Eph 1:22
captive, and g gifts to men . . . Eph 4:8
He Himself g some to be . . . . Eph 4:11
Abraham g a tenth part of . . . Heb 7:2
and the heaven g rain . . . . James 5:18
g Him glory, so that your . . 1 Pet 1:21
He g us commandment . . . 1 John 3:23
which God g Him to show . . . . Rev 1:1
g to the seven angels . . . . . Rev 15:7
The sea g up the dead . . . . . Rev 20:13

GAVE HIMSELF
who g for our sins, ... Gal 1:4
who loved me and g ..... Gal 2:20
loved the church and g ..... Eph 5:25
who g a ransom for all, ... 1 Tim 2:6
who g for us, ... Titus 2:14

GAZA
Philistine city, Josh 13:3
Samson removes the gates of, Judg 16:1–3
Samson taken there as prisoner; his revenge, Judg 16:21–31
Sin of, condemned, Amos 1:6, 7
Philip journeys to, Acts 8:26

GAZED
g into heaven and saw ..... Acts 7:55

GAZING
why do you stand g ..... Acts 1:11

GEBA
Levite city in Benjamin, Josh 18:24; 21:17
Rebuilt by Asa, 1 Kin 15:22

GEDALIAH
Made governor of Judah, 2 Kin 25:22–26
Befriends Jeremiah, Jer 40:5, 6
Murdered by Ishmael, Jer 41:2, 18

GEHAZI
Elisha's servant; seeks reward from Naaman, 2 Kin 5:20–24
Afflicted with leprosy, 2 Kin 5:25–27
Relates Elisha's deeds to Jehoram, 2 Kin 8:4–6

GEMS
your stones with colorful g ... Is 54:11

GENEALOGIES
fables and endless g ..... 1 Tim 1:4

GENEALOGY
The book of the g ..... Matt 1:1
mother, without g ..... Heb 7:3

GENERAL
g assembly and church .... Heb 12:23

GENERATE
that they g strife ..... 2 Tim 2:23

GENERATION
See THIS GENERATION
before Me in this g ..... Gen 7:1
the third and the fourth g .... Ex 34:7
to the third and fourth g .. Num 14:18
until all the g that had .... Num 32:13
perverse and crooked g .... Deut 32:5
another g arose after ..... Judg 2:10
Telling to the g to come ..... Ps 78:4
That the g to come might ..... Ps 78:6
stubborn and rebellious g .... Ps 78:8
The g of the upright ..... Ps 112:2
g shall praise Your ..... Ps 145:4
g that curses its ..... Prov 30:11
g that is pure in its ..... Prov 30:12
One g passes away ..... Eccl 1:4
to g it shall lie waste ..... Is 34:10
who will declare His g ..... Is 53:8
O g, see the word of the ..... Jer 2:31
His dominion is from g to g .. Dan 4:3
kingdom is from g to g ..... Dan 4:34
their children another g ..... Joel 1:3
what shall I liken this g ... Matt 11:16
and adulterous g ..... Matt 12:39
this g will by no ..... Matt 24:34
O faithless g, how long .... Mark 9:19
fear Him from g to g ..... Luke 1:50
be required of this g ..... Luke 11:50
g than the sons of light .... Luke 16:8
g will by no means pass .. Luke 21:32
from this perverse g ..... Acts 2:40
who will declare His g ..... Acts 8:33
I was angry with that g ..... Heb 3:10
But you are a chosen g ..... 1 Pet 2:9

GENERATIONS
a just man, perfect in his g ... Gen 6:9
with you, for perpetual g .... Gen 9:12
according to their g ..... Gen 10:32
male child in your g ..... Gen 17:12
is My memorial to all g ..... Ex 3:15
g of those who hate Me ..... Ex 20:5
fourth g of those who hate .. Deut 5:9
mercy for a thousand g ..... Deut 7:9
grandchildren for four g ... Job 42:16
plans of His heart to all g ... Ps 33:11
be remembered in all g ..... Ps 45:17
Your praise to all g ..... Ps 79:13
Your faithfulness to all g ..... Ps 89:1
our dwelling place in all g .... Ps 90:1
His truth endures to all g .... Ps 100:5
for a thousand g ..... Ps 105:8
endures to all g ..... Ps 119:90
a crown endure to all g ... Prov 27:24
g will call me blessed ..... Luke 1:48
from ages and from g ..... Col 1:26

GENEROSITY
be ready as a matter of g ... 2 Cor 9:5

GENEROUS
uphold me by Your g Spirit .. Ps 51:12
g soul will be made ..... Prov 11:25
g eye will be blessed ..... Prov 22:9
no longer be called g ..... Is 32:5
g man devises g ..... Is 32:8

GENEROUSLY
gave alms g to the people .. Acts 10:2

GENNESARET
See GALILEE

GENTILE
with the G worshipers .... Acts 17:17

GENTILES
G were separated ..... Gen 10:5
Rejoice, O G, with His .... Deut 32:43
O LORD, among the G .... 2 Sam 22:50
Why should the G say, ... Ps 115:2
Praise the LORD, all you G ... Ps 117:1
for the G shall seek Him ..... Is 11:10
as a light to the G ..... Is 42:6
G shall come to your ..... Is 60:3
the riches of the G ..... Is 61:6
The G shall see your ..... Is 62:2
the glory of the G like a ..... Is 66:12
all the G who are called ... Amos 9:12
shall be among the G ..... Mic 5:8
be great among the G ..... Mal 1:11
all these things the G ..... Matt 6:32
into the way of the G ..... Matt 10:5
revelation to the G ..... Luke 2:32
times of the G are ..... Luke 21:24
bear My name before G .... Acts 9:15
poured out on the G ..... Acts 10:45
a light to the G ..... Acts 13:47
blasphemed among the G .. Rom 2:24
also the God of the G ..... Rom 3:29
even named among the G ... 1 Cor 5:1
in perils of the G, in ..... 2 Cor 11:26
he would eat with the G ..... Gal 2:12
mystery among the G ..... Col 1:27
a teacher of the G ..... 1 Tim 2:7
and a teacher of the G .... 2 Tim 1:11
nothing from the G ..... 3 John 7

GENTLE
g tongue breaks a bone ... Prov 25:15
I drew them with g cords, ... Hos 11:4
from Me, for I am g ..... Matt 11:29
But we were g among .... 1 Thess 2:7
to be peaceable, g ..... Titus 3:2
pure, then peaceable, g ... James 3:17
only to the good and g ..... 1 Pet 2:18
ornament of a g and quiet ... 1 Pet 3:4

GENTLENESS
g has made me great ..... Ps 18:35
love and a spirit of g ..... 1 Cor 4:21
g, self-control ..... Gal 5:23
all lowliness and g ..... Eph 4:2
Let your g be known to ..... Phil 4:5
love, patience, g ..... 1 Tim 6:11

GERAR
Town of Philistia, Gen 10:19
Visited by Abraham, Gen 20:1–18
Visited by Isaac, Gen 26:1–17
Abimelech, king of, Gen 26:1, 26

GERIZIM
See MOUNT GERIZIM

GERSHOM (or Gershon)
Son of Moses, Ex 2:21, 22
Circumcised, Ex 4:25
Founder of Levite family, 1 Chr 23:14–16

GESHUR
Inhabitants of, not expelled by Israel, Josh 13:13
Talmai, king of, grandfather of Absalom, 2 Sam 3:3
Absalom flees to, 2 Sam 13:37, 38

GETHSEMANE
Garden near Jerusalem, Matt 26:30, 36
Often visited by Christ, Luke 22:39
Scene of Christ's agony and betrayal, Matt 26:36–56; John 18:1–12

GEZER
Canaanite city, Josh 10:33
Inhabitants not expelled, Josh 16:10
Given as dowry of Pharaoh's daughter, 1 Kin 9:15–17

GHOST
supposed it was a g ..... Mark 6:49

GIBEAH
Town of Benjamin; known for wickedness, Judg 19:12–30
Destruction of, Judg 20:1–48
Saul's birthplace, 1 Sam 10:26
Saul's political capital, 1 Sam 15:34
Wickedness of, long remembered, Hos 9:9

GIBEON
Sun stands still at, Josh 10:12
Location of tabernacle, 1 Chr 16:39
Joab struck Amasa at, 2 Sam 20:8–10
Joab killed at, 1 Kin 2:28–34
Site of Solomon's sacrifice and dream, 1 Kin 3:5–15

GIBEONITES
Trick Joshua into making treaty; subjected to forced labor, Josh 9:3–27
Rescued by Joshua, Josh 10
Massacred by Saul; avenged by David, 2 Sam 21:1–9

GIDEON
Called by an angel, Judg 6:11–24
Destroys Baal's altar, Judg 6:25–32
Fleece confirms call from God, Judg 6:36–40
Miraculous victory over the Midianites, Judg 7
Takes revenge on Succoth and Penuel, Judg 8:4–21
Refuses kingship; makes an ephod, Judg 8:22–28
Fathers 71 sons; dies, Judg 8:29–35

GIFT
g makes room for him .... Prov 18:16
A g in secret pacifies ..... Prov 21:14
it is the g of God ..... Eccl 3:13
Receive the g from the ..... Zech 6:10
bring your g to the altar .... Matt 5:23
swears by the g that is .... Matt 23:18
altar that sanctifies the g .. Matt 23:19
is Corban"—"(that is, a g .. Mark 7:11

"If you knew the *g* ..... John 4:10
the *g* of the Holy Spirit ..... Acts 2:38
thought that the *g* of God ... Acts 8:20
the *g* of the Holy ..... Acts 10:45
same *g* as He gave us ..... Acts 11:17
to you some spiritual *g* ..... Rom 1:11
But the free *g* is not ..... Rom 5:15
of the *g* of righteousness ... Rom 5:17
but the *g* of God is ..... Rom 6:23
each one has his own *g* ..... 1 Cor 7:7
though I have the *g* ..... 1 Cor 13:2
it is the *g* of God ..... Eph 2:8
Not that I seek the *g* ..... Phil 4:17
Do not neglect the *g* ..... 1 Tim 4:14
you to stir up the *g* ..... 2 Tim 1:6
tasted the heavenly *g* ..... Heb 6:4
Every good *g* and every .. James 1:17
one has received a *g* ..... 1 Pet 4:10

GIFTED
the women who were *g* ..... Ex 35:25
but good-looking, *g* ..... Dan 1:4

GIFTS
g you shall offer ..... Num 18:29
You have received *g* ..... Ps 68:18
and Seba will offer *g* ..... Ps 72:10
though you give many *g* ... Prov 6:35
to one who gives *g* ..... Prov 19:6
how to give good *g* ..... Matt 7:11
rich putting their *g* ..... Luke 21:1
Having then *g* differing .... Rom 12:6
are diversities of *g* ..... 1 Cor 12:4
and desire spiritual *g* ..... 1 Cor 14:1
captive, and gave *g* ..... Eph 4:8

GIHON
River of Eden, Gen 2:13
——— Spring outside Jerusalem, 1 Kin 1:33–45
Source of water supply, 2 Chr 32:30

GILBOA
Range of limestone hills in Issachar, 1 Sam 28:4
Scene of Saul's death, 1 Sam 31:1–9
Under David's curse, 2 Sam 1:17, 21

GILEAD
Plain east of the Jordan; taken from the Amorites and assigned to Gad, Reuben, and Manasseh, Num 21:21–31; 32:33–40; Deut 3:12, 13; Josh 13:24–31
Ishbosheth rules over, 2 Sam 2:8, 9
David takes refuge in, 2 Sam 17:21–26
Conquered by Hazael, 2 Kin 10:32, 33
Balm of, figurative of national healing, Jer 8:22

GILGAL
Site of memorial stones, circumcision, first Passover in the Promised Land, Josh 4:19—5:12
Site of Gibeonite covenant, Josh 9:3–15
One location on Samuel's circuit, 1 Sam 7:15, 16
Saul made king and later rejected, 1 Sam 11:15; 13:4–15
Denounced for idolatry, Hos 9:15

GIRD
G Your sword upon Your .... Ps 45:3
of wrath You shall *g* ..... Ps 76:10
I will *g* you, though you ..... Is 45:5
and another will *g* ..... John 21:18
Therefore *g* up the ..... 1 Pet 1:13

GIRDED
a towel and *g* Himself ..... John 13:4
down to the feet and *g* ..... Rev 1:13

GIRGASHITES
Descendants of Canaan, Gen 10:15, 16
Land of, given to Abraham's descendants, Gen 15:18, 21
Delivered to Israel, Josh 24:11

GITTITES
600 follow David, 2 Sam 15:18–23

GIVE
g thanks to the LORD ..... 1 Chr 16:8
g me wisdom and ..... 2 Chr 1:10
G ear to my prayer ..... Ps 17:1
G to them according ..... Ps 28:4
g you the desires ..... Ps 37:4
Yes, the LORD will *g* ..... Ps 85:12
G me understanding ..... Ps 119:34
g me your heart ..... Prov 23:26
You will *g* truth to ..... Mic 7:20
G to him who asks ..... Matt 5:42
G us this day our ..... Matt 6:11
what you have and *g* ..... Matt 19:21
authority I will *g* ..... Luke 4:6
g them eternal life ..... John 10:28
new commandment I *g* ... John 13:34
but what I do have I *g* ..... Acts 3:6
g us all things ..... Rom 8:32
G no offense ..... 1 Cor 10:32
So let each one *g* ..... 2 Cor 9:7
nor *g* place to the devil ..... Eph 4:27
g him who has need ..... Eph 4:28
g thanks to God ..... 2 Thess 2:13
g yourself entirely ..... 1 Tim 4:15
good works, ready to *g* .... 1 Tim 6:18
and always be ready to *g* .. 1 Pet 3:15
They will *g* an account to ... 1 Pet 4:5
I will *g* you the crown of .... Rev 2:10
I will *g* him a white stone, .. Rev 2:17
I will *g* him the morning .... Rev 2:28
"*G* me the little book ..... Rev 10:9
I will *g* of the fountain of ... Rev 21:6
g to every one according ... Rev 22:12

GIVEN
I have *g* every green herb ... Gen 1:30
land which He has *g* you ... Deut 8:10
will tread upon I have *g* ..... Josh 1:3
I had *g* rest to Israel from .. Josh 23:1
see, I have *g* you a wise ... 1 Kin 3:12
He has *g* us rest on ..... 2 Chr 14:7
she was *g* whatever she .... Esth 2:13
You have *g* me wisdom ..... Dan 2:23
Ask and it will be *g* to you .. Matt 7:7
to him more will be *g* ..... Matt 13:12
nor are *g* in marriage ..... Matt 22:30
has, more will be *g* ..... Matt 25:29
to whom much is *g* ..... Luke 12:48
and are *g* in marriage .... Luke 20:34
My body which is *g* for ... Luke 22:19
law was *g* through Moses .. John 1:17
has *g* Him authority to ..... John 5:27
g Me I should lose ..... John 6:39
Spirit was not yet *g* ..... John 7:39
have been freely *g* ..... 1 Cor 2:12
g us the Spirit in our ..... 2 Cor 1:22
g according to the ..... Eph 4:7
utterance may be *g* to me ... Eph 6:19
not *g* to wine ..... 1 Tim 3:3
God has not *g* us a spirit ... 2 Tim 1:7
All Scripture is *g* by ..... 2 Tim 3:16
robe was *g* to each of ..... Rev 6:11

GIVES
He who *g* to the poor ..... Prov 28:27
For God *g* wisdom and ..... Eccl 2:26
g life to the world ..... John 6:33
All that the Father *g* ..... John 6:37
The good shepherd *g* ..... John 10:11
not as the world *g* ..... John 14:27
g us richly all things ..... 1 Tim 6:17
who *g* to all liberally ..... James 1:5
g grace to the humble ..... James 4:6

GLAD
See BE GLAD AND REJOICE
g of heart for the good .... 2 Chr 7:10
I will be *g* and ..... Ps 9:2
my heart is *g* ..... Ps 16:9
Be *g* in the LORD and ..... Ps 32:11
streams shall make *g* ..... Ps 46:4
And wine that makes *g* .... Ps 104:15
I will be *g* in the LORD ..... Ps 104:34
I was *g* when they said ..... Ps 122:1
son makes a *g* father ..... Prov 10:1
We will be *g* and rejoice .... Song 1:4
Be *g* and rejoice with all ... Zeph 3:14
shall see it and be *g* ..... Zech 10:7
and be exceedingly *g* ..... Matt 5:12
bring you these *g* tidings .. Luke 1:19
bringing the *g* tidings of .... Luke 8:1
make merry and be *g* ..... Luke 15:32
he saw it and was *g* ..... John 8:56
Let us be *g* and rejoice ..... Rev 19:7

GLADNESS
in the day of your *g* ..... Num 10:10
day of feasting and *g* ..... Esth 9:17
You have put *g* in my ..... Ps 4:7
me hear joy and *g* ..... Ps 51:8
Serve the LORD with *g* ..... Ps 100:2
shall obtain joy and *g* ..... Is 35:10
They shall obtain joy and *g* .. Is 51:11
over you with *g* ..... Zeph 3:17
receive it with *g* ..... Mark 4:16
they ate their food with *g* ... Acts 2:46
You with the oil of *g* more ... Heb 1:9

GLASS
there was a sea of *g* ..... Rev 4:6
like transparent *g* ..... Rev 21:21

GLORIFIED
the people I must be *g* ..... Lev 10:3
and they *g* the God of ..... Matt 15:31
Jesus was not yet *g* ..... John 7:39
when Jesus was *g* ..... John 12:16
By this My Father is *g* ..... John 15:8
I have *g* You on the ..... John 17:4
g His Servant Jesus ..... Acts 3:13
these He also *g* ..... Rom 8:30
things God may be *g* ..... 1 Pet 4:11

GLORIFY
My altar, and I will *g* ..... Is 60:7
g your Father in ..... Matt 5:16
"Father, *g* Your name .... John 12:28
He will *g* Me ..... John 16:14
And now, O Father, *g* ..... John 17:5
what death he would *g* ... John 21:19
God, they did not *g* ..... Rom 1:21
therefore *g* God in ..... 1 Cor 6:20
also Christ did not *g* ..... Heb 5:5
ashamed, but let him *g* .... 1 Pet 4:16

GLORIOUS
g in holiness, fearful in ..... Ex 15:11
daughter is all *g* ..... Ps 45:13
And blessed be His *g* ..... Ps 72:19
G things are spoken ..... Ps 87:3
is honorable and *g* ..... Ps 111:3
g splendor of Your ..... Ps 145:5
habitation, holy and *g* ..... Is 63:15
also enter the *G* Land ..... Dan 11:41
engraved on stones, was *g* .. 2 Cor 3:7
it to Himself a *g* ..... Eph 5:27
be conformed to His *g* ..... Phil 3:21
g appearing of our ..... Titus 2:13

GLORY
"Please, show me Your *g* ... Ex 33:18
filled with the *g* of the .... Num 14:21
g has departed from ..... 1 Sam 4:21
G in His holy name ..... 1 Chr 16:10
a shield for me, my *g* ..... Ps 3:3
who have set Your *g* ..... Ps 8:1
Who is this King of *g* ..... Ps 24:8
the place where Your *g* ..... Ps 26:8
Your power and Your *g* ..... Ps 63:2
shall speak of the *g* ..... Ps 145:11
wise shall inherit *g* ..... Prov 3:35
head is a crown of *g*, if ... Prov 16:31
The *g* of young men is .... Prov 20:29
It is the *g* of God to ..... Prov 25:2
"*G* to the righteous ..... Is 24:16
g I will not give ..... Is 42:8
g will be seen upon ..... Is 60:2

brightness of the LORD's g. . Ezek 10:4
then be likened in g . . . . . Ezek 31:18
I will set My g among . . . . Ezek 39:21
I will change their g . . . . . Hos 4:7
and I will be the g . . . . . Zech 2:5
He shall bear the g . . . . . Zech 6:13
that they may have g . . . . . Matt 6:2
the power and the g . . . . . Matt 6:13
g was not arrayed . . . . . Matt 6:29
Man will come in the g . . . Matt 16:27
with power and great g . . . Matt 24:30
"G to God in the . . . . . Luke 2:14
and we beheld His g . . . . . John 1:14
and manifested His g . . . . . John 2:11
I do not seek My own g . . . . John 8:50
"Give God the g . . . . . John 9:24
g which I had with You . . . . John 17:5
g which You gave Me I . . . John 17:22
he did not give g . . . . . Acts 12:23
doing good seek for g . . . . . Rom 2:7
in faith, giving g . . . . . Rom 4:20
the adoption, the g . . . . . Rom 9:4
the riches of His g . . . . . Rom 9:23
God, alone wise, be g . . . . . Rom 16:27
who glories, let him g . . . . . 1 Cor 1:31
but woman is the g . . . . . 1 Cor 11:7
of the g that excels . . . . . 2 Cor 3:10
of the gospel of the g . . . . . 2 Cor 4:4
eternal weight of g . . . . . 2 Cor 4:17
who glories, let him g . . . . 2 Cor 10:17
to His riches in g . . . . . Phil 4:19
appear with Him in g . . . . . Col 3:4
For you are our g . . . . . 1 Thess 2:20
You crowned him with g . . . . . Heb 2:7
many sons to g . . . . . Heb 2:10
grass, and all the g . . . . . 1 Pet 1:24
to whom belong the g . . . . . 1 Pet 4:11
for the Spirit of g . . . . . 1 Pet 4:14
To Him be the g and the . . . 1 Pet 5:11
the presence of His g . . . . . Jude 24
O Lord, to receive g . . . . . Rev 4:11

GLORY OF GOD

The heavens declare the g . . . . Ps 19:1
unto death, but for the g . . . John 11:4
into heaven and saw the g . . Acts 7:55
fall short of the g . . . . . Rom 3:23
do all to the g . . . . . 1 Cor 10:31
he is the image and g . . . . . 1 Cor 11:7
g in the face of Jesus . . . . . 2 Cor 4:6
with smoke from the g . . . . . Rev 15:8
having the g. . . . . Rev 21:11
for the g illuminated it . . . . . Rev 21:23

GLORY OF THE LORD

g appeared in the cloud . . . . . Ex 16:10
g rested on Mount Sinai, ... Ex 24:16
g filled the tabernacle . . . . . Ex 40:34
the g will appear to you . . . . . Lev 9:6
g appeared in the . . . . . Num 14:10
the g appeared to all . . . . . Num 16:19
and the g appeared . . . . . Num 16:42
the g appeared to them . . . . Num 20:6
the g filled the house . . . . . 1 Kin 8:11
the g filled the temple . . . . . 2 Chr 7:1
May the g endure forever . . Ps 104:31
They shall see the g . . . . . Is 35:2
the g shall be revealed, ... Is 40:5
the g is risen upon you . . . . . Is 60:1
of the likeness of the g . . . . . Ezek 1:28
behold, the g stood there . . . Ezek 3:23
the g went up . . . . . Ezek 10:4
the g came into the . . . . . Ezek 43:4
g filled the house of the . . . . Ezek 44:4
the knowledge of the g . . . . . Hab 2:14
the g shone around them, . . . Luke 2:9
as in a mirror the g, ... 2 Cor 3:18
by us to the g . . . . . 2 Cor 8:19

GLORYING

Your g is not good . . . . . 1 Cor 5:6

GLUTTON

g will come to poverty . . . . Prov 23:21
you say, 'Look, a g . . . . . Luke 7:34

GLUTTONS

companion of g shames . . . . Prov 28:7
evil beasts, lazy g . . . . . Titus 1:12

GNASHING

will be weeping and g . . . . . Matt 8:12

GO

He said, "Let Me g . . . . . Gen 32:26
'Let My people g . . . . . Ex 5:1
Presence does not g . . . . . Ex 33:15
for wherever you g . . . . . Ruth 1:16
"Look, I g forward . . . . . Job 23:8
For I used to g with the . . . . . Ps 42:4
g astray as soon as . . . . . Ps 58:3
I will g in the strength of . . . . Ps 71:16
Those who g down to . . . . . Ps 107:23
Where can I g from . . . . . Ps 139:7
G to the ant . . . . . Prov 6:6
All g to one place . . . . . Eccl 3:20
of mourning than to g . . . . . Eccl 7:2
out of Zion shall g forth . . . . . Is 2:3
You wherever You g . . . . . Matt 8:19
do not g out . . . . . Matt 24:26
He said to them, "G . . . . . Mark 16:15
And I say to one, 'G . . . . . Luke 7:8
also want to g away . . . . . John 6:67
to whom shall we g . . . . . John 6:68
g you cannot come . . . . . John 8:21
I g to prepare a place . . . . . John 14:2
will do, because I g . . . . . John 14:12
seek Me, let these g . . . . . John 18:8
and he shall g out no more . . Rev 3:12

GOADS

of the wise are like g . . . . . Eccl 12:11
to kick against the g . . . . . Acts 9:5

GOAL

I press toward the g . . . . . Phil 3:14

GOATS

drink the blood of g . . . . . Ps 50:13
his sheep from the g . . . . . Matt 25:32
with the blood of g . . . . . Heb 9:12
g could take away . . . . . Heb 10:4

GOD

See ANGEL OF GOD; GLORY OF GOD; HAND OF GOD; HOUSE OF GOD; KINGDOM OF GOD; LORD GOD OF HOSTS; LORD GOD OF ISRAEL; LOVE OF GOD; LOVE THE LORD YOUR GOD; MAN OF GOD; PEOPLE OF GOD; POWER OF GOD; RIGHTEOUSNESS OF GOD; SON OF GOD; SONS OF GOD; SPIRIT OF GOD; THINGS OF GOD; THRONE OF GOD; WILL OF GOD; WORD OF GOD; WRATH OF GOD

Names of:
God, Gen 1:1
LORD God, Gen 2:4
God Most High, Gen 14:18–22
Lord GOD, Gen 15:2, 8
Almighty God, Gen 17:1, 2
I AM, Ex 3:14
Jealous, Ex 34:14
Eternal God, Deut 33:27
Living God, Josh 3:10
God of hosts, Ps 80:7
LORD of hosts, Is 1:24
Holy One of Israel, Is 43:3, 14, 15
Mighty God, Jer 32:18
God of heaven, Jon 1:9
Heavenly Father, Matt 6:26
King eternal, 1 Tim 1:17
only Potentate, 1 Tim 6:15
Father of lights, James 1:17

Manifestations of:
face of, Gen 32:30
voice of, Deut 5:22–26
glory of, Ex 40:34, 35
Angel of, Gen 16:7–13
name of, Ex 34:5–7
form of, Num 12:6–8

Nature of:
spirit, John 4:24
one, Deut 6:4
personal, John 17:1–3
trinitarian, 2 Cor 13:14

Attributes of:
incomparable, 2 Sam 7:22
invisible, John 1:18
inscrutable, Is 40:28
unchangeable, Num 23:19
unequaled, Is 40:13–25
unsearchable, Rom 11:33, 34
infinite, 1 King 8:27
eternal, Is 57:15
omnipotent, Jer 32:17, 27
omnipresent, Ps 139:7–12
omniscient, 1 John 3:20
foreknowing, Is 48:3, 5
wise, Acts 15:18
holy, Rev 4:8
impartial, 1 Pet 1:17
just, Ps 89:14
longsuffering, Ex 34:6, 7
love, 1 John 4:8, 16
mercy, Lam 3:22, 23
truth, Ps 117:2
vengeance, Deut 32:34–41
wrath, Deut 32:22

G created the heavens . . . . . Gen 1:1
Abram of G Most High . . . . Gen 14:19
and I will be their G . . . . . Gen 17:8
hands of the Mighty G . . . . Gen 49:24
the G of Abraham . . . . . Ex 3:6
He is my G . . . . . Ex 15:2
Stand before G for the . . . . . Ex 18:19
"I am the LORD your G . . . . . Ex 20:2
"This is your g . . . . . Ex 32:4
G is not a man . . . . . Num 23:19
G is a consuming fire . . . . . Deut 4:24
great and awesome G . . . . . Deut 7:21
my people, and your G . . . . Ruth 1:16
know that there is a G . . . 1 Sam 17:46
a rock, except our G . . . . . 2 Sam 22:32
If the LORD is G . . . . . 1 Kin 18:21
G is greater than all . . . . . 2 Chr 2:5
G is greater than . . . . . Job 33:12
"Behold, G is mighty . . . . . Job 36:5
"Behold, G is great . . . . . Job 36:26
You have been My G . . . . . Ps 22:10
"Where is your G . . . . . Ps 42:3
G is our refuge . . . . . Ps 46:1
G is in the midst of . . . . . Ps 46:5
G is the King of all . . . . . Ps 47:7
The Mighty One, G . . . . . Ps 50:1
I am G, your G . . . . . Ps 50:7
me a clean heart, O G . . . . . Ps 51:10
Our G is the G . . . . . Ps 68:20
Who is so great a G . . . . . Ps 77:13
Restore us, O G . . . . . Ps 80:7
You alone are G . . . . . Ps 86:10
Exalt the LORD our G . . . . . Ps 99:9
Yes, our G is merciful . . . . . Ps 116:5
give thanks to the G . . . . . Ps 136:26
For G is in heaven . . . . . Eccl 5:2
Counselor, Mighty G . . . . . Is 9:6
G is my salvation . . . . . Is 12:2
Behold, this is our G . . . . . Is 25:9
"Behold your G . . . . . Is 40:9
Is there a G besides . . . . . Is 44:8
to Zion, "Your G . . . . . Is 52:7
stricken, smitten by G . . . . . Is 53:4
and I will be their G . . . . . Jer 31:33
and I saw visions of G . . . . . Ezek 1:1
Who is a G like You . . . . . Mic 7:18
translated, "G with us." . . . . Matt 1:23
in G my Savior . . . . . Luke 1:47
the Word was with G . . . . . John 1:1
enter the kingdom of G . . . . . John 3:5
For G so loved the . . . . . John 3:16
has certified that G . . . . . John 3:33
G is Spirit, and those . . . . . John 4:24

"My Lord and my *G* ..... John 20:28
Christ is the Son of *G* ..... Acts 8:37
To the Unknown *G* ..... Acts 17:23
Indeed, let *G* be true ..... Rom 3:4
If *G* is for us ..... Rom 8:31
G is faithful ..... 1 Cor 1:9
us there is one *G* ..... 1 Cor 8:6
G shall supply all ..... Phil 4:19
and I will be their *G* ..... Heb 8:10
G is a consuming fire ..... Heb 12:29
G is greater than our ..... 1 John 3:20
for *G* is love ..... 1 John 4:8
No one has seen *G* ..... 1 John 4:12
in the temple of My *G* ..... Rev 3:12
gave glory to the *G* ..... Rev 11:13
G Himself will be ..... Rev 21:3
and I will be his *G* ..... Rev 21:7

GOD THE FATHER

G has set His seal on Him .. John 6:27
the kingdom to *G* ..... 1 Cor 15:24
through Jesus Christ and *G* ... Gal 1:1
G and our Lord Jesus Christ .. Gal 1:3
for all things to *G* ..... Eph 5:20
love with faith, from *G* ..... Eph 6:23
to the glory of *G* ..... Phil 2:11
giving thanks to *G* ..... Col 3:17
in *G* and the Lord Jesus .. 1 Thess 1:1
mercy, and peace from *G* ... 2 Tim 1:2
mercy, and peace from *G* ... Titus 1:4
the foreknowledge of *G* ..... 1 Pet 1:2
For He received from *G* .... 2 Pet 1:17
G and from the Lord Jesus .. 2 John 3
sanctified by *G*, and ..... Jude 1

GODDESS

after Ashtoreth the *g* ..... 1 Kin 11:5
of the great *g* Diana ..... Acts 19:35

GODHEAD

eternal power and *G* ..... Rom 1:20
the fullness of the *G* ..... Col 2:9

GODLINESS

is the mystery of *g* ..... 1 Tim 3:16
g is profitable ..... 1 Tim 4:8
Now *g* with contentment ... 1 Tim 6:6
having a form of *g* ..... 2 Tim 3:5
pertain to life and *g* ..... 2 Pet 1:3
to perseverance *g* ..... 2 Pet 1:6

GODLY

Himself him who is *g* ..... Ps 4:3
everyone who is *g* ..... Ps 32:6
who desire to live *g* ..... 2 Tim 3:12
righteously, and *g* ..... Titus 2:12
reverence and *g* fear ..... Heb 12:28
to deliver the *g* ..... 2 Pet 2:9

GODS

See FOREIGN GODS
your God is God of *g* ..... Deut 10:17
the household *g* ..... 2 Kin 23:24
He judges among the *g* ..... Ps 82:1
I said, "You are *g* ..... Ps 82:6
yourselves with *g* ..... Is 57:5
If He called them *g* ..... John 10:35
g have come down to ..... Acts 14:11

GOG

Prince of Rosh, Meshech, and Tubal, Ezek 38:2, 3
—— Leader of the final battle, Rev 20:8–15

GOLAN

City of refuge, Josh 20:8, 21:27

GOLD

And the *g* of that land ..... Gen 2:12
a mercy seat of pure *g* ..... Ex 25:17
multiply silver and *g* ..... Deut 17:17
"If I have made *g* ..... Job 31:24
yea, than much fine *g* ..... Ps 19:10
is like apples of *g* ..... Prov 25:11
is Mine, and the *g* ..... Hag 2:8
g I do not have ..... Acts 3:6
with braided hair or *g* ..... 1 Tim 2:9
a man with *g* rings ..... James 2:2
Your *g* and silver are ..... James 5:3
more precious than *g* ..... 1 Pet 1:7
like silver or *g* ..... 1 Pet 1:18
of the city was pure *g* ..... Rev 21:21

GOLDEN

g bell and a pomegranate ... Ex 28:34
g tumors and five *g* rats .... 1 Sam 6:4
from the *g* calves that .... 2 Kin 10:29
or the *g* bowl is broken, or .. Eccl 12:6
the seven *g* lampstands ..... Rev 1:20
and *g* bowls full of incense, .. Rev 5:8
g altar which is before ..... Rev 9:13
having in her hand a *g* cup .. Rev 17:4

GOLGOTHA

Where Jesus died, Matt 27:33–35

GOLIATH

Giant of Gath, 1 Sam 17:4
Killed by David, 1 Sam 17:50
—— Brother of above; killed by Elhanan, 2 Sam 21:19

GOMER

Son of Japheth, Gen 10:2, 3; 1 Chr 1:5, 6
Northern nation, Ezek 38:6
—— Wife of Hosea, Hos 1:2, 3

GOMORRAH

See SODOM AND GOMORRAH
With Sodom, defeated by Chedorlaomer; Lot captured, Gen 14:8–12
Destroyed by God, Gen 19:23–29
Later references to, Is 1:10; Amos 4:11; Matt 10:15

GONE

I am *g* like a shadow ..... Ps 109:23
I have *g* astray like a ..... Ps 119:176
the word has *g* out of ..... Is 45:23
like sheep have *g* ..... Is 53:6

GOOD

See BE OF GOOD CHEER; LORD IS GOOD
God saw that it was *g* ..... Gen 1:10
but God meant it for *g* ..... Gen 50:20
LORD has promised *g* ..... Num 10:29
you have spoken is *g* ..... 2 Kin 20:19
seeking the *g* of his ..... Esth 10:3
Shall we indeed accept *g* .... Job 2:10
"Who will show us any *g* ..... Ps 4:6
is none who does *g* ..... Ps 14:1
G and upright is the ..... Ps 25:8
that he may see *g* ..... Ps 34:12
Truly God is *g* to ..... Ps 73:1
g man deals graciously ..... Ps 112:5
Your Spirit is *g* ..... Ps 143:10
g man obtains favor ..... Prov 12:2
g word makes it glad ..... Prov 12:25
on the evil and the *g* ..... Prov 15:3
A merry heart does *g* ..... Prov 17:22
who knows what is *g* ..... Eccl 6:12
learn to do *g* ..... Is 1:17
Zion, you who bring *g* ..... Is 40:9
tidings of *g* things ..... Is 52:7
talked to me, with *g* ..... Zech 1:13
said, "Be of *g* cheer ..... Matt 9:22
A *g* man out of the ..... Matt 12:35
"*G* Teacher, what *g* ..... Matt 19:16
No one is *g* but One ..... Matt 19:17
For she has done a *g* ..... Matt 26:10
behold, I bring you *g* ..... Luke 2:10
love your enemies, do *g* .... Luke 6:35
"Can anything *g* come ..... John 1:46
Some said, "He is *g* ..... John 7:12
who went about doing *g* .. Acts 10:38
For he was a *g* man ..... Acts 11:24
in that He did *g* ..... Acts 14:17
g man someone would ..... Rom 5:7
in my flesh) nothing *g* ..... Rom 7:18
overcome evil with *g* ..... Rom 12:21
according to the *g* pleasure .. Eph 1:5
fruitful in every *g* ..... Col 1:10
know that the law is *g* ..... 1 Tim 1:8
may wage the *g* warfare .. 1 Tim 1:18
For this is *g* and ..... 1 Tim 2:3
bishop, he desires a *g* ..... 1 Tim 3:1
for this is *g* and ..... 1 Tim 5:4
a *g* soldier of Jesus Christ .. 2 Tim 2:3
prepared for every *g* ..... 2 Tim 2:21
I have fought the *g* fight .... 2 Tim 4:7
and have tasted the *g* ..... Heb 6:5
obtained a *g* testimony ..... Heb 11:2
Every *g* gift and every .... James 1:17
g days, let him refrain ..... 1 Pet 3:10
to suffer for doing *g* ..... 1 Pet 3:17
g stewards of the ..... 1 Pet 4:10

GOOD WORKS

that they may see your *g* ... Matt 5:16
"Many *g* I have shown .... John 10:32
woman was full of *g* ..... Acts 9:36
in Christ Jesus for *g*, ... Eph 2:10
godliness, with *g* ..... 1 Tim 2:10
well reported for *g*; ..... 1 Tim 5:10
g of some are clearly, ... 1 Tim 5:25
that they be rich in *g* ..... 1 Tim 6:18
to be a pattern of *g* ..... Titus 2:7
stir up love and *g* ..... Heb 10:24
by your *g* which they ..... 1 Pet 2:12

GOODNESS

"I will make all My *g* ..... Ex 33:19
and abounding in *g* ..... Ex 34:6
"You are my Lord, my *g* ..... Ps 16:2
Surely *g* and mercy ..... Ps 23:6
that I would see the *g* ..... Ps 27:13
how great is Your *g* ..... Ps 31:19
The *g* of God endures ..... Ps 52:1
how great is its *g* ..... Zech 9:17
the riches of His *g* ..... Rom 2:4
consider the *g* and ..... Rom 11:22
kindness, *g* ..... Gal 5:22

GOODS

When *g* increase ..... Eccl 5:11
and plunder his *g* ..... Matt 12:29
ruler over all his *g* ..... Matt 24:47
"Soul, you have many *g* .. Luke 12:19
man was wasting his *g* .... Luke 16:1
I give half of my *g* ..... Luke 19:8
has this world's *g* ..... 1 John 3:17

GOSHEN

District of Egypt where Israel lived; the best of the land, Gen 45:10; 46:28, 29; 47:1–11

GOSPEL

See PREACH THE GOSPEL
The beginning of the *g* ..... Mark 1:1
and believe in the *g* ..... Mark 1:15
g must first be preached .. Mark 13:10
to testify to the *g* ..... Acts 20:24
separated to the *g* ..... Rom 1:1
not ashamed of the *g* ..... Rom 1:16
should live from the *g* ..... 1 Cor 9:14
if our *g* is veiled ..... 2 Cor 4:3
to a different *g* ..... Gal 1:6
of truth, the *g* ..... Eph 1:13
the mystery of the *g* ..... Eph 6:19
g which you heard ..... Col 1:23
the everlasting *g* ..... Rev 14:6

GOSSIPS

only idle but also *g* ..... 1 Tim 5:13

GOVERNMENT

and the *g* will be upon ..... Is 9:6

GRACE

But Noah found *g* ..... Gen 6:8
G is poured upon Your ..... Ps 45:2
The LORD will give *g* ..... Ps 84:11
the Spirit of *g* ..... Zech 12:10
and the *g* of God was ..... Luke 2:40
g and truth came ..... John 1:17
And great *g* was upon ..... Acts 4:33
G to you and peace ..... Rom 1:7

receive abundance of *g* .... Rom 5:17
g is no longer *g* ..... Rom 11:6
The *g* of our Lord ..... Rom 16:20
For you know the *g* ..... 2 Cor 8:9
"My *g* is sufficient ..... 2 Cor 12:9
The *g* of the Lord ..... 2 Cor 13:14
you have fallen from *g* ..... Gal 5:4
to the riches of His *g* ..... Eph 1:7
g you have been saved ..... Eph 2:8
dispensation of the *g* ..... Eph 3:2
g was given according ..... Eph 4:7
G be with all those ..... Eph 6:24
G to you and peace ..... 1 Thess 1:1
according to the *g* of .... 2 Thess 1:12
and good hope by *g* ..... 2 Thess 2:16
be strong in the *g* that is ... 2 Tim 2:1
the *g* of God that brings ... Titus 2:11
been justified by His *g* we ... Titus 3:7
G be with you all ..... Titus 3:15
insulted the Spirit of *g* ..... Heb 10:29
shaken, let us have *g* ..... Heb 12:28
But He gives more *g* ..... James 4:6
who prophesied of the *g* ... 1 Pet 1:10
together of the *g* of life ..... 1 Pet 3:7
this is the true *g* ..... 1 Pet 5:12
but grow in the *g* ..... 2 Pet 3:18

GRACIOUS
he said, "God be *g* ..... Gen 43:29
I will be *g* to whom I ..... Ex 33:19
then He is *g* to him ..... Job 33:24
wise man's mouth are *g* ... Eccl 10:12
of hosts will be *g* ..... Amos 5:15
know that You are a *g* ..... Jon 4:2
that He may be *g* ..... Mal 1:9
at the *g* words which ..... Luke 4:22
that the Lord is *g* ..... 1 Pet 2:3

GRACIOUSLY
God has dealt *g* with me ... Gen 33:11
A good man deals *g* and .... Ps 112:5
receive us *g*, for we will .... Hos 14:2

GRAFT
able to *g* them in again ... Rom 11:23

GRAFTED
in unbelief, will be *g* ..... Rom 11:23

GRAIN
Israel went to buy *g* ..... Gen 42:5
it treads out the *g* ..... Deut 25:4
You provide their *g* ..... Ps 65:9
be an abundance of *g* ..... Ps 72:16
him who withholds *g* ..... Prov 11:26
be revived like *g* ..... Hos 14:7
G shall make the young .... Zech 9:17
to pluck heads of *g* ..... Matt 12:1
unless a *g* of wheat ..... John 12:24
it treads out the *g* ..... 1 Cor 9:9

GRAINFIELDS
the *g* on the Sabbath ..... Matt 12:1
He went through the *g* ..... Luke 6:1

GRANT
and *g* us Your salvation ..... Ps 85:7
G that these two ..... Matt 20:21
who overcomes I will *g* ..... Rev 3:21

GRANTED
has *g* me my petition ..... 1 Sam 1:27
It shall be *g* you ..... Esth 5:6
he *g* the body to Joseph .. Mark 15:45
g to him by My Father ..... John 6:65
it was *g* to harm the earth .... Rev 7:2
He was *g* power to give .... Rev 13:15

GRAPEVINE
olives, or a *g* bear figs .... James 3:12

GRAPES
in the blood of *g* ..... Gen 49:11
their *g* are *g* of gall ..... Deut 32:32
g give a good smell ..... Song 2:13
vines have tender *g* ..... Song 2:15
brought forth wild *g* ..... Is 5:2
Yet gleaning *g* will be ..... Is 17:6
No *g* shall be on the vine .... Jer 8:13
have eaten sour *g* ..... Ezek 18:2
Do men gather *g* ..... Matt 7:16
g are fully ripe ..... Rev 14:18

GRASPING
all is vanity and *g* ..... Eccl 1:14

GRASS
they were as the *g* ..... 2 Kin 19:26
offspring like the *g* ..... Job 5:25
g which grows up ..... Ps 90:5
his days are like *g* ..... Ps 103:15
The *g* withers ..... Is 40:7
so clothes the *g* ..... Matt 6:30
to sit down on the *g* ..... Matt 14:19
"All flesh is as *g* ..... 1 Pet 1:24

GRASSHOPPERS
inhabitants are like *g* ..... Is 40:22
generals like great *g* ..... Nah 3:17

GRAVE
g does not come ..... Job 7:9
for the *g* as my house ..... Job 17:13
my soul up from the *g* ..... Ps 30:3
the power of the *g* ..... Ps 49:15
or wisdom in the *g* ..... Eccl 9:10
And they made His *g* ..... Is 53:9
the power of the *g* ..... Hos 13:14

GRAVES
there were no *g* ..... Ex 14:11
and the *g* were opened .... Matt 27:52
g which are not ..... Luke 11:44
g will hear His voice ..... John 5:28

GRAY
would bring down my *g* ... Gen 42:38
the man of *g* hairs ..... Deut 32:25
of old men is their *g* ..... Prov 20:29

GRAZE
cow and bear shall *g* ..... Is 11:7
let him *g* with the beasts .... Dan 4:15

GREAT
God made two *g* lights ..... Gen 1:16
and make your name *g* ..... Gen 12:2
With *g* wrestlings I have .... Gen 30:8
there was a *g* cry in Egypt .. Ex 12:30
have committed a *g* sin ..... Ex 32:30
shall shout with a *g* shout ... Josh 6:5
were *g* resolves of heart .... Judg 5:15
He has done us this *g* ..... 1 Sam 6:9
For the LORD is *g* ..... 1 Chr 16:25
I build will be *g* ..... 2 Chr 2:5
"The work is *g* ..... Neh 4:19
Who does *g* things ..... Job 5:9
G men are not always ..... Job 32:9
in the *g* assembly ..... Ps 22:25
g are Your works ..... Ps 92:5
my God, You are very *g* ..... Ps 104:1
"The LORD has done *g*, ... Ps 126:2
g is the sum of them ..... Ps 139:17
in the place of the *g* ..... Prov 25:6
g is the Holy One ..... Is 12:6
And do you seek *g* ..... Jer 45:5
g is Your faithfulness ..... Lam 3:23
The *g* day of the LORD ..... Zeph 1:14
he shall be called *g* ..... Matt 5:19
one pearl of *g* price ..... Matt 13:46
desires to become *g* ..... Matt 20:26
and *g* commandment ..... Matt 22:38
a *g* windstorm arose, and .. Mark 4:37
g multitude followed ..... Mark 5:24
he had *g* possessions ..... Mark 10:22
She was of a *g* age, and ... Luke 2:36
g drops of blood ..... Luke 22:44
before the coming of the *g* .. Acts 2:20
did *g* wonders and signs ..... Acts 6:8
that he was someone *g* ..... Acts 8:9
"*G* is Diana of the ..... Acts 19:28
that I have *g* sorrow ..... Rom 9:2
a *g* and effective door ..... 1 Cor 16:9
because of His *g* love with ... Eph 2:4
This is a *g* mystery, but I ... Eph 5:32
without controversy *g* ..... 1 Tim 3:16
with contentment is *g* ..... 1 Tim 6:6
But in a *g* house ..... 2 Tim 2:20
appearing of our *g* ..... Titus 2:13
See how *g* a forest ..... James 3:5
g men, the rich men ..... Rev 6:15
Babylon the *G* ..... Rev 17:5
Then I saw a *g* white ..... Rev 20:11
the dead, small and *g* ..... Rev 20:12

GREATER
the throne will I be *g* ..... Gen 41:40
g than all the gods ..... Ex 18:11
whose appearance was *g* ... Dan 7:20
kingdom of heaven is *g* ... Matt 11:11
place there is One *g* ..... Matt 12:6
g than Jonah is here ..... Matt 12:41
g than Solomon is here ... Matt 12:42
g things than these ..... John 1:50
g than our father ..... John 4:12
a servant is not *g* ..... John 13:16
G love has no one ..... John 15:13
'A servant is not *g* ..... John 15:20
parts have *g* modesty .... 1 Cor 12:23
he who prophesies is *g* .... 1 Cor 14:5
swear by no one *g* ..... Heb 6:13
condemns us, God is *g* ... 1 John 3:20
witness of God is *g* ..... 1 John 5:9

GREATEST
little child is the *g* ..... Matt 18:4
be considered the *g* ..... Luke 22:24
but the *g* of these is ..... 1 Cor 13:13

GREATNESS
And in the *g* of Your ..... Ex 15:7
According to the *g* ..... Ps 79:11
g is unsearchable ..... Ps 145:3
I will declare Your *g* ..... Ps 145:6
I have attained *g* ..... Eccl 1:16
traveling in the *g* ..... Is 63:1
is the exceeding *g* ..... Eph 1:19

GREECE
Paul preaches in, Acts 17:16–31
Daniel's vision of, Dan 8:21

GREED
part is full of *g* ..... Luke 11:39

GREEDINESS
all uncleanness with *g* ..... Eph 4:19
the faith in their *g* ..... 1 Tim 6:10

GREEDY
of everyone who is *g* ..... Prov 1:19
not violent, not *g* ..... 1 Tim 3:3
not violent, not *g* ..... Titus 1:7

GREEK
written in Hebrew, *G* ..... John 19:20
and also for the *G* ..... Rom 1:16
with me, being a *G* ..... Gal 2:3
is neither Jew nor *G* ..... Gal 3:28

GREEKS
Natives of Greece, Joel 3:6; Acts 16:1
Spiritual state of, Rom 10:12
Some believe, Acts 14:1

GREEN
and under every *g* tree ... 2 Kin 17:10
lie down in *g* pastures ..... Ps 23:2

GREET
g your brethren only ..... Matt 5:47
G one another with a ..... 1 Cor 16:20
into your house nor *g* ..... 2 John 10
G the friends by name ..... 3 John 14

GREETED
and *g* Elizabeth ..... Luke 1:40

GREW
Pharaoh's heart *g* hard ..... Ex 7:13
Samuel *g* before the ..... 1 Sam 2:21
and you *g*, matured, and ... Ezek 16:7
g exceedingly great toward .. Dan 8:9
and the thorns *g* up and .... Mark 4:7
And the Child *g* ..... Luke 2:40

But the word of God *g* .... Acts 12:24
the word of the Lord *g* .... Acts 19:20

GRIEF
burden and his own *g* ..... 2 Chr 6:29
g were fully weighed ..... Job 6:2
Though I speak, my *g* ..... Job 16:6
observe trouble and *g* ..... Ps 10:14
of mirth may be *g* ..... Prov 14:13
much wisdom is much *g* .... Eccl 1:18
and acquainted with *g* ..... Is 53:3
joy and not with *g* ..... Heb 13:17

GRIEVE
g the children of men ..... Lam 3:33
g the Holy Spirit ..... Eph 4:30

GRIEVED
earth, and He was *g* ..... Gen 6:6
Has not my soul *g* ..... Job 30:25
forty years I was *g* ..... Ps 95:10
a woman forsaken and *g* ..... Is 54:6
g His Holy Spirit ..... Is 63:10
with anger, being *g* ..... Mark 3:5
Peter was *g* because ..... John 21:17

GRINDERS
when the *g* cease ..... Eccl 12:3

GRINDING
the sound of *g* is low ..... Eccl 12:4
g the faces of the poor ..... Is 3:15
Two women will be *g* ..... Matt 24:41

GROAN
The dying *g* in the ..... Job 24:12
even we ourselves *g* ..... Rom 8:23
who are in this tent *g* ..... 2 Cor 5:4

GROANED
He *g* in the spirit and ..... John 11:33

GROANING
So God heard their *g* ..... Ex 2:24
I am weary with my *g* ..... Ps 6:6
Then Jesus, again *g* ..... John 11:38

GROANINGS
g which cannot ..... Rom 8:26

GROPE
And you shall *g* ..... Deut 28:29
They *g* in the dark ..... Job 12:25
We *g* for the wall like ..... Is 59:10
hope that they might *g* .... Acts 17:27

GROUND
"Cursed is the *g* ..... Gen 3:17
you stand is holy *g* ..... Ex 3:5
up your fallow *g* ..... Jer 4:3
give its fruit, the *g* ..... Zech 8:12
others fell on good *g* ..... Matt 13:8
bought a piece of *g* ..... Luke 14:18
God, the pillar and *g* ..... 1 Tim 3:15

GROUNDED
being rooted and *g* ..... Eph 3:17

GROUPS
sit down in *g* of fifty ..... Luke 9:14

GROW
they will all *g* old like ..... Ps 102:26
the horn of David *g* ..... Ps 132:17
the earth will *g* old like ..... Is 51:6
you shall go out and *g* ..... Mal 4:2
truth in love, may *g* ..... Eph 4:15
and they will all *g* ..... Heb 1:11
but *g* in the grace and ..... 2 Pet 3:18

GROWN
plants *g* up in their youth .. Ps 144:12
They have *g* fat, they are .... Jer 5:28
this people have *g* dull .... Matt 13:15
this people have *g* dull .... Acts 28:27

GROWS
shall eat every tree which *g* .. Ex 10:5
what *g* of its own accord ... Lev 25:11
It *g* old because of all my ..... Ps 6:7
when it is sown, it *g* up .... Mark 4:32
g into a holy temple in the .. Eph 2:21
your faith *g* exceedingly .. 2 Thess 1:3

GROWTH
causes *g* of the body for .... Eph 4:16

GRUDGINGLY
in his heart, not *g* ..... 2 Cor 9:7

GRUMBLERS
These are *g* ..... Jude 16

GUARANTEE
in our hearts as a *g* ..... 2 Cor 1:22
us the Spirit as a *g* ..... 2 Cor 5:5
who is the *g* of our ..... Eph 1:14

GUARD
g the way to the tree ..... Gen 3:24
I will *g* my ways, lest I sin .... Ps 39:1
will be your rear *g* ..... Is 52:12
g the doors of your ..... Mic 7:5
we were kept under *g* ..... Gal 3:23
to the whole palace *g* ..... Phil 1:13
g your hearts and minds ..... Phil 4:7
g you from the evil one ... 2 Thess 3:3
G what was committed .... 1 Tim 6:20

GUARDIANS
but is under *g* and ..... Gal 4:2

GUARDS
Unless the LORD *g* ..... Ps 127:1
And the *g* shook for ..... Matt 28:4

GUIDANCE
and excellent in *g* ..... Is 28:29

GUIDE
I will *g* you with My eye ..... Ps 32:8
He will be our *g* ..... Ps 48:14
Father, You are the *g* ..... Jer 3:4
g our feet into the ..... Luke 1:79
has come, He will *g* ..... John 16:13
Judas, who became a *g* ..... Acts 1:16
you yourself are a *g* ..... Rom 2:19

GUIDES
Woe to you, blind *g* ..... Matt 23:16
unless someone *g* ..... Acts 8:31

GUILT
they accept their *g* ..... Lev 26:41
g has grown up to the ..... Ezra 9:6
of your fathers' *g* ..... Matt 23:32

GUILTLESS
g who takes His name ..... Ex 20:7
have condemned the *g* ..... Matt 12:7

GUILTY
"We are truly *g* ..... Gen 42:21
we have been very *g* ..... Ezra 9:7
the world may become *g* ... Rom 3:19
in one point, he is *g* ..... James 2:10

GULF
you there is a great *g* ..... Luke 16:26

HABAKKUK
Prophet in Judah just prior to Babylonian invasion, Hab 1:1
Prayer of, in praise of God, Hab 3:1–19

HABITATION
to Your holy *h* ..... Ex 15:13
Is God in His holy *h* ..... Ps 68:5
in a peaceful *h* ..... Is 32:18
from His holy *h* ..... Zech 2:13
be clothed with our *h* ..... 2 Cor 5:2

HACHILAH
Hill in the Wilderness of Ziph where David hid, 1 Sam 23:19–26

HADADEZER
King of Zobah, 2 Sam 8:3–13
Defeated by David, 2 Sam 10:6–19

HADASSAH
Esther's Jewish name, Esth 2:7

HADES
be brought down to *H* .... Matt 11:23
H shall not prevail ..... Matt 16:18
being in torments in *H* .... Luke 16:23
not leave my soul in *H* ..... Acts 2:27
I have the keys of *H* ..... Rev 1:18
H were cast into the ..... Rev 20:14

HAGAR
Sarah's servant; bears Ishmael to Abraham, Gen 16
Abraham sends her away; God comforts her, Gen 21:9–21
Paul explains symbolic meaning of, Gal 4:22–31

HAGGAI
Postexilic prophet; contemporary of Zechariah, Ezra 5:1, 2; 6:14; Hag 1:1

HAGGITH
One of David's wives, 2 Sam 3:4
Mother of Adonijah, 1 Kin 1:5

HAIL
cause very heavy *h* ..... Ex 9:18
seen the treasury of *h* ..... Job 38:22
He casts out His *h* ..... Ps 147:17
h will sweep away the ..... Is 28:17
of the plague of the *h* ..... Rev 16:21

HAILSTONES
clouds passed with *h* ..... Ps 18:12

HAIR
bring down my gray *h* ..... Gen 42:38
shaved his consecrated *h* .. Num 6:19
h of his head began to .... Judg 16:22
he cut the *h* of his ..... 2 Sam 14:26
the *h* on my body stood ..... Job 4:15
Your *h* is like a flock ..... Song 4:1
h had grown like eagles' .... Dan 4:33
you cannot make one *h* .... Matt 5:36
clothed with camel's *h* ..... Mark 1:6
But not a *h* of your ..... Luke 21:18
wiped His feet with her *h* .. John 11:2
He had his *h* cut off at .... Acts 18:18
since not a *h* will fall ..... Acts 27:34
if a woman has long *h* .... 1 Cor 11:15
not with braided *h* ..... 1 Tim 2:9
arranging the *h* ..... 1 Pet 3:3
h were white like wool, ... Rev 1:14
black as sackcloth of *h*, ... Rev 6:12
h like women's *h* ..... Rev 9:8

HAIRS
are more than the *h* ..... Ps 40:12
h I will carry you ..... Is 46:4
yes, gray *h* are here ..... Hos 7:9
But the very *h* ..... Matt 10:30

HAIRY
h garment all over ..... Gen 25:25
A *h* man wearing a leather .. 2 Kin 1:8

HAKKOZ
Descendant of Aaron, 1 Chr 24:1, 10
Called Koz, Ezra 2:61, 62
Descendants of, kept from priesthood, Neh 7:63, 64

HALF
h of it in the morning and ... Lev 6:20
h the tribe of Manasseh .... Josh 22:9
h of the people followed .. 1 Kin 16:21
up to *h* the kingdom ..... Esth 5:6
you, up to *h* my kingdom .. Mark 6:23
I give *h* of my goods to .... Luke 19:8
h a time, from the ..... Rev 12:14

HALLOW
hosts, Him you shall *h* ..... Is 8:13
h the Holy One of ..... Is 29:23
h the Sabbath day ..... Jer 17:24

HALLOWED
the Sabbath day and *h* ..... Ex 20:11
but I will be *h* ..... Lev 22:32
who is holy shall be *h* ..... Is 5:16

heaven, *h* be Your name ....Matt 6:9

HAM
Noah's youngest son, Gen 5:32
Enters ark, Gen 7:7
His immoral behavior merits Noah's curse, Gen 9:22–25
Father of descendants of repopulated earth, Gen 10:6–20

HAMAN
Plots to destroy Jews, Esth 3:3–15
Invited to Esther's banquet, Esth 5:1–14
Forced to honor Mordecai, Esth 6:5–14
Hanged on his own gallows, Esth 7:1–10

HAMATH
Israel's northern boundary, Num 34:8; 1 Kin 8:65; Ezek 47:16–20
Conquered, 2 Kin 18:34; Jer 49:23
Israelites exiled there, Is 11:11

HAMMER
h that breaks the rock .....Jer 23:29
How the *h* of the whole .....Jer 50:23

HAMOR
Sells land to Jacob, Gen 33:18–20; Acts 7:16
Killed by Jacob's sons, Gen 34:1–31

HAMSTRUNG
their self-will they *h* an ox ..Gen 49:6
David *h* all the chariot .....2 Sam 8:4

HANANI
Father of Jehu the prophet, 1 Kin 16:1, 7
Rebukes Asa; confined to prison, 2 Chr 16:7–10
——— Nehemiah's brother; brings news concerning the Jews, Neh 1:2
Becomes a governor of Jerusalem, Neh 7:2

HANANIAH
False prophet who contradicts Jeremiah, Jer 28:1–17
——— Hebrew name of Shadrach, Dan 1:6, 7, 11

HAND
See AT THE RIGHT HAND; HIS RIGHT HAND; MY RIGHT HAND; STRETCH OUT MY HAND; STRETCHED OUT HIS HAND
lest he put out his *h* .....Gen 3:22
h shall be against .....Gen 16:12
your *h* under my thigh .....Gen 24:2
h toward Israel's right *h* ...Gen 48:13
What is that in your *h* .....Ex 4:2
took the rod of God in his *h* ..Ex 4:20
tooth for tooth, *h* .....Ex 21:24
lay his *h* on the bull's head ...Lev 4:4
Egypt with a mighty *h* .....Deut 9:26
and strengthened his *h* ..1 Sam 23:16
Uzzah put out his *h* .....2 Sam 6:6
let us fall into the *h* .....2 Sam 24:14
Then, by the good *h* .....Ezra 8:18
He would loose His *h* .....Job 6:9
he stretches out his *h* .....Job 15:25
that your own right *h* .....Job 40:14
h has held me up .....Ps 18:35
My times are in Your *h* .....Ps 31:15
and night Your *h* .....Ps 32:4
Your right *h* is full .....Ps 48:10
Let Your *h* be upon the .....Ps 80:17
h shall be established .....Ps 89:21
"Sit at My right *h* .....Ps 110:1
days is in her right *h* .....Prov 3:16
heart is in the *h* .....Prov 21:1
Whatever your *h* finds .....Eccl 9:10
is at his right *h* .....Eccl 10:2
do not withhold your *h* .....Eccl 11:6
His left *h* is under my .....Song 8:3
My *h* has laid the .....Is 48:13
Behold, the LORD's *h*.....Is 59:1
are the work of Your *h* .....Is 64:8
the clay is in the potter's *h* ...Jer 18:6
Am I a God near at *h* .....Jer 23:23
and incense in their *h*, to ....Jer 41:5
h under their wings .....Ezek 10:8
a measuring rod in his *h* ...Ezek 40:3
of a man's *h* appeared .....Dan 5:5
a *h* touched me, which ....Dan 10:10
of heaven is at *h* .....Matt 3:2
if your right *h* causes .....Matt 5:30
do not let your left *h* .....Matt 6:3
h causes you to sin .....Mark 9:43
sitting at the right *h* .....Mark 14:62
delivered from the *h* .....Luke 1:74
Sit at My right *h*, ...Acts 2:34
at the right *h* of God .....Acts 7:55
is even at the right *h* .....Rom 8:34
Because I am not a *h* .....1 Cor 12:15
with my own *h*.....1 Cor 16:21
the right *h* of fellowship .....Gal 2:9
by the *h* of a mediator .....Gal 3:19
to you with my own *h* .....Gal 6:11
The Lord is at *h* .....Phil 4:5
sitting at the right *h* of God ...Col 3:1
"Sit at My right *h* .....Heb 1:13
right *h* of the throne of the ...Heb 8:1
down at the right *h* .....Heb 10:12
of the Lord is at *h* .....James 5:8
in His right *h* seven stars ...Rev 1:16
stars in His right *h* .....Rev 2:1

HAND OF GOD
the *h* was very heavy .....1 Sam 5:11
the *h* was on Judah .....2 Chr 30:12
the *h* has struck me .....Job 19:21
was from the *h* .....Eccl 2:24
their works are in the *h* .....Eccl 9:1
under the mighty *h*.....1 Pet 5:6

HAND OF THE LORD
the *h* was against them, ...Deut 2:15
earth may know the *h*, ...Josh 4:24
of Israel out of the *h* .....Josh 22:31
h has gone out against .....Ruth 1:13
h was heavy on the .....1 Sam 5:6
h was against the .....1 Sam 7:13
let us fall into the *h* .....2 Sam 24:14
h came upon Elijah; .....1 Kin 18:46
the *h* came upon him .....2 Kin 3:15
according to the *h* .....Ezra 7:6
h my God was upon me ....Ezra 7:28
the *h* has done this .....Job 12:9
the right *h* does valiantly ...Ps 118:15
king's heart is in the *h* .....Prov 21:1
crown of glory in the *h* .....Is 62:3
the *h* shall be known .....Is 66:14
the *h* was strong upon me ..Ezek 3:14
the *h* came upon me .....Ezek 37:1
And the *h* was with him ...Luke 1:66
And the *h* was with them ..Acts 11:21
the *h* is upon you, ...Acts 13:11

HANDIWORK
firmament shows His *h* .....Ps 19:1

HANDKERCHIEFS
so that even *h* or aprons ..Acts 19:12

HANDLE
h the law did not know .....Jer 2:8
H Me and see .....Luke 24:39
do not taste, do not *h* .....Col 2:21

HANDLED
and our hands have *h* .....1 John 1:1

HANDS
the *h* are the *h* .....Gen 27:22
and Hur supported his *h* ....Ex 17:12
Moses had laid his *h* on ... Deut 34:9
here we are, in your *h* .....Josh 9:25
took his life in his *h* .....1 Sam 19:5
put my life in my *h* .....1 Sam 28:21
but His *h* make whole .....Job 5:18
and cleanse my *h* .....Job 9:30
h have made me and .....Job 10:8
They pierced My *h* .....Ps 22:16
washed my *h* in innocence ..Ps 73:13
establish the work of our *h* ..Ps 90:17
In their *h* they shall bear ....Ps 91:12
h formed the dry land .....Ps 95:5
stretches out her *h* .....Prov 31:19
say, 'He has no *h* .....Is 45:9
strike your *h* together ....Ezek 21:14
was cut out without *h* .....Dan 2:34
on the palms of my *h* .....Dan 10:10
The *h* of Zerubbabel have ...Zech 4:9
than having two *h* .....Matt 18:8
will lay *h* on the sick .....Mark 16:18
into Your *h* I commit .....Luke 23:46
Behold My *h* and My .....Luke 24:39
only, but also my *h* .....John 13:9
h the print of the .....John 20:25
his chains fell off his *h* .....Acts 12:7
know that these *h* .....Acts 20:34
and he laid his *h* on him ....Acts 28:8
a house not made with *h* ....2 Cor 5:1
his *h* what is good .....Eph 4:28
made without *h* .....Col 2:11
lifting up holy *h* .....1 Tim 2:8
the laying on of the *h* .....1 Tim 4:14
Do not lay *h* on anyone ...1 Tim 5:22
the laying on of my *h* .....2 Tim 1:6
baptisms, of laying on of *h* ...Heb 6:2
not made with *h* .....Heb 9:11
to fall into the *h* .....Heb 10:31
Cleanse your *h*, you .....James 4:8
and our *h* have handled, ...1 John 1:1
foreheads or on their *h* .....Rev 20:4

HANDWRITING
having wiped out the *h* .....Col 2:14

HANG
They will *h* on him all the ....Is 22:24
commandments *h* all the ..Matt 22:40
the hands which *h* down ..Heb 12:12

HANGED
for he who is *h* .....Deut 21:23
went and *h* himself .....Matt 27:5

HANGS
h the earth on nothing .....Job 26:7
is everyone who *h* .....Gal 3:13

HANNAH
Barren wife of Elkanah; prays for a son, 1 Sam 1:1–18
Bears Samuel and dedicates him to the Lord, 1 Sam 1:19–28
Magnifies God, 1 Sam 2:1–10

HANUN
King of Ammon; disgraces David's ambassadors and is defeated by him, 2 Sam 10:1–14

HAPPEN
show us what will *h* .....Is 41:22
understand what will *h* ....Dan 10:14
not know what will *h* .....James 4:14

HAPPINESS
one year, and bring *h* .....Deut 24:5

HAPPY
h are these your servants ...2 Chr 9:7
H is the man who has .....Ps 127:5
H are the people who .....Ps 144:15
H is the man who finds ....Prov 3:13
mercy on the poor, *h* .....Prov 14:21
trusts in the LORD, *h* .....Prov 16:20
h is he who keeps .....Prov 29:18
H is he who does not .....Rom 14:22

HARAN
Abraham's younger brother, Gen 11:26–31
——— City of Mesopotamia, Gen 11:31
Abraham leaves, Gen 12:4, 5
Jacob dwells at, Gen 29:4–35

HARASS
and Judah shall not *h* . . . . . Is 11:13
h some from the church . . . . Acts 12:1

HARD
Is anything too *h* . . . . . Gen 18:14
Pharaoh's heart is *h* . . . . . Ex 7:14
test him with *h* questions . . 1 Kin 10:1
His heart is as *h* . . . . . Job 41:24
shown Your people *h* . . . . . Ps 60:3
of the unfaithful is *h* . . . . . Prov 13:15
h to bear, and lay them . . . . Matt 23:4
I knew you to be a *h* . . . . . Matt 25:24
"This is a *h* saying . . . . . John 6:60
It is *h* for you to kick . . . . . Acts 9:5
are some things *h* . . . . . 2 Pet 3:16

HARDEN
But I will *h* his heart . . . . . Ex 4:21
Do not *h* your hearts . . . . . Ps 95:8
h your hearts as . . . . . Heb 3:8

HARDENED
But Pharaoh *h* his . . . . . Ex 8:32
Who has *h* himself . . . . . Job 9:4
their heart was *h* . . . . . Mark 6:52
eyes and *h* their hearts . . . John 12:40
lest any of you be *h* . . . . . Heb 3:13

HARDENS
A wicked man *h* his . . . . . Prov 21:29
h his heart will fall . . . . . Prov 28:14
whom He wills He *h* . . . . . Rom 9:18

HARDER
brother offended is *h* to . . . Prov 18:19
their faces *h* than rock . . . . . Jer 5:3
h than flint, I have made . . . . Ezek 3:9

HARDSHIP
h that has befallen us . . . . . Num 20:14
h as a good soldier . . . . . 2 Tim 2:3

HARLOT
play the *h* with their gods . . . Ex 34:16
shall be no ritual *h* . . . . . Deut 23:17
of a *h* named Rahab . . . . . Josh 2:1
h is a deep pit . . . . . Prov 23:27
the deeds of a brazen *h* . . . Ezek 16:30
Oholah played the *h* . . . . . Ezek 23:5
you, Israel, play the *h*, let . . . Hos 4:15
h is one body with . . . . . 1 Cor 6:16
h Rahab did not perish . . . . Heb 11:31
of the great *h* who . . . . . Rev 17:1

HARLOTRIES
the land with your *h* . . . . . Jer 3:2
Let her put away her *h* . . . . . Hos 2:2

HARLOTRY
through her casual *h* . . . . . Jer 3:9
the lewdness of your *h* . . . . . Jer 13:27
let them put their *h* . . . . . Ezek 43:9
are the children of *h* . . . . . Hos 2:4
Ephraim, you commit *h* . . . . . Hos 5:3
for the spirit of *h* . . . . . Hos 5:4

HARLOTS
his blood while the *h* . . . . . 1 Kin 22:38
h enter the kingdom . . . . . Matt 21:31
Great, The Mother of *H* . . . . . Rev 17:5

HARM
do My prophets no *h* . . . . . 1 Chr 16:22
they thought to do me *h* . . . . . Neh 6:2
those who sought their *h* . . . . Esth 9:2
it only causes *h* . . . . . Ps 37:8
and do My prophets no *h* . . . Ps 105:15
and I will not *h* you . . . . . Jer 25:6
Do yourself no *h*, for we . . Acts 16:28
Love does no *h* to a . . . . . Rom 13:10
and do not *h* the oil . . . . . Rev 6:6
Do not *h* the earth, the . . . . . Rev 7:3

HARMLESS
become blameless and *h* . . . . Phil 2:15
for us, who is holy, *h* . . . . . Heb 7:26

HARMONIOUS
the harp, with *h* sound . . . . . Ps 92:3

HAROD
Well near Gideon's camp, Judg 7:1

HARP
those who play the *h* . . . . . Gen 4:21
skillful player on the *h* . . 1 Sam 16:16
Praise the LORD with the *h*. . . . Ps 33:2
Sing to the LORD with the *h*. . . Ps 98:5
On a *h* of ten strings I will . . Ps 144:9
with the lute and *h* . . . . . Ps 150:3
Lamb, each having a *h* . . . . . Rev 5:8

HARPS
to direct with *h* on the . . . . 1 Chr 15:21
We hung our *h* upon the . . . . Ps 137:2
playing their *h* . . . . . Rev 14:2
of glass, having *h* of God . . . . Rev 15:2

HARSH
a *h* word stirs up anger . . . . Prov 15:1
"Your words have been *h* . . . Mal 3:13
but also to the *h* . . . . . 1 Pet 2:18

HARVEST
See FEAST OF HARVEST
seedtime and *h* . . . . . Gen 8:22
to death in the days of *h* . . 2 Sam 21:9
He who sleeps in *h* is a . . . . Prov 10:5
to the joy of *h* . . . . . Is 9:3
cloud of dew in the heat of *h* . . Is 18:4
shall eat up your *h* . . . . . Jer 5:17
"The *h* is past . . . . . Jer 8:20
of her *h* will come . . . . . Jer 51:33
the sickle, for the *h* is ripe . . Joel 3:13
h truly is plentiful . . . . . Matt 9:37
pray the Lord of the *h* . . . . . Matt 9:38
sickle, because the *h* . . . . . Mark 4:29
pray the Lord of the *h* to . . Luke 10:2
already white for *h* . . . . . John 4:35
the *h* of the earth is . . . . . Rev 14:15

HASTE
you shall eat it in *h* . . . . . Ex 12:11
For I said in my *h* . . . . . Ps 31:22
And they came with *h* . . . . . Luke 2:16
"Zacchaeus, make *h* . . . . . Luke 19:5

HASTEN
be multiplied who *h* . . . . . Ps 16:4
Do not *h* in your . . . . . Eccl 7:9
I, the LORD, will *h* . . . . . Is 60:22

HASTENING
h the coming of the . . . . . 2 Pet 3:12

HASTENS
and he sins who *h* . . . . . Prov 19:2
with an evil eye *h* . . . . . Prov 28:22
is near and *h* quickly . . . . . Zeph 1:14

HASTILY
utter anything *h* . . . . . Eccl 5:2
lay hands on anyone *h* . . . . 1 Tim 5:22

HASTY
Do you see a man *h* . . . . . Prov 29:20

HATE
'You shall not *h* . . . . . Lev 19:17
h all workers of . . . . . Ps 5:5
h the righteous shall . . . . . Ps 34:21
love the LORD, *h* evil . . . . . Ps 97:10
h every false way . . . . . Ps 119:104
h the double-minded . . . . . Ps 119:113
I *h* and abhor lying . . . . . Ps 119:163
love, and a time to *h* . . . . . Eccl 3:8
h robbery for burnt . . . . . Is 61:8
H evil, love good . . . . . Amos 5:15
I *h*, I despise your feast . . . Amos 5:21
You who *h* good and . . . . . Mic 3:2
either he will *h* the one . . . . . Matt 6:24
but what I *h*, that I do . . . . . Rom 7:15
Nicolaitans, which I also *h* . . . Rev 2:6
these will *h* the harlot, ... Rev 17:16

HATED
So Esau *h* Jacob because . . Gen 27:41
they *h* knowledge . . . . . Prov 1:29
Therefore I *h* life . . . . . Eccl 2:17
h all my labor in . . . . . Eccl 2:18
but Esau I have *h* . . . . . Mal 1:3
And you will be *h* . . . . . Matt 10:22
have seen and also *h* . . . . . John 15:24
h Me without a cause . . . . . John 15:25
world has *h* them . . . . . John 17:14
but Esau I have *h* . . . . . Rom 9:13
For no one ever *h* . . . . . Eph 5:29
and *h* lawlessness . . . . . Heb 1:9

HATEFUL
h woman when she is . . . . . Prov 30:23
in malice and envy, *h* . . . . . Titus 3:3

HATERS
The *h* of the LORD. . . . . Ps 81:15
backbiters, *h* of God . . . . . Rom 1:30

HATES
six things the LORD *h* . . . . . Prov 6:16
lose it, and he who *h* . . . . . John 12:25
"If the world *h* . . . . . John 15:18
h his brother is . . . . . 1 John 2:11

HATING
h even the garment defiled . . . Jude 23

HATRED
I hate them with perfect *h* . . Ps 139:22

HAUGHTY
Your eyes are on the *h* . . 2 Sam 22:28
bring down *h* looks . . . . . Ps 18:27
my heart is not *h* . . . . . Ps 131:1
h spirit before a fall . . . . . Prov 16:18
A proud and *h* man . . . . . Prov 21:24
Do not be *h*, but fear . . . . . Rom 11:20
age not to be *h* . . . . . 1 Tim 6:17

HAUNTS
are full of the *h* . . . . . Ps 74:20

HAURAN
District southeast of Mt. Hermon, Ezek 47:16

HAVE MERCY
h on me, and hear my prayer . . Ps 4:1
h on me, for I am . . . . . Ps 25:16
H upon me, O God, ... Ps 51:1
arise and *h* on Zion; . . . . . Ps 102:13
and forsakes them will *h* . . Prov 28:13
nor *h* on their fatherless . . . . . Is 9:17
the Lord will *h* . . . . . Is 14:1
will *h* on His afflicted . . . . . Is 49:13
not pity nor spare nor *h* . . . . Jer 13:14
I will surely *h* on him." . . . . . Jer 31:20
captives of Jacob, and *h* . . Ezek 39:25
I will no longer *h* . . . . . Hos 1:6
how long will You not *h* . . . Zech 1:12
"Son of David, *h* on us . . . . . Matt 9:27
"*H* on me, O Lord . . . . . Matt 15:22
Lord, *h* on my son, ... Matt 17:15
"*H* on us, O Lord, ... Matt 20:30
"Jesus, Son of David, *h* . . Mark 10:47
'Father Abraham, *h* . . . . . Luke 16:24
"Jesus, Master, *h* on us . . . Luke 17:13
"Jesus, Son of David, *h* . . . Luke 18:38
"I will *h* on whomever . . . . . Rom 9:15
that He might *h* on all . . . . Rom 11:32

HAVEN
shall dwell by the *h* . . . . . Gen 49:13
to their desired *h* . . . . . Ps 107:30

HAVOC
for Saul, he made *h* . . . . . Acts 8:3

HAY
precious stones, wood, *h* . . 1 Cor 3:12

HAZAEL
Anointed king of Syria by Elijah, 1 Kin 19:15–17
Elisha predicts his taking the throne, 2 Kin 8:7–15
Oppresses Israel, 2 Kin 8:28, 29; 10:32, 33; 12:17, 18; 13:3–7, 22

HAZAR ENAN
Village of north Palestine, Num 34:9, 10

HAZEROTH
Scene of sedition of Miriam and Aaron, Num 11:35—12:16

HAZOR
Royal Canaanite city destroyed by Joshua, Josh 11:1–13
Rebuilt and assigned to Naphtali, Josh 19:32, 36
Army of, defeated by Deborah and Barak, Judg 4:1–24

HE WHO BELIEVES
H and is baptized ..... Mark 16:16
H in Him is not ..... John 3:18
H in the Son has ..... John 3:36
h in Me shall never thirst .. John 6:35
h in Me has everlasting .... John 6:47
H in Me, as the Scripture .. John 7:38
H, though he may die, ... John 11:25
and said, "*H* in Me, ... John 12:44
h in Me, the works that ... John 14:12
precious, and *h* on Him ..... 1 Pet 2:6
the world, but *h* ..... 1 John 5:5
H in the Son of God ..... 1 John 5:10

HEAD
He shall bruise your *h* ..... Gen 3:15
white baskets on my *h* .... Gen 40:16
on the *h* of the bed ..... Gen 47:31
your right hand on his *h* ... Gen 48:18
shall come upon his *h* .... 1 Sam 1:11
a bronze helmet on his *h* .. 1 Sam 17:5
and cut off his *h* with .... 1 Sam 17:51
crown from his *h* ..... 2 Sam 12:30
put ashes on her *h* ..... 2 Sam 13:19
and dust on his *h* ..... 2 Sam 15:32
My *h*, my *h*!" ..... 2 Kin 4:19
is with us as our *h* ..... 2 Chr 13:12
my skin, and laid my *h* .... Job 16:15
return upon his own *h* ..... Ps 7:16
of pure gold upon his *h* ..... Ps 21:3
the lip, they shake the *h* ..... Ps 22:7
You anoint my *h* with oil ..... Ps 23:5
than the hairs of my *h* ..... Ps 40:12
the precious oil upon the *h* .. Ps 133:2
The silver-haired *h* is a ... Prov 16:31
old men is their gray *h* .... Prov 20:29
coals of fire on his *h* ..... Prov 25:22
h is covered with dew ..... Song 5:2
The whole *h* is sick ..... Is 1:5
it to bow down his *h* ..... Is 58:5
For every *h* shall be bald ... Jer 48:37
visions of my *h* troubled ..... Dan 4:5
could lift up his *h* ..... Zech 1:21
you swear by your *h* ..... Matt 5:36
you fast, anoint your *h* ..... Matt 6:17
Baptist's *h* here on a ..... Matt 14:8
first the blade, then the *h* .. Mark 4:28
and poured it on His *h* .... Mark 14:3
thorns, put it on His *h* .... Mark 15:17
did not anoint My *h* with .. Luke 7:46
has nowhere to lay His *h* .. Luke 9:58
bowing His *h*, He gave .... John 19:30
coals of fire on his *h* ..... Rom 12:20
having his *h* covered ..... 1 Cor 11:4
or prophesies with her *h* ... 1 Cor 11:5
and gave Him to be *h* ..... Eph 1:22
For the husband is *h* ..... Eph 5:23
His *h* and his hair ..... Rev 1:14
having on His *h* a golden .. Rev 14:14
His *h* were many crowns .. Rev 19:12

HEADS
See BOWED THEIR HEADS
men to ride over our *h* ..... Ps 66:12
Him, wagging their *h* ..... Matt 27:39
dragon having seven *h* ..... Rev 12:3

HEAL
I wound and I *h* ..... Deut 32:39
surely I will *h* you ..... 2 Kin 20:5
O LORD, *h* me ..... Ps 6:2
H my soul, for I have ..... Ps 41:4
time to kill, and a time to *h* .. Eccl 3:3
sent Me to *h* the ..... Is 61:1
h your backslidings ..... Jer 3:22
who can *h* you ..... Lam 2:13
torn, but He will *h* ..... Hos 6:1
h all kinds of sickness ..... Matt 10:1
H the sick, cleanse ..... Matt 10:8
to *h* on the Sabbath ..... Matt 12:10
so that I should *h* ..... Matt 13:15
power to *h* sicknesses ..... Mark 3:15
sent Me to *h* the ..... Luke 4:18
Physician, *h* yourself ..... Luke 4:23

HEALED
I have *h* this water ..... 2 Kin 2:21
His word and *h* them ..... Ps 107:20
And return and be *h* ..... Is 6:10
His stripes we are *h* ..... Is 53:5
h the hurt of My ..... Jer 6:14
When I would have *h* ..... Hos 7:1
and He *h* them ..... Matt 4:24
and my servant will be *h* .... Matt 8:8
and *h* all who were sick, ... Matt 8:16
Jesus' feet, and He *h* ..... Matt 15:30
be *h* of their diseases, ... Luke 6:17
demon-possessed was *h* ... Luke 8:36
h the child, and gave him .. Luke 9:42
touched his ear and *h* .... Luke 22:51
and they were all *h* ..... Acts 5:16
he had faith to be *h* ..... Acts 14:9
but rather be *h* ..... Heb 12:13
that you may be *h* ..... James 5:16
whose stripes you were *h* .. 1 Pet 2:24
his deadly wound was *h* .... Rev 13:3

HEALING
h shall spring forth ..... Is 58:8
so that there is no *h* ..... Jer 14:19
Your injury has no *h* ..... Nah 3:19
shall arise with *h* ..... Mal 4:2
and *h* all kinds of ..... Matt 4:23
h all who were oppressed . Acts 10:38
tree were for the *h* ..... Rev 22:2

HEALINGS
to another gifts of *h* ..... 1 Cor 12:9
Do all have gifts of *h* ..... 1 Cor 12:30

HEALS
h all your diseases ..... Ps 103:3
He *h* the broken-hearted .... Ps 147:3
h the stroke of their ..... Is 30:26
Jesus the Christ *h* ..... Acts 9:34

HEALTH
It will be *h* to your flesh, ... Prov 3:8
and *h* to all their flesh ..... Prov 4:22
of the wise promotes *h* .... Prov 12:18
to the soul and *h* ..... Prov 16:24
and for a time of *h* ..... Jer 8:15
no recovery for the *h* ..... Jer 8:22
For I will restore *h* to you .. Jer 30:17
all things and be in *h* ..... 3 John 2

HEAP
This *h* is a witness ..... Gen 31:48
I could *h* up words ..... Job 16:4
sea together as a *h* ..... Ps 33:7
so you will *h* coals of ..... Prov 25:22
ears, they will *h* ..... 2 Tim 4:3

HEAPS
Though he *h* up silver ..... Job 27:16

HEAR
See EARS TO HEAR
with us, and we will *h* ..... Ex 20:19
Me, I will surely *h* their ..... Ex 22:23
"*H*, O Israel: The LORD ..... Deut 6:4
Him you shall *h* ..... Deut 18:15
of the oxen which I *h* .... 1 Sam 15:14
You *h* the supplication of .. 1 Kin 8:30
h in heaven Your ..... 1 Kin 8:43
H me when I call ..... Ps 4:1
O You who *h* prayer ..... Ps 65:2
h what God the LORD ..... Ps 85:8
ear, shall He not *h* ..... Ps 94:9
h the words of the ..... Prov 22:17
h rather than to give ..... Eccl 5:1
H, O heavens, and give ear ..... Is 1:2
H, you who are afar ..... Is 33:13
Let the earth *h* ..... Is 34:1
I have made you *h* new ..... Is 48:6
I spoke, you did not *h* ..... Is 65:12
cleansed and the deaf *h* .... Matt 11:5
'Hearing you will *h* ..... Matt 13:14
if he will not *h* ..... Matt 18:16
"Take heed what you *h* .... Mark 4:24
ears, do you not *h* ..... Mark 8:18
h the sound of it ..... John 3:8
that God does not *h* ..... John 9:31
My sheep *h* My voice ..... John 10:27
And how shall they *h* ..... Rom 10:14
man be swift to *h* ..... James 1:19
those who *h* the words of .... Rev 1:3
h what the Spirit says ..... Rev 2:7
has an ear, let him *h* ..... Rev 13:9

HEARD
h the sound of the ..... Gen 3:8
h their cry because of ..... Ex 3:7
you only *h* a voice ..... Deut 4:12
certainly God has *h* ..... Ps 66:19
quietly, should be *h* ..... Eccl 9:17
Have you not *h* ..... Is 40:21
world men have not *h* ..... Is 64:4
Who has *h* such a thing ..... Is 66:8
h Ephraim bemoaning ..... Jer 31:18
that they will be *h* ..... Matt 6:7
h the word believed ..... Acts 4:4
I say, have they not *h* ..... Rom 10:18
not seen, nor ear *h* ..... 1 Cor 2:9
h inexpressible words ..... 2 Cor 12:4
things that you have *h* ..... 2 Tim 2:2
the things we have *h* ..... Heb 2:1
the word which they *h* ..... Heb 4:2
from death, and was *h* ..... Heb 5:7
which we have *h* ..... 1 John 1:1
Lord's Day, and I *h* ..... Rev 1:10

HEARER
if anyone is a *h* ..... James 1:23
is not a forgetful *h* ..... James 1:25

HEARERS
for not the *h* of the ..... Rom 2:13
impart grace to the *h* ..... Eph 4:29
of the word, and not *h* .... James 1:22

HEARING
and read in the *h* ..... Ex 24:7
Book of Moses in the *h* ..... Neh 13:1
Do not speak in the *h* ..... Prov 23:9
'Keep on *h*, but do not ..... Is 6:9
h they do not ..... Matt 13:13
h they may hear ..... Mark 4:12
If the whole were *h* ..... 1 Cor 12:17
or by the *h* of faith ..... Gal 3:2
have become dull of *h* ..... Heb 5:11

HEARS
for Your servant *h* ..... 1 Sam 3:9
out, and the LORD *h* ..... Ps 34:17
He who *h* you *h* Me ..... Luke 10:16
of God *h* God's words ..... John 8:47
And if anyone *h* ..... John 12:47
who is of the truth *h* ..... John 18:37
He who knows God *h* ..... 1 John 4:6
And let him who *h* ..... Rev 22:17

HEART
See UPRIGHT IN HEART; WITH ALL YOUR HEART
h was only evil ..... Gen 6:5
for you know the *h* ..... Ex 23:9
as many as had a willing *h* .. Ex 35:22
h the LORD had put ..... Ex 36:2
seek Him with all your *h* ... Deut 4:29
the foreskin of your *h* ..... Deut 10:16
whatever your *h* desires .. Deut 14:26
and confusion of *h* ..... Deut 28:28
will circumcise your *h* ..... Deut 30:6
incline your *h* to the ..... Josh 24:23
great searchings of *h* ..... Judg 5:16

Hannah spoke in her *h* ... 1 Sam 1:13
h rejoices in the LORD ..... 1 Sam 2:1
God gave him another *h* .. 1 Sam 10:9
a man after His own *h* ... 1 Sam 13:14
LORD looks at the *h* ..... 1 Sam 16:7
his *h* died within him, ... 1 Sam 25:37
despised him in her *h* ..... 2 Sam 6:16
David's *h* condemned .... 2 Sam 24:10
and understanding *h* ..... 1 Kin 3:12
largeness of *h* like the ..... 1 Kin 4:29
h to build a temple for ..... 1 Kin 8:18
My eyes and My *h* will be .. 1 Kin 9:3
his wives turned his *h* ..... 1 Kin 11:4
Ezra had prepared his *h* .... Ezra 7:10
He pierces my *h* ..... Job 16:13
How my *h* yearns within ... Job 19:27
For God made my *h* ..... Job 23:16
My *h* is in turmoil and ..... Job 30:27
within your *h* on your bed ..... Ps 4:4
My *h* also instructs me ..... Ps 16:7
your *h* live forever ..... Ps 22:26
h is overflowing ..... Ps 45:1
My *h* is steadfast ..... Ps 57:7
Thus my *h* was grieved ..... Ps 73:21
my *h* and my flesh cry ..... Ps 84:2
h is set on pilgrimage ..... Ps 84:5
may gain a *h* of wisdom ..... Ps 90:12
h shall depart from me ..... Ps 101:4
look and a proud *h* ..... Ps 101:5
with my whole *h* ..... Ps 111:1
With my whole *h* I have .... Ps 119:10
I have hidden in my *h* ..... Ps 119:11
h is not haughty ..... Ps 131:1
O God, and know my *h* .... Ps 139:23
h makes a cheerful ..... Prov 15:13
The king's *h* is in the ..... Prov 21:1
as he thinks in his *h* ..... Prov 23:7
with a wicked *h* ..... Prov 26:23
h reveals the man ..... Prov 27:19
trusts in his own *h* ..... Prov 28:26
The *h* of the wise is ..... Eccl 7:4
and a wise man's *h* ..... Eccl 8:5
h yearned for him ..... Song 5:4
and the whole *h* ..... Is 1:5
h shall resound ..... Is 16:11
the yearning of Your *h* ..... Is 63:15
the mind and the *h* ..... Jer 11:20
h is deceitful above ..... Jer 17:9
I will give them a *h* ..... Jer 24:7
therefore My *h* yearns ..... Jer 31:20
and take the stony *h* ..... Ezek 11:19
get yourselves a new *h* ... Ezek 18:31
uncircumcised in *h* ..... Ezek 44:7
are the pure in *h* ..... Matt 5:8
is, there your *h* ..... Matt 6:21
of the *h* proceed evil ..... Matt 15:19
does not doubt in his *h* ... Mark 11:23
Did not our *h* burn ..... Luke 24:32
h will flow rivers ..... John 7:38
"Let not your *h* ..... John 14:1
believed were of one *h* ..... Acts 4:32
Satan filled your *h* ..... Acts 5:3
h is not right in the ..... Acts 8:21
is that of the *h* ..... Rom 2:29
h that God has raised ..... Rom 10:9
with the *h* one believes ... Rom 10:10
in sincerity of *h* ..... Eph 6:5
refresh my *h* in the ..... Philem 20
always go astray in their *h* .. Heb 3:10
and shuts up his *h* ..... 1 John 3:17
if our *h* condemns us ..... 1 John 3:20

HEARTILY
you do, do it *h* ..... Col 3:23

HEARTS
God tests the *h* ..... Ps 7:9
who seek God, your *h* ..... Ps 69:32
let the *h* of those ..... Ps 105:3
And he will turn the *h* ..... Mal 4:6
h failing them from ..... Luke 21:26
purifying their *h* ..... Acts 15:9
will guard your *h* ..... Phil 4:7
of God rule in your *h* ..... Col 3:15

HEAT
and harvest, cold and *h*, ... Gen 8:22
storm, a shade from the *h* ..... Is 25:4
in the *h* of my spirit ..... Ezek 3:14
will melt with fervent *h* .... 2 Pet 3:12

HEATHEN
repetitions as the *h* ..... Matt 6:7
him be to you like a *h* .... Matt 18:17

HEAVEN
See FATHER IN HEAVEN; HOST OF HEAVEN; KINGDOM OF HEAVEN
called the firmament *H* ..... Gen 1:8
High, Possessor of *h* ..... Gen 14:19
called to him from *h* ..... Gen 22:11
multiply as the stars of *h* ... Gen 26:4
give you of the dew of *h* ... Gen 27:28
and this is the gate of *h* .... Gen 28:17
with blessings of *h* above .. Gen 49:25
out his rod toward *h* ..... Ex 9:23
rain bread from *h* for you .... Ex 16:4
Out of *h* He let you hear ... Deut 4:36
precious things of *h* ..... Deut 33:13
foundations of *h* quaked .. 2 Sam 22:8
the host of *h* standing .... 1 Kin 22:19
came down from *h* ..... 2 Kin 1:12
Elijah into *h* by a ..... 2 Kin 2:1
would make windows in *h* .. 2 Kin 7:2
Behold, *h* and the *h* of ..... 2 Chr 6:18
The LORD's throne is in *h* ..... Ps 11:4
LORD looks down from *h* ..... Ps 14:2
Whom have I in *h* but You .. Ps 73:25
word is settled in *h* ..... Ps 119:89
For God is in *h* ..... Eccl 5:2
"*H* is My throne ..... Is 66:1
"If *h* above can be ..... Jer 31:37
and the birds of the *h* ..... Dan 2:38
come to know that *H* ..... Dan 4:26
though they climb up to *h* .. Amos 9:2
These are four spirits of *h* ... Zech 6:5
for the kingdom of *h* ..... Matt 3:2
your Father in *h* ..... Matt 5:16
Our Father in *h*, hallowed ... Matt 6:9
on earth as it is in *h* ..... Matt 6:10
H and earth will ..... Matt 24:35
from Him a sign from *h* ... Mark 8:11
but are like angels in *h* ... Mark 12:25
with the clouds of *h* ..... Mark 14:62
prayed, the *h* was opened .. Luke 3:21
fall like lightning from *h* .. Luke 10:18
names are written in *h* .... Luke 10:20
done on earth as it is in *h* .. Luke 11:2
will be more joy in *h* ..... Luke 15:7
have sinned against *h* .... Luke 15:18
descending from *h* like a ... John 1:32
you shall see *h* open ..... John 1:51
one has ascended to *h* ..... John 3:13
the true bread from *h* ..... John 6:32
a voice came from *h* ..... John 12:28
sheet, let down from *h* ..... Acts 11:5
the whole family in *h* ..... Eph 3:15
laid up for you in *h* ..... Col 1:5
and the *h* gave rain ..... James 5:18
there was silence in *h* ..... Rev 8:1
sign appeared in *h* ..... Rev 12:1
Now I saw a new *h* ..... Rev 21:1

HEAVEN AND EARTH
High, Possessor of *h* ..... Gen 14:19
"I call *h* to witness ..... Deut 4:26
You have made *h* ..... 2 Kin 19:15
of Israel, who made *h* ..... 2 Chr 2:12
servants of the God of *h* .... Ezra 5:11
Let *h* praise Him, the seas ... Ps 69:34
the LORD, who made *h* ..... Ps 121:2
LORD who made *h* bless ..... Ps 134:3
who made *h*, the sea, and ... Ps 146:6
You have made *h* ..... Is 37:16
"do I not fill *h*?" says ..... Jer 23:24
the ordinances of *h* ..... Jer 33:25
I will shake *h*, the sea and ... Hag 2:6
till *h* pass away, one jot .... Matt 5:18
Father, Lord of *h* ..... Matt 11:25
"*H* will pass away, but .... Matt 24:35
You are God, who made *h* .. Acts 4:24
the whole family in *h* ..... Eph 3:15
worship Him who made *h* ... Rev 14:7

HEAVENLY
h host praising God ..... Luke 2:13
if I tell you *h* things ..... John 3:12
are those who are *h* ..... 1 Cor 15:48
the image of the *h* Man ... 1 Cor 15:49
blessing in the *h* ..... Eph 1:3
the *h* places in Christ Jesus .. Eph 2:6
and powers in the *h* places .. Eph 3:10
wickedness in the *h* places .. Eph 6:12
and have tasted the *h* ..... Heb 6:4
h things themselves ..... Heb 9:23
a better, that is, a *h* ..... Heb 11:16
the living God, the *h* ..... Heb 12:22

HEAVENLY FATHER
your *h* will also forgive .... Matt 6:14
yet your *h* feeds them ..... Matt 6:26
h knows that you need ..... Matt 6:32
My *h* has not planted ..... Matt 15:13
"So My *h* also will do ..... Matt 18:35
your *h* give the Holy ..... Luke 11:13

HEAVENS
I will make your *h* ..... Lev 26:19
and the highest *h* ..... Deut 10:14
h cannot contain ..... 1 Kin 8:27
the LORD made the *h* ..... 1 Chr 16:26
Till the *h* are no more ..... Job 14:12
in the *h* shall laugh ..... Ps 2:4
h declare the glory ..... Ps 19:1
Let the *h* declare His ..... Ps 50:6
h can be compared ..... Ps 89:6
The *h* are Yours ..... Ps 89:11
For as the *h* are high ..... Ps 103:11
When He prepared the *h* ... Prov 8:27
h are higher than the ..... Is 55:9
behold, I create new *h* ..... Is 65:17
and behold, the *h* ..... Matt 3:16
h will be shaken ..... Matt 24:29
h are the work of Your ..... Heb 1:10
h will pass away ..... 2 Pet 3:10

HEAVINESS
and I am full of *h* ..... Ps 69:20
My soul melts from *h* ..... Ps 119:28

HEAVY
the bondage was *h* ..... Neh 5:18

HEBREW
Term applied to:
Abram, Gen 14:13
Israelites, 1 Sam 4:6, 9
Jews, Acts 6:1
Paul, Phil 3:5

HEBRON
Abram, Isaac, and Jacob dwell there, Gen 13:18; 23:2–20; 35:27
Visited by spies, Num 13:21, 22
Defeated by Joshua, Josh 10:1–37
Caleb's inheritance, Josh 14:12–15
David's original capital; sons born there, 2 Sam 2:1–3, 11; 3:2–5
Site of Absalom's rebellion, 2 Sam 15:7–10

HEDGE
behold, I will *h* up your ..... Hos 2:6
sharper than a thorn *h* ..... Mic 7:4
a vineyard and set a *h* ..... Mark 12:1

HEDGED
and whom God has *h* ..... Job 3:23
You have *h* me behind ..... Ps 139:5
He has *h* me in so that ..... Lam 3:7

HEED
See TAKE HEED
By taking *h* according ..... Ps 119:9
if you *h* Me carefully ..... Jer 17:24

and let us not give *h* . . . . . Jer 18:18
Take *h*, watch and pray . . Mark 13:33
stands take *h* lest he . . . . . 1 Cor 10:12
nor give *h* to fables . . . . . 1 Tim 1:4
giving *h* to deceiving . . . . . 1 Tim 4:1
the more earnest *h* . . . . . Heb 2:1

HEEDS
h counsel is wise . . . . . Prov 12:15

HEEL
you shall bruise His *h* . . . . . Gen 3:15
took hold of Esau's *h* . . . . . Gen 25:26
has lifted up his *h* . . . . . Ps 41:9
Me has lifted up his *h* . . . . . John 13:18

HEIFER
a red *h* without blemish . . . . Num 19:2
not plowed with my *h* . . . . . Judg 14:18
goats and the ashes of a *h* . . Heb 9:13

HEIGHT
"Is not God in the *h* . . . . . Job 22:12
looked down from the *h* . . . . Ps 102:19
nor *h* nor depth . . . . . Rom 8:39
length and depth and *h* . . . . . Eph 3:18

HEIR
own body shall be your *h* . . . Gen 15:4
Has he no *h* . . . . . Jer 49:1
Now I say that the *h* . . . . . Gal 4:1
if a son, then an *h* . . . . . Gal 4:7
He has appointed *h* . . . . . Heb 1:2
the world and became *h* . . . . Heb 11:7

HEIRS
of God and joint *h* . . . . . Rom 8:17
should be fellow *h* . . . . . Eph 3:6
be rich in faith and *h* . . . . . James 2:5
vessel, and as being *h* . . . . . 1 Pet 3:7

HELAM
Place between Damascus and Hamath where David defeated Syrians, 2 Sam 10:16–19

HELL
shall be turned into *h* . . . . . Ps 9:17
go down alive into *h* . . . . . Ps 55:15
house is the way to *h* . . . . . Prov 7:27
his soul from *h* . . . . . Prov 23:14
H and Destruction are . . . . Prov 27:20
"*H* from beneath is . . . . . Is 14:9
be in danger of *h* fire . . . . . Matt 5:22
to be cast into *h* . . . . . Matt 18:9
the condemnation of *h* . . . . Matt 23:33
power to cast into *h* . . . . . Luke 12:5
it is set on fire by *h* . . . . . James 3:6

HELLENISTS
Greek-speaking Jews, Acts 6:1
Hostile to Paul, Acts 9:29
Gospel preached to, Acts 11:20

HELMET
a breastplate, and a *h* . . . . . Is 59:17
And take the *h* of . . . . . Eph 6:17
and love, and as a *h* . . . . . 1 Thess 5:8

HELP
the shield of your *h* . . . . . Deut 33:29
Is my *h* not within me . . . . . Job 6:13
"There is no *h* for him . . . . . Ps 3:2
May He send you *h* . . . . . Ps 20:2
He is our *h* and our . . . . . Ps 33:20
yet praise Him, the *h* . . . . . Ps 42:11
A very present *h* . . . . . Ps 46:1
Give us *h* from trouble . . . . . Ps 60:11
God, make haste to *h* . . . . . Ps 71:12
"I have given *h* . . . . . Ps 89:19
the LORD had been my *h* . . . . Ps 94:17
there was none to *h* . . . . . Ps 107:12
He is their *h* and . . . . . Ps 115:9
Our *h* is in the name . . . . . Ps 124:8
let no one *h* him . . . . . Prov 28:17
h my unbelief . . . . . Mark 9:24
tell her to *h* me . . . . . Luke 10:40
and find grace to *h* . . . . . Heb 4:16

HELPED
far the LORD has *h* . . . . . 1 Sam 7:12
h the people to . . . . . Neh 8:7
fall, but the LORD *h* . . . . . Ps 118:13
of salvation I have *h* . . . . . Is 49:8
h His servant Israel . . . . . Luke 1:54

HELPER
I will make him a *h* . . . . . Gen 2:18
Behold, God is my *h* . . . . . Ps 54:4
give you another *H* . . . . . John 14:16
"But when the *H* . . . . . John 15:26
she has been a *h* . . . . . Rom 16:2
"The LORD is my *h* . . . . . Heb 13:6

HELPFUL
all things are not *h* . . . . . 1 Cor 6:12

HELPS
the Spirit also *h* . . . . . Rom 8:26
gifts of healings, *h* . . . . . 1 Cor 12:28

HEM
and touched the *h* . . . . . Matt 9:20
might only touch the *h* . . . . Matt 14:36

HEMAN
Composer of a psalm, Ps 88:title

HEMLOCK
judgment springs up like *h* . . Hos 10:4

HEN
as a *h* gathers her chicks . . Matt 23:37
as a *h* gathers her brood . . Luke 13:34

HENNA
is to me a cluster of *h* . . . . . Song 1:14
fragrant *h* with spikenard . . Song 4:13

HERB
the *h* that yields seed, and . . Gen 1:11
every green *h* for food . . . . . Gen 1:30
struck every *h* of the field . . . . Ex 9:25
ate every *h* of the land . . . . . Ex 10:15
raindrops on the tender *h* . . Deut 32:2
field and the green *h* . . . . . 2 Kin 19:26
And wither as the green *h* . . . . Ps 37:2
the field and the green *h* . . . . . Is 37:27

HERBS
with bitter *h* they shall eat . . . Ex 12:8
bread and bitter *h* . . . . . Num 9:11
a dinner of *h* where love . . Prov 15:17

HERD
And Abraham ran to the *h* . . Gen 18:7
a burnt sacrifice of the *h* . . . . . Lev 1:3
tithe of the *h* or the flock . . Lev 27:32
there be no *h* in the stalls . . . Hab 3:17
into the *h* of swine . . . . . Matt 8:31

HERE
Then I said, "*H* am I . . . . . Is 6:8

HERE I AM
And he said, "*H* . . . . . Gen 22:1
And he answered him, "*H* . . Gen 27:1
'Jacob.' And I said, '*H* . . . . . Gen 31:11
So he said to him, "*H* . . . . . Gen 37:13
Jacob!" And he said, "*H* . . . . Gen 46:2
Moses!" And he said, "*H* . . . . . Ex 3:4
And he answered, "*H* . . . . . 1 Sam 3:4
"*H*. Witness against me . . . 1 Sam 12:3
h, let Him do to me as . . . 2 Sam 15:26
h, the first to come . . . . . 2 Sam 19:20
nor let the eunuch say, "*H* . . . . Is 56:3
cry, and He will say, '*H* . . . . . Is 58:9
I said, '*H*, *h*,' to a nation . . . . . Is 65:1
h, in your hand; do with . . . . Jer 26:14
And he said, "*H* . . . . . Acts 9:10

HERESIES
dissensions, *h* . . . . . Gal 5:20
in destructive *h* . . . . . 2 Pet 2:1

HERITAGE
give it to you as a *h* . . . . . Ex 6:8
have given me the *h* . . . . . Ps 61:5
for that is his *h* . . . . . Eccl 3:22
for it is his *h* . . . . . Eccl 5:18
This is the *h* of the . . . . . Is 54:17
of My people, My *h* . . . . . Joel 3:2
The flock of Your *h* . . . . . Mic 7:14

HERMES
Paul acclaimed as, Acts 14:12

HERMON
Highest mountain (9,166 ft.) in Syria; also called Sirion, Shenir, Deut 3:8, 9

HEROD
——— Herod the Great, procurator of Judea (37–4 B.C.), Luke 1:5
Inquires about Jesus' birth, Matt 2:3–8
Slays infants of Bethlehem, Matt 2:12–18
——— Herod Antipas, the tetrarch, ruler of Galilee and Perea (4 B.C.–A.D. 39), Luke 3:1
Imprisons John the Baptist, Luke 3:18–21
Has John the Baptist beheaded, Matt 14:1–12
Disturbed about Jesus, Luke 9:7–9
Jesus sent to him, Luke 23:7–11
——— Herod Agrippa I (A.D. 37–44), Acts 12:1, 19
Kills James, Acts 12:1, 2
Imprisons Peter, Acts 12:3–11, 19
Slain by an angel, Acts 12:20–23
——— Herod Agrippa II (A.D. 53–70); called Agrippa and King Agrippa, Acts 25:22–24, 26
Festus tells him about Paul, Acts 25:13–27
Paul makes a defense before, Acts 26:1–32

HERODIANS
Join Pharisees against Jesus, Mark 3:6
Seek to trap Jesus, Matt 22:15–22
Jesus warns against, Mark 8:15

HERODIAS
Granddaughter of Herod the Great; plots John's death, Matt 14:3–12
Married her uncle, Mark 6:17, 18

HESHBON
Ancient Moabite city; taken by Moses, Num 21:23–34
Assigned to Reubenites, Num 32:1–37
Prophecies concerning, Is 15:1–4; 16:8–14; Jer 48:2, 34, 35

HETH
Son of Canaan, Gen 10:15
Abraham buys field from sons of, Gen 23:3–20
Esau marries daughters of, Gen 27:46

HEW
H for yourself two tablets . . Deut 10:1

HEWN
she has *h* out her seven . . . . . Prov 9:1
in a tomb that was *h* . . . . . Luke 23:53

HEZEKIAH
Righteous king of Judah; reforms temple and worship, 2 Chr 29—31
Wars with Assyria; prayer for deliverance is answered, 2 Kin 18:7—19:37
His sickness and recovery; thanksgiving, 2 Kin 20:1–11; Is 38:9–22
Boasts to Babylonian ambassadors, 2 Kin 20:12–19
Death, 2 Kin 20:20, 21

HID
naked; and I *h* myself . . . . . Gen 3:10
child, she *h* him three . . . . . Ex 2:2
Egyptian and *h* him in the . . . . Ex 2:12
she *h* the messengers . . . . . Josh 6:25
David *h* in the field . . . . . 1 Sam 20:24
they *h* him and his nurse . . 2 Kin 11:2
And we *h*, as it were, our . . . . . Is 53:3
and *h* his lord's money . . . . Matt 25:18

she *h* herself five months, . . Luke 1:24
h in three measures of . . . . Luke 13:21
but Jesus *h* Himself and . . . John 8:59
h themselves in the caves . . . Rev 6:15

HIDDEKEL
Hebrew name of the river Tigris, Gen 2:14; Dan 10:4

HIDDEN
and the LORD has *h*. . . . . 2 Kin 4:27
It is *h* from the eyes . . . . . Job 28:21
h Your righteousness . . . . . Ps 40:10
and my sins are not *h* . . . . . Ps 69:5
Your word I have *h* . . . . . Ps 119:11
h riches of secret places . . . . . Is 45:3
there His power was *h* . . . . . Hab 3:4
h that will not . . . . . Matt 10:26
the *h* wisdom which God . . . 1 Cor 2:7
bring to light the *h* . . . . . 1 Cor 4:5
have renounced the *h* . . . . . 2 Cor 4:2
rather let it be the *h* . . . . . 1 Pet 3:4
give some of the *h* . . . . . Rev 2:17

HIDE
h by the Brook Cherith, . . . 1 Kin 17:3
H me under the shadow . . . . . Ps 17:8
tabernacle He shall *h* me . . . . . Ps 27:5
You shall *h* them in . . . . . Ps 31:20
O God, and do not *h* . . . . . Ps 55:1
You *h* Your face . . . . . Ps 104:29
darkness shall not *h* . . . . . Ps 139:12
You are God, who *h* . . . . . Is 45:15
h yourself from your . . . . . Is 58:7
"Fall on us and *h* . . . . . Rev 6:16

HIDES
He *h* His face . . . . . Ps 10:11

HIDING
You are my *h* place . . . . . Ps 32:7
A man will be as a *h* . . . . . Is 32:2

HIEL
Native of Bethel; rebuilds Jericho, 1 Kin 16:34
Fulfills Joshua's curse, Josh 6:26

HIGH
See MOST HIGH
priest of God Most *H* . . . . . Gen 14:18
For the LORD Most *H*. . . . . Ps 47:2
h is Your right hand . . . . . Ps 89:13
are on *h* forevermore . . . . . Ps 92:8
the LORD is on *h* . . . . . Ps 138:6
"I dwell in the *h* . . . . . Is 57:15
know that the Most *H* . . . . . Dan 4:17
whose habitation is *h* . . . . . Obad 3
up on a *h* mountain by . . . . . Matt 17:1
your mind on *h* things . . . . Rom 12:16
h thing that exalts . . . . . 2 Cor 10:5
and faithful *H* Priest . . . . . Heb 2:17

HIGH PLACE
people today on the *h* . . . . . 1 Sam 9:12
coming down from the *h* . . 1 Sam 10:5
great *h*: Solomon offered . . . . 1 Kin 3:4
Solomon built a *h* for . . . . . 1 Kin 11:7
h which Jeroboam the . . . . 2 Kin 23:15
h that was at Gibeon . . . . . 1 Chr 16:39
Moab is weary on the *h* . . . . . Is 16:12
made a *h* for yourself in . . Ezek 16:24
this *h* to which you go?' . . Ezek 20:29

HIGH PLACES
I will destroy your *h* . . . . . Lev 26:30
him up to the *h* of Baal . . . Num 22:41
demolish all their *h* . . . . . Num 33:52
shall tread down their *h* . . Deut 33:29
Israel is slain on your *h* . . . 2 Sam 1:19
and sets me on my *h* . . . . 2 Sam 22:34
people sacrificed at the *h* . . . 1 Kin 3:2
made shrines on the *h* . . . . 1 Kin 12:31
the *h* were not removed . . 1 Kin 15:14
He removed the *h* and . . . . . 2 Kin 18:4
to burn incense on the *h* . . . 2 Kin 23:5
He also removed the *h* . . . . 2 Chr 14:5
threw down the *h* and . . . . . 2 Chr 31:1
taken away His *h* . . . . . 2 Chr 32:12
h, the wooden images . . . . . 2 Chr 34:3
He makes peace in His *h* . . . . Job 25:2
deer, and sets me on my *h* . . . Ps 18:33
Him to anger with their *h* . . . Ps 78:58
to the *h* to weep. Moab will . . . Is 15:2
have built the *h* of Tophet . . . Jer 7:31
your *h* of sin within all . . . . . Jer 17:3
I will destroy your *h* . . . . . Ezek 6:3
adorned multicolored *h* . . . Ezek 16:16
of their kings on their *h* . . . . Ezek 43:7
Also the *h* of Aven, the sin . . Hos 10:8
who treads the *h* of the . . . Amos 4:13

HIGH PRIEST
'And he who is the *h* . . . . . Lev 21:10
until the death of the *h* . . . Num 35:25
"Go up to Hilkiah the *h* . . . . 2 Kin 22:4
h, was a son-in-law of . . . . . Neh 13:28
son of Jehozadak, the *h* . . . . . Hag 1:1
showed me Joshua the *h* . . . . Zech 3:1
at the palace of the *h* . . . . . Matt 26:3
days of Abiathar the *h* . . . . Mark 2:26
servant of the *h*, and . . . . . Mark 14:47
Caiaphas, being *h* that . . . . John 11:49
the courtyard of the *h* . . . . John 18:15
Annas the *h*, Caiaphas, ... Acts 4:6
of the Lord, went to the *h* . . . . Acts 9:1
h Ananias commanded . . . . . Acts 23:2
a merciful and faithful *H* . . . . Heb 2:17
we have a great *H* who . . . . . Heb 4:14
we do not have a *H* who . . . . Heb 4:15
called by God as *H* . . . . . Heb 5:10
H forever according to the . . Heb 6:20
We have such a *H*, who is . . . Heb 8:1
h went alone once a year . . . . Heb 9:7
H over the house of God . . Heb 10:21

HIGHER
They are *h* than heaven . . . . . Job 11:8
you, 'Friend, go up *h* . . . . . Luke 14:10
h than the heavens . . . . . Heb 7:26

HIGHEST
the *h* heavens belong to . . . Deut 10:14
Hosanna in the *h*! . . . . . Matt 21:9
the power of the *H* will . . . . Luke 1:35
Glory to God in the *h* . . . . . Luke 2:14
and glory in the *h* . . . . . Luke 19:38

HIGHLY
Rejoice, *h* favored one . . . . . Luke 1:28
also has *h* exalted Him . . . . . Phil 2:9

HIGHWAY
of the upright is a *h* . . . . . Prov 15:19
in the desert a *h* . . . . . Is 40:3
up, build up the *h* . . . . . Is 62:10

HIGHWAYS
h shall be elevated . . . . . Is 49:11
go into the *h* . . . . . Matt 22:9

HILKIAH
Shallum's son, 1 Chr 6:13
High priest in Josiah's reign, 2 Chr 34:9–22
Oversees temple work, 2 Kin 22:4–7
Finds the Book of the Law, 2 Kin 22:8–14
Aids in reformation, 2 Kin 23:4

HILL
My King on My holy *h* . . . . . Ps 2:6
h cannot be hidden . . . . . Matt 5:14
and *h* brought low . . . . . Luke 3:5
to the brow of the *h* . . . . . Luke 4:29

HILLS
of the everlasting *h* . . . . . Gen 49:26
possess is a land of *h* . . . . . Deut 11:11
of the *h* are His also . . . . . Ps 95:4
up my eyes to the *h* . . . . . Ps 121:1
settled, before the *h* . . . . . Prov 8:25

HINDER
takes away, who can *h* . . . . . Job 9:12
all things lest we *h* . . . . . 1 Cor 9:12

HINDERED
come to you (but was *h* . . . . Rom 1:13
Who *h* you from obeying . . . . . Gal 5:7
prayers may not be *h* . . . . . 1 Pet 3:7

HINDERS
h me from being baptized . . Acts 8:36

HINNOM, VALLEY OF THE SON OF
See TOPHET
Place near Jerusalem used for human sacrifice, 2 Kin 23:10; 2 Chr 28:3; Jer 7:31, 32; 19:1–15

HIP
socket of Jacob's *h* . . . . . Gen 32:25

HIRAM
King of Tyre; provided materials for David's palace and Solomon's temple, 2 Sam 5:11; 1 Kin 5:1–12; 9:10–14, 26–28; 10:11; 1 Chr 14:1

HIRE
h laborers for his . . . . . Matt 20:1

HIRED
h man who eagerly . . . . . Job 7:2
as the years of a *h* man . . . . . Is 16:14
h about the eleventh hour . . Matt 20:9
h servants have bread . . . . Luke 15:17

HIRELING
The *h* flees because . . . . . John 10:13

HIS MERCY ENDURES FOREVER
for He is good! For *H* . . . . 1 Chr 16:34
"For He is good, for *H* . . . . 2 Chr 5:13
"Praise the LORD, for *H* . . 2 Chr 20:21
For *H* toward Israel." . . . . . Ezra 3:11
for He is good! For *H* . . . . . Ps 106:1
for He is good! For *H* . . . . . Ps 107:1
for He is good! For *H* . . . . . Ps 118:1
for He is good! For *H* . . . . . Ps 136:1
the LORD is good, for *H* . . . . . Jer 33:11

HIS RIGHT HAND
Ephraim with *h* toward . . . . Gen 48:13
on the thumb of *h*, and on . . . Lev 8:23
on *H* and on His left . . . . . 1 Kin 22:19
the saving strength of *H* . . . . . Ps 20:6
H and His holy arm have . . . . . Ps 98:1
A wise man's heart is at *h* . . Eccl 10:2
is under my head, and *h* . . . . Song 2:6
The LORD has sworn by *H*. . . . . Is 62:8
He has drawn back *H* from . . Lam 2:3
when he held up *h* and his . . Dan 12:7
Satan standing at *h* to . . . . . Zech 3:1
will set the sheep on *H* . . . . Matt 25:33
a reed in *H*. And they . . . . . Matt 27:29
God has exalted to *H* . . . . . Acts 5:31
seated Him at *H* in . . . . . Eph 1:20
He had in *H* seven stars . . . . . Rev 1:16
holds the seven stars in *H* . . . . Rev 2:1

HITTITES
One of seven Canaanite nations, Deut 7:1
Israelites intermarry with, Judg 3:5, 6; 1 Kin 11:1; Ezra 9:1, 2

HIVITES
One of seven Canaanite nations, Deut 7:1
Esau intermarries with, Gen 36:2
Gibeonites belong to, Josh 9:3, 7

HOLD
he took *h* of his father's . . . Gen 48:17
for we must *h* a feast to the . . Ex 10:9
sorrow will take *h* of the . . . . Ex 15:14
trembling will take *h* of . . . . . Ex 15:15
took *h* of the doors of the . . Judg 16:3
took *h* of the horns of the . . 1 Kin 1:50
enough to *h* two seahs . . . . 1 Kin 18:32

out his hand to *h* the ark . . 1 Chr 13:9
Take *h* of shield and . . . . . Ps 35:2
h my eyelids open . . . . . Ps 77:4
right hand shall *h* . . . . . Ps 139:10
LORD your God, will *h* . . . . . Is 41:13
cisterns that can *h* no . . . . . Jer 2:13
I cannot *h* my peace . . . . . Jer 4:19
Herod had laid *h* of John . . . Matt 14:3
who had laid *h* of Jesus . . . Matt 26:57
you *h* the tradition of men . . Mark 7:8
h fast that word . . . . . 1 Cor 15:2
h fast our confession . . . . . Heb 4:14
h fast and repent . . . . . Rev 3:3
H fast what you have, that . . Rev 3:11

HOLES

"Foxes have *h* . . . . . Matt 8:20

HOLIER

near me, for I am *h* . . . . . Is 65:5

HOLIEST

the way into the *H* . . . . . Heb 9:8
to enter the *H* by the . . . . . Heb 10:19

HOLINESS

You, glorious in *h* . . . . . Ex 15:11
H to the LORD . . . . . Ex 28:36
LORD in the beauty of *h* . . 1 Chr 16:29
has spoken in His *h* . . . . . Ps 60:6
I have sworn by My *h* . . . . . Ps 89:35
h adorns Your house . . . . . Ps 93:5
the Highway of *H* . . . . . Is 35:8
to the Spirit of *h* . . . . . Rom 1:4
spirit, perfecting *h* . . . . . 2 Cor 7:1
uncleanness, but in *h* . . . . . 1 Thess 4:7
be partakers of His *h* . . . . . Heb 12:10

HOLY

See MOST HOLY PLACE
where you stand is *h* . . . . . Ex 3:5
rest, a *h* Sabbath to the . . . . . Ex 16:23
priests and a *h* nation . . . . . Ex 19:6
day, to keep it *h* . . . . . Ex 20:8
put the *h* crown on the . . . . . Ex 29:6
the altar shall be most *h* . . . . Ex 29:37
It shall be a *h* anointing oil . . Ex 30:25
distinguish between *h* . . . . . Lev 10:10
the LORD your God am *h* . . . . Lev 19:2
the priest is *h* to his God . . . . Lev 21:7
all the congregation is *h* . . . Num 16:3
"No one is *h* like the . . . . . 1 Sam 2:2
priest gave him *h* bread . . . 1 Sam 21:6
the *h* ark in the house . . . . . 2 Chr 35:3
h seed is mixed . . . . . Ezra 9:2
This day is *h* to the LORD . . . . Neh 8:9
h ones will you turn . . . . . Job 5:1
LORD is in His *h* temple. . . . . Ps 11:4
may dwell in Your *h* hill . . . . . Ps 15:1
H One to see corruption . . . . . Ps 16:10
God sits on His *h* . . . . . Ps 47:8
God, in His *h* mountain . . . . . Ps 48:1
my life, for I am *h* . . . . . Ps 86:2
"*H, h, h* is the LORD. . . . . Is 6:3
H One of Israel, in truth . . . . . Is 10:20
destroy in all My *h* . . . . . Is 11:9
hallow the *H* One of Jacob . . . Is 29:23
Redeemer, the *H* One of . . . . . Is 41:14
call them The *H* People . . . . . Is 62:12
It shall be the *h* district . . . Ezek 48:21
Spirit of the *H* God is in . . . . . Dan 4:9
I heard a *h* one speaking . . . Dan 8:13
the *h* angels with Him . . . . Matt 25:31
name of Your *h* Servant . . . . Acts 4:30
if the firstfruit is *h* . . . . . Rom 11:16
bodies a living sacrifice, *h* . . Rom 12:1
one another with a *h* . . . . . Rom 16:16
that we should be *h* . . . . . Eph 1:4
lifting up *h* hands, without . . 1 Tim 2:8
called us with a *h* calling . . . 2 Tim 1:9
has not entered the *h* . . . . . Heb 9:24
He who called you is *h* . . . . 1 Pet 1:15
it is written, "Be *h* . . . . . 1 Pet 1:16
a *h* priesthood, to offer up . . . 1 Pet 2:5
a *h* nation, His own special . . 1 Pet 2:9
you to be in *h* conduct . . . . . 2 Pet 3:11
says He who is *h* . . . . . Rev 3:7
H, h, h, Lord God . . . . . Rev 4:8
For You alone are *h* . . . . . Rev 15:4
is *h*, let him be *h* . . . . . Rev 22:11

HOLY CITY

dwell in Jerusalem, the *h* . . . Neh 11:1
call themselves after the *h* . . . . Is 48:2
O Jerusalem, the *h* . . . . . Is 52:1
people and for your *h* . . . . . Dan 9:24
took Him up into the *h* . . . . . Matt 4:5
they went into the *h* and . . Matt 27:53
they will tread the *h* under . . Rev 11:2
Then I, John, saw the *h* . . . . . Rev 21:2
Book of Life, from the *h* . . . Rev 22:19

HOLY NAME

and profane My *h* . . . . . Lev 20:3
Glory in His *h*; let . . . . . 1 Chr 16:10
You a house for Your *h* . . 1 Chr 29:16
remembrance of His *h* . . . . . Ps 30:4
we have trusted in His *h* . . . . Ps 33:21
remembrance of His *h* . . . . . Ps 97:12
is within me, bless His *h* . . . . Ps 103:1
Glory in His *h*; let the . . . . . Ps 105:3
to give thanks to Your *h* . . . Ps 106:47
all flesh shall bless His *h* . . . Ps 145:21
profane My *h* no more . . . . Ezek 20:39
I had concern for My *h* . . . Ezek 36:21
be jealous for My *h* . . . . . Ezek 39:25
same girl, to defile My *h* . . . Amos 2:7

HOLY ONE OF ISRAEL

on high? Against the *H* . . . 2 Kin 19:22
sing with the harp, O *H* . . . . . Ps 71:22
And our king to the *H* . . . . . Ps 89:18
have provoked to anger the *H* . . Is 1:4
depend on the LORD, the *H* . . . Is 10:20
great is the *H* in your midst . . . Is 12:6
and your Redeemer, the *H* . . . Is 41:14
LORD who is faithful, the *H*. . . . Is 49:7
of the LORD, Zion of the *H* . . . Is 60:14
the LORD, against the *H*. . . . . Jer 50:29

HOLY PLACE

between the *h* and the . . . . . Ex 26:33
when he goes into the *h* . . . . . Ex 28:29
sweet incense for the *h* . . . . . Ex 31:11
it shall be eaten in a *h* . . . . . Lev 6:16
any time into the *H* inside . . . Lev 16:2
most *h* you shall eat . . . . . Num 18:10
sanctuary, as the Most *H* . . 1 Kin 6:16
the needs of the *h*, and . . . 1 Chr 23:32
And he made the Most *H* . . . 2 Chr 3:8
H, under the wings of the . . . 2 Chr 5:7
the rubbish from the *h* . . . . 2 Chr 29:5
stand in the *h* according . . . 2 Chr 35:5
to give us a peg in His *h* . . . . . Ezra 9:8
who may stand in His *h*? . . . . . Ps 24:3
the *h* of the tabernacle of . . . . . Ps 46:4
as in Sinai, in the *H* . . . . . Ps 68:17
"I dwell in the high and *h* . . . . Is 57:15
"This is the Most *H* . . . . . Ezek 41:4
standing in the *h* . . . . . Matt 24:15
words against this *h* and . . . Acts 6:13
and has defiled this *h* . . . . . Acts 21:28
He entered the Most *H* . . . . . Heb 9:12
priest enters the Most *H* . . . . Heb 9:25

HOLY SPIRIT

See FILLED WITH THE HOLY SPIRIT
Affirmed as divine:
called God, Acts 5:3, 4
joined with the Father and the Son, Matt 28:19; 2 Cor 13:14
eternal, Heb 9:14
omnipotent, Luke 1:35
omniscient, 1 Cor 2:10, 11
omnipresent, Ps 139:7–13
Creator, Gen 1:2
sovereign, 1 Cor 12:6, 11
new creation, John 3:3, 8
sin against, unforgiveable, Matt 12:31, 32
Work of:
speaks in Scripture, Acts 1:16, 17; 28:25; 2 Tim 3:16
role in Christ's ministry, Matt 3:16; 12:28; Luke 1:35; 4:1, 17, 18; Rom 1:4; 1 Tim 3:16; Heb 9:14
regenerates, John 3:3, 5
indwells, Rom 8:11
anoints, 1 John 2:20, 27
baptizes, Acts 2:17–41
guides, John 16:13
empowers, Mic 3:8
sanctifies, Rom 15:16; 2 Thess 2:13
bears witness, Rom 8:16; Heb 10:15
helps, John 14:16–26
gives joy, Rom 14:17
gives discernment, 1 Cor 2:10–16; 1 John 4:1–6
bears fruit, Gal 5:22, 23
gives gifts, 1 Cor 12:3–11
comforts, Acts 9:31
illuminates the mind, 1 Cor 2:12, 13; Eph 1:16, 17
reveals things of God, Is 40:13, 14; 1 Cor 2:10, 13
Promised, Joel 2:28–32
Received by disciples, Acts 2:1–21
Received by Gentiles, Acts 10:45
Persons filled by:
Bezalel, Ex 31:2
Jesus, Luke 4:1
John the Baptist, Luke 1:15, 60
Elizabeth, Luke 1:41
Zacharias, Luke 1:67
Pentecost Christians, Acts 2:1–4
Peter, Acts 4:8
seven deacons, Acts 6:3–5
Stephen, Acts 7:55
Barnabas, Acts 11:22, 24
Paul, Acts 13:9
certain disciples, Acts 13:52
not take Your *H* from me . . . . Ps 51:11
rebelled and grieved His *H* . . . Is 63:10
found with child of the *H* . . . Matt 1:18
baptize you with the *H* . . . . . Matt 3:11
speaks against the *H*, it . . . Matt 12:32
of the Son and of the *H* . . . Matt 28:19
himself said by the *H* . . . . Mark 12:36
who speak, but the *H* . . . . Mark 13:11
filled with the *H*, even . . . . . Luke 1:15
was filled with the *H* . . . . . Luke 1:41
the *H*, and prophesied . . . . . Luke 1:67
and the *H* was upon him . . . Luke 2:25
And the *H* descended in . . . Luke 3:22
being filled with the *H* . . . . . Luke 4:1
Father give the *H* . . . . . Luke 11:13
the *H* was not yet given . . . . John 7:39
"But the Helper, the *H* . . . . John 14:26
to them, "Receive the *H* . . John 20:22
be baptized with the *H* . . . . . Acts 1:5
receive power when the *H* . . . Acts 1:8
were all filled with the *H* . . . . Acts 2:4
the promise of the *H* . . . . . Acts 2:33
receive the gift of the *H* . . . . Acts 2:38
Peter, filled with the *H* . . . . . Acts 4:8
were all filled with the *H* . . . Acts 4:31
to lie to the *H* and keep . . . . . Acts 5:3
full of the *H* and wisdom . . . . Acts 6:3
You always resist the *H* . . . . Acts 7:51
they might receive the *H* . . . Acts 8:15
and be filled with the *H* . . . . Acts 9:17
in the comfort of the *H* . . . . . Acts 9:31
the *H* fell upon all those . . . Acts 10:44
the *H* fell upon them, as . . . Acts 11:15
the *H* said, "Now separate . . Acts 13:2
with joy and with the *H* . . . Acts 13:52
by giving them the *H* just . . . Acts 15:8
it seemed good to the *H* . . . Acts 15:28
were forbidden by the *H* . . . . Acts 16:6
the *H* testifies in every . . . . Acts 20:23
H has made you . . . . . Acts 20:28

says the *H*, "So shall the .. Acts 21:11
out in our hearts by the *H* ... Rom 5:5
me witness in the *H* ..... Rom 9:1
peace and joy in the *H* .... Rom 14:17
sanctified by the *H* ..... Rom 15:16
but which the *H* teaches ... 1 Cor 2:13
is the temple of the *H* ..... 1 Cor 6:19
is Lord except by the *H* .... 1 Cor 12:3
by kindness, by the *H* ..... 2 Cor 6:6
were sealed with the *H* of ... Eph 1:13
And do not grieve the *H* .... Eph 4:30
by the *H* who dwells ..... 2 Tim 1:14
and renewing of the *H* ..... Titus 3:5
miracles, and gifts of the *H* .. Heb 2:4
become partakers of the *H* ... Heb 6:4
were moved by the *H* ..... 2 Pet 1:21
the Word, and the *H* ..... 1 John 5:7

HOME

LORD has brought me *h* .... Ruth 1:21
sparrow has found a *h* ..... Ps 84:3
the stork has her *h* ..... Ps 104:17
to his eternal *h* ..... Eccl 12:5
said to him, "Go *h* ..... Mark 5:19
into an everlasting *h* ..... Luke 16:9
to him and make Our *h* ... John 14:23
took her to his own *h* ..... John 19:27
let him eat at *h* ..... 1 Cor 11:34
own husbands at *h* ..... 1 Cor 14:35
that while we are at *h* ..... 2 Cor 5:6
to show piety at *h* ..... 1 Tim 5:4

HOMELESS

and beaten, and *h* ..... 1 Cor 4:11

HOMEMAKERS

be discreet, chaste, *h* ..... Titus 2:5

HOMOSEXUALS

nor adulterers, nor *h*, nor ... 1 Cor 6:9

HONEST

we are *h* men ..... Gen 42:11

HONEY

See MILK AND HONEY
flowing with milk and *h* .. Num 16:13
"What is sweeter than *h* .. Judg 14:18
I tasted a little of this *h* .. 1 Sam 14:29
Sweeter also than *h* and ..... Ps 19:10
and with *h* from the ..... Ps 81:16
sweeter than *h* to my ..... Ps 119:103
My son, eat *h* because .... Prov 24:13
not good to eat much *h* ... Prov 25:27
h and milk are under ..... Song 4:11
was locusts and wild *h* ..... Matt 3:4
sweet as *h* in my mouth .... Rev 10:10

HONEYCOMB

than honey and the *h* ..... Ps 19:10
words are like a *h* ..... Prov 16:24
fish and some *h* ..... Luke 24:42

HONOR

H your father and your ..... Ex 20:12
both riches and *h* ..... 1 Kin 3:13
the king delights to *h* ..... Esth 6:6
earth, and lay my *h* ..... Ps 7:5
A man who is in *h* ..... Ps 49:20
Sing out the *h* of His ..... Ps 66:2
will deliver him and *h* ..... Ps 91:15
H and majesty are ..... Ps 96:6
h have all His saints ..... Ps 149:9
H the LORD with your ..... Prov 3:9
before *h* is humility ..... Prov 15:33
h is not fitting ..... Prov 26:1
spirit will retain *h* ..... Prov 29:23
Father, where is My *h* ..... Mal 1:6
is not without *h* ..... Matt 13:57
'*H* your father and your .... Matt 15:4
h the Son just as they ..... John 5:23
"I do not receive *h* ..... John 5:41
but I *h* My Father ..... John 8:49
"If I *h* Myself ..... John 8:54
him My Father will *h* ..... John 12:26
make one vessel for *h* ..... Rom 9:21
to whom fear, *h* ..... Rom 13:7
we bestow greater *h* ..... 1 Cor 12:23
sanctification and *h* ..... 1 Thess 4:4
alone is wise, be *h* ..... 1 Tim 1:17
worthy of double *h* ..... 1 Tim 5:17
and clay, some for *h* ..... 2 Tim 2:20
no man takes this *h* ..... Heb 5:4
H the king ..... 1 Pet 2:17
from God the Father *h* ..... 2 Pet 1:17
give glory and *h* ..... Rev 4:9

HONORABLE

of God, and he is an *h* ..... 1 Sam 9:6
His work is *h* and ..... Ps 111:3
It is *h* for a man to ..... Prov 20:3
traders are the *h* ..... Is 23:8
holy day of the LORD *h* ..... Is 58:13
providing *h* things ..... 2 Cor 8:21
Marriage is *h* among ..... Heb 13:4
having your conduct *h* ..... 1 Pet 2:12

HONORABLY

desiring to live *h* ..... Heb 13:18

HONORS

h those who fear the ..... Ps 15:4
'This people *h* Me ..... Mark 7:6
It is My Father who *h* ..... John 8:54

HOOKS

will lament who cast *h* ..... Is 19:8
spears into pruning *h* ..... Mic 4:3

HOOVES

those that have cloven *h* .... Lev 11:4
I will make your *h* bronze ... Mic 4:13

HOPE

I should say I have *h* ..... Ruth 1:12
are spent without *h* ..... Job 7:6
so You destroy the *h* ..... Job 14:19
where then is my *h* ..... Job 17:15
h He has uprooted ..... Job 19:10
also will rest in *h* ..... Ps 16:9
heart, all you who *h* ..... Ps 31:24
My *h* is in You ..... Ps 39:7
For You are my *h* ..... Ps 71:5
I *h* in Your word ..... Ps 119:147
O Israel, *h* in the ..... Ps 130:7
h will not be cut ..... Prov 23:18
There is more *h* ..... Prov 26:12
the living there is *h* ..... Eccl 9:4
O the *H* of Israel ..... Jer 14:8
good that one should *h* ..... Lam 3:26
Achor as a door of *h* ..... Hos 2:15
you prisoners of *h* ..... Zech 9:12
I have *h* in God ..... Acts 24:15
to *h*, in *h* believed ..... Rom 4:18
and rejoice in *h* ..... Rom 5:2
h does not disappoint ..... Rom 5:5
h that is seen is ..... Rom 8:24
But if we *h* for what ..... Rom 8:25
And now abide faith, *h* ... 1 Cor 13:13
life only we have *h* ..... 1 Cor 15:19
may know what is the *h* .... Eph 1:18
were called in one *h* ..... Eph 4:4
h which is laid ..... Col 1:5
Christ in you, the *h* ..... Col 1:27
For what is our *h* ..... 1 Thess 2:19
others who have no *h* ... 1 Thess 4:13
and as a helmet the *h* ..... 1 Thess 5:8
Jesus Christ, our *h* ..... 1 Tim 1:1
in *h* of eternal life ..... Titus 1:2
for the blessed *h* ..... Titus 2:13
to lay hold of the *h* ..... Heb 6:18
of a better *h* ..... Heb 7:19
us again to a living *h* ..... 1 Pet 1:3
you a reason for the *h* ..... 1 Pet 3:15
who has this *h* in Him ..... 1 John 3:3

HOPED

substance of things *h* ..... Heb 11:1

HOPHNI

Wicked son of Eli, 1 Sam 1:3; 2:12–17, 22–25
Prophecy against, 1 Sam 2:27–36; 3:11–14
Carries ark into battle; killed, 1 Sam 4:1–11

HOR

Mountain of Edom; scene of Aaron's death, Num 20:22–29; 33:37–39

HOREB

See SINAI
God appears to Moses at, Ex 3:1–22
Water flows from, Ex 17:6
Elijah lodged here 40 days, 1 Kin 19:8, 9

HORITES

Inhabitants of Mt. Seir, Gen 36:20
Defeated by Chedorlaomer, Gen 14:5, 6
Driven out by Esau's descendants, Gen 36:20–29; Deut 2:12, 22

HORMAH

Destroyed by Israel, Num 21:1–3

HORN

my shield and the *h* ..... Ps 18:2
h will be exalted ..... Ps 112:9
goat had a notable *h* ..... Dan 8:5
and has raised up a *h* ..... Luke 1:69

HORRIBLE

h thing has been ..... Jer 5:30
I have seen a *h* ..... Hos 6:10

HORROR

and behold, *h* and ..... Gen 15:12
sorrow, the cup of *h* ..... Ezek 23:33
you will become a *h* ..... Ezek 27:36

HORSE

The *h* and its rider He ..... Ex 15:1
Have you given the *h* ..... Job 39:19
h is a vain hope ..... Ps 33:17
the strength of the *h* ..... Ps 147:10
h is prepared for the ..... Prov 21:31
and behold, a white *h* ..... Rev 6:2
and behold, a black *h* ..... Rev 6:5
and behold, a pale *h* ..... Rev 6:8
and behold, a white *h* ..... Rev 19:11

HORSES

seen servants on *h* ..... Eccl 10:7
h are swifter than ..... Jer 4:13
Do *h* run on rocks ..... Amos 6:12
we put bits in *h* ..... James 3:3

HOSANNA

H in the highest ..... Matt 21:9

HOSEA

Son of Beeri, prophet of the northern kingdom, Hos 1:1

HOSHEA

Original name of Joshua, the son of Nun, Deut 32:44; Num 13:8, 16
——— Israel's last king; usurps throne, 2 Kin 15:30
Reigns wickedly; Israel taken to Assyria during his reign, 2 Kin 17:1–23

HOSPITABLE

of good behavior, *h* ..... 1 Tim 3:2
Be *h* to one another ..... 1 Pet 4:9

HOST

who brings out their *h* ..... Is 40:26
of the heavenly *h* ..... Luke 2:13

HOST OF HEAVEN

all the *h*, you feel driven ... Deut 4:19
throne, and all the *h* ..... 1 Kin 22:19
worshiped all the *h* ..... 2 Kin 17:16
and for all the *h* ..... 2 Kin 23:4
The *h* worships You ..... Neh 9:6
All the *h* shall be dissolved .... Is 34:4
the moon and all the *h* ..... Jer 8:2
burned incense to all the *h* .. Jer 19:13
the *h* cannot be numbered .. Jer 33:22
And it grew up to the *h* ..... Dan 8:10
them up to worship the *h* ... Acts 7:42

HOSTILITY

Him who endured such *h* ... Heb 12:3

HOSTS
See LORD GOD OF HOSTS; LORD OF HOSTS
name of the LORD of *h* . . . 1 Sam 17:45
As the LORD of *h* lives . . . . 1 Kin 18:15
The LORD of *h* is with . . . . . Ps 46:7
LORD, all you His *h* . . . . . Ps 103:21
praise Him, all His *h* . . . . . Ps 148:2
word of the LORD of *h* . . . . . Is 39:5
LORD of *h* is His name . . . . . Is 47:4
against spiritual *h* . . . . . Eph 6:12

HOT
of the LORD was *h* . . . . . Judg 2:14
My heart was *h* within . . . . . Ps 39:3
are neither cold nor *h* . . . . . Rev 3:15

HOUND
My enemies would *h* . . . . . Ps 56:2

HOUR
h what you should . . . . . Matt 10:19
day and *h* no one knows . . Matt 24:36
Man is coming at an *h* . . . . Matt 24:44
Behold, the *h* is at . . . . . Matt 26:45
But this is your *h* . . . . . Luke 22:53
h has not yet come . . . . . John 2:4
But the *h* is coming . . . . . John 4:23
h has come that the . . . . . John 12:23
save Me from this *h* . . . . . John 12:27
"Father, the *h* has come . . . . John 17:1
will not know what *h* . . . . . Rev 3:3
keep you from the *h* . . . . . Rev 3:10

HOURS
Are there not twelve *h* . . . . . John 11:9

HOUSE
from your father's *h* . . . . . Gen 12:1
But as for me and my *h* . . . Josh 24:15
h appointed for all . . . . . Job 30:23
with them to the *h* . . . . . Ps 42:4
the goodness of Your *h* . . . . . Ps 65:4
For her *h* leads down . . . . . Prov 2:18
Through wisdom a *h* . . . . . Prov 24:3
better to go to the *h* . . . . . Eccl 7:2
of the *h* tremble . . . . . Eccl 12:3
to the *h* of the God of . . . . . Is 2:3
to those who join *h* . . . . . Is 5:8
h was filled with . . . . . Is 6:4
'Set your *h* in order . . . . . Is 38:1
h shall be called a . . . . . Is 56:7
built his *h* on the rock . . . . . Matt 7:24
and beat on that *h* . . . . . Matt 7:25
blew and beat on that *h* . . . . Matt 7:27
had come into Peter's *h* . . . . Matt 8:14
came into the ruler's *h* . . . . . Matt 9:23
sheep of the *h* of Israel . . . . . Matt 10:6
h divided against . . . . . Matt 12:25
enter a strong man's *h* . . . . Matt 12:29
h shall be called a . . . . . Matt 21:13
Your *h* is left to you . . . . . Matt 23:38
the *h* of Simon the leper . . . . Matt 26:6
no one who has left *h* . . . . Mark 10:29
My *h* shall be called a *h* . . Mark 11:17
the *h* of Zacharias . . . . . Luke 1:40
bed, and go to your *h* . . . . . Luke 5:24
ruin of that *h* was great . . . . Luke 6:49
Whatever *h* you enter . . . . . Luke 9:4
h may be filled . . . . . Luke 14:23
light a lamp, sweep the *h* . . Luke 15:8
has come to this *h* . . . . . Luke 19:9
make My Father's *h* . . . . . John 2:16
for Your *h* has eaten Me . . . John 2:17
the *h* was filled with the . . . John 12:3
h are many mansions . . . . . John 14:2
bread from *h* to *h*, they . . . . . Acts 2:46
hour I prayed in my *h* . . . . . Acts 10:30
in the *h* of Simon . . . . . Acts 10:32
publicly and from *h* . . . . . Acts 20:20
in his own rented *h* . . . . . Acts 28:30
church that is in their *h* . . . . Rom 16:5
a *h* not made with hands, . . . 2 Cor 5:1
who rules his own *h* . . . . . 1 Tim 3:4
children, manage the *h* . . . . 1 Tim 5:14
in a great *h* there are . . . . . 2 Tim 2:20
the church in your *h* . . . . . Philem 2
has more honor than the *h* . . . Heb 3:3
For every *h* is built . . . . . Heb 3:4
His own *h*, whose *h* . . . . . Heb 3:6
Priest over the *h* of God . . . Heb 10:21
being built up a spiritual *h* . . 1 Pet 2:5
to begin at the *h* of God . . . . 1 Pet 4:17
him into your *h* . . . . . 2 John 1:10

HOUSE OF DAVID
a covenant with the *h* . . . . 1 Sam 20:16
house of Saul and the *h* . . . . 2 Sam 3:1
rebellion against the *h* . . . . 1 Kin 12:19
may return to the *h* . . . . . 1 Kin 12:26
shall be born to the *h* . . . . . 1 Kin 13:2
away from the *h* . . . . . 1 Kin 14:8
shall not dwell in the *h* . . . . 2 Chr 8:11
would not destroy the *h* . . . 2 Chr 21:7
the wall, beyond the *h* . . . . . Neh 12:37
the thrones of the *h* . . . . . Ps 122:5
And it was told to the *h* . . . . . Is 7:2
The key of the *h* I will lay . . . . Is 22:22
'O *h*! Thus says the LORD: . . . Jer 21:12
h shall be like God . . . . . Zech 12:8
was Joseph, of the *h* . . . . . Luke 1:27

HOUSE OF GOD
none other than the *h* . . . . . Gen 28:17
the *h* was in Shiloh . . . . . Judg 18:31
of the tabernacle of the *h* . . 1 Chr 6:48
stones to build the *h* . . . . . 1 Chr 22:2
all the service of the *h* . . . . 1 Chr 28:21
King Solomon for the *h* . . . 2 Chr 4:11
of the LORD filled the *h* . . . . 2 Chr 5:14
people dedicated the *h* . . . . . 2 Chr 7:5
also brought into the *h* . . . 2 Chr 15:18
with them in the *h* . . . . . 2 Chr 22:12
articles from the *h* . . . . . 2 Chr 36:18
freewill offerings for the *h* . . . Ezra 1:4
oversee the work of the *h* . . . Ezra 3:8
or the courts of the *h* . . . . . Neh 8:16
"Why is the *h* forsaken?" . . Neh 13:11
I went with them to the *h* . . . . . Ps 42:4
a green olive tree in the *h* . . . . Ps 52:8
walked to the *h* in the . . . . . Ps 55:14
when you go to the *h* . . . . . Eccl 5:1
the articles of the *h* . . . . . Dan 1:2
from the temple of the *h* . . . . . Dan 5:3
how he entered the *h* and . . Matt 12:4
conduct yourself in the *h* . . 1 Tim 3:15
High Priest over the *h* . . . . . Heb 10:21
to begin at the *h* . . . . . 1 Pet 4:17

HOUSE OF THE LORD
you shall bring into the *h* . . . Ex 23:19
price of a dog to the *h* . . . . Deut 23:18
into the treasury of the *h* . . . Josh 6:24
she went up to the *h* . . . . . 1 Sam 1:7
brought him to the *h* . . . . . 1 Sam 1:24
he went into the *h* and . . . 2 Sam 12:20
his own house, and the *h* . . . 1 Kin 3:1
he began to build the *h* . . . . . 1 Kin 6:1
the cloud filled the *h* . . . . . 1 Kin 8:10
hidden with her in the *h* . . . 2 Kin 11:3
the damage of the *h* . . . . . 2 Kin 12:12
service of song in the *h* . . . . 1 Chr 6:31
David said, "This is the *h* . . 1 Chr 22:1
began to build the *h* . . . . . 2 Chr 3:1
for the *h* was finished . . . . . 2 Chr 5:1
So the *h* was completed. . . 2 Chr 8:16
heart on repairing the *h* . . . 2 Chr 24:4
cut off from the *h* . . . . . 2 Chr 26:21
of the *h* to cleanse it . . . . . 2 Chr 29:16
built altars in the *h* . . . . . 2 Chr 33:4
of the Law in the *h* . . . . . 2 Chr 34:15
from the *h* to Babylon . . . . . 2 Chr 36:7
build the *h* God of Israel . . . . Ezra 1:3
heart, to beautify the *h* . . . . . Ezra 7:27
I will dwell in the *h* forever . . . Ps 23:6
that I may dwell in the *h* . . . . . Ps 27:4
who are planted in the *h* . . . . Ps 92:13
"Let us go into the *h* . . . . . Ps 122:1
Hezekiah went up to the *h* . . . Is 37:14
these words in the *h* . . . . . Jer 26:7
of praise into the *h*. For I . . . Jer 33:11
He burned the *h* and the . . . . Jer 52:13
noise in the *h* as on the . . . . . Lam 2:7
LORD filled the *h*; and I . . . . Ezek 44:4
it shall not come into the *h* . . . Hos 9:4
shall flow from the *h* . . . . . Joel 3:18
came and worked on the *h* . . Hag 1:14
priests who were in the *h* . . . Zech 7:3

HOUSEHOLD
over the ways of her *h* . . . . Prov 31:27
If the *h* is worthy . . . . . Matt 10:13
be those of his own *h* . . . . . Matt 10:36
make ruler over his *h* . . . . . Luke 12:42
h were baptized . . . . . Acts 16:15
saved, you and your *h* . . . . Acts 16:31
also baptized the *h* . . . . . 1 Cor 1:16
the *h* of Stephanas . . . . . 1 Cor 16:15
those who are of the *h* . . . . . Gal 6:10
who are of Caesar's *h* . . . . . Phil 4:22
mercy to the *h* of . . . . . 2 Tim 1:16
ark for the saving of his *h* . . Heb 11:7

HOUSEHOLDER
h who brings out of . . . . . Matt 13:52

HOUSEHOLDS
that He provided *h* for . . . . . Ex 1:21
heads of the fathers' *h* . . . . Ezra 10:16
those who creep into *h* . . . . . 2 Tim 3:6
who subvert whole *h* . . . . . Titus 1:11

HOUSES
h are safe from fear . . . . . Job 21:9
Yet He filled their *h* . . . . . Job 22:18
is that their *h* will last . . . . . Ps 49:11
H and riches are an . . . . . Prov 19:14
who has left *h* or . . . . . Matt 19:29
you devour widows' *h* . . . . Matt 23:14
Do you not have *h* . . . . . 1 Cor 11:22

HOUSETOP
dwell in a corner of a *h* . . . Prov 25:24
they went up on the *h* . . . . . Luke 5:19
went up on the *h* to pray, . . . Acts 10:9

HOUSETOPS
herb, as the grass on the *h* . . . Is 37:27
ear, preach on the *h* . . . . . Matt 10:27
be proclaimed on the *h* . . . . Luke 12:3

HOVERING
Spirit of God was *h* . . . . . Gen 1:2

HOW
"*H* can this be . . . . . Luke 1:34
H long do You keep . . . . . John 10:24
h you turned to God . . . . . 1 Thess 1:9

HULDAH
Wife of Shallum. 2 Kin 22:14
Foretells Jerusalem's ruin. 2 Kin 22:15–17; 2 Chr 34:22–25
Exempts Josiah from trouble. 2 Kin 22:18–20

HUMAN
broken without *h* means . . . . Dan 8:25
for joy that a *h* being . . . . . John 16:21
I speak in *h* terms . . . . . Rom 6:19
words of *h* wisdom . . . . . 1 Cor 2:4
we have had *h* fathers . . . . . Heb 12:9

HUMBLE
man Moses was very *h* . . . . Num 12:3
h you and test you . . . . . Deut 8:2
who is proud, and *h* . . . . . Job 40:11
the cry of the *h* . . . . . Ps 9:12
Do not forget the *h* . . . . . Ps 10:12
the desire of the *h* . . . . . Ps 10:17
h He guides in justice . . . . . Ps 25:9
h shall hear of it and . . . . . Ps 34:2
LORD lifts up the *h* . . . . . Ps 147:6
h spirit with the . . . . . Prov 16:19
contrite and *h* spirit . . . . . Is 57:15
a meek and *h* people . . . . . Zeph 3:12
associate with the *h* . . . . . Rom 12:16
gives grace to the *h* . . . . . James 4:6

H yourselves in the ..... James 4:10
gives grace to the *h* ..... 1 Pet 5:5
h yourselves under the ..... 1 Pet 5:6

HUMBLED
h himself greatly ..... 2 Chr 33:12
as a man, He *h* Himself ..... Phil 2:8

HUMBLES
h Himself to behold ..... Ps 113:6

HUMILIATION
to plunder, and to *h* ..... Ezra 9:7
h His justice was ..... Acts 8:33
but the rich in his *h* ..... James 1:10

HUMILITY
By *h* and the fear of ..... Prov 22:4
righteousness, seek *h* ..... Zeph 2:3
the Lord with all *h* ..... Acts 20:19
delight in false *h* ..... Col 2:18
mercies, kindness, *h* ..... Col 3:12
h correcting those ..... 2 Tim 2:25
gentle, showing all *h* ..... Titus 3:2
and be clothed with *h* ..... 1 Pet 5:5

HUNDRED
Adam lived were nine *h* ..... Gen 5:5
of Lamech were seven *h* .... Gen 5:31
of Jacob's life was one *h* .. Gen 47:28
Joseph lived one *h* and .... Gen 50:22
one *h* cubits long for one ..... Ex 27:9
of which was one *h* ..... Num 7:13
for a *h* foreskins of the ... 2 Sam 3:14
one *h* summer fruits ..... 2 Sam 16:1
had taken one *h* prophets .. 1 Kin 18:4

HUNDREDFOLD
in the same year a *h* ..... Gen 26:12
some a *h*, some sixty ..... Matt 13:8
receive a *h* now in this ... Mark 10:30
up, and yielded a crop a *h* .. Luke 8:8

HUNGER
you, allowed you to *h* ..... Deut 8:3
lack and suffer *h* ..... Ps 34:10
They shall neither *h* ..... Is 49:10
likely to die from *h* ..... Jer 38:9
are those who *h* ..... Matt 5:6
for you shall *h* ..... Luke 6:25
to Me shall never *h* ..... John 6:35
present hour we both *h* .... 1 Cor 4:11
They shall neither *h* ..... Rev 7:16

HUNGRY
bread from the *h* ..... Job 22:7
and fills the *h* ..... Ps 107:9
gives food to the *h* ..... Ps 146:7
h soul every bitter ..... Prov 27:7
your soul to the *h* ..... Is 58:10
for I was *h* and you ..... Matt 25:35
when did we see You *h* ... Matt 25:37
and one is *h* and ..... 1 Cor 11:21
But if anyone is *h* ..... 1 Cor 11:34
to be full and to be *h* ..... Phil 4:12

HUNT
Yet you *h* my life to ..... 1 Sam 24:11
h the violent man ..... Ps 140:11
h the souls of My ..... Ezek 13:18

HUNTER
Nimrod the mighty *h* ..... Gen 10:9
Esau was a skillful *h* ..... Gen 25:27

HUR
Man of Judah; of Caleb's house, 1 Chr 2:18–20
Supports Moses' hands, Ex 17:10–12
Aids Aaron, Ex 24:14

HURAM
Master craftsman of Solomon's temple, 1 Kin 7:13–40, 45; 2 Chr 2:13, 14

HURT
h a woman with child ..... Ex 21:22
who plot my *h* ..... Ps 35:4
but I was not *h* ..... Prov 23:35
another to his own *h* ..... Eccl 8:9
They shall not *h* ..... Is 11:9
of my people I am *h* ..... Jer 8:21
Woe is me for my *h* ..... Jer 10:19
it will by no means *h* ..... Mark 16:18
shall not be *h* by the ..... Rev 2:11

HUSBAND
She also gave to her *h* ..... Gen 3:6
desire shall be for your *h* ... Gen 3:16
"Surely you are a *h* ..... Ex 4:25
Uriah her *h* was dead .... 2 Sam 11:26
h safely trusts her ..... Prov 31:11
Her *h* is known in the ..... Prov 31:23
your Maker is your *h* ..... Is 54:5
though I was a *h* ..... Jer 31:32
you will call Me "My *H* ..... Hos 2:16
I have no *h* ..... John 4:17
now have is not your *h* .... John 4:18
But if the *h* dies, she is ..... Rom 7:2
woman have her own *h* ..... 1 Cor 7:2
For the unbelieving *h* ..... 1 Cor 7:14
you will save your *h* ..... 1 Cor 7:16
betrothed you to one *h* .... 2 Cor 11:2
For the *h* is head of ..... Eph 5:23
the *h* of one wife ..... 1 Tim 3:2
a bride adorned for her *h* ... Rev 21:2

HUSBANDS
them ask their own *h* ..... 1 Cor 14:35
H, love your wives ..... Eph 5:25
H, love your wives and do ... Col 3:19
Let deacons be the *h* ..... 1 Tim 3:12
women to love their *h* ..... Titus 2:4
submissive to your own *h* ... 1 Pet 3:1

HUSHAI
Archite; David's friend, 2 Sam 15:32–37
Feigns sympathy with Absalom, 2 Sam 16:16–19
Defeats Ahithophel's advice, 2 Sam 17:5–23

HYACINTH
h blue, and sulfur yellow .... Rev 9:17

HYMENAEUS
False teacher excommunicated by Paul, 1 Tim 1:19, 20

HYMN
they had sung a *h* ..... Matt 26:30

HYMNS
praying and singing *h* ..... Acts 16:25
in psalms and *h* ..... Eph 5:19

HYPOCRISY
you are full of *h* ..... Matt 23:28
Pharisees, which is *h* ..... Luke 12:1
Let love be without *h* ..... Rom 12:9
away with their *h* ..... Gal 2:13
and without *h* ..... James 3:17
malice, all deceit, *h* ..... 1 Pet 2:1

HYPOCRITE
of the *h* shall perish ..... Job 8:13
and the joy of the *h* ..... Job 20:5
is the hope of the *h* ..... Job 27:8
for everyone is a *h* ..... Is 9:17
also played the *h* ..... Gal 2:13

HYPOCRITES
"But the *h* in heart ..... Job 36:13
will I go in with *h* ..... Ps 26:4
For you were *h* ..... Jer 42:20
not be like the *h* ..... Matt 6:5
do you test Me, you *h* ..... Matt 22:18
and Pharisees, *h* ..... Matt 23:13

HYSSOP
Purge me with *h* ..... Ps 51:7
sour wine, put it on *h* ..... John 19:29

I AM WITH YOU
do not fear, for *I*, I will .... Gen 26:24
"Behold, *I* and will keep ... Gen 28:15
Fear not, for *I*; be not ..... Is 41:10
I to deliver you," says the ..... Jer 1:8
prevail against you; for *I* ... Jer 15:20
For *I*,' says the LORD, 'to .... Jer 30:11
I, to save you and deliver ... Jer 42:11
saying, "*I*, says the LORD." .. Hag 1:13
and lo, *I* always, even to .. Matt 28:20
I, and no one will attack .. Acts 18:10
absent in the flesh, yet *I* in ... Col 2:5

I WILL BE WITH YOU
"Dwell in this land, and *I* ... Gen 26:3
to your family, and *I* ..... Gen 31:3
I swore to them, and *I* .... Deut 31:23
as I was with Moses, so *I* .... Josh 1:5
"Surely *I*, and you shall .... Judg 6:16
David did, then *I* ..... 1 Kin 11:38
pass through the waters, *I* .... Is 43:2

IBZAN
Judge of Israel; father of 60 children, Judg 12:8, 9

ICE
dark because of the *i* ..... Job 6:16

ICHABOD
Son of Phinehas, 1 Sam 4:19–22

ICONIUM
City of Asia Minor; visited by Paul, Acts 13:51
Many converts in, Acts 14:1–6

IDDO
Leader of Jews at Casiphia, Ezra 8:17–20
——— Seer whose writings are cited, 2 Chr 9:29

IDLE
For they are *i* ..... Ex 5:8
i person will suffer ..... Prov 19:15
i word men may speak .... Matt 12:36
saw others standing *i* ..... Matt 20:3
they learn to be *i* ..... 1 Tim 5:13
both *i* talkers and ..... Titus 1:10

IDLENESS
not eat the bread of *i* ..... Prov 31:27
through *i* of hands the ..... Eccl 10:18
food, and abundance of *i* .. Ezek 16:49

IDLY
They speak *i* everyone with .. Ps 12:2

IDOL
lifted up his soul to an *i* ..... Ps 24:4
if he blesses an *i* ..... Is 66:3
a wooden *i* is a worthless .... Jer 10:8
that an *i* is nothing ..... 1 Cor 8:4
thing offered to an *i* ..... 1 Cor 8:7
That an *i* is anything ..... 1 Cor 10:19

IDOLATER
or covetous, or an *i* ..... 1 Cor 5:11
man, who is an *i* ..... Eph 5:5

IDOLATERS
fornicators, nor *i* ..... 1 Cor 6:9
immoral, sorcerers, *i* ..... Rev 21:8
and murderers and *i* ..... Rev 22:15

IDOLATRIES
and abominable *i* ..... 1 Pet 4:3

IDOLATROUS
he removed the *i* priests ... 2 Kin 23:5
I have not sat with *i* mortals .. Ps 26:4
pay for your *i* sins ..... Ezek 23:49
the names of the *i* priests ... Zeph 1:4

IDOLATRY
beloved, flee from *i* ..... 1 Cor 10:14
i, sorcery, hatred ..... Gal 5:20
covetousness, which is *i* ..... Col 3:5

IDOLS
stolen the household *i* ..... Gen 31:19
of the peoples are *i* ..... Ps 96:5
i are silver and gold ..... Ps 115:4
land is also full of *i* ..... Is 2:8

insane with their *i* . . . . . Jer 50:38
in the room of his *i* . . . . . Ezek 8:12
from their wooden *i* . . . . . Hos 4:12
who regard worthless *i* . . . . . Jon 2:8
i speak delusion . . . . . Zech 10:2
things polluted by *i* . . . . . Acts 15:20
You who abhor *i* . . . . . Rom 2:22
This was offered to *i* . . . . . 1 Cor 10:28
keep yourselves from *i* . . . 1 John 5:21
worship demons, and *i* . . . . . Rev 9:20

IDUMEA
Name used by Greeks and Romans to designate Edom, Mark 3:8

IGNORANCE
unintentionally or in *i* . . . . Ezek 45:20
that you did it in *i* . . . . . Acts 3:17
i God overlooked . . . . . Acts 17:30
sins committed in *i* . . . . . Heb 9:7
to silence the *i* . . . . . 1 Pet 2:15

IGNORANT
I was so foolish and *i* . . . . . Ps 73:22
though Abraham was *i* . . . . . Is 63:16
For they being *i* of God's . . . Rom 10:3
be *i* of this mystery . . . . . Rom 11:25
not want you to be *i* . . . . . 1 Cor 12:1
But if anyone is *i* . . . . . 1 Cor 14:38
i disputes, knowing that . . . 2 Tim 2:23
on those who are *i* . . . . . Heb 5:2

IGNORANTLY
because I did it *i* . . . . . 1 Tim 1:13

IJON
Town of Naphtali; captured by Ben-Hadad, 1 Kin 15:20
Captured by Tiglath-Pileser, 2 Kin 15:29

ILL
God sent a spirit of *i* will . . . Judg 9:23
David, and it became *i* . . . 2 Sam 12:15
bed and pretend to be *i* . . . 2 Sam 13:5
go *i* with him who is . . . . . Job 20:26

ILLEGITIMATE
then you are *i* . . . . . Heb 12:8

ILLUMINATED
after you were *i* . . . . . Heb 10:32
and the earth was *i* . . . . . Rev 18:1
for the glory of God *i* . . . . . Rev 21:23

ILLYRICUM
Paul preaches in, Rom 15:19

IMAGE
See WOODEN IMAGE; WOODEN IMAGES
Us make man in Our *i* . . . . . Gen 1:26
yourselves a carved *i* . . . . . Deut 4:16
shall despise their *i* . . . . . Ps 73:20
the king made an *i* . . . . . Dan 3:1
to them, "Whose *i* . . . . . Matt 22:20
since he is the *i* . . . . . 1 Cor 11:7
He is the *i* of the . . . . . Col 1:15
and not the very *i* . . . . . Heb 10:1
the beast and his *i* . . . . . Rev 14:9
who worshiped his *i* . . . . . Rev 19:20

IMAGINATION
although the *i* of man's . . . . . Gen 8:21
the proud in the *i* . . . . . Luke 1:51

IMITATE
I urge you, *i* me . . . . . 1 Cor 4:16
as I also *i* Christ . . . . . 1 Cor 11:1
i those who through . . . . . Heb 6:12

IMMANUEL
shall call His name *I* . . . . . Is 7:14
shall call His name *I* . . . . . Matt 1:23

IMMEDIATELY
I the fig tree withered . . . . . Matt 21:19
i the Spirit drove Him . . . . . Mark 1:12
i they left their nets and . . . Mark 1:18
hear, Satan comes *i* . . . . . Mark 4:15
i he puts in the sickle, ... Mark 4:29
I his mouth was opened . . . Luke 1:64
i her flow of blood . . . . . Luke 8:44
stones would *i* cry out . . . . Luke 19:40
I sent to you *i*, and you . . . . Acts 10:33
i an angel of the Lord . . . . . Acts 12:23
I did not *i* confer with flesh . . Gal 1:16
i forgets what kind of . . . . James 1:24
I I was in the Spirit . . . . . Rev 4:2

IMMORAL
lips of an *i* woman drip . . . . . Prov 5:3
i woman is a deep pit . . . . . Prov 22:14
with sexually *i* people . . . . . 1 Cor 5:9
murderers, sexually *i* . . . . . Rev 21:8

IMMORALITY
except sexual *i* . . . . . Matt 5:32
wife, except for sexual *i* . . . . Matt 19:9
and from sexual *i* . . . . . Acts 15:29
unrighteousness, sexual *i* . . Rom 1:29
i as is not even named . . . . . 1 Cor 5:1
Flee sexual *i* . . . . . 1 Cor 6:18
abstain from sexual *i* . . . . . 1 Thess 4:3
themselves over to sexual *i* . . . . Jude 7
to repent of her sexual *i* . . . . . Rev 2:21

IMMORTAL
to the King eternal, *i* . . . . . 1 Tim 1:17

IMMORTALITY
glory, honor, and *i* . . . . . Rom 2:7
mortal must put on *i* . . . . . 1 Cor 15:53
who alone has *i* . . . . . 1 Tim 6:16
and brought life and *i* . . . . . 2 Tim 1:10

IMMOVABLE
be steadfast, *i* . . . . . 1 Cor 15:58

IMMUTABLE
that by two *i* things . . . . . Heb 6:18

IMPART
see you, that I may *i* . . . . . Rom 1:11
that it may *i* grace . . . . . Eph 4:29

IMPENITENT
i heart you are . . . . . Rom 2:5

IMPERISHABLE
but we for an *i* crown . . . . . 1 Cor 9:25

IMPLANTED
with meekness the *i* . . . . . James 1:21

IMPORTED
had horses *i* from Egypt . . 1 Kin 10:28
i from Egypt a chariot . . . . . 2 Chr 1:17

IMPOSSIBLE
and nothing will be *i* . . . . . Matt 17:20
"With men this is *i* . . . . . Matt 19:26
God nothing will be *i* . . . . . Luke 1:37
It is *i* that no offenses . . . . . Luke 17:1
For it is *i* for those who . . . . . Heb 6:4
which it is *i* for God to lie . . . Heb 6:18
without faith it is *i* . . . . . Heb 11:6

IMPOSTORS
i will grow worse . . . . . 2 Tim 3:13

IMPRISONMENT
and of chains and *i* . . . . . Heb 11:36

IMPRISONMENTS
in stripes, in *i* . . . . . 2 Cor 6:5

IMPULSIVE
but he who is *i* . . . . . Prov 14:29

IMPURITY
during her *i* shall be . . . . . Lev 15:20
cleansed from her *i* . . . . . 2 Sam 11:4
end to another with their *i* . . Ezra 9:11
a woman during her *i* . . . . . Ezek 18:6

IMPUTE
"Do not let my lord *i* . . . . 2 Sam 19:19
the LORD does not *i* . . . . . Ps 32:2
the LORD shall not *i* . . . . . Rom 4:8

IMPUTED
bloodshed shall be *i* . . . . . Lev 17:4
might be *i* to them . . . . . Rom 4:11
alone that it was *i* . . . . . Rom 4:23
but sin is not *i* . . . . . Rom 5:13

IMPUTES
i righteousness apart . . . . . Rom 4:6

IN MY NAME
which He speaks *i* . . . . . Deut 18:19
to speak a word *i* . . . . . Deut 18:20
i his horn shall be exalted. . . Ps 89:24
prophets prophesy lies *i* . . . . Jer 14:14
prophesy falsely to you *i* . . . . . Jer 29:9
little child like this *i* . . . . . Matt 18:5
are gathered together *i* . . . . Matt 18:20
many will come *i*, saying . . . Matt 24:5
who works a miracle *i* . . . . Mark 9:39
cup of water to drink *i* . . . . Mark 9:41
I they will cast out . . . . . Mark 16:17
whatever you ask *i* . . . . . John 14:13
the Father will send *i* . . . . . John 14:26
you ask the Father *i* . . . . . John 15:16
day you will ask *i* . . . . . John 16:26

IN THE WORLD
He was *i*, and the world . . . . John 1:10
"As long as I am *i*, I am . . . . . John 9:5
His own who were *i* . . . . . John 13:1
I you will have . . . . . John 16:33
"Now I am no longer *i* . . . . John 17:11
I was with them *i* . . . . . John 17:12
until the law sin was *i* . . . . . Rom 5:13
an idol is nothing *i* . . . . . 1 Cor 8:4
we conducted ourselves *i* . . 2 Cor 1:12
no hope and without God *i* . . Eph 2:12
you shine as lights *i* . . . . . Phil 2:15
why, as though living *i* . . . . . Col 2:20
believed on *i*, received . . . . 1 Tim 3:16
the corruption that is *i* . . . . . 2 Pet 1:4
the world or the things *i* . . 1 John 2:15
greater than he who is *i* . . . 1 John 4:4

INCENSE
oil and for the sweet *i* . . . . . Ex 25:6
lamps, he shall burn *i* on it . . . Ex 30:7
perpetual *i* before the LORD . . Ex 30:8
the pure *i* of sweet spices, . . . Ex 37:29
the cloud of *i* may cover . . . Lev 16:13
put *i* in it, and each of . . . . Num 16:17
burned *i* at the high places . . 1 Kin 3:3
be set before You as *i* . . . . . Ps 141:2
i is an abomination to Me . . . . . Is 1:13
i to the queen of heaven . . . . Jer 44:18
oil and My *i* before them . . Ezek 16:18
In every place *i* shall be . . . . . Mal 1:11
his lot fell to burn *i* when . . . Luke 1:9
right side of the altar of *i* . . Luke 1:11
golden bowls full of *i* . . . . . Rev 5:8
the smoke of the *i*, with . . . . . Rev 8:4
cinnamon and *i*, fragrant . . Rev 18:13

INCLINE
i your heart to the . . . . . Josh 24:23
I Your ear to me, and hear . . . Ps 17:6
I Your ear to my cry . . . . . Ps 88:2
I my heart to Your . . . . . Ps 119:36
i my heart to any evil . . . . . Ps 141:4
i your ear to my sayings . . . Prov 4:20
not obey Me or *i* their ear . . . . Jer 7:26
O my God, *i* Your ear and . . Dan 9:18

INCORRUPTIBLE
the glory of the *i* . . . . . Rom 1:23
dead will be raised *i* . . . . . 1 Cor 15:52
to an inheritance *i* . . . . . 1 Pet 1:4
corruptible seed but *i* . . . . . 1 Pet 1:23
i beauty of a gentle . . . . . 1 Pet 3:4

INCORRUPTION
it is raised in *i* . . . . . 1 Cor 15:42
corruption inherit *i* . . . . . 1 Cor 15:50
must put on *i* . . . . . 1 Cor 15:53

INCREASE
if riches *i*, do not set . . . . . Ps 62:10
the LORD give you *i* . . . . . Ps 115:14
hear and *i* learning . . . . . Prov 1:5
When goods *i*, they . . . . . Eccl 5:11
Of the *i* of His . . . . . Is 9:7
and knowledge shall *i* . . . . . Dan 12:4

Lord, "*I* our faith ..... Luke 17:5
He must *i*, but I must ..... John 3:30
but God gave the *i* ..... 1 Cor 3:6
grows with the *i* ..... Col 2:19
for they will *i* ..... 2 Tim 2:16

INCREASED
The waters *i* and ..... Gen 7:17
i your mercy which you ... Gen 19:19
nation and *i* its joy ..... Is 9:3
And Jesus *i* in wisdom ..... Luke 2:52

INCREASES
i knowledge *i* sorrow ..... Eccl 1:18
who have no might He *i* ..... Is 40:29

INCREDIBLE
should it be thought *i* ..... Acts 26:8

INCURABLE
My wound is *i* ..... Job 34:6
'Your affliction is *i* ..... Jer 30:12
Your sorrow is *i* ..... Jer 30:15

INDEBTED
everyone who is *i* ..... Luke 11:4

INDEED
i it was very good ..... Gen 1:31
"But will God *i* ..... 1 Kin 8:27
"Behold, an Israelite *i* ..... John 1:47

INDIA
Eastern limit of Persian Empire, Esth 1:1

INDICATING
the Holy Spirit *i* ..... Heb 9:8
who was in them was *i* .... 1 Pet 1:11

INDIGNANT
saw it, they were *i* ..... Matt 26:8

INDIGNATION
of His anger, wrath, *i* ..... Ps 78:49
I has taken hold ..... Ps 119:53
in whose hand is My *i* ..... Is 10:5
For the *i* of the LORD ..... Is 34:2
have filled me with *i* ..... Jer 15:17
can stand before His *i* ..... Nah 1:6
i which will devour ..... Heb 10:27
into the cup of His *i* ..... Rev 14:10

INDIVIDUALLY
He fashions their hearts *i* .... Ps 33:15
i members of one another .. Rom 12:5
Christ, and members *i* .... 1 Cor 12:27

INDUCED
O LORD, You *i* me ..... Jer 20:7
if the prophet is *i* ..... Ezek 14:9

INDULGENCE
no value against the *i* ..... Col 2:23

INEXCUSABLE
Therefore you are *i* ..... Rom 2:1

INEXPRESSIBLE
Paradise and heard *i* ..... 2 Cor 12:4
you rejoice with joy *i* ..... 1 Pet 1:8

INFALLIBLE
suffering by many *i* ..... Acts 1:3

INFANTS
i who never saw ..... Job 3:16
i You have ordained ..... Ps 8:2
i You have perfected ..... Matt 21:16
they also brought *i* ..... Luke 18:15

INFERIOR
another kingdom *i* ..... Dan 2:39
that I am not at all *i* ..... 2 Cor 11:5

INFIRMITIES
"He Himself took our *i* ..... Matt 8:17
boast, except in my *i* ..... 2 Cor 12:5
and your frequent *i* ..... 1 Tim 5:23

INFIRMITY
a spirit of *i* eighteen ..... Luke 13:11
had an *i* thirty-eight years .. John 5:5
i I preached the gospel to .... Gal 4:13

INFLAMING
i yourselves with gods ..... Is 57:5

INGATHERING
the Feast of *I* at the year's .. Ex 34:22

INHABIT
the wicked will not *i* ..... Prov 10:30
cities and *i* them ..... Amos 9:14

INHABITANT
Cry out and shout, O *i* ..... Is 12:6
And the *i* will not say ..... Is 33:24

INHABITANTS
He looks on all the *i* ..... Ps 33:14
give ear, all *i* ..... Ps 49:1
Let the *i* of Sela sing ..... Is 42:11
Woe to the *i* of the ..... Rev 12:12

INHABITED
rejoicing in His *i* ..... Prov 8:31
'You shall be *i* ..... Is 44:26
who formed it to be *i* ..... Is 45:18

INHERIT
i the iniquities ..... Job 13:26
descendants shall *i* ..... Ps 25:13
The righteous shall *i* ..... Ps 37:29
The wise shall *i* ..... Prov 3:35
love me to *i* wealth ..... Prov 8:21
The simple *i* folly ..... Prov 14:18
the blameless will *i* ..... Prov 28:10
i the kingdom prepared ... Matt 25:34
I do that I may *i* ..... Mark 10:17
unrighteous will not *i* ..... 1 Cor 6:9
you may *i* a blessing ..... 1 Pet 3:9
who overcomes shall *i* ..... Rev 21:7

INHERITANCE
"You shall have no *i* ..... Num 18:20
is the place of His *i* ..... Deut 32:9
the portion of my *i* ..... Ps 16:5
yes, I have a good *i* ..... Ps 16:6
i shall be forever ..... Ps 37:18
He will choose our *i* ..... Ps 47:4
You confirmed Your *i* ..... Ps 68:9
the tribe of Your *i* ..... Ps 74:2
i gained hastily ..... Prov 20:21
right of *i* is yours ..... Jer 32:8
i has been turned ..... Lam 5:2
will arise to your *i* ..... Dan 12:13
And God gave him no *i* ..... Acts 7:5
and give you an *i* ..... Acts 20:32
For if the *i* is of the ..... Gal 3:18
we have obtained an *i* ..... Eph 1:11
be partakers of the *i* ..... Col 1:12
receive as an *i* ..... Heb 11:8
to an *i* incorruptible ..... 1 Pet 1:4

INIQUITIES
How many are my *i* ..... Job 13:23
i have overtaken me ..... Ps 40:12
I prevail against me ..... Ps 65:3
forgives all your *i* ..... Ps 103:3
LORD, should mark *i* ..... Ps 130:3
was bruised for our *i* ..... Is 53:5
He shall bear their *i* ..... Is 53:11
i have separated you ..... Is 59:2

INIQUITY
See WORKERS OF INIQUITY
God, visiting the *i* of the ..... Ex 20:5
He has not observed *i* .... Num 23:21
wicked brings forth *i* ..... Ps 7:14
O LORD, pardon my *i* ..... Ps 25:11
i I have not hidden ..... Ps 32:5
was brought forth in *i* ..... Ps 51:5
If I regard *i* in my ..... Ps 66:18
Add *i* to their *i* ..... Ps 69:27
workers of *i* flourish ..... Ps 92:7
i boast in themselves ..... Ps 94:4
Shall the throne of *i* ..... Ps 94:20
let no *i* have dominion .... Ps 119:133
i will reap sorrow ..... Prov 22:8
a people laden with *i* ..... Is 1:4
i is taken away ..... Is 6:7
has laid on Him the *i* ..... Is 53:6
will remember their *i* ..... Hos 9:9
to those who devise *i* ..... Mic 2:1
like You, pardoning *i* ..... Mic 7:18
all you workers of *i* ..... Luke 13:27
a fire, a world of *i* ..... James 3:6

INJUSTICE
of truth and without *i* ..... Deut 32:4
i shuts her mouth ..... Job 5:16
i have your fathers ..... Jer 2:5

INK
us, written not with *i* ..... 2 Cor 3:3
do so with paper and *i* ..... 2 John 12

INN
room for them in the *i* ..... Luke 2:7
brought him to an *i* ..... Luke 10:34

INNOCENCE
of my heart and *i* ..... Gen 20:5
washed my hands in *i* ..... Ps 73:13

INNOCENT
do not kill the *i* ..... Ex 23:7
a bribe to slay an *i* ..... Deut 27:25
i will divide the ..... Job 27:17
a bribe against the *i* ..... Ps 15:5
because I was found *i* ..... Dan 6:22
by betraying *i* blood ..... Matt 27:4
saying, "I am *i* ..... Matt 27:24
this day that I am *i* ..... Acts 20:26

INNOCENT BLOOD
"lest *i* be shed in the ..... Deut 19:10
against *i*, to kill David .... 1 Sam 19:5
the *i* which Joab shed ..... 1 Kin 2:31
shed very much *i* ..... 2 Kin 21:16
righteous, and condemn *i* .... Ps 94:21
And shed *i*, the blood ..... Ps 106:38
tongue, hands that shed *i* .. Prov 6:17
they make haste to shed *i* ..... Is 59:7
do not shed *i* in this place ..... Jer 7:6
you will surely bring *i* ..... Jer 26:15
for they have shed *i* ..... Joel 3:19
do not charge us with *i* ..... Jon 1:14
sinned by betraying *i* ..... Matt 27:4

INNUMERABLE
i as the sand which is ..... Heb 11:12
i company of angels ..... Heb 12:22

INQUIRE
went to *i* of the LORD ..... Gen 25:22
a man went to *i* of God .... 1 Sam 9:9
I may go to her and *i* ..... 1 Sam 28:7
sent you to Me to *i* of Me .... Jer 37:7
i who in it is worthy ..... Matt 10:11
to *i* more fully about him .. Acts 23:20

INQUIRED
children of Israel *i* ..... Judg 20:27
Therefore David *i* ..... 1 Sam 23:2
the LORD, nor *i* of Him ..... Zeph 1:6
the prophets have *i* ..... 1 Pet 1:10

INQUIRY
shall make careful *i* ..... Deut 19:18

INSANE
images, and they are *i* ..... Jer 50:38
the spiritual man is *i* ..... Hos 9:7

INSCRIBED
Oh, that they were *i* ..... Job 19:23
See, I have *i* you on ..... Is 49:16

INSCRIPTION
wrote on it an *i* like the ..... Ex 39:30
image and *i* is this ..... Matt 22:20
the *i* of His accusation ... Mark 15:26
found an altar with this *i* .. Acts 17:23

INSPIRATION
is given by *i* of God ..... 2 Tim 3:16

INSTRUCT
good Spirit to *i* them ..... Neh 9:20
I will *i* you and teach ..... Ps 32:8
is the man whom You *i* ..... Ps 94:12

the LORD that he may *i* .... 1 Cor 2:16
If you *i* the brethren in ..... 1 Tim 4:6

INSTRUCTED
Surely you have *i* ..... Job 4:3
counsel, and who *i* ..... Is 40:14
This man had been *i* ..... Acts 18:25
are excellent, being *i* ..... Rom 2:18
Moses was divinely *i* ..... Heb 8:5

INSTRUCTION
also opens their ear to *i* .... Job 36:10
seeing you hate *i* ..... Ps 50:17
despise wisdom and *i* ..... Prov 1:7
Take firm hold of *i* ..... Prov 4:13
He shall die for lack of *i* ... Prov 5:23
Hear *i* and be wise ..... Prov 8:33
Give *i* to a wise man ..... Prov 9:9
i loves knowledge ..... Prov 12:1
fool despises his father's *i* .. Prov 15:5
Cease listening to *i* ..... Prov 19:27
Apply your heart to *i* ..... Prov 23:12
you have written at my *i*, ... Jer 36:6
for correction, for *i* ..... 2 Tim 3:16

INSTRUCTORS
have ten thousand *i* ..... 1 Cor 4:15

INSTRUCTS
My heart also *i* ..... Ps 16:7
He who *i* the nations ..... Ps 94:10

INSTRUMENT
to Him with an *i* ..... Ps 33:2
on an *i* of ten strings ..... Ps 92:3

INSTRUMENTS
i of cruelty are in ..... Gen 49:5
on harps, on stringed *i* ..... 2 Sam 6:5
by *i* of music ..... 1 Chr 15:16
with stringed *i* ..... 2 Chr 20:28
cymbals and stringed *i* .... Neh 12:27
for Himself *i* of death ..... Ps 7:13
with stringed *i* ..... Ps 150:4
and musical *i* of all kinds .... Eccl 2:8
i of unrighteousness ..... Rom 6:13

INSUBORDINATE
for the lawless and *i* ..... 1 Tim 1:9
For there are many *i* ..... Titus 1:10

INSUBORDINATION
of dissipation or *i* ..... Titus 1:6

INSULT
shall not return *i* for *i* ..... Mic 2:6

INSULTED
will be mocked and *i* ..... Luke 18:32
i the Spirit of grace ..... Heb 10:29

INSULTS
nor be afraid of their *i* ..... Is 51:7

INTEGRITY
In the *i* of my heart ..... Gen 20:5
walked, in *i* of heart and .... 1 Kin 9:4
he holds fast to his *i* ..... Job 2:3
that God may know my *i* .... Job 31:6
Let *i* and uprightness ..... Ps 25:21
I have walked in my *i* ..... Ps 26:1
You uphold me in my *i* ..... Ps 41:12
with *i* walks securely ..... Prov 10:9
The *i* of the upright ..... Prov 11:3
poor who walks in his *i* .... Prov 19:1
man walks in his *i* ..... Prov 20:7
i than one perverse in his .. Prov 28:6
in doctrine showing *i* ..... Titus 2:7

INTELLIGENT
Sergius Paulus, an *i* ..... Acts 13:7

INTENT
that every *i* of the thoughts .. Gen 6:5
all the *i* of the thoughts .... 1 Chr 28:9
brings it with wicked *i* .... Prov 21:27
to the *i* that we should ..... 1 Cor 10:6

INTERCEDE
the LORD, who will *i* ..... 1 Sam 2:25

INTERCESSION
of many, and made *i* ..... Is 53:12
Spirit Himself makes *i* ..... Rom 8:26
always lives to make *i* ..... Heb 7:25

INTERCESSOR
that there was no *i* ..... Is 59:16

INTEREST
shall not charge him *i* ..... Ex 22:25
men lent to me for *i* ..... Jer 15:10
collected it with *i* ..... Luke 19:23

INTERPRET
could *i* them for Pharaoh ... Gen 41:8
Do all *i* ..... 1 Cor 12:30
pray that he may *i* ..... 1 Cor 14:13
in turn, and let one *i* ..... 1 Cor 14:27

INTERPRETATION
"This is the *i* ..... Gen 40:12
who knows the *i* of a thing .. Eccl 8:1
you tell the dream and its *i* .. Dan 2:6
to another the *i* ..... 1 Cor 12:10
a revelation, has an *i* ..... 1 Cor 14:26
of any private *i* ..... 2 Pet 1:20

INTERPRETATIONS
Do not *i* belong to God ..... Gen 40:8
that you can give *i* ..... Dan 5:16

INTOXICATING
not drink wine or *i* drink .... Lev 10:9

INTRIGUE
seize the kingdom by *i* .... Dan 11:21
join with them by *i* ..... Dan 11:34

INTRUDING
i into those things which .... Col 2:18

INVENT
but you *i* them in your own .. Neh 6:8
i for yourselves musical .... Amos 6:5

INVISIBLE
of the world His *i* ..... Rom 1:20
is the image of the *i* ..... Col 1:15
eternal, immortal, *i* ..... 1 Tim 1:17
as seeing Him who is *i* .... Heb 11:27

INVITE
i Jesse to the sacrifice .... 1 Sam 16:3
he did not *i* Nathan the .... 1 Kin 1:10
you find, *i* to the wedding .. Matt 22:9
lest they also *i* you back .. Luke 14:12

INVITED
so Absalom *i* all the ..... 2 Sam 13:23
has *i* all the sons of the .... 1 Kin 1:19
Queen Esther *i* no one but .. Esth 5:12
were *i* to the wedding ..... Matt 22:3
who had *i* Him saw this .... Luke 7:39
to those who were *i* ..... Luke 14:7
were *i* to the wedding ..... John 2:2
he *i* them in and lodged ... Acts 10:23
were *i* to stay with them .. Acts 28:14

INWARD
i part is destruction ..... Ps 5:9
Both the *i* thought ..... Ps 64:6
You have formed my *i* ..... Ps 139:13
God according to the *i* ..... Rom 7:22
i man is being renewed .... 2 Cor 4:16

INWARDLY
i they are ravenous ..... Matt 7:15
is a Jew who is one *i* ..... Rom 2:29

IRON
make your heavens like *i* .. Lev 26:19
was an *i* bedstead ..... Deut 3:11
He will put a yoke of *i* .... Deut 28:48
i picks and *i* axes, and ... 2 Sam 12:31
He regards *i* as straw ..... Job 41:27
i sharpens *i* ..... Prov 27:17
and your neck was an *i* ..... Is 48:4
its feet partly of *i* ..... Dan 2:33
seared with a hot *i*, ... 1 Tim 4:2
all nations with a rod of *i* ... Rev 12:5

IRREVOCABLE
calling of God are *i* ..... Rom 11:29

ISAAC
Promised heir of the covenant, Gen 17:16–21
Born and circumcised, Gen 21:1–7
Offered up as a sacrifice, Gen 22:1–19
Marries Rebekah, Gen 24:62–67
Prays for children; prefers Esau, Gen 25:21–28
Dealings with Abimelech, king of Gerar, Gen 26:1–31
Mistakenly blesses Jacob, Gen 27:1—28:5
Dies in his old age, Gen 35:28, 29
N.T. references to, Luke 3:34; Gal 4:21–31; Heb 11:9, 20

ISAIAH
Prophet during reigns of Uzziah, Jotham, Ahaz, and Hezekiah, Is 1:1
Responds to prophetic call, Is 6:1–13
Prophesies to Hezekiah, 2 Kin 19; 20
Writes Uzziah's biography, 2 Chr 26:22
Writes Hezekiah's biography, 2 Chr 32:32
Quoted in N.T., Matt 1:22, 23; 3:3; 8:17; 12:17–21; Luke 4:17–19; Acts 13:34; Rom 9:27, 29; 10:16, 20, 21; 11:26, 27; 15:12; 1 Pet 2:22

ISCARIOT, JUDAS
Listed among the Twelve, Mark 3:14, 19; Luke 6:16
Criticizes Mary, John 12:3–6
Identified as betrayer, John 13:21–30
Takes money to betray Christ, Matt 26:14–16
Betrays Christ with a kiss, Mark 14:43–45
Repents and commits suicide, Matt 27:3–10
His place filled, Acts 1:15–26

ISHBOSHETH
One of Saul's sons; made king, 2 Sam 2:8–10
Offends Abner, 2 Sam 3:7–11
Slain; his assassins executed, 2 Sam 4:1–12

ISHMAEL
Abram's son by Hagar, Gen 16:3, 4, 11–16
Circumcised, Gen 17:25
Scoffs at Isaac's feast; exiled with his mother, Gen 21:8–21
His sons; his death, Gen 25:12–18
——— Son of Nethaniah; kills Gedaliah, 2 Kin 25:22–26

ISHMAELITES
Settle at Havilah, Gen 25:17, 18
Joseph sold to, Gen 37:25–28
Sell Joseph to Potiphar, Gen 39:1

ISLAND
aground on a certain *i* .... Acts 27:26
the leading citizen of the *i* .. Acts 28:7
i was moved out of its ..... Rev 6:14
Then every *i* fled away .... Rev 16:20

ISLES
the multitude of *i* be glad ..... Ps 97:1
declare it in the *i* afar off ... Jer 31:10
many *i* were the market .. Ezek 27:15
i will be astonished at .... Ezek 27:35

ISRAEL
See HOLY ONE OF ISRAEL; LORD GOD OF ISRAEL
Used to refer to:
Jacob, Gen 32:28
descendants of Jacob, Gen 49:16, 28
ten northern tribes (in contrast to Judah), 1 Sam 11:8
restored nation after exile, Ezra 9:1
true church, Gal 6:16

be called Jacob, but *I* ..... Gen 32:28
"Hear, O *I*: The LORD ..... Deut 6:4
shepherd My people *I* ..... 2 Sam 7:7

Jacob rejoice and *I* be glad ... Ps 14:7
Redeem *I*, O God, out of ..... Ps 25:22
Truly God is good to *I* ..... Ps 73:1
O *I*, if you will listen to Me ... Ps 81:8
When *I* went out of Egypt, .. Ps 114:1
Let *I* now say, "His mercy ... Ps 118:2
O *I*, hope in the LORD ..... Ps 130:7
Let *I* rejoice in their Maker .. Ps 149:2
will shepherd My people *I* ... Matt 2:6
great faith, not even in *I* .... Matt 8:10
sheep of the house of *I* ..... Matt 10:6
the twelve tribes of *I* ..... Matt 19:28
If He is the King of *I*, let .. Matt 27:42
helped His servant *I* ..... Luke 1:54
of his manifestation to *I* ... Luke 1:80
Are you the teacher of *I*, ... John 3:10
restore the kingdom to *I* ..... Acts 1:6
God raised up for *I* a ..... Acts 13:23
because for the hope of *I* .. Acts 28:20
For they are not all *I* ..... Rom 9:6
so all *I* will be saved ..... Rom 11:26
Observe *I* after the flesh .. 1 Cor 10:18
and upon the *I* of God ..... Gal 6:16
eighth day, of the stock of *I* .. Phil 3:5
with the house of *I* ..... Heb 8:8
children of *I* were sealed ..... Rev 7:4
tribes of the children of *I* .. Rev 21:12

ISRAELITES
Afflicted in Egypt, Ex 1:12–22
Escape from Egypt, Ex 12:29–42, 50; 13:17–22
Receive law at Sinai, Ex 19
Idolatry and rebellion of, Ex 32; Num 13; 14
Wander in the wilderness, Num 14:26–39
Cross Jordan; conquer Canaan, Josh 4; 12
Ruled by judges, Judg 2
Saul chosen as king, 1 Sam 10
Kingdom divided, 1 Kin 12
Northern kingdom carried captive, 2 Kin 17
Southern kingdom carried captive, 2 Kin 24
70 years in exile, 2 Chr 36:20, 21
Return after exile, Ezra 1:1–5
Nation rejects Christ, Matt 27:20–27
Nation destroyed, Luke 21:20–24

ISSACHAR
Jacob's fifth son, Gen 30:17, 18
——— Tribe of:
Genealogy of, 1 Chr 7:1–5
Prophecy concerning, Gen 49:14, 15
Census at Sinai, Num 1:28, 29
Inheritance of, Josh 19:17–23

ISSUED
King Darius *i* a decree ..... Ezra 6:1
be *i* as law in every ..... Esth 3:14
i as a decree in every ..... Esth 8:13
A fiery stream *i* and came .. Dan 7:10
before the decree is *i*, ... Zeph 2:2

IT IS WRITTEN
as *i* in the Law of Moses .... 1 Kin 2:3
as *i* in this Book of ..... 2 Kin 23:21
Feast of Tabernacles, as *i* .... Ezra 3:4
trees, to make booths, as *i* .. Neh 8:15
in the scroll of the Book *i* ..... Ps 40:7
"Behold, *i* before Me: I will ... Is 65:6
"As *i* in the Law of Moses .. Dan 9:13
for thus *i* by the prophet: .... Matt 2:5
"*I*, 'Man shall not live by .... Matt 4:4
throw Yourself down. For *i* .. Matt 4:6
"*I* again, 'You shall not ..... Matt 4:7
i, 'You shall worship ..... Matt 4:10
"For this is he of whom *i* .. Matt 11:10
"*I*, 'My house shall be ..... Matt 21:13
i: 'I will strike the ..... Matt 26:31
"Thus *i*, and thus it was .. Luke 24:46
"*I* in the prophets, 'And .... John 6:45
i in the book of Psalms ..... Acts 1:20
i, 'You shall not speak ..... Acts 23:5
volume of the book *i* ..... Heb 10:7
because *i*, "Be holy, for .... 1 Pet 1:16

ITALIAN
was called the *I* Regiment .. Acts 10:1

ITALY
Jews expelled from, Acts 18:2
Paul sails for, Acts 27:1, 6
Christians in, Acts 28:14

ITCHING
they have *i* ears ..... 2 Tim 4:3

ITHAMAR
Youngest son of Aaron, Ex 6:23
Consecrated as priest, Ex 28:1
Duty entrusted to, Ex 38:21
Jurisdiction over Gershonites and Merarites, Num 4:21–33

ITINERANT
i Jewish exorcists ..... Acts 19:13

ITUREA
Region ruled by Herod Philip, Luke 3:1

IVORY
made a great throne of *i* .. 1 Kin 10:18
Out of the *i* palaces ..... Ps 45:8
neck is like an *i* tower ..... Song 7:4
lie on beds of *i*, stretch ..... Amos 6:4

JABBOK
River entering the Jordan about 20 miles north of the Dead Sea, Num 21:24
Scene of Jacob's conflict, Gen 32:22–32
Boundary marker, Deut 3:16

JABESH GILEAD
Consigned to destruction, Judg 21:8–15
Saul defeats the Ammonites at, 1 Sam 11:1–11
Citizens of, rescue Saul's body, 1 Sam 31:11–13
David thanks citizens of, 2 Sam 2:4–7

JABIN
Canaanite king of Hazor; leads confederacy against Joshua, Josh 11:1–14
——— Another king of Hazor; oppresses Israelites, Judg 4:2
Defeated by Deborah and Barak, Judg 4:3–24
Immortalized in poetry, Judg 5:1–31

JACHIN
One of two pillars in front of Solomon's temple, 1 Kin 7:21, 22

JACINTH
third row, a *j*, an agate, ... Ex 28:19
the eleventh *j* ..... Rev 21:20

JACKALS
it shall be a habitation of *j* ... Is 34:13
make a wailing like the *j* ..... Mic 1:8

JACOB
Son of Isaac and Rebekah; Rebekah's favorite, Gen 25:21–28
Obtains birthright, Gen 25:29–34
Obtains blessing meant for Esau; flees, Gen 27:1—28:5
Sees vision of ladder, Gen 28:10–22
Serves Laban for Rachel and Leah, Gen 29:1–30
Fathers children, Gen 29:31—30:24
Flees from, makes covenant with Laban, Gen 30:25—31:55
Makes peace with Esau, Gen 32:1–21; 33:1–17
Wrestles with God, Gen 32:22–32
Returns to Bethel; renamed Israel, Gen 35:1–15
Shows preference for Joseph, Gen 37:3
Mourns Joseph's disappearance, Gen 37:32–35
Sends sons to Egypt for food, Gen 42:1–5
Reluctantly allows Benjamin to go, Gen 43:1–15
Moves his household to Egypt, Gen 45:25—47:12
Blesses his sons and grandsons; dies, Gen 48; 49
Buried in Canaan, Gen 50:1–14

JACOB'S WELL
Christ teaches a Samaritan woman at, John 4:5–26

JAEL
Wife of Heber the Kenite; kills Sisera, Judg 4:17–22
Praised by Deborah, Judg 5:24–27

JAIR
Manassite warrior; conquers towns in Gilead, Num 32:41; Deut 3:14
——— Eighth judge of Israel, Judg 10:3–5

JAIRUS
Ruler of the synagogue; Jesus raises his daughter, Mark 5:22–24, 35–43

JAMES
Son of Zebedee, called as disciple, Matt 4:21, 22; Luke 5:10, 11
One of the Twelve, Matt 10:2; Mark 3:17
Zealous for the Lord, Luke 9:52–54
Ambitious for honor, Mark 10:35–45
Witnesses transfiguration, Matt 17:1–9
Martyred by Herod Agrippa, Acts 12:2
——— Son of Alphaeus; one of the Twelve, Matt 10:3, 4
Called "the Less," Mark 15:40
——— Jesus' half brother, Matt 13:55, 56; Gal 1:19
Becomes leader of Jerusalem Council and Jerusalem church, Acts 15:13–22; Gal 2:9
Author of an epistle, James 1:1

JANNES AND JAMBRES
Two Egyptian magicians; oppose Moses, Ex 7:11–22; 2 Tim 3:8

JANOAH
Town of Naphtali, 2 Kin 15:29

JAPHETH
One of Noah's three sons, Gen 5:32
Receives blessing, Gen 9:20–27
His descendants occupy Asia Minor and Europe, Gen 10:2–5

JARED
Father of Enoch, Gen 5:15–20
Ancestor of Noah, 1 Chr 1:2
Ancestor of Christ, Luke 3:37

JASHER
Book of, quoted, Josh 10:13

JASON
Welcomes Paul at Thessalonica, Acts 17:5–9
Described as Paul's kinsman, Rom 16:21

JASPER
a beryl, an onyx, and a *j* .... Ex 28:20
beryl, onyx, and *j* ..... Ezek 28:13
stone, like a *j* stone, clear .. Rev 21:11

JAVAN
Son of Japheth, Gen 10:2, 4
Descendants of, to receive good news, Is 66:19, 20

JAVELINS
bows and arrows, the *j* . . . . . Ezek 39:9

JAW
or pierce his *j* with a hook . . Job 41:2

JAWBONE
a fresh *j* of a donkey . . . . . Judg 15:15

JAWS
My tongue clings to My *j* . . . . Ps 22:15
bridle in the *j* of the people . . Is 30:28
I will put hooks in your *j* . . . Ezek 29:4
put hooks into your *j* . . . . . Ezek 38:4

JEALOUS
your God, am a *j* God . . . . . Ex 20:5
LORD, whose name is *J* . . . . . Ex 34:14
he becomes *j* of his wife, . . . Num 5:14
a consuming fire, a *j* . . . . . Deut 4:24
I will be *j* for My holy . . . . Ezek 39:25
For I am *j* for you . . . . . 2 Cor 11:2

JEALOUSY
They provoked Him to *j* . . . Deut 32:16
Will Your *j* burn like . . . . . Ps 79:5
j is a husband's . . . . . Prov 6:34
as strong as death, *j* . . . . . Song 8:6
will provoke you to *j* . . . . . Rom 10:19
fall, to provoke them to *j* . . Rom 11:11
provoke the Lord to *j* . . . . 1 Cor 10:22
for you with godly *j* . . . . . 2 Cor 11:2

JEBUS
Canaanite name of Jerusalem before captured by David, 1 Chr 11:4–8

JEBUSITES
Descendants of Canaan, Gen 15:18–21; Num 13:29
Defeated by Joshua, Josh 11:1–12
Not driven from Jerusalem; later conquered by David, Judg 1:21; 2 Sam 5:6–8
Put to forced labor under Solomon, 1 Kin 9:20, 21

JECONIAH
See JEHOIACHIN
Variant form of Jehoiachin, 1 Chr 3:16, 17
Abbreviated to Coniah, Jer 22:24, 28

JEDIDIAH
Name given to Solomon by Nathan, 2 Sam 12:24, 25

JEDUTHUN
Levite musician appointed by David, 1 Chr 16:41, 42
Heads a family of musicians, 2 Chr 5:12
Name appears in psalm titles, Ps 39; 62; 77

JEGAR SAHADUTHA
Name given by Laban to memorial stones, Gen 31:46, 47

JEHOAHAZ
Son and successor of Jehu, king of Israel, 2 Kin 10:35
Seeks the Lord in defeat, 2 Kin 13:2–9
——— Son and successor of Josiah, king of Judah, 2 Kin 23:30–34
Called Shallum, 1 Chr 3:15
——— Another form of Ahaziah, youngest son of King Joram, 2 Chr 21:17

JEHOASH
See JOASH

JEHOIACHIN
Son of Jehoiakim; next to the last king of Judah, 2 Kin 24:8
Deported to Babylon, 2 Kin 24:8–16
Liberated by Evil-Merodach, Jer 52:31–34

JEHOIADA
High priest during reign of Joash, 2 Kin 11:4—12:16
Instructs Joash, 2 Kin 12:2

JEHOIAKIM
Wicked king of Judah; son of Josiah; serves Pharaoh and Nebuchadnezzar, 2 Kin 23:34—24:7
Taken captive to Babylon, 2 Chr 36:6–8
Kills prophet Urijah, Jer 26:20–23
Destroys Jeremiah's scroll; cursed by God, Jer 36

JEHORAM (or Joram)
Wicked king of Judah; son of Jehoshaphat, 2 Kin 8:16–24
Marries Athaliah, 2 Kin 8:18, 19
Kills his brothers, 2 Chr 21:2, 4
Elijah prophesies against him; prophecy fulfilled, 2 Chr 21:12–20
——— Wicked king of Israel; son of Ahab, 2 Kin 3:1–3
Counseled by Elisha, 2 Kin 3; 5:8; 6:8–12
Wounded in battle, 2 Kin 8:28, 29
Killed by Jehu, 2 Kin 9:14–26

JEHOSHAPHAT
Righteous king of Judah; son of Asa, 1 Kin 22:41–50
Goes to war with Ahab against Syria, 1 Kin 22:1–36
Institutes reforms; sends out teachers of the Law, 2 Chr 17:6–9; 19
His enemies defeated through his faith, 2 Chr 20:1–30

JEHOZABAD
Son of a Moabitess; assassinates Joash, 2 Kin 12:20, 21
Put to death, 2 Chr 25:3

JEHU
Prophet; denounces Baasha, 1 Kin 16:1–7
Rebukes Jehoshaphat, 2 Chr 19:2, 3
——— Commander under Ahab; anointed king, 1 Kin 19:16; 2 Kin 9:1–13
Destroys the house of Ahab, 2 Kin 9:14—10:30
Turns away from the Lord; dies, 2 Kin 10:31–36

JEHUDI
Reads Jeremiah's scroll, Jer 36:14, 21, 23

JEOPARDY
stand in *j* every hour . . . . . 1 Cor 15:30

JEPHTHAH
Gilead's son by a harlot, Judg 11:1
Driven out, then brought back to command army against Ammonites, Judg 11:2–28
Sacrifices his daughter to fulfill a vow, Judg 11:29–40
Chastises Ephraim, Judg 12:1–7

JEREMIAH
Prophet under Josiah, Jehoiakim, and Zedekiah, Jer 1:1–3
Called by God, Jer 1:4–9
Forbidden to marry, Jer 16:2
Imprisoned by Pashhur, Jer 20:1–6
Prophecy written, destroyed, rewritten, Jer 36
Accused of defection and imprisoned; released by Zedekiah, Jer 37
Cast into dungeon; rescued; prophesies to Zedekiah, Jer 38
Set free by Nebuchadnezzar, Jer 39:11—40:6
Forcibly taken to Egypt, Jer 43:5–7

JERICHO
City near the Jordan, Num 22:1
Called the city of palm trees, Deut 34:3; 2 Chr 28:15
Miraculously defeated by Joshua, Josh 6
Rebuilt by Hiel, 1 Kin 16:34
Visited by Jesus, Matt 20:29–34; Luke 19:1–10

JEROBOAM
Son of Nebat; receives prophecy that he will be king, 1 Kin 11:26–40
Made king; leads revolt against Rehoboam, 1 Kin 12:1–24
Sets up idols, 1 Kin 12:25–33
Rebuked by a man of God, 1 Kin 13:1–10
Judgment on house of, 1 Kin 13:33—14:20
——— Wicked king of Israel; son of Joash; successful in war, 2 Kin 14:23–29
Prophecy concerning, Amos 7:7–13

JERUBBAAL
Name given to Gideon for destroying Baal's altar, Judg 6:32

JERUSALEM
Originally called Salem, Gen 14:18
Jebusite city, Josh 15:8; Judg 1:8, 21
King of, defeated by Joshua, Josh 10:5–23
Conquered by David; made capital, 2 Sam 5:6–9
Ark brought to, 2 Sam 6:12–17; 1 Kin 8:1–13
Saved from plague, 2 Sam 24:16
Temple built and dedicated here, 1 Kin 6; 8:14–66
Suffers in war, 1 Kin 14:25–27; 2 Kin 14:13, 14; Is 7:1
Miraculously saved, 2 Kin 19:31–36
Captured by Babylon, 2 Kin 24:10—25:21; Jer 39:1–8
Exiles return and rebuild temple, Ezra 1:1–4; 2:1
Walls of, dedicated, Neh 12:27–47
Christ enters as King, Matt 21:4–11
Christ laments for, Matt 23:37; Luke 19:41–44
Church born in, Acts 2
Christians of, persecuted, Acts 4

Jebusite city (which is *J*) . . . Josh 15:8
in *J* he reigned . . . . . 2 Sam 5:5
were born to him in *J* . . . . . 2 Sam 5:14
ark of God back to *J* . . . . 2 Sam 15:29
yourself a house in *J* . . . . . 1 Kin 2:36
a lamp before Me in *J* . . . . 1 Kin 11:36
Solomon reigned in *J* . . . . 1 Kin 11:42
Rehoboam came to *J* . . . . . 1 Kin 12:21
gave him a lamp in *J* . . . . . 1 Kin 15:4
down the wall of *J* from . . 2 Kin 14:13
up to *J* to make war . . . . . 2 Kin 16:5
before this altar in *J*' . . . . . 2 Kin 18:22
should deliver *J* from . . . . 2 Kin 18:35
J shall not be given into . . 2 Kin 19:10
daughter of *J* has . . . . . 2 Kin 19:21
I will stretch over *J* the . . . 2 Kin 21:13
(She dwelt in *J* in the . . . . 2 Kin 22:14
elders of Judah and *J* to . . . 2 Kin 23:1
burned them outside *J* . . . . . 2 Kin 23:4
from *J* to Babylon . . . . . 2 Kin 24:15
his army came against *J* . . . 2 Kin 25:1
the walls of *J* all around . . 2 Kin 25:10
J into captivity by the . . . . . 1 Chr 6:15
house of the LORD in *J* . . . . 1 Chr 6:32
Now in *J* the children of . . . . 1 Chr 9:3
and all Israel went to *J* . . . . 1 Chr 11:4
took more wives in *J* . . . . . 1 Chr 14:3

all Israel together at *J*, to . . 1 Chr 15:3
angel to *J* to destroy it . . . 1 Chr 21:15
they may dwell in *J* . . . . . 1 Chr 23:25
David assembled at *J* all . . 1 Chr 28:1
gold as common in *J* as . . . 2 Chr 1:15
the LORD at *J* on Mount. . . . . 2 Chr 3:1
Solomon reigned in *J* . . . . . 2 Chr 9:30
So Rehoboam dwelt in *J*, . . 2 Chr 11:5
of Judah and came to *J* . . . . 2 Chr 12:4
him in the city, in *J* . . . . . 2 Chr 28:27
the altars that were in *J* . . 2 Chr 30:14
against the God of *J* . . . . . 2 Chr 32:19
the inhabitants of *J* . . . . . 2 Chr 32:26
to *J* into his kingdom . . . . 2 Chr 33:13
and the inhabitants of *J* . . 2 Chr 35:18
of the LORD which is in *J* . . . Ezra 2:68
together as one man to *J* . . . . Ezra 3:1
out of the captivity to *J* . . . . . Ezra 3:8
the temple which is in *J* . . . . . Ezra 6:5
to bring them to *J* to the . . . . Ezra 8:30
a wall in Judah and *J* . . . . . Ezra 9:9
that they must gather at *J* . . Ezra 10:7
I came to *J* and was there . . Neh 2:11
let us build the wall of *J* . . . . Neh 2:17
to come and attack *J* . . . . . Neh 4:8
it was, at the gates of *J* . . . . Neh 13:19
build the walls of *J* . . . . . Ps 51:18
In the midst of you, O *J* . . . . Ps 116:19
J is built as a city that is . . . . Ps 122:3
If I forget you, O *J*, let my . . . Ps 137:5
The LORD builds up *J*. . . . . Ps 147:2
was king over Israel in *J* . . . . Eccl 1:12
you, O daughters of *J* . . . . . Song 5:8
as Tirzah, lovely as *J*, ... Song 6:4
snare to the inhabitants of *J* . . . Is 8:14
of Zion, the hill of *J* . . . . . Is 10:32
numbered the houses of *J* . . . . Is 22:10
watchmen on your walls, O *J* . . Is 62:6
a wilderness, *J* a desolation . . Is 64:10
yes, proclaim against *J*, ... Jer 4:16
Be instructed, O *J*, lest My . . . . Jer 6:8
will make *J* a heap of ruins . . Jer 9:11
the cry of *J* has gone up . . . . . Jer 14:2
reigned eleven years in *J* . . . . Jer 52:1
J has become an unclean . . . Lam 1:17
and portray on it a city, *J* . . . Ezek 4:1
me in visions of God to *J* . . . . Ezek 8:3
Oholah, and *J* is Oholibah . . Ezek 23:4
build *J* until Messiah the . . . . Dan 9:25
then *J* shall be holy, and . . . . Joel 3:17
utters His voice from *J* . . . . . Amos 1:2
The captives of *J* who are . . . Obad 20
You not have mercy on *J* . . Zech 1:12
To measure *J*, to see what . . . Zech 2:2
again in her own place—*J*. . Zech 12:6
to *J* to worship the King . . Zech 14:17
from the East came to *J* . . . . . Matt 2:1
that He must go to *J* . . . . . Matt 16:21
O *J*, *J*, the one who . . . . . Matt 23:37
we are going up to *J* . . . . . Mark 10:33
Jesus lingered behind in *J* . Luke 2:43
you see *J* surrounded . . . . . Luke 21:20
Daughters of *J*, do not . . . . Luke 23:28
but tarry in the city of *J* . . Luke 24:49
J before the Passover . . . . . John 11:55
be witnesses to Me in *J* . . . . . Acts 1:8
were gathered together at *J* . . Acts 4:6
you have filled *J* with . . . . . Acts 5:28
Lord, they returned to *J* . . . . Acts 8:25
bring them bound to *J* . . . . . Acts 9:2
when Saul had come to *J* . . . Acts 9:26
when Peter came up to *J* . . . Acts 11:2
came from *J* to Antioch . . . Acts 11:27
bound in the spirit to *J* . . . . Acts 20:22
shall the Jews at *J* bind . . . Acts 21:11
I went up to *J* to worship . . Acts 24:11
he was willing to go to *J* . . Acts 25:20
the saints who are in *J* . . . . Rom 15:26
to bear your gift to *J* . . . . . 1 Cor 16:3
corresponds to *J* which . . . . . Gal 4:25
city of My God, the New *J* . . Rev 3:12
saw the holy city, New *J* . . . . Rev 21:2

JESHIMON
Wilderness west of the Dead Sea, 1 Sam 23:19, 24

JESHUA (or Joshua)
Postexilic high priest; returns with Zerubbabel, Ezra 2:2
Aids in rebuilding temple, Ezra 3:2–8
Also called Joshua; seen in vision, Zech 3:1–10

JESHURUN
Poetic name of endearment for Israel, Deut 32:15

JESSE
Grandson of Ruth and Boaz, Ruth 4:17–22
Father of David, 1 Sam 16:1–13
Mentioned in prophecy, Is 11:1, 10

JESTING
talking, nor coarse *j* . . . . . Eph 5:4

JESUS
See CHRIST; LORD JESUS CHRIST
birth of *J* Christ was as . . . . Matt 1:18
shall call His name *J* . . . . . Matt 1:21
J was led up by the . . . . . Matt 4:1
These twelve *J* sent . . . . . Matt 10:5
and laid hands on *J* . . . . . Matt 26:50
Barabbas and destroy *J* . . . Matt 27:20
we to do with You, *J* . . . . . Mark 1:24
J withdrew with His . . . . . Mark 3:7
J said, "Do not forbid . . . . . Mark 9:39
J went into Jerusalem . . . . Mark 11:11
as they were eating, *J* . . . . Mark 14:22
and he delivered *J* . . . . . Mark 15:15
J increased in wisdom . . . . . Luke 2:52
J said, "Who touched . . . . . Luke 8:45
J rebuked the unclean . . . . . Luke 9:42
J said to him, "Foxes . . . . . Luke 9:58
sought to see who *J* was . . . Luke 19:3
near to *J* to kiss Him . . . . . Luke 22:47
J Himself stood in the . . . . Luke 24:36
truth came through *J* . . . . . John 1:17
J said to him, "Rise, take . . . . John 5:8
J lifted up His eyes . . . . . John 6:5
they saw *J* walking on . . . . . John 6:19
But *J* stooped down and . . . . John 8:6
J wept . . . . . John 11:35
anointed the feet of *J* . . . . . John 12:3
J was crucified . . . . . John 19:20
other things that *J* did . . . . John 21:25
This *J* God has raised . . . . . Acts 2:32
of Your holy Servant *J* . . . . . Acts 4:30
believed on the Lord *J* . . . . Acts 11:17
baptized into Christ *J* . . . . . Rom 6:3
Spirit of life in Christ *J* . . . . . Rom 8:2
your mouth the Lord *J* . . . . . Rom 10:9
among you except *J* . . . . . 1 Cor 2:2
the day of the Lord *J* . . . . . 1 Cor 5:5
heavenly places in Christ *J* . . . Eph 2:6
that at the name of *J* every . . Phil 2:10
perfect in Christ *J* . . . . . Col 1:28
exhort in the Lord *J* . . . . . 1 Thess 4:1
But we see *J*, who was . . . . . Heb 2:9
J the Son of God, let us . . . . . Heb 4:14
looking unto *J*, the author . . Heb 12:2
J Christ the righteous . . . . . 1 John 2:1
that *J* is the Son of God . . . 1 John 5:5
Revelation of *J* Christ . . . . . Rev 1:1
Even so, come, Lord *J* . . . . . Rev 22:20

JETHER
Gideon's oldest son, Judg 8:20, 21

JETHRO
Priest of Midian; becomes Moses' father-in-law, Ex 2:16–22
Blesses Moses' departure, Ex 4:18
Visits and counsels Moses, Ex 18
Also called Reuel, Num 10:29

JEW
J whose name was . . . . . Esth 2:5
is it that You, being a *J* . . . . . John 4:9
Am I a *J*? . . . . . John 18:35
found out that he was a *J* . Acts 19:34
I am indeed a *J*, born in . . . . Acts 22:3
believes, for the *J* first . . . . . Rom 1:16
who does evil, of the *J* first . . Rom 2:9
he is not a *J* who is one . . . . Rom 2:28
advantage then has the *J* . . . . Rom 3:1
no distinction between *J* . . Rom 10:12
Jews I became as a *J* . . . . . 1 Cor 9:20
If you, being a *J*, live in . . . . . Gal 2:14
is neither *J* nor Greek . . . . . Gal 3:28
is neither Greek nor *J* . . . . . Col 3:11

JEWELS
your thighs are like *j* . . . . . Songs 7:1
that I make them My *j* . . . . . Mal 3:17

JEWISH
against their *J* brethren . . . . . Neh 5:1
J descent, you will not . . . . . Esth 6:13
a *J* brother in bondage . . . . . Jer 34:9
expectation of the *J* . . . . . Acts 12:11
J exorcists took it upon . . . Acts 19:13
light to the *J* people and . . Acts 26:23
giving heed to *J* fables . . . . . Titus 1:14

JEWS
See KING OF THE JEWS
Jesus born King of the, Matt 2:2
Salvation comes through the, John 4:22; Acts 11:19; Rom 1:16; 2:9, 10
Reject Christ, Matt 27:21–25
Reject the gospel, Acts 13:42–46

the elders of the *J* build . . . . . Ezra 6:7
are these feeble *J* doing . . . . . Neh 4:2
J who were at Shushan . . . . . Esth 9:18
sent letters to all the *J* . . . . . Esth 9:30
I am afraid of the *J* who . . . . Jer 38:19
of the *J* seven hundred . . . . . Jer 52:30
There are certain *J* whom . . Dan 3:12
You the King of the *J* . . . . . Matt 27:11
of purification of the *J*, ... John 2:6
for salvation is of the *J* . . . . John 4:22
those *J* who believed Him . . John 8:31
the *J* took up stones . . . . . John 10:31
The King of the *J* . . . . . John 19:19
dwelling in Jerusalem *J* . . . . . Acts 2:5
confounded the *J* who . . . . . Acts 9:22
in the land of the *J* . . . . . Acts 10:39
in the synagogues of the *J* . . Acts 13:5
But the *J* stirred up the . . . . Acts 13:50
refuted the *J* publicly, ... Acts 18:28
the God of the *J* only . . . . . Rom 3:29
J a stumbling block . . . . . 1 Cor 1:23
whether *J* or Greeks, ... 1 Cor 12:13
From the *J* five times I . . . 2 Cor 11:24
compel Gentiles to live as *J* . . Gal 2:14
of those who say they are *J* . . Rev 2:9
Satan, who say they are *J* . . . . Rev 3:9

JEZEBEL
Ahab's idolatrous wife, 1 Kin 16:31
Her abominable acts, 1 Kin 18:4, 13; 19:1, 2; 21:1–16
Death prophesied; prophecy fulfilled, 1 Kin 21:23; 2 Kin 9:7, 30–37
——— Type of paganism in the church, Rev 2:20

JEZREEL
Ahab's capital, 1 Kin 18:45; 21:1
Ahab's family destroyed at, 1 Kin 21:23; 2 Kin 9:30–37; 10:1–11

JOAB
David's nephew; commands his army, 2 Sam 2:10–32; 8:16; 10:1–14; 11:1, 14–25; 20:1–23
Kills Abner, 2 Sam 3:26, 27
Intercedes for Absalom, 2 Sam 14:1–33
Remains loyal to David; kills Absalom, 2 Sam 18:1–5, 9–17
Demoted; kills Amasa, 2 Sam 19:13; 20:8–10

Opposes census, 2 Sam 24:1–9; 1 Chr 21:1–6
Supports Adonijah, 1 Kin 1:7
Solomon orders his death in obedience to David's command, 1 Kin 2:1–6, 28–34

JOANNA
Wife of Chuza, Herod's steward, Luke 8:1–3
With others, heralds Christ's resurrection, Luke 23:55, 56

JOASH (or Jehoash)
Son of Ahaziah; saved from Athaliah's massacre and crowned by Jehoiada, 2 Kin 11:1–12
Repairs the temple, 2 Kin 12:1–16
Turns away from the Lord and is killed, 2 Chr 24:17–25
—— Wicked king of Israel; son of Jehoahaz, 2 Kin 13:10–25
Defeats Amaziah in battle, 2 Kin 14:8–15; 2 Chr 25:17–24

JOB
Model of righteousness, Job 1:1–5
His faith tested, Job 1:6—2:10
Debates with his three friends; complains to God, Job 3—33
Elihu intervenes, Job 34—37
God's answer, Job 38—41
Humbles himself and repents, Job 42:1–6
Restored to prosperity, Job 42:10–17

JOCHEBED
Daughter of Levi; mother of Miriam, Aaron, and Moses, Ex 6:20

JOEL
Preexilic prophet, Joel 1:1
Quoted in N.T., Acts 2:16

JOGBEHAH
Town in Gilead, Judg 8:11

JOHANAN
Military leader of Judah; warns Gedaliah of Ishmael's plot, Jer 40:13–16
Avenges Gedaliah; takes the people to Egypt, Jer 41:11–18

JOHN
The apostle, son of Zebedee; called as disciple, Matt 4:21, 22; Luke 5:1–11
Chosen as one of the Twelve, Matt 10:2
Especially close to Christ, Matt 17:1–9; Mark 13:3; John 13:23–25; 19:26, 27; 20:2–8; 21:7, 20
Ambitious and overzealous, Mark 10:35–41; Luke 9:54–56
Sent to prepare the Passover, Luke 22:8–13
With Peter, heals a man and is arrested, Acts 3:1—4:22
Goes on missionary trip with Peter, Acts 8:14–25
Exiled on Patmos, Rev 1:9
Author of Gospel, three epistles, and the Revelation, John 21:23–25; 1 John; 2 John; 3 John; Rev 1:1
—— The Baptist; O.T. prophecy concerning, Is 40:3–5; Mal 4:5
His birth announced and accomplished, Luke 1:11–20, 57–80
Preaches repentance, Luke 3:1–20
Bears witness to Christ, John 1:19–36; 3:25–36
Baptizes Jesus, Matt 3:13–17
Jesus speaks about, Matt 11:7–19
Identified with Elijah, Matt 11:13, 14
Herod imprisons and kills, Matt 14:3–12
—— Surnamed Mark: *see* MARK

JOIN
Woe to those who *j* . . . . . Is 5:8
'Come and let us *j* . . . . . Jer 50:5
of the rest dared *j* . . . . . Acts 5:13

JOINED
and mother and be *j* . . . . . Gen 2:24
for him who is *j* . . . . . Eccl 9:4
"Ephraim is *j* . . . . . Hos 4:17
what God has *j* . . . . . Matt 19:6
you be perfectly *j* . . . . . 1 Cor 1:10
But he who is *j* . . . . . 1 Cor 6:17
the whole body, *j* . . . . . Eph 4:16

JOINT
j as He wrestled . . . . . Gen 32:25
My bones are out of *j* . . . . . Ps 22:14
j heirs with Christ . . . . . Rom 8:17
by what every *j* . . . . . Eph 4:16

JOINTS
and knit together by *j* . . . . . Col 2:19
and spirit, and of *j* . . . . . Heb 4:12

JOKTAN
See ARABIA
Descendants of Shem, Gen. 10:21, 25

JONADAB (or Jehonadab)
David's nephew; encourages Amnon in sin, 2 Sam 13:3–5, 32–36
—— Son of Rechab; father of the Rechabites, Jer 35:5–19
Helps Jehu overthrow Baal, 2 Kin 10:15–28

JONAH
Prophet sent to Nineveh; rebels and is punished, Jon 1
Repents and is saved, Jon 2
Preaches in Nineveh, Jon 3
Becomes angry at God's mercy, Jon 4
Type of Christ's resurrection, Matt 12:39, 40

JONATHAN
King Saul's eldest son; his exploits in battle, 1 Sam 13:2, 3; 14:1–14, 49
Saved from his father's wrath, 1 Sam 14:24–45
Makes covenant with David; protects him from Saul, 1 Sam 18:1–4; 19:1–7; 20:1–42; 23:15–18
Killed by Philistines, 1 Sam 31:2, 8
Mourned by David; his son provided for, 2 Sam 1:17–27; 9:1–8
—— Son of high priest Abiathar; faithful to David, 2 Sam 15:26–36; 17:15–22
Informs Adonijah of Solomon's coronation, 1 Kin 1:41–49

JOPPA
Scene of Peter's vision, Acts 10:5–23, 32

JORAM
See JEHORAM

JORDAN RIVER
Lot dwells near, Gen 13:8–13
Canaan's eastern boundary, Num 34:12
Moses forbidden to cross, Deut 3:27
Miraculous dividing of, for Israel, Josh 3:1–17
by Elijah, 2 Kin 2:5–8
by Elisha, 2 Kin 2:13,14
Naaman healed in, 2 Kin 5:10–14
John baptizes in, Matt 3:6, 13–17

JOSEPH
Son of Jacob by Rachel, Gen 30:22–24
Loved by Jacob; hated by his brothers, Gen 37:3–11
Sold into slavery, Gen 37:12–36
Unjustly imprisoned in Egypt, Gen 39:1–23
Interprets dreams in prison, Gen 40:1–23
Wins Pharaoh's favor, Gen 41:1–44
Prepares Egypt for famine, Gen 41:45–57
Sells grain to his brothers, Gen 42—44
Reveals identity and reconciles with brothers; sends for Jacob, Gen 45:1–28
Settles family in Egypt, Gen 47:1–12
His sons blessed by Jacob, Gen 48:1–22
Blessed by Jacob, Gen 49:22–26
Buries his father; reassures his brothers, Gen 50:1–21
His death, Gen 50:22–26
—— Husband of Mary, Jesus' mother, Matt 1:16
Visited by angel, Matt 1:19–25
Takes Mary to Bethlehem, Luke 2:3–7
Protects Jesus from Herod, Matt 2:13–23
Jesus subject to, Luke 2:51
—— Secret disciple from Arimathea; donates tomb and assists in Christ's burial, Mark 15:42–46; Luke 23:50–53; John 19:38–42

JOSES
One of Jesus' half brothers, Matt 13:55
—— The name of Barnabas, Acts 4:36

JOSHUA
See JESHUA
—— Leader of Israel succeeding Moses, Num 27:18–23
Leads battle against Amalek, Ex 17:8–16
Sent as spy into Canaan; reports favorably, Num 13:16–25; 14:6–9
Assumes command, Josh 1:1–18
Sends spies to Jericho, Josh 2:1
Leads Israel across Jordan, Josh 3:1–17
Sets up commemorative stones, Josh 4:1–24
Circumcises the people, Josh 5:2–9
Conquers Jericho, Josh 5:13—6:27
Punishes Achan, Josh 7:10–26
Conquers Canaan, Josh 8—12
Divides the land, Josh 13—19
Addresses rulers, Josh 23:1–16
Addresses the people, Josh 24:1–28
His death, Josh 24:29, 30

JOSIAH
Righteous king of Judah; son of Amon, 2 Kin 22:1, 2
Repairs the temple, 2 Kin 22:3–9
Hears the Law; spared for his humility, 2 Kin 22:10–20
Institutes reforms, 2 Kin 23:1–25
Killed in battle, 2 Chr 35:20–25

JOT
one *j* or one tittle . . . . . Matt 5:18

JOTHAM
Gideon's youngest son; escapes Abimelech's massacre, Judg 9:5
Utters prophetic parable, Judg 9:7–21
—— Righteous king of Judah; son of Azariah, 2 Kin 15:32–38; 2 Chr 27:1–9

JOURNEY
us go three days' *j* . . . . . Ex 3:18
busy, or he is on a *j* . . . . . 1 Kin 18:27
he has gone on a long *j* . . . . Prov 7:19
city, a three-day *j* in extent . . . Jon 3:3
nor bag for your *j*, nor . . . . Matt 10:10
he went on a *j* . . . . . Matt 25:15
Nevertheless I must *j* . . . . . Luke 13:33
wearied from His *j* . . . . . John 4:6
may send me on my *j* . . . . . 1 Cor 16:6
j in a manner worthy of . . . . . 3 John 6

JOY
LORD your God with *j* . . . . . Deut 28:47
of Obed-Edom with *j* . . . . . 1 Chr 15:25
the *j* of the LORD is your . . . . Neh 8:10
heart to sing for *j* . . . . . Job 29:13
presence is fullness of *j* . . . . . Ps 16:11
j comes in the morning . . . . . Ps 30:5
To God my exceeding *j* . . . . . Ps 43:4
me the *j* of Your salvation . . . Ps 51:12
sow in tears shall reap in *j* . . Ps 126:5
You according to the *j* . . . . . Is 9:3
j you will draw water . . . . . Is 12:3
everlasting *j* on their heads . . Is 51:11
ashes, the oil of *j* . . . . . Is 61:3
j shall be theirs . . . . . Is 61:7
shall sing for *j* . . . . . Is 65:14
word was to me the *j* . . . . . Jer 15:16
I will *j* in the God of my . . . . Hab 3:18
receives it with *j* . . . . . Matt 13:20
Enter into the *j* . . . . . Matt 25:21
in my womb for *j* . . . . . Luke 1:44
good tidings of great *j* . . . . . Luke 2:10
there will be more *j* . . . . . Luke 15:7
did not believe for *j* . . . . . Luke 24:41
My *j* may remain in . . . . . John 15:11
will be turned into *j* . . . . . John 16:20
that your *j* may be full . . . . John 16:24
they may have My *j* . . . . . John 17:13
finish my race with *j* . . . . . Acts 20:24
peace and *j* in the Holy . . . Rom 14:17
fill you with all *j* . . . . . Rom 15:13
that my *j* is the *j* . . . . . 2 Cor 2:3
the Spirit is love, *j* . . . . . Gal 5:22
brethren, my *j* and . . . . . Phil 4:1
longsuffering with *j* . . . . . Col 1:11
with *j* of the Holy Spirit, . . 1 Thess 1:6
are our glory and *j* . . . . . 1 Thess 2:20
that I may be filled with *j* . . 2 Tim 1:4
j that was set before . . . . . Heb 12:2
count it all *j* . . . . . James 1:2
j inexpressible and full . . . . . 1 Pet 1:8
with exceeding *j* . . . . . 1 Pet 4:13
that your *j* may be full . . . . 1 John 1:4
that our *j* may be full . . . . . 2 John 12
I have no greater *j* . . . . . 3 John 4
His glory with exceeding *j* . . . Jude 24

JOYFUL
And my soul shall be *j* . . . . . Ps 35:9
Make a *j* shout to the . . . . . Ps 100:1
of prosperity be *j* . . . . . Eccl 7:14
and make them *j* . . . . . Is 56:7
soul shall be *j* in my God . . . . Is 61:10
I am exceedingly *j* . . . . . 2 Cor 7:4
to be *j* for the present . . . . . Heb 12:11

JOYFULLY
Let us shout *j* to the Rock . . . . Ps 95:1
shout *j* before the LORD, ... Ps 98:6
j accepted the plundering . . Heb 10:34

JOZACHAR
Assassin of Joash, 2 Kin 12:19–21
Called Zabad, 2 Chr 24:26

JUBAL
Son of Lamech, Gen 4:21

JUBILEE
cause the trumpet of the *J* . . . Lev 25:9
For it is the *J* . . . . . Lev 25:12
his field after the *J*, then . . . Lev 27:18
In the Year of *J* the field . . . Lev 27:24
the *J* of the children . . . . . Num 36:4

JUDAH
Son of Jacob and Leah, Gen 29:30–35
Intercedes for Joseph, Gen 37:26, 27
Fails in duty to Tamar, Gen 38:1–30
Offers himself as Benjamin's ransom, Gen 44:18–34
Jacob bestows birthright on, Gen 49:3–10
Ancestor of Christ, Matt 1:3, 16
——— Tribe of:
Prophecy concerning, Gen 49:8–12
Numbered at Sinai, Num 1:26, 27
Territory assigned to, Josh 15:1–63
Leads in conquest of Canaan, Judg 1:1–19
Makes David king, 2 Sam 2:1–11
Loyal to David and his house, 2 Sam 20:1, 2; 1 Kin 12:20
Becomes leader of southern kingdom, 1 Kin 14:21, 22
Taken to Babylon, 2 Kin 24:1–16
Returns after exile, 2 Chr 36:20–23

JUDAISM
And I advanced in *J* . . . . . Gal 1:14

JUDAS
Judas Lebbaeus, surnamed Thaddaeus, Matt 10:3
One of the Twelve, Luke 6:13, 16
Offers a question, John 14:22
——— Judas Barsabas, a chief deputy, Acts 15:22–32
——— Betrayer of Christ: *see* ISCARIOT

JUDE (or Judas)
Half brother of Christ, Matt 13:55
Does not believe in Christ, John 7:5
Becomes Christ's disciple, Acts 1:14
Writes an epistle, Jude 1

JUDEA
Christ born in, Matt 2:1, 5, 6
Hostile toward Christ, John 7:1
Gospel preached in, Acts 8:1, 4
Churches established in, Acts 9:31

JUDGE
The LORD *j* between . . . . . Gen 16:5
Dan shall *j* his people as . . Gen 49:16
you a price and a *j* over us . . . Ex 2:14
Moses sat to *j* the people . . . . Ex 18:13
For the LORD will *j* . . . . . Deut 32:36
the LORD was with the *j* . . . . Judg 2:18
coming to *j* the earth . . . . . 1 Chr 16:33
and judges who may *j* all . . . Ezra 7:25
He shall *j* the world in . . . . . Ps 9:8
How long will you *j* unjustly . . Ps 82:2
Arise, O God, *j* the earth . . . . . Ps 82:8
Rise up, O *J* of the . . . . . Ps 94:2
He is coming to *j* the earth . . Ps 96:13
He shall *j* the world, and . . . . . Ps 98:9
the LORD will *j* His people . . Ps 135:14
j righteously, and plead . . . . Prov 31:9
sword the LORD will *j* . . . . . Is 66:16
deliver you to the *j* . . . . . Matt 5:25
"*J* not, that you be not . . . . . Matt 7:1
"Man, who made Me a *j* . . Luke 12:14
j who did not fear God . . . . Luke 18:2
As I hear, I *j* . . . . . John 5:30
Do not *j* according . . . . . John 7:24
I *j* no one . . . . . John 8:15
j the world but to . . . . . John 12:47
this, O man, you who *j* . . . . . Rom 2:3
then how will God *j* . . . . . Rom 3:6
Therefore let us not *j* . . . . . Rom 14:13
the saints will *j* the world . . . 1 Cor 6:2
that we shall *j* angels . . . . . 1 Cor 6:3
J among yourselves . . . . . 1 Cor 11:13
let no one *j* you in . . . . . Col 2:16
Christ, who will *j* . . . . . 2 Tim 4:1
Lord, the righteous *J* . . . . . 2 Tim 4:8
heaven, to God the *J* . . . . . Heb 12:23
and adulterers God will *j* . . . . Heb 13:4
are you to *j* another . . . . . James 4:12
the *J* is standing at the . . . . . James 5:9
who is ready to *j* the living . . 1 Pet 4:5
holy and true, until You *j* . . . Rev 6:10

JUDGED
God has *j* my case . . . . . Gen 30:6
So they *j* the people at all . . . Ex 18:26
upon him, and he *j* Israel . . . Judg 3:10
Samuel *j* Israel all the . . . . 1 Sam 7:15
condemn him when he is *j* . . . Ps 37:33
He *j* the cause of the poor . . Jer 22:16
You who *j* your sisters, . . . Ezek 16:52
Judge not, that you be not *j* . . Matt 7:1
You have rightly *j* . . . . . Luke 7:43
ruler of this world is *j* . . . . John 16:11
being *j* by you this day . . . . Acts 24:21
law will be *j* by the law . . . . Rom 2:12
overcome when You are *j* . . . Rom 3:4
world will be *j* by you . . . . . 1 Cor 6:2
But when we are *j* . . . . . 1 Cor 11:32
be *j* by the law of liberty . . James 2:12
the dead were *j* according . . Rev 20:12

JUDGES
j who delivered . . . . . Judg 2:16
in the days when the *j* . . . . . Ruth 1:1
said to the *j*, "Take heed . . 2 Chr 19:6
Surely He is God who *j* . . . . . Ps 58:11
He *j* among the gods . . . . . Ps 82:1
He makes the *j* of the . . . . . Is 40:23
j are evening wolves . . . . . Zeph 3:3
For the Father *j* . . . . . John 5:22
he who is spiritual *j* . . . . . 1 Cor 2:15
j me is the Lord . . . . . 1 Cor 4:4
who without partiality *j* . . . . 1 Pet 1:17
Him who *j* righteously . . . . . 1 Pet 2:23

JUDGMENT
Aaron shall bear the *j* of . . . . Ex 28:30
show partiality in *j* . . . . . Deut 1:17
David administered *j* . . . . . 2 Sam 8:15
Does God subvert *j* . . . . . Job 8:3
Teach me good *j* . . . . . Ps 119:66
instructs him in right *j* . . . . . Is 28:26
from prison and from *j* . . . . . Is 53:8
I will also speak *j* . . . . . Jer 4:12
j was made in favor of . . . . . Dan 7:22
be in danger of the *j* . . . . . Matt 5:21
For with what *j* you judge . . . Matt 7:2
in the day of *j* than for . . . . Matt 11:22
will rise up in the *j* . . . . . Matt 12:42
shall not come into *j* . . . . . John 5:24
and My *j* is righteous . . . . . John 5:30
but judge with righteous *j* . . John 7:24
if I do judge, My *j* . . . . . John 8:16
For *j* I have come into . . . . . John 9:39
Now is the *j* of this . . . . . John 12:31
the righteous *j* of God . . . . . Rom 1:32
j which came from one . . . . . Rom 5:16
all stand before the *j* . . . . . Rom 14:10
yet I give *j* as one whom . . 1 Cor 7:25
eats and drinks *j* . . . . . 1 Cor 11:29
appear before the *j* . . . . . 2 Cor 5:10
preceding them to *j* . . . . . 1 Tim 5:24
after this the *j* . . . . . Heb 9:27
For *j* is without mercy . . . . James 2:13
receive a stricter *j* . . . . . James 3:1
time has come for *j* . . . . . 1 Pet 4:17
a long time their *j* . . . . . 2 Pet 2:3
boldness in the day of *j* . . 1 John 4:17
darkness for the *j* . . . . . Jude 6
the hour of His *j* has come . . Rev 14:7
hour your *j* has come . . . . . Rev 18:10
j was committed to them . . . . Rev 20:4

JUDGMENTS
The *j* of the LORD are . . . . . Ps 19:9
j are a great deep . . . . . Ps 36:6
I dread, for Your *j* . . . . . Ps 119:39
statutes nor kept My *j* . . . . . Ezek 5:7
had not executed My *j* . . . . Ezek 20:24
unsearchable are His *j* . . . . Rom 11:33
righteous are His *j* . . . . . Rev 19:2

JUG
So she opened a *j* of milk . . Judg 4:19
j of water by Saul's . . . . . 1 Sam 26:12

JULIUS
Roman centurion assigned to guard Paul, Acts 27:1–44

JUST
Noah was a *j* man . . . . . Gen 6:9
I have done *j* as you told . . Gen 27:19
j as the LORD commanded . . Num 26:4
J as the gazelle and the . . . Deut 12:22
a perfect and *j* weight . . . . . Deut 25:15

j as my strength was ..... Josh 14:11
Hear a *j* cause ..... Ps 17:1
the path of the *j* is like ..... Prov 4:18
j weight is His delight ..... Prov 11:1
It is a joy for the *j* ..... Prov 21:15
j man who perishes ..... Eccl 7:15
For there is not a *j* ..... Eccl 7:20
way of the *j* is uprightness .... Is 26:7
the blood of the *j* ..... Lam 4:13
j shall live by his ..... Hab 2:4
He is *j* and having ..... Zech 9:9
her husband, being a *j* ..... Matt 1:19
resurrection of the *j* ..... Luke 14:14
j persons who need no ..... Luke 15:7
the Holy One and the *J* ..... Acts 3:14
dead, both of the *j* ..... Acts 24:15
j shall live by faith ..... Rom 1:17
that He might be *j* ..... Rom 3:26
the *j* shall live by faith ..... Gal 3:11
j as you were called in one ... Eph 4:4
j as Christ also loved the .... Eph 5:25
whatever things are *j* ..... Phil 4:8
received a *j* reward, ... Heb 2:2
j men made perfect ..... Heb 12:23
have murdered the *j* ..... James 5:6
He is faithful and *j* ..... 1 John 1:9
J and true are Your ..... Rev 15:3

JUSTICE
to do righteousness and *j* .. Gen 18:19
after many to pervert *j* ..... Ex 23:2
for all His ways are *j* ..... Deut 32:4
bribes, and perverted *j* ..... 1 Sam 8:3
to discern *j* ..... 1 Kin 3:11
the Almighty pervert *j* ..... Job 8:3
gives *j* to the oppressed ..... Job 36:6
j as the noonday ..... Ps 37:6
and Your poor with *j* ..... Ps 72:2
Do *j* to the afflicted ..... Ps 82:3
and *j* are the ..... Ps 89:14
j for all who are oppressed .. Ps 103:6
He guards the paths of *j*, ... Prov 2:8
revenues without *j* ..... Prov 16:8
do not understand *j* ..... Prov 28:5
j the measuring line ..... Is 28:17
the LORD is a God of *j*..... Is 30:18
He will bring forth *j* ..... Is 42:1
No one calls for *j* ..... Is 59:4
J is turned back ..... Is 59:14
I, the LORD, love *j* ..... Is 61:8
you, O home of *j* ..... Jer 31:23
plundering, execute *j* ..... Ezek 45:9
truth, and His ways *j* ..... Dan 4:37
observe mercy and *j* ..... Hos 12:6
who turn *j* to wormwood ... Amos 5:7
'Execute true *j* ..... Zech 7:9
"Where is the God of *j* ..... Mal 2:17
And He will declare *j* ..... Matt 12:18
of herbs, and pass by *j* .... Luke 11:42
His humiliation His *j* ..... Acts 8:33

JUSTIFICATION
because of our *j* ..... Rom 4:25
offenses resulted in *j* ..... Rom 5:16
men, resulting in *j* ..... Rom 5:18

JUSTIFIED
Me that you may be *j* ..... Job 40:8
of Israel shall be *j* ..... Is 45:25
words you will be *j* ..... Matt 12:37
But wisdom is *j* ..... Luke 7:35
j rather than the ..... Luke 18:14
who believes is *j* ..... Acts 13:39
"That You may be *j* ..... Rom 3:4
law no flesh will be *j* ..... Rom 3:20
j freely by His grace ..... Rom 3:24
having been *j* by ..... Rom 5:1
these He also *j* ..... Rom 8:30
but you were *j* ..... 1 Cor 6:11
that we might be *j* ..... Gal 2:16
who attempt to be *j* ..... Gal 5:4
j in the Spirit ..... 1 Tim 3:16
then that a man is *j* ..... James 2:24
the harlot also *j* ..... James 2:25

JUSTIFIER
be just and the *j* ..... Rom 3:26

JUSTIFIES
He who *j* the wicked ..... Prov 17:15
It is God who *j* ..... Rom 8:33

JUSTIFY
j the wicked for a ..... Is 5:23
wanting to *j* himself ..... Luke 10:29
"You are those who *j* ..... Luke 16:15
is one God who will *j* ..... Rom 3:30
that God would *j* ..... Gal 3:8

JUSTLY
of you but to do *j* ..... Mic 6:8
And we indeed *j* ..... Luke 23:41
how devoutly and *j* ..... 1 Thess 2:10

JUSTUS
Surname of Joseph, a disciple, Acts 1:23
——— Man of Corinth; befriends Paul, Acts 18:7
——— Fellow worker of Paul, also called Jesus, Col 4:11

KADESH
Spies sent from, Num 13:3, 26
Moses strikes rock at, Num 20:1–13
Boundary in the new Israel, Ezek 47:19

KADESH BARNEA
Boundary of Promised Land, Num 34:1–4
Limit of Joshua's military campaign, Josh 10:41

KARNAIM
Conquered region, Amos 6:13

KEDESH
Town in south Judah, Josh 15:23
——— Levite city in Issachar, 1 Chr 6:72

KEDESH NAPHTALI
City of refuge, Josh 21:27, 32
Home of Barak, Judg 4:6

KEEP
k you wherever you ..... Gen 28:15
day, to *k* it holy ..... Ex 20:8
and *k* My judgments ..... Lev 25:18
k all My commandments .. 1 Kin 6:12
and that You would *k* ..... 1 Chr 4:10
Even he who cannot *k* ..... Ps 22:29
K my soul, and deliver me ... Ps 25:20
do not *k* silence ..... Ps 35:22
k Your righteous ..... Ps 119:106
k them in the midst of ..... Prov 4:21
K your heart with all ..... Prov 4:23
a time to *k* silence ..... Eccl 3:7
k your appointed feasts, ... Nah 1:15
Let all the earth *k* ..... Hab 2:20
k the commandments ..... Matt 19:17
charge over you, to *k* ..... Luke 4:10
If you love Me, *k* ..... John 14:15
k through Your name ..... John 17:11
orderly and *k* the law ..... Acts 21:24
and *k* the traditions ..... 1 Cor 11:2
Let your women *k* ..... 1 Cor 14:34
a debtor to *k* the whole law .. Gal 5:3
k the unity of the ..... Eph 4:3
k yourself pure ..... 1 Tim 5:22
He is able to *k* what I ..... 2 Tim 1:12
to *k* oneself unspotted .... James 1:27
k His commandments ..... 1 John 2:3
k His commandments .... 1 John 3:22
k yourselves from idols .. 1 John 5:21
k yourselves in the ..... Jude 21
k you from stumbling ..... Jude 24
k those things ..... Rev 1:3
I also will *k* you from the ... Rev 3:10
of those who *k* the words ... Rev 22:9

KEEPER
Am I my brother's *k* ..... Gen 4:9
of the *k* of the prison ..... Gen 39:21
The LORD is your *k* ..... Ps 121:5
me the *k* of the vineyards ... Song 1:6
to the *k* of his vineyard .... Luke 13:7
of the prison, awaking .... Acts 16:27

KEEPERS
in the day when the *k* ..... Eccl 12:3

KEEPS
the faithful God who *k* ..... Deut 7:9
God, Who *k* covenant and .. Neh 9:32
who *k* you will not slumber .. Ps 121:3
k truth forever ..... Ps 146:6
k his way preserves ..... Prov 16:17
k the commandment ..... Prov 19:16
Whoever *k* the law is a .... Prov 28:7
none of you *k* the law ..... John 7:19
born of God *k* himself .... 1 John 5:18
and *k* his garments ..... Rev 16:15

KEILAH
Town of Judah; rescued from Philistines by David, 1 Sam 23:1–5
Prepares to betray David; he escapes, 1 Sam 23:6–13

KENITES
Canaanite tribe whose land is promised to Abraham's seed, Gen 15:19
Subjects of Balaam's prophecy, Num 24:20–22
Settle with Judahites, Judg 1:16
Spared by Saul in war with Amalekites, 1 Sam 15:6

KEPT
shall be *k* burning on it ..... Lev 6:9
be *k* as a sign against ..... Num 17:10
He *k* him as the apple of .. Deut 32:10
For I have *k* the ways .... 2 Sam 22:22
k what You promised ..... 2 Chr 6:15
Now Josiah *k* a Passover .. 2 Chr 35:1
desolate she *k* Sabbath .. 2 Chr 36:21
brethren who *k* the gates, .. Neh 11:19
gatekeepers *k* the charge .. Neh 12:45
that *k* a pilgrim feast ..... Ps 42:4
vineyard I have not *k* ..... Song 1:6
when a holy festival is *k* ..... Is 30:29
k charge of My ..... Ezek 44:15
we have *k* His ordinance .... Mal 3:14
these things I have *k* ..... Matt 19:20
But Jesus *k* silent ..... Matt 26:63
she *k* asking Him to cast .. Mark 7:26
all these things I have *k* .. Mark 10:20
k all these things ..... Luke 2:19
love, just as I have *k* ..... John 15:10
If they *k* My word, they ... John 15:20
You gave Me I have *k* .... John 17:12
k back part of the ..... Acts 5:2
k secret since the world ... Rom 16:25
I have *k* the faith ..... 2 Tim 4:7
who are *k* by the power ..... 1 Pet 1:5
Because you have *k* My ..... Rev 3:10

KETURAH
Abraham's second wife, Gen 25:1
Sons of:
listed, Gen 25:1, 2
given gifts and sent away, Gen 25:6

KEY
The *k* of the house of ..... Is 22:22
have taken away the *k* ... Luke 11:52
"He who has the *k* ..... Rev 3:7
heaven, having the *k* ..... Rev 20:1

KEYS
I will give you the *k* ..... Matt 16:19
And I have the *k* ..... Rev 1:18

KIBROTH HATTAAVAH
Burial site of Israelites slain by God, Num 11:33–35

KICK
is hard for you to *k* ..... Acts 9:5

KIDNAPPERS
for sodomites, for *k* ..... 1 Tim 1:10

KIDNAPS
"He who *k* a man and ..... Ex 21:16

KIDRON
Valley near Jerusalem; crossed by David and Christ, 2 Sam 15:23; John 18:1
Idols dumped there, 2 Chr 29:16

KILL
who finds me will *k* ..... Gen 4:14
k the Passover lamb ..... Ex 12:21
I *k* and I make alive ..... Deut 32:39
"Am I God, to *k* ..... 2 Kin 5:7
a time to *k* ..... Eccl 3:3
to save life or to *k* ..... Mark 3:4
of them they will *k* ..... Luke 11:49
afraid of those who *k* ..... Luke 12:4
Why do you seek to *k* ..... John 7:19
except to steal, and to *k* .. John 10:10
"Rise, Peter; *k* and eat .... Acts 10:13
was about to *k* himself . . . Acts 16:27
to *k* with sword, with ..... Rev 6:8

KILLED
Abel his brother and *k* ..... Gen 4:8
For I have *k* a man for ..... Gen 4:23
LORD *k* all the firstborn ..... Ex 13:15
Your servant has *k* ..... 1 Sam 17:36
for Your sake we are *k* ..... Ps 44:22
and scribes, and be *k* ..... Matt 16:21
Siloam fell and *k* them .... Luke 13:4
k the Prince of life ..... Acts 3:15
me, and by it *k* me ..... Rom 7:11
"For Your sake we are *k* ... Rom 8:36
who *k* both the Lord .... 1 Thess 2:15
martyr, who was *k* ..... Rev 2:13

KILLS
"The LORD *k* and ..... 1 Sam 2:6
the one who *k* the ..... Matt 23:37
for the letter *k* ..... 2 Cor 3:6

KIND
animals after their *k* ..... Gen 6:20
breed with another *k* ..... Lev 19:19
k can come out by ..... Mark 9:29
For He is *k* to the ..... Luke 6:35
suffers long and is *k* ..... 1 Cor 13:4
is one *k* of flesh of men, .. 1 Cor 15:39
And be *k* to one ..... Eph 4:32
forgets what *k* of man .... James 1:24

KINDLED
When His wrath is *k* ..... Ps 2:12
I, the LORD, have *k* ..... Ezek 20:48
wish it were already *k* .... Luke 12:49
they *k* a fire and made us .. Acts 28:2

KINDLY
The LORD deal *k* ..... Ruth 1:8
Julius treated Paul *k* ..... Acts 27:3
k affectionate to one ..... Rom 12:10

KINDNESS
may the LORD show *k* ..... 2 Sam 2:6
anger, abundant in *k* ..... Neh 9:17
me His marvelous *k* ..... Ps 31:21
For His merciful *k* ..... Ps 117:2
tongue is the law of *k* ..... Prov 31:26
k shall not depart ..... Is 54:10
I remember you, the *k* ..... Jer 2:2
by longsuffering, by *k* ..... 2 Cor 6:6
longsuffering, *k* ..... Gal 5:22
But when the *k* and the ..... Titus 3:4
and to brotherly *k* ..... 2 Pet 1:7

KING
Then Melchizedek *k* ..... Gen 14:18
days there was no *k* ..... Judg 17:6
said, "Give us a *k* ..... 1 Sam 8:6
"Long live the *k* ..... 1 Sam 10:24
they anointed David *k* ..... 2 Sam 2:4
Yet I have set My *K* ..... Ps 2:6
The LORD is *K* forever ..... Ps 10:16
K answer us when we ..... Ps 20:9
And the *K* of glory ..... Ps 24:7
k is saved by the ..... Ps 33:16
k Your judgments ..... Ps 72:1
For God is my *K* ..... Ps 74:12
do who succeeds the *k* ..... Eccl 2:12
out of prison to be *k* ..... Eccl 4:14
when your *k* is a child ..... Eccl 10:16
In the year that *K* ..... Is 6:1
k will reign in ..... Is 32:1
the LORD is our *K* ..... Is 33:22
Is not her *K* in her ..... Jer 8:19
and the everlasting *K* ..... Jer 10:10
k of Babylon, *k* ..... Ezek 26:7
I gave you a *k* in My ..... Hos 13:11
the LORD shall be *K* ..... Zech 14:9
He who has been born *K* .... Matt 2:2
This Is Jesus the *K* ..... Matt 27:37
by force to make Him *k* .... John 6:15
"Behold your *K* ..... John 19:14
there is another *k* ..... Acts 17:7
Now to the *K* eternal ..... 1 Tim 1:17
only Potentate, the *K* ..... 1 Tim 6:15
this Melchizedek, *k* ..... Heb 7:1
Honor the *k* ..... 1 Pet 2:17
K of kings and Lord of .... Rev 19:16

KING OF THE JEWS
He who has been born *K* .... Matt 2:2
saying, "Are You the *K* ... Matt 27:11
This Is Jesus the *K* ..... Matt 27:37
to release to you the *K* .... Mark 15:9
salute Him, "Hail, *K* ..... Mark 15:18
"If You are the *K* ..... Luke 23:37
'He said, "I am the *K* ..... John 19:21

KINGDOM
you shall be to Me a *k* ..... Ex 19:6
LORD has torn the *k* ..... 1 Sam 15:28
Yours is the *k* ..... 1 Chr 29:11
k is the LORD's ..... Ps 22:28
the scepter of Your *k* ..... Ps 45:6
in heaven, and His *k* ..... Ps 103:19
is an everlasting *k* ..... Ps 145:13
k which shall never be ..... Dan 2:44
High rules in the *k* ..... Dan 4:17
Your *k* has been divided, ... Dan 5:28
and glory and a *k*, ... Dan 7:14
k shall be the LORD's ..... Obad 21
for Yours is the *k* ..... Matt 6:13
Baptist until now the *k* .... Matt 11:12
are the sons of the *k* ..... Matt 13:38
k all things that offend .... Matt 13:41
up to half of my *k* ..... Mark 6:23
Blessed is the *k* of our .... Mark 11:10
nation, and *k* against *k* .... Mark 13:8
of His *k* there will be no ... Luke 1:33
k of God has come near ... Luke 10:9
k come. Your will be done . Luke 11:2
k divided against ..... Luke 11:17
to give you the *k* ..... Luke 12:32
of such is the *k* of God ... Luke 18:16
against nation, and *k* ..... Luke 21:10
at My table in My *k* ..... Luke 22:30
You come into Your *k* .... Luke 23:42
he cannot enter the *k* ..... John 3:5
If My *k* were of this ..... John 18:36
preaching the *k* of God .... Acts 20:25
when He delivers the *k* ... 1 Cor 15:24
in the *k* of Christ and God ... Eph 5:5
you into His own *k* ..... 1 Thess 2:12
the scepter of Your *k* ..... Heb 1:8
we are receiving a *k* ..... Heb 12:28
into the everlasting *k* ..... 2 Pet 1:11

KINGDOM OF GOD
But seek first the *k* ..... Matt 6:33
k has come upon you ..... Matt 12:28
rich man to enter the *k* ... Matt 19:24
harlots enter the *k* ..... Matt 21:31
the *k* will be taken ..... Matt 21:43
the gospel of the *k* ..... Mark 1:14
the *k* is at hand ..... Mark 1:15
the mystery of the *k* ..... Mark 4:11
what shall we liken the *k* .. Mark 4:30
death till they see the *k* ..... Mark 9:1
enter the *k* with one eye ... Mark 9:47
for of such is the *k* ..... Mark 10:14
riches to enter the *k* ..... Mark 10:23
are not far from the *k* .... Mark 12:34
I drink it new in the *k* .... Mark 14:25
waiting for the *k* ..... Mark 15:43
"I must preach the *k* ..... Luke 4:43
poor, for yours is the *k* .... Luke 6:20
he who is least in the *k* .... Luke 7:28
preach the *k* and to heal .... Luke 9:2
you go and preach the *k* ... Luke 9:60
back, is fit for the *k* ..... Luke 9:62
all the prophets in the *k* .. Luke 13:28
shall eat bread in the *k* ... Luke 14:15
k has been preached ..... Luke 16:16
k does not come with ..... Luke 17:20
the *k* is within you ..... Luke 17:21
for the sake of the *k* ..... Luke 18:29
thought the *k* would ..... Luke 19:11
know that the *k* is near ... Luke 21:31
he cannot see the *k* ..... John 3:3
things pertaining to the *k* .... Acts 1:3
tribulations enter the *k* .... Acts 14:22
testified of the *k* ..... Acts 28:23
the *k* is not eating and .... Rom 14:17
the *k* is not in word ..... 1 Cor 4:20
will not inherit the *k* ..... 1 Cor 6:9
cannot inherit the *k* ..... 1 Cor 15:50
will not inherit the *k* ..... Gal 5:21
fellow workers for the *k* ..... Col 4:11
counted worthy of the *k* .. 2 Thess 1:5

KINGDOM OF HEAVEN
"Repent, for the *k* ..... Matt 3:2
for theirs is the *k* ..... Matt 5:10
by no means enter the *k* .... Matt 5:20
Lord, shall enter the *k* ..... Matt 7:21
Isaac, and Jacob in the *k* ... Matt 8:11
'The *k* is at hand ..... Matt 10:7
who is least in the *k* ..... Matt 11:11
the mysteries of the *k* ..... Matt 13:11
The *k* is like a man ..... Matt 13:24
k is like a mustard seed, .. Matt 13:31
The *k* is like leaven, ... Matt 13:33
the *k* is like treasure ..... Matt 13:44
k is like a dragnet ..... Matt 13:47
you the keys of the *k* ..... Matt 16:19
then is greatest in the *k* .... Matt 18:1
by no means enter the *k* .... Matt 18:3
is the greatest in the *k* ..... Matt 18:4
k is like a certain king .... Matt 18:23
for of such is the *k* ..... Matt 19:14
a rich man to enter the *k* .. Matt 19:23
k is like a landowner ..... Matt 20:1
k is like a certain king ..... Matt 22:2
you shut up the *k* ..... Matt 23:13
k shall be likened ..... Matt 25:1
the *k* is like a man ..... Matt 25:14

KINGDOMS
the *k* were moved ..... Ps 46:6
tremble, who shook *k* ..... Is 14:16
showed Him all the *k* ..... Matt 4:8
have become the *k* ..... Rev 11:15

KINGS
The *k* of the earth set ..... Ps 2:2
k shall fall down ..... Ps 72:11
He is awesome to the *k* ..... Ps 76:12
By me *k* reign ..... Prov 8:15
He will stand before *k* .... Prov 22:29
k is unsearchable ..... Prov 25:3
that which destroys *k* ..... Prov 31:3
it is not for *k* to drink ..... Prov 31:4
K shall be your foster ..... Is 49:23
"They set up *k* ..... Hos 8:4
before governors and *k* ... Matt 10:18
k have desired to see ..... Luke 10:24
You have reigned as *k* ..... 1 Cor 4:8
and has made us *k* ..... Rev 1:6
that the way of the *k* ..... Rev 16:12
may eat the flesh of *k* ..... Rev 19:18

KIR HARESETH
Fortified city of Moab, 2 Kin 3:25; Is 15:1; 16:7

KIRJATH ARBA
Ancient name of Hebron, Gen 23:2
Possessed by Judah, Judg 1:10

KIRJATH JEARIM
Gibeonite town, Josh 9:17
Ark taken from, 1 Chr 13:5

KISH
Benjamite of Gibeah; father of King Saul, 1 Sam 9:1–3

KISHON
River of north Palestine; Sisera's army swept away by, Judg 4:7, 13
Elijah executes prophets of Baal at, 1 Kin 18:40

KISS
K the Son, lest He be ..... Ps 2:12
Let him *k* me with the ..... Song 1:2
who sacrifice *k* the calves ... Hos 13:2
Whomever I *k*, He is ..... Mark 14:44
You gave Me no *k* ..... Luke 7:45
drew near to Jesus to *k* ... Luke 22:47
another with a holy *k* ..... Rom 16:16
another with a holy *k* .... 2 Cor 13:12
with a holy *k* ..... 1 Thess 5:26
one another with a *k* ..... 1 Pet 5:14

KISSED
they *k* one another ..... 1 Sam 20:41
and peace have *k* each. ..... Ps 85:10
Rabbi!" and *k* Him ..... Matt 26:49
and she *k* His feet and ..... Luke 7:38

KITTIM
See CYPRUS
Descendants of Javan, Gen 10:4

KNEE
that to Me every *k* ..... Is 45:23
And they bowed the *k* .... Matt 27:29
have not bowed the *k* ..... Rom 11:4
every *k* shall bow to ..... Rom 14:11
of Jesus every *k* ..... Phil 2:10

KNEES
make firm the feeble *k* ..... Is 35:3
be dandled on her *k* ..... Is 66:12
this reason I bow my *k* ..... Eph 3:14
and the feeble *k* ..... Heb 12:12

KNEW
k that they were naked ..... Gen 3:7
Adam *k* Eve his wife ..... Gen 4:1
in the womb I *k* ..... Jer 1:5
to them, 'I never *k* ..... Matt 7:23
k what was in man ..... John 2:25
For He made Him who *k* .. 2 Cor 5:21

KNIFE
fire in his hand, and a *k* .... Gen 22:6
his house he took a *k* ..... Judg 19:29
put a *k* to your throat if .... Prov 23:2
cut it with the scribe's *k* .... Jer 36:23

KNIT
of Jonathan was *k* ..... 1 Sam 18:1
k me together with ..... Job 10:11
be encouraged, being *k* ..... Col 2:2

KNOCK
k, and it will be ..... Matt 7:7
at the door and *k* ..... Rev 3:20

KNOW
k good and evil ..... Gen 3:22
and I did not *k* ..... Gen 28:16
Egypt, who did not *k* Joseph .. Ex 1:8
k that I am the LORD ..... Ex 6:7
'I *k* you by name, and you .. Ex 33:12
way, that I may *k* You ..... Ex 33:13
to *k* how to do all manner .... Ex 36:1
Therefore *k* that the LORD ... Deut 7:9
k what was in your heart .... Deut 8:2
You should *k* in your heart .. Deut 8:5
that you may *k* the way by .. Josh 3:4
might be taught to *k* war, ... Judg 3:2
Samuel did not yet *k* the ... 1 Sam 3:7
k that there is a God .... 1 Sam 17:46
I *k* that this is a holy man .. 2 Kin 4:9
k that there is no God ..... 2 Kin 5:15
you, my son Solomon, *k* ... 1 Chr 28:9
Hear it, and *k* for ..... Job 5:27
and *k* nothing, because ..... Job 8:9
k that my Redeemer ..... Job 19:25
'What does God *k* ..... Job 22:13
k Your name will put ..... Ps 9:10
Now I *k* that the LORD saves .. Ps 20:6
k that I am God ..... Ps 46:10
make me to *k* wisdom ..... Ps 51:6
O God, and *k* my heart ..... Ps 139:23
k wisdom and instruction, ... Prov 1:2
to *k* understanding ..... Prov 4:1
set my heart to *k* wisdom ... Eccl 1:17
that He may *k* to refuse the ... Is 7:15
Egyptians will *k* the LORD .... Is 19:21
But I *k* your dwelling place, .. Is 37:28
do not *k* nor understand ..... Is 44:18
All flesh shall *k* that I, the ... Is 49:26
My people shall *k* My name ... Is 52:6
call a nation you do not *k* ..... Is 55:5
language you do not *k* ..... Jer 5:15
nor did they *k* how to blush .. Jer 6:15
Who can *k* it ..... Jer 17:9
saying, 'K the LORD ..... Jer 31:34
you shall *k* that I am ..... Ezek 6:13
of the field shall *k* that I .. Ezek 17:24
Gentiles shall *k* that ..... Ezek 39:23
is anxious to *k* the dream .... Dan 2:3
you may *k* the thoughts .... Dan 2:30
I wished to *k* the truth ..... Dan 7:19
you shall *k* no God but Me .. Hos 13:4
For I *k* your manifold ..... Amos 5:12
for you to *k* justice ..... Mic 3:1
did not *k* her till she had ... Matt 1:25
You *k* how to discern the ... Matt 16:3
k that summer is near .... Matt 24:32
k what hour your Lord .... Matt 24:42
an oath, "I do not *k* ..... Matt 26:72
I do not *k* the Man ..... Matt 26:74
k the mystery of the ..... Mark 4:11
k the commandments .... Mark 10:19
do not *k* what you ask ... Mark 10:38
do not *k* what manner of .. Luke 9:55
k how to give good gifts .. Luke 11:13
k that its desolation is .... Luke 21:20
the world did not *k* ..... John 1:10
We speak what We *k* ..... John 3:11
k what we worship ..... John 4:22
k that You are the Christ .. John 6:69
k that you are Abraham's .. John 8:37
we *k* that God does not .... John 9:31
hear My voice, and I *k* .... John 10:27
If you *k* these things ..... John 13:17
k whom I have chosen .... John 13:18
we are sure that You *k* ... John 16:30
k that I love You ..... John 21:15
k times or seasons ..... Acts 1:7
and said, "Jesus I *k* ..... Acts 19:15
we *k* that all things work .. Rom 8:28
wisdom did not *k* ..... 1 Cor 1:21
nor can he *k* them ..... 1 Cor 2:14
For we *k* in part and ..... 1 Cor 13:9
k a man in Christ who ..... 2 Cor 12:2
when you did not *k* God, ... Gal 4:8
k the love of Christ ..... Eph 3:19
k Him and the power ..... Phil 3:10
abased, and I *k* how to ..... Phil 4:12
k how to possess his ..... 1 Thess 4:4
k what is restraining ..... 2 Thess 2:6
k whom I have believed ... 2 Tim 1:12
so that they may *k* ..... 2 Tim 2:25
this we *k* that we *k* Him ... 1 John 2:3
He who says, "I *k* ..... 1 John 2:4
and you *k* all things ..... 1 John 2:20
By this we *k* love ..... 1 John 3:16
k that we are of the ..... 1 John 3:19
k that He abides ..... 1 John 3:24
k that we are of God ..... 1 John 5:19
"I *k* your works ..... Rev 2:2

KNOWING
like God, *k* good and evil .... Gen 3:5
k their thoughts, said, ... Matt 9:4
not *k* the Scriptures nor ... Matt 22:29
k all things that would ..... John 18:4
k that tribulation produces .. Rom 5:3
k that your labor is not ... 1 Cor 15:58
k that He who raised up ... 2 Cor 4:14
k that while we are at ..... 2 Cor 5:6
k that I am appointed for ... Phil 1:17
k that you also have a ..... Col 4:1
k that you have a better ... Heb 10:34
not *k* where he was going .. Heb 11:8
k that the testing of your .. James 1:3
k that the same sufferings ... 1 Pet 5:9

KNOWLEDGE
and the tree of the *k* ..... Gen 2:9
and understanding, in *k* ..... Ex 35:31
LORD is the God of *k*. ..... 1 Sam 2:3
give me wisdom and *k*, ... 2 Chr 1:10
Can anyone teach God *k* ... Job 21:22
who is perfect in *k* ..... Job 36:4
unto night reveals *k* ..... Ps 19:2
me good judgment and *k* ... Ps 119:66
k is too wonderful ..... Ps 139:6
LORD is the beginning of *k* .. Prov 1:7
k the depths were ..... Prov 3:20
k rather than choice ..... Prov 8:10
Wise people store up *k* .... Prov 10:14
prudent man conceals *k* ... Prov 12:23
k is easy to him who ..... Prov 14:6
k spares his words ..... Prov 17:27
a soul to be without *k* ..... Prov 19:2
by *k* the rooms are filled ... Prov 24:4
of *k* increases strength ..... Prov 24:5
and he who increases *k* ..... Eccl 1:18
k is that wisdom ..... Eccl 7:12
no work or device or *k* ..... Eccl 9:10
Whom will he teach *k* ..... Is 28:9
His *k* My righteous Servant .. Is 53:11
k shall increase ..... Dan 12:4
you have rejected *k* ..... Hos 4:6
taken away the key of *k* .. Luke 11:52
having more accurate *k* ... Acts 24:22
to retain God in their *k* .... Rom 1:28
having the form of *k* ..... Rom 2:20
by the law is the *k* of sin ... Rom 3:20
K puffs up, but love ..... 1 Cor 8:1
to another the word of *k* .. 1 Cor 12:8
all mysteries and all *k* ..... 1 Cor 13:2
whether there is *k* ..... 1 Cor 13:8
of His *k* in every place .... 2 Cor 2:14
to give the light of the *k* .... 2 Cor 4:6
by purity, by *k*, by ..... 2 Cor 6:6
against the *k* of God ..... 2 Cor 10:5
Christ which passes *k* ..... Eph 3:19
k of His will in all wisdom .... Col 1:9
treasures of wisdom and *k* .... Col 2:3
is falsely called *k* ..... 1 Tim 6:20
faith virtue, to virtue *k* ..... 2 Pet 1:5
in the grace and *k* ..... 2 Pet 3:18

KNOWN
In Judah God is *k* ..... Ps 76:1
my mouth will I make *k* ..... Ps 89:1
If you had *k* Me ..... John 8:19
My sheep, and am *k* ..... John 10:14
The world has not *k* ..... John 17:25
peace they have not *k* ..... Rom 3:17
I would not have *k* ..... Rom 7:7
"For who has *k* ..... Rom 11:34
after you have *k* ..... Gal 4:9
requests be made *k* ..... Phil 4:6
k the Holy Scriptures ..... 2 Tim 3:15
have not *k* the depths of .... Rev 2:24

KNOWS
For God *k* that in ..... Gen 3:5
k the secrets of the ..... Ps 44:21
he understands and *k* ..... Jer 9:24
k what is in the ..... Dan 2:22
k those who trust ..... Nah 1:7
k the things you have ..... Matt 6:8

and hour no one *k* . . . . . Matt 24:36
k who the Son is . . . . . Luke 10:22
but God *k* your hearts . . . . Luke 16:15
searches the hearts *k* . . . . . Rom 8:27
k the things of God . . . . . 1 Cor 2:11
The LORD *k* the thoughts . . 1 Cor 3:20
k those who are His . . . . . 2 Tim 2:19
to him who *k* to do . . . . . James 4:17
and *k* all things . . . . . 1 John 3:20
written which no one *k* . . . . . Rev 2:17

KOHATH
Second son of Levi, Gen 46:8, 11
Brother of Jochebed, mother of Aaron and Moses, Ex 6:16–20

KOHATHITES
Numbered, Num 3:27, 28
Duties assigned to, Num 4:15–20
Leaders of temple music, 1 Chr 6:31–38; 2 Chr 20:19

KORAH
Leads rebellion against Moses and Aaron; supernaturally destroyed, Num 16:1–35
Sons of, not destroyed, Num 26:9–11

LABAN
Son of Bethuel; brother of Rebekah; father of Leah and Rachel, Gen 24:15, 24, 29; 29:16
Agrees to Rebekah's marriage to Isaac, Gen 24:50, 51
Entertains Jacob, Gen 29:1–14
Substitutes Leah for Rachel, Gen 29:15–30
Agrees to division of cattle; grows resentful of Jacob, Gen 30:25—31:2
Pursues Jacob and makes covenant with him, Gen 31:21–55

LABOR
Six days you shall *l* . . . . . Ex 20:9
why then do I *l* . . . . . Job 9:29
their boast is only *l* . . . . . Ps 90:10
The *l* of the righteous . . . . . Prov 10:16
l will increase . . . . . Prov 13:11
l there is profit . . . . . Prov 14:23
things are full of *l* . . . . . Eccl 1:8
has man for all his *l* . . . . . Eccl 2:22
He shall see the *l* . . . . . Is 53:11
"Before she was in *l* . . . . . Is 66:7
from the womb to see *l* . . . . . Jer 20:18
to Me, all you who *l* . . . . . Matt 11:28
Do not *l* for the . . . . . John 6:27
knowing that your *l* . . . . . 1 Cor 15:58
but rather let him *l* . . . . . Eph 4:28
mean fruit from my *l* . . . . . Phil 1:22
your work of faith, *l* . . . . . 1 Thess 1:3
forget your work and *l* . . . . . Heb 6:10
your works, your *l* . . . . . Rev 2:2

LABORED
l more abundantly than . . 1 Cor 15:10
for you, lest I have *l* . . . . . Gal 4:11

LABORERS
but the *l* are few . . . . . Matt 9:37

LABORING
of a *l* man is sweet . . . . . Eccl 5:12
l night and day . . . . . 1 Thess 2:9

LABORS
The person who *l* . . . . . Prov 16:26
is no end to all his *l* . . . . . Eccl 4:8
entered into their *l* . . . . . John 4:38
creation groans and *l* . . . . . Rom 8:22
l more abundant . . . . . 2 Cor 11:23
may rest from their *l* . . . . . Rev 14:13

LACHISH
Defeated by Joshua, Josh 10:3–33
Taken by Sennacherib, 2 Kin 18:13–17; Is 36:1, 2; 37:8

LACK
the city for *l* of five . . . . . Gen 18:28
gathered little had no *l* . . . . . Ex 16:18
'you shall not *l* a man on . . . 1 Kin 2:4
anyone perish for *l* . . . . . Job 31:19
the LORD shall not *l* . . . . . Ps 34:10
fools die for *l* of wisdom . . Prov 10:21
for *l* of justice there is . . . . Prov 13:23
to the poor will not *l* . . . . . Prov 28:27
l a man to stand before . . . . . Jer 35:19
for *l* of knowledge . . . . . Hos 4:6
What do I still *l* . . . . . Matt 19:20
"One thing you *l* . . . . . Mark 10:21
did you *l* anything . . . . . Luke 22:35
of your *l* of self-control . . . . . 1 Cor 7:5
may supply their *l* . . . . . 2 Cor 8:14
gathered little had no *l* . . . . 2 Cor 8:15

LACKED
among them who *l* . . . . . Acts 4:34

LACKING
is *l* cannot be numbered . . . . Eccl 1:15
to supply what was *l* in . . . . . Phil 2:30
the things that are *l* . . . . . Titus 1:5
and complete, *l* nothing . . . . James 1:4

LACKS
woman who *l* discretion . . Prov 11:22
who *l* understanding . . . . . Prov 28:16
to that part which *l* . . . . . 1 Cor 12:24
If any of you *l* wisdom . . . . . James 1:5
he who *l* these things is . . . . . 2 Pet 1:9

LAD
and gave the *l* a drink . . . . . Gen 21:19
lay your hand on the *l* . . . . . Gen 22:12
said, "The *l* is no more . . . . Gen 37:30
'The *l* cannot leave his . . . . Gen 44:30
As the *l* ran, he shot an . . 1 Sam 20:36
"There is a *l* here who has . . John 6:9

LADDER
and behold, a *l* . . . . . Gen 28:12

LADEN
nation, a people *l* . . . . . Is 1:4
and are heavy *l* . . . . . Matt 11:28

LADIES
wisest *l* answered her . . . . . Judg 5:29
very day the noble *l* . . . . . Esth 1:18

LADY
'I shall be a *l* . . . . . Is 47:7
To the elect *l* . . . . . 2 John 1

LAGGING
not *l* in diligence . . . . . Rom 12:11

LAHAI ROI
Name of a well, Gen 16:7, 14
Same as Beer Lahai Roi, Gen 24:62

LAID
l him on the altar . . . . . Gen 22:9
l up the food in the cities . . Gen 41:48
and *l* it in the reeds by the . . . . Ex 2:3
l the staff on the face of . . . 2 Kin 4:31
l the foundation of the . . . . . Ezra 5:16
But man dies and is *l* . . . . . Job 14:10
You *l* the foundation . . . . . Ps 102:25
He has *l* waste My vine . . . . . Joel 1:7
have *l* the foundation of . . . . . Zech 4:9
even now the ax is *l* to . . . . . Matt 3:10
the place where they *l* . . . . . Mark 16:6
l Him in a manger . . . . . Luke 2:7
l the foundation on the . . . . Luke 6:48
"Where have you *l* . . . . . John 11:34
l aside His garments . . . . . John 13:4
where You have *l* Him . . . . John 20:15
l it at the apostles' feet . . . . . Acts 4:37
and he *l* his hands on him . . Acts 28:8
I have *l* the foundation . . . . 1 Cor 3:10
He *l* down His life . . . . . 1 John 3:16
He *l* His right hand on me . . Rev 1:17

LAISH
Called Leshem, Josh 19:47; Judg 18:29
Taken by Danites, Judg 18:7, 14, 27

LAKE
by the *L* of Gennesaret . . . . . Luke 5:1
to the other side of the *l* . . . Luke 8:22
cast alive into the *l* . . . . . Rev 19:20

LAMB
but where is the *l* . . . . . Gen 22:7
a *l* for a household . . . . . Ex 12:3
and kill the Passover *l* . . . . . Ex 12:21
took the poor man's *l* . . . . . 2 Sam 12:4
shall dwell with the *l* . . . . . Is 11:6
He was led as a *l* . . . . . Is 53:7
l shall feed together . . . . . Is 65:25
The *L* of God who takes . . . John 1:29
as a *l* before its shearer . . . . Acts 8:32
of Christ, as of a *l* . . . . . 1 Pet 1:19
the elders, stood a *L* . . . . . Rev 5:6
"Worthy is the *L* . . . . . Rev 5:12
by the blood of the *L* . . . . . Rev 12:11
Book of Life of the *L* . . . . . Rev 13:8
supper of the *L* . . . . . Rev 19:9

LAMB'S
the bride, the *L* wife . . . . . Rev 21:9
in the *L* Book of Life . . . . . Rev 21:27

LAMBS
slaughtered the Passover *l* . . Ezra 6:20
O little hills, like *l* . . . . . Ps 114:6
with the blood of *l* and . . . . . Is 34:6
gather the *l* with His arm . . . . Is 40:11
out as *l* among wolves . . . . . Luke 10:3
"Feed My *l* . . . . . John 21:15

LAME
l take the prey . . . . . Is 33:23
l shall leap like a . . . . . Is 35:6
when you offer the *l* . . . . . Mal 1:8
blind see and the *l* . . . . . Matt 11:5
And a certain man *l* . . . . . Acts 3:2
so that what is *l* . . . . . Heb 12:13

LAMECH
Son of Methushael, of Cain's race, Gen 4:17, 18
——— Son of Methuselah; father of Noah, Gen 5:25–31

LAMENT
l the daughter of . . . . . Judg 11:40
king sang a *l* over Abner . . 2 Sam 3:33
Her gates shall *l* and mourn . . . Is 3:26
"They shall not *l* for him, . . . Jer 22:18
they shall *l* for her . . . . . Ezek 32:16
to you, and you did not *l* . . Matt 11:17
that you will weep and *l* . . John 16:20
L and mourn and weep . . . . James 4:9
l for her, when they see . . . . . Rev 18:9

LAMENTATION
a great and very solemn *l* . . Gen 50:10
with this *l* over Saul and . . 2 Sam 1:17
was heard in Ramah, *l* . . . . . Jer 31:15
l in the daughter of Judah . . . Lam 2:5
was heard in Ramah, *l* . . . . . Matt 2:18
and made great *l* . . . . . Acts 8:2

LAMP
For You are my *l* . . . . . 2 Sam 22:29
"How often is the *l* . . . . . Job 21:17
You will light my *l* . . . . . Ps 18:28
Your word is a *l* . . . . . Ps 119:105
the *l* of the wicked . . . . . Prov 13:9
his *l* will be put out . . . . . Prov 20:20
Nor do they light a *l* . . . . . Matt 5:15
"The *l* of the body . . . . . Matt 6:22
when he has lit a *l* . . . . . Luke 8:16
l gives you light . . . . . Luke 11:36
does not light a *l* . . . . . Luke 15:8
burning and shining *l* . . . . . John 5:35
l shall not shine . . . . . Rev 18:23
They need no *l* nor . . . . . Rev 22:5

LAMPS
he made its seven *l* . . . . . Ex 37:23
Jerusalem with *l* . . . . . Zeph 1:12

and trimmed their *l* . . . . . Matt 25:7
Seven *l* of fire . . . . . Rev 4:5

LAMPSTAND
branches of the *l* . . . . . Ex 25:32
and there is a *l* . . . . . Zech 4:2
a basket, but on a *l* . . . . . Matt 5:15
in which was the *l* . . . . . Heb 9:2
and remove your *l* . . . . . Rev 2:5

LAND
and let the dry *l* appear . . . . . Gen 1:9
God called the dry *l* Earth . . Gen 1:10
dwelt in the *l* of Nod . . . . . Gen 4:16
l that I will show you . . . . . Gen 12:1
I will give this *l* . . . . . Gen 12:7
was a famine in the *l* . . . . . Gen 12:10
Is not the whole *l* before . . . . Gen 13:9
walk in the *l* through its . . . Gen 13:17
I have given this *l* . . . . . Gen 15:18
arise, get out of this *l* . . . . . Gen 31:13
the best of the *l* of Egypt . . Gen 45:18
dwell in the *l* of Goshen . . . Gen 46:34
a stranger in a foreign *l* . . . . . Ex 2:22
l flowing with milk . . . . . Ex 3:8
to a *l* flowing with milk and . . Ex 3:17
the *l* of their pilgrimage . . . . . Ex 6:4
firstborn in the *l* of Egypt . . . Ex 12:12
and the *l* vomits out its . . . . Lev 18:25
for the *l* is Mine . . . . . Lev 25:23
I will give peace in the *l* . . . . . Lev 26:6
And all the tithe of the *l* . . . Lev 27:30
spy out the *l* of Canaan . . . Num 13:17
evil report about the *l* . . . . . Num 14:37
l is subdued before the . . . . Num 32:22
possess the good *l* . . . . . Deut 6:18
a *l* of wheat and barley . . . . . Deut 8:8
He will bless you in the *l* . . . Deut 28:8
the produce of your *l* . . . . . Deut 28:51
l which I am giving . . . . . Josh 1:2
to go in to possess the *l* . . . . Josh 1:11
Joshua took the whole *l* . . . Josh 11:23
Joshua divided the *l* . . . . . Josh 18:10
to return to the *l* of Judah . . . Ruth 1:7
sold the piece of *l* which . . . . Ruth 4:3
spiritists from the *l* . . . . . 1 Sam 28:9
In the *l* of the living . . . . . Ps 27:13
dwell in the *l*, and feed on . . . . Ps 37:3
turned the sea into dry *l* . . . . . Ps 66:6
in the *l* of forgetfulness . . . . . Ps 88:12
l was polluted with blood . . . Ps 106:38
dry *l* into waterspringes . . . . . Ps 107:35
for You like a thirsty *l* . . . . . Ps 143:6
is heard in our *l* . . . . . Song 2:12
they will see the *l* . . . . . Is 33:17
a *l* of grain and new wine . . . . Is 36:17
and your *l* shall be married . . . Is 62:4
Bethlehem, in the *l* . . . . . Matt 2:6
put out a little from the *l* . . . . Luke 5:3
price of the *l* for yourself . . . . Acts 5:3
and his left foot on the *l* . . . . Rev 10:2

LAND OF THE LIVING
nor is it found in the *l* . . . . . Job 28:13
of the LORD in the *l* . . . . . Ps 27:13
uproot you from the *l* . . . . . Ps 52:5
before the LORD in the *l* . . . . . Ps 116:9
my portion in the *l* . . . . . Ps 142:5
the LORD in the *l* . . . . . Is 38:11
cut off from the *l* . . . . . Is 53:8
establish glory in the *l* . . . . Ezek 26:20

LANDMARK
your neighbor's *l* . . . . . Deut 19:14
remove the ancient *l* . . . . . Prov 22:28
those who remove a *l* . . . . . Hos 5:10

LANDS
We have mortgaged our *l* . . . . Neh 5:3
to scatter them in the *l* . . . . . Ps 106:27
or wife or children or *l* . . . . Matt 19:29
of *l* or houses sold them . . . . Acts 4:34

LANGUAGE
whole earth had one *l* . . . . . Gen 11:1
there confuse their *l* . . . . . Gen 11:7
is no speech nor *l* . . . . . Ps 19:3
a people of strange *l* . . . . . Ps 114:1
the peoples a pure *l* . . . . . Zeph 3:9
speak in his own *l* . . . . . Acts 2:6
blasphemy, filthy *l* . . . . . Col 3:8

LANGUAGES
according to their *l* . . . . . Gen 10:20
be, so many kinds of *l* . . . . 1 Cor 14:10

LAODICEA
Paul's concern for, Col 2:1; 4:12–16
Letter to church of, Rev 3:14–22

LAST
See FIRST AND THE LAST
He shall stand at *l* . . . . . Job 19:25
First and I am the *L* . . . . . Is 44:6
l man the same as . . . . . Matt 20:14
l will be first . . . . . Matt 20:16
are first who will be *l* . . . . . Luke 13:30
raise him up at the *l* day . . . John 6:40
On the *l* day, that great . . . . John 7:37
come to pass in the *l* days . . Acts 2:17
The *l* enemy that will be . . 1 Cor 15:26
eye, at the *l* trumpet . . . . . 1 Cor 15:52
has in these *l* days spoken . . . Heb 1:2
children, it is the *l* . . . . . 1 John 2:18
the First and the *L* . . . . . Rev 1:11
l are more than the first . . . . . Rev 2:19

LAST DAY
raise it up at the *l* . . . . . John 6:39
the resurrection at the *l* . . . John 11:24
will judge him in the *l* . . . . John 12:48

LAST DAYS
shall befall you in the *l* . . . . . Gen 49:1
come to pass in the *l* . . . . . Acts 2:17
in the *l* perilous times . . . . . 2 Tim 3:1
these *l* spoken to us . . . . . Heb 1:2
up treasure in the *l* . . . . . James 5:3
will come in the *l* . . . . . 2 Pet 3:3

LATE
to rise up early, to sit up *l* . . . Ps 127:2
and already the hour is *l* . . Mark 6:35
l autumn trees without . . . . . Jude 12
as a fig tree drops its *l* . . . . . Rev 6:13

LATIN
in Hebrew, Greek, and *L* . . John 19:20

LATTER
people in the *l* days . . . . . Dan 10:14
former rain, and the *l* . . . . . Joel 2:23
The glory of this *l* temple . . . . Hag 2:9
l times some will . . . . . 1 Tim 4:1
the early and *l* rain . . . . . James 5:7
l end is worse for them . . . . 2 Pet 2:20

LATTICE
I looked through my *l* . . . . . Prov 7:6
gazing through the *l* . . . . . Song 2:9

LAUGH
Why did Sarah *l* . . . . . Gen 18:13
"God has made me *l* . . . . . Gen 21:6
sits in the heavens shall *l* . . . . . Ps 2:4
You, O LORD, shall *l* . . . . . Ps 59:8
to weep, and a time to *l* . . . . . Eccl 3:4
Woe to you who *l* . . . . . Luke 6:25

LAUGHS
he *l* at the threat of . . . . . Job 41:29
The Lord *l* at him . . . . . Ps 37:13

LAUGHTER
was filled with *l* . . . . . Ps 126:2
your *l* be turned to . . . . . James 4:9

LAUNDERER
such as no *l* on earth can . . . Mark 9:3

LAVER
also make a *l* of bronze . . . . . Ex 30:18
l contained forty baths . . . . 1 Kin 7:38

LAW
See ACCORDING TO THE LAW; BOOK OF THE LAW; UNDER THE LAW; WORKS OF THE LAW
stones a copy of the *l* . . . . . Josh 8:32
When He made a *l* . . . . . Job 28:26
The *l* of the LORD is . . . . . Ps 19:7
The *l* of his God is in . . . . . Ps 37:31
I delight in Your *l* . . . . . Ps 119:70
The *l* of Your mouth is . . . . . Ps 119:72
l is my delight . . . . . Ps 119:77
Oh, how I love Your *l* . . . . . Ps 119:97
And Your *l* is truth . . . . . Ps 119:142
and the *l* a light . . . . . Prov 6:23
is he who keeps the *l* . . . . . Prov 29:18
shall go forth the *l* . . . . . Is 2:3
l will proceed from Me . . . . . Is 51:4
in whose heart is My *l* . . . . . Is 51:7
the *L* is no more . . . . . Lam 2:9
The *l* of truth was in . . . . . Mal 2:6
to destroy the *L* . . . . . Matt 5:17
for this is the *L* . . . . . Matt 7:12
l prophesied until John . . . . Matt 11:13
hang all the *L* and the . . . . Matt 22:40
one tittle of the *l* to fail . . . Luke 16:17
l was given through . . . . . John 1:17
"Does our *l* judge a . . . . . John 7:51
a teacher of the *l* held in . . . . Acts 5:34
and keep the *l* . . . . . Acts 15:24
are all zealous for the *l* . . . . Acts 21:20
man according to the *l* . . . . Acts 22:12
l is the knowledge . . . . . Rom 3:20
By what *l*? Of works? . . . . . Rom 3:27
because the *l* brings . . . . . Rom 4:15
when there is no *l* . . . . . Rom 5:13
you are not under *l* . . . . . Rom 6:14
have become dead to the *l* . . . Rom 7:4
Is the *l* sin . . . . . Rom 7:7
For we know that the *l* . . . . . Rom 7:14
warring against the *l* . . . . . Rom 7:23
For the *l* of the Spirit of . . . . . Rom 8:2
For what the *l* could . . . . . Rom 8:3
A wife is bound by *l* as . . . . 1 Cor 7:39
who are without *l* . . . . . 1 Cor 9:21
strength of sin is the *l* . . . . 1 Cor 15:56
l that I might live . . . . . Gal 2:19
Spirit by the works of the *l* . . . Gal 3:2
under guard by the *l* . . . . . Gal 3:23
the *l* was our tutor . . . . . Gal 3:24
born under the *l* . . . . . Gal 4:4
l is fulfilled in one . . . . . Gal 5:14
and so fulfill the *l* of Christ . . . Gal 6:2
concerning the *l*, a Pharisee . . Phil 3:5
to be teachers of the *l* . . . . . 1 Tim 1:7
l is not made for a . . . . . 1 Tim 1:9
and strivings about the *l* . . . . Titus 3:9
into the perfect *l* . . . . . James 1:25
fulfill the royal *l* . . . . . James 2:8

LAW AND THE PROPHETS
them, for this is the *L* . . . . . Matt 7:12
hang all the *L* . . . . . Matt 22:40
The *l* were until John. . . . . Luke 16:16
being witnessed by the *L* . . . Rom 3:21

LAW OF MOSES
the stones a copy of the *l* . . . Josh 8:32
a skilled scribe in the *L* . . . . . Ezra 7:6
bring the Book of the *L* . . . . . Neh 8:1
oath written in the *L* . . . . . Dan 9:11
the *L*, My servant . . . . . Mal 4:4
according to the *l* . . . . . Luke 2:22
were written in the *L* . . . . . Luke 24:44
Sabbath, so that the *l* . . . . . John 7:23
not be justified by the *l* . . . . Acts 13:39
them to keep the *l* . . . . . Acts 15:5

LAW OF THE LORD
that you may keep the *l* . . 1 Chr 22:12
that he forsook the *l* . . . . . 2 Chr 12:1
themselves to the *L* . . . . . 2 Chr 31:4
his heart to seek the *L* . . . . . Ezra 7:10
his delight is in the *l* . . . . . Ps 1:2
l is perfect, converting . . . . . Ps 19:7
way, who walk in the *l* . . . . . Ps 119:1
they have rejected the *l* . . . . . Is 5:24
who will not hear the *l* . . . . . Is 30:9
'We are wise, and the *l* . . . . . Jer 8:8

they have despised the *l*, ... Amos 2:4
things according to the *l* ... Luke 2:39

LAWFUL
doing what is not *l* ..... Matt 12:2
Is it *l* to pay taxes ..... Matt 22:17
All things are *l* ..... 1 Cor 6:12

LAWGIVER
Judah is My *l* ..... Ps 60:7
the LORD is our *L* ..... Is 33:22
There is one *L* ..... James 4:12

LAWLESS
l one will be revealed ..... 2 Thess 2:8
and hearing their *l* ..... 2 Pet 2:8

LAWLESSNESS
Me, you who practice *l* ..... Matt 7:23
l is already at work ..... 2 Thess 2:7
and hated *l* ..... Heb 1:9
and sin is *l* ..... 1 John 3:4

LAWYERS
l rejected the will of ..... Luke 7:30
Woe to you also, *l* ..... Luke 11:46

LAY
l it on the wood, but put .. 1 Kin 18:23
I *l* down and slept ..... Ps 3:5
I will *l* your stones with ..... Is 54:11
Do not *l* up for yourselves .. Matt 6:19
nowhere to *l* His head ..... Matt 8:20
I have power to *l* it down . John 10:18
Will you *l* down your life . John 13:38
l hands may receive ..... Acts 8:19
Do not *l* hands on ..... 1 Tim 5:22
let us *l* aside every weight, .. Heb 12:1
l aside all filthiness ..... James 1:21
"Behold, I *l* in Zion a chief .. 1 Pet 2:6

LAYING
l on of the apostles' hands .. Acts 8:18
the *l* on of my hands ..... 2 Tim 1:6
not *l* again the foundation .... Heb 6:1
of *l* on of hands, of ..... Heb 6:2
l aside all malice, all deceit .. 1 Pet 2:1

LAYS
'God *l* up one's iniquity .... Job 21:19
He *l* up the deep in ..... Ps 33:7
He *l* the beams of His ..... Ps 104:3
which the LORD *l* on him ..... Is 30:32
l the foundation of the ..... Zech 12:1
he who *l* up treasure ..... Luke 12:21
he *l* it on his shoulders, ... Luke 15:5

LAZARUS
Beggar described in a parable, Luke 16:20–25
—— Brother of Mary and Martha; raised from the dead, John 11:1–44
Attends a supper, John 12:1, 2
Jews seek to kill, John 12:9–11

LAZINESS
L casts one into a ..... Prov 19:15
l the building decays ..... Eccl 10:18

LAZY
l man will be put to ..... Prov 12:24
l man does not roast ..... Prov 12:27
soul of a *l* man desires ..... Prov 13:4
l man buries his hand ..... Prov 19:24
by the field of the *l* ..... Prov 24:30
l man is wiser in his ..... Prov 26:16
wicked and *l* servant ..... Matt 25:26
liars, evil beasts, *l* ..... Titus 1:12

LEAD
pillar of cloud to *l* the way .. Ex 13:21
they sank like *l* ..... Ex 15:10
L me in Your truth and ..... Ps 25:5
And *l* me in a smooth path .. Ps 27:11
L me and guide me ..... Ps 31:3
L me to the rock that is ..... Ps 61:2
Your hand shall *l* ..... Ps 139:10
a little child shall *l* them ..... Is 11:6
I will *l* them in paths they .... Is 42:16
l is consumed by the fire ..... Jer 6:29
bronze, tin, iron, and *l* .... Ezek 22:18
tin, and *l* for your goods .. Ezek 27:12
threw the *l* cover over its .... Zech 5:8
And do not *l* us into ..... Matt 6:13
"Can the blind *l* ..... Luke 6:39
not *l* us into temptation .... Luke 11:4
someone to *l* him by the ... Acts 13:11
aspire to *l* a quiet life .... 1 Thess 4:11
that we may *l* a quiet and .. 1 Tim 2:2
to *l* them out of the land of ... Heb 8:9
sin which does not *l* to ... 1 John 5:16
l them to living fountains ... Rev 7:17

LEADING
l men among the ..... Acts 15:22
not a few of the *l* women ... Acts 17:4
of lawlessness *l* to more .... Rom 6:19
his good, *l* to edification .... Rom 15:2
sin not *l* to death ..... 1 John 5:16

LEADS
He *l* me beside the ..... Ps 23:2
He *l* me in the paths ..... Ps 23:3
And if the blind *l* ..... Matt 15:14
by name and *l* them out .... John 10:3
the goodness of God *l* ..... Rom 2:4

LEAF
plucked olive *l* ..... Gen 8:11
Will You frighten a *l* ..... Job 13:25
l will be green ..... Jer 17:8

LEAH
Laban's eldest daughter; given to Jacob deceitfully, Gen 29:16–27
Unloved by Jacob, but bears children, Gen 29:30–35; 30:16–21

LEAN
all your heart, and *l* ..... Prov 3:5
Yet they *l* on the LORD ..... Mic 3:11

LEANING
Then, *l* back on Jesus' .... John 13:25
l on the top of his ..... Heb 11:21

LEANNESS
request, but sent *l* ..... Ps 106:15
of hosts, will send *l* ..... Is 10:16

LEAP
by my God I can *l* ..... Ps 18:29
Then the lame shall *l* ..... Is 35:6

LEAPED
the rams which *l* upon ..... Gen 31:10
they *l* about the altar ..... 1 Kin 18:26
the babe *l* in her womb .... Luke 1:41
and he *l* and walked ..... Acts 14:10

LEAPING
saw King David *l* ..... 2 Sam 6:16
walking, *l*, and praising ..... Acts 3:8

LEARN
it, may hear and *l* ..... Deut 31:13
l Your statutes ..... Ps 119:71
lest you *l* his ways ..... Prov 22:25
l to do good ..... Is 1:17
neither shall they *l* ..... Is 2:4
My yoke upon you and *l* .. Matt 11:29
Let a woman *l* in ..... 1 Tim 2:11
let our people also *l* ..... Titus 3:14
no one could *l* that song .... Rev 14:3

LEARNED
Me the tongue of the *l* ..... Is 50:4
who has heard and *l* ..... John 6:45
have not so *l* Christ ..... Eph 4:20
in all things I have *l* ..... Phil 4:12
l obedience by the ..... Heb 5:8

LEARNING
hear and increase *l* ..... Prov 1:5
l is driving you mad ..... Acts 26:24
were written for our *l* ..... Rom 15:4

LEAST
Judah, are not the *l* ..... Matt 2:6
so, shall be called *l* ..... Matt 5:19
For I am the *l* of the ..... 1 Cor 15:9

LEATHER
everything made of *l* ..... Num 31:20
wearing a *l* belt around ..... 2 Kin 1:8
with a *l* belt around his ..... Mark 1:6

LEAVE
a man shall *l* his ..... Gen 2:24
He will not *l* you nor ..... Deut 31:6
For You will not *l* ..... Ps 16:10
do not *l* me nor ..... Ps 27:9
"I will never *l* ..... Heb 13:5

LEAVEN
day you shall remove *l* ..... Ex 12:15
of heaven is like *l* ..... Matt 13:33
and beware of the *l* ..... Matt 16:6
know that a little *l* ..... 1 Cor 5:6
l leavens the whole ..... Gal 5:9

LEAVENED
For whoever eats *l* bread .... Ex 12:15
shall eat no *l* bread with ... Deut 16:3
of meal till it was all *l* ..... Matt 13:33

LEAVES
and they sewed fig *l* ..... Gen 3:7
nothing on it but *l* ..... Matt 21:19
l the sheep and flees ..... John 10:12
The *l* of the tree ..... Rev 22:2

LEBANON
Part of Israel's inheritance, Josh 13:5–7
Not completely conquered, Judg 3:1–3
Source of materials for temple, 1 Kin 5:2–18; Ezra 3:7
Mentioned in prophecy, Is 10:34; 29:17; 35:2; Ezek 17:3; Hos 14:5–7

LEBBAEUS
See JUDAS
Surname of Judas (Jude), Matt 10:3

LEBONAH
Town north of Shiloh, Judg 21:19

LED
l the people around by ..... Ex 13:18
I have *l* you forty years in .. Deut 29:5
so the LORD alone *l* ..... Deut 32:12
have *l* captivity captive ..... Ps 68:18
l them forth by the ..... Ps 107:7
He was *l* as a lamb to the ..... Is 53:7
and be *l* out with peace ..... Is 55:12
l them by the right ..... Is 63:12
have *l* them astray ..... Jer 50:6
Then Jesus was *l* up by the .. Matt 4:1
l Him out to crucify ..... Mark 15:20
"He was *l* as a sheep to .... Acts 8:32
For as many as are *l* ..... Rom 8:14
sorrow *l* to repentance ..... 2 Cor 7:9
if you are *l* by the Spirit ..... Gal 5:18
l captivity captive ..... Eph 4:8
l away by various ..... 2 Tim 3:6

LEFT
Lie also on your *l* side ..... Ezek 4:4
l hand know what your ..... Matt 6:3
"See, we have *l* ..... Matt 19:27
And everyone who has *l* .. Matt 19:29
on My *l* is not Mine to .... Mark 10:40
right hand and on the *l* ..... 2 Cor 6:7

LEGACY
shame shall be the *l* ..... Prov 3:35

LEGION
"My name is *L* ..... Mark 5:9
"*L*," because many ..... Luke 8:30

LEGIONS
twelve *l* of angels ..... Matt 26:53

LEGS
Like the *l* of the lame ..... Prov 26:7
l are pillars of ..... Song 5:15
did not break His *l* ..... John 19:33

LEHI
Samson kills Philistines at, Judg 15:9–19

LEMUEL
King taught by his mother, Prov 31:1–31

LEND
"If you *l* money to ..... Ex 22:25
l him sufficient ..... Deut 15:8
And if you *l* to those ..... Luke 6:34
l me three loaves ..... Luke 11:5

LENDER
is servant to the *l* ..... Prov 22:7
as with the *l* ..... Is 24:2

LENDING
and my servants, am *l* ..... Neh 5:10

LENDS
ever merciful, and *l* ..... Ps 37:26
deals graciously and *l* ..... Ps 112:5
has pity on the poor *l* ..... Prov 19:17

LENGTH
The *l* of the ark shall ..... Gen 6:15
is your life and the *l* ..... Deut 30:20
L of days is in her ..... Prov 3:16
l is as great as its ..... Rev 21:16

LENGTHENS
a shadow when it *l* ..... Ps 109:23

LEOPARD
the *l* shall lie down ..... Is 11:6
or the *l* its spots ..... Jer 13:23

LEPER
put out of the camp every *l* .. Num 5:2
and there she was, a *l* .... Num 12:10
King Uzziah was a *l* ..... 2 Chr 26:21
l came and worshiped ..... Matt 8:2
house of Simon the *l* ..... Mark 14:3

LEPERS
And when these *l* ..... 2 Kin 7:8
the sick, cleanse the *l* ..... Matt 10:8
And many *l* were in ..... Luke 4:27
ten men who were *l* ..... Luke 17:12

LEPROSY
This is the law of *l* ..... Lev 14:57
he would heal him of his *l* .. 2 Kin 5:3
l broke out on his ..... 2 Chr 26:19
immediately the *l* left him .. Luke 5:13

LEPROUS
out, behold, his hand was *l* .... Ex 4:6
Miriam became *l* ..... Num 12:10
out from his presence *l* .... 2 Kin 5:27
his forehead, he was *l* .... 2 Chr 26:20

LET
"*L* there be light" ..... Gen 1:3
L the little children ..... Matt 19:14

LETTER
they delivered the *l* ..... Acts 15:30
the Spirit, and not in the *l* .. Rom 2:29
the oldness of the *l* ..... Rom 7:6
for the *l* kills ..... 2 Cor 3:6
you sorry with my *l* ..... 2 Cor 7:8
or by word or by *l* ..... 2 Thess 2:2

LETTERS
does this Man know *l* ..... John 7:15
or *l* of commendation ..... 2 Cor 3:1
"For his *l*," they say ..... 2 Cor 10:10
with what large *l* ..... Gal 6:11

LEVI
Third son of Jacob and Leah, Gen 29:34
Avenges rape of Dinah, Gen 34:25–31
Jacob's prophecy concerning, Gen 49:5–7
Ancestor of Moses and Aaron, Ex 6:16–27

LEVIATHAN
"Can you draw out *L* ..... Job 41:1
L which You have made ... Ps 104:26

LEVITE
"Is not Aaron the *L* ..... Ex 4:14
Likewise a *L*, when he .... Luke 10:32
a *L* of the country of ..... Acts 4:36

LEVITES
Rewarded for dedication, Ex 32:26–29
Appointed over tabernacle, Num 1:47–54
Substituted for Israel's firstborn, Num 3:12–45
Consecrated to the Lord's service, Num 8:5–26
Cities assigned to, Num 35:2–8; Josh 14:3, 4; 1 Chr 6:54–81
Organized for temple service, 1 Chr 9:14–34; 23:1—26:28

LEVITICAL
were through the *L* ..... Heb 7:11

LEWDNESS
wickedness, deceit, *l* ..... Mark 7:22
drunkenness, not in *l* ..... Rom 13:13
themselves over to *l* ..... Eph 4:19
when we walked in *l* ..... 1 Pet 4:3

LIAR
a *l* listens eagerly to a ..... Prov 17:4
for he is a *l* and the ..... John 8:44
but every man a *l* ..... Rom 3:4
we make Him a *l* ..... 1 John 1:10
Who is a *l* but he who .... 1 John 2:22
his brother, he is a *l* ..... 1 John 4:20
God has made Him a *l* .... 1 John 5:10

LIARS
"All men are *l* ..... Ps 116:11
Cretans are always *l* ..... Titus 1:12
and have found them *l* ..... Rev 2:2
l shall have their ..... Rev 21:8

LIBERALITY
he who gives, with *l* ..... Rom 12:8
the riches of their *l* ..... 2 Cor 8:2

LIBERALLY
who gives to all *l* ..... James 1:5

LIBERTY
year, and proclaim *l* ..... Lev 25:10
And I will walk at *l* ..... Ps 119:45
to proclaim *l* to the ..... Is 61:1
to proclaim *l* to the ..... Luke 4:18
into the glorious *l* ..... Rom 8:21
For why is my *l* ..... 1 Cor 10:29
Lord is, there is *l* ..... 2 Cor 3:17
therefore in the *l* ..... Gal 5:1
l as an opportunity ..... Gal 5:13
the perfect law of *l* ..... James 1:25
yet not using *l* ..... 1 Pet 2:16

LIBNAH
Canaanite city, captured by Joshua, Josh 10:29, 30
Given to Aaron's descendants, Josh 21:13

LIBYA
Mentioned in prophecy, Ezek 30:5; Dan 11:43
Jews from, present at Pentecost, Acts 2:1–10

LICE
so that it may become *l* ..... Ex 8:16
and *l* in all their territory ... Ps 105:31

LIE
man, that He should *l* ..... Num 23:19
to Samuel, "Go, *l* down .... 1 Sam 3:9
For now I will *l* ..... Job 7:21
I will not *l* to David ..... Ps 89:35
forged a *l* against me ..... Ps 119:69
leopard shall *l* down with ..... Is 11:6
prophesy a *l* to you in My .. Jer 29:21
heart to *l* to the Holy Spirit .. Acts 5:3
Do not *l* to one ..... Col 3:9
God, who cannot *l* ..... Titus 1:2
do not boast and *l* ..... James 3:14
know it, and that no *l* .... 1 John 2:21
an abomination or a *l* ..... Rev 21:27

LIED
They have *l* about the ..... Jer 5:12
You have not *l* to men ..... Acts 5:4

LIES
sin *l* at the door ..... Gen 4:7
not say, "Here *l* Jezebel ... 2 Kin 9:37
He *l* in wait secretly ..... Ps 10:9
speak *l* shall be stopped ..... Ps 63:11
and he who speaks *l* ..... Prov 19:5
She also *l* in wait as for ... Prov 23:28
prophesy *l* in My name ..... Jer 14:14
they shall speak *l* at the ... Dan 11:27
l in the name of the LORD .. Zech 13:3
speaking *l* in hypocrisy ..... 1 Tim 4:2
and the whole world *l* .... 1 John 5:19

LIFE
See ALL THE DAYS OF HIS LIFE; BOOK OF LIFE; BREATH OF LIFE; ETERNAL LIFE; EVERLASTING LIFE; TREE OF LIFE; WATER OF LIFE
the breath of *l* ..... Gen 2:7
l was also in the ..... Gen 2:9
I will require the *l* of man .... Gen 9:5
then you shall give *l* ..... Ex 21:23
For the *l* of the ..... Lev 17:11
before you today *l* ..... Deut 30:15
You have granted me *l* ..... Job 10:12
in whose hand is the *l* ..... Job 12:10
God takes away his *l* ..... Job 27:8
with the light of *l* ..... Job 33:30
He will redeem their *l* ..... Ps 72:14
word has given me *l* ..... Ps 119:50
blessing—*L* forevermore .... Ps 133:3
regain the paths of *l* ..... Prov 2:19
She is a tree of *l* ..... Prov 3:18
so they will be *l* ..... Prov 3:22
finds me finds *l* ..... Prov 8:35
the *l* of his animal ..... Prov 12:10
LORD is a fountain of *l* .... Prov 14:27
l winds upward for the .... Prov 15:24
thief hates his own *l* ..... Prov 29:24
is that wisdom gives *l* ..... Eccl 7:12
I have cut off my *l* ..... Is 38:12
you the way of *l* ..... Jer 21:8
l shall be as a prize ..... Jer 39:18
not worry about your *l* ..... Matt 6:25
l does not consist ..... Luke 12:15
L is more than food ..... Luke 12:23
l was the light ..... John 1:4
so the Son gives *l* ..... John 5:21
as the Father has *l* ..... John 5:26
spirit, and they are *l* ..... John 6:63
have the light of *l* ..... John 8:12
and I lay down My *l* ..... John 10:15
resurrection and the *l* ..... John 11:25
you lay down your *l* ..... John 13:38
God, who gives *l* ..... Rom 4:17
that pertain to this *l* ..... 1 Cor 6:3
Lord Jesus, that the *l* ..... 2 Cor 4:10
l which I now live ..... Gal 2:20
l is hidden with ..... Col 3:3
of God who gives *l* ..... 1 Tim 6:13
For what is your *l* ..... James 4:14
that pertain to *l* ..... 2 Pet 1:3
l was manifested ..... 1 John 1:2
and the pride of *l* ..... 1 John 2:16
has given us eternal *l* ..... 1 John 5:11
who has the Son has *l* .... 1 John 5:12
the Lamb's Book of *L* ..... Rev 21:27
right to the tree of *l* ..... Rev 22:14
the water of *l* freely ..... Rev 22:17
from the Book of *L* ..... Rev 22:19

LIFT
"*L* your eyes now and ..... Gen 13:14
l up His countenance ..... Num 6:26
L up your heads ..... Ps 24:7
I will *l* up my hands ..... Ps 63:4

I will *l* up my eyes to ..... Ps 121:1
l up your voice like a ..... Is 58:1
l up a banner for the ..... Is 62:10
l our hearts and hands ..... Lam 3:41
Nation shall not *l* up sword ... Mic 4:3
Lord, and He will *l* ..... James 4:10

LIFTED
l up the ark, and it rose ..... Gen 7:17
Then Abraham *l* his eyes .. Gen 22:13
Esau *l* up his voice and .... Gen 27:38
he *l* up the rod and struck .... Ex 7:20
when your heart is *l* up .... Deut 8:14
O LORD, for You have *l* ..... Ps 30:1
l up his heel against me ..... Ps 41:9
your heart is *l* up ..... Ezek 28:2
l like a banner over His .... Zech 9:16
He *l* up His eyes toward ... Luke 6:20
in Hades, he *l* up his ..... Luke 16:23
l up His hands and ..... Luke 24:50
the Son of Man be *l* ..... John 3:14
And I, if I am *l* ..... John 12:32
of Man must be *l* ..... John 12:34
l up his heel against Me .. John 13:18
l up His eyes to heaven .... John 17:1

LIFTING
while *l* up their hands ..... Neh 8:6
The *l* up of my hands as ..... Ps 141:2
l up holy hands, without .... 1 Tim 2:8

LIFTS
He brings low and *l* up .... 1 Sam 2:7
the One who *l* up my head ..... Ps 3:3
The LORD *l* up the humble ... Ps 147:6

LIGAMENTS
together by joints and *l* ..... Col 2:19

LIGHT
"Let there be *l* ..... Gen 1:3
God called the *l* Day ..... Gen 1:5
had *l* in their dwellings ..... Ex 10:23
pillar of fire to give them *l* .. Ex 13:21
of pressed olives for the *l* ... Ex 27:20
he shall be like the *l* of ... 2 Sam 23:4
by night, to show them *l* .... Neh 9:19
"The *l* of the wicked ..... Job 18:5
l will shine on your ..... Job 22:28
the wicked their *l* ..... Job 38:15
to the dwelling of *l* ..... Job 38:19
LORD, lift up the *l* ..... Ps 4:6
For You will *l* my lamp ..... Ps 18:28
The LORD is my *l* ..... Ps 27:1
Oh, send out Your *l* ..... Ps 43:3
L is sown for the ..... Ps 97:11
and He has given us *l* ..... Ps 118:27
and a *l* to my path ..... Ps 119:105
Him, all you stars of *l* ..... Ps 148:3
The *l* of the righteous ..... Prov 13:9
The *l* of the eyes ..... Prov 15:30
The LORD gives *l* ..... Prov 29:13
Truly the *l* is sweet ..... Eccl 11:7
let us walk in the *l* ..... Is 2:5
l is darkened by the ..... Is 5:30
because there is no *l* ..... Is 8:20
moon will be as the *l* ..... Is 30:26
darkness *l* before them ..... Is 42:16
l shall break forth ..... Is 58:8
for your *l* has come ..... Is 60:1
shall come to your *l* ..... Is 60:3
be your everlasting *l* ..... Is 60:20
gives the sun for a *l* ..... Jer 31:35
moon shall not give her *l* .. Ezek 32:7
like *l* that goes forth ..... Hos 6:5
have seen a great *l* ..... Matt 4:16
"You are the *l* ..... Matt 5:14
Let your *l* so shine ..... Matt 5:16
body will be full of *l* ..... Matt 6:22
moon will not give its *l* .... Matt 24:29
take heed that the *l* ..... Luke 11:35
than the sons of *l* ..... Luke 16:8
and the life was the *l* ..... John 1:4
That was the true *L* ..... John 1:9
darkness rather than *l* ..... John 3:19
evil hates the *l* ..... John 3:20
truth comes to the *l* ..... John 3:21
saying, "I am the *l* ..... John 8:12
believe in the *l* ..... John 12:36
I have come as a *l* ..... John 12:46
to *l* the hidden things ..... 1 Cor 4:5
God who commanded *l* ..... 2 Cor 4:6
Walk as children of *l* ..... Eph 5:8
You are all sons of *l* ..... 1 Thess 5:5
and immortality to *l* ..... 2 Tim 1:10
into His marvelous *l* ..... 1 Pet 2:9
do well to heed as a *l* ..... 2 Pet 1:19
to you, that God is *l* ..... 1 John 1:5
l as He is in the ..... 1 John 1:7
says he is in the *l* ..... 1 John 2:9
l of a lamp shall not ..... Rev 18:23
The Lamb is its *l* ..... Rev 21:23
Lord God gives them *l* ..... Rev 22:5

LIGHTEN
L the yoke which ..... 1 Kin 12:9
the sea, to *l* the load ..... Jon 1:5

LIGHTLY
this, did I do it *l* ..... 2 Cor 1:17

LIGHTNING
For as the *l* comes ..... Matt 24:27
countenance was like *l* ..... Matt 28:3
saw Satan fall like *l* ..... Luke 10:18

LIGHTNINGS
were thunderings and *l* ..... Ex 19:16
the *l* lit up the world ..... Ps 77:18
l light the world ..... Ps 97:4
the throne proceeded *l* ..... Rev 4:5

LIGHTS
"Let there be *l* ..... Gen 1:14
when Aaron *l* the lamps at ... Ex 30:8
Him who made great *l* ..... Ps 136:7
whom you shine as *l* ..... Phil 2:15
from the Father of *l* ..... James 1:17

LIKE
"Who is *l* You ..... Ex 15:11
L a lily among thorns ..... Song 2:2
be made *l* His brethren ..... Heb 2:17

LIKE-MINDED
grant you to be *l* ..... Rom 15:5
For I have no one *l* ..... Phil 2:20

LIKEN
To whom will you *l* Me ..... Is 46:5
shall I *l* this generation ... Matt 11:16
shall I *l* the kingdom ..... Luke 13:20

LIKENESS
according to Our *l* ..... Gen 1:26
carved image—any *l* ..... Ex 20:4
when I awake in Your *l* ..... Ps 17:15
in the *l* of His death ..... Rom 6:5
His own Son in the *l* ..... Rom 8:3
and coming in the *l* ..... Phil 2:7

LILIES
were in the shape of *l* ..... 1 Kin 7:22
his lips are *l*, dripping ..... Song 5:13
feeds his flock among the *l* .. Song 6:3
the *l*, how they grow ..... Luke 12:27

LILY
the *l* of the valleys ..... Song 2:1
Like a *l* among thorns ..... Song 2:2
shall grow like the *l* ..... Hos 14:5

LIMIT
Do you *l* wisdom to ..... Job 15:8
to the sea its *l* ..... Prov 8:29

LIMITED
l the Holy One of ..... Ps 78:41

LINE
l has gone out through ..... Ps 19:4
upon precept, *l* upon *l* ..... Is 28:10
I am setting a plumb *l* ..... Amos 7:8

LINEAGE
was of the house and *l* ..... Luke 2:4

LINEN
him in garments of fine *l* .. Gen 41:42
artistically woven of fine *l* .. Ex 39:27
shall put on his *l* garment ... Lev 6:10
with the *l* turban he shall .... Lev 16:4
take off the *l* garments ..... Lev 16:23
child, wearing a *l* ephod .. 1 Sam 2:18
David also wore a *l* ..... 1 Chr 15:27
her clothing is fine *l* ..... Prov 31:22
get yourself a *l* sash ..... Jer 13:1
to the man clothed with *l* .... Ezek 9:3
heard the man clothed in *l* .. Dan 12:7
wrapped it in a clean *l* .... Matt 27:59
wrapped Him in the *l* .... Mark 15:46
in purple and fine *l* ..... Luke 16:19
strips of *l* with the spices . John 19:40
saw the *l* cloths lying ..... John 20:5
that was clothed in fine *l* ... Rev 18:16
l is the righteous ..... Rev 19:8

LINGER
Those who *l* long at ..... Prov 23:30
salvation shall not *l* ..... Is 46:13

LINGERED
the Boy Jesus *l* behind ..... Luke 2:43

LINTEL
on the *l* of the houses ..... Ex 12:7
the *l* and doorposts were .. 1 Kin 6:31

LION
he lies down as a *l* ..... Gen 49:9
he tore the *l* apart as one .. Judg 14:6
when a *l* or a bear ..... 1 Sam 17:34
is like the heart of a *l* .... 2 Sam 17:10
l standing by the corpse .. 1 Kin 13:28
Killed a *l* in the midst .... 1 Chr 11:22
like a fierce *l* ..... Job 10:16
l shall eat straw ..... Is 11:7
face of a *l* on the right ..... Ezek 1:10
the third the face of a *l* ... Ezek 10:14
the face of a young *l* ..... Ezek 41:19
For I will be like a *l* ..... Hos 5:14
about like a roaring *l* ..... 1 Pet 5:8
living creature was like a *l* ... Rev 4:7
the *L* of the tribe of Judah ... Rev 5:5

LION'S
Judah is a *l* whelp ..... Gen 49:9

LIONS
Twelve *l* stood there ..... 1 Kin 10:20
My soul is among *l* ..... Ps 57:4
be cast into the den of *l* ..... Dan 6:7
the mouths of *l* ..... Heb 11:33
were like the heads of *l* ..... Rev 9:17

LIPS
of uncircumcised *l* ..... Ex 6:12
off all flattering *l* ..... Ps 12:3
Let the lying *l* ..... Ps 31:18
The *l* of the righteous ..... Prov 10:21
but the *l* of knowledge .... Prov 20:15
am a man of unclean *l* ..... Is 6:5
with stammering *l* and ..... Is 28:11
I create the fruit of the *l* ..... Is 57:19
offer the sacrifices of our *l* .. Hos 14:2
honors Me with their *l* ..... Mark 7:6
asps is under their *l* ..... Rom 3:13
other *l* I will speak ..... 1 Cor 14:21
that is, the fruit of our *l* .... Heb 13:15
from evil, and his *l* ..... 1 Pet 3:10

LISTEN
L now to my voice ..... Ex 18:19
would not *l* to Balaam ..... Deut 23:5
not *l* to their judges ..... Judg 2:17
But do not *l* to Hezekiah .. 2 Kin 18:32
L carefully to Me ..... Is 55:2
O Lord, *l* and act ..... Dan 9:19
"*L!* Behold, a sower went ... Mark 4:3
you are not able to *l* ..... John 8:43
Why do you *l* to Him ..... John 10:20
you who fear God, *l* ..... Acts 13:16

LISTENED
God *l* to Leah, and she .... Gen 30:17

the LORD *l* to the voice of ..Num 21:3
But the LORD *l* to me .....Deut 9:19
l to the voice of Manoah ...Judg 13:9
and the LORD *l* to him .....2 Kin 13:4
the LORD *l* to Hezekiah ...2 Chr 30:20
Yet you have not *l* to Me ....Jer 25:7
"Men, you should have *l* ..Acts 27:21

LISTENS
but whoever *l* to me .....Prov 1:33

LITTLE
l foxes that spoil the .....Song 2:15
We have a *l* sister .....Song 8:8
upon line, here a *l* .....Is 28:10
though you are *l* .....Mic 5:2
indeed it came to *l* .....Hag 1:9
for I was a *l* angry .....Zech 1:15
l ones only a cup .....Matt 10:42
"O you of *l* faith .....Matt 14:31
Whoever receives one *l* ....Matt 18:5
to whom *l* is forgiven .....Luke 7:47
"Let the *l* children come ..Luke 18:16
faithful in a very *l* .....Luke 19:17
gathered *l* had no lack .....2 Cor 8:15
l leaven leavens the whole ....Gal 5:9
exercise profits a *l* .....1 Tim 4:8
made him a *l* lower than .....Heb 2:7
"For yet a *l* while .....Heb 10:37
the tongue is a *l* member ..James 3:5
L children, keep .....1 John 5:21
"Give me the *l* book .....Rev 10:9

LITTLE CHILDREN
converted and become as *l* .Matt 18:3
l were brought to Him ....Matt 19:13
receives one of these *l* .....Mark 9:37
"Let the *l* come to Me, ...Mark 10:14
L, I shall be with you .....John 13:33
My *l*, for whom I labor .....Gal 4:19
l, these things I write .....1 John 2:1
I write to you, *l*, ...1 John 2:12
now, *l*, abide in Him, ...1 John 2:28
L, let no one deceive .....1 John 3:7
You are of God, *l*, ...1 John 4:4
L, keep yourselves from ..1 John 5:21

LIVE
eat, and *l* forever .....Gen 3:22
a man does, he shall *l* .....Lev 18:5
I would not *l* forever .....Job 7:16
L joyfully with the .....Eccl 9:9
by these things men *l* .....Is 38:16
sin, he shall surely *l* .....Ezek 3:21
"Seek Me and *l* .....Amos 5:4
but the just shall *l* .....Hab 2:4
l by bread alone .....Matt 4:4
who feeds on Me will *l* .....John 6:57
Because I *l*, you will *l* .....John 14:19
for in Him we *l* .....Acts 17:28
those who *l* according to ....Rom 8:5
l peaceably with all .....Rom 12:18
should *l* from the gospel ...1 Cor 9:14
as dying, and behold we *l* ...2 Cor 6:9
l in the manner of Gentiles ..Gal 2:14
the life which I now *l* .....Gal 2:20
"the just shall *l* by faith .....Gal 3:11
If we *l* in the Spirit .....Gal 5:25
to me, to *l* is Christ .....Phil 1:21
l godly in Christ .....2 Tim 3:12
the just shall *l* by faith ....Heb 10:38
Father of spirits and *l* .....Heb 12:9
to *l* honorably .....Heb 13:18
l according to God in .....1 Pet 4:6
l again until the thousand ...Rev 20:5

LIVED
our religion I *l* a Pharisee ..Acts 26:5
died and rose and *l* .....Rom 14:9
walked when you *l* in them ...Col 3:7
And they *l* and reigned .....Rev 20:4

LIVES
but man *l* by every .....Deut 8:3
know that my Redeemer *l* ..Job 19:25
days of our *l* are seventy ....Ps 90:10
have risked their *l* .....Acts 15:26
He *l* to God .....Rom 6:10
For none of us *l* .....Rom 14:7
He *l* by the power of God ..2 Cor 13:4
but Christ *l* in me .....Gal 2:20
at all while the testator *l* ....Heb 9:17
to lay down our *l* .....1 John 3:16
I am He who *l* .....Rev 1:18

LIVING
See LAND OF THE LIVING
and man became a *l* .....Gen 2:7
in the light of the *l* .....Ps 56:13
l will take it to heart .....Eccl 7:2
l know that they will .....Eccl 9:5
Why should a *l* man .....Lam 3:39
the dead, but of the *l* .....Matt 22:32
Why do you seek the *l* .....Luke 24:5
I am the *l* bread .....John 6:51
will flow rivers of *l* water ..John 7:38
to be Judge of the *l* .....Acts 10:42
your bodies a *l* sacrifice ....Rom 12:1
the church of the *l* God ....1 Tim 3:15
who will judge the *l* .....2 Tim 4:1
the word of God is *l* .....Heb 4:12
the hands of the *l* God .....Heb 10:31
to Him as to a *l* stone .....1 Pet 2:4
ready to judge the *l* .....1 Pet 4:5
l creature was like a .....Rev 4:7
the four *l* creatures .....Rev 7:11

LIVING CREATURE
earth bring forth the *l* .....Gen 1:24
Adam called each *l*, ...Gen 2:19
every *l* that is with you: .....Gen 9:10
and every *l* of all flesh .....Gen 9:15
every *l* that moves .....Lev 11:46
each *l* with its four .....Ezek 1:15
This was the *l* I saw .....Ezek 10:15
the spirit of the *l* .....Ezek 10:17
first *l* was like a lion, ...Rev 4:7
I heard the second *l* .....Rev 6:3
l in the sea died .....Rev 16:3

LIVING CREATURES
with an abundance of *l*, ...Gen 1:20
likeness of four *l* .....Ezek 1:5
the wings of the *l* .....Ezek 3:13
four *l* full of eyes .....Rev 4:6
four *l* said, "Amen!" .....Rev 5:14
the *l* in the sea died, ...Rev 8:9
before the four *l* .....Rev 14:3
one of the four *l* .....Rev 15:7
l fell down and worshiped ..Rev 19:4

LO-AMMI
Symbolic name of Hosea's son, Hos 1:8, 9

LO-RUHAMAH
Symbolic name of Hosea's daughter, Hos 1:6

LOAD
into the sea, to lighten the *l* ..Jon 1:5
you *l* men with burdens ..Luke 11:46
shall bear his own *l* .....Gal 6:5

LOADED
they *l* their donkeys with ..Gen 42:26
l them on donkeys .....1 Sam 25:18
women *l* down with sins ....2 Tim 3:6

LOAF
l of barley bread tumbled ..Judg 7:13
l with them in the boat ....Mark 8:14

LOATHE
I *l* my life .....Job 7:16
l themselves for the .....Ezek 6:9

LOATHSOME
but a wicked man is *l* .....Prov 13:5

LOAVES
have here only five *l* .....Matt 14:17
He took the seven *l* .....Matt 15:36
lend me three *l* .....Luke 11:5
you ate of the *l* .....John 6:26

LOCKS
If you weave the seven *l* ..Judg 16:13
his *l* are wavy, and black ..Song 5:11

LOCUST
What the chewing *l* .....Joel 1:4
left, the swarming *l* .....Joel 1:4

LOCUSTS
as numerous as *l* .....Judg 7:12
He spoke, and *l* came .....Ps 105:34
the *l* have no king .....Prov 30:27
and his food was *l* .....Matt 3:4
waist, and he ate *l* .....Mark 1:6
out of the smoke *l* .....Rev 9:3

LODGED
them in and *l* them .....Acts 10:23
children, if she has *l* .....1 Tim 5:10

LOFTILY
they speak *l* .....Ps 73:8

LOFTY
haughty, nor my eyes *l* .....Ps 131:1
Wisdom is too *l* .....Prov 24:7
l are their eyes .....Prov 30:13
and *L* One who .....Is 57:15

LOINS
gird up the *l* of your .....1 Pet 1:13

LONELY
How *l* sits the city that was ..Lam 1:1

LONG
your days may be *l* .....Deut 5:16
said, "*L* live the king ....1 Sam 10:24
who *l* for death .....Job 3:21
me the thing that I *l* .....Job 6:8
I *l* for Your salvation .....Ps 119:174
the appointed time was *l* ....Dan 10:1
l as the bridegroom is .....Matt 9:15
How *l* shall I bear with ....Mark 9:19
go around in *l* robes .....Mark 12:38
make *l* prayers .....Luke 20:47
we are killed all day *l* .....Rom 8:36
Love suffers *l* and is kind ..1 Cor 13:4
how greatly I *l* .....Phil 1:8
"How *l*, O LORD, holy and ...Rev 6:10

LONGING
wife cast *l* eyes on Joseph ..Gen 39:7
David said with *l*, "Oh ...2 Sam 23:15
For He satisfies the *l* soul ....Ps 107:9
since he was *l* for you all ...Phil 2:26

LONGSUFFERING
and gracious, *l* .....Ps 86:15
is love, joy, peace, *l* .....Gal 5:22
and gentleness, with *l* .....Eph 4:2
for all patience and *l* .....Col 1:11
might show all *l* .....1 Tim 1:16
when once the Divine *l* ....1 Pet 3:20
and consider that the *l* .....2 Pet 3:15

LOOK
Do not *l* behind you .....Gen 19:17
l down from heaven .....Ps 80:14
who has a haughty *l* .....Ps 101:5
A proud *l*, a lying .....Prov 6:17
that day a man will *l* .....Is 17:7
L upon Zion .....Is 33:20
"*L* to Me, and be saved .....Is 45:22
l to the rock from which .....Is 51:1
we *l* for light .....Is 59:9
we *l* for justice .....Is 59:11
"*L* among the nations .....Hab 1:5
l on Me whom they .....Zech 12:10
L at the birds of the air ....Matt 6:26
why do you *l* at the speck ...Matt 7:3
say to you, '*L* here .....Luke 17:23
L at the fig tree .....Luke 21:29
and *l* at My hands .....John 20:27
l on their threats .....Acts 4:29
L! see the heavens .....Acts 7:56
of Israel could not *l* .....2 Cor 3:7
while we do not *l* .....2 Cor 4:18
Let each of you *l* .....Phil 2:4

angels desire to *l* into ..... 1 Pet 1:12
l for new heavens and a ... 2 Pet 3:13
L to yourselves ..... 2 John 8
open the scroll, or to *l* at it ... Rev 5:3

LOOKED

But when I *l* for good ..... Job 30:26
They *l* to Him and were ..... Ps 34:5
For He *l* down from the .... Ps 102:19
He *l* for justice ..... Is 5:7
"We *l* for peace ..... Jer 8:15
"You *l* for much ..... Hag 1:9
the Lord turned and *l* ..... Luke 22:61
for he *l* to the reward ..... Heb 11:26

LOOKING

the plow, and *l* back ..... Luke 9:62
l for the blessed hope ..... Titus 2:13
l unto Jesus, the author ..... Heb 12:2
l carefully lest ..... Heb 12:15
l for the mercy of ..... Jude 21

LOOKS

Absalom for his good *l* .. 2 Sam 14:25
Then he *l* at men and ..... Job 33:27
God *l* down from heaven ..... Ps 53:2
The lofty *l* of man ..... Is 2:11
to you that whoever *l* ..... Matt 5:28

LOOM

and the web from the *l* .... Judg 16:14
cuts me off from the *l* ..... Is 38:12

LOOSE

l the armor of kings ..... Is 45:1
and whatever you *l* ..... Matt 16:19
said to them, "*L* him ..... John 11:44

LOOSED

You have *l* my bonds ..... Ps 116:16
the silver cord is *l* ..... Eccl 12:6
on earth will be *l* in ..... Matt 16:19
his tongue was *l*, and he ... Mark 7:35
l from your infirmity ..... Luke 13:12
be *l* from this bond ..... Luke 13:16
l the pains of death ..... Acts 2:24
everyone's chains were *l* .. Acts 16:26
Do not seek to be *l* ..... 1 Cor 7:27

LORD

See ANGEL OF THE LORD; ANGER OF THE LORD; BLESS THE LORD; BLESSED BE THE LORD; DAY OF THE LORD; FEAR OF THE LORD; FEAR THE LORD; GLORY OF THE LORD; HAND OF THE LORD; HOUSE OF THE LORD; LAW OF THE LORD; LOVE THE LORD YOUR GOD; PRAISE THE LORD; REJOICE IN THE LORD; SEEK THE LORD; SERVE THE LORD; SINNED AGAINST THE LORD; SPIRIT OF THE LORD; VOICE OF THE LORD; VOW TO THE LORD; WAIT ON THE LORD; WAY OF THE LORD; WRATH OF THE LORD

L is my strength ..... Ex 15:2
L is a man of war ..... Ex 15:3
L our God, the *L* ..... Deut 6:4
sacrifice to the *L* your ..... Deut 17:1
may know that the *L* ..... 1 Kin 8:60
If the *L* is God ..... 1 Kin 18:21
You alone are the *L* ..... Neh 9:6
The *L* of hosts ..... Ps 24:10
belongs to the *L* ..... Ps 89:18
let us sing to the *L* ..... Ps 95:1
L is the great God ..... Ps 95:3
Gracious is the *L* ..... Ps 116:5
L surrounds His people ..... Ps 125:2
The *L* is righteous ..... Ps 129:4
L is near to all who ..... Ps 145:18
L is a God of justice ..... Is 30:18
L Our Righteousness ..... Jer 23:6
L has done marvelous ..... Joel 2:21
L God is my strength ..... Hab 3:19
"The *L* is one ..... Zech 14:9
shall not tempt the *L* ..... Matt 4:7
shall worship the *L* ..... Matt 4:10
Son of Man is also *L* ..... Mark 2:28
who is Christ the *L* ..... Luke 2:11
why do you call Me '*L* ..... Luke 6:46
L is risen indeed ..... Luke 24:34
call Me Teacher and *L* .... John 13:13
He is *L* of all ..... Acts 10:36
'Who are You, *L* ..... Acts 26:15
with your mouth the *L* ..... Rom 10:9
Greek, for the same *L* ..... Rom 10:12
say that Jesus is *L* ..... 1 Cor 12:3
second Man is the *L* ..... 1 Cor 15:47
the Spirit of the *L* ..... 2 Cor 3:17
that Jesus Christ is *L* ..... Phil 2:11
and deny the only *L* ..... Jude 4
L God Omnipotent ..... Rev 19:6

LORD APPEARED TO

Then the *L* Abram and ..... Gen 12:7
the *L* Abram and said to .... Gen 17:1
L him by the terebinth ..... Gen 18:1
Then the *L* him and said .... Gen 26:2
Then the glory of the *L* ..... Lev 9:23
glory of the *L* them ..... Num 20:6
L Solomon in a dream ..... 1 Kin 3:5
L Solomon the second ..... 1 Kin 9:2

LORD COMMANDED

all that the *L* him ..... Gen 7:5
L Moses and Aaron, ... Ex 12;50
words which the *L* him ..... Ex 19:7
the thing which the *L*, ... Ex 35:4
The *L* this to be given ..... Lev 7:36
which the *L* Moses ..... Lev 27:34
As the *L* Moses, so he ..... Num 1:19
as the *L* Moses, all ..... Num 15:36
Moses did as the *L* ..... Num 27:22
statutes which the *L* ..... Num 30:16
the *L* us to observe ..... Deut 6:24
not kept what the *L* ..... 1 Sam 13:14
David did so, as the *L* .... 2 Sam 5:25
So the *L* the angel, ... 1 Chr 21:27
there the *L* the blessing ..... Ps 133:3
the Euphrates, as the *L* ..... Jer 13:5
did as the angel of the *L* ... Matt 1:24

LORD GOD OF HOSTS

the *L* was with him ..... 2 Sam 5:10
very zealous for the *L* .... 1 Kin 19:10
who wait for You, O *L*, ... Ps 69:6
Restore us, O *L*; ..... Ps 80:19
O *L*, hear my prayer; ..... Ps 84:8
Therefore thus says the *L*: ... Is 10:24
L in the Valley of Vision ..... Is 22:5
I have heard from the *L*, ... Is 28:22
called by Your name, O *L* .. Jer 15:16
this is the day of the *L* ..... Jer 46:10
the work of the *L* ..... Jer 50:25
the *L* is his name ..... Amos 4:13
The *L*, he who touches ..... Amos 9:5

LORD GOD OF ISRAEL

Pharaoh, "Thus says the *L* .... Ex 5:1
before the Lord, the *L* ..... Ex 34:23
give glory to the *L*, ... Josh 7:19
built an altar to the *L* ..... Josh 8:30
sworn to them by the *L* .... Josh 9:19
the *L* fought for Israel ..... Josh 10:42
L was their inheritance .... Josh 13:33
your heart to the *L* ..... Josh 24:23
will sing praise to the *L* ..... Judg 5:3
"O *L*, why has this come ... Judg 21:3
be given you by the *L*, ... Ruth 2:12
Saul said to the *L* ..... 1 Sam 14:41
"O *L*, Your servant ..... 1 Sam 23:10
Blessed is the *L* ..... 1 Sam 25:32
L: 'I anointed you ..... 2 Sam 12:7
'Blessed be the *L* ..... 1 Kin 1:48
for the name of the *L* ..... 1 Kin 8:17
turned away from the *L* ... 1 Kin 11:9
provoked the *L* to anger .. 1 Kin 15:30
O *L*, the One who ..... 2 Kin 19:15
the ark of the *L* ..... 1 Chr 15:12
build a house for the *L* .... 1 Chr 22:6
"The *L* has given rest .... 1 Chr 23:25
their heart to seek the *L* .. 2 Chr 11:16
they turned to the *L* ..... 2 Chr 15:4
the Passover to the *L* ..... 2 Chr 30:1
build the house of the *L* ..... Ezra 1:3
in order to seek the *L* ..... Exra 6:21
Blessed be the *L*, from ..... Ps 41:13
Blessed is the *L*, for he .... Luke 1:68

LORD HAS SPOKEN

son's wife, as the *L* ..... Gen 24:51
that the *L* we will do ..... Ex 19:8
the statutes which the *L* .... Lev 10:11
which the *L* to Moses ..... Num 15:22
For the *L* of David ..... 2 Sam 3:18
the sign which the *L* ..... 1 Kin 13:3
the mouth of the *L* ..... Is 1:20
for the mouth of the *L* ..... Is 40:5
not be proud, for the *L* ..... Jer 13:15
Hear this word that the *L* .. Amos 3:1

LORD IS GOOD

taste and see that the *L* ..... Ps 34:8
For the *L*; His mercy ..... Ps 100:5
Praise the Lord, for the *L* .... Ps 135:3
L to all, and His ..... Ps 145:9
Lord of hosts, for the *L* ..... Jer 33:11
The *L* to those who wait .... Lam 3:25
The *L*, a stronghold ..... Nah 1:7

LORD JESUS CHRIST

we believed on the *L* ..... Acts 11:17
the grace of the *L* ..... Acts 15:11
for the name of our *L* ..... Acts 15:26
"Believe on the *L* ..... Acts 16:31
with God through our *L* ..... Rom 5:1
in God through our *L* ..... Rom 5:11
But put on the *L* ..... Rom 13:14
do not serve our *L* ..... Rom 16:18
the revelation of our *L* ..... 1 Cor 1:7
in the day of our *L* ..... 1 Cor 1:8
victory through our *L* .... 1 Cor 15:57
does not love the *L* ..... 1 Cor 16:22
know the grace of our *L* .... 2 Cor 8:9
in the cross of our *L* ..... Gal 6:14
in the name of our *L* ..... Eph 5:20
for the Savior, the *L* ..... Phil 3:20
presence of our *L* ..... 1 Thess 2:19
salvation through our *L* .. 1 Thess 5:9
at the coming of our *L* ... 1 Thess 5:23
obey the gospel of our *L* .. 2 Thess 1:8
the coming of our *L* ..... 2 Thess 2:1
hold the faith of our *L* ..... James 2:1
in the knowledge of *L* ..... 2 Pet 1:8
just as our *L* showed me ... 2 Pet 1:14
Lord God and our *L* ..... Jude 4
by the apostles of our *L* ..... Jude 17
The grace of our *L* ..... Rev 22:21

LORD OF HOSTS

to the *L* in Shiloh ..... 1 Sam 1:3
"O *L*, if You will indeed .. 1 Sam 1:11
L, who dwells between .... 1 Sam 4:4
in the name of the *L* ..... 1 Sam 17:45
'*L* is the God over Israel .. 2 Sam 7:26
The zeal of the *L* ..... 2 Kin 19:31
the *L* was with him ..... 1 Chr 11:9
The *L*, He is the King ..... Ps 24:10
The *L* is with us; ..... Ps 46:7
Your tabernacle, O *L* ..... Ps 84:1
Unless the *L* had left to ..... Is 1:9
For the day of the *L* ..... Is 2:12
vineyard of the *L* ..... Is 5:7
Holy, holy, holy is the *L* ..... Is 6:3
The *L*, Him you shall ..... Is 8:13
The zeal of the *L* ..... Is 9:7
Through the wrath of the *L* ... Is 9:19
in the wrath of the *L* ..... Is 13:13
L will reign on Mount Zion .. Is 24:23
In that day the *L* ..... Is 28:5
O *L*, God of Israel ..... Is 37:16
his Redeemer, the *L* ..... Is 44:6
is your husband, the *L* ..... Is 54:5
But, O *L*, You who test ..... Jer 20:12
of the living God, the *L* ..... Jer 23:36

intercession to the *L* . . . . . Jer 27:18
the *L* is His name . . . . . Jer 31:35
Praise the *L*, for the Lord . . . Jer 33:11
by his God, the *L* . . . . . Jer 51:5
The *L* has sworn . . . . . Jer 51:14
the people of the *L* . . . . . Zeph 2:10
on the house of the *L* . . . . . Hag 1:14
with glory,' says the *L* . . . . . Hag 2:7
"Return to me," says the *L* . . Zech 1:3
"O *L*, how long will You . . . Zech 1:12
L has sent me . . . . . Zech 2:9
My Spirit,' says the *L* . . . . . Zech 4:6
wrath came from the *L* . . . . Zech 7:12
the Mountain of the *L* . . . . . Zech 8:3
shall come to seek the *L* . . . Zech 8:22
The *L* will defend them . . . . Zech 9:15
worship the King, the *L* . . . Zech 14:16
a great King," says the *L* . . . . Mal 1:14
is the messenger of the *L* . . . . Mal 2:7
return to you, says the *L* . . . . . Mal 3:7

LORD OF LORDS
God of gods and *L* . . . . . Deut 10:17
give thanks to the *L* . . . . . Ps 136:3
King of kings and *L* . . . . . 1 Tim 6:15
He is *L* and King of kings . . Rev 17:14
King of kings and *L* . . . . . Rev 19:16

LORD WAS WITH HIM
master saw that the *L* . . . . . Gen 39:3
Samuel grew, and the *L* . . 1 Sam 3:19
David, because the *L* . . . . 1 Sam 18:12
ways, and the *L* . . . . . 1 Sam 18:14
The *L*; he prospered . . . . . 2 Kin 18:7
And the hand of the *L* . . . . . Luke 1:66

LORD'S ANOINTED
"Surely the *L* is before . . . . 1 Sam 16:6
to my master, the *L* . . . . . 1 Sam 24:6
his hand against the *L* . . . . 1 Sam 26:9
hand to destroy the *L* . . . . . 2 Sam 1:14
he cursed the *L* . . . . . 2 Sam 19:21

LORDS
many gods and many *l* . . . . . 1 Cor 8:5
nor as being *l* over . . . . . 1 Pet 5:3
for He is Lord of *l* . . . . . Rev 17:14

LORDSHIP
Gentiles exercise *l* . . . . . Luke 22:25

LOSE
gain, and a time to *l* . . . . . Eccl 3:6
save his life will *l* . . . . . Matt 16:25
reap if we do not *l* . . . . . Gal 6:9
that we do not *l* . . . . . 2 John 8

LOSES
but if the salt *l* . . . . . Matt 5:13
and *l* his own soul . . . . . Matt 16:26
if she *l* one coin . . . . . Luke 15:8
l his life will preserve . . . . Luke 17:33

LOSS
he will suffer *l* . . . . . 1 Cor 3:15
count all things *l* . . . . . Phil 3:8

LOST
are dry, our hope is *l* . . . . . Ezek 37:11
save that which was *l* . . . . . Matt 18:11
the one which is *l* . . . . . Luke 15:4
my sheep which was *l* . . . . . Luke 15:6
the piece which I *l* . . . . . Luke 15:9
and none of them is *l* . . . . . John 17:12
You gave Me I have *l* . . . . . John 18:9

LOT
Abram's nephew; accompanies him, Gen 11:27—12:5; 13:1
Separates from Abram, Gen 13:5–12
Rescued by Abram, Gen 14:12–16
Saved from Sodom for his hospitality, Gen 19:1–29
Tricked into committing incest, Gen 19:30–38

LOT
shall be divided by *l* . . . . . Num 26:55
You maintain my *l* . . . . . Ps 16:5
cast in your *l* among . . . . . Prov 1:14
l is cast into the lap . . . . . Prov 16:33

LOT'S WIFE
Disobedient, becomes pillar of salt, Gen 19:26
Event to be remembered, Luke 17:32

LOTS
l causes contentions . . . . . Prov 18:18
garments, casting *l* . . . . . Mark 15:24
And they cast their *l* . . . . . Acts 1:26

LOUD
I cried out with a *l* . . . . . Gen 39:14
Him with *l* cymbals . . . . . Ps 150:5
cried out with a *l* . . . . . Matt 27:46
I heard behind me a *l* . . . . . Rev 1:10

LOVE
l your neighbor as . . . . . Lev 19:18
l the Lord your God . . . . . Deut 6:5
your *l* to me was . . . . . 2 Sam 1:26
How long will you *l* . . . . . Ps 4:2
Oh, *l* the Lord . . . . . Ps 31:23
l righteousness . . . . . Ps 45:7
he has set his *l* . . . . . Ps 91:14
Oh, how I *l* Your law . . . . . Ps 119:97
peace have those who *l* . . . Ps 119:165
preserves all who *l* . . . . . Ps 145:20
us take our fill of *l* . . . . . Prov 7:18
l covers all sins . . . . . Prov 10:12
a time to *l* . . . . . Eccl 3:8
People know neither *l* . . . . . Eccl 9:1
l is better than wine . . . . . Song 1:2
banner over me was *l* . . . . . Song 2:4
stir up nor awaken *l* . . . . . Song 3:5
I will give you my *l* . . . . . Song 7:12
l is as strong as death . . . . . Song 8:6
waters cannot quench *l* . . . . . Song 8:7
time was the time of *l* . . . . . Ezek 16:8
backsliding, I will *l* . . . . . Hos 14:4
do justly, to *l* mercy . . . . . Mic 6:8
to you, *l* your enemies . . . . . Matt 5:44
l those who *l* you . . . . . Matt 5:46
which of them will *l* . . . . . Luke 7:42
you do not have the *l* . . . . . John 5:42
if you have *l* for one . . . . . John 13:35
"If you *l* Me, keep My . . . . John 14:15
and My Father will *l* . . . . . John 14:23
l one another as I . . . . . John 15:12
l has no one than this . . . . . John 15:13
l Me more than these . . . . . John 21:15
of Jonah, do you *l* . . . . . John 21:16
because the *l* of God . . . . . Rom 5:5
Let *l* be without . . . . . Rom 12:9
to *l* one another . . . . . Rom 13:8
L does no harm to a . . . . . Rom 13:10
up, but *l* edifies . . . . . 1 Cor 8:1
L suffers long and is . . . . . 1 Cor 13:4
L never fails . . . . . 1 Cor 13:8
greatest of these is *l* . . . . . 1 Cor 13:13
For the *l* of Christ . . . . . 2 Cor 5:14
and the God of *l* . . . . . 2 Cor 13:11
of the Spirit is *l* . . . . . Gal 5:22
rooted and grounded in *l* . . . . Eph 3:17
the edifying of itself in *l* . . . . Eph 4:16
Husbands, *l* your wives . . . . . Eph 5:25
if any comfort of *l* . . . . . Phil 2:1
of the Son of His *l* . . . . . Col 1:13
being knit together in *l* . . . . . Col 2:2
l your wives and do . . . . . Col 3:19
breastplate of faith and *l* . . 1 Thess 5:8
the commandment is *l* . . . . . 1 Tim 1:5
continue in faith, *l* . . . . . 1 Tim 2:15
word, in conduct, in *l* . . . . . 1 Tim 4:12
For the *l* of money is . . . . . 1 Tim 6:10
l their husbands . . . . . Titus 2:4
Let brotherly *l* . . . . . Heb 13:1
having not seen you *l* . . . . . 1 Pet 1:8
L the brotherhood . . . . . 1 Pet 2:17
for "*l* will cover a . . . . . 1 Pet 4:8
with a kiss of *l* . . . . . 1 Pet 5:14
brotherly kindness *l* . . . . . 2 Pet 1:7
loves the world, the *l* . . . . . 1 John 2:15
we *l* the brethren . . . . . 1 John 3:14
By this we know *l* . . . . . 1 John 3:16
him, how does the *l* . . . . . 1 John 3:17
Beloved, let us *l* . . . . . 1 John 4:7
know God, for God is *l* . . . . 1 John 4:8
In this is *l* . . . . . 1 John 4:10
If we *l* one another . . . . . 1 John 4:12
L has been perfected . . . . . 1 John 4:17
There is no fear in *l* . . . . . 1 John 4:18
l Him because He first . . . . 1 John 4:19
who loves God must *l* . . . . 1 John 4:21
For this is the *l* . . . . . 1 John 5:3
and *l* be multiplied to you . . . . . Jude 2
are spots in your *l* feasts . . . . . Jude 12
have left your first *l* . . . . . Rev 2:4
your works, *l*, service . . . . . Rev 2:19
and they did not *l* . . . . . Rev 12:11

LOVE OF CHRIST
separate us from the *l* . . . . . Rom 8:35
For the *l* compels us . . . . . 2 Cor 5:14
l which passes knowledge . . Eph 3:19

LOVE OF GOD
pass by justice and the *l* . . Luke 11:42
you do not have the *l* . . . . . John 5:42
the *l* has been poured . . . . . Rom 5:5
separate us from the *l* . . . . . Rom 8:39
l is perfected in him . . . . . 1 John 2:5
the *l* abide in him . . . . . 1 John 3:17
In this the *l* . . . . . 1 John 4:9
For this is the *l* . . . . . 1 John 5:3
keep yourselves in the *l* . . . . . Jude 21

LOVE ONE ANOTHER
l; as I have loved you . . . . . John 13:34
that you *l* as I have . . . . . John 15:12
anything except to *l* . . . . . Rom 13:8
are taught by God to *l* . . . . 1 Thess 4:9
l fervently with a pure . . . . . 1 Pet 1:22
that we should *l* . . . . . 1 John 3:11
Beloved, let us *l* . . . . . 1 John 4:7
the beginning: that we *l* . . . . . 2 John 5

LOVE THE LORD YOUR GOD
You shall *l* with all your . . . . Deut 6:5
to *l* with all your heart . . . . . Deut 30:6
l, to walk in all His ways . . . Josh 22:5
"You shall *l* with . . . . . Matt 22:37
l with all your heart . . . . . Mark 12:30
l with all your heart . . . . . Luke 10:27

LOVE YOUR ENEMIES
in that you *l* . . . . . 2 Sam 19:6
But I say to you, *l* . . . . . Matt 5:44
L, do good to those . . . . . Luke 6:27

LOVE YOUR NEIGHBOR
you shall *l* as yourself . . . . . Lev 19:18
l and hate your enemy . . . . . Matt 5:43
'You shall *l* as yourself . . . . Matt 19:19
l as yourself . . . . . Gal 5:14
"You shall *l* as yourself . . . . James 2:8

LOVED
Because the Lord has *l* . . . . 1 Kin 10:9
L one and friend You . . . . . Ps 88:18
Yet Jacob I have *l* . . . . . Mal 1:2
forgiven, for she *l* . . . . . Luke 7:47
so *l* the world that . . . . . John 3:16
"See how He *l* . . . . . John 11:36
whom Jesus *l* . . . . . John 13:23
"As the Father *l* . . . . . John 15:9
l them as You have . . . . . John 17:23
"Jacob I have *l* . . . . . Rom 9:13
the Son of God, who *l* . . . . . Gal 2:20
l the church and gave . . . . . Eph 5:25
l righteousness . . . . . Heb 1:9
God, but that He *l* . . . . . 1 John 4:10
Beloved, if God so *l* . . . . . 1 John 4:11
To Him who *l* us and . . . . . Rev 1:5

LOVELY
l are your tents, O Jacob . . . Num 24:5
of David had a *l* sister . . . . 2 Sam 13:1
The young woman was *l* . . . . . Esth 2:7
l is Your tabernacle . . . . . Ps 84:1

l woman who lacks ..... Prov 11:22
I am dark, but *l* ..... Song 1:5
he is altogether *l* ..... Song 5:16
whatever things are *l* ..... Phil 4:8

LOVER
a *l* of what is good ..... Titus 1:8

LOVERS
the harlot with many *l* ..... Jer 3:1
your *l* have forgotten you ... Jer 30:14
"I will go after my *l* ..... Hos 2:5
Ephraim has hired *l* ..... Hos 8:9
who were *l* of money ..... Luke 16:14
For men will be *l* ..... 2 Tim 3:2

LOVES
l righteousness ..... Ps 33:5
life, and *l* many days ..... Ps 34:12
A friend *l* at all ..... Prov 17:17
He who *l* father or ..... Matt 10:37
l his life will lose ..... John 12:25
l Me will be loved ..... John 14:21
l a cheerful giver ..... 2 Cor 9:7
who *l* his wife *l* ..... Eph 5:28
If anyone *l* the world ..... 1 John 2:15
l God must love his ..... 1 John 4:21
l him who is ..... 1 John 5:1

LOVESICK
apples, for I am *l* ..... Song 2:5
you tell him I am *l* ..... Song 5:8

LOVINGKINDNESS
not concealed Your *l* ..... Ps 40:10
l is better than life ..... Ps 63:3
to declare Your *l* ..... Ps 92:2
Who crowns you with *l* ..... Ps 103:4
l I have drawn ..... Jer 31:3
You show *l* to thousands ... Jer 32:18
justice, in *l* and mercy ..... Hos 2:19
abundant in *l* ..... Jon 4:2

LOVINGKINDNESSES
mercies and Your *l* ..... Ps 25:6
where are Your former *l* .... Ps 89:49
the multitude of His *l* ..... Is 63:7

LOW
He brings *l* and lifts ..... 1 Sam 2:7
both *l* and high ..... Ps 49:2
it *l*, He lays it *l* ..... Is 26:5
and hill brought *l* ..... Luke 3:5

LOWER
made him a little *l* ..... Ps 8:5
shall go into the *l* ..... Ps 63:9
made him a little *l* ..... Heb 2:7

LOWEST
and sets over it the *l* ..... Dan 4:17

LOWLINESS
with all *l* and ..... Eph 4:2
or conceit, but in *l* ..... Phil 2:3

LOWLY
yet He regards the *l* ..... Ps 138:6
for I am gentle and *l* ..... Matt 11:29
He has regarded the *l* ..... Luke 1:48
and exalted the *l* ..... Luke 1:52
in presence am *l* ..... 2 Cor 10:1
l body that it may be ..... Phil 3:21
l brother glory ..... James 1:9

LOYAL
be *l* to the LORD our God .. 1 Kin 8:61
truth and with a *l* heart .... 2 Kin 20:3
with a *l* heart they ..... 1 Chr 29:9
faithfully and with a *l* ..... 2 Chr 19:9
or else he will be *l* ..... Matt 6:24

LUCIFER
Name applied to Satan, Is 14:12

LUD
See LYDIA
A people descended from Shem, 1 Chr 1:17

LUKE
"The beloved physician," Col 4:14
Paul's last companion, 2 Tim 4:11
Author of third Gospel, Luke (title)

LUKEWARM
because you are *l* ..... Rev 3:16

LUMP
from the same *l* ..... Rom 9:21
you may be a new *l* ..... 1 Cor 5:7

LUST
Do not *l* after her ..... Prov 6:25
caught by their *l* ..... Prov 11:6
looks at a woman to *l* ..... Matt 5:28
not fulfill the *l* ..... Gal 5:16
not in passion of *l* ..... 1 Thess 4:5
You *l* and do not have ..... James 4:2
the *l* of the flesh ..... 1 John 2:16

LUSTS
to fulfill its *l* ..... Rom 13:14
l which drown men ..... 1 Tim 6:9
also youthful *l* ..... 2 Tim 2:22
and worldly *l* ..... Titus 2:12
to the former *l* ..... 1 Pet 1:14
abstain from fleshly *l* ..... 1 Pet 2:11
to their own ungodly *l* ..... Jude 18

LUTE
Awake, *l* and harp ..... Ps 57:8
l I will praise You ..... Ps 71:22
harp with the *l* ..... Ps 81:2
ten strings, on the *l* ..... Ps 92:3
Awake, *l* and harp ..... Ps 108:2
Praise Him with the *l* ..... Ps 150:3

LUXURY
L is not fitting ..... Prov 19:10
l are in kings' courts ..... Luke 7:25
in pleasure and *l* ..... James 5:5
the abundance of her *l* ..... Rev 18:3

LYCAONIA
District of Asia Minor where Paul preached, Acts 14:6, 11

LYCIA
Province of Asia Minor visited by Paul, Acts 21:1, 2; 27:5, 6

LYDDA
Aeneas healed at, Acts 9:32–35

LYDIA
Woman of Thyatira; Paul's first European convert, Acts 16:14, 15, 40
—— District of Asia Minor containing Ephesus, Smyrna, Thyatira, and Sardis, Rev 1:11

LYING
has put a *l* spirit ..... 1 Kin 22:23
I hate and abhor *l* ..... Ps 119:163
proud look, a *l* tongue ..... Prov 6:17
L lips are an ..... Prov 12:22
righteous man hates *l* ..... Prov 13:5
not trust in these *l* ..... Jer 7:4
a paralytic *l* on a bed ..... Matt 9:2
in swaddling cloths, *l* ..... Luke 2:12
the Babe *l* in a manger .... Luke 2:16
cloths *l* by themselves .... Luke 24:12
saw the linen cloths *l* ..... John 20:5
putting away *l* ..... Eph 4:25
signs, and *l* wonders ..... 2 Thess 2:9

LYRE
the horn, flute, harp, *l* ..... Dan 3:15

LYSIAS, CLAUDIUS
See CLAUDIUS LYSIAS

LYSTRA
Paul visits; is worshiped by people of and stoned by Jews, Acts 14:6–20
Home of Timothy, Acts 16:1, 2

MAACAH (or Maachah)
Small Syrian kingdom near Mt. Hermon, Deut 3:14
Not possessed by Israel, Josh 13:13
—— David's wife; mother of Absalom, 2 Sam 3:3
—— Wife of Rehoboam; mother of King Abijah, 2 Chr 11:18–21
Makes idol; is deposed as queen mother, 1 Kin 15:13

MACEDONIA
Paul preaches in, Acts 16:9—17:14
Paul's troubles in, 2 Cor 7:5
Churches of, generous, Rom 15:26; 2 Cor 8:1–5

MACHIR
Manasseh's only son, Gen 50:23
Founder of the family of Machirites, Num 26:29
Conqueror of Gilead, Num 32:39, 40

MACHPELAH
Field containing a cave; bought by Abraham, Gen 23:9–18
Sarah and Abraham buried here, Gen 23:19; 25:9, 10
Isaac, Rebekah, Leah, and Jacob buried here, Gen 49:29–31

MAD
has a demon and is *m* .... John 10:20
he said, "I am not *m* ..... Acts 26:25

MADE
m the stars also ..... Gen 1:16
everything that He had *m* ... Gen 1:31
wife the LORD God *m* ..... Gen 3:21
God *m* a wind to pass over ... Gen 8:1
'I have *m* Abram rich' ..... Gen 14:23
LORD *m* a covenant with ... Gen 15:18
I have *m* you a father of .... Gen 17:5
he *m* him a tunic of many .. Gen 37:3
Joseph *m* himself known ... Gen 45:1
they *m* their lives bitter ..... Ex 1:14
m the sea into dry land ..... Ex 14:21
tool, and *m* a molded calf .... Ex 32:4
He also *m* the mercy seat .... Ex 37:6
LORD *m* between Himself .. Lev 26:46
Moses *m* a bronze serpent . Num 21:9
m a covenant ..... 1 Sam 20:16
has *m* Solomon king ..... 1 Kin 1:43
he *m* the Most Holy Place .. 2 Chr 3:8
had *m* to praise the LORD, .. 2 Chr 7:6
Have You not *m* a hedge .... Job 1:10
You have *m* me like clay .... Job 10:9
He has *m* me a byword of ... Job 17:6
For You have *m* him a little .... Ps 8:5
You have *m* him to have ..... Ps 8:6
You *m* Me trust while on ..... Ps 22:9
by which they have *m* You ... Ps 45:8
have *m* summer and winter .. Ps 74:17
you have *m* the LORD..... Ps 91:9
It is He who has *m* us, and .. Ps 100:3
m known His ways to ..... Ps 103:7
LORD, who *m* heaven and .. Ps 115:15
the day the LORD has *m* .... Ps 118:24
by wisdom *m* the heavens ... Ps 136:5
and wonderfully *m* ..... Ps 139:14
generous soul will be *m* ... Prov 11:25
m everything beautiful ..... Eccl 3:11
A feast is *m* for laughter ... Eccl 10:19
hear long ago how I *m* ..... Is 37:26
I have *m* the earth, and ..... Is 45:12
things My hand has *m* ..... Is 66:2
He has *m* the earth by His .. Jer 10:12
I have *m* you a watchman .. Ezek 3:17
king *m* a great feast for a .... Dan 5:1
your faith has *m* you well .. Matt 9:22
you have *m* it a den of .... Matt 21:13
m another five talents ..... Matt 25:16
God *m* them male and .... Mark 10:6
temple *m* with hands ..... Mark 14:58
places shall be *m* straight ... Luke 3:5
she was *m* straight, and .. Luke 13:13
All things were *m* ..... John 1:3
the water that was *m* wine .. John 2:9

in temples *m* with hands ... Acts 7:48
he *m* havoc of the church, ... Acts 8:3
are heirs, faith is *m* void ... Rom 4:14
m me free from the law of .. Rom 8:2
confession is *m* unto ..... Rom 10:10
Has not God *m* foolish .... 1 Cor 1:20
all shall be *m* alive ..... 1 Cor 15:22
m Him who knew no ..... 2 Cor 5:21
strength is *m* perfect ..... 2 Cor 12:9
Seed were the promises *m* ... Gal 3:16
And you He *m* alive, who .... Eph 2:1
and *m* us sit together in ..... Eph 2:6
of God might be *m* ..... Eph 3:10
but *m* Himself of no ..... Phil 2:7
requests be *m* known to ..... Phil 4:6
He has *m* alive together ..... Col 2:13
m him a little lower than ..... Heb 2:7
are *m* His footstool ..... Heb 10:13
but *m* alive by the Spirit ... 1 Pet 3:18
not been *m* perfect in .... 1 John 4:18
has *m* us kings and priests ... Rev 1:6
m them white in the blood .. Rev 7:14
worship Him who *m* ..... Rev 14:7
of the earth were *m* drunk .. Rev 17:2

MADNESS
pretended *m* in ..... 1 Sam 21:13
wisdom and to know *m* ..... Eccl 1:17
m is in their hearts ..... Eccl 9:3

MAGDALA
City of Galilee, Matt 15:39

MAGDALENE
See MARY

MAGIC
women who sew *m* ..... Ezek 13:18
m brought their books .... Acts 19:19

MAGNIFICENCE
m I cannot endure ..... Job 31:23

MAGNIFIED
So let Your name be *m* ... 2 Sam 7:26
"Let the LORD be *m* ..... Ps 35:27
The LORD be *m* ..... Ps 40:16
for You have *m* Your ..... Ps 138:2
The LORD is *m* beyond the.... Mal 1:5
the Lord Jesus was *m* ..... Acts 19:17
also Christ will be *m* ..... Phil 1:20

MAGNIFIES
"My soul *m* the Lord ..... Luke 1:46

MAGNIFY
m the LORD with me ..... Ps 34:3
m himself above every .... Dan 11:36

MAGOG
People among Japheth's descendants, Gen 10:2
Associated with Gog, Ezek 38:2
Representatives of final enemies, Rev 20:8

MAHANAIM
Name given by Jacob to a sacred site, Gen 32:2
Becomes Ishbosheth's capital, 2 Sam 2:8–29
David flees to, during Absalom's rebellion, 2 Sam 17:24, 27

MAHER-SHALAL-HASH-BAZ
Symbolic name of Isaiah's second son; prophetic of the fall of Damascus and Samaria, Is 8:1–4

MAHLON
Husband of Ruth; without child, Ruth 1:2–5

MAIDENS
Both young men and *m* .... Ps 148:12
She has sent out her *m* ..... Prov 9:3

MAIDSERVANT
"I am Ruth, your *m* ..... Ruth 3:9
save the son of Your *m* ..... Ps 86:16
"Behold the *m* ..... Luke 1:38
lowly state of His *m* ..... Luke 1:48

MAIDSERVANTS
m shall lead her as ..... Nah 2:7
m I will pour out My ..... Acts 2:18

MAIMED
to enter into life *m* ..... Mark 9:43
the poor and the *m* ..... Luke 14:21

MAINTAIN
and *m* their cause ..... 1 Kin 8:45
careful to *m* good works .... Titus 3:8

MAINTAINED
For You have *m* my ..... Ps 9:4

MAJESTIC
thunders with His *m* voice .. Job 37:4
which are *m* in pace ..... Prov 30:29
But there the *m* LORD will .... Is 33:21

MAJESTY
Honor and *m* are before .. 1 Chr 16:27
the victory and the *m* .... 1 Chr 29:11
with God is awesome *m* .... Job 37:22
of the LORD is full of *m* ..... Ps 29:4
He is clothed with *m* ..... Ps 93:1
Honor and *m* are before ..... Ps 96:6
splendor of Your *m* ..... Ps 145:5
LORD and the glory of His *m* .. Is 2:10
in the *m* of the name of the ... Mic 5:4
right hand of the *M* ..... Heb 1:3
eyewitnesses of His *m* ..... 2 Pet 1:16
wise, be glory and *m* ..... Jude 25

MAKE
"Let Us *m* man in Our ..... Gen 1:26
desirable to *m* one wise ..... Gen 3:6
let us *m* a name for ..... Gen 11:4
m you a great nation ..... Gen 12:2
m My covenant between .... Gen 17:2
"You shall not *m* ..... Ex 20:4
I will *m* of you a great ..... Ex 32:10
m your belly swell and .... Num 5:22
LORD *m* His face shine ..... Num 6:25
M a fiery serpent, and ..... Num 21:8
husband may *m* it void ... Num 30:13
m yourself an ark of ..... Deut 10:1
Now *m* us a king to judge .. 1 Sam 8:5
m me a small cake from .. 1 Kin 17:13
m confession to the ..... Ezra 10:11
I *m* my bed in the ..... Job 17:13
LORD, *m* me dwell in safety .... Ps 4:8
M Your face shine upon ..... Ps 31:16
My soul shall *m* its boast in .. Ps 34:2
shall *m* glad the city of God .. Ps 46:4
wings I will *m* my refuge ..... Ps 57:1
m His praise glorious ..... Ps 66:2
my mouth will I *m* known .... Ps 89:1
M a joyful shout to the ..... Ps 100:1
I *m* my bed in hell, behold ... Ps 139:8
M haste, my beloved, and .. Song 8:14
m mention that His name ..... Is 12:4
m the crooked places ..... Is 45:2
I will *m* an everlasting ..... Jer 32:40
writing and *m* known to .... Dan 5:15
m it plain on tablets, that .... Hab 2:2
m me walk on my high ..... Hab 3:19
no one shall *m* them ..... Zeph 3:13
m you fishers of men ..... Matt 4:19
till I *m* Your enemies ..... Matt 22:44
let us *m* three tabernacles .. Mark 9:5
there *m* ready for us ..... Mark 14:15
M them sit down in ..... Luke 9:14
M me like one of your .... Luke 15:19
m haste and come down, .. Luke 19:5
not *m* My Father's house ... John 2:16
the truth shall *m* you free .. John 8:32
m Our home with him .... John 14:23
we then *m* void the law .... Rom 3:31
m no provision for the .... Rom 13:14
m my brother stumble ..... 1 Cor 8:13
m the way of escape ..... 1 Cor 10:13
God is able to *m* all grace .. 2 Cor 9:8
to *m* known the mystery .... Eph 6:19
Lord *m* you increase .... 1 Thess 3:12
till I *m* Your enemies Your .. Heb 1:13
m you complete in every .. Heb 13:21
diligent to *m* your call ..... 2 Pet 1:10
we *m* Him a liar, and ..... 1 John 1:10
will *m* your stomach bitter .. Rev 10:9
Behold, I *m* all things new .. Rev 21:5

MAKER
where is God my *M* ..... Job 35:10
before the LORD our *M* ..... Ps 95:6
the LORD is the *m* of them .. Prov 22:2
man will look to his *M* ..... Is 17:7
who strives with his *M* ..... Is 45:9
M is your husband ..... Is 54:5
has forgotten his *M* ..... Hos 8:14
builder and *m* is God ..... Heb 11:10

MAKES
He *m* nations great, and .... Job 12:23
He *m* my feet like the feet ... Ps 18:33
He *m* me to lie down in ..... Ps 23:2
He *m* wars cease to the end .. Ps 46:9
Who *m* His angels spirits, ... Ps 104:4
son *m* a glad father, ... Prov 10:1
Hope deferred *m* the ..... Prov 13:12
he *m* even his enemies to .. Prov 16:7
He *m* lightnings for the ..... Jer 51:16
for He *m* His sun rise on ... Matt 5:45
m both the deaf to hear ... Mark 7:37
He *m* intercession ..... Rom 8:27
m himself an enemy of .... James 4:4

MAKING
is sure, *m* wise the simple .... Ps 19:7
m the word of God of no .. Mark 7:13
m mention of you in my .... Eph 1:16
m melody in your heart to .. Eph 5:19

MAKKEDAH
Canaanite town assigned to Judah, Josh 15:20, 41

MALACHI
Prophet and writer, Mal 1:1

MALCHISHUA
Son of King Saul, 1 Sam 14:49
Killed at Gilboa, 1 Sam 31:2

MALCHUS
Servant of the high priest, John 18:10

MALE
He created them *m* and ..... Gen 5:2
into the ark to Noah, *m* ..... Gen 7:9
every *m* child in your ..... Gen 17:12
who has borne a *m* or a ..... Lev 12:7
lie with a *m* as with a ..... Lev 18:22
utterly destroy every *m* ... Judg 21:11
came, she delivered a *m* ..... Is 66:7
beginning 'made them *m* ... Matt 19:4
is neither *m* nor female ..... Gal 3:28
gave birth to the *m* Child .. Rev 12:13

MALICE
in *m* be babes ..... 1 Cor 14:20
away from you, with all *m* .. Eph 4:31
wrath, *m*, blasphemy, ... Col 3:8
pleasures, living in *m* ..... Titus 3:3
laying aside all *m* ..... 1 Pet 2:1

MALICIOUSNESS
covetousness, *m* ..... Rom 1:29

MALIGN
m a servant to his ..... Prov 30:10

MALTA
Site of Paul's shipwreck, Acts 28:1–8

MAMMON
cannot serve God and *m* ... Matt 6:24
by unrighteous *m* ..... Luke 16:9

MAMRE
Town or district near Hebron, Gen 23:19
Abram dwells by the oaks of, Gen 13:18

MAN
See NEW MAN; OLD MAN; RIGHTEOUS MAN; SON OF MAN; WISE MAN

"Let Us make *m* ..... Gen 1:26
she was taken out of *M* ..... Gen 2:23
Therefore a *m* shall leave ... Gen 2:24
were both naked, the *m* ..... Gen 2:25
I will destroy *m* whom I ..... Gen 6:7
M wrestled with him ..... Gen 32:24
God is not a *m*, that He ... Num 23:19
but *m* lives by every word ... Deut 8:3
No *m* shall be able to ..... Deut 11:25
m looks at the outward ... 1 Sam 16:7
"You are the *m* ..... 2 Sam 12:7
and prove yourself a *m* ..... 1 Kin 2:2
"What is *m* ..... Job 7:17
For an empty-headed *m* .... Job 11:12
"Are you the first *m* ..... Job 15:7
Blessed is the *m* who ..... Ps 1:1
m that You are mindful ..... Ps 8:4
The steps of a good *m* are ... Ps 37:23
Blessed is that *m* who ..... Ps 40:4
What can *m* do to me ..... Ps 118:6
Happy is the *m* who finds .. Prov 3:13
rebuke a wise *m*, and he .... Prov 9:8
A good *m* obtains favor .... Prov 12:2
that seems right to a *m* ... Prov 16:25
The spirit of a *m* is the .... Prov 20:27
Let another *m* praise you, .. Prov 27:2
shall take hold of one *m*, ... Is 4:1
Because I am a *m* of unclean ... Is 6:5
marred more than any *m* .... Is 52:14
M of sorrows and ..... Is 53:3
mighty *m* glory in his ..... Jer 9:23
Blessed is the *m* who trusts .. Jer 17:7
Son of *m*, can these ..... Ezek 37:3
He has shown you, O *m*, ... Mic 6:8
Will a *m* rob God ..... Mal 3:8
M shall not live by bread .... Matt 4:4
A good *m* out of the ..... Matt 12:35
the mouth defiles a *m* ..... Matt 15:11
For this reason a *m* shall ... Matt 19:5
coming of the Son of *M* ... Matt 24:27
first binds the strong *m* ... Mark 3:27
within and defile a *m* ..... Mark 7:23
what will it profit a *m* ..... Mark 8:36
m had two sons ..... Luke 15:11
a certain rich *m* ..... Luke 16:19
a *m* named Zacchaeus ..... Luke 19:2
can a *m* be born when he ... John 3:4
blind *m* with the clay ..... John 9:6
m should die for the ..... John 11:50
"Behold the *M* ..... John 19:5
name, has made this *m* ..... Acts 3:16
a *m* full of faith and the ..... Acts 6:5
you are inexcusable, O *m*, ... Rom 2:1
blessed is the *m* to whom ... Rom 4:8
m is not from woman ..... 1 Cor 11:8
I became a *m*, I put ..... 1 Cor 13:11
since by *m* came death ... 1 Cor 15:21
though our outward *m* .... 2 Cor 4:16
for whatever a *m* sows, that .. Gal 6:7
in Himself one new *m* ..... Eph 2:15
that the *m* of God may .... 2 Tim 3:17
m can tame the tongue .... James 3:8
a righteous *m* avails ..... James 5:16
is the number of a *m* ..... Rev 13:18

MAN OF GOD

Moses the *m* blessed ..... Deut 33:1
"A *m* came to me, and ..... Judg 13:6
a *m* came to Eli and said .. 1 Sam 2:27
there is in this city a *m* .... 1 Sam 9:6
to Shemaiah the *m* ..... 1 Kin 12:22
a *m* went from Judah to ... 1 Kin 13:1
m who was disobedient .. 1 Kin 13:26
I to do with you, O *m* .... 1 Kin 17:18
a *m* came and spoke to ... 1 Kin 20:28
"*M*, the king has said ..... 2 Kin 1:9
this a holy *m* ..... 2 Kin 4:9
M, there is death ..... 2 Kin 4:40
m sent to the king ..... 2 Kin 6:9
he died, just as the *m* ..... 2 Kin 7:17
the *m* was angry with .... 2 Kin 13:19
"It is the tomb of the *m* .. 2 Kin 23:17
for so David the *m* ..... 2 Chr 8:14
But a *m* came to him ..... 2 Chr 25:7
Law of Moses the *m* ..... Ezra 3:2
command of David the *m* .. Neh 12:24
son of Igdaliah, a *m* ..... Jer 35:4
But you, O *m*, flee these ... 1 Tim 6:11
m may be complete ..... 2 Tim 3:17

MAN'S

curse the ground for *m* ..... Gen 8:21
every *m* hand against ..... Gen 16:12
We are all one *m* sons ..... Gen 42:11
each *m* money was in the .. Gen 43:21
The rich *m* wealth is his .. Prov 10:15
When a *m* ways please .... Prov 16:7
A *m* heart plans his way ... Prov 16:9
The rich *m* wealth is his .. Prov 18:11
A *m* gift makes room for .. Prov 18:16
m steps are of the LORD ... Prov 20:24
A *m* pride will bring him .. Prov 29:23
a righteous *m* reward ..... Matt 10:41
enter a strong *m* house .... Mark 3:27
from the rich *m* table ..... Luke 16:21
one *m* offense many died .. Rom 5:15
on another *m* foundation .. Rom 15:20

MANASSEH

Joseph's firstborn son, Gen 41:50, 51
Adopted by Jacob, Gen 48:5, 6
Loses his birthright to Ephraim, Gen 48:13–20
——— Tribe of:
Numbered, Num 1:34, 35
Half-tribe of, settle east of Jordan, Num 32:33–42; Deut 3:12–15
Help Joshua against Canaanites, Josh 1:12–18
Land assigned to western half-tribe, Josh 17:1–13
Eastern half-tribe builds altar, Josh 22:9–34
Some of, help David, 1 Chr 12:19–31
——— Wicked king of Judah; son of Hezekiah, 2 Kin 21:1–18; 2 Chr 33:1–9
Captured and taken to Babylon; repents and is restored, 2 Chr 33:10–13
Removes idols and altars, 2 Chr 33:14–20

MANGER

Will he bed by your *m* ..... Job 39:9
and laid Him in a *m* ..... Luke 2:7
the Babe lying in a *m* ..... Luke 2:16

MANIFEST

m Myself to him ..... John 14:21
is it that You will *m* ..... John 14:22
be known of God is *m* in ... Rom 1:19
but now made *m*, and ..... Rom 16:26
that I may make it *m*, as I .... Col 4:4
was *m* in these last times .. 1 Pet 1:20

MANIFESTATION

But the *m* of the ..... 1 Cor 12:7
deceitfully, but by *m* ..... 2 Cor 4:2

MANIFESTED

Galilee, and *m* His glory ... John 2:11
"I have *m* Your name ..... John 17:6
God was *m* in the flesh .... 1 Tim 3:16
the life was *m* ..... 1 John 1:2
the Son of God was *m* ..... 1 John 3:8
the love of God was *m* .... 1 John 4:9

MANIFOLD

m are Your works ..... Ps 104:24
the *m* wisdom of God ..... Eph 3:10
good stewards of the *m* .... 1 Pet 4:10

MANKIND

called them *M* in the day .... Gen 5:2
of *m* may seek the LORD .. Acts 15:17
to kill a third of *m* ..... Rev 9:15
But the rest of *m*, who ..... Rev 9:20

MANNA

of Israel ate *m* ..... Ex 16:35
the *m* was like coriander ... Num 11:7
the *m* ceased on the day .... Josh 5:12
Your *m* from their mouth ... Neh 9:20
had rained down *m* ..... Ps 78:24
Our fathers ate the *m* ..... John 6:31
golden pot that had the *m* .... Heb 9:4
of the hidden *m* ..... Rev 2:17

MANNER

in all *m* of workmanship, ... Ex 31:3
Is this the *m* of man ..... 2 Sam 7:19
In this *m*, therefore, pray .... Matt 6:9
m of life from my youth, ... Acts 26:4
same *m* He also took ..... 1 Cor 11:25
in an unworthy *m* ..... 1 Cor 11:27
sorrowed in a godly *m* .... 2 Cor 7:11
m of life, purpose, faith, ... 2 Tim 3:10
as is the *m* of some ..... Heb 10:25
what *m* of persons ..... 2 Pet 3:11
Behold what *m* of love .... 1 John 3:1
m worthy of God ..... 3 John 6

MANOAH

Danite; father of Samson, Judg 13:1–25

MANSIONS

house are many *m* ..... John 14:2

MANTLE

Then he took the *m* ..... 2 Kin 2:14

MAON

Village in Judah, Josh 15:55
David stays at, 1 Sam 23:24, 25
Nabal's house here, 1 Sam 25:2

MARA

Name chosen by Naomi, Ruth 1:20

MARAH

First Israelite camp after passing through the Red Sea, Num 33:8, 9

MARCHED

people, when You *m* ..... Ps 68:7

MARK (John)

Son of Mary of Jerusalem; travels with Barnabas and Saul, Acts 12:12, 25
Leaves Paul at Perga, Acts 13:13
Barnabas and Paul separate because of him, Acts 15:37–40
Later approved by Paul, Col 4:10; 2 Tim 4:11
Companion of Peter, 1 Pet 5:13
Author of the second Gospel, Mark 1:1

MARK

And the LORD set a *m* ..... Gen 4:15
M the blameless man ..... Ps 37:37
slave, to receive a *m* ..... Rev 13:16
whoever receives the *m* .... Rev 14:11

MARKET

is sold in the meat *m* ..... 1 Cor 10:25

MARRED

so His visage was *m* ..... Is 52:14
he made of clay was *m* ..... Jer 18:4

MARRIAGE

join in *m* with the people ... Ezra 9:14
were not given in *m* ..... Ps 78:63
nor are given in *m* ..... Matt 22:30
they were given in *m* ..... Luke 17:27
her in *m* does well ..... 1 Cor 7:38
M is honorable among ..... Heb 13:4
the *m* of the Lamb has ..... Rev 19:7

MARRIED

and *m* Pharaoh's daughter .. 1 Kin 3:1
woman when she is *m* .... Prov 30:23
"for I am *m* to you ..... Jer 3:14
first died after he had *m* .. Matt 22:25
said, 'I have *m* a wife ..... Luke 14:20
m wives, they were ..... Luke 17:27
But he who is *m* ..... 1 Cor 7:33
But she who is *m* ..... 1 Cor 7:34

MARRIES

If a man *m* a woman and .. Lev 20:14

as a young man *m* a virgin .... Is 62:5
m another, commits ..... Matt 19:9
she *m* another man, she ..... Rom 7:3
if a virgin *m*, she has not .. 1 Cor 7:28

MARROW
and of joints and *m* ..... Heb 4:12

MARRY
m her, and raise up an ..... Gen 38:8
battle and another man *m* .. Deut 20:7
it is better not to *m* ..... Matt 19:10
they neither *m* nor are .... Matt 22:30
The sons of this age *m* .... Luke 20:34
let them *m* ..... 1 Cor 7:9
forbidding to *m* ..... 1 Tim 4:3
the younger widows *m* .... 1 Tim 5:14

MARRYING
and drinking, *m* ..... Matt 24:38

MARTHA
Sister of Mary and Lazarus; loved by Jesus, John 11:1–5
Affirms her faith, John 11:19–28
Offers hospitality to Jesus, Luke 10:38; John 12:1, 2
Gently rebuked by Christ, Luke 10:39–42

MARTYR
m Stephen was shed ..... Acts 22:20
was My faithful *m* ..... Rev 2:13

MARTYRS
the blood of the *m* ..... Rev 17:6

MARVEL
do not *m* at the matter ..... Eccl 5:8
Do not *m* that I said to you .. John 3:7
Do not *m* at this ..... John 5:28
Israel, why do you *m* at .... Acts 3:12
I *m* that you are turning ..... Gal 1:6
Do not *m*, my brethren ... 1 John 3:13

MARVELED
Jesus heard it, He *m* ..... Matt 8:10
And the multitudes *m* ..... Matt 9:33
these words, they *m* ..... Matt 22:22
the governor *m* greatly .... Matt 27:14
He *m* because of their ..... Mark 6:6
so that Pilate *m* ..... Mark 15:5
His mother *m* at those ..... Luke 2:33
believe for joy, and *m* .... Luke 24:41
were all amazed and *m* ..... Acts 2:7
And all the world *m* ..... Rev 13:3
when I saw her, I *m* ..... Rev 17:6

MARVELOUS
Remember His *m* works .. 1 Chr 16:12
m things without number ..... Job 5:9
will tell of all Your *m* works ... Ps 9:1
m things He did ..... Ps 78:12
For He has done *m* things .... Ps 98:1
It is *m* in our eyes ..... Ps 118:23
M are Your works ..... Ps 139:14
I will again do a *m* work ..... Is 29:14
LORD has done *m* things .... Joel 2:21
If it is *m* in the eyes of ..... Zech 8:6
Why, this is a *m* thing ..... John 9:30
of darkness into His *m* ..... 1 Pet 2:9
m are Your works, Lord .... Rev 15:3

MARVELS
people I will do *m* ..... Ex 34:10

MARY
Mother of Christ, Matt 1:16
Visited by angel, Luke 1:26–38
Visits Elizabeth and offers praise, Luke 1:39–56
Gives birth to Jesus, Luke 2:6–20
Flees to Egypt, Matt 2:13–18
Visits Jerusalem with Jesus, Luke 2:41–52
Entrusted to John's care, John 19:25–27
——— Mother of James and Joses; present at crucifixion and burial, Matt 27:55–61
Sees the risen Lord; informs disciples, Matt 28:1–10
——— Magdalene; delivered from seven demons; supports Christ's ministry, Luke 8:2, 3
Present at crucifixion and burial, Matt 27:55–61
First to see the risen Lord, Mark 16:1–10; John 20:1–18
——— Sister of Martha and Lazarus; loved by Jesus, John 11:1–5
Grieves for Lazarus, John 11:19, 20, 28–33
Anoints Jesus, Matt 26:6–13; John 12:1–8
Commended by Jesus, Luke 10:38–42
——— Mark's mother, Acts 12:12–17

MASSAH AND MERIBAH
First, at Rephidim, Israel just out of Egypt, Ex 17:1–7
Second, at Kadesh Barnea, 40 years later, Num 20:1–13

MASTER
of Abraham his *m* ..... Gen 24:9
If she does not please her *m* .. Ex 21:8
for your *m* Saul is dead .... 2 Sam 2:7
If only my *m* were with ..... 2 Kin 5:3
m! For it was borrowed ..... 2 Kin 6:5
no longer call Me 'My *M* .... Hos 2:16
a servant like his *m* ..... Matt 10:25
before him, saying, '*M* .... Matt 18:26
servant whom his *m* ..... Matt 24:46
M, M, we are perishing .... Luke 8:24
M, it is good for us to be ... Luke 9:33
m of that servant will ..... Luke 12:46
So the *m* commended the .. Luke 16:8
Jesus, *M*, have mercy ..... Luke 17:13
the *m* of the feast called .... John 2:9
is not greater than his *m* .. John 13:16
greater than his *m* ..... John 15:20
m builder I have laid ..... 1 Cor 3:10
own *M* also is in heaven ..... Eph 6:9
and useful for the *M* ..... 2 Tim 2:21

MASTERS
look to the hand of their *m* .. Ps 123:2
the soul of his *m* ..... Prov 25:13
m besides You have ..... Is 26:13
can serve two *m* ..... Luke 16:13
her *m* much profit ..... Acts 16:16
And you, *m*, do the same .... Eph 6:9
M, give your bondservants ... Col 4:1
who have believing *m* ..... 1 Tim 6:2
be obedient to their own *m* .. Titus 2:9

MATTANIAH
King Zedekiah's original name, 2 Kin 24:17

MATTER
m is found in me ..... Job 19:28
He who answers a *m* ..... Prov 18:13

MATTERS
the weightier *m* ..... Matt 23:23
judge the smallest *m* ..... 1 Cor 6:2

MATTHEW
Becomes Christ's follower, Matt 9:9
Chosen as one of the Twelve, Matt 10:2, 3
Called Levi, the son of Alphaeus, Mark 2:14
Author of the first Gospel, Matt (title)

MATTHIAS
Chosen by lot to replace Judas, Acts 1:15–26

MATURE
among those who are *m* .... 1 Cor 2:6
understanding be *m* ..... 1 Cor 14:20
us, as many as are *m* ..... Phil 3:15

MEAN
What do you *m* ..... Ex 12:26
What does this parable *m* ... Luke 8:9
what these things *m* ..... Acts 17:20
I do not *m* that others ..... 2 Cor 8:13

MEANING
'What is the *m* ..... Deut 6:20
if I do not know the *m* .... 1 Cor 14:11

MEANS
or one tittle will by no *m* ... Matt 5:18
you will by no *m* enter ..... Matt 5:20
he shall by no *m* lose his .. Matt 10:42
you will by no *m* enter ..... Matt 18:3
words will by no *m* pass .. Matt 24:35
will by no *m* hurt them ... Mark 16:18
shall by any *m* hurt you .. Luke 10:19
to Me I will by no *m* cast .. John 6:37
I must by all *m* keep this .. Acts 18:21
I might by all *m* save ..... 1 Cor 9:22
if, by any *m*, I may attain ... Phil 3:11
godliness is a *m* of gain .... 1 Tim 6:5
by no *m* be put to shame .... 1 Pet 2:6

MEANT
but God *m* it for good ..... Gen 50:20

MEASURE
a perfect and just *m* ..... Deut 25:15
give us a *m* of revival in ..... Ezra 9:8
apportion the waters by *m* . Job 28:25
what is the *m* of my days ..... Ps 39:4
and the short *m* ..... Mic 6:10
and with the *m* you use, it ... Matt 7:2
good *m*, pressed down, ... Luke 6:38
give the Spirit by *m* ..... John 3:34
to each one a *m* ..... Rom 12:3
lest I be exalted above *m* .. 2 Cor 12:7
to the *m* of the stature of ... Eph 4:13
m the temple of God ..... Rev 11:1

MEASURED
m heaven with a span ..... Is 40:12
If heaven above can be *m* .. Jer 31:37
nor the sand of the sea *m* ... Jer 33:22
cannot be *m* or numbered .. Hos 1:10
you use, it will be *m* ..... Matt 7:2
it will be *m* back to you .... Luke 6:38
Then he *m* its wall ..... Rev 21:17

MEASURES
your house differing *m* .... Deut 25:14
weights and diverse *m* .... Prov 20:10

MEASURING
will make justice the *m* line .. Is 28:17
the man's hand was a *m* ... Ezek 40:5
behold, a man with a *m* ..... Zech 2:1
m themselves by ..... 2 Cor 10:12
given a reed like a *m* ..... Rev 11:1

MEAT
you *m* to eat in the evening .. Ex 16:8
But while the *m* was still .. Num 11:33
Can He provide *m* ..... Ps 78:20
He also rained *m* ..... Ps 78:27
good neither to eat *m* ..... Rom 14:21
will never again eat *m* ..... 1 Cor 8:13
is sold in the *m* ..... 1 Cor 10:25

MEDDLE
why should you *m* ..... 2 Kin 14:10

MEDEBA
Moabite town assigned to Judah, Num 21:29, 30; Josh 13:9, 16

MEDES, MEDIA
Part of Medo-Persian Empire, Esth 1:19
Israel deported to, 2 Kin 17:6
Babylon falls to, Dan 5:30, 31
Daniel rises high in kingdom of, Dan 6:1–28
Cyrus, king of, allows Jews to return, 2 Chr 36:22, 23
Agents in Babylon's fall, Is 13:17–19

MEDIATE
a mediator does not *m* ..... Gal 3:20

MEDIATOR
Nor is there any *m* ..... Job 9:33

by the hand of a *m* ..... Gal 3:19
is one God and one *M* ..... 1 Tim 2:5
as He is also *M* ..... Heb 8:6
to Jesus the *M* of the ..... Heb 12:24

MEDICINE
does good, like *m* ..... Prov 17:22

MEDICINES
you will use many *m* ..... Jer 46:11

MEDITATE
Isaac went out to *m* ..... Gen 24:63
but you shall *m* ..... Josh 1:8
M within your heart on ..... Ps 4:4
I *m* within my heart ..... Ps 77:6
I will *m* on Your ..... Ps 119:15
Your heart will *m* ..... Is 33:18
m beforehand on what ... Luke 21:14
m on these things ..... Phil 4:8

MEDITATES
in His law he *m* ..... Ps 1:2

MEDITATION
O LORD, consider my *m* ..... Ps 5:1
of my mouth and the *m* ..... Ps 19:14
the *m* of my heart shall ..... Ps 49:3
m be sweet to Him ..... Ps 104:34
It is my *m* all the day ..... Ps 119:97

MEDITERRANEAN SEA
Described as:
Sea, Gen 49:13
Great Sea, Josh 1:4; 9:1
Sea of the Philistines, Ex 23:31
Western Sea, Deut 11:24; Joel 2:20; Zech 14:8

MEDIUM
a woman who is a *m* ..... Lev 20:27
a woman who is a *m* ..... 1 Sam 28:7

MEDIUM'S
shall be like a *m* ..... Is 29:4

MEDIUMS
"Seek those who are *m* ..... Is 8:19

MEEK
But the *m* shall inherit the ... Ps 37:11
with equity for the *m* ..... Is 11:4
all you *m* of the earth ..... Zeph 2:3
Blessed are the *m* ..... Matt 5:5

MEEKNESS
with you by the *m* ..... 2 Cor 10:1
are done in the *m* ..... James 3:13
that is in you, with *m* ..... 1 Pet 3:15

MEET
from the tent door to *m* ..... Gen 18:2
For You *m* him with the ..... Ps 21:3
mercies come speedily to *m* .. Ps 79:8
prepare to *m* your God .... Amos 4:12
out to *m* the bridegroom ... Matt 25:1
go out to *m* him ..... Matt 25:6
a man will *m* you ..... Luke 22:10
m the Lord in the air .... 1 Thess 4:17

MEETING
In the tabernacle of *m* ..... Ex 27:21
burned up all the *m* ..... Ps 74:8

MEGIDDO
City of Canaan; scene of battles, Judg 5:19–21; 2 Kin 23:29, 30
Fortified by Solomon, 1 Kin 9:15
Possible site of Armageddon, Rev 16:16

MELCHIZEDEK
Priest and king of Salem, Gen 14:18–20
Type of Christ's eternal priesthood, Heb 7:1–22

MELODY
make sweet *m* ..... Is 23:16
singing and making *m* ..... Eph 5:19

MELT
You make his beauty *m* ..... Ps 39:11
The mountains *m* like wax ... Ps 97:5
man's heart will *m* ..... Is 13:7
mountains will *m* under ..... Mic 1:4
the elements will *m* ..... 2 Pet 3:10

MEMBER
body is not one *m* ..... 1 Cor 12:14
if they were all one *m* .... 1 Cor 12:19
if one *m* suffers, all the ... 1 Cor 12:26
tongue is a little *m* ..... James 3:5

MEMBERS
you that one of your *m* ..... Matt 5:29
do not present your *m* ..... Rom 6:13
have many *m* in one body .. Rom 12:4
that your bodies are *m* .... 1 Cor 6:15
there are many *m* ..... 1 Cor 12:20
neighbor, for we are *m* ..... Eph 4:25
m that it defiles the ..... James 3:6

MEMORIAL
and this is My *m* ..... Ex 3:15
day shall be to you a *m* ..... Ex 12:14
as a *m* between your eyes, ... Ex 13:9
also be told as a *m* ..... Matt 26:13
be told of as a *m* ..... Mark 14:9
come up for a *m* before .... Acts 10:4

MEMORY
The *m* of him perishes ..... Job 18:17
He may cut off the *m* ..... Ps 109:15
The *m* of the righteous ..... Prov 10:7

MEMPHIS (or Noph)
Ancient capital of Egypt, Hos 9:6
Prophesied against by Isaiah, Is 19:13
Jews flee to, Jer 44:1
Denounced by the prophets, Jer 46:19

MEN
See WISE MEN
m began to call on the ..... Gen 4:26
saw the daughters of *m* ..... Gen 6:2
But the *m* of Sodom were .. Gen 13:13
Hebrew *m* were fighting ..... Ex 2:13
Send *m* to spy out the ..... Num 13:2
So Gideon took ten *m* ..... Judg 6:27
with the LORD and *m* ..... 1 Sam 2:26
reproach of *m*, and despised .. Ps 22:6
All *m* shall fear, and shall .... Ps 64:9
received gifts among *m* ..... Ps 68:18
you shall die like *m* ..... Ps 82:7
with wise *m* will be wise .. Prov 13:20
are the crown of old *m* ..... Prov 17:6
not be envious of evil *m* .... Prov 24:1
m should fear before Him .. Eccl 3:14
the Egyptians are *m* ..... Is 31:3
despised and rejected by *m* ... Is 53:3
I see four *m* loose ..... Dan 3:25
make you fishers of *m* ..... Matt 4:19
light so shine before *m* ..... Matt 5:16
forgive *m* their trespasses .. Matt 6:14
confesses Me before *m* .... Matt 10:32
will not be forgiven *m* .... Matt 12:31
every idle word *m* may ... Matt 12:36
was carried by four *m* ..... Mark 2:3
Who do *m* say that I am ... Mark 8:27
With *m* it is impossible ... Mark 10:27
goodwill toward *m* ..... Luke 2:14
when all *m* speak well of .. Luke 6:26
m always ought to pray .... Luke 18:1
from heaven or from *m* .... Luke 20:4
the life was the light of *m* ... John 1:4
loved the praise of *m* ..... John 12:43
old *m* shall dream dreams .. Acts 2:17
have not lied to *m* but to .... Acts 5:4
m everywhere to repent ... Acts 17:30
Likewise also the *m* ..... Rom 1:27
in the sight of all *m* ..... Rom 12:17
let no one boast in *m* ..... 1 Cor 3:21
all things to all *m* ..... 1 Cor 9:22
with the tongues of *m* ..... 1 Cor 13:1
speak to *m* but to God ..... 1 Cor 14:2
the Lord, and not to *m* ..... Eph 6:7
to the tradition of *m*, ... Col 2:8
between God and *m* ..... 1 Tim 2:5
rejected indeed by *m* ..... 1 Pet 2:4
In those days *m* will seek .... Rev 9:6
to scorch *m* with fire ..... Rev 16:8

MENAHEM
Cruel king of Israel, 2 Kin 15:14–18

MENSERVANTS
And also on My *m* ..... Joel 2:29
And on My *m* and on My ... Acts 2:18

MENTION
I will make *m* of Your ..... Ps 71:16
make *m* that His name is ..... Is 12:4
by You only we make *m* ..... Is 26:13
He has made *m* of My name .. Is 49:1
You who make *m* of the ..... Is 62:6
will *m* the lovingkindnesses ... Is 63:7
Make *m* to the nations, ... Jer 4:16
m of you always in my ..... Rom 1:9
he was dying, made *m* .... Heb 11:22

MEPHIBOSHETH
Son of King Saul, 2 Sam 21:8
—— Grandson of King Saul; crippled son of Jonathan, 2 Sam 4:4–6
Sought out and honored by David, 2 Sam 9:1–13
Accused by Ziba, 2 Sam 16:1–4
Later explains himself to David, 2 Sam 19:24–30
Spared by David, 2 Sam 21:7

MERAB
King Saul's eldest daughter, 1 Sam 14:49
Saul promises her to David, but gives her to Adriel, 1 Sam 18:17–19

MERARI
Third son of Levi, Gen 46:11
—— Descendants of, called Merarites:
Duties in the tabernacle, Num 3:35–37
Cities assigned to, Josh 21:7, 34–40
Duties in the temple, 1 Chr 26:10–19
Assist Ezra after Exile, Ezra 8:18, 19

MERCHANDISE
perceives that her *m* ..... Prov 31:18
house a house of *m* ..... John 2:16

MERCHANTS
set it in a city of *m* ..... Ezek 17:4
have multiplied your *m* ..... Nah 3:16
m were the great men ..... Rev 18:23

MERCIES
for His *m* are great ..... 2 Sam 24:14
in Your manifold *m* You .... Neh 9:19
multitude of Your tender *m* ... Ps 51:1
I will sing of the *m* of the ..... Ps 89:1
and His tender *m* ..... Ps 145:9
give you the sure *m* ..... Acts 13:34
brethren, by the *m* of God .. Rom 12:1
the Father of *m* ..... 2 Cor 1:3
beloved, put on tender *m* .... Col 3:12

MERCIFUL
LORD, the LORD God, *m* ..... Ex 34:6
your God is a *m* God ..... Deut 4:31
With the *m* You will show ... Ps 18:25
He is ever *m* ..... Ps 37:26
God be *m* to us and ..... Ps 67:1
for He is gracious and *m* .... Joel 2:13
Blessed are the *m* ..... Matt 5:7
Therefore be *m*, just as .... Luke 6:36
saying, 'God be *m* ..... Luke 18:13
For I will be *m* ..... Heb 8:12
compassionate and *m* .... James 5:11

MERCY
See HAVE MERCY; HIS MERCY ENDURES FOREVER
but showing *m* to ..... Ex 20:6
You shall put the *m* seat .... Ex 26:34
and abundant in *m* ..... Num 14:18
m endures forever ..... 1 Chr 16:34
I have trusted in Your *m* ..... Ps 13:5
to Your *m* remember me ..... Ps 25:7
I trust in the *m* ..... Ps 52:8

shall send forth His *m* . . . . . Ps 57:3
You, O Lord, belongs *m* . . . . . Ps 62:12
m ceased forever . . . . . Ps 77:8
M and truth have met . . . . . Ps 85:10
M shall be built . . . . . Ps 89:2
m and truth go before . . . . . Ps 89:14
m is everlasting . . . . . Ps 100:5
I will sing of *m* . . . . . Ps 101:1
For Your *m* is great . . . . . Ps 108:4
is full of Your *m* . . . . . Ps 119:64
the LORD there is *m* . . . . . Ps 130:7
to anger and great in *m* . . . . . Ps 145:8
Let not *m* and truth . . . . . Prov 3:3
who honors Him has *m* . . . Prov 14:31
cruel and have no *m* . . . . . Jer 6:23
Lord our God belong *m* . . . . . Dan 9:9
For I desire *m* and not . . . . . Hos 6:6
do justly, to love *m* . . . . . Mic 6:8
'I desire *m* and not . . . . . Matt 9:13
And His *m* is on those . . . . . Luke 1:50
"I will have *m* . . . . . Rom 9:15
of God who shows *m* . . . . . Rom 9:16
that He might have *m* . . . . . Rom 11:32
m has made trustworthy . . . 1 Cor 7:25
as we have received *m* . . . . . 2 Cor 4:1
God, who is rich in *m* . . . . . Eph 2:4
but I obtained *m* . . . . . 1 Tim 1:13
that he may find *m* . . . . . 2 Tim 1:18
to His *m* He saved us . . . . . Titus 3:5
that we may obtain *m* . . . . . Heb 4:16
judgment is without *m* . . . . James 2:13
God, looking for the *m* . . . . . Jude 21

MERCY SEAT
make a *m* . . . . . Ex 25:17
put the *m* on top of the . . . . . Ex 40:20
the veil, before the *m* . . . . . Lev 16:2
incense may cover the *m* . . Lev 16:13
to him from above the *m* . . . Num 7:89
and the place of the *m* . . . 1 Chr 28:11
glory overshadowing the *m* . . Heb 9:5

MERIB-BAAL
Another name for Mephibosheth, 1 Chr 8:34

MERODACH
Supreme deity of the Babylonians, Jer 50:2
Otherwise called Bel, Is 46:1

MERODACH-BALADAN
Sends ambassadors to Hezekiah, Is 39:1–8
Also called Berodach-Baladan, 2 Kin 20:12

MEROM
Lake on Jordan, Josh 11:5, 7

MEROZ
Town cursed for failing to help the Lord, Judg 5:23

MERRY
m heart makes a . . . . . Prov 15:13
A *m* heart does good . . . . . Prov 17:22
eat, drink, and be *m* . . . . . Eccl 8:15
eat, drink, and be *m* . . . . . Luke 12:19
we should make *m* . . . . . Luke 15:32

MESHACH
Babylonian name given to Mishael, Dan 1:7
Advanced to high position, Dan 2:49
Remains faithful in testing, Dan 3:13–30

MESHECH
Son of Japheth, Gen 10:2
His descendants, mentioned in prophecy, Ezek 27:13; 32:26; 38:2, 3

MESOPOTAMIA
Home of Abraham's relatives, Gen 24:4, 10, 15
Called Padan Aram and Syria, Gen 25:20; 31:20, 24
Israel enslaved to, Judg 3:8–10
Jews from, present at Pentecost, Acts 2:9

MESSAGE
He who sends a *m* by the . . Prov 26:6
I have heard a *m* . . . . . Jer 49:14
m was revealed to Daniel . . . Dan 10:1
to it the *m* that I tell you . . . . . Jon 3:2
For the *m* of the cross . . . . . 1 Cor 1:18
is the *m* which we have . . . 1 John 1:5

MESSENGER
Jezebel sent a *m* to Elijah . 1 Kin 19:2
a *m* came to Job and said, . . . Job 1:14
is a faithful *m* . . . . . Prov 25:13
"Behold, I send My *m* . . . . . Mal 3:1
'Behold, I send My *m* . . . . . Matt 11:10
a *m* of Satan to buffet me . . 2 Cor 12:7

MESSIAH
until *M* the Prince . . . . . Dan 9:25
"We have found the *M* . . . . . John 1:41

MET
the angels of God *m* him . . . . Gen 32:1
and truth have *m* together . . . Ps 85:10
there *m* Him ten men . . . . . Luke 17:12
m Him, but Mary was . . . . John 11:20
coming in, Cornelius *m* . . . Acts 10:25
spirit of divination *m* us . . . Acts 16:16
who *m* Abraham returning . . . Heb 7:1

METHUSELAH
Oldest man on record, Gen 5:27

MICAH
Prophet, contemporary of Isaiah, Is 1:1; Mic 1:1

MICAIAH (or Michaiah)
Prophet who predicts Ahab's death, 1 Kin 22:8–28
——— Contemporary of Jeremiah, Jer 36:11–13

MICHAEL
Chief prince, Dan 10:13, 21
Disputes with Satan, Jude 9
Fights the dragon, Rev 12:7–9

MICHAL
Daughter of King Saul, 1 Sam 14:49
Loves and marries David, 1 Sam 18:20–28
Saves David from Saul, 1 Sam 19:9–17
Given to Palti, 1 Sam 25:44
David demands her from Abner, 2 Sam 3:13–16
Ridicules David; becomes barren, 2 Sam 6:16–23

MICHMASH
Site of battle with Philistines, 1 Sam 13:5, 11, 16, 23
Scene of Jonathan's victory, 1 Sam 14:1–16

MIDDLE
in the *m* of a wheel . . . . . Ezek 10:10
boat was in the *m* of the . . Mark 6:47
about the *m* of the feast . . . . John 7:14
broken down the *m* wall . . . . Eph 2:14

MIDIAN
Son of Abraham by Keturah, Gen 25:1–4
——— Region in the Arabian desert occupied by the Midianites, Gen 25:6; Ex 2:15

MIDIANITES
Descendants of Abraham by Keturah, Gen 25:1, 2
Moses flees to, Ex 2:15
Join Moab in cursing Israel, Num 22:4–7
Intermarriage with incurs God's wrath, Num 25:1–18
Defeated by Israel, Num 31:1–10
Oppress Israel; defeated by Gideon, Judg 6; 7

MIDST
God is in the *m* . . . . . Ps 46:5
that I am in the *m* . . . . . Joel 2:27
I am there in the *m* . . . . . Matt 18:20

MIGDOL
Israelite encampment, Ex 14:2
Place Jews flee to in Egypt, Jer 44:1

MIGHT
'My power and the *m* . . . . . Deut 8:17
hand is power and *m* . . . . . 1 Chr 29:12
shall speak of the *m* . . . . . Ps 145:6
to do, do it with your *m* . . . . Eccl 9:10
the Spirit of counsel and *m* . . . Is 11:2
the greatness of His *m* . . . . . Is 40:26
man glory in his *m* . . . . . Jer 9:23
their *m* has failed . . . . . Jer 51:30
'Not by *m* nor by . . . . . Zech 4:6
and power and *m* . . . . . Eph 1:21
in the power of His *m* . . . . . Eph 6:10
greater in power and *m* . . . . 2 Pet 2:11
honor and power and *m* . . . . Rev 7:12

MIGHTIER
The LORD on high is *m* . . . . . Ps 93:4
coming after me is *m* . . . . . Matt 3:11

MIGHTILY
to shake the earth *m* . . . . . Is 2:19
sackcloth, and cry *m* to God . . Jon 3:8
word of the Lord grew *m* . . Acts 19:20
which works in me *m* . . . . . Col 1:29
cried *m* with a loud voice, . . . Rev 18:2

MIGHTY
Those were the *m* men who . . Gen 6:4
He was a *m* hunter . . . . . Gen 10:9
and grew exceedingly *m* . . . . . Ex 1:7
son's son the *m* things I . . . . . Ex 10:2
for they are too *m* . . . . . Num 22:6
with His *m* power . . . . . Deut 4:37
How the *m* have fallen . . . . 2 Sam 1:19
is wise in heart and *m* . . . . . Job 9:4
The LORD *m* in battle . . . . . Ps 24:8
m man is not delivered by . . . Ps 33:16
The *M* One, God the LORD, . . . Ps 50:1
the *m* acts of the LORD . . . . . Ps 106:2
Praise Him for His *m* acts . . . Ps 150:2
their Redeemer is *m* . . . . . Prov 23:11
Woe to men *m* at . . . . . Is 5:22
M God, Everlasting Father, ... Is 9:6
Redeemer, the *M* One of . . . . . Is 49:26
in righteousness, *m* to save . . . Is 63:1
great in counsel and *m* . . . . . Jer 32:19
righteousness like a *m* . . . . Amos 5:24
m men are made red . . . . . Nah 2:3
For if the *m* works . . . . . Matt 11:21
not do many *m* works . . . . Matt 13:58
m has done great . . . . . Luke 1:49
He has put down the *m* . . . . Luke 1:52
as of a rushing *m* wind . . . . . Acts 2:2
the flesh, not many *m* . . . . . 1 Cor 1:26
m in God for pulling . . . . . 2 Cor 10:4
the working of His *m* . . . . . Eph 1:19
from heaven with His *m* . . 2 Thess 1:7
city Babylon, that *m* city . . . Rev 18:10

MILCOM
Ammonite god worshiped by Solomon, 1 Kin 11:5
Altar of, destroyed by Josiah, 2 Kin 23:12, 13

MILETUS
Paul meets Ephesian elders here, Acts 20:15–38
Paul leaves Trophimus here, 2 Tim 4:20

MILK
to a land flowing with *m* . . . . . Ex 3:8
for water, she gave *m* . . . . . Judg 5:25
not pour me out like *m* . . . . . Job 10:10
honey and *m* are under . . . . Song 4:11

come, buy wine and *m* . . . . . Is 55:1
and whiter than *m* . . . . . Lam 4:7
shall flow with *m* . . . . . Joel 3:18
have come to need *m* . . . . . Heb 5:12
m is unskilled in the . . . . . Heb 5:13
desire the pure *m* . . . . . 1 Pet 2:2

MILK AND HONEY
to a land flowing with *m* . . . . . Ex 3:8
It truly flows with *m* . . . . . Num 13:27
land flowing with *m* . . . . . Deut 6:3
land flowing with *m* . . . . . Josh 5:6
land flowing with *m* . . . . . Jer 11:5
m, the glory of all . . . . . Ezek 20:6

MILL
be grinding at the *m* . . . . . Matt 24:41

MILLO
Fort at Jerusalem, 2 Sam 5:9
Prepared by Solomon, 1 Kin 9:15
Strengthened by Hezekiah, 2 Chr 32:5
Scene of Joash's death, 2 Kin 12:20, 21

MILLSTONE
m were hung around his . . . Matt 18:6
a stone like a great *m* . . . . . Rev 18:21

MIND
the people had a *m* to work . . Neh 4:6
put wisdom in the *m* . . . . . Job 38:36
perfect peace, whose *m* . . . . . Is 26:3
and with all your *m* . . . . . Matt 22:37
and in his right *m* . . . . . Mark 5:15
nor have an anxious *m* . . . Luke 12:29
m I myself serve the . . . . . Rom 7:25
Because the carnal *m* is . . . . . Rom 8:7
the *m* of the Spirit is . . . . . Rom 8:27
who has known the *m* . . . . Rom 11:34
renewing of your *m* . . . . . Rom 12:2
Be of the same *m* . . . . . Rom 12:16
convinced in his own *m* . . . . Rom 14:5
have the *m* of Christ . . . . . 1 Cor 2:16
you are out of your *m* . . . . 1 Cor 14:23
Let this *m* be in you . . . . . Phil 2:5
Set your *m* on things above, . . Col 3:2
to *m* your own . . . . . 1 Thess 4:11
love and of a sound *m* . . . . . 2 Tim 1:7
put My laws in their *m* . . . . . Heb 8:10
the loins of your *m* . . . . . 1 Pet 1:13

MINDFUL
is man that You are *m* . . . . . Ps 8:4
The LORD has been *m* . . . . . Ps 115:12
for you are not *m* . . . . . Matt 16:23
is man that You are *m* . . . . . Heb 2:6

MINDS
people change their *m* . . . . . Ex 13:17
put My law in their *m* . . . . . Jer 31:33
I stir up your pure *m* . . . . . 2 Pet 3:1
He who searches the *m* . . . . . Rev 2:23

MINISTER
to make you a *m* . . . . . Acts 26:16
for he is God's *m* . . . . . Rom 13:4
you will be a good *m* . . . . . 1 Tim 4:6
spirits sent forth to *m* for . . . Heb 1:14
a *M* of the sanctuary . . . . . Heb 8:2

MINISTERED
But the child *m* . . . . . 1 Sam 2:11
a thousand thousands *m* . . . . Dan 7:10
angels came and *m* to . . . . . Matt 4:11
As they *m* to the Lord . . . . . Acts 13:2

MINISTERS
angels spirits, His *m* . . . . . Ps 104:4
for they are God's *m* . . . . . Rom 13:6
commend ourselves as *m* . . . 2 Cor 6:4
Are they *m* of Christ . . . . . 2 Cor 11:23
If anyone *m* . . . . . 1 Pet 4:11

MINISTRIES
are differences of *m* . . . . . 1 Cor 12:5

MINISTRY
I magnify my *m* . . . . . Rom 11:13
But if the *m* of death . . . . . 2 Cor 3:7
since we have this *m* . . . . . 2 Cor 4:1
and has given us the *m* . . . . 2 Cor 5:18
for the work of *m* . . . . . Eph 4:12
m which you have . . . . . Col 4:17
fulfill your *m* . . . . . 2 Tim 4:5
a more excellent *m* . . . . . Heb 8:6

MINT
For you pay tithe of *m* . . . . Matt 23:23

MIRACLE
saying, 'Show a *m* . . . . . Ex 7:9
no one who works a *m* . . . . Mark 9:39
see some *m* done by Him . . Luke 23:8
that a notable *m* . . . . . Acts 4:16

MIRACLES
God worked unusual *m* . . . Acts 19:11
the working of *m* . . . . . 1 Cor 12:10
Are all workers of *m* . . . . . 1 Cor 12:29
with various *m* . . . . . Heb 2:4

MIRIAM
Sister of Aaron and Moses, Num 26:59
Chosen by God; called a prophetess, Ex 15:20
Punished for rebellion, Num 12:1–16
Buried at Kadesh, Num 20:1

MIRTH
I will test you with *m* . . . . . Eccl 2:1
is in the house of *m* . . . . . Eccl 7:4
joy is darkened, the *m* . . . . . Is 24:11

MISER
eat the bread of a *m* . . . . . Prov 23:6

MISERIES
m that are coming . . . . . James 5:1

MISERY
would forget your *m* . . . . . Job 11:16
and remember his *m* . . . . . Prov 31:7

MISTREATED
But the Egyptians *m* . . . . . Deut 26:6
those who are *m* . . . . . Heb 13:3

MISTREATS
m his father and . . . . . Prov 19:26

MITES
widow putting in two *m* . . . Luke 21:2

MITYLENE
Visited by Paul, Acts 20:13–15

MIZPAH
Site of covenant between Jacob and Laban, Gen 31:44–53
——— Town of Benjamin; outraged Israelites gather here, Josh 18:21, 26; Judg 20:1, 3
Samuel gathers Israel, 1 Sam 7:5–16; 10:17–25
Residence of Gedaliah, 2 Kin 25:23, 25

MOAB
Son of Lot, Gen 19:33–37
——— Country of the Moabites, Deut 1:5

MOABITES
Descendants of Lot, Gen 19:36, 37
Join Midian in cursing Israel, Num 22:4
Excluded from Israel, Deut 23:3–6
Kindred of Ruth, Ruth 1:4
Subdued by Israel, 1 Sam 14:47; 2 Sam 8:2; 2 Kin 3:4–27
Women of, lead Solomon astray, 1 Kin 11:1–8
Prophecies concerning, Is 11:14; 15:1–9; Jer 48:1–47; Amos 2:1–3

MOAN
m sadly like doves . . . . . Is 59:11

MOCK
I will *m* when your . . . . . Prov 1:26
Fools *m* at sin . . . . . Prov 14:9
to the Gentiles to *m* . . . . . Matt 20:19

MOCKED
at noon, that Elijah *m* . . . . 1 Kin 18:27
"I am one *m* by his . . . . . Job 12:4
knee before Him and *m* . . . Matt 27:29
deceived, God is not *m* . . . . . Gal 6:7

MOCKER
Wine is a *m* . . . . . Prov 20:1

MOCKERS
that there would be *m* . . . . . Jude 18

MOCKINGS
others had trial of *m* . . . . . Heb 11:36

MOCKS
He who *m* the poor . . . . . Prov 17:5

MODERATION
with propriety and *m* . . . . . 1 Tim 2:9

MOLECH
God of the Ammonites; worshiped by Solomon, 1 Kin 11:7
Human sacrifice made to, Lev 18:21; 2 Kin 23:10

MOMENT
consume them in a *m* . . . . . Num 16:21
In a *m* they die . . . . . Job 34:20
For His anger is but for a *m* . . Ps 30:5
face from you for a *m* . . . . . Is 54:8
of the world in a *m* of time . . Luke 4:5
m, in the twinkling . . . . . 1 Cor 15:52
which is but for a *m* . . . . . 2 Cor 4:17

MONEY
man's *m* to his sack . . . . . Gen 42:25
does not put out his *m* . . . . . Ps 15:5
m answers every . . . . . Eccl 10:19
be redeemed without *m* . . . . . Is 52:3
and you who have no *m* . . . . . Is 55:1
of the *m* changers . . . . . Matt 21:12
and hid his lord's *m* . . . . . Matt 25:18
put *m* into the treasury . . . Mark 12:41
promised to give him *m* . . Mark 14:11
Carry neither *m* . . . . . Luke 10:4
I sent you without *m* . . . . . Luke 22:35
the *m* changers doing . . . . . John 2:14
a thief, and had the *m* . . . . . John 12:6
be purchased with *m* . . . . . Acts 8:20
not greedy for *m* . . . . . 1 Tim 3:3
m is a root of all . . . . . 1 Tim 6:10
not greedy for *m* . . . . . Titus 1:7

MONSTER
me up like a *m* . . . . . Jer 51:34
of Egypt, O great *m* . . . . . Ezek 29:3

MONTH
ark rested in the seventh *m* . . Gen 8:4
first *m* of the year to you . . . . . Ex 12:2
will bear fruit every *m* . . . . Ezek 47:12
latter rain in the first *m* . . . . . Joel 2:23
in the sixth *m* the angel . . . . Luke 1:26
this is now the sixth *m* . . . . Luke 1:36
yielding its fruit every *m* . . . . Rev 22:2

MONTHS
child, she hid him three *m* . . . . Ex 2:2
with her about three *m*, ... Luke 1:56
up three years and six *m* . . Luke 4:25
You observe days and *m* . . . . Gal 4:10
to torment them for five *m* . . . Rev 9:5
continue for forty-two *m* . . . . Rev 13:5

MOON
this time, the sun, the *m* . . . . Gen 37:9
and the *m* stopped, till . . . . Josh 10:13
of Your fingers, the *m* . . . . . Ps 8:3
until the *m* is no more . . . . . Ps 72:7
the *m* for seasons . . . . . Ps 104:19
by day, nor the *m* by night . . Ps 121:6
morning, fair as the *m* . . . . . Song 6:10
sun and *m* grow dark . . . . . Joel 2:10
the *m* into blood, before . . . . Joel 2:31
and *m* will grow dark, and . . Joel 3:15
sun and *m* stood still in . . . . . Hab 3:11
m will not give its . . . . . Mark 13:24
in the sun, in the *m* . . . . . Luke 21:25
or a new *m* or sabbaths, ... Col 2:16

the *m* became like blood .... Rev 6:12
or of the *m* to shine in it ... Rev 21:23

MORDECAI
Esther's guardian; advises her, Esth 2:5–20
Reveals plot to kill the king, Esth 2:21–23
Refuses homage to Haman, Esth 3:1–6
Honored by the king, Esth 6:1–12
Exalted highly, Esth 8:15; 9:4
Institutes feast of Purim, Esth 9:20–31

MORESHETH GATH
Birthplace of Micah the prophet, Mic 1:14

MORIAH
See MOUNT MORIAH

MORNING
the *m* were the first day ..... Gen 1:5
none of it remain until *m* .... Ex 12:10
they gathered it every *m* .... Ex 16:21
up in the *m* to Mount Sinai ... Ex 34:2
she lay at his feet until *m* .. Ruth 3:14
the eyelids of the *m* ..... Job 41:18
You shall hear in the *m* ..... Ps 5:3
but joy comes in the *m* ..... Ps 30:5
Evening and *m* and at ..... Ps 55:17
in the *m* my prayer comes ... Ps 88:13
lovingkindness in the *m* ..... Ps 92:2
the wings of the *m* ..... Ps 139:9
looks forth as the *m* ..... Song 6:10
Lucifer, son of the *m* ..... Is 14:12
shall break forth like the *m* ... Is 58:8
They are new every *m* ..... Lam 3:23
established as the *m* ..... Hos 6:3
in the *m*, 'It will be foul .... Matt 16:3
rooster, or in the *m* ..... Mark 13:35
very early in the *m* ..... Luke 24:1
the *m* star rises in your .... 2 Pet 1:19
the Bright and *M* Star ..... Rev 22:16

MORSEL
or eaten my *m* by ..... Job 31:17
Better is a dry *m* ..... Prov 17:1
Esau, who for one *m* ..... Heb 12:16

MORTAL
sin reign in your *m* ..... Rom 6:12
m bodies through His ..... Rom 8:11
and this *m* must put ..... 1 Cor 15:53
Here *m* men receive tithes, ... Heb 7:8

MORTALITY
m may be swallowed ..... 2 Cor 5:4

MORTALS
with idolatrous *m* ..... Ps 26:4

MOSES
See LAW OF MOSES
Born; hidden by mother; adopted by Pharaoh's daughter, Ex 2:1–10
Kills Egyptian and flees to Midian, Ex 2:11–22
Receives call from God, Ex 3:1—4:17
Returns to Israelites in Egypt, Ex 4:18–31
Wins Israel's deliverance with plagues, Ex 5:1—6:13; 6:28—11:10; 12:29–42
Leads Israel out of Egypt and through the Red Sea, Ex 13:17—14:31
His song of praise, Ex 15:1–18
Provides miraculously for the people, Ex 15:22—17:7
Appoints judges, Ex 18
Receives the law on Mount Sinai, Ex 19—23
Receives instructions for tabernacle, Ex 25—31
Intercedes for Israel's sin, Ex 32
Recommissioned and encouraged, Ex 33; 34
Further instructions and building of the tabernacle, Ex 35—40
Consecrates Aaron, Lev 8:1–36
Takes census, Num 1:1–54
Resumes journey to Canaan, Num 10:11–36
Complains; 70 elders appointed, Num 11:1–35
Intercedes for people when they refuse to enter Canaan, Num 14:11–25
Puts down Korah's rebellion, Num 16
Sins in anger, Num 20:1–13
Makes bronze serpent, Num 21:4–9
Travels toward Canaan, Num 21:10–20
Takes second census, Num 26
Commissions Joshua as his successor, Num 27:12–23
Receives further laws, Num 28—30
Commands conquest of Midian, Num 31
Final instructions, Num 32—36
Forbidden to enter Promised Land, Deut 3:23–28
Gives farewell messages, Deut 32; 33
Sees Promised Land; dies, Deut 34:1–7
Is mourned and extolled, Deut 34:8–12
Appears with Christ at transfiguration, Matt 17:1–3

MOST
His mouth is *m* sweet ..... Song 5:16
on your *m* holy faith ..... Jude 20

MOST HIGH
be Abram of God *M* ..... Gen 14:19
the knowledge of the *M* ... Num 24:16
the *M* uttered His voice .. 2 Sam 22:14
praise to Your name, O *M* ..... Ps 9:2
through the mercy of the *M* .. Ps 21:7
the Lord *M* is awesome ..... Ps 47:2
I will cry out to God *M* ..... Ps 57:2
M God their Redeemer ..... Ps 78:35
you are children of the *M* .... Ps 82:6
secret place of the *M* ..... Ps 91:1
the counsel of the *M* ..... Ps 107:11
I will be like the *M* ..... Is 14:14
from the mouth of the *M* ... Lam 3:38
servants of the *M* God ..... Dan 3:26
M rules in the kingdom of .. Dan 4:17
But the saints of the *M* ..... Dan 7:18
Though they call to the *M* .. Hos 11:7
Jesus, Son of the *M* ..... Mark 5:7
M does not dwell in ..... Acts 7:48
are the servants of the *M* .. Acts 16:17
Salem, priest of the *M* ..... Heb 7:1

MOST HOLY PLACE
m you shall eat it ..... Num 18:10
sanctuary, as the *M* ..... 1 Kin 6:16
And he made the *M* ..... 2 Chr 3:8
to me, "This is the *M* ..... Ezek 41:4
blood He entered the *M* ..... Heb 9:12
high priest enters the *M* .... Heb 9:25

MOTH
m will eat them ..... Is 50:9
where *m* and rust ..... Matt 6:19

MOTHER
because she was the *m* ..... Gen 3:20
your father and your *m* ..... Ex 20:12
your father and your *m* .... Deut 5:16
like a joyful *m* ..... Ps 113:9
son is the grief of his *m* .... Prov 10:1
the only one of her *m* ..... Song 6:9
m might have been my ..... Jer 20:17
Like *m*, like dauther ..... Ezek 16:44
Child with Mary His *m* ..... Matt 2:11
who loves father or *m* .... Matt 10:37
leave his father and *m* ..... Matt 19:5
Who is My *m*, or My ..... Mark 3:33
His *m* marveled at those ... Luke 2:33
but His *m* kept all these ... Luke 2:51
wife's *m* was sick ..... Luke 4:38
out, the only son of his *m* .. Luke 7:12
m against daughter ..... Luke 12:53
hate his father and *m* ..... Luke 14:26
"Behold your *m* ..... John 19:27
free, which is the *m* ..... Gal 4:26
without father, without *m* .... Heb 7:3
The *M* of Harlots ..... Rev 17:5

MOTHER'S
return each to her *m* house .. Ruth 1:8
Naked I came from my *m* ... Job 1:21
while on My *m* breasts ..... Ps 22:9
who took me out of my *m* .... Ps 71:6
Spirit, even from his *m* .... Luke 1:15
his *m* womb was carried .... Acts 3:2

MOUNT
the *M* of the LORD it shall .. Gen 22:14
come up to *M* Sinai ..... Ex 19:23
came down from *M* Sinai ... Ex 34:29
M Zion on the sides of the .... Ps 48:2
Let *M* Zion rejoice, let the ... Ps 48:11
the LORD are like *M* Zion .... Ps 125:1
you like *M* Carmel ..... Song 7:5
they shall *m* up with ..... Is 40:31
stand on the *M* of Olives ... Zech 14:4
He sat on the *M* of Olives .. Matt 24:3
to the *M* of Olives ..... Mark 14:26
for this Hagar is *M* ..... Gal 4:25

MOUNT CARMEL
Prophets gather at, 1 Kin 18:19, 20
Elisha journeys to, 2 Kin 2:25
Shunammite woman comes to Elisha at, 2 Kin 4:25

MOUNT EBAL
Cursed by God, Deut 11:29
Joshua builds an altar on, Josh 8:30

MOUNT GERIZIM
Mount of blessing, Deut 11:29; 27:12
Jotham speaks to people of Shechem here, Judg 9:7
Samaritans' sacred mountain, John 4:20, 21

MOUNT GILBOA
Men of Israel slain at, 1 Sam 31:1
Saul and his sons slain at, 1 Sam 31:8

MOUNT GILEAD
Gideon divides the people for battle at, Judg 7:3

MOUNT HOR
Lord speaks to Moses and Aaron on, Num 20:23
Aaron dies on, Num 20:25–28

MOUNT HOREB
Sons of Israel stripped of ornaments at, Ex 33:6
The same as Sinai, Ex 3:1

MOUNT MORIAH
Place where Abraham offered Isaac, Gen 22:2
Elevation where Solomon built the temple, 1 Chr 3:1

MOUNT NEBO
Place where Moses viewed the Promised Land, Deut 32:49

MOUNT OF OLIVES
See OLIVES, MOUNT OF

MOUNT SINAI
Lord descends upon, in fire, Ex 19:18
Lord calls Moses to the top of, Ex 19:20
The glory of the Lord rests on, for six days, Ex 24:16

MOUNT TABOR
Deborah sends Barak there to defeat Canaanites, Judg 4:6–14

MOUNT ZION
Survivors shall go out from, 2 Kin 19:31

MOUNTAIN
to Horeb, the *m* ..... Ex 3:1
Whoever touches the *m* ..... Ex 19:12

and a thick cloud on the *m* . . Ex 19:16
Moses was on the *m* forty . . . Ex 24:18
"But as a *m* falls . . . . . Job 14:18
You have made my *m* . . . . . Ps 30:7
of many peaks is the *m* . . . . . Ps 68:15
let us go up to the *m* . . . . . Is 2:3
be exalted, and every *m* . . . . . Is 40:4
image became a great *m* . . . . Dan 2:35
an alarm in My holy *m* . . . . . Joel 2:1
Who are you, O great *m* . . . . Zech 4:7
on an exceedingly high *m* . . . Matt 4:8
He went up on a *m* . . . . . Matt 5:1
you will say to this *m* . . . . . Matt 17:20
came down from the *m* . . . . . Mark 9:9
whoever says to this *m* . . . Mark 11:23
shall be filled and every *m* . . Luke 3:5
feeding there on the *m* . . . . Luke 8:32
worshiped on this *m* . . . . . John 4:20
with Him on the holy *m* . . . . 2 Pet 1:18
it is rolled up, and every *m* . . Rev 6:14
to a great and high *m* . . . . . Rev 21:10

MOUNTAINS

tops of the *m* were seen . . . . . Gen 8:5
He removes the *m* . . . . . Job 9:5
Surely the *m* yield . . . . . Job 40:20
though the *m* be carried . . . . . Ps 46:2
m will bring peace . . . . . Ps 72:3
excellent than the *m* . . . . . Ps 76:4
m were brought forth . . . . . Ps 90:2
m melt like wax at the . . . . . Ps 97:5
m skipped like rams . . . . . Ps 114:4
m surround Jerusalem . . . . . Ps 125:2
forth into singing, you *m* . . . . . Is 44:23
How beautiful upon the *m* . . . . Is 52:7
m shall depart and the . . . . . Is 54:10
m shook at Your presence . . . . Is 64:3
m shall be thrown down . . Ezek 38:20
in Judea flee to the *m* . . . . . Matt 24:16
and day, he was in the *m* . . . Mark 5:5
begin 'to say to the *m* . . . . Luke 23:30
that I could remove *m* . . . . . 1 Cor 13:2
in deserts and *m* . . . . . Heb 11:38
m were not found . . . . . Rev 16:20

MOURN

and you *m* at last . . . . . Prov 5:11
a time to *m* . . . . . Eccl 3:4
to comfort all who *m*, ... Is 61:2
will *m* for Him as one . . . . Zech 12:10
are those who *m* . . . . . Matt 5:4
m as long as the . . . . . Matt 9:15
Lament and *m* and weep . . James 4:9
of the earth will *m* . . . . . Rev 1:7

MOURNED

we *m* to you . . . . . Matt 11:17
and have not rather *m* . . . . . 1 Cor 5:2

MOURNING

This is a deep *m* . . . . . Gen 50:11
for me my *m* into dancing . . . Ps 30:11
m all the day long . . . . . Ps 38:6
m shall be ended . . . . . Is 60:20
ashes, the oil of joy for *m* . . . . . Is 61:3
men break bread in *m* . . . . . Jer 16:7
I will turn their *m* . . . . . Jer 31:13
shall be a great *m* . . . . . Zech 12:11
be turned to *m* and . . . . . James 4:9

MOURNS

heavily, as one who *m* . . . . . Ps 35:14
The earth *m* and fades . . . . . Is 24:4
for Him as one *m* . . . . . Zech 12:10

MOUTH

"Who has made man's *m* . . . . Ex 4:11
and put the words in his *m* . . . Ex 4:15
the earth opened its *m* . . . . Num 16:32
the *m* of the donkey . . . . . Num 22:28
from the *m* of the LORD . . . . . Deut 8:3
near you, in your *m* . . . . . Deut 30:14
not depart from your *m* . . . . . Josh 1:8
Out of the *m* of babes . . . . . Ps 8:2
Let the words of my *m* and . . Ps 19:14
shall continually be in my *m* . . Ps 34:1
The *m* of the righteous . . . . . Ps 37:30
m shall speak wisdom . . . . . Ps 49:3
my *m* shall show forth . . . . . Ps 51:15
with my *m* will I make . . . . . Ps 89:1
iniquity stops its *m* . . . . . Ps 107:42
Then our *m* was filled with . . Ps 126:2
by the words of your *m* . . . . . Prov 6:2
knowledge, but the *m* . . . . . Prov 10:14
by the fruit of his *m* . . . . . Prov 12:14
m preserves his life . . . . . Prov 13:3
The *m* of an immoral . . . . . Prov 22:14
and a flattering *m* . . . . . Prov 26:28
her *m* with wisdom . . . . . Prov 31:26
And he touched my *m* with . . . . Is 6:7
yet He opened not His *m* . . . . . Is 53:7
not depart from your *m* . . . . . Is 59:21
put My words in your *m* . . . . . Jer 1:9
it was in my *m* like honey . . Ezek 3:3
m speaking pompous . . . . . Dan 7:8
the doors of your *m* . . . . . Mic 7:5
from the *m* of God . . . . . Matt 4:4
near to Me with their *m* . . . . Matt 15:8
m defiles a man . . . . . Matt 15:11
that 'by the *m* of two or . . . Matt 18:16
'Out of the *m* of babes . . . . Matt 21:16
m I will judge you . . . . . Luke 19:22
I will give you a *m* . . . . . Luke 21:15
so He opened not His *m* . . . . Acts 8:32
is near you, in your *m* . . . . . Rom 10:8
with your *m* the Lord . . . . . Rom 10:9
m confession is made . . . . . Rom 10:10
proceed out of your *m*, but . . Eph 4:29
the same *m* proceed . . . . . James 3:10
m great swelling words . . . . . Jude 16
vomit you out of My *m* . . . . . Rev 3:16
sweet as honey in your *m* . . . Rev 10:9
m was found no deceit . . . . . Rev 14:5

MOUTHS

gape at Me with their *m* . . . . . Ps 22:13
food was still in their *m* . . . . . Ps 78:30
have *m*, but they do not . . . . . Ps 115:5
near to Me with their *m* . . . . . Is 29:13
and shut the lions' *m* . . . . . Dan 6:22

MOVE

and the earth will *m* . . . . . Is 13:13
the mountain shall *m* . . . . . Zech 14:4
M from here to there,' . . . . Matt 17:20
m them with one of their . . . Matt 23:4
in Him we live and *m* . . . . . Acts 17:28

MOVED

shall never be *m* . . . . . Ps 15:5
right hand I shall not be *m* . . . Ps 16:8
she shall not be *m* . . . . . Ps 46:5
I shall not be greatly *m* . . . . . Ps 62:2
m Him to jealousy with . . . . . Ps 78:58
m with compassion . . . . . Matt 14:14
all the city was *m* . . . . . Matt 21:10
spoke as they were *m* . . . . . 2 Pet 1:21

MUCH

m study is wearisome . . . . . Eccl 12:12
m better than wine is . . . . . Song 4:10
to whom *m* is given . . . . . Luke 12:48
M more then . . . . . Rom 5:9

MULTIPLIED

the more they *m* and grew . . . Ex 1:12
sorrows shall be *m* . . . . . Ps 16:4
your days will be *m* . . . . . Prov 9:11
When the wicked are *m*, . . Prov 29:16
m before You, and our sins . . Is 59:12
of the disciples *m* . . . . . Acts 6:7
Holy Spirit, they were *m* . . . Acts 9:31
word of God grew and *m* . . Acts 12:24
peace, and love be *m* to you . . . Jude 2

MULTIPLY

See BE FRUITFUL AND MULTIPLY
"Be fruitful and *m* . . . . . Gen 1:22
will greatly *m* your sorrow . . Gen 3:16
m your descendants . . . . . Gen 16:10
multiplying I will *m* your . . Gen 22:17
m my days as the . . . . . Job 29:18
m the descendants . . . . . Jer 33:22
m the seed you have . . . . . 2 Cor 9:10

MULTITUDE

stars of heaven in *m* . . . . . Deut 1:10
m of years should teach . . . . . Job 32:7
Your house in the *m* . . . . . Ps 5:7
m that kept a pilgrim . . . . . Ps 42:4
in the *m* of Your mercy, ... Ps 69:13
In the *m* of words sin . . . . . Prov 10:19
In a *m* of people is a . . . . . Prov 14:28
bury Gog and all his *m* . . . Ezek 39:11
to the *m* in parables . . . . . Matt 13:34
compassion on the *m* . . . . . Matt 15:32
commanded the *m* to sit . . Matt 15:35
a great *m* followed Him . . . Matt 20:29
with the angel a *m* . . . . . Luke 2:13
whole *m* sought to touch . . Luke 6:19
because of the *m* of fish . . . . John 21:6
stars of the sky in *m* . . . . . Heb 11:12
"love will cover a *m* . . . . . 1 Pet 4:8
and behold, a great *m* . . . . . Rev 7:9
voice of a great *m* in . . . . . Rev 19:1

MULTITUDES

M, *m* in the valley of . . . . . Joel 3:14
when the *m* saw it, they . . . . . Matt 9:8
all the *m* were amazed . . . . Matt 12:23
He commanded the *m* to . . Matt 14:19
taught the *m* from the . . . . . Luke 5:3
m throng and press You . . . Luke 8:45
m from sacrificing to . . . . . Acts 14:18

MURDER

"You shall not *m* . . . . . Ex 20:13
Will you steal, *m*, commit . . . . . Jer 7:9
'You shall not *m* . . . . . Matt 5:21
they had committed *m* in . . Mark 15:7
threats and *m* against . . . . . Acts 9:1
full of envy, *m*, strife . . . . . Rom 1:29
You *m* and covet and . . . . . James 4:2

MURDERED

sons of those who *m* . . . . . Matt 23:31
Jesus whom you *m* . . . . . Acts 5:30
one and *m* his brother . . . . 1 John 3:12

MURDERER

He was a *m* from the . . . . . John 8:44
and asked for a *m* . . . . . Acts 3:14
of you suffer as a *m* . . . . . 1 Pet 4:15
his brother is a *m* . . . . . 1 John 3:15

MURDERERS

in it, but now *m* . . . . . Is 1:21
and profane, for *m* . . . . . 1 Tim 1:9
abominable, *m* . . . . . Rev 21:8

MURDERS

whoever *m* will be in . . . . . Matt 5:21
evil thoughts, *m* . . . . . Matt 15:19
envy, *m*, drunkenness . . . . . Gal 5:21
did not repent of their *m* . . . . Rev 9:21

MUSIC

So David played *m* . . . . . 1 Sam 18:10
I will play *m* before the . . . 2 Sam 6:21
Israel played *m* before . . . . 1 Chr 13:8
whirling and playing *m* . . 1 Chr 15:29
but Asaph made *m* with . . . 1 Chr 16:5
the *m* of the LORD, which . . . 2 Chr 7:6
m are brought low . . . . . Eccl 12:4
the house, he heard *m* . . . . Luke 15:25

MUSING

while I was *m*, the fire . . . . . Ps 39:3

MUST

touches the altar *m* be . . . . . Ex 29:37
I *m* be regarded as holy . . . . . Lev 10:3
m be careful to observe . . . . . Deut 8:1
is sleeping and *m* be . . . . . 1 Kin 18:27
Him, and you *m* wait for . . . Job 35:14
he *m* restore sevenfold . . . . . Prov 6:31
precept *m* be upon precept . . . Is 28:10
that Elijah *m* come first . . . Matt 17:10
offenses *m* come, but woe . . Matt 18:7
Man *m* suffer many . . . . . Mark 8:31

such things *m* happen . . . . . Mark 13:7
And the gospel *m* first . . . Mark 13:10
m be about My Father's . . . . Luke 2:49
you, 'You *m* be born again . . John 3:7
He *m* increase, but I . . . . . John 3:30
Him *m* worship in spirit . . . . John 4:24
I *m* work the works of . . . . . John 9:4
that He *m* rise again from . . John 20:9
by which we *m* be saved . . . Acts 4:12
m suffer for My name's . . . . . Acts 9:16
you *m* not call common . . . Acts 10:15
m put on incorruption, . . . 1 Cor 15:53
If I *m* boast, I will . . . . . 2 Cor 11:30
bishop then *m* be . . . . . 1 Tim 3:2
deacons *m* be reverent . . . . . 1 Tim 3:8
servant of the Lord *m* . . . . . 2 Tim 2:24
to God *m* believe that He . . . Heb 11:6
m love his brother also . . . 1 John 4:21
things which *m* shortly . . . . . Rev 1:1
m be released for a little . . . . Rev 20:3
m shortly take place . . . . . Rev 22:6

MUSTARD
heaven is like a *m* seed . . . Matt 13:31
have faith as a *m* seed . . . . Matt 17:20

MUTE
Or who makes the *m* . . . . . Ex 4:11
m who does not open . . . . . Ps 38:13
I was *m* with silence . . . . . Ps 39:2
was cast out, the *m* spoke . . Matt 9:33
who has a *m* spirit . . . . . Mark 9:17
But behold, you will be *m* . . Luke 1:20
demon, and it was *m* . . . . . Luke 11:14

MUTILATION
beware of the *m* . . . . . Phil 3:2

MUTUAL
by the *m* faith both . . . . . Rom 1:12

MUZZLE
"You shall not *m* . . . . . Deut 25:4
"You shall not *m* . . . . . 1 Tim 5:18

MY RIGHT HAND
Because He is at *m* . . . . . Ps 16:8
You hold me by *m* . . . . . Ps 73:23
my Lord, "Sit at *M* . . . . . Ps 110:1
let *m* forget its skill . . . . . Ps 137:5
Look on *m* and see . . . . . Ps 142:4
and *M* has stretched out . . . . . Is 48:13
but to sit on *M* . . . . . Matt 20:23
to my Lord, "Sit at *M* . . . . . Matt 22:44
for He is at *m* . . . . . Acts 2:25
Sit at *M*, till I make . . . . . Heb 1:13
stars which you saw in *M* . . . Rev 1:20

MYRA
Paul changes ships here, Acts 27:5, 6

MYRRH
perfumed my bed with *m* . . Prov 7:17
my hands dripped with *m* . . . Song 5:5
gold, frankincense, and *m* . . Matt 2:11
wine mingled with *m* to . . Mark 15:23

MYSIA
Paul and Silas pass through here, Acts 16:7, 8

MYSTERIES
to you to know the *m* . . . . . Matt 13:11
and understand all *m* . . . . . 1 Cor 13:2
the spirit he speaks *m* . . . . . 1 Cor 14:2

MYSTERIOUS
today is not too *m* . . . . . Deut 30:11

MYSTERY
given to know the *m* . . . . . Mark 4:11
wisdom of God in a *m* . . . . . 1 Cor 2:7
Behold, I tell you a *m* . . . . 1 Cor 15:51
made known to us the *m* . . . . . Eph 1:9
This is a great *m* . . . . . Eph 5:32
m which has been . . . . . Col 1:26
the *m* of godliness . . . . . 1 Tim 3:16

NAAMAN
Captain in the Syrian army, 2 Kin 5:1–11
Healed of his leprosy, 2 Kin 5:14–17
Referred to by Christ, Luke 4:27

NABAL
Refuses David's request, 1 Sam 25:2–12
Escapes David's wrath but dies of a stroke, 1 Sam 25:13–39

NABOTH
Murdered for his vineyard by King Ahab, 1 Kin 21:1–16
His murder avenged, 1 Kin 21:17–25

NADAB
Eldest of Aaron's four sons, Ex 6:23
Takes part in affirming covenant, Ex 24:1, 9–12
Becomes priest, Ex 28:1
Consumed by fire, Lev 10:1–7
——— King of Israel, 1 Kin 14:20
Killed by Baasha, 1 Kin 15:25–31

NAHASH
King of Ammon; makes impossible demands, 1 Sam 11:1–15

NAHOR
Grandfather of Abraham, Gen 11:24–26
——— Son of Terah, brother of Abraham, Gen 11:17

NAHUM
Prophet to Judah concerning Nineveh, Nah 1:1

NAILED
n it to the cross . . . . . Col 2:14

NAIN
Village south of Nazareth; Jesus raises widow's son here, Luke 7:11–17

NAIOTH
Prophets' school in Ramah, 1 Sam 19:18, 19, 22, 23

NAKED
And they were both *n* . . . . . Gen 2:25
knew that they were *n* . . . . . Gen 3:7
told you that you were *n* . . . . Gen 3:11
"*N* I came from my . . . . . Job 1:21
Sheol is *n* before Him, and . . Job 26:6
Isaiah has walked *n* . . . . . Is 20:3
I was *n* and you . . . . . Matt 25:36
and fled from them *n* . . . . . Mark 14:52
shall not be found *n* . . . . . 2 Cor 5:3
but all things are *n* . . . . . Heb 4:13
brother or sister is *n* . . . . . James 2:15
poor, blind, and *n* . . . . . Rev 3:17

NAKEDNESS
of Canaan, saw the *n* . . . . . Gen 9:22
The *n* of your father's wife . . Lev 18:8
in hunger, in thirst, in *n* . . . Deut 28:48
or famine, or *n* . . . . . Rom 8:35
often, in cold and *n* . . . . . 2 Cor 11:27
n may not be revealed . . . . . Rev 3:18

NAME
See CALLED BY MY NAME; HOLY NAME; IN MY NAME
creature, that was its *n* . . . . . Gen 2:19
called his wife's *n* Eve . . . . . Gen 3:20
and make your *n* great . . . . . Gen 12:2
Abram called on the *n* . . . . . Gen 13:4
your *n* shall be Abraham . . . Gen 17:5
but Sarah shall be her *n* . . . Gen 17:15
Israel shall be your *n* . . . . . Gen 35:10
So she called his *n* Moses . . . . Ex 2:10
This is My *n* forever . . . . . Ex 3:15
My *n* may be declared in . . . . . Ex 9:16
the LORD is His *n* . . . . . Ex 15:3
Israel called its *n* Manna . . . . Ex 16:31
shall not take the *n* . . . . . Ex 20:7
whose *n* is Jealous, is a . . . . . Ex 34:14
are called by the *n* . . . . . Deut 28:10
glorious and awesome *n* . . Deut 28:58
by My *n* will humble . . . . . 2 Chr 7:14
and he has no *n* . . . . . Job 18:17
excellent is Your *n* . . . . . Ps 8:1
n will put their trust . . . . . Ps 9:10
LORD the glory due to His *n* . . Ps 29:2
let us exalt His *n* together . . . . Ps 34:3
lift up my hands in Your *n* . . . Ps 63:4
the clouds, by His *n* YAH . . . . Ps 68:4
be His glorious *n* . . . . . Ps 72:19
n is great in Israel . . . . . Ps 76:1
do not call on Your *n* . . . . . Ps 79:6
whose *n* alone is the LORD . . . Ps 83:18
to Him, and bless His *n* . . . . . Ps 100:4
to Your *n* give glory . . . . . Ps 115:1
above all Your *n* . . . . . Ps 138:2
He calls them all by *n* . . . . . Ps 147:4
The *n* of the LORD is a . . . . Prov 18:10
A good *n* is to be . . . . . Prov 22:1
what is His Son's *n* . . . . . Prov 30:4
And His *n* will be called . . . . . Is 9:6
mention that His *n* is exalted . . Is 12:4
make mention of Your *n* . . . . . Is 26:13
the LORD, that is My *n* . . . . . Is 42:8
be to the LORD for a *n* . . . . . Is 55:13
be called by a new *n* . . . . . Is 62:2
Everlasting is Your *n* . . . . . Is 63:16
who calls on Your *n* . . . . . Is 64:7
it shall be to Me a *n* . . . . . Jer 33:9
and made Yourself a *n* . . . . . Dan 9:15
we will walk in the *n* . . . . . Mic 4:5
They will call on My *n* . . . . . Zech 13:9
n shall be great . . . . . Mal 1:11
to you who fear My *n* . . . . . Mal 4:2
you shall call His *n* . . . . . Matt 1:21
hallowed be Your *n* . . . . . Matt 6:9
prophesied in Your *n* . . . . . Matt 7:22
righteous man in the *n* . . . . Matt 10:41
n Gentiles will trust . . . . . Matt 12:21
together in My *n* . . . . . Matt 18:20
will come in My *n* . . . . . Matt 24:5
"My *n* is Legion . . . . . Mark 5:9
children in My *n* receives . . Mark 9:37
In My *n* they will cast . . . . Mark 16:17
The virgin's *n* was . . . . . Luke 1:27
for me, and holy is His *n* . . Luke 1:49
"His *n* is John . . . . . Luke 1:63
and cast out your *n* . . . . . Luke 6:22
who believe in His *n* . . . . . John 1:12
comes in his own *n* . . . . . John 5:43
his own sheep by *n* . . . . . John 10:3
you ask in My *n* . . . . . John 14:13
Father will send in My *n* . . John 14:26
keep through Your *n* . . . . . John 17:11
whoever calls on the *n* . . . . . Acts 2:21
through faith in His *n* . . . . . Acts 3:16
there is no other *n* . . . . . Acts 4:12
suffer shame for His *n* . . . . . Acts 5:41
baptized in the *n* of . . . . . Acts 10:48
whoever calls on the *n* . . . . Rom 10:13
every *n* that is named, not . . Eph 1:21
which is above every *n* . . . . . Phil 2:9
at the *n* of Jesus every . . . . . Phil 2:10
deed, do all in the *n* . . . . . Col 3:17
a more excellent *n* . . . . . Heb 1:4
giving thanks to His *n* . . . . . Heb 13:15
blaspheme that noble *n* . . . . James 2:7
with oil in the *n* of the . . . . James 5:14
reproached for the *n* . . . . . 1 Pet 4:14
n of the Son of God . . . . . 1 John 5:13
you hold fast to My *n* . . . . . Rev 2:13
n that you are alive . . . . . Rev 3:1
and have not denied My *n* . . . . Rev 3:8
or the *n* of the beast . . . . . Rev 13:17
having His Father's *n* . . . . . Rev 14:1
and glorify Your *n* . . . . . Rev 15:4
n written that no one . . . . . Rev 19:12

NAME'S
by all for My *n* sake . . . . . Matt 10:22

or lands, for My *n* sake, . . . Matt 19:29
saved them for His *n* . . . . . Ps 106:8
forgiven you for His *n* . . . . 1 John 2:12

NAMED
let my name be *n* . . . . . Gen 48:16
I have *n* you . . . . . Is 45:4
of a young man *n* Saul . . . . . Acts 7:58
not even *n* among the . . . . . 1 Cor 5:1
and every name that is *n* . . . . Eph 1:21

NAMES
So Adam gave *n* to all . . . . . Gen 2:20
lands after their own *n* . . . . . Ps 49:11
Now the *n* of the twelve . . . . Matt 10:2
n are written in heaven . . . Luke 10:20
whose *n* are in the Book of . . Phil 4:3
Let everyone who *n* the . . . 2 Tim 2:19
whose *n* are not written in . . Rev 17:8
the *n* of the twelve . . . . . Rev 21:12
on them were the *n* of the . . Rev 21:14

NAOMI
Widow of Elimelech, Ruth 1:1–3
Returns to Bethlehem with Ruth, Ruth 1:14–19
Arranges Ruth's marriage to Boaz, Ruth 3; 4

NAPHTALI
Son of Jacob by Bilhah, Gen 30:1–8
Receives Jacob's blessing, Gen 49:21, 28
—— Tribe of:
Numbered, Num 1:42, 43
Territory assigned to, Josh 19:32–39
Joins Gideon's army, Judg 7:23
Attacked by Ben-Hadad and Tiglath-Pileser, 1 Kin 15:20; 2 Kin 15:29
Prophecy of great light in; fulfilled in Christ's ministry, Is 9:1–7; Matt 4:12–16

NARROW
"Enter by the *n* gate . . . . . Matt 7:13
n is the gate and . . . . . Matt 7:14

NATHAN
Son of David, 2 Sam 5:14
Mary's lineage traced through, Zech 12:12
—— Prophet under David and Solomon, 1 Chr 29:29
Reveals God's plan to David, 2 Sam 7:2–29
Rebukes David's sin, 2 Sam 12:1–15
Reveals Adonijah's plot, 1 Kin 1:10–46

NATHANAEL
One of Christ's disciples, John 1:45–51

NATION
make you a great *n* . . . . . Gen 12:2
You slay a righteous *n* . . . . . Gen 20:4
priests and a holy *n* . . . . . Ex 19:6
Blessed is the *n* whose . . . . . Ps 33:12
dealt thus with any *n* . . . . . Ps 147:20
Righteousness exalts a *n* . . Prov 14:34
lift up sword against *n* . . . . . Is 2:4
that the righteous *n* . . . . . Is 26:2
call a *n* you do not know . . . . . Is 55:5
a small one a strong *n* . . . . . Is 60:22
n that was not called . . . . . Is 65:1
Or shall a *n* be born at once . . . Is 66:8
n changed its gods . . . . . Jer 2:11
I will make them one *n* . . . Ezek 37:22
since there was a *n* . . . . . Dan 12:1
N shall not lift up sword . . . . . Mic 4:3
Me, even this whole *n* . . . . . Mal 3:9
n will rise against . . . . . Matt 24:7
for he loves our *n* . . . . . Luke 7:5
N will rise against *n*, ... Luke 21:10
whole *n* should perish . . . . John 11:50
those who are not a *n* . . . . . Rom 10:19
royal priesthood, a holy *n* . . . 1 Pet 2:9
tribe, tongue, and *n* . . . . . Rev 13:7

NATIONS
Two *n* are in your womb . . Gen 25:23
itself among the *n* . . . . . Num 23:9
shall lend to many *n* . . . . . Deut 28:12
Why do the *n* rage . . . . . Ps 2:1
I will give You the *n* . . . . . Ps 2:8
be exalted among the *n* . . . . . Ps 46:10
n shall serve Him . . . . . Ps 72:11
n shall call Him . . . . . Ps 72:17
n shall fear the name . . . . . Ps 102:15
is high above all *n* . . . . . Ps 113:4
All *n* before Him are . . . . . Is 40:17
n who do not know . . . . . Is 55:5
a house of prayer for all *n* . . . . Is 56:7
the wise men of the *n* . . . . . Jer 10:7
a reproach to the *n* . . . . . Ezek 22:4
come to the Desire of All *N* . . Hag 2:7
n shall be joined . . . . . Zech 2:11
speak peace to the *n* . . . . . Zech 9:10
For I will gather all the *n* . . Zech 14:2
disciples of all the *n* . . . . . Matt 28:19
in His name to all *n* . . . . . Luke 24:47
the father of many *n* . . . . . Rom 4:18
In you all the *n* shall be . . . . . Gal 3:8
who was to rule all *n* . . . . . Rev 12:5
For all the *n* have drunk of . . Rev 18:3
the healing of the *n* . . . . . Rev 22:2

NATURAL
nor his *n* vigor abated . . . . . Deut 34:7
women exchanged the *n* . . . Rom 1:26
the men, leaving the *n* . . . . . Rom 1:27
did not spare the *n* . . . . . Rom 11:21
n man does not receive . . . . 1 Cor 2:14
It is sown a *n* body . . . . . 1 Cor 15:44
not first, but the *n* . . . . . 1 Cor 15:46
his *n* face in a mirror . . . . . James 1:23

NATURE
men with the same *n* . . . . . Acts 14:15
that the Divine *N* is . . . . . Acts 17:29
for what is against *n* . . . . . Rom 1:26
by *n* do the things in . . . . . Rom 2:14
n itself teach you . . . . . 1 Cor 11:14
We who are Jews by *n* . . . . . Gal 2:15
by *n* children of wrath . . . . . Eph 2:3
on fire the course of *n* . . . . . James 3:6
man with a *n* like ours . . . . James 5:17
of the divine *n* . . . . . 2 Pet 1:4

NAZARENE
Jesus to be called, Matt 2:23
Descriptive of Jesus' followers, Acts 24:5

NAZARETH
Town in Galilee; considered obscure, John 1:46
City of Jesus' parents, Matt 2:23
Early home of Jesus, Luke 2:39–51
Jesus rejected by, Luke 4:16–30

NEAPOLIS
Seaport of Philippi, Acts 16:11

NEAR
that has God so *n* to it . . . . . Deut 4:7
But the word is very *n* . . . . Deut 30:14
The LORD is *n* to all . . . . . Ps 145:18
upon Him while He is *n* . . . . . Is 55:6
know that it is *n* . . . . . Matt 24:33
kingdom of God is *n* . . . . . Luke 21:31
"The word is *n* . . . . . Rom 10:8
to those who were *n* . . . . . Eph 2:17
for the time is *n* . . . . . Rev 1:3

NEARER
now our salvation is *n* . . . . Rom 13:11

NEBO
Babylonian god, Is 46:1
—— Summit of Pisgah; Moses dies here, Deut 32:49; 34:1, 5

NEBUCHADNEZZAR
Monarch of the Neo-Babylonian Empire (605–562 B.C.); carries Jews captive to Babylon, Dan 1:1–3
Crushes Jehoiachin's revolt, 2 Kin 24:10–17
Destroys Jerusalem; captures Zedekiah, Jer 39:5–8
Prophecies concerning, Is 14:4–27; Jer 21:7–10; 25:8, 9; 27:4–11; 32:28–36; 43:10–13; Ezek 26:7–12

NEBUZARADAN
Nebuchadnezzar's captain at siege of Jerusalem, 2 Kin 25:8–20
Protects Jeremiah, Jer 39:11–14

NECESSARY
mouth more than my *n* . . . . . Job 23:12
and thus it was *n* . . . . . Luke 24:46
n that the word of God . . . . Acts 13:46
It is *n* to circumcise them, . . Acts 15:5
burden than these *n* . . . . . Acts 15:28
to be weaker are *n* . . . . . 1 Cor 12:22
Therefore it is *n* that this . . . . Heb 8:3
Therefore it was *n* that the . . Heb 9:23
I found it *n* to write . . . . . Jude 3

NECESSITIES
have provided for my *n* . . . Acts 20:34
and again for my *n* . . . . . Phil 4:16

NECESSITY
n is laid upon me . . . . . 1 Cor 9:16
not grudgingly or of *n* . . . . . 2 Cor 9:7
there must also of *n* be the . . Heb 9:16

NECK
smooth part of his *n* . . . . . Gen 27:16
wept on his *n* a good . . . . . Gen 46:29
bind them around your *n*, . . . Prov 3:3
and grace to your *n* . . . . . Prov 3:22
and hardens his *n* . . . . . Prov 29:1
Your *n* is like an ivory . . . . . Song 7:4
and his yoke from your *n* . . . . Is 10:27
n was an iron sinew . . . . . Is 48:4
were hung around his *n* . . . . Matt 18:6
ran and fell on his *n* . . . . . Luke 15:20

NECKS
stiffened their *n* . . . . . Neh 9:29
with outstretched *n* . . . . . Is 3:16
who risked their own *n* . . . . Rom 16:4

NEED
in nakedness, and in *n* . . . . Deut 28:48
a prowler, and your *n* . . . . . Prov 24:34
the things you have *n* . . . . . Matt 6:8
no *n* of a physician . . . . . Matt 9:12
'The Lord has *n* . . . . . Matt 21:3
did when he was in *n* . . . . . Mark 2:25
say, 'The Lord has *n* of it . . Mark 11:3
testimony do we *n* . . . . . Luke 22:71
all, as anyone had *n* . . . . . Acts 2:45
each as anyone had *n* . . . . . Acts 4:35
hand, "I have no *n* . . . . . 1 Cor 12:21
who ministered to my *n* . . . . . Phil 2:25
to abound and to suffer *n* . . . Phil 4:12
supply all your *n* . . . . . Phil 4:19
not *n* to be ashamed . . . . . 2 Tim 2:15
to help in time of *n* . . . . . Heb 4:16
you *n* someone to teach . . . . . Heb 5:12
do not *n* that anyone . . . . . 1 John 2:27
sees his brother in *n* . . . . . 1 John 3:17
The city had no *n* . . . . . Rev 21:23

NEEDY
your poor and your *n* . . . . . Deut 15:11
They push the *n* . . . . . Job 24:4
n shall not always be . . . . . Ps 9:18
He will deliver the *n* . . . . . Ps 72:12
and lifts the *n* . . . . . Ps 113:7
Him has mercy on the *n* . . Prov 14:31
out her hands to the *n* . . . . Prov 31:20
to rob the *n* of . . . . . Is 10:2
n will lie down in . . . . . Is 14:30
a strength to the *n* . . . . . Is 25:4

NEGLECT
n the gift that is . . . . . 1 Tim 4:14
if we *n* so great a . . . . . Heb 2:3

NEGLECTED
n the weightier . . . . . Matt 23:23
their widows were *n* . . . . . Acts 6:1

NEHEMIAH
Jewish cupbearer to King Artaxerxes; prays for restoration of Jerusalem, Neh 1:4–11
King commissions him to rebuild walls, Neh 2:1–8
Overcomes opposition and accomplishes rebuilding, Neh 4—6
Appointed governor, Neh 5:14
Participates with Ezra in restored worship, Neh 8—10
Registers the people and the priests and Levites, Neh 11:1—12:26
Dedicates the wall, Neh 12:27–43
Returns to Jerusalem after absence and institutes reforms, Neh 13:4–31

NEIGHBOR
See LOVE YOUR NEIGHBOR
every man ask from his *n* .... Ex 11:2
witness against your *n* ..... Ex 20:16
you shall love your *n* ..... Lev 19:18
witness against your *n* ..... Deut 5:20
secretly slanders his *n* ..... Ps 101:5
Do not say to your *n*, "Go .. Prov 3:28
He who despises his *n* .... Prov 14:21
against your *n* without .... Prov 24:28
for better is a *n* ..... Prov 27:10
every man teach his *n* ..... Jer 31:34
gives drink to his *n* ..... Hab 2:15
man the truth to his *n* ..... Zech 8:16
'You shall love your *n* ..... Matt 5:43
love your *n* as yourself .... Matt 22:39
"And who is my *n* ..... Luke 10:29
do you think was *n* ..... Luke 10:36
"You shall love your *n* ..... Rom 13:9
love your *n* as yourself ..... Gal 5:14
of them shall teach his *n* .... Heb 8:11

NEIGHBOR'S
shall not covet your *n* wife .. Ex 20:17
n garment as a pledge ..... Ex 22:26
or anything that is your *n* .. Deut 5:21
remove your *n* landmark .. Deut 19:14
goes in to his *n* wife ..... Prov 6:29

NEIGHBORS
from all your *n* ..... 2 Kin 4:3
Who speak peace to their *n* ... Ps 28:3
a reproach to our *n* ..... Ps 44:13
return to our *n* sevenfold .... Ps 79:12
nor your rich *n* ..... Luke 14:12
Therefore the *n* and those ... John 9:8

NEST
As an eagle stirs up its *n* .. Deut 32:11
and make its *n* ..... Job 39:27
n is a man who wanders ... Prov 27:8
though you set your *n* ..... Obad 4
that he may set his *n* ..... Hab 2:9
and *n* in its branches ..... Matt 13:32

NET
me with His *n* ..... Job 19:6
pluck my feet out of the *n* ... Ps 25:15
have hidden their *n* ..... Ps 35:7
They have prepared a *n* ..... Ps 57:6
an antelope in a *n* ..... Is 51:20
catch in their *n* ..... Hab 1:15
casting a *n* into the sea ..... Matt 4:18
I will let down the *n* ..... Luke 5:5
to them, "Cast the *n* ..... John 21:6
so many, the *n* was not ... John 21:11

NETHINIM
Servants of the Levites, Ezra 8:20
Possible origins of:
Gibeonites, Josh 9:23–27
Solomon's forced laborers, 1 Kin 9:20, 21
Mentioned, 1 Chr 9:2; Ezra 2:43–54; 7:24; 8:17; Neh 3:31; 7:46–60, 73; 10:28, 29; 11:21

NETS
fall into their own *n* ..... Ps 141:10
immediately left their *n* .... Matt 4:20
down your *n* for a catch .... Luke 5:4

NEVER
in Me shall *n* thirst ..... John 6:35
in Me shall *n* die ..... John 11:26
Love *n* fails ..... 1 Cor 13:8
n take away sins ..... Heb 10:11
"I will *n* leave you ..... Heb 13:5
prophecy *n* came by ..... 2 Pet 1:21

NEW
Now there arose a *n* ..... Ex 1:8
the LORD creates a *n* ..... Num 16:30
man has taken a *n* wife .... Deut 24:5
They chose *n* gods ..... Judg 5:8
him with two *n* ropes ..... Judg 15:13
ark of God on a *n* cart ..... 2 Sam 6:3
He has put a *n* song in my .... Ps 40:3
sing to the LORD a *n* song..... Ps 96:1
will overflow with *n* wine .. Prov 3:10
and there is nothing *n* ..... Eccl 1:9
Behold, I will do a *n* ..... Is 43:19
shall be called by a *n* name ... Is 62:2
For behold, I create *n* ..... Is 65:17
when I will make a *n* ..... Jer 31:31
n every morning ..... Lam 3:23
I will give you a *n* heart .. Ezek 36:26
shall overflow with *n* wine .. Joel 2:24
wine into *n* wineskins ..... Matt 9:17
of the *n* covenant ..... Matt 26:28
laid it in his *n* tomb ..... Matt 27:60
speak with *n* tongues .... Mark 16:17
n commandment I give ... John 13:34
tell or to hear some *n* ..... Acts 17:21
he is a *n* creation ..... 2 Cor 5:17
n man who is renewed ..... Col 3:10
when I will make a *n* ..... Heb 8:8
Mediator of the *n* covenant . Heb 9:15
n heavens and a *n* ..... 2 Pet 3:13
n commandment I write ... 1 John 2:8
n name written which ..... Rev 2:17
the *N* Jerusalem, which ..... Rev 3:12
And they sang a *n* ..... Rev 5:9
And I saw a *n* heaven ..... Rev 21:1
I make all things *n* ..... Rev 21:5

NEW COVENANT
I will make a *n* with ..... Jer 31:31
this is My blood of the *n* .. Matt 26:28
"This cup is the *n* in ..... Luke 22:20
"This cup is the *n* ..... 1 Cor 11:25
as ministers of the *n* ..... 2 Cor 3:6
"when I will make a *n* ..... Heb 8:8
Mediator of the *n* ..... Heb 9:15
the Mediator of the *n* ..... Heb 12:24

NEW MAN
create in Himself one *n* ..... Eph 2:15
that you put on the *n* ..... Eph 4:24
and have put on the *n* ..... Col 3:10

NEWNESS
also should walk in *n* ..... Rom 6:4
should serve in the *n* ..... Rom 7:6

NEWS
heard this bad *n* ..... Ex 33:4
Proclaim the good *n* of His ... Ps 96:2
soul, so is good *n* ..... Prov 25:25
him who brings good *n* ..... Is 52:7
n of Him went out ..... Luke 4:14
good *n* of your faith ..... 1 Thess 3:6

NICANOR
One of the first seven deacons, Acts 6:1–5

NICODEMUS
Pharisee; converses with Jesus, John 3:1–12
Protests unfairness of Christ's trial, John 7:50–52
Brings gifts to anoint Christ's body, John 19:39, 40

NICOLAITANS
Group teaching moral laxity, Rev 2:6–15

NICOLAS
One of the first seven deacons, Acts 6:5

NIGHT
darkness He called *N* ..... Gen 1:5
day and *n* shall not cease ... Gen 8:22
father drink wine that *n* ... Gen 19:33
It is a *n* of solemn ..... Ex 12:42
pillar of fire by *n* ..... Ex 13:22
strong east wind all that *n* .. Ex 14:21
came to Balaam at *n* ..... Num 22:20
meditate in it day and *n* ..... Josh 1:8
and the *n* be ended ..... Job 7:4
gives songs in the *n* ..... Job 35:10
law he meditates day and *n* .... Ps 1:2
instructs me in the *n* seasons . Ps 16:7
n reveals knowledge ..... Ps 19:2
Weeping may endure for a *n* . Ps 30:5
be afraid of the terror by *n* ... Ps 91:5
Your faithfulness every *n* ..... Ps 92:2
awake through the *n* ..... Ps 119:148
and stars to rule by *n* ..... Ps 136:9
the *n* shines as the day ..... Ps 139:12
rises while it is yet *n* ..... Prov 31:15
Watchman, what of the *n* .... Is 21:11
desired You in the *n* ..... Is 26:9
and perished in a *n* ..... Jon 4:10
Child and His mother by *n* . Matt 2:14
His disciples come by *n* ... Matt 27:64
over their flock by *n* ..... Luke 2:8
and continued all *n* ..... Luke 6:12
man came to Jesus by *n* .... John 3:2
n is coming when no ..... John 9:4
came to Jesus by *n* ..... John 19:39
that *n* Peter was sleeping, .. Acts 12:6
stood by me this *n* ..... Acts 27:23
The *n* is far spent ..... Rom 13:12
as a thief in the *n* ..... 1 Thess 5:2
We are not of the *n* ..... 1 Thess 5:5
they do not rest day or *n* ..... Rev 4:8
before our God day and *n* .. Rev 12:10
there shall be no *n* ..... Rev 21:25
there shall be no *n* ..... Rev 22:5

NIGHTS
earth forty days and forty *n* .. Gen 7:4
forty days and forty *n* ..... Ex 24:18
forty days and forty *n* ..... Matt 4:2
three *n* in the belly of ..... Matt 12:40

NILE
Hebrew children drowned in, Ex 1:22
Moses hidden in, Ex 2:3–10
Water of, turned to blood, Ex 7:14–21
Mentioned in prophecies, Is 19:5–8; 23:3; 27:12; Jer 46:7–9; Amos 9:5

NIMROD
Ham's grandson, Gen 10:6–12

NINE
Adam lived were *n* hundred .. Gen 5:5
of Methuselah were *n* ..... Gen 5:27
where are the *n* ..... Luke 17:17

NINETY-NINE
he not leave the *n* ..... Matt 18:12
n just persons ..... Luke 15:7

NINEVEH
Capital of Assyria, 2 Kin 19:36
Jonah preaches to; people repent, Jon 3:1–10; Matt 12:41
Prophecy against, Nah 2:13—3:19; Zeph 2:13–15

NOAH
Son of Lamech, Gen 5:28–32
Finds favor with God; commissioned to build the ark, Gen 6:8–22
Fills ark and survives flood, Gen 7
Leaves ark; builds altar; receives God's promise, Gen 8
God's covenant with, Gen 9:1–17
Blesses and curses his sons; dies, Gen 9:18–29

NO AMON (or Thebes)
Nineveh compared to, Nah 3:8

NOB
City of priests; David flees to, 1 Sam 21:1–9
Priests of, killed by Saul, 1 Sam 22:9–23

NOBLE
of the king's most *n* princes . Esth 6:9
I had planted you a *n* vine ... Jer 2:21
heard the word with a *n* ... Luke 8:15
most *n* Festus, but speak .. Acts 26:25
mighty, not many *n* ..... 1 Cor 1:26
whatever things are *n* ..... Phil 4:8
not blaspheme that *n* ..... James 2:7

NOBLES
voice of *n* was hushed ..... Job 29:10
king is the son of *n* ..... Eccl 10:17
n have sent their lads ..... Jer 14:3
your *n* rest in the ..... Nah 3:18

NOD
Place (east of Eden) of Cain's exile, Gen 4:16, 17

NOISE
There is a *n* of war in the ... Ex 32:17
any *n* with your voice ..... Josh 6:10
the *n* of a great army ..... 2 Kin 7:6
Than the *n* of many waters ... Ps 93:4
The *n* of a multitude ..... Is 13:4
people who make a *n* ..... Is 17:12
of Egypt, is but a *n* ..... Jer 46:17
They have made a *n* ..... Lam 2:7
the *n* of many waters ..... Ezek 1:24
the *n* of the wheels beside .. Ezek 3:13
the *n* of your songs ..... Amos 5:23
n of the day of the ..... Zeph 1:14
away with a great *n* ..... 2 Pet 3:10

NORTH
Zion on the sides of the *n* .... Ps 48:2
O *n* wind, and come ..... Song 4:16
I will say to the *n*, 'Give ..... Is 43:6
Israel from the land of ..... Jer 16:15
Togarmah from the far *n* .. Ezek 38:6
place out of the far *n* ..... Ezek 38:15
the west, from the *n* ..... Luke 13:29

NOSTRILS
n the breath of life ..... Gen 2:7
breath of God in my *n* ..... Job 27:3
breath is in his *n* ..... Is 2:22

NOTE
urge you, brethren, *n* ..... Rom 16:17
n those who so walk ..... Phil 3:17

NOTHING
For now you are *n* ..... Job 6:21
rich, yet has *n* ..... Prov 13:7
"It is good for *n* ..... Prov 20:14
before Him are as *n* ..... Is 40:17
their works are *n* ..... Is 41:29
I can of Myself do *n* ..... John 5:30
Me you can do *n* ..... John 15:5
men, it will come to *n* ..... Acts 5:38
bring to *n* the things ..... 1 Cor 1:28
For I know of *n* against ..... 1 Cor 4:4
have not love, I am *n* ..... 1 Cor 13:2
love, it profits me *n* ..... 1 Cor 13:3
Be anxious for *n* ..... Phil 4:6
For we brought *n* ..... 1 Tim 6:7
complete, lacking *n* ..... James 1:4
name's sake, taking *n* ..... 3 John 7

NOTORIOUS
n prisoner called ..... Matt 27:16

NOURISHED
"I have *n* and ..... Is 1:2
n and knit together ..... Col 2:19
n in the words of ..... 1 Tim 4:6

NOURISHES
n and cherishes it ..... Eph 5:29

NOVICE
not a *n*, lest being ..... 1 Tim 3:6

NUMBER
if a man could *n* ..... Gen 13:16
fulfill the *n* of your days .... Ex 23:26
that I may know the *n* .... 2 Sam 24:2
and moved David to *n* .... 1 Chr 21:1
things without *n* ..... Job 5:9
For now You *n* my steps ... Job 14:16
n the clouds by wisdom .... Job 38:37
teach us to *n* our days ..... Ps 90:12
He counts the *n* ..... Ps 147:4
Me days without *n* ..... Jer 2:32
in *n* about five thousand ... John 6:10
a great *n* believed and .... Acts 11:21
and increased in *n* daily .... Acts 16:5
which no one could *n* ..... Rev 7:9
His *n* is 666 ..... Rev 13:18

NUMBERED
David *n* the people ..... 2 Sam 18:1
he had *n* the people ..... 2 Sam 24:10
are more than can be *n* ..... Ps 40:5
death, and He was *n* with .... Is 53:12
God has *n* your kingdom ... Dan 5:26
of your head are all *n* .... Matt 10:30
n among the twelve ..... Luke 22:3
'And He was *n* with ..... Luke 22:37
was *n* with the eleven ..... Acts 1:26

OAKS
Wail, O *o* of Bashan ..... Zech 11:2

OARSMEN
o brought you into ..... Ezek 27:26

OATH
two of them swore an *o* ... Gen 21:31
the *o* which He swore to .... Deut 7:8
people feared the *o* ..... 1 Sam 14:26
Judah rejoiced at the *o* ... 2 Chr 15:15
o to walk in God's Law .... Neh 10:29
for the sake of your *o* ..... Eccl 8:2
I may establish the *o* ..... Jer 11:5
And you shall be an *o* ..... Jer 42:18
raised My hand in an *o* .... Ezek 20:5
the *o* written in the Law .... Dan 9:11
he denied with an *o* ..... Matt 26:72
o which He swore ..... Luke 1:73
themselves under an *o* .... Acts 23:12
made priest without an *o* ... Heb 7:20
or with any other *o* ..... James 5:12

OATHS
shall perform your *o* ..... Matt 5:33
because of the *o* ..... Matt 14:9

OBADIAH
King Ahab's steward, 1 Kin 18:3–16
—— Prophet of Judah, Obad 1

OBED
Son of Boaz and Ruth, Ruth 4:17–22

OBED-EDOM
Philistine from Gath; ark of the Lord left in his house, 2 Sam 6:10–12; 1 Chr 13:13, 14

OBEDIENCE
scorns *o* to his mother .... Prov 30:17
and apostleship for *o* ..... Rom 1:5
o many will be made ..... Rom 5:19
For your *o* has become .... Rom 16:19
glorify God for the *o* of .... 2 Cor 9:13
captivity to the *o* ..... 2 Cor 10:5
confidence in your *o* ..... Philem 21
yet He learned *o* ..... Heb 5:8
for *o* and sprinkling ..... 1 Pet 1:2

OBEDIENT
said we will do, and be *o* ..... Ex 24:7
you are willing and *o* ..... Is 1:19
of the priests were *o* ..... Acts 6:7
make the Gentiles *o* ..... Rom 15:18
bondservants, be *o* to ..... Eph 6:5
Himself and became *o* ..... Phil 2:8
homemakers, good, *o* ..... Titus 2:5
as *o* children ..... 1 Pet 1:14

OBEY
LORD, that I should *o* ..... Ex 5:2
God and *o* His voice ..... Deut 4:30
o the commandments ..... Deut 11:27
if you diligently *o* the ..... Deut 28:1
if you do not *o* the voice .. Deut 28:15
His voice we will *o* ..... Josh 24:24
o is better than ..... 1 Sam 15:22
they hear of me they *o* ..... Ps 18:44
O My voice, and I will be .... Jer 7:23
O My voice, and do ..... Jer 11:4
we will *o* the voice of the .... Jer 42:6
shall serve and *o* Him ..... Dan 7:27
if you diligently *o* ..... Zech 6:15
winds and the sea *o* Him ... Matt 8:27
spirits, and they *o* Him .... Mark 1:27
o God rather than men ..... Acts 5:29
and do not *o* the truth ..... Rom 2:8
yourselves slaves to *o* ..... Rom 6:16
o your parents in all ..... Col 3:20
Bondservants, *o* in all ..... Col 3:22
on those who do not *o* .... 2 Thess 1:8
salvation to all who *o* Him ... Heb 5:9
O those who rule ..... Heb 13:17
mouths that they may *o* .... James 3:3
if some do not *o* ..... 1 Pet 3:1

OBEYED
Abraham *o* My voice ..... Gen 26:5
you have not *o* My voice .... Judg 2:2
bondage anymore, they *o* ... Jer 34:10
of sin, yet you *o* ..... Rom 6:17
they have not all *o* ..... Rom 10:16
By faith Abraham *o* ..... Heb 11:8
as Sarah *o* Abraham ..... 1 Pet 3:6

OBEYING
o the truth through ..... 1 Pet 1:22

OBSCURITY
shall see out of *o* ..... Is 29:18

OBSERVANCE
the LORD, a solemn *o* ..... Ex 12:42

OBSERVATION
does not come with *o* ..... Luke 17:20

OBSERVE
So you shall *o* the Feast of .. Ex 12:17
to *o* the Sabbath ..... Ex 31:16
which I teach you to *o* ..... Deut 4:1
night, that you may *o* to do .. Josh 1:8
man, and *o* the upright ..... Ps 37:37
is wise will *o* these things .. Ps 107:43
and let your eyes *o* ..... Prov 23:26
o mercy and justice ..... Hos 12:6
teaching them to *o* all ..... Matt 28:20
who does not *o* the day .... Rom 14:6
o days and months and ..... Gal 4:10
o your chaste conduct ..... 1 Pet 3:2

OBSERVES
o the wind will not ..... Eccl 11:4
He who *o* the day ..... Rom 14:6

OBSERVING
o his natural face ..... James 1:23

OBSESSED
nothing, but is *o* ..... 1 Tim 6:4

OBSOLETE
Now what is becoming *o* .... Heb 8:13

OBSTINATE
and made his heart *o* ..... Deut 2:30
I knew that you were *o* ..... Is 48:4

OBTAIN
They shall *o* joy and ..... Is 35:10
for they shall *o* mercy ..... Matt 5:7
they also may *o* mercy .... Rom 11:31
way that you may *o* it ..... 1 Cor 9:24
o salvation through ..... 1 Thess 5:9

o for themselves a good ... 1 Tim 3:13
that they might o a better .. Heb 11:35
and covet and cannot o .... James 4:2

OBTAINED
Esther o favor in the sight .. Esth 2:15
o a part in this ..... Acts 1:17
yet have now o mercy .... Rom 11:30
have o an inheritance ..... Eph 1:11
He has by inheritance o ..... Heb 1:4
endured, he o the ..... Heb 6:15
o eternal redemption ..... Heb 9:12
o promises, stopped the ... Heb 11:33
To those who have o ..... 2 Pet 1:1

OBTAINS
o favor from the LORD ..... Prov 8:35

ODED
Prophet of Samaria, 2 Chr 28:9–15

OF THE WORLD
men o who have ..... Ps 17:14
their words to the end o ..... Ps 19:4
the ends o shall remember .. Ps 22:27
all inhabitants o ..... Ps 49:1
All inhabitants o ..... Is 18:3
proclaimed to the end o ..... Is 62:11
all the kingdoms o ..... Matt 4:8
You are the light o ..... Matt 5:14
from the foundation o ..... Matt 13:35
since the beginning o ..... Matt 24:21
nations o seek after ..... Luke 12:30
takes away the sin o ..... John 1:29
The Christ, the Savior o .... John 4:42
give for the life o ..... John 6:51
"I am the light o ..... John 8:12
If you were o ..... John 15:19
have given Me out o ..... John 17:6
he would be the heir o ..... Rom 4:13
is the reconciling o ..... Rom 11:15
foolish things o to put ..... 1 Cor 1:27
not the spirit o ..... 1 Cor 2:12
made as the filth o ..... 1 Cor 4:13
cares about the things o ... 1 Cor 7:33
sorrow o produces death .. 2 Cor 7:10
under the elements o ..... Gal 4:3
before the foundation o ..... Eph 1:4
basic principles o ..... Col 2:8
wants to be a friend o ..... James 4:4
escaped the pollutions o ... 2 Pet 2:20
of the Father but is o ..... 1 John 2:16
sent the Son as Savior o .. 1 John 4:14
from the foundation o ..... Rev 17:8

OF THIS WORLD
word, and the cares o ..... Matt 13:22
o, the deceitfulness ..... Mark 4:19
sons o are more shrewd ... Luke 16:8
You are o; I am not o ..... John 8:23
he sees the light o ..... John 11:9
Now is the judgment o .... John 12:31
for the ruler o is coming .. John 14:30
the ruler o is judged ..... John 16:11
"My kingdom is not o .... John 18:36
foolish the wisdom o ..... 1 Cor 1:20
wisdom o is foolishness ... 1 Cor 3:19
immoral people o ..... 1 Cor 5:10
form o is passing away .... 1 Cor 7:31
according to the course o .... Eph 2:2
not chosen the poor o ..... James 2:5
kingdoms o have become .. Rev 11:15

OFFEND
I will o no more ..... Job 34:31
that devour him will o ..... Jer 2:3
lest we o them ..... Matt 17:27
than that he should o ..... Luke 17:2
them, "Does this o ..... John 6:61

OFFENDED
How have I o you, that ..... Gen 20:9
A brother o is harder ..... Prov 18:19
is not o because of Me ..... Matt 11:6
So they were o at Him .... Matt 13:57
And then many will be o .. Matt 24:10
have I o in anything at all .. Acts 25:8
stumbles or is o ..... Rom 14:21

OFFENDER
who make a man an o ..... Is 29:21
For if I am an o ..... Acts 25:11

OFFENSE
and a rock of o ..... Is 8:14
You are an o to Me ..... Matt 16:23
by whom the o comes ..... Matt 18:7
one man's o many died .... Rom 5:15
by the one man's o ..... Rom 5:17
stone and rock of o ..... Rom 9:33
Give no o, either to ..... 1 Cor 10:32
the o of the cross ..... Gal 5:11
sincere and without o ..... Phil 1:10
and a rock of o ..... 1 Pet 2:8

OFFENSES
For o must come ..... Matt 18:7
impossible that no o ..... Luke 17:1
up because of our o ..... Rom 4:25

OFFER
and o him there as a burnt .. Gen 22:2
You shall not o strange ..... Ex 30:9
o for a sweet aroma to the .. Lev 6:21
to o willingly to You ..... 1 Chr 29:17
o up for yourselves a burnt .. Job 42:8
Therefore I will o sacrifices ... Ps 27:6
o to You the sacrifice ..... Ps 116:17
o the blind as a ..... Mal 1:8
come and o your gift ..... Matt 5:24
one cheek, o the other ..... Luke 6:29
egg, will he o him a ..... Luke 11:12
to o up sacrifices, first for ... Heb 7:27
which they o continually .... Heb 10:1
let us continually o ..... Heb 13:15
to o up spiritual sacrifices ... 1 Pet 2:5

OFFERED
Jacob o a sacrifice on ..... Gen 31:54
eaten the same day it is o ... Lev 7:15
o profane fire before the .... Lev 10:1
Solomon o a thousand ..... 1 Kin 3:4
who willingly o a ..... Ezra 3:5
he o them money, ... Acts 8:18
from things o to idols ..... Acts 15:29
to eat those things o ..... 1 Cor 8:10
"This was o to idols," .... 1 Cor 10:28
when He o up Himself ..... Heb 7:27
the eternal Spirit o ..... Heb 9:14
so Christ was o ..... Heb 9:28
in them" (which are o ..... Heb 10:8
o one sacrifice ..... Heb 10:12
By faith Abel o ..... Heb 11:4

OFFERING
not respect Cain and his o ... Gen 4:5
poured a drink o on it ..... Gen 35:14
a freewill o to the LORD, all .. Ex 35:29
you shall bring your o ..... Lev 1:2
This is the law of the sin o .. Lev 6:25
Do not respect their o .... Num 16:15
fifty men who were o ..... Num 16:35
he offered the burnt o .... 1 Sam 13:9
at the time of the o of .... 1 Kin 18:36
the o for the house of our .. Ezra 8:25
of God, with the grain o .... Neh 13:9
o You did not require ..... Ps 40:6
You make His soul an o ..... Is 53:10
they should present an o .... Dan 2:46
drink o have been cut off .... Joel 1:9
I accept an o from your ..... Mal 1:10
to the LORD an o ..... Mal 3:3
an o for your cleansing, ... Luke 5:14
Himself for us, an o ..... Eph 5:2
out as a drink o ..... Phil 2:17
o You did not ..... Heb 10:5
o of the body of Jesus ..... Heb 10:10
o He has perfected ..... Heb 10:14
is no longer an o ..... Heb 10:18

OFFERINGS
and offered burnt o ..... Gen 8:20
It is most holy of the o ..... Lev 2:3
My food for My o made .... Num 28:2
on it burnt o to the LORD ... Josh 8:31
delight in burnt o ..... 1 Sam 15:22
burnt o and peace o ..... 2 Sam 24:25
heart brought burnt o .... 2 Chr 29:31
He remember all your o ..... Ps 20:3
freewill o of my mouth .... Ps 119:108
enough of burnt o of rams .... Is 1:11
In burnt o and ..... Heb 10:6

OFFERS
Whoever o praise glorifies .. Ps 50:23
o sacrifices in the high ..... Jer 48:35
that he o God service ..... John 16:2

OFFICE
He restored me to my o ... Gen 41:13
let another take his o ..... Ps 109:8
sitting at the tax o ..... Matt 9:9
Levi, sitting at the tax o ... Luke 5:27
'Let another take his o ..... Acts 1:20

OFFICERS
appoint o over the land .... Gen 41:34
also make your o ..... Is 60:17
the o struck Him with .... Mark 14:65
o answered, "No man ..... John 7:46
o saw Him, they cried ..... John 19:6

OFFSCOURING
You have made us an o .... Lam 3:45
the o of all things ..... 1 Cor 4:13

OFFSPRING
You have given me no o .... Gen 15:3
also shown me your o ..... Gen 48:11
because of the o which .... Ruth 4:12
your o like the grass of the .. Job 5:25
My blessing on your o ..... Is 44:3
He seeks godly o ..... Mal 2:15
wife and raise up o ..... Matt 22:24
had her and left no o ..... Mark 12:22
For we are also His o ..... Acts 17:28
we are the o of God ..... Acts 17:29
am the Root and the O ..... Rev 22:16

OFTEN
o I wanted to gather ..... Luke 13:34
as o as you eat this ..... 1 Cor 11:26
in sleeplessness o ..... 2 Cor 11:27
should offer Himself o ..... Heb 9:25

OG
Amorite king of Bashan, Deut 3:1–13
Defeated and killed by Israel, Num 21:32–35

OHOLAH
Symbolic name of Samaria, Ezek 23:4, 5, 36

OIL
for the anointing o ..... Ex 25:6
o to Me throughout your .... Ex 30:31
shall take the anointing o .... Ex 40:9
anointing o on Aaron's ..... Lev 8:12
land of olive o and honey ... Deut 8:8
I cease giving my o ..... Judg 9:9
a bin, and a little o ..... 1 Kin 17:12
the jar of o run dry ..... 1 Kin 17:16
So the o ceased ..... 2 Kin 4:6
o to the storehouse ..... Neh 13:12
poured out rivers of o ..... Job 29:6
You anoint my head with o ... Ps 23:5
anointed with fresh o ..... Ps 92:10
the heart of man, o ..... Ps 104:15
like the precious o ..... Ps 133:2
be as excellent o ..... Ps 141:5
the o of joy for mourning, ... Is 61:3
and I anointed you with o .. Ezek 16:9
with new wine and o ..... Joel 2:24
thousand rivers of o ..... Mic 6:7
and took no o with them, ... Matt 25:3
the wise took o in their ..... Matt 25:4
'Give us some of your o .... Matt 25:8
very costly fragrant o ..... Matt 26:7
o might have been sold .... Matt 26:9

costly *o* of spikenard ..... Mark 14:3
anoint My head with *o* .... Luke 7:46
wounds, pouring on *o* .... Luke 10:34
Why was this fragrant *o* ... John 12:5
anointing him with *o* ..... James 5:14
and do not harm the *o* ..... Rev 6:6

OINTMENT
O and perfume delight ..... Prov 27:9
your name is *o* ..... Song 1:3

OLD
was five hundred years *o* ... Gen 5:32
was ninety-nine years *o* .... Gen 17:1
who is ninety years *o* ..... Gen 17:17
Remember the days of *o*, ... Deut 32:7
o lion perishes for lack ..... Job 4:11
So Job died, *o* and full of .. Job 42:17
young, and now am *o* ..... Ps 37:25
me off in the time of *o* age .... Ps 71:9
will utter dark sayings of *o* ... Ps 78:2
still bear fruit in *o* age ..... Ps 92:14
are the crown of *o* men .... Prov 17:6
and when he is *o* he will ... Prov 22:6
all manner, new and *o* ..... Song 7:13
die one hundred years *o* ..... Is 65:20
o men shall dream dreams .. Joel 2:28
was said to those of *o* ..... Matt 5:21
wine into *o* wineskins ..... Matt 9:17
He was twelve years *o* ..... Luke 2:42
man be born when he is *o* .. John 3:4
yet fifty years *o* ..... John 8:57
but when you are *o* ..... John 21:18
Your *o* men shall dream .... Acts 2:17
o man was crucified ..... Rom 6:6
of the *O* Testament ..... 2 Cor 3:14
o things have passed ..... 2 Cor 5:17
have put off the *o* man ..... Col 3:9
o wives' fables, and ..... 1 Tim 4:7
obsolete and growing *o* ..... Heb 8:13
that serpent of *o* ..... Rev 20:2

OLD MAN
the presence of an *o* ..... Lev 19:32
there will not be an *o* ..... 1 Sam 2:31
nor an *o* who has not ..... Is 65:20
I am an *o*, and my wife .... Luke 1:18
our *o* was crucified ..... Rom 6:6
the *o* which grows corrupt .. Eph 4:22
put off the *o* with his ..... Col 3:9

OLDER
o shall serve the ..... Gen 25:23
o than your father ..... Job 15:10
"Now his *o* son was ..... Luke 15:25
not rebuke an *o* man ..... 1 Tim 5:1
o women as mothers ..... 1 Tim 5:2
that the *o* men be sober, ... Titus 2:2
the *o* women likewise, that .. Titus 2:3

OLDEST
beginning with the *o* ..... John 8:9

OLIVE
a freshly plucked *o* ..... Gen 8:11
o trees which you did not .. Deut 6:11
a land of *o* groves ..... 2 Kin 18:32
I am like a green *o* ..... Ps 52:8
Your children like *o* plants .. Ps 128:3
of the *o* may fail ..... Hab 3:17
the *o* tree have not yielded .. Hag 2:19
and you, being a wild *o* ... Rom 11:17
o tree which is wild ..... Rom 11:24
These are the two *o* trees ... Rev 11:4

OLIVES, MOUNT OF
David flees to, 2 Sam 15:30
Prophecy concerning, Zech 14:4
Christ's triumphal entry from, Matt 21:1
Prophetic discourse delivered from, Matt 24:3
Christ's ascension from, Acts 1:9–12

OMNIPOTENT
For the Lord God *O* ..... Rev 19:6

OMRI
Made king of Israel by army, 1 Kin 16:16, 21, 22
Builds Samaria; reigns wickedly, 1 Kin 16:23–27

ON
City of Lower Egypt; center of sun worship, Gen 41:45, 50
Called Beth Shemesh, Jer 43:13

ONAN
Second son of Judah; slain for failure to give his brother an heir, Gen 38:8–10

ONCE
please come at *o* ..... Num 22:6
marched around the city *o* . Josh 6:14
o more with the fleece ..... Judg 6:39
God has spoken *o*, twice I ... Ps 62:11
shall a nation be born at *o* .... Is 66:8
died, He died to sin *o* ..... Rom 6:10
alive *o* without the law ..... Rom 7:9
o I was stoned ..... 2 Cor 11:25
o were far off have been .... Eph 2:13
who *o* was unprofitable .... Philem 11
for this He did *o* for all ..... Heb 7:27
Most Holy Place *o* for all ... Heb 9:12
for men to die *o* ..... Heb 9:27
so Christ was offered *o* to ... Heb 9:28
who *o* were not a people ... 1 Pet 2:10
also suffered *o* ..... 1 Pet 3:18

ONE
See EVIL ONE; HOLY ONE OF ISRAEL; LOVE ONE ANOTHER; WITH ONE ACCORD
He took *o* of his ribs, and ... Gen 2:21
they shall become *o* flesh ... Gen 2:24
desirable to make *o* wise ..... Gen 3:6
o language and *o* speech .... Gen 11:1
our God, the LORD is *o* ..... Deut 6:4
Blessed be the *o* who ..... Ruth 2:19
on a mountain on *o* side .. 1 Sam 17:3
kissed *o* another ..... 1 Sam 20:41
in two, and give half to *o* .. 1 Kin 3:25
failed *o* word of all His .... 1 Kin 8:56
I told no *o* what my God .... Neh 2:12
no *o* could withstand them, .. Esth 9:2
o who feared God and ..... Job 1:1
o mocked by his friends, ... Job 12:4
find *o* wise man among .... Job 17:10
God may speak in *o* way ... Job 33:14
who does good, no, not *o* ..... Ps 53:3
limited the Holy *O* of Israel .. Ps 78:41
Blessed is every *o* who ..... Ps 128:1
there is *o* who withholds .. Prov 11:24
flee when no *o* pursues .... Prov 28:1
Two are better than *o* ..... Eccl 4:9
up, my love, my fair *o* ..... Song 2:10
I will seek the *o* I love ..... Song 3:2
shall take hold of *o* man, ... Is 4:1
open, and no *o* shall shut .... Is 22:22
you will be gathered *o* ..... Is 27:12
Return now every *o* from ... Jer 18:11
wings touched *o* another .... Ezek 1:9
Each *o* had four faces .... Ezek 10:21
o who is found written ..... Dan 12:1
Holy *O* who is faithful ..... Hos 11:12
Has not *o* God created us ... Mal 2:10
deliver us from the evil *o* ... Matt 6:13
whoever causes *o* of ..... Matt 18:6
two shall become *o* flesh' ... Matt 19:5
and hour no *o* knows ..... Matt 24:36
watch with Me *o* hour .... Matt 26:40
receives *o* of these ..... Mark 9:37
"*O* thing you lack ..... Mark 10:21
o on Your right hand .... Mark 10:37
Surely you are *o* of ..... Mark 14:70
The voice of *o* crying in .... Luke 3:4
No *o*, when he has lit a .... Luke 8:16
o thing is needed ..... Luke 10:42
o sinner who repents ..... Luke 15:10
You still lack *o* thing ..... Luke 18:22
O sows and another ..... John 4:37
Has no *o* condemned you .. John 8:10
I and My Father are *o* .... John 10:30
you love *o* another ..... John 13:34
Me, that they may be *o* ... John 17:11
Not *o* of His bones ..... John 19:36
Holy *O* to see corruption ... Acts 2:27
o accord in the temple ..... Acts 2:46
none righteous, no, not *o* ... Rom 3:10
each *o* a measure of faith .. Rom 12:3
Repay no *o* evil for evil ... Rom 12:17
Owe no *o* anything except . Rom 13:8
that *o* be found faithful ..... 1 Cor 4:2
to *o* is given the word ..... 1 Cor 12:8
body is not *o* member .... 1 Cor 12:14
if *o* strikes you on the .... 2 Cor 11:20
for you are all *o* ..... Gal 3:28
love serve *o* another ..... Gal 5:13
Bear *o* another's burdens, ... Gal 6:2
to create in Himself *o* ..... Eph 2:15
o body and *o* Spirit ..... Eph 4:4
o Lord, *o* faith, *o* ..... Eph 4:5
o God and Father of ..... Eph 4:6
but *o* thing I do, forgetting .. Phil 3:13
o Mediator between God ... 1 Tim 2:5
the husband of *o* wife ..... 1 Tim 3:2
Let no *o* despise your ..... 1 Tim 4:12
But each *o* is tempted .... James 1:14
love *o* another fervently ... 1 Pet 1:22
Be hospitable to *o* another .. 1 Pet 4:9
a thousand years as *o* ..... 2 Pet 3:8
and these three are *o* ..... 1 John 5:7
I will give to each *o* of you .. Rev 2:23
Lamb opened *o* of the seals .. Rev 6:1
on the cloud sat *O* like ..... Rev 14:14

ONESIMUS
Slave of Philemon converted by Paul in Rome, Philem 10–17
With Tychicus, carries Paul's letters to Colosse and to Philemon, Col 4:7–9

ONESIPHORUS
Ephesian Christian commended for his service, 2 Tim 1:16–18

ONLY BEGOTTEN SON
The *o*, who is in ..... John 1:18
world that He gave His *o* .. John 3:16
offered up his *o* ..... Heb 11:17
God has sent His *o* ..... 1 John 4:9

OPEN
o his eyes that he may .... 2 Kin 6:17
o the eyes of these men ... 2 Kin 6:20
o His lips against you ..... Job 11:5
His ears are *o* to their cry ... Ps 34:15
You *o* Your hand ..... Ps 104:28
O my eyes, that I may see .. Ps 119:18
O rebuke is better than .... Prov 27:5
O your mouth for the ..... Prov 31:8
and no one shall *o* ..... Is 22:22
I will *o* your mouth to .... Ezek 29:21
o toward Jerusalem ..... Dan 6:10
a lamb in *o* country ..... Hos 4:16
o My mouth in parables ... Matt 13:35
Can a demon *o* the eyes .. John 10:21
she did not *o* the gate ..... Acts 12:14
our heart is wide *o* ..... 2 Cor 6:11
things are naked and *o* ..... Heb 4:13
set before you an *o* door ..... Rev 3:8
o the scroll and to ..... Rev 5:2

OPENED
eat of it your eyes will be *o* .. Gen 3:5
the earth *o* its mouth ..... Num 16:32
the LORD *o* the mouth ..... Num 22:28
the LORD *o* the eyes ..... 2 Kin 6:17
Ezra *o* the book in the sight .. Neh 8:5
o not His mouth ..... Is 53:7
that the heavens were *o* ..... Ezek 1:1
knock, and it will be *o* to .... Matt 7:7
our eyes may be *o* ..... Matt 20:33
his ears were *o* ..... Mark 7:35

when He had *o* the book . . . Luke 4:17
Then their eyes were *o* . . . Luke 24:31
o the Scriptures . . . . . Luke 24:32
o their understanding . . . . Luke 24:45
clay and *o* his eyes . . . . . John 9:14
Lord *o* the prison doors . . . . Acts 5:19
I see the heavens *o* and . . . . Acts 7:56
effective door has *o* . . . . . 1 Cor 16:9
when the Lamb *o* . . . . . Rev 6:1
he *o* the bottomless pit, and . . Rev 9:2
Now I saw heaven *o* . . . . . Rev 19:11
God, and books were *o* . . . . Rev 20:12

OPENLY
will Himself reward you *o* . . . Matt 6:4
to the feast, not *o* . . . . . John 7:10
o among the Jews, ... John 11:54
and showed Him *o* . . . . . Acts 10:40
They have beaten us *o*, ... Acts 16:37

OPENS
o the ears of men . . . . . Job 33:16
The LORD *o* the eyes of . . . . . Ps 146:8
him the doorkeeper *o* . . . . . John 10:3
and shuts and no one *o* . . . . . Rev 3:7
o the door, I will come in . . . Rev 3:20

OPHEL
Hill, southeast of Jerusalem, Neh 3:15–27
Fortified by Manasseh, 2 Chr 27:3
Residence of Nethinim, Neh 3:26

OPHIR
Famous for gold, 1 Chr 29:4

OPHRAH
Town in Manasseh; home of Gideon, Judg 6:11, 15
Site of Gideon's burial, Judg 8:32

OPINION
dared not declare my *o* . . . . . Job 32:6
be wise in your own *o* . . . . Rom 11:25

OPINIONS
falter between two *o* . . . . . 1 Kin 18:21

OPPORTUNITY
sought *o* to betray Him . . . Matt 26:16
o to answer for himself . . . Acts 25:16
But sin, taking *o* . . . . . Rom 7:8
but give you *o* to boast . . . . 2 Cor 5:12
that I may cut off the *o* . . . 2 Cor 11:12
liberty as an *o* for the flesh . . Gal 5:13
as we have *o* . . . . . Gal 6:10
but you lacked *o* . . . . . Phil 4:10
no *o* to the adversary . . . . . 1 Tim 5:14
they would have had *o* . . . . Heb 11:15

OPPOSES
who *o* and exalts . . . . . 2 Thess 2:4

OPPOSITE
wrote *o* the lampstand on . . . . Dan 5:5
Go into the village *o* you . . . Matt 21:2
Mary, sitting *o* the tomb . . Matt 27:61
Jesus sat *o* the treasury . . Mark 12:41
Gadarenes, which is *o* . . . . . Luke 8:26

OPPRESS
mistreat a stranger nor *o* . . . . Ex 22:21
you shall not *o* . . . . . Lev 25:17
You that You should *o* . . . . . Job 10:3
He does not *o* . . . . . Job 37:23
no more *o* My people . . . . . Ezek 45:8
he loves to *o* . . . . . Hos 12:7
they *o* a man and his house, . . Mic 2:2
o the widow or the . . . . . Zech 7:10
o them four hundred years . . Acts 7:6
Do not the rich *o* . . . . . James 2:6

OPPRESSED
Whom have I *o* . . . . . 1 Sam 12:3
For he has *o* and . . . . . Job 20:19
fatherless and the *o* . . . . . Ps 10:18
for all who are *o* . . . . . Ps 103:6
The tears of the *o* . . . . . Eccl 4:1
He was *o* and He was . . . . . Is 53:7
her midst, and the *o* . . . . . Amos 3:9
at liberty those who are *o* . . Luke 4:18
healing all who were *o* . . . . Acts 10:38
Lot, who was *o* by . . . . . 2 Pet 2:7

OPPRESSES
o the poor reproaches . . . . . Prov 14:31
o the poor to increase . . . . . Prov 22:16
A poor man who *o* . . . . . Prov 28:3

OPPRESSION
have surely seen the *o* . . . . . Ex 3:7
"For the *o* of the . . . . . Ps 12:5
Do not trust in *o* . . . . . Ps 62:10
their life from *o* . . . . . Ps 72:14
brought low through *o* . . . . . Ps 107:39
Redeem me from the *o* . . . . Ps 119:134
considered all the *o* . . . . . Eccl 4:1
o destroys a wise . . . . . Eccl 7:7
justice, but behold, *o* . . . . . Is 5:7
surely seen the *o* . . . . . Acts 7:34

OPPRESSIONS
of *o* they cry out . . . . . Job 35:9

OPPRESSOR
the voice of the *o* . . . . . Job 3:18
Do not envy the *o* . . . . . Prov 3:31
is a great *o* . . . . . Prov 28:16
of the fury of the *o* . . . . . Is 51:13
No more shall an *o* . . . . . Zech 9:8

OPPRESSORS
me from the hand of *o* . . . . . Job 6:23
not leave me to my *o* . . . . . Ps 119:121
o there is power . . . . . Eccl 4:1
LORD because of the *o* . . . . . Is 19:20

ORACLES
received the living *o* . . . . . Acts 7:38
were committed the *o* . . . . . Rom 3:2
principles of the *o* . . . . . Heb 5:12
let him speak as the *o* . . . . . 1 Pet 4:11

ORDAINED
infants You have *o* . . . . . Ps 8:2
the stars, which You have *o* . . . Ps 8:3
o you a prophet . . . . . Jer 1:5
the Man whom He has *o* . . Acts 17:31
God *o* before the ages . . . . . 1 Cor 2:7

ORDER
in *o* that you may know . . . . . Ex 8:22
'Set your house in *o* . . . . . 2 Kin 20:1
of the LORD was set in *o* . . 2 Chr 29:35
in *o* to seek the LORD. . . . . Ezra 6:21
set your words in *o* . . . . . Job 33:5
you, and set them in *o* . . . . . Ps 50:21
to the *o* of Melchizedek . . . . . Ps 110:4
in *o* to cleanse the land . . . Ezek 39:12
swept, and put in *o* . . . . . Matt 12:44
it swept and put in *o* . . . . . Luke 11:25
done decently and in *o* . . . 1 Cor 14:40
each one in his own *o* . . . . 1 Cor 15:23
to see your good *o* . . . . . Col 2:5
according to the *o* . . . . . Heb 5:6
in *o* to stir up love . . . . . Heb 10:24

ORDERED
man did as Joseph *o* . . . . . Gen 43:17
for so the LORD has *o* . . . . 2 Sam 16:11
for so the king had *o* all . . . . . Esth 1:8
a good man are *o* by the . . . . Ps 37:23

ORDERS
o his conduct aright I . . . . . Ps 50:23
as I have given *o* to the . . . . 1 Cor 16:1

ORDINANCE
the *o* of the Passover . . . . . Ex 12:43
you shall keep My *o* . . . . . Lev 18:30
an *o* forever throughout . . . . Num 10:8
o for Israel to this day . . . 1 Sam 30:25
required by *o* for each day . . Ezra 3:4
forsake the *o* of their God . . . . . Is 58:2
that we have kept His *o* . . . . . Mal 3:14
resists the *o* of God . . . . . Rom 13:2
yourselves to every *o* . . . . . 1 Pet 2:13

ORDINANCES
shall you walk in their *o* . . . . Lev 18:3
o by the hand of Moses . . . 2 Chr 33:8
and gave them just *o* . . . . . Neh 9:13
Do you know the *o* . . . . . Job 38:33
according to Your *o* . . . . . Ps 119:91
"If those *o* depart . . . . . Jer 31:36
not appointed the *o* . . . . . Jer 33:25
gone away from My *o* . . . . . Mal 3:7
contained in *o* . . . . . Eph 2:15
and fleshly *o* imposed . . . . . Heb 9:10

ORION
Brilliant constellation, Job 9:9

ORNAMENT
will be a graceful *o* . . . . . Prov 1:9
of gold and an *o* . . . . . Prov 25:12
with them all as an *o* . . . . . Is 49:18

ORNAMENTS
cheeks are lovely with *o* . . . Song 1:10
a virgin forget her *o* . . . . . Jer 2:32
I adorned you with *o*, put . Ezek 16:11

ORPAH
Ruth's sister-in-law, Ruth 1:4, 14

ORPHANS
We have become *o* . . . . . Lam 5:3
I will not leave you *o* . . . . . John 14:18
to visit *o* and widows . . . . . James 1:27

OSNAPPER
Called "the great and noble," Ezra 4:10

OSTRICHES
o will dwell there . . . . . Is 13:21
is cruel, like *o* . . . . . Lam 4:3
a mourning like the *o* . . . . . Mic 1:8

OTHNIEL
Son of Kenaz, Caleb's youngest brother, Judg 1:13
Captures Kirjath Sepher; receives Caleb's daughter as wife, Josh 15:15–17
First judge of Israel, Judg 3:9–11

OUGHT
what Israel *o* to do . . . . . 1 Chr 12:32
These you *o* to have . . . . . Matt 23:23
pray for as we *o* . . . . . Rom 8:26
how you *o* to conduct . . . . . 1 Tim 3:15
which they *o* not . . . . . 1 Tim 5:13
persons *o* you to be . . . . . 2 Pet 3:11

OUTCAST
they called you an *o* . . . . . Jer 30:17
the lame, I will gather the *o* . . Mic 4:6
and the *o* a strong nation . . . . . Mic 4:7

OUTCASTS
gathers together the *o* . . . . . Ps 147:2
will assemble the *o* . . . . . Is 11:12
hide the *o*, do not betray . . . . . Is 16:3
Let My *o* dwell with . . . . . Is 16:4

OUTCRY
because the *o* against . . . . . Gen 19:13
that there be no *o* . . . . . Ps 144:14
Then there arose a loud *o* . . Acts 23:9

OUTGOINGS
You make the *o* of the . . . . . Ps 65:8

OUTRAGE
lewdness and *o* in . . . . . Judg 20:6

OUTRAN
the other disciple *o* . . . . . John 20:4

OUTSIDE
and dish, that the *o* . . . . . Matt 23:26
Pharisees make the *o* . . . . . Luke 11:39
toward those who are *o* . . . . . Col 4:5
to Him, *o* the camp . . . . . Heb 13:13
But *o* are dogs and . . . . . Rev 22:15

OUTSTRETCHED
power and by Your *o* arm . . Deut 9:29
and with an *o* arm . . . . . Deut 26:8
an *o* arm, Him you shall . . 2 Kin 17:36
against you with an *o* . . . . . Jer 21:5

OUTWARD
at the *o* appearance ..... 1 Sam 16:7
Even though our *o* man ... 2 Cor 4:16
to the *o* appearance ..... 2 Cor 10:7
adornment be merely *o* ..... 1 Pet 3:3

OUTWARDLY
appear beautiful *o* ..... Matt 23:27
not a Jew who is one *o* .... Rom 2:28

OUTWIT
The enemy shall not *o* ..... Ps 89:22

OVEN
make them as a fiery *o* ..... Ps 21:9
burning like an *o* ..... Mal 4:1
is thrown into the *o* ..... Matt 6:30

OVERCAME
My throne, as I also *o* ..... Rev 3:21
And they *o* him by ..... Rev 12:11

OVERCOME
we are well able to *o* it ... Num 13:30
for they have *o* me ..... Song 6:5
to those who are *o* with wine .. Is 28:1
good cheer, I have *o* ..... John 16:33
o when You are judged ..... Rom 3:4
o evil with good ..... Rom 12:21
entangled in them and *o* ... 2 Pet 2:20
because you have *o* ..... 1 John 2:13
and have *o* them, ... 1 John 4:4
that has *o* the world ..... 1 John 5:4
and the Lamb will *o* ..... Rev 17:14

OVERCOMES
of God *o* the world ..... 1 John 5:4
he who *o* the world ..... 1 John 5:5
o I will give to eat ..... Rev 2:7
o shall not be hurt ..... Rev 2:11
To him who *o* I will give .... Rev 2:17
He who *o* shall be clothed .... Rev 3:5
To him who *o* I will grant ... Rev 3:21
o shall inherit all ..... Rev 21:7

OVERFLOW
Let not the floodwater *o* ..... Ps 69:15
vats will *o* with new wine .. Prov 3:10
shall *o* with righteousness ... Is 10:22
rivers, they shall not *o* you .... Is 43:2
vats shall *o* with new wine .. Joel 2:24

OVERFLOWING
My heart is *o* with a ..... Ps 45:1
a flood of mighty waters *o* .... Is 28:2
and shall be an *o* flood ..... Jer 47:2
But with an *o* flood He will .. Nah 1:8

OVERSEER
Then he made him *o* ..... Gen 39:4
having no captain, *o* ..... Prov 6:7
to the Shepherd and *O* ..... 1 Pet 2:25

OVERSEERS
Spirit has made you *o* ..... Acts 20:28
you, serving as *o* ..... 1 Pet 5:2

OVERSHADOW
of the Highest will *o* ..... Luke 1:35

OVERTAKE
some evil *o* me and I die ... Gen 19:19
o you, because you obey ... Deut 28:2
upon you and *o* you ..... Deut 28:15
and *o* you, until you are ... Deut 28:45
lest he *o* us suddenly .... 2 Sam 15:14
does righteousness *o* ..... Is 59:9
you feared shall *o* ..... Jer 42:16
lest darkness *o* you ..... John 12:35
and *o* this chariot ..... Acts 8:29
that this Day should *o* .... 1 Thess 5:4

OVERTAKEN
and anguish have *o* me ... Ps 119:143
No temptation has *o* ..... 1 Cor 10:13
if a man is *o* in any ..... Gal 6:1

OVERTHREW
So He *o* those cities ..... Gen 19:25
will be as when God *o* ..... Is 13:19
As God *o* Sodom and ..... Jer 50:40
"I *o* some of you ..... Amos 4:11

OVERTHROW
you shall utterly *o* ..... Ex 23:24
o them in the wilderness ... Ps 106:26
o their descendants ..... Ps 106:27
o the righteous in ..... Prov 18:5
As in the *o* of Sodom and ... Jer 49:18
o the throne of ..... Hag 2:22
of God, you cannot *o* it ..... Acts 5:39
o the faith of some ..... 2 Tim 2:18

OVERTHROWN
Their judges are *o* ..... Ps 141:6
but it is *o* by the mouth ... Prov 11:11
The wicked are *o* and are .. Prov 12:7
desolate, as *o* by strangers ..... Is 1:7
of Sodom, which was *o* ..... Lam 4:6
I will make it *o* ..... Ezek 21:27
and Nineveh shall be *o* ..... Jon 3:4

OVERTHROWS
and *o* the mighty ..... Job 12:19
o them in the night ..... Job 34:25
o the words of the ..... Prov 22:12

OVERTURNED
my heart is *o* within ..... Lam 1:20
o the tables of the ..... Matt 21:12
money and *o* the tables .... John 2:15

OVERWHELM
o the fatherless ..... Job 6:27
sends them out, they *o* ..... Job 12:15

OVERWHELMED
when my heart is *o* ..... Ps 61:2
and my spirit was *o* ..... Ps 77:3
o their enemies ..... Ps 78:53
waters would have *o* ..... Ps 124:4
my spirit is *o* within ..... Ps 143:4

OVERWORK
Do not *o* to be rich ..... Prov 23:4

OWE
Pay me what you *o* ..... Matt 18:28
'How much do you *o* ..... Luke 16:5
O no one anything ..... Rom 13:8
o me even your own ..... Philem 19

OWED
o him ten thousand ..... Matt 18:24
fellow servants who *o* ..... Matt 18:28
o five hundred denarii ..... Luke 7:41

OWN
created man in His *o* ..... Gen 1:27
interpretation of his *o* ..... Gen 41:11
of his *o* people as wife ..... Lev 21:14
grasshoppers in our *o* .... Num 13:33
is right in his *o* eyes ..... Deut 12:8
each to his *o* inheritance .. Josh 24:28
a man after His *o* heart .. 1 Sam 13:14
loved him as his *o* soul ... 1 Sam 18:1
Your very *o* people ..... 2 Sam 7:24
Your *o* we have given .... 1 Chr 29:14
everyone to his *o* city ..... Ezra 2:1
reproach on their *o* heads .... Neh 4:4
wise in their *o* craftiness .... Job 5:13
He who swears to his *o* hurt .. Ps 15:4
Even my *o* familiar friend in .. Ps 41:9
on your *o* understanding .... Prov 3:5
not be wise in your *o* eyes .. Prov 3:7
troubles his *o* house ..... Prov 11:29
a fool is right in his *o* ..... Prov 12:15
a man are pure in his *o* .... Prov 16:2
wisdom loves his *o* soul .... Prov 19:8
no rule over his *o* spirit ... Prov 25:28
forsake your *o* friend ..... Prov 27:10
her *o* works praise her .... Prov 31:31
over another to his *o* hurt .... Eccl 8:9
the work of their *o* hands ..... Is 2:8
every one from his *o* fig ..... Is 36:16
dictates of their *o* heart ..... Jer 9:14
return upon your *o* head .... Obad 15
idols forsake their *o* Mercy ... Jon 2:8
men of his *o* household ..... Mic 7:6
the plank in your *o* eye ..... Matt 7:3
dead bury their *o* dead ..... Matt 8:22
and loses his *o* soul ..... Matt 16:26
honor except in his *o* ..... Mark 6:4
is known by its *o* fruit ..... Luke 6:44
He came to His *o* ..... John 1:11
not to do My *o* will ..... John 6:38
I do not seek My *o* glory ... John 8:50
and am known by My *o* .. John 10:14
having loved His *o* ..... John 13:1
world would love its *o* .... John 15:19
took her to his *o* home .... John 19:27
speak in his *o* language ..... Acts 2:6
by our *o* power or ..... Acts 3:12
His *o* love toward us ..... Rom 5:8
did not spare His *o* Son .... Rom 8:32
and you are not your *o* .... 1 Cor 6:19
But each one has his *o* ..... 1 Cor 7:7
ask their *o* husbands at .. 1 Cor 14:35
plucked out your *o* eyes ..... Gal 4:15
submit to your *o* husbands .. Eph 5:22
ought to love their *o* wives .. Eph 5:28
work out your *o* salvation .. Phil 2:12
For all seek their *o* ..... Phil 2:21
who rules his *o* house ..... 1 Tim 3:4
but with His *o* blood He .... Heb 9:12
in His *o* body on the tree .. 1 Pet 2:24
but left their *o* abode ..... Jude 6
from our sins in His *o* ..... Rev 1:5

OX
shall not muzzle an *o* ..... Deut 25:4
"Will the wild *o* ..... Job 39:9
you bind the wild *o* ..... Job 39:10
like a young wild *o* ..... Ps 29:6
exalted like a wild *o* ..... Ps 92:10
o knows its owner ..... Is 1:3
had the face of an *o* ..... Ezek 1:10
Sabbath loose his *o* ..... Luke 13:15
shall not muzzle an *o* ..... 1 Cor 9:9

PACE
are majestic in *p* ..... Prov 30:29

PACIFIES
A gift in secret *p* ..... Prov 21:14
for conciliation *p* ..... Eccl 10:4

PADAN ARAM
Same as Mesopotamia, Gen 24:10; *see* MESOPOTAMIA
Home of Isaac's wife, Gen 25:20
Jacob flees to, Gen 28:2–7
Jacob returns from, Gen 31:17, 18
People of, called Syrians, Gen 31:24
Language of, called Aramaic, 2 Kin 18:26

PAGAN
have taken *p* wives from ... Ezra 10:2
by marrying *p* women ..... Neh 13:27
have begotten *p* children .... Hos 5:7
priests with the *p* priests .... Zeph 1:4

PAID
today I have *p* my vows .... Prov 7:14
p the very last mite ..... Luke 12:59
p tithes through Abraham .... Heb 7:9

PAILS
p are full of milk ..... Job 21:24

PAIN
p you shall bring ..... Gen 3:16
Because I bore him in *p* .... 1 Chr 4:9
on my affliction and my *p* ... Ps 25:18
p as a woman in ..... Is 13:8
are filled with *p* ..... Is 21:3
before her *p* came ..... Is 66:7
Why is my *p* perpetual ..... Jer 15:18
labor and in *p* to give birth .. Rev 12:2
shall be no more *p* ..... Rev 21:4

PAINED
My heart is severely *p* ..... Ps 55:4
I am *p* in my very ..... Jer 4:19

PAINFUL
this, it was too *p* ..... Ps 73:16
for the present, but *p* ..... Heb 12:11

PAINS
The *p* of death ..... Ps 116:3
having loosed the *p* ..... Acts 2:24
upon them, as labor *p* .... 1 Thess 5:3

PAINT
and she put *p* on her ..... 2 Kin 9:30
your eyes with *p* ..... Jer 4:30

PAINTING
it with cedar and *p* ..... Jer 22:14

PALACE
support from the *p* ..... Ezra 4:14
was taken to the king's *p* .... Esth 2:8
was great in the king's *p* .... Esth 9:4
enter the King's *p* ..... Ps 45:15
a *p* of foreigners ..... Is 25:2
to serve in the king's *p* ..... Dan 1:4
the king went to his *p* ..... Dan 6:18
at the *p* of the high priest .. Matt 26:3
guards his own *p* ..... Luke 11:21
evident to the whole *p* ..... Phil 1:13

PALACES
out of the ivory *p* ..... Ps 45:8
God is in her *p* ..... Ps 48:3
has entered our *p* ..... Jer 9:21
has swallowed up all her *p* .. Lam 2:5
in the *p* at Ashdod ..... Amos 3:9

PALANQUIN
the King made himself a *p* .. Song 3:9

PALE
his face now grow *p* ..... Is 29:22
and all faces turned *p* ..... Jer 30:6
behold, a *p* horse ..... Rev 6:8

PALM
of water and seventy *p* ..... Ex 15:27
p trees, and open flowers .. 1 Kin 6:29
of yours is like a *p* tree ..... Song 7:7
p branch and bulrush in ..... Is 9:14
p branch or bulrush, may .... Is 19:15
and *p* trees were carved .. Ezek 41:20
p trees and went out ..... John 12:13
p branches in their ..... Rev 7:9

PALMS
you on the *p* of My hands .... Is 49:16
struck Him with the *p* ..... Matt 26:67

PALTI (or Paltiel)
Man to whom Saul gives Michal, David's wife, in marriage, 1 Sam 25:44; 2 Sam 3:15

PAMPERS
p his servant from ..... Prov 29:21

PAMPHYLIA
People from, at Pentecost, Acts 2:10
Paul visits; John Mark returns home from, Acts 13:13; 15:38
Paul preaches in cities of, Acts 14:24, 25

PANGS
The *p* of death ..... Ps 18:4
P and sorrows will ..... Is 13:8
labors with birth *p* ..... Rom 8:22

PANICKED
the men of Benjamin *p* .... Judg 20:41

PANT
They *p* after the dust ..... Amos 2:7

PANTS
As the deer *p* for the ..... Ps 42:1

PAPHOS
Paul blinds Elymas at, Acts 13:6–13

PAPYRUS
"Can the *p* grow up ..... Job 8:11

PARABLE
open my mouth in a *p* ..... Ps 78:2
speak a *p* to the house of .. Ezek 17:2
utter a *p* to the rebellious .. Ezek 24:3
p He did not speak ..... Matt 13:34
learn this *p* from the fig ... Matt 24:32
spoken the *p* against ..... Mark 12:12
do You speak this *p* ..... Luke 12:41

PARABLES
'Does he not speak *p* ..... Ezek 20:49
understand all the *p* ..... Mark 4:13
rest it is given in *p* ..... Luke 8:10

PARADE
love does not *p* ..... 1 Cor 13:4

PARADISE
will be with Me in *P* ..... Luke 23:43
was caught up into *P* ..... 2 Cor 12:4
in the midst of the *P* ..... Rev 2:7

PARALYTIC
then He said to the *p* ..... Matt 9:6
on which the *p* was lying ... Mark 2:4

PARALYZED
servant is lying at home *p* ... Matt 8:6
sick people, blind, lame, *p* .. John 5:3
who were *p* and lame ..... Acts 8:7

PARAN
Residence of exiled Ishmael, Gen 21:21
Israelites camp in, Num 10:12
Headquarters of spies, Num 13:3, 26
Site of David's refuge, 1 Sam 25:1

PARCHMENTS
especially the *p* ..... 2 Tim 4:13

PARDON
p your transgressions ..... Ex 23:21
You are God, ready to *p* .... Neh 9:17
not *p* my transgression ..... Job 7:21
O LORD, *p* my iniquity ..... Ps 25:11
He will abundantly *p* ..... Is 55:7
p all their iniquities ..... Jer 33:8

PARDONED
ended, that her iniquity is *p* ... Is 40:2

PARDONING
is a God like You, *p* ..... Mic 7:18

PARENTS
will rise up against *p* ..... Matt 10:21
His *p* went to Jerusalem ... Luke 2:41
has left house or *p* ..... Luke 18:29
sinned, this man or his *p* .... John 9:2
disobedient to *p* ..... Rom 1:30
to lay up for the *p* ..... 2 Cor 12:14
obey your *p* in all things, ... Col 3:20
disobedient to *p* ..... 2 Tim 3:2

PARMENAS
One of the first seven deacons, Acts 6:5

PART
You have no *p* in the ..... Josh 22:25
has chosen that good *p* ... Luke 10:42
you, you have no *p* ..... John 13:8
And he kept back *p* of the ... Acts 5:2
that blindness in *p* has .... Rom 11:25
to that *p* which lacks it, .. 1 Cor 12:24
For we know in *p* ..... 1 Cor 13:9
p has a believer ..... 2 Cor 6:15
Abraham gave a tenth *p* ..... Heb 7:2
shall take away his *p* ..... Rev 22:19

PARTAKE
for we all *p* of that ..... 1 Cor 10:17
you cannot *p* of the ..... 1 Cor 10:21

PARTAKER
and have been a *p* ..... Ps 50:18
in hope should be *p* ..... 1 Cor 9:10
Christ, and also a *p* ..... 1 Pet 5:1

PARTAKERS
Gentiles have been *p* ..... Rom 15:27
of the sacrifices *p* ..... 1 Cor 10:18
know that as you are *p* ..... 2 Cor 1:7
gospel, you all are *p* ..... Phil 1:7
qualified us to be *p* ..... Col 1:12
For we have become *p* ..... Heb 3:14

PARTED
them, that He was *p* ..... Luke 24:51
so sharp that they *p* ..... Acts 15:39

PARTIAL
You shall not be *p* ..... Lev 19:15

PARTIALITY
You shall not show *p* ..... Deut 1:17
unjustly, and show *p* ..... Ps 82:2
is not good to show *p* ..... Prov 18:5
but have shown *p* ..... Mal 2:9
that God shows no *p* ..... Acts 10:34
For there is no *p* ..... Rom 2:11
doing nothing with *p* ..... 1 Tim 5:21
but if you show *p* ..... James 2:9
good fruits, without *p* .... James 3:17

PARTIES
revelries, drinking *p* ..... 1 Pet 4:3

PARTING
at the *p* of the road ..... Ezek 21:21

PARTITION
the Testimony, and *p* ..... Ex 40:3

PARTNER
Whoever is a *p* with a .... Prov 29:24
you count me as a *p* ..... Philem 17

PARTRIDGE
when one hunts a *p* ..... 1 Sam 26:20

PARTS
anything but death *p* ..... Ruth 1:17
in the inward *p* ..... Ps 51:6
uttermost *p* of the sea ..... Ps 139:9
Shout, you lower *p* ..... Is 44:23
and made four *p* ..... John 19:23
but our presentable *p* .... 1 Cor 12:24
into the lower *p* ..... Eph 4:9

PASHHUR
Official opposing Jeremiah, Jer 21:1; 38:1–13
—— Priest who puts Jeremiah in jail, Jer 20:1–6

PASS
I will *p* over you ..... Ex 12:13
of the sea that *p* ..... Ps 8:8
When you *p* through the ..... Is 43:2
"I will make you *p* ..... Ezek 20:37
seven times shall *p* over .... Dan 4:32
I will not *p* by them ..... Amos 7:8
and earth will *p* ..... Matt 24:35
let this cup *p* from Me .... Matt 26:39
will by no means *p* ..... Mark 13:31
p away with a great noise .. 2 Pet 3:10

PASSED
And behold, the LORD *p* .. 1 Kin 19:11
and Your waves *p* over me ... Jon 2:3
p by on the other side .... Luke 10:31
forbearance God had *p* .... Rom 3:25
all *p* through the sea ..... 1 Cor 10:1
old things have *p* away .... 2 Cor 5:17
High Priest who has *p* ..... Heb 4:14
By faith they *p* through .... Heb 11:29
know that we have *p* ..... 1 John 3:14
former things have *p* away .. Rev 21:4

PASSES
For the wind *p* over it ..... Ps 103:16
of Christ which *p* ..... Eph 3:19

PASSING
days are like a *p* shadow .... Ps 144:4
and *p* by, to bear His ..... Mark 15:21
Jesus of Nazareth was *p* .. Luke 18:37
which glory was *p* away, ... 2 Cor 3:7
the *p* pleasures of sin ..... Heb 11:25
the darkness is *p* away .... 1 John 2:8

PASSION
than to burn with *p* ..... 1 Cor 7:9
uncleanness, *p*, evil ..... Col 3:5

PASSIONS
gave them up to vile *p* ..... Rom 1:26

PASSOVER
It is the LORD'S *P* ..... Ex 12:11
of the Feast of the *P* be left .. Ex 34:25
at twilight is the LORD'S *P* ... Lev 23:5
the *P* at its appointed time .. Num 9:2
to the rite of the *P* and ..... Num 9:14
sacrifice the *P* at twilight ... Deut 16:6
the *P* on the fourteenth ..... Josh 5:10
of King Josiah this *P* ..... 2 Kin 23:23
P in the second month .... 2 Chr 30:2
of the slaughter of the *P* .. 2 Chr 30:17
Now Josiah kept a *P* to .... 2 Chr 35:1
the *P* lambs for all the ..... Ezra 6:20
you shall observe the *P* ... Ezek 45:21
I will keep the *P* ..... Matt 26:18
P with My disciples ..... Mark 14:14
the *P* must be killed ..... Luke 22:7
Now the *P* of the Jews ..... John 2:13
Now the *P*, a feast of the .... John 6:4
P of the Jews was near ... John 11:55
six days before the *P* ..... John 12:1
that they might eat the *P* .. John 18:28
Preparation Day of the *P* . John 19:14
indeed Christ, our *P* ..... 1 Cor 5:7
By faith he kept the *P* ..... Heb 11:28

PAST
My days are *p* ..... Job 17:11
lo, the winter is *p* ..... Song 2:11
harvest is *p*, the summer ..... Jer 8:20
and His ways *p* finding ... Rom 11:33
resurrection is already *p* .. 2 Tim 2:18
ways spoke in time *p* ..... Heb 1:1
p lifetime in doing ..... 1 Pet 4:3

PASTORS
and some *p* and ..... Eph 4:11

PASTURE
the sheep of Your *p* ..... Ps 74:1
the people of His *p* ..... Ps 95:7
feed them in good *p* ..... Ezek 34:14
in and out and find *p* ..... John 10:9

PASTURES
to lie down in green *p* ..... Ps 23:2

PATARA
Port of Lycia where Paul changes ships, Acts 21:1, 2

PATH
You enlarged my *p* ..... 2 Sam 22:37
p no bird knows ..... Job 28:7
You will show me the *p* ..... Ps 16:11
lead me in a smooth *p* ..... Ps 27:11
comprehend my *p* and my ... Ps 139:3
But the *p* of the just ..... Prov 4:18
You weigh the *p* of the just ... Is 26:7
Him in the *p* of justice ..... Is 40:14
way in the sea and a *p* ..... Is 43:16

PATHROS
Described as a lowly kingdom, Ezek 29:14–16
Refuge for dispersed Jews, Jer 44:1–15
Jews to be regathered from, Is 11:11

PATHS
He leads me in the *p* ..... Ps 23:3
Teach me Your *p* ..... Ps 25:4
and all her *p* are ..... Prov 3:17
p they have not ..... Is 42:16
themselves crooked *p* ..... Is 59:8
Make His *p* straight ..... Matt 3:3
and make straight *p* ..... Heb 12:13

PATIENCE
'Master, have *p* ..... Matt 18:26
and bear fruit with *p* ..... Luke 8:15
p possess your souls ..... Luke 21:19
Now may the God of *p* ..... Rom 15:5
labor of love, and *p* ..... 1 Thess 1:3
faith, love, *p* ..... 1 Tim 6:11
and *p* inherit the promises .. Heb 6:12
your faith produces *p* ..... James 1:3
p have its perfect ..... James 1:4
of suffering and *p* ..... James 5:10
in the kingdom and *p* ..... Rev 1:9
Here is the *p* and the ..... Rev 13:10

PATIENT
rejoicing in hope, *p* ..... Rom 12:12
uphold the weak, be *p* ... 1 Thess 5:14

PATIENTLY
the LORD, and wait *p* ..... Ps 37:7
if you take it *p* ..... 1 Pet 2:20

PATMOS
John, banished here, receives the Revelation, Rev 1:9

PATRIARCHS
begot the twelve *p* ..... Acts 7:8

PATTERN
p which you were ..... Ex 26:30
as you have us for a *p* ..... Phil 3:17
Hold fast the *p* ..... 2 Tim 1:13
p shown you on the ..... Heb 8:5

PAUL
Roman citizen from Tarsus; studied under Gamaliel, Acts 22:3, 25–28
Originally called Saul; persecutes the church, Acts 7:58; 8:1, 3; 9:1, 2
Converted on road to Damascus, Acts 9:3–19
Preaches in Damascus; escapes to Jerusalem and then to Tarsus, Acts 9:20–30
Ministers in Antioch; sent to Jerusalem, Acts 11:25–30
First missionary journey, Acts 13; 14
Speaks for Gentiles at Jerusalem Council, Acts 15:1–5, 12
Second missionary journey, Acts 15:36—18:22
Third missionary journey, Acts 18:23—21:14
Arrested in Jerusalem; defense before Roman authorities, Acts 21:15—26:32
Sent to Rome, Acts 27:1—28:31
His epistles, Rom; 1 and 2 Cor; Gal; Eph; Phil; Col; 1 and 2 Thess; 1 and 2 Tim; Titus; Philem

PAULUS, SERGIUS
Roman proconsul of Cyprus, Acts 13:4, 7

PAVED
a *p* work of sapphire stone .. Ex 24:10

PAVEMENT
that is called The *P* ..... John 19:13

PAVILION
shall hide me in His *p* ..... Ps 27:5
them secretly in a *p* ..... Ps 31:20

PAW
from the *p* of the lion .... 1 Sam 17:37

PAWS
He *p* in the valley ..... Job 39:21

PAY
sell the oil and *p* your debt .. 2 Kin 4:7
p attention to my wisdom ... Prov 5:1
with which to *p* ..... Prov 22:27
priests teach for *p* ..... Mic 3:11
with me, and I will *p* ..... Matt 18:26
p taxes to Caesar ..... Matt 22:17
For you *p* tithe of ..... Matt 23:23
to *p* taxes to Caesar ..... Mark 12:14

PEACE
"These men are at *p* ..... Gen 34:21
sacrifice of the *p* offering ..... Lev 3:9
I will give *p* in the ..... Lev 26:6
you, and give you *p* ..... Num 6:26
Joshua made *p* with them .. Josh 9:15
had made *p* with Israel ..... Josh 10:1
'Make *p* with me by a .... 2 Kin 18:31
If you ever return in *p* .... 2 Chr 18:27
field shall be at *p* ..... Job 5:23
both lie down in *p* ..... Ps 4:8
seek *p* and pursue it ..... Ps 34:14
for He will speak *p* ..... Ps 85:8
p have those who ..... Ps 119:165
I am for *p* ..... Ps 120:7
for the *p* of Jerusalem ..... Ps 122:6
P be within your walls ..... Ps 122:7
P be upon Israel ..... Ps 125:5
war, and a time of *p* ..... Eccl 3:8
Father, Prince of *P* ..... Is 9:6
keep him in perfect *p* ..... Is 26:3
p they have not ..... Is 59:8
slightly, saying, '*P* ..... Jer 6:14
"We looked for *p* ..... Jer 8:15
give you assured *p* ..... Jer 14:13
they will seek *p* ..... Ezek 7:25
My people, saying, '*P* ..... Ezek 13:10
P be multiplied ..... Dan 4:1
this One shall be *p* ..... Mic 5:5
place I will give *p* ..... Hag 2:9
speak *p* to the nations ..... Zech 9:10
is worthy, let your *p* ..... Matt 10:13
that I came to bring *p* ..... Matt 10:34
and on earth *p* ..... Luke 2:14
if a son of *p* is there ..... Luke 10:6
that make for your *p* ..... Luke 19:42
I leave with you, My *p* .... John 14:27
in Me you may have *p* .... John 16:33
Grace to you and *p* ..... Rom 1:7
by faith, we have *p* ..... Rom 5:1
minded is life and *p* ..... Rom 8:6
of *p* will crush Satan ..... Rom 16:20
God has called us to *p* ..... 1 Cor 7:15
p will be with you ..... 2 Cor 13:11
Spirit is love, joy, *p* ..... Gal 5:22
He Himself is our *p* ..... Eph 2:14
the Spirit in the bond of *p* .... Eph 4:3
of the gospel of *p* ..... Eph 6:15
and the *p* of God ..... Phil 4:7
heaven, having made *p* ..... Col 1:20
And let the *p* of God ..... Col 3:15
Be at *p* among ..... 1 Thess 5:13
faith, love, *p* ..... 2 Tim 2:22
meaning "king of *p*," ..... Heb 7:2
Pursue *p* with all people ... Heb 12:14
is sown in *p* by those ..... James 3:18
p be multiplied ..... 2 Pet 1:2
it to take *p* from the earth .... Rev 6:4

PEACEABLE
and *p* life in all ..... 1 Tim 2:2
is first pure, then *p* ..... James 3:17

PEACEABLY
Do you come *p* ..... 1 Sam 16:4
p?" And he said, "*P*." ..... 1 Kin 2:13
speaks *p* to his neighbor ..... Jer 9:8
He shall enter *p*, even ..... Dan 11:24
on you, live *p* ..... Rom 12:18

PEACEFUL
in a *p* habitation ..... Is 32:18

PEACEMAKERS
Blessed are the *p* ..... Matt 5:9

PEARL
had found one *p* ..... Matt 13:46
gate was of one *p* ..... Rev 21:21

PEARLS
nor cast your *p* ..... Matt 7:6
hair or gold or *p* ..... 1 Tim 2:9
gates were twelve *p* ..... Rev 21:21

PEG
wife, took a tent *p* ..... Judg 4:21
will fasten him as a *p* ..... Is 22:23

PEKAH
Son of Remaliah; usurps Israel's throne, 2 Kin 15:25–28
Forms alliance with Rezin of Syria against Ahaz, Is 7:1–9

Alliance defeated; captives returned, 2 Kin 16:5–9
Territory of, overrun by Tiglath-Pileser, 2 Kin 15:29
Assassinated by Hoshea, 2 Kin 15:30

PEKAHIAH
Son of Menahem; king of Israel, 2 Kin 15:22–26
Assassinated by Pekah, 2 Kin 15:23–25

PEN
My tongue is the *p* ..... Ps 45:1
on it with a man's *p* ..... Is 8:1
to write to you with *p* ..... 3 John 13

PENNY
have paid the last *p* ..... Matt 5:26

PENTECOST
P had fully come ..... Acts 2:1
on the Day of *P* ..... Acts 20:16
tarry in Ephesus until *P* ... 1 Cor 16:8

PENUEL
Place east of Jordan; site of Jacob's wrestling with angel, Gen 32:24–31
Inhabitants of, slain by Gideon, Judg 8:8, 9, 17

PEOPLE
will take you as My *p* ..... Ex 6:7
Who is like you, a *p* ..... Deut 33:29
p shall be my *p* ..... Ruth 1:16
p who know the joyful ..... Ps 89:15
We are His *p* and the ..... Ps 100:3
Happy are the *p* ..... Ps 144:15
"Blessed is Egypt My *p* ..... Is 19:25
this is a rebellious *p* ..... Is 30:9
p who provoke Me ..... Is 65:3
and they shall be My *p* ..... Jer 24:7
Then they shall be My *p* .. Ezek 37:23
for you are not My *p* ..... Hos 1:9
like *p*, like priest ..... Hos 4:9
to make ready a *p* ..... Luke 1:17
taught the *p* in the ..... Luke 20:1
Unless you *p* see signs ..... John 4:48
a great multitude of sick *p* .. John 5:3
all the *p* came to Him ..... John 8:2
man should die for the *p* .. John 11:50
favor with all the *p* ..... Acts 2:47
were done among the *p* .... Acts 5:12
for they feared the *p*, lest ... Acts 5:26
and signs among the *p* ..... Acts 6:8
the *p* grew and multiplied .. Acts 7:17
of My *p* who are in Egypt .. Acts 7:34
astonished the *p* of ..... Acts 8:9
a great many *p* were ..... Acts 11:24
take out of them a *p* ..... Acts 15:14
his defense to the *p* ..... Acts 19:33
of this *p* has grown dull ... Acts 28:27
who were not My *p* ..... Rom 9:25
and contrary *p* ..... Rom 10:21
His *p* whom He foreknew .. Rom 11:2
and they shall be My *p* .... 2 Cor 6:16
His own special *p* ..... Titus 2:14
and they shall be My *p* ..... Heb 8:10
LORD will judge His *p* ..... Heb 10:30
His own special *p* ..... 1 Pet 2:9
but are now the *p* ..... 1 Pet 2:10
tribe and tongue and *p* ..... Rev 5:9
tribe, tongue, and *p* ..... Rev 14:6
they shall be His *p* ..... Rev 21:3

PEOPLE OF GOD
in the assembly of the *p* .... Judg 20:2
a thing against the *p* ..... 2 Sam 14:13
a rest for the *p* ..... Heb 4:9
affliction with the *p* ..... Heb 11:25
people but are now the *p* .. 1 Pet 2:10

PEOPLES
Let *p* serve you ..... Gen 27:29
separated you from the *p* .. Lev 20:26
scatter you among all *p* ... Deut 28:64
His deeds among the *p* .... 1 Chr 16:8
The LORD shall judge the *p* .... Ps 7:8
clap your hands, all you *p* .... Ps 47:1
Let all the *p* praise You ..... Ps 67:5
of the earth and all *p* ..... Ps 148:11
lift up a banner for the *p* ..... Is 62:10
customs of the *p* are futile ... Jer 10:3
to the *p* a pure language, ... Zeph 3:9
sow them among the *p* ..... Zech 10:9
heavy stone for all *p* ..... Zech 12:3
will draw all *p* to Myself .. John 12:32

PEOR
Mountain of Moab opposite Jericho, Num 23:28
Israel's camp seen from, Num 24:2
——— Moabite god called Baal of Peor, Num 25:3, 5, 18
Israelites punished for worship of, Num 31:16

PERCEIVE
given you a heart to *p* ..... Deut 29:4
but I cannot *p* ..... Job 23:8
seeing, but do not *p* ..... Is 6:9
may see and not *p* ..... Mark 4:12
not yet *p* nor understand .. Mark 8:17
In truth I *p* that God ..... Acts 10:34

PERCEIVED
not heard nor *p* by the ear .... Is 64:4
Jesus *p* their wickedness .. Matt 22:18
when Jesus *p* in His spirit .. Mark 2:8
Jesus *p* their thoughts ..... Luke 5:22
for I *p* power going out .... Luke 8:46
p the grace that had been .... Gal 2:9

PERDITION
except the son of *p* ..... John 17:12
to them a proof of *p* ..... Phil 1:28
revealed, the son of *p* ..... 2 Thess 2:3
who draw back to *p* ..... Heb 10:39
day of judgment and *p* ..... 2 Pet 3:7

PEREZ
One of Judah's twin sons by Tamar, Gen 38:24–30

PERFECT
Noah was a just man, *p* ..... Gen 6:9
His work is *p* ..... Deut 32:4
Give a *p* lot ..... 1 Sam 14:41
one who is *p* in ..... Job 36:4
for God, His way is *p* ..... Ps 18:30
The law of the LORD is *p*. ..... Ps 19:7
I hate them with *p* hatred .. Ps 139:22
will keep him in *p* peace ..... Is 26:3
You were *p* in your ..... Ezek 28:15
Father in heaven is *p* ..... Matt 5:48
"If you want to be *p* ..... Matt 19:21
they may be made *p* ..... John 17:23
and *p* will of God ..... Rom 12:2
when that which is *p* ..... 1 Cor 13:10
is made *p* in weakness .... 2 Cor 12:9
present every man *p* ..... Col 1:28
the law made nothing *p* ..... Heb 7:19
more *p* tabernacle ..... Heb 9:11
of just men made *p* ..... Heb 12:23
patience have its *p* work ... James 1:4
good gift and every *p* ..... James 1:17
in word, he is a *p* ..... James 3:2
p love casts out fear ..... 1 John 4:18

PERFECTED
third day I shall be *p* ..... Luke 13:32
or am already *p* ..... Phil 3:12
the Son who has been *p* .... Heb 7:28
the love of God is *p* ..... 1 John 2:5

PERFECTION
the *p* of beauty ..... Ps 50:2
consummation of all *p* ..... Ps 119:96
You were the seal of *p* .... Ezek 28:12
let us go on to *p* ..... Heb 6:1

PERFORM
p the duty ..... Ruth 3:13
p Your statutes ..... Ps 119:112
am ready to *p* My word ..... Jer 1:12
he is obliged to *p* it ..... Matt 23:16
What sign will You *p* ..... John 6:30
how to *p* what is good ..... Rom 7:18

PERFORMED
They *p* His signs ..... Ps 105:27
works are *p* by His hands .. Mark 6:2
John *p* no sign ..... John 10:41
who *p* the service perfect in .. Heb 9:9

PERFUMER'S
putrefy the *p* ointment ..... Eccl 10:1

PERGA
Visited by Paul, Acts 13:13, 14; 14:25

PERGAMOS
Site of one of the seven churches, Rev 1:11
Special message to, Rev 2:12–17

PERIL
or nakedness, or *p* ..... Rom 8:35

PERILOUS
from the *p* pestilence ..... Ps 91:3
in the last days *p* ..... 2 Tim 3:1

PERILS
journeys often, in *p* ..... 2 Cor 11:26

PERISH
"Surely we die, we *p* ..... Num 17:12
until you *p* from this ..... Josh 23:13
and if I *p*, I *p* ..... Esth 4:16
Why did I not *p* ..... Job 3:11
All flesh would *p* ..... Job 34:15
way of the ungodly shall *p* .... Ps 1:6
He is like the beasts that *p* .. Ps 49:12
they *p* at the rebuke ..... Ps 80:16
very day his plans *p* ..... Ps 146:4
he who speaks lies shall *p* .. Prov 19:9
But those riches *p* through .. Eccl 5:14
they all will *p* together ..... Is 31:3
the remnant in Judah *p* ..... Jer 40:15
so that we may not *p* ..... Jon 1:6
one of your members *p* .... Matt 5:29
little ones should *p* ..... Matt 18:14
will *p* by the sword ..... Matt 26:52
will all likewise *p* ..... Luke 13:3
in Him should not *p* ..... John 3:16
they shall never *p* ..... John 10:28
whole nation should *p* .... John 11:50
Your money *p* with you, ... Acts 8:20
will also *p* without law ..... Rom 2:12
shall the weak brother *p* ... 1 Cor 8:11
concern things which *p* ..... Col 2:22
among those who *p* ..... 2 Thess 2:10
They will *p*. ..... Heb 1:11
that any should *p* ..... 2 Pet 3:9

PERISHABLE
do it to obtain a *p* ..... 1 Cor 9:25

PERISHED
p being innocent ..... Job 4:7
Truth has *p* and has ..... Jer 7:28
The faithful man has *p* ..... Mic 7:2

PERISHES
The old lion *p* for lack of .... Job 4:11
The righteous *p*. ..... Is 57:1
for the food which *p* ..... John 6:27
precious than gold that *p* .... 1 Pet 1:7

PERISHING
We are *p* ..... Matt 8:25
to those who are *p* ..... 2 Cor 4:3

PERIZZITES
One of seven Canaanite nations, Deut 7:1
Possessed Palestine in Abraham's time, Gen 13:7
Jacob's fear of, Gen 34:30
Many of, slain by Judah, Judg 1:4, 5

PERJURER
p shall be expelled ..... Zech 5:3

PERMIT
the Spirit did not *p* ..... Acts 16:7
I do not *p* a woman ..... 1 Tim 2:12

PERMITS
you, if the Lord *p* . . . . . 1 Cor 16:7
we will do if God *p* . . . . . Heb 6:3

PERMITTED
p no one to do them . . . . . Ps 105:14

PERPETUAL
p incense before the LORD . . . . Ex 30:8
It shall be a *p* statute for . . Num 19:21
Why is my pain *p* . . . . . Jer 15:18
make it a *p* desolation . . . . . Jer 25:12
saltpits, and a *p* desolation . . Zeph 2:9

PERPETUATED
Your name shall be *p* . . . . . Nah 1:14

PERPLEXED
at one another, *p* . . . . . John 13:22
we are *p* . . . . . 2 Cor 4:8

PERSECUTE
p me as God does . . . . . Job 19:22
p me wrongfully . . . . . Ps 119:86
when they revile and *p* . . . . . Matt 5:11
Bless those who *p* . . . . . Rom 12:14

PERSECUTED
p the poor and needy . . . . . Ps 109:16
p the prophets who . . . . . Matt 5:12
If they *p* Me . . . . . John 15:20
p the church of God . . . . . 1 Cor 15:9
p, but not forsaken . . . . . 2 Cor 4:9
p us now preaches the . . . . . Gal 1:23

PERSECUTES
wicked in his pride *p* . . . . . Ps 10:2

PERSECUTION
p arises because of . . . . . Matt 13:21
At that time a great *p* . . . . . Acts 8:1
do I still suffer *p* . . . . . Gal 5:11

PERSECUTIONS
and lands, with *p* . . . . . Mark 10:30
in needs, in *p* . . . . . 2 Cor 12:10
p, afflictions, which . . . . . 2 Tim 3:11

PERSECUTOR
a blasphemer, a *p* . . . . . 1 Tim 1:13

PERSECUTORS
Deliver me from my *p*, for . . . Ps 142:6
vengeance for me on my *p* . . Jer 15:15
all her *p* overtake her in . . . . . Lam 1:3

PERSEVERANCE
tribulation produces *p* . . . . . Rom 5:3
to this end will all *p* . . . . . Eph 6:18
longsuffering, love, *p* . . . . . 2 Tim 3:10
heard of the *p* of Job . . . . . James 5:11
to self-control *p* . . . . . 2 Pet 1:6

PERSEVERE
kept My command to *p* . . . . . Rev 3:10

PERSISTENCE
p he will rise and . . . . . Luke 11:8

PERSON
In whose eyes a vile *p* . . . . . Ps 15:4
p will suffer hunger . . . . . Prov 19:15
do not regard the *p* . . . . . Matt 22:16
One *p* esteems one day . . . . Rom 14:5
to eat with such a *p* . . . . . 1 Cor 5:11
no fornicator, unclean *p* . . . . . Eph 5:5
that such a *p* is warped . . . . Titus 3:11
express image of His *p* . . . . . Heb 1:3
let it be the hidden *p* . . . . . 1 Pet 3:4
by whom a *p* is overcome . . 2 Pet 2:19

PERSUADE
Who will *p* Ahab to . . . . . 1 Kin 22:20
"You almost *p* me . . . . . Acts 26:28
the Lord, we *p* men . . . . . 2 Cor 5:11
For do I now *p* men . . . . . Gal 1:10

PERSUADED
a ruler is *p* . . . . . Prov 25:15
neither will they be *p* . . . . . Luke 16:31
p that He is able . . . . . 2 Tim 1:12

PERSUASIVE
p words of human . . . . . 1 Cor 2:4
you with *p* words . . . . . Col 2:4

PERTAINING
Priest in things *p* . . . . . Heb 2:17
for men in things *p* . . . . . Heb 5:1

PERTURBED
things the earth is *p* . . . . . Prov 30:21

PERVERSE
your way is *p* . . . . . Num 22:32
for the *p* person is an . . . . . Prov 3:32
p lips far from you . . . . . Prov 4:24
p heart will be . . . . . Prov 12:8
p man sows strife . . . . . Prov 16:28
but he who is *p* . . . . . Prov 28:18
from this *p* generation . . . . . Acts 2:40

PERVERSITY
in oppression and *p* . . . . . Is 30:12

PERVERT
You shall not *p* . . . . . Deut 16:19
and *p* all equity . . . . . Mic 3:9
p the gospel of Christ . . . . . Gal 1:7

PERVERTING
We found this fellow *p* . . . . Luke 23:2
will you not cease *p* . . . . . Acts 13:10

PERVERTS
p the words of the . . . . . Ex 23:8
p his ways will become . . . . Prov 10:9

PESTILENCE
from the perilous *p* . . . . . Ps 91:3
p that walks in . . . . . Ps 91:6
Before Him went *p* . . . . . Hab 3:5

PESTILENCES
will be famines, *p* . . . . . Matt 24:7

PETER
Fisherman; called to discipleship, Matt 4:18–20; John 1:40–42
Called as apostle, Matt 10:2–4
Walks on water, Matt 14:28–33
Confesses Christ's deity, Matt 16:13–19
Rebuked by Christ, Matt 16:21–23
Witnesses transfiguration, Matt 17:1–8; 2 Pet 1:16–18
Denies Christ three times, Matt 26:69–75
Commissioned to feed Christ's sheep, John 21:15–17
Leads disciples, Acts 1:15–26
Preaches at Pentecost, Acts 2:1–41
Performs miracles, Acts 3:1–11; 5:14–16; 9:32–43
Called to minister to Gentiles, Acts 10
Defends his visit to Gentiles, Acts 11:1–18
Imprisoned and delivered, Acts 12:3–19
Speaks at Jerusalem Council, Acts 15:7–14
Writes epistles, 1 Pet 1:1; 2 Pet 1:1

PETITION
of Israel grant your *p* . . . . . 1 Sam 1:17
What is your *p* . . . . . Esth 5:6
present your *p* before Him . . . Jer 42:9
makes his *p* three times . . . . Dan 6:13

PETITIONS
fulfill all your *p* . . . . . Ps 20:5
p that we have asked . . . . . 1 John 5:15

PHARAOH
Kings of Egypt, contemporaries of:
Abraham, Gen 12:15–20
Joseph, Gen 40; 41
Moses in youth, Ex 1:8–11
the Exodus, Ex 5—14
Solomon, 1 Kin 3:1; 11:17–20
Other Pharaohs, 1 Kin 14:25, 26; 2 Kin 17:4; 18:21; 19:9; 23:29; Jer 44:30

PHARISEE
"Blind *P*, first cleanse . . . . . Matt 23:26
P who had invited Him . . . . Luke 7:39
P asked Him to dine . . . . . Luke 11:37
temple to pray, one a *P* . . . Luke 18:10
P named Gamaliel . . . . . Acts 5:34
I am a *P*, the son of a *P* . . . . Acts 23:6
our religion I lived a *P* . . . . . Acts 26:5
concerning the law, a *P* . . . . . Phil 3:5

PHARISEES
See SCRIBES AND PHARISEES
when he saw many of the *P* . Matt 3:7
when the *P* saw it, they . . . . Matt 9:11
we and the *P* fast often . . . . . Matt 9:14
P said, "He casts out . . . . . Matt 9:34
P saw it, they said to . . . . . Matt 12:2
P were offended when . . . . Matt 15:12
of the leaven of the *P* . . . . . Matt 16:6
P also came to Him . . . . . Matt 19:3
P heard His parables . . . . . Matt 21:45
P went and plotted how . . . Matt 22:15
P heard that He had . . . . . Matt 22:34
P gathered together to . . . . Matt 27:62
P came out and began to . . Mark 8:11
P and teachers of the law . . Luke 5:17
P and lawyers rejected . . . . Luke 7:30
you *P* make the outside . . . Luke 11:39
"But woe to you *P*! For . . . Luke 11:42
of the leaven of the *P* . . . . . Luke 12:1
P came, saying to Him . . . . Luke 13:31
to the lawyers and *P* . . . . . Luke 14:3
P and scribes murmured . . . Luke 15:2
P, who were lovers of . . . . Luke 16:14
P when the kingdom of . . . Luke 17:20
of the *P* named Nicodemus . . John 3:1
P heard the crowd . . . . . John 7:32
P therefore said to Him . . . . John 8:13
P also asked him again . . . . John 9:15
went away to the *P* . . . . . John 11:46
P had given a command . . John 11:57
because of the *P* they . . . . . John 12:42
of the *P* who believed . . . . . Acts 15:5
Sadducees and the other *P* . Acts 23:6

PHILADELPHIA
City of Lydia in Asia Minor; church established here, Rev 1:11

PHILEMON
Christian at Colosse to whom Paul writes, Philem 1
Paul appeals to him to receive Onesimus, Philem 9–21

PHILETUS
False teacher, 2 Tim 2:17, 18

PHILIP
Son of Herod the Great, Matt 14:3
——— One of the twelve apostles, Matt 10:3
Brings Nathanael to Christ, John 1:43–48
Tested by Christ, John 6:5–7
Introduces Greeks to Christ, John 12:20–22
Gently rebuked by Christ, John 14:8–12
——— One of the first seven deacons, Acts 6:5
Called an evangelist, Acts 21:8
Preaches in Samaria, Acts 8:5–13
Leads the Ethiopian eunuch to Christ, Acts 8:26–40

PHILIPPI
City of Macedonia (named after Philip of Macedon); visited by Paul, Acts 16:12; 20:6
Paul writes letter to church of, Phil 1:1

PHILISTIA
The land of the Philistines, Gen 21:32, 34; Josh 13:2; Ps 60:8

PHILISTINES
Not attacked by Joshua, Josh 13:1–3

Left to test Israel, Judg 3:1–4
God delivers Israel to, as punishment, Judg 10:6, 7
Israel delivered from, by Samson, Judg 13—16
Capture, then return the ark of the Lord, 1 Sam 4—6
Wars and dealings with Saul and David, 1 Sam 13:15—14:23; 17:1–52; 18:25–27; 21:10–15; 27:1—28:6; 29:1–11; 31:1–13; 2 Sam 5:17–25
Originally on the island of Caphtor, Jer 47:4
Prophecies concerning, Is 9:11, 12; Jer 25:15–20; 47:1–7; Ezek 25:15–17; Zeph 2:4–6

PHILOSOPHERS
p encountered him ..... Acts 17:18

PHILOSOPHY
cheat you through *p* ..... Col 2:8

PHINEHAS
Aaron's grandson; executes God's judgment, Num 25:1–18; Ps 106:30, 31
Settles dispute over memorial altar, Josh 22:11–32
—— Younger son of Eli; abuses his office, 1 Sam 1:3; 2:12–17, 22–36
Killed by Philistines, 1 Sam 4:11, 17

PHOENICIA
Mediterranean coastal region including the cities of Ptolemais, Tyre, Zarephath and Sidon; evangelized by early Christians, Acts 11:19
Jesus preaches here, Matt 15:21

PHRYGIA
Jews from, at Pentecost, Acts 2:1, 10
Visited twice by Paul, Acts 16:6

PHYLACTERIES
They make their *p* ..... Matt 23:5

PHYSICIAN
Gilead, is there no *p* ..... Jer 8:22
have no need of a *p* ..... Matt 9:12
Luke the beloved *p* ..... Col 4:14

PHYSICIANS
are all worthless *p* ..... Job 13:4
her livelihood on *p* ..... Luke 8:43

PI HAHIROTH
Israel camps there before crossing the Red Sea, Ex 14:2, 9; Num 33:7, 8

PICTURE
what parable shall we *p* ... Mark 4:30

PIECE
placed each *p* opposite .... Gen 15:10
hammered *p* of pure gold ... Ex 25:36
one *p* with the mercy seat .... Ex 37:8
two legs or a *p* of an ear .. Amos 3:12
No one puts a *p* ..... Matt 9:16
bought a *p* of ground ..... Luke 14:18
Him a *p* of a broiled fish .. Luke 24:42
from the top in one *p* ..... John 19:23

PIECES
for my wages thirty *p* ..... Zech 11:12
they took the thirty *p* ..... Matt 27:9
shall be dashed to *p* ..... Rev 2:27

PIERCE
and his master shall *p* ..... Ex 21:6
a sword will *p* ..... Luke 2:35

PIERCED
p My hands and My feet .... Ps 22:16
Me whom they have *p* .... Zech 12:10
of the soldiers *p* ..... John 19:34
p themselves through ..... 1 Tim 6:10
and they also who *p* ..... Rev 1:7

PIERCING
p even to the division ..... Heb 4:12

PIETY
first learn to show *p* ..... 1 Tim 5:4

PILATE, PONTIUS
Governor of Judea (A.D. 26–36), Luke 3:1
Questions Jesus and delivers Him to Jews, Matt 27:2, 11–26; John 18:28—19:16

PILGRIMAGE
heart is set on *p* ..... Ps 84:5
In the house of my *p* ..... Ps 119:54

PILGRIMS
we are aliens and *p* ..... 1 Chr 29:15
were strangers and *p* ..... Heb 11:13

PILLAR
and she became a *p* ..... Gen 19:26
where you anointed the *p* .. Gen 31:13
and by night in a *p* ..... Ex 13:21
standing by a *p* ..... 2 Kin 11:14
a *p* to the LORD ..... Is 19:19
the living God, the *p* ..... 1 Tim 3:15
I will make him a *p* in the ... Rev 3:12

PILLARS
break their sacred *p* ..... Ex 34:13
between the *p* ..... Judg 16:25
And he cast two *p* ..... 1 Kin 7:15
bronze *p* that were in .... 2 Kin 25:13
I set up its *p* firmly ..... Ps 75:3
out her seven *p* ..... Prov 9:1
blood and fire and *p* ..... Joel 2:30
who seemed to be *p* ..... Gal 2:9
and his feet like *p* ..... Rev 10:1

PILOT
rudder wherever the *p* ..... James 3:4

PIM
p for the plowshares ..... 1 Sam 13:21

PINE
cypress tree and the *p* ..... Is 41:19
for these *p* away ..... Lam 4:9

PINNACLE
set Him on the *p* ..... Luke 4:9

PISGAH
Mountain in Moab where Balaam offers sacrifice, Num 23:14
Moses views Promised Land from, Deut 3:27
Site of Moses' death, Deut 34:1–7

PISHON
One of Eden's four rivers, Gen 2:10, 11

PISIDIA
Twice visited by Paul, Acts 13:13, 14; 14:24

PIT
See BOTTOMLESS PIT
cast him into some *p* ..... Gen 37:20
soul draws near the *P* ..... Job 33:22
who go down to the *p* ..... Ps 28:1
woman is a deep *p* ..... Prov 22:14
a harlot is a deep *p* ..... Prov 23:27
fall into his own *p* ..... Prov 28:10
my life in the *p* ..... Lam 3:53
who descend into the *P* ... Ezek 31:16
up my life from the *p* ..... Jon 2:6
from the waterless *p* ..... Zech 9:11
if it falls into a *p* ..... Matt 12:11
ox that has fallen into a *p* .. Luke 14:5
the key to the bottomless *p* ... Rev 9:1
into the bottomless *p* ..... Rev 20:3

PITCH
inside and outside with *p* ... Gen 6:14
Israel would *p* their tents .. Num 9:17

PITCHER
her *p* on her shoulder ..... Gen 24:15
or the *p* shattered at the .... Eccl 12:6
carrying a *p* of water ..... Luke 22:10

PITCHERS
and torches inside the *p* .... Judg 7:16
the *p* of pure gold ..... 1 Chr 28:17
the washing of cups, *p* ..... Mark 7:4

PITHOM
Egyptian city built by Hebrew slaves, Ex 1:11

PITIABLE
of all men the most *p* ..... 1 Cor 15:19

PITS
The proud have dug *p* ..... Ps 119:85

PITY
eye shall have no *p* ..... Deut 7:16
"Have *p* on me ..... Job 19:21
for someone to take *p* ..... Ps 69:20
He who has *p* on the ..... Prov 19:17
p He redeemed them ..... Is 63:9
land, and *p* His people ..... Joel 2:18
And should I not *p* ..... Jon 4:11
just as I had *p* ..... Matt 18:33

PLACE
See HIGH PLACE; HOLY PLACE; MOST HOLY PLACE
p know him anymore ..... Job 7:10
All go to one *p* ..... Eccl 3:20
return again to My *p* ..... Hos 5:15
Come, see the *p* ..... Matt 28:6
My word has no *p* ..... John 8:37
I go to prepare a *p* ..... John 14:2
might go to his own *p* ..... Acts 1:25

PLACES
See HIGH PLACES
set them in slippery *p* ..... Ps 73:18
dark *p* of the earth ..... Ps 74:20
and the rough *p* ..... Is 40:4
They love the best *p* ..... Matt 23:6
in the heavenly *p* ..... Eph 1:3

PLAGUE
bring yet one more *p* ..... Ex 11:1
with a very great *p* ..... Num 11:33
those who died in the *p* .... Num 25:9
three days' *p* in your .... 2 Sam 24:13
p come near your ..... Ps 91:10
and the *p* was stopped ..... Ps 106:30
And this shall be the *p* .... Zech 14:12
because of the *p* of the ..... Rev 16:21

PLAGUES
I will send all My *p* ..... Ex 9:14
I will be your *p* ..... Hos 13:14
p that are written ..... Rev 22:18

PLAINLY
the Christ, tell us *p* ..... John 10:24
now You are speaking *p* .. John 16:29
such things declare *p* ..... Heb 11:14

PLAN
p evil things in their ..... Ps 140:2
Let none of you *p* ..... Zech 7:10
p according to the flesh .... 2 Cor 1:17

PLANK
First remove the *p* ..... Matt 7:5

PLANS
He makes the *p* of the ..... Ps 33:10
in that very day his *p* ..... Ps 146:4
that devises wicked *p* ..... Prov 6:18
A man's heart *p* ..... Prov 16:9
P are established ..... Prov 20:18

PLANT
A time to *p* ..... Eccl 3:2
Him as a tender *p* ..... Is 53:2
they shall *p* vineyards ..... Is 65:21
p of an alien vine ..... Jer 2:21
the LORD God prepared a *p* ... Jon 4:6
p which My heavenly ..... Matt 15:13

PLANTED
The LORD God *p* a garden .... Gen 2:8
and he *p* a vineyard ..... Gen 9:20
Abraham *p* a tamarisk .... Gen 21:33

shall be like a tree *p* ..... Ps 1:3
Your right hand has *p* ..... Ps 80:15
p it with the choicest vine ..... Is 5:2
shall they be *p* ..... Is 40:24
like a tree *p* by the waters ... Jer 17:8
by the roots and be *p* ..... Luke 17:6
I *p*, Apollos watered ..... 1 Cor 3:6

PLANTS
our sons may be as *p* ..... Ps 144:12
down its choice *p* ..... Is 16:8
neither he who *p* ..... 1 Cor 3:7

PLASTERED
p with untempered ..... Ezek 13:14
Her prophets *p* them ..... Ezek 22:28

PLATFORM
scribe stood on a *p* ..... Neh 8:4

PLATTER
head here on a *p* ..... Matt 14:8

PLAY
and rose up to *p* ..... Ex 32:6
p skillfully with a ..... Ps 33:3
nursing child shall *p* ..... Is 11:8
and rose up to *p* ..... 1 Cor 10:7

PLAYED
So David *p* music with .. 1 Sam 18:10
We *p* the flute for you .... Matt 11:17

PLEAD
the one who would *p* ..... Judg 6:31
Oh, that one might *p* ..... Job 16:21
p my cause against an ..... Ps 43:1
p with your friend ..... Prov 6:3
Behold, I will *p* ..... Jer 2:35
p His case with all ..... Jer 25:31

PLEADED
Then Moses *p* with the ..... Ex 32:11
this thing I *p* with ..... 2 Cor 12:8

PLEADING
though God were *p* ..... 2 Cor 5:20

PLEASANT
food, that it was *p* ..... Gen 3:6
fallen to me in *p* places ..... Ps 16:6
they despised the *p* ..... Ps 106:24
how good and how *p* ..... Ps 133:1
and knowledge is *p* ..... Prov 2:10
words of the pure are *p* ... Prov 15:26
P words are like a ..... Prov 16:24
p places of the ..... Jer 23:10
Is he a *p* child ..... Jer 31:20
I ate no *p* food ..... Dan 10:3

PLEASANTNESS
Her ways are ways of *p* ... Prov 3:17

PLEASE
P say you are my sister, ... Gen 12:13
P, go in to my maid ..... Gen 16:2
p let me escape there ..... Gen 19:20
P come near, ... Gen 27:21
P hear this dream which I .. Gen 37:6
Now, *p*, forgive the ..... Gen 50:17
P, let us go three days' ..... Ex 5:3
P inquire of God, ... Judg 18:5
p pardon my sin, ... 1 Sam 15:25
yet honor me now, *p*, ... 1 Sam 15:30
P bring the ephod here ... 1 Sam 30:7
P let my sister Tamar ..... 2 Sam 13:5
p let my brother ..... 2 Sam 13:26
When a man's ways *p* ..... Prov 16:7
do those things that *p* ..... John 8:29
in the flesh cannot *p* ..... Rom 8:8
p his neighbor for his ..... Rom 15:2
how he may *p* the Lord .... 1 Cor 7:32
how he may *p* his wife .... 1 Cor 7:33
may *p* her husband ..... 1 Cor 7:34
Or do I seek to *p* men ..... Gal 1:10
is impossible to *p* Him ..... Heb 11:6

PLEASED
and she *p* Samson well .... Judg 14:7
Then You shall be *p* ..... Ps 51:19
The LORD is well *p* ..... Is 42:21
Yet it *p* the LORD to bruise ... Is 53:10
Would he be *p* with you ..... Mal 1:8
in whom I am well *p* ..... Matt 3:17
danced before them and *p* .. Matt 14:6
God was not well *p* ..... 1 Cor 10:5
But when it *p* God, who ..... Gal 1:15
testimony, that he *p* ..... Heb 11:5
in whom I am well *p* ..... 2 Pet 1:17

PLEASES
dwell where it *p* you ..... Gen 20:15
He does whatever He *p* ..... Ps 115:3
Whatever the LORD *p* ..... Ps 135:6
who *p* God shall escape .... Eccl 7:26
nor awaken love until it *p* .. Song 2:7

PLEASING
sacrifice, well *p* ..... Phil 4:18
for this is well *p* ..... Col 3:20
in you what is well *p* ..... Heb 13:21

PLEASURE
grown old, shall I have *p* .. Gen 18:12
not a God who takes *p* ..... Ps 5:4
has *p* in the prosperity ..... Ps 35:27
Do good in Your good *p* ..... Ps 51:18
Your servants take *p* ..... Ps 102:14
The LORD takes *p* in those .. Ps 147:11
p will be a poor man ..... Prov 21:17
for He has no *p* ..... Eccl 5:4
shall perform all My *p* ..... Is 44:28
your fast you find *p* ..... Is 58:3
nor finding your own *p* ..... Is 58:13
Do I have any *p* ..... Ezek 18:23
I have no *p* in you ..... Mal 1:10
your Father's good *p* ..... Luke 12:32
to the good *p* of His ..... Eph 1:5
to do for His good *p* ..... Phil 2:13
fulfill all the good *p* ..... 2 Thess 1:11
p is dead while ..... 1 Tim 5:6
for sin You had no *p* ..... Heb 10:6
back, My soul has no *p* .... Heb 10:38
p that war in your ..... James 4:1
on the earth in *p* ..... James 5:5

PLEASURES
Your right hand are *p* ..... Ps 16:11
cares, riches, and *p* ..... Luke 8:14
to enjoy the passing *p* ..... Heb 11:25
may spend it on your *p* .... James 4:3

PLEDGE
give me a *p* till you send .. Gen 38:17
hands in *p* for a stranger .... Prov 6:1
shakes hands in a *p*, and .. Prov 17:18
who shakes hands in a *p* .. Prov 22:26

PLEIADES
Part of God's creation, Job 9:9; Amos 5:8

PLENTIFUL
You, O God, sent a *p* ..... Ps 68:9
The harvest truly is *p* ..... Matt 9:37

PLENTIFULLY
rich man yielded *p* ..... Luke 12:16

PLENTY
p which were in the ..... Gen 41:53
LORD will grant you *p* ..... Deut 28:11
barns will be filled with *p* .. Prov 3:10
diligent lead surely to *p* .... Prov 21:5
his land will have *p* ..... Prov 28:19

PLIGHT
He laughs at the *p* ..... Job 9:23

PLOT
in the *p* at Jezreel, so that . 2 Kin 9:37
and the people *p* ..... Ps 2:1
near the *p* of ground that ... John 4:5
p became known to Saul ... Acts 9:24

PLOTS
The wicked *p* against ..... Ps 37:12

PLOTTED
and *p* to take Jesus by ..... Matt 26:4
chief priests *p* ..... John 12:10

PLOW
lazy man will not *p* ..... Prov 20:4
Does one *p* there with .... Amos 6:12
put his hand to the *p* ..... Luke 9:62
he who plows should *p* .... 1 Cor 9:10

PLOWED
"Zion shall be *p* ..... Jer 26:18
You have *p* wickedness .... Hos 10:13
of you Zion shall be *p* ..... Mic 3:12

PLOWMAN
p shall overtake the ..... Amos 9:13

PLOWSHARES
beat their swords into *p* ..... Is 2:4
Beat your *p* into swords .... Joel 3:10
beat their swords into *p* ..... Mic 4:3

PLUCK
grain, you may *p* ..... Deut 23:25
who pass by the way *p* ..... Ps 80:12
obey, I will utterly *p* ..... Jer 12:17
p the heads of grain ..... Mark 2:23

PLUCKED
p the victim from his ..... Job 29:17
cheeks to those who *p* ..... Is 50:6
And His disciples *p* ..... Luke 6:1
you would have *p* ..... Gal 4:15

PLUMB
a *p* line, with a *p* ..... Amos 7:7
rejoice to see the *p* ..... Zech 4:10

PLUNDER
p the Egyptians ..... Ex 3:22
who pass by the way *p* ..... Ps 89:41
The *p* of the poor is ..... Is 3:14
p you shall become ..... Jer 30:16
house and *p* his goods .... Matt 12:29

PLUNDERED
stouthearted were *p* ..... Ps 76:5
a people robbed and *p* ..... Is 42:22
"And when you are *p* ..... Jer 4:30
Because you have *p* ..... Hab 2:8

PLUNDERING
me because of the *p* ..... Is 22:4
accepted the *p* of your ..... Heb 10:34

POETS
some of your own *p* ..... Acts 17:28

POINT
obedient to the *p* of death .... Phil 2:8
even to the *p* of chains ..... 2 Tim 2:9
Now this is the main *p* ..... Heb 8:1
yet stumble in one *p* ..... James 2:10

POINTS
but was in all *p* tempted .... Heb 4:15

POISON
the *p* of asps is under ..... Ps 140:3
"The *p* of asps is ..... Rom 3:13
evil, full of deadly *p* ..... James 3:8

POISONED
p by bitterness ..... Acts 8:23
p their minds against ..... Acts 14:2

POLLUTIONS
have escaped the *p* ..... 2 Pet 2:20

POMEGRANATE
a golden bell and a *p*, a ..... Ex 28:34
the *p* tree, the palm tree .... Joel 1:12

POMEGRANATES
you shall make *p* of blue .... Ex 28:33
brought some of the *p* .... Num 13:23
grain or figs or vines or *p* .. Num 20:5
of vines and fig trees and *p* .. Deut 8:8

POMP
multitude and their *p* ..... Is 5:14
p is brought down to ..... Is 14:11
had come with great *p* .... Acts 25:23

POMPOUS
and a mouth speaking *p* ..... Dan 7:8

PONDER
P the path of your ..... Prov 4:26

PONDERED
p them in her heart ..... Luke 2:19

PONDERS
p all his paths ..... Prov 5:21

PONTUS
Jews from, at Pentecost, Acts 2:5, 9
Home of Aquila, Acts 18:2
Christians of, addressed by Peter, 1 Pet 1:1

POOL
the rock into a *p* of water ... Ps 114:8
the wilderness a *p* ..... Is 41:18
by the Sheep Gate a *p* ..... John 5:2
at a certain time into the *p* .. John 5:4
wash in the *p* of Siloam ..... John 9:7
'Go to the *p* of Siloam ..... John 9:11

POOLS
also covers it with *p* ..... Ps 84:6
a wilderness into *p* ..... Ps 107:35
your eyes like the *p* ..... Song 7:4

POOR
p shall not give less ..... Ex 30:15
be partial to the *p* ..... Lev 19:15
p will never cease ..... Deut 15:11
whether *p* or rich ..... Ruth 3:10
raises the *p* from the dust .. 1 Sam 2:8
seeing I am a *p* ..... 1 Sam 18:23
one rich and the other *p* .. 2 Sam 12:1
left some of the *p* ..... 2 Kin 25:12
and gifts to the *p* ..... Esth 9:22
So the *p* have hope ..... Job 5:16
and forsaken the *p* ..... Job 20:19
I delivered the *p* ..... Job 29:12
soul grieved for the *p* ..... Job 30:25
The expectation of the *p* ..... Ps 9:18
p shall eat and be ..... Ps 22:26
p man cried out ..... Ps 34:6
delivering the *p* from him ... Ps 35:10
to cast down the *p* ..... Ps 37:14
But I am *p* and needy ..... Ps 40:17
is he who considers the *p* ..... Ps 41:1
goodness for the *p* ..... Ps 68:10
For the LORD hears the *p*,.... Ps 69:33
and Your *p* with justice ..... Ps 72:2
Let the *p* and needy ..... Ps 74:21
Defend the *p* and fatherless .. Ps 82:3
yet He sets the *p* ..... Ps 107:41
at the right hand of the *p* ... Ps 109:31
He has given to the *p* ..... Ps 112:9
He raises the *p* ..... Ps 113:7
satisfy her *p* with bread .... Ps 132:15
and justice for the *p* ..... Ps 140:12
a slack hand becomes *p* .... Prov 10:4
one who makes himself *p* .. Prov 13:7
p man is hated even ..... Prov 14:20
p reproaches his Maker .... Prov 17:5
p man uses entreaties ..... Prov 18:23
Better is the *p* who ..... Prov 19:1
p will also cry himself .... Prov 21:13
p have this in common ..... Prov 22:2
p man who oppresses ..... Prov 28:3
Better is the *p* who ..... Prov 28:6
the cause of the *p* ..... Prov 29:7
Or lest I be *p* and steal ..... Prov 30:9
to devour the *p* from ..... Prov 30:14
plead the cause of the *p* .... Prov 31:9
her hand to the *p* ..... Prov 31:20
remembered that same *p* ... Eccl 9:15
He shall judge the *p*, and ..... Is 11:4
the *p* of His people shall ..... Is 14:32
a strength to the *p* ..... Is 25:4
The *p* and needy seek ..... Is 41:17
preach good tidings to the *p* .. Is 61:1
on him who is *p* and of a ..... Is 66:2
delivered the life of the *p* ... Jer 20:13
land of Judah the *p* people .. Jer 39:10
the hand of the *p* ..... Ezek 16:49
and mistreated the *p* ..... Ezek 22:29
by showing mercy to the *p* .. Dan 4:27
for silver, and the *p* ..... Amos 2:6
you tread down the *p* ..... Amos 5:11
the alien or the *p* ..... Zech 7:10
in particular the *p* ..... Zech 11:7
"Blessed are the *p* ..... Matt 5:3
p have the gospel ..... Matt 11:5
have and give to the *p* .... Matt 19:21
For you have the *p* ..... Matt 26:11
one *p* widow came ..... Mark 12:42
the gospel to the *p* ..... Luke 4:18
Blessed are you *p*, ... Luke 6:20
the *p* have the gospel ..... Luke 7:22
give a feast, invite the *p* .. Luke 14:13
half of my goods to the *p* .. Luke 19:8
contribution for the *p* ..... Rom 15:26
my goods to feed the *p* .... 1 Cor 13:3
as *p*, yet making many .... 2 Cor 6:10
your sakes He became *p* .... 2 Cor 8:9
He has given to the *p* ..... 2 Cor 9:9
should remember the *p* ..... Gal 2:10
and say to the *p* man ..... James 2:3
God not chosen the *p* ..... James 2:5
wretched, miserable, *p* ..... Rev 3:17
and great, rich and *p* ..... Rev 13:16

POORLY
we are *p* clothed, ... 1 Cor 4:11

POPLAR
himself rods of green *p* .... Gen 30:37

POPULATED
the whole earth was *p* ..... Gen 9:19

POPULOUS
great, mighty, and *p* ..... Deut 26:5

PORCH
p which is called ..... Acts 3:11

PORCHES
Bethesda, having five *p* ..... John 5:2

PORCIUS FESTUS
Paul stands trial before, Acts 25:1–22

PORCUPINE
the *p* shall possess it, also .... Is 34:11

PORTION
For the LORD's *p* ..... Deut 32:9
This is the *p* from God ..... Job 20:29
O LORD, You are the *p* ..... Ps 16:5
heart and my *p* forever ..... Ps 73:26
You are my *p* ..... Ps 119:57
p for her maidservants .... Prov 31:15
I will divide Him a *p* ..... Is 53:12
rejoice in their *p* ..... Is 61:7
The *P* of Jacob is not ..... Jer 10:16
they have trodden My *p* .... Jer 12:10
"The LORD is my *p* ..... Lam 3:24
p of the king's delicacies ..... Dan 1:8
and appoint him his *p* .... Matt 24:51
to give them their *p* ..... Luke 12:42
give me the *p* ..... Luke 15:12
part nor *p* in this matter .... Acts 8:21

PORTRAYED
Christ was clearly *p* ..... Gal 3:1

POSITION
If a man desires the *p* ..... 1 Tim 3:1

POSSESS
descendants shall *p* ..... Gen 22:17
which you are going to *p* .. Deut 28:21
land which you go to *p* ... Deut 28:63
p the land which ..... Josh 1:11
told them to go in to *p* the .. Neh 9:15
fathers to go in and *p* ..... Neh 9:23
may dwell there and *p* it .... Ps 69:35
tithes of all that I *p* ..... Luke 18:12
By your patience *p* ..... Luke 21:19
as though they did not *p* .. 1 Cor 7:30
p his own vessel ..... 1 Thess 4:4

POSSESSED
much land yet to be *p* ..... Josh 13:1
"The LORD *p* me at ..... Prov 8:22
of the things he *p* ..... Acts 4:32
that a certain slave girl *p* .. Acts 16:16

POSSESSING
p knowledge and quick to ... Dan 1:4
and yet *p* all things ..... 2 Cor 6:10

POSSESSION
as an everlasting *p* ..... Gen 17:8
ends of the earth for Your *p* ... Ps 2:8
the rest of their *p* ..... Ps 17:14
they did not gain *p* ..... Ps 44:3
is man's precious *p* ..... Prov 12:27
Sapphira his wife, sold a *p* .. Acts 5:1
to give it to him for a *p* ..... Acts 7:5
of the purchased *p* ..... Eph 1:14
and an enduring *p* ..... Heb 10:34

POSSESSIONS
is full of Your *p* ..... Ps 104:24
kinds of precious *p* ..... Prov 1:13
the LORD with your *p* ..... Prov 3:9
Yes, I had greater *p* ..... Eccl 2:7
for he had great *p* ..... Mark 10:22
and there wasted his *p* ... Luke 15:13
and sold their *p* ..... Acts 2:45

POSSESSOR
P of heaven and earth ..... Gen 14:19

POSSESSORS
all who were *p* of lands .... Acts 4:34

POSSIBLE
God all things are *p* ..... Matt 19:26
O My Father, if it is *p* ..... Matt 26:39
all things are *p* to him ..... Mark 9:23
God all things are *p* ..... Mark 10:27
men are *p* with God ..... Luke 18:27
If it is *p*, as much as ..... Rom 12:18
bear you witness that, if *p* ... Gal 4:15
p that the blood ..... Heb 10:4

POSTERITY
to preserve a *p* ..... Gen 45:7
p shall serve Him ..... Ps 22:30
p who approve their ..... Ps 49:13
the *p* of the righteous ..... Prov 11:21

POSTPONED
it will no more be *p* ..... Ezek 12:25

POT
to Aaron, "Take a *p* ..... Ex 16:33
from a boiling *p* ..... Job 41:20
The refining *p* is for ..... Prov 17:3
p that had the manna ..... Heb 9:4

POTENTATE
the blessed and only *P* .... 1 Tim 6:15

POTI-PHERAH
Egyptian priest of On (Heliopolis), Gen 41:45–50
Father of Asenath, Joseph's wife, Gen 46:20

POTIPHAR
High Egyptian officer, Gen 39:1
Puts Joseph in jail, Gen 39:20

POTS
when we sat by the *p* ..... Ex 16:3
also took away the *p* ..... Jer 52:18
are regarded as clay *p* ..... Lam 4:2

POTSHERD
for himself a *p* ..... Job 2:8
is dried up like a *p* ..... Ps 22:15
Let the *p* strive with ..... Is 45:9

POTTER
Shall the *p* be esteemed as ... Is 29:16
the clay, and You our *p* ..... Is 64:8
seemed good to the *p* ..... Jer 18:4
Does not the *p* have ..... Rom 9:21

POTTER'S FIELD
Judas's money used for purchase of, Matt 27:7, 8

POUND
Mary took a *p* of very ..... John 12:3

POUNDS
about a hundred *p* ..... John 19:39

POUR
p out your heart ..... Ps 62:8
P out Your wrath ..... Ps 79:6
p My Spirit on your ..... Is 44:3
and let the skies *p* ..... Is 45:8
P out Your fury ..... Jer 10:25
that I will *p* out My ..... Joel 2:28
"And I will *p* ..... Zech 12:10
p out for you such blessing .. Mal 3:10
that I will *p* out of My ..... Acts 2:17
My maidservants I will *p* ... Acts 2:18
angels, "Go and *p* ..... Rev 16:1

POURED
And now my soul is *p* ..... Job 30:16
I am *p* out like water ..... Ps 22:14
grace is *p* upon Your ..... Ps 45:2
name is ointment *p* ..... Song 1:3
visited You, they *p* ..... Is 26:16
strong, because He *p* ..... Is 53:12
and My fury will be *p* ..... Jer 7:20
His fury is *p* out like ..... Nah 1:6
broke the flask and *p* ..... Mark 14:3
of God has been *p* ..... Rom 5:5
if I am being *p* ..... Phil 2:17
I am already being *p* ..... 2 Tim 4:6
whom He *p* out on us ..... Titus 3:6

POVERTY
of the poor is their *p* ..... Prov 10:15
but it leads to *p* ..... Prov 11:24
P and shame will come ... Prov 13:18
leads only to *p* ..... Prov 14:23
lest you come to *p* ..... Prov 20:13
give me neither *p* ..... Prov 30:8
p put in all the ..... Luke 21:4
and their deep *p* ..... 2 Cor 8:2
p might become rich ..... 2 Cor 8:9
tribulation, and *p* ..... Rev 2:9

POWER
that I may show My *p* ..... Ex 9:16
become glorious in *p* ..... Ex 15:6
for God has *p* to help ..... 2 Chr 25:8
him who is without *p* ..... Job 26:2
p who can understand ..... Job 26:14
p belongs to God ..... Ps 62:11
p Your enemies shall ..... Ps 66:3
gives strength and *p* ..... Ps 68:35
when it is in the *p* of your .. Prov 3:27
in the *p* of the tongue ..... Prov 18:21
a king is, there is *p* ..... Eccl 8:4
No one has *p* over the ..... Eccl 8:8
the strength of His *p* ..... Is 40:26
bodies the fire had no *p* .... Dan 3:27
truly I am full of *p* ..... Mic 3:8
anger and great in *p* ..... Nah 1:3
'Not by might nor by *p* ..... Zech 4:6
the kingdom and the *p* ..... Matt 6:13
the Son of Man has *p* ..... Matt 9:6
who had given such *p* ..... Matt 9:8
gave them *p* over unclean .. Matt 10:1
Scriptures nor the *p* ..... Matt 22:29
the Son of Man has *p* ..... Mark 2:10
p to heal sicknesses ..... Mark 3:15
that *p* had gone out ..... Mark 5:30
Scriptures nor the *p* of ... Mark 12:24
p of the Spirit to Galilee ... Luke 4:14
And the *p* of the Lord ..... Luke 5:17
the Son of Man has *p* ..... Luke 5:24
p went out from Him ..... Luke 6:19
I perceived *p* going out .... Luke 8:46
and gave them *p* ..... Luke 9:1
all the *p* of the enemy .... Luke 10:19
and the *p* of darkness .... Luke 22:53
you are endued with *p* .... Luke 24:49
I have *p* to lay it ..... John 10:18
not know that I have *p* .... John 19:10
"You could have no *p* .... John 19:11
you shall receive *p* ..... Acts 1:8
as though by our own *p* .... Acts 3:12
Stephen, full of faith and *p* .. Acts 6:8
man is the great *p* ..... Acts 8:10
"Give me this *p* ..... Acts 8:19
Holy Spirit and with *p* .... Acts 10:38
the *p* of Satan to God, ... Acts 26:18
the Son of God with *p* ..... Rom 1:4
for it is the *p* ..... Rom 1:16
even His eternal *p* ..... Rom 1:20
My *p* in you ..... Rom 9:17
potter have *p* over the ..... Rom 9:21
the *p* of the Holy Spirit ... Rom 15:13
by the *p* of the Spirit of ... Rom 15:19
saved it is the *p* ..... 1 Cor 1:18
Greeks, Christ the *p* ..... 1 Cor 1:24
of the Spirit and of *p*, ... 1 Cor 2:4
men but in the *p* of God .... 1 Cor 2:5
is not in word but in *p* .... 1 Cor 4:20
be brought under the *p* .... 1 Cor 6:12
and all authority and *p* ... 1 Cor 15:24
it is raised in *p* ..... 1 Cor 15:43
of the *p* may be of God ..... 2 Cor 4:7
of truth, by the *p* of God .... 2 Cor 6:7
that the *p* of Christ ..... 2 Cor 12:9
He lives by the *p* of God .. 2 Cor 13:4
greatness of His *p* ..... Eph 1:19
all principality and *p* ..... Eph 1:21
prince of the *p* of the air ..... Eph 2:2
working of His *p* ..... Eph 3:7
to the *p* that works in us .... Eph 3:20
the Lord and in the *p* ..... Eph 6:10
the *p* of His resurrection .... Phil 3:10
to His glorious *p* ..... Col 1:11
us from the *p* of darkness ... Col 1:13
of all principality and *p* ..... Col 2:10
only, but also in *p* ..... 1 Thess 1:5
the glory of His *p* ..... 2 Thess 1:9
work of faith with *p* ..... 2 Thess 1:11
of Satan, with all *p* ..... 2 Thess 2:9
of fear, but of *p* ..... 2 Tim 1:7
according to the *p* of God .. 2 Tim 1:8
godliness but denying its *p* . 2 Tim 3:5
by the word of His *p* ..... Heb 1:3
p of death, that ..... Heb 2:14
but according to the *p* ..... Heb 7:16
since it has no *p* at all ..... Heb 9:17
are kept by the *p* of God ... 1 Pet 1:5
as His divine *p* ..... 2 Pet 1:3
made known to you the *p* .. 2 Pet 1:16
who are greater in *p* ..... 2 Pet 2:11
dominion and *p* ..... Jude 25
to him I will give *p* ..... Rev 2:26
glory and honor and *p* ..... Rev 4:11
honor and glory and *p* ..... Rev 5:13
and honor and *p* ..... Rev 7:12
and *p* belong to the Lord .... Rev 19:1
the second death has no *p* .. Rev 20:6

POWER OF GOD
the Scriptures nor the *p* ... Matt 22:29
the right hand of the *p* .... Luke 22:69
"This man is the great *p* .... Acts 8:10
it is the *p* to salvation ..... Rom 1:16
being saved it is the *p* ..... 1 Cor 1:18
Christ the *p* and the ..... 1 Cor 1:24
word of truth, by the *p* ..... 2 Cor 6:7
yet He lives by the *p* ..... 2 Cor 13:4
gospel according to the *p* ... 2 Tim 1:8
who are kept by the *p* ..... 1 Pet 1:5

POWERFUL
of the LORD is *p* ..... Ps 29:4
of God is living and *p* ..... Heb 4:12

POWERS
the *p* of the heavens ..... Matt 24:29
nor principalities nor *p*, ... Rom 8:38
p in the heavenly places, ... Eph 3:10
principalities, against *p* ..... Eph 6:12
or principalities or *p* ..... Col 1:16
principalities and *p* ..... Col 2:15
word of God and the *p* ..... Heb 6:5
p having been made ..... 1 Pet 3:22

PRACTICE
to do, that I do not *p* ..... Rom 7:15
I will not to do, that I *p* .... Rom 7:19
those who *p* such things ..... Gal 5:21
and do not *p* the truth ..... 1 John 1:6
Whoever does not *p* ..... 1 John 3:10

PRACTICED
p witchcraft and ..... 2 Kin 17:17
previously *p* sorcery in ..... Acts 8:9
those who had *p* magic .... Acts 19:19
they have *p* deceit ..... Rom 3:13
which they have *p* ..... 2 Cor 12:21

PRACTICES
wrath on him who *p* evil ... Rom 13:4
trained in covetous *p* ..... 2 Pet 2:14
p righteousness is born .. 1 John 2:29
whoever loves and *p* a lie .. Rev 22:15

PRACTICING
For everyone *p* evil hates .. John 3:20
judge those *p* such things ... Rom 2:3

PRAETORIUM
Pilate's palace in Jerusalem, Mark 15:16; John 18:28; Matt 27:27
——— Herod's palace at Caesarea, Acts 23:35

PRAISE
Now I will *p* the LORD ..... Gen 29:35
your brothers shall *p* ..... Gen 49:8
He is my God, and I will *p* ... Ex 15:2
He is your *p* ..... Deut 10:21
which He has made, in *p* .. Deut 26:19
I will sing *p* to the ..... Judg 5:3
to *p* the LORD God of ..... 1 Chr 16:4
to triumph in Your *p* ..... 1 Chr 16:35
David, "for giving *p*." ..... 1 Chr 23:5
p the LORD, and ..... 1 Chr 23:30
and to *p* the LORD ..... 1 Chr 25:3
p Your glorious name .... 1 Chr 29:13
offered *p* by their ministry .. 2 Chr 7:6
for their duties (to *p* and .. 2 Chr 8:14
"*P* the LORD, for His ..... 2 Chr 20:21
began to sing and to *p* ... 2 Chr 20:22
the Levites to sing *p* ..... 2 Chr 29:30
to *p* in the gates of the .... 2 Chr 31:2
to *p* the LORD, according ... Ezra 3:10
above all blessing and *p* ..... Neh 9:5
singers, and songs of *p* .... Neh 12:46
I will *p* You, O LORD ..... Ps 9:1
p shall be of You in ..... Ps 22:25
For *p* from the upright ..... Ps 33:1
p shall continually be ..... Ps 34:1
of Your *p* all the day long ... Ps 35:28
the people shall *p* ..... Ps 45:17
Whoever offers *p* ..... Ps 50:23
P is awaiting You ..... Ps 65:1
make His *p* glorious ..... Ps 66:2
let all the peoples *p* ..... Ps 67:3
Let heaven and earth *p* ..... Ps 69:34
p shall be continually ..... Ps 71:6
And the heavens will *p* ..... Ps 89:5
and into His courts with *p* ... Ps 100:4
silent, O God of my *p* ..... Ps 109:1
Seven times a day I *p* ..... Ps 119:164
All Your works shall *p* ..... Ps 145:10
shall speak the *p* ..... Ps 145:21
P the LORD ..... Ps 148:1
P Him with high sounding ... Ps 150:5
that has breath *p* ..... Ps 150:6
Let another man *p* ..... Prov 27:2
let her own works *p* ..... Prov 31:31
And your gates *P* ..... Is 60:18
the garment of *p* for the ..... Is 61:3
He makes Jerusalem a *p* ..... Is 62:7
For You are my *p* ..... Jer 17:14
Me a name of joy, a *p* ..... Jer 33:9
p You, O God of my ..... Dan 2:23
Nebuchadnezzar, *p* and .... Dan 4:37
p the name of the LORD ..... Joel 2:26
give you fame and *p* ..... Zeph 3:20
You have perfected *p* ..... Matt 21:16
saw it, gave *p* to God ..... Luke 18:43
p God with a loud voice .. Luke 19:37

of men more than the *p* . . . John 12:43
p is not from men but . . . . . Rom 2:29
will have *p* from the same . . Rom 13:3
"*P* the LORD, ... Rom 15:11
Then each one's *p* . . . . . 1 Cor 4:5
Now I *p* you, brethren . . . . . 1 Cor 11:2
I do not *p* you . . . . . 1 Cor 11:22
the brother whose *p* . . . . . 2 Cor 8:18
to the *p* of the glory of His . . . Eph 1:6
should be to the *p* . . . . . Eph 1:12
to the *p* of His glory . . . . . Eph 1:14
to the glory and *p* . . . . . Phil 1:11
I will sing *p* to You . . . . . Heb 2:12
the sacrifice of *p* . . . . . Heb 13:15
and for the *p* of those . . . . . 1 Pet 2:14
saying, "*P* our God . . . . . Rev 19:5

PRAISE THE LORD

and said, "Now I will *p* . . . . Gen 29:35
to thank, and to *p* . . . . . 1 Chr 16:4
King David had made to *p* . . 2 Chr 7:6
"*P*, for His mercy . . . . . 2 Chr 20:21
with cymbals, to *p* . . . . . Ezra 3:10
Those who seek Him will *p* . . Ps 22:26
P with the harp . . . . . Ps 33:2
yet to be created may *p* . . . . Ps 102:18
the Lord, O my soul! *P* . . . . . Ps 104:35
P! Oh, give thanks . . . . . Ps 106:1
The dead do not *p* . . . . . Ps 115:17
p, all you Gentiles . . . . . Ps 117:1
while I live I will *p* . . . . . Ps 146:2
P! *P* from the heavens . . . . . Ps 148:1
that has breath *p* . . . . . Ps 150:6
P, call upon His name . . . . . Is 12:4
shall eat it, and *p* . . . . . Is 62:9
P! For He has delivered . . . . . Jer 20:13
P, all you Gentiles . . . . . Rom 15:11

PRAISED

who is worthy to be *p* . . . . 2 Sam 22:4
and greatly to be *p* . . . . . 1 Chr 16:25
and *p* the LORD . . . . . 1 Chr 16:36
thousand *p* the LORD . . . . . 1 Chr 23:5
music, and *p* the LORD, ... 2 Chr 5:13
and *p* the LORD, saying . . . . . 2 Chr 7:3
the priests *p* the LORD . . . . 2 Chr 30:21
when they *p* the LORD . . . . . Ezra 3:11
and *p* the LORD . . . . . Neh 5:13
daily He shall be *p* . . . . . Ps 72:15
LORD's name is to be *p* . . . . . Ps 113:3
and greatly to be *p* . . . . . Ps 145:3
the LORD, she shall be *p* . . . Prov 31:30
where our fathers *p* . . . . . Is 64:11
the Most High and *p* . . . . . Dan 4:34

PRAISES

in holiness, fearful in *p* . . . . . Ex 15:11
sang *p* with gladness, ... 2 Chr 29:30
enthroned in the *p* . . . . . Ps 22:3
O LORD, I will sing *p* . . . . . Ps 101:1
it is good to sing *p* . . . . . Ps 147:1
and he *p* her . . . . . Prov 31:28
shall proclaim the *p* . . . . . Is 60:6
you may proclaim the *p* . . . . . 1 Pet 2:9

PRAISEWORTHY

if there is anything *p* . . . . . Phil 4:8

PRAISING

they sang responsively, *p* . . Ezra 3:11
they will still be *p* . . . . . Ps 84:4
of the heavenly host *p* . . . . . Luke 2:13
p God for all the things . . . . Luke 2:20
in the temple *p* . . . . . Luke 24:53
p God and having favor . . . . Acts 2:47
leaping, and *p* God . . . . . Acts 3:8

PRATING

p fool will fall . . . . . Prov 10:8
p against us with . . . . . 3 John 10

PRAY

heal her, O God, I *p* . . . . . Num 12:13
of this people, I *p* . . . . . Num 14:19
p to the LORD that He . . . . . Num 21:7
Strengthen me, I *p*. . . . . Judg 16:28
LORD in ceasing to *p* . . . . . 1 Sam 12:23
my God, for to You I will *p* . . . . Ps 5:2
p to You in a time when . . . . . Ps 32:6
at noon I will *p* . . . . . Ps 55:17
I *p*, send now prosperity. . . . Ps 118:25
who hate you, and *p* . . . . . Matt 5:44
"And when you *p* . . . . . Matt 6:5
But you, when you *p* . . . . . Matt 6:6
when you *p*, do not use . . . . . Matt 6:7
manner, therefore, *p* . . . . . Matt 6:9
Therefore *p* the LORD of . . . . Matt 9:38
by Himself to *p* . . . . . Matt 14:23
hands on them and *p* . . . . . Matt 19:13
while I go and *p* over . . . . . Matt 26:36
Watch and *p* . . . . . Matt 26:41
I cannot now *p* . . . . . Matt 26:53
to the mountain to *p* . . . . . Mark 6:46
you ask when you *p* . . . . . Mark 11:24
Take heed, watch and *p* . . Mark 13:33
Sit here while I *p* . . . . . Mark 14:32
"Watch and *p*, lest you . . . Mark 14:38
out to the mountain to *p* . . . Luke 6:12
p for those who spitefully . . Luke 6:28
up on the mountain to *p* . . . Luke 9:28
"Lord, teach us to *p* . . . . . Luke 11:1
men always ought to *p* . . . . Luke 18:1
up to the temple to *p* . . . . . Luke 18:10
P that you may not . . . . . Luke 22:40
Rise and *p*, lest you . . . . . Luke 22:46
And I will *p* . . . . . John 14:16
I shall *p* the Father for . . . . John 16:26
I do not *p* for the . . . . . John 17:9
I do not *p* that You . . . . . John 17:15
"I do not *p* for . . . . . John 17:20
p God if perhaps the . . . . . Acts 8:22
P to the Lord for me, that . . Acts 8:24
up on the housetop to *p* . . . . Acts 10:9
know what we should *p* . . . . Rom 8:26
to *p* to God with her . . . . . 1 Cor 11:13
p that he may interpret . . . 1 Cor 14:13
For if I *p* in a tongue . . . . . 1 Cor 14:14
I will *p* with the . . . . . 1 Cor 14:15
Now I *p* to God . . . . . 2 Cor 13:7
And this also we *p* . . . . . 2 Cor 13:9
And this I *p*, that your love . . Phil 1:9
do not cease to *p* for you . . . . . Col 1:9
p without ceasing . . . . . 1 Thess 5:17
Brethren, *p* for us . . . . . 1 Thess 5:25
we also *p* always . . . . . 2 Thess 1:11
p for us, that the word . . . . 2 Thess 3:1
therefore that the men *p* . . . . 1 Tim 2:8
P for us, for we are . . . . . Heb 13:18
Let him *p* . . . . . James 5:13
to one another, and *p* . . . . . James 5:16
say that he should *p* . . . . . 1 John 5:16
p that you may prosper . . . . . 3 John 2

PRAYED

So Abraham *p* to God . . . . . Gen 20:17
So Moses *p* for the people . Num 21:7
Manoah *p* to the LORD . . . . . Judg 13:8
For this child I *p*, and . . . . 1 Sam 1:27
Then Hezekiah *p* before . . 2 Kin 19:15
times that day, and *p* . . . . . Dan 6:10
Then Jonah *p* to the LORD . . . . Jon 2:1
So he *p* to the LORD, ... Jon 4:2
into the wilderness and *p* . . Luke 5:16
Pharisee stood and *p* . . . . . Luke 18:11
p more earnestly . . . . . Luke 22:44
p earnestly that it . . . . . James 5:17

PRAYER

God heeded the *p* . . . . . 2 Sam 21:14
in heaven their *p* . . . . . 1 Kin 8:45
p made in this place . . . . . 2 Chr 7:15
the thanksgiving with *p* . . . Neh 11:17
fear, and restrain *p* . . . . . Job 15:4
And my *p* is pure . . . . . Job 16:17
p would return to my . . . . . Ps 35:13
A *p* to the God of my . . . . . Ps 42:8
P also will be made . . . . . Ps 72:15
Let my *p* come before . . . . . Ps 88:2
He shall regard the *p* . . . . . Ps 102:17
but I give myself to *p* . . . . . Ps 109:4
to the LORD, but the *p* . . . . . Prov 15:8
hears the *p* of the . . . . . Prov 15:29
hear the *p* of Your servant . . Dan 9:17
while I was speaking in *p* . . . Dan 9:21
not go out except by *p* . . . . Matt 17:21
things you ask in *p* . . . . . Matt 21:22
out by nothing but *p* . . . . . Mark 9:29
a house of *p* for all . . . . . Mark 11:17
all night in *p* to God . . . . . Luke 6:12
My house is a house of *p* . Luke 19:46
with one accord in *p* and . . . Acts 1:14
the temple at the hour of *p* . . Acts 3:1
continually to *p* . . . . . Acts 6:4
your *p* has been heard . . . . Acts 10:31
where *p* was . . . . . Acts 16:13
as we went up to *p* . . . . . Acts 16:16
p to God for Israel is that . . Rom 10:1
steadfastly in *p* . . . . . Rom 12:12
to fasting and *p* . . . . . 1 Cor 7:5
always with all *p* . . . . . Eph 6:18
always in every *p* of mine . . . . Phil 1:4
deliverance through your *p* . Phil 1:19
but in everything by *p* . . . . . Phil 4:6
Continue earnestly in *p*, ... Col 4:2
the word of God and *p* . . . . . 1 Tim 4:5
And the *p* of faith . . . . . James 5:15

PRAYERS

though you make many *p* . . . . . Is 1:15
pretense make long *p* . . . . . Matt 23:14
fastings and *p* night and . . . Luke 2:37
pretense make long *p* . . . . . Luke 20:47
of bread, and in *p* . . . . . Acts 2:42
Your *p* and your alms . . . . . Acts 10:4
always in my *p* . . . . . Rom 1:9
me in *p* to God for me . . . . Rom 15:30
fervently for you in *p* . . . . . Col 4:12
that supplications, *p* . . . . . 1 Tim 2:1
and *p* night and day . . . . . 1 Tim 5:5
always in my *p* . . . . . Philem 4
when He had offered up *p* . . . Heb 5:7
p may not be hindered . . . . . 1 Pet 3:7
are open to their *p* . . . . . 1 Pet 3:12
and watchful in your *p* . . . . . 1 Pet 4:7
which are the *p* . . . . . Rev 5:8

PRAYING

and found Daniel *p* . . . . . Dan 6:11
whenever you stand *p* . . . . Mark 11:25
Paul and Silas were *p* . . . . . Acts 16:25
p always with all prayer . . . . Eph 6:18
faith, *p* in the Holy Spirit, ... Jude 20

PRAYS

every woman who *p* or . . . . 1 Cor 11:5
tongue, my spirit *p* . . . . . 1 Cor 14:14

PREACH

to *p* good tidings . . . . . Is 61:1
that great city, and *p* . . . . . Jon 3:2
time Jesus began to *p* . . . . . Matt 4:17
you hear in the ear, *p* . . . . . Matt 10:27
p the gospel to every . . . . . Mark 16:15
P the gospel to the . . . . . Luke 4:18
p the kingdom of God . . . . . Luke 9:60
to *p* the word in Asia . . . . . Acts 16:6
ready to *p* the gospel . . . . . Rom 1:15
word of faith which we *p*) . . Rom 10:8
And how shall they *p* . . . . . Rom 10:15
it my aim to *p* the gospel . . Rom 15:20
p Christ crucified . . . . . 1 Cor 1:23
is me if I do not *p* . . . . . 1 Cor 9:16
I or they, so we *p* . . . . . 1 Cor 15:11
For we do not *p* . . . . . 2 Cor 4:5
p any other gospel to you . . . . Gal 1:8
that I might *p* Him among . . . Gal 1:16
gospel which I *p* . . . . . Gal 2:2
p Christ even from . . . . . Phil 1:15
The former *p* Christ from . . . Phil 1:16
P the word . . . . . 2 Tim 4:2

PREACH THE GOSPEL

into all the world and *p* . . Mark 16:15
He has anointed Me to *p* . . . Luke 4:18

Lord had called us to *p* .... Acts 16:10
I am ready to *p* ..... Rom 1:15
the feet of those who *p* .... Rom 10:15
made it my aim to *p* ..... Rom 15:20
to baptize, but to *p* ..... 1 Cor 1:17
who *p* should live from .... 1 Cor 9:14
to *p* in the regions ..... 2 Cor 10:16

PREACHED
have the gospel *p* to them .. Matt 11:5
p that people ..... Mark 6:12
p to all the nations ..... Mark 13:10
wherever this gospel is *p* .. Mark 14:9
out and *p* everywhere .... Mark 16:20
have the gospel *p* to them .. Luke 7:22
of sins should be *p* ..... Luke 24:47
p in Jesus the resurrection ... Acts 4:2
p Christ to them ..... Acts 8:5
p the word of the Lord, ... Acts 8:25
baptism which John *p* ..... Acts 10:37
through this Man is *p* ..... Acts 13:38
of God was *p* by Paul ..... Acts 17:13
he *p* to them Jesus ..... Acts 17:18
lest, when I have *p* ..... 1 Cor 9:27
whom we have not *p* ..... 2 Cor 11:4
than what we have *p* ..... Gal 1:8
in truth, Christ is *p* ..... Phil 1:18
was *p* to every creature ..... Col 1:23
might be *p* fully through .. 2 Tim 4:17
the gospel was *p* ..... Heb 4:2
also He went and *p* ..... 1 Pet 3:19

PREACHER
The words of the *P* ..... Eccl 1:1
they hear without a *p* ..... Rom 10:14
I was appointed a *p* ..... 1 Tim 2:7
I was appointed a *p* ..... 2 Tim 1:11
of eight people, a *p* ..... 2 Pet 2:5

PREACHES
the Jesus whom Paul *p* .... Acts 19:13
p another Jesus whom .... 2 Cor 11:4
p any other gospel ..... Gal 1:9
p the faith which he ..... Gal 1:23

PREACHING
at the *p* of Jonah ..... Matt 12:41
p a baptism of repentance .. Mark 1:4
every city and village, *p* .... Luke 8:1
p the gospel and healing .... Luke 9:6
p Jesus as the ..... Acts 5:42
went everywhere *p* ..... Acts 8:4
to my gospel and the *p* .... Rom 16:25
p were not with ..... 1 Cor 2:4
not risen, then our *p* ..... 1 Cor 15:14
His word through *p* ..... Titus 1:3

PRECEDE
p those who are asleep .. 1 Thess 4:15

PRECEDING
p them to judgment, ... 1 Tim 5:24

PRECEPT
p must be upon *p* ..... Is 28:10
P upon *p*, *p* upon *p* ..... Is 28:13
walked by human *p* ..... Hos 5:11
heart he wrote you this *p* .. Mark 10:5
p to all the people ..... Heb 9:19

PRECEPTS
and commanded them *p* .... Neh 9:14
all His *p* are sure ..... Ps 111:7
us to keep Your *p* ..... Ps 119:4
Behold, I long for Your *p* ... Ps 119:40
will meditate on Your *p* .... Ps 119:78
because I keep Your *p* .... Ps 119:100
how I love Your *p* ..... Ps 119:159
and kept all his *p* ..... Jer 35:18
by departing from Your *p* .... Dan 9:5

PRECIOUS
gave *p* things to her ..... Gen 24:53
because my life was *p* ... 1 Sam 26:21
with *p* stones ..... 2 Sam 12:30
P in the sight of the ..... Ps 116:15
How *p* also are Your ..... Ps 139:17
She is more *p* than ..... Prov 3:15
rooms are filled with all *p* .. Prov 24:4
a *p* cornerstone, a sure ..... Is 28:16
Since you were *p* ..... Is 43:4
p things shall not ..... Is 44:9
if you take out the *p* ..... Jer 15:19
The *p* sons of Zion ..... Lam 4:2
p stones, wood, hay ..... 1 Cor 3:12
farmer waits for the *p* ..... James 5:7
more *p* than gold ..... 1 Pet 1:7
but with the *p* blood of .... 1 Pet 1:19
but chosen by God and *p* ... 1 Pet 2:4
chief cornerstone, elect, *p* ... 1 Pet 2:6
who believe, He is *p* ..... 1 Pet 2:7
p in the sight of ..... 1 Pet 3:4
like *p* faith with us by the ... 2 Pet 1:1
and *p* promises, ... 2 Pet 1:4

PREDESTINED
He foreknew, He also *p* .... Rom 8:29
having *p* us to ..... Eph 1:5
inheritance, being *p* ..... Eph 1:11

PREEMINENCE
He may have the *p* ..... Col 1:18
loves to have the *p* ..... 3 John 9

PREFERENCE
in honor giving *p* ..... Rom 12:10

PREFERRED
comes after me is *p* ..... John 1:15

PREGNANCY
no birth, no *p*, and no ..... Hos 9:11

PREGNANT
woe to those who are *p* ... Matt 24:19
pains upon a *p* woman ... 1 Thess 5:3

PREJUDICE
these things without *p* .... 1 Tim 5:21

PREMEDITATE
p what you will ..... Mark 13:11

PREPARATION
Now it was the *P* ..... John 19:14
your feet with the *p* ..... Eph 6:15

PREPARATIONS
p of the heart belong ..... Prov 16:1

PREPARE
P provisions for ..... Josh 1:11
'Let us now *p* to build ..... Josh 22:26
p your hearts for the ..... 1 Sam 7:3
p it for myself and my ... 1 Kin 17:12
which I will *p* for them ..... Esth 5:8
p a table before me in ..... Ps 23:5
p mercy and truth ..... Ps 61:7
P your outside work, ... Prov 24:27
yet they *p* their food in .... Prov 30:25
P the way of the LORD ..... Is 40:3
P the way for the ..... Is 62:10
p the ambushes ..... Jer 51:12
P the way of the LORD, ... Matt 3:3
do You want us to *p* ..... Matt 26:17
P the way of the LORD ..... Mark 1:3
to *p* for Him ..... Luke 9:52
will, and did not *p* ..... Luke 12:47
p the Passover for us ..... Luke 22:8
p a place for you ..... John 14:2

PREPARED
place which I have *p* ..... Ex 23:20
You *p* room for it ..... Ps 80:9
When He *p* the heavens .... Prov 8:27
for the LORD has *p* ..... Zeph 1:7
for whom it is *p* ..... Matt 20:23
fire *p* for the devil and .... Matt 25:41
which You have *p* ..... Luke 2:31
mercy, which He had *p* .... Rom 9:23
things which God has *p* .... 1 Cor 2:9
Now He who has *p* ..... 2 Cor 5:5
p beforehand that we ..... Eph 2:10
p for every good work .... 2 Tim 2:21
God, for He has *p* ..... Heb 11:16
p as a bride adorned for .... Rev 21:2

PRESENCE
themselves from the *p* ..... Gen 3:8
went out from the *p* ..... Gen 4:16
the *p* of my mistress Sarai .. Gen 16:8
we die in your *p* ..... Gen 47:15
P will go with you ..... Ex 33:14
and honor the *p* ..... Lev 19:32
afraid in any man's *p* ..... Deut 1:17
am terrified at His *p* ..... Job 23:15
p is fullness of joy ..... Ps 16:11
shall dwell in Your *p* ..... Ps 140:13
not tremble at My *p* ..... Jer 5:22
shall shake at My *p* ..... Ezek 38:20
fled from the *p* of the LORD .. Jon 1:10
Be silent in the *p* ..... Zeph 1:7
stands in the *p* of God ..... Luke 1:19
and drank in Your *p* ..... Luke 13:26
in the *p* of the people ..... Luke 20:26
full of joy in Your *p* ..... Acts 2:28
to God in the *p* of them ... Acts 27:35
the *p* of Him whom he ..... Rom 4:17
should glory in His *p* ..... 1 Cor 1:29
in the *p* of Christ ..... 2 Cor 2:10
who in *p* am lowly ..... 2 Cor 10:1
but his bodily *p* ..... 2 Cor 10:10
obeyed, not as in my *p* ..... Phil 2:12
p of many witnesses ..... 1 Tim 6:12
the *P* behind the veil ..... Heb 6:19
appear in the *p* of God ..... Heb 9:24

PRESENT
a very *p* help in trouble ..... Ps 46:1
we are all *p* before ..... Acts 10:33
not *p* your members ..... Rom 6:13
for to will is *p* with me ..... Rom 7:18
evil is *p* with me ..... Rom 7:21
p time are not worthy to ... Rom 8:18
nor things *p* nor things to .. Rom 8:38
p your bodies a living ..... Rom 12:1
or death, or things *p* ..... 1 Cor 3:22
absent in body but *p* ..... 1 Cor 5:3
because of the *p* distress .. 1 Cor 7:26
p the gospel of Christ ..... 1 Cor 9:18
to be *p* with the Lord ..... 2 Cor 5:8
may *p* you as a chaste ..... 2 Cor 11:2
not only when I am *p* ..... Gal 4:18
that He might *p* ..... Eph 5:27
to *p* you holy, ... Col 1:22
to *p* yourself ..... 2 Tim 2:15
and godly in the *p* age, ... Titus 2:12
established in the *p* truth .. 2 Pet 1:12
p you faultless ..... Jude 24

PRESENTED
p them to Pharaoh ..... Gen 47:2
p themselves before God ... Josh 24:1
treasures, they *p* ..... Matt 2:11
And He *p* him to his ..... Luke 7:15
to whom He also *p* Himself .. Acts 1:3
they also *p* Paul to him .... Acts 23:33
For just as you *p* ..... Rom 6:19

PRESENTING
p my supplication before ... Dan 9:20

PRESENTS
kings will bring *p* ..... Ps 68:29

PRESERVE
before you to *p* life ..... Gen 45:5
You shall *p* me from ..... Ps 32:7
O LORD, You *p* man and ..... Ps 36:6
He shall *p* your soul ..... Ps 121:7
The LORD shall *p* ..... Ps 121:8
discretion will *p* you ..... Prov 2:11
lips of the wise will *p* ..... Prov 14:3
the LORD *p* knowledge .... Prov 22:12
children, I will *p* ..... Jer 49:11
pardon those whom I *p* ..... Jer 50:20
loses his life will *p* ..... Luke 17:33
every evil work and *p* ..... 2 Tim 4:18

PRESERVED
and my life is *p* ..... Gen 32:30
p us in all the way that .... Josh 24:17

the LORD *p* David ..... 2 Sam 8:6
Your care has *p* my spirit .. Job 10:12
soul, and body be *p* ..... 1 Thess 5:23

PRESERVES
For the LORD *p* the ..... Ps 31:23
p the souls of His ..... Ps 97:10
The LORD *p* the simple ..... Ps 116:6
p the way of His saints ..... Prov 2:8
who guards his mouth *p* ... Prov 13:3
he who keeps his way *p* .. Prov 16:17

PRESS
but I *p* on, that I may lay ... Phil 3:12
I *p* toward the goal ..... Phil 3:14

PRESSED
p her virgin bosom ..... Ezek 23:8
p about Him to touch ..... Mark 3:10
the multitude *p* about Him .. Luke 5:1
p down, shaken together, .. Luke 6:38
We are hard *p* on every .... 2 Cor 4:8
For I am hard *p* ..... Phil 1:23

PRESUMPTUOUS
servant also from *p* ..... Ps 19:13
They are *p*, self-willed ..... 2 Pet 2:10

PRETENDED
them, *p* madness ..... 1 Sam 21:13

PRETENSE
whole heart, but in *p* ..... Jer 3:10
p make long prayers ..... Matt 23:14

PREVAIL
He did not *p* against him .. Gen 32:25
no man shall *p* ..... 1 Sam 2:9
do not let man *p* ..... 2 Chr 14:11
our tongue we will *p* ..... Ps 12:4
He shall *p* against His ..... Is 42:13
but they shall not *p* ..... Jer 1:19
but he will not *p* ..... Dan 11:12
of Hades shall not *p* ..... Matt 16:18
but they did not *p*, ... Rev 12:8

PREVAILED
The waters *p* and greatly ... Gen 7:18
hand, that Israel *p* ..... Ex 17:11
Judah *p* over his brothers .. 1 Chr 5:2
with the Angel and *p* ..... Hos 12:4
grew mightily and *p* ..... Acts 19:20
has *p* to open the scroll and .. Rev 5:5

PREVIOUSLY
who *p* practiced sorcery in .. Acts 8:9

PREY
the mountains of *p* ..... Ps 76:4
has not given us as *p* ..... Ps 124:6
Shall the *p* be taken ..... Is 49:24
evil makes himself a *p* ..... Is 59:15
shall no longer be a *p* .... Ezek 34:22
when he has no *p* ..... Amos 3:4

PRICE
be weighed for its *p* ..... Job 28:15
a fool the purchase *p* ..... Prov 17:16
one pearl of great *p* ..... Matt 13:46
back part of the *p* ..... Acts 5:3
you were bought at a *p* .... 1 Cor 6:20
You were bought at a *p* ... 1 Cor 7:23

PRIDE
p come against me ..... Ps 36:11
p serves as their necklace .... Ps 73:6
p and arrogance and ..... Prov 8:13
By *p* comes nothing ..... Prov 13:10
P goes before ..... Prov 16:18
p will bring him low ..... Prov 29:23
and her daughter had *p* ... Ezek 16:49
p He is able to put down .... Dan 4:37
was hardened in *p* ..... Dan 5:20
has sworn by the *p* ..... Amos 8:7
For the *p* of the ..... Zech 11:3
evil eye, blasphemy, *p* ..... Mark 7:22
p he fall into the ..... 1 Tim 3:6
eyes, and the *p* of life .... 1 John 2:16

PRIEST
See HIGH PRIEST

he was the *p* of God ..... Gen 14:18
That son who becomes *p* .... Ex 29:30
The sons of Aaron the *p* ..... Lev 1:7
the *p* shall burn all on the .... Lev 1:9
p shall lay them in order .... Lev 1:12
p shall make atonement .... Lev 19:22
for the *p* is holy to his God .. Lev 21:7
Eleazar the *p* spoke ..... Num 26:3
and Eleazar the *p* ..... Num 26:63
Eleazar the *p*, Joshua ..... Josh 19:51
when Phinehas the *p* ..... Josh 22:30
The *p* stood at the ..... Judg 18:17
Eli the *p* was sitting ..... 1 Sam 1:9
Myself a faithful *p* ..... 1 Sam 2:35
Eli, the LORD's *p* in ..... 1 Sam 14:3
Saul talked to the *p* ..... 1 Sam 14:19
to Ahimelech the *p* ..... 1 Sam 21:2
p gave him holy bread .... 1 Sam 21:6
Urijah the *p* built an ..... 2 Kin 16:11
Jehoiada the *p* brought .. 2 Chr 23:14
the *p* found the Book .... 2 Chr 34:14
gave Ezra the *p* ..... Ezra 7:11
p could consult ..... Neh 7:65
p forever according ..... Ps 110:4
the *p* and the prophet ..... Is 28:7
So He shall be a *p* ..... Zech 6:13
of a *p* should keep ..... Mal 2:7
show yourself to the *p* ..... Matt 8:4
to Caiaphas the high *p* .... Matt 26:57
And the high *p* arose ..... Matt 26:62
away to the high *p* ..... Mark 14:53
well as Annas the high *p* .... Acts 4:6
and faithful High *P* ..... Heb 2:17
High *P* of our confession, ... Heb 3:1
we have a great High *P* ..... Heb 4:14
we do not have a High *P* .... Heb 4:15
p forever according ..... Heb 5:6
We have such a High *P*, ... Heb 8:1
high *p* went alone ..... Heb 9:7
Christ came as High *P* ..... Heb 9:11

PRIEST'S
the high *p* servant ..... John 18:10

PRIESTHOOD
be an everlasting *p* ..... Ex 40:15
have defiled the *p* ..... Neh 13:29
p being changed ..... Heb 7:12
has an unchangeable *p* ..... Heb 7:24
house, a holy *p* ..... 1 Pet 2:5
generation, a royal *p* ..... 1 Pet 2:9

PRIESTS
to Me a kingdom of *p* ..... Ex 19:6
may minister to Me as *p* .... Ex 28:41
and the *p*, Aaron's sons, ... Lev 1:5
"Command the *p* ..... Josh 4:16
and let seven *p* bear seven .. Josh 6:6
the *p* blew the trumpets .... Josh 6:20
had killed the LORD's *p* .. 1 Sam 22:21
removed the idolatrous *p* .. 2 Kin 23:5
Jahaziel the *p* ..... 1 Chr 16:6
and Benjamin, and the *p* .... Ezra 1:5
yet told the Jews, the *p* ..... Neh 2:16
Their *p* fell by the sword, ... Ps 78:64
Aaron were among His *p* ..... Ps 99:6
Let Your *p* be clothed with .. Ps 132:9
her *p* with salvation ..... Ps 132:16
named the *p* of the LORD ..... Is 61:6
which the *p* ministered ..... Jer 52:18
and the iniquities of her *p* .. Lam 4:13
p have violated My law ... Ezek 22:26
the *p* shall throw salt on .. Ezek 43:24
"Hear this, O *p*! ..... Hos 5:1
the *p* mourn, who minister ... Joel 1:9
her *p* teach for pay ..... Mic 3:11
p in the temple profane .... Matt 12:5
But when the chief *p* ..... Matt 21:15
went to the chief *p* ..... Matt 26:14
of silver to the chief *p* and .. Matt 27:3
the chief *p* stirred up ..... Mark 15:11
Caiaphas being high *p* ..... Luke 3:2
show yourselves to the *p* . Luke 17:14
Jesus said to the chief *p* .. Luke 22:52

Pilate said to the chief *p* ... Luke 23:4
But the chief *p* plotted .... John 12:10
become *p* without an oath .. Heb 7:21
need daily, as those high *p* .. Heb 7:27
high *p* men who have ..... Heb 7:28
since there are *p* who offer ... Heb 8:4
made us kings and *p* ..... Rev 1:6
but they shall be *p* ..... Rev 20:6

PRIESTS'
where the *p* feet stood firm .. Josh 4:3
and the soles of the *p* feet .. Josh 4:18

PRINCE
"Who made you a *p* ..... Ex 2:14
is the house of the *p* ..... Job 21:28
is the downfall of a *p* ..... Prov 14:28
Everlasting Father, *P* ..... Is 9:6
against the *P* of princes ..... Dan 8:25
until Messiah the *P* ..... Dan 9:25
with the *p* of Persia ..... Dan 10:20
except Michael your *p* ..... Dan 10:21
days without king or *p* ..... Hos 3:4
p asks for gifts ..... Mic 7:3
and killed the *P* ..... Acts 3:15
His right hand to be *P* ..... Acts 5:31
the *p* of the power ..... Eph 2:2

PRINCES
He is not partial to *p* ..... Job 34:19
to bind his *p* at his ..... Ps 105:22
He may seat him with *p* ..... Ps 113:8
to put confidence in *p* ..... Ps 118:9
P also sit and speak ..... Ps 119:23
p and all judges of ..... Ps 148:11
good, nor to strike *p* ..... Prov 17:26
is a child, and your *p* ..... Eccl 10:16
of nobles, and your *p* ..... Eccl 10:17
children to be their *p* ..... Is 3:4
p will rule with ..... Is 32:1
He brings the *p* ..... Is 40:23

PRINCIPAL
Wisdom is the *p* ..... Prov 4:7

PRINCIPALITIES
nor *p* nor powers ..... Rom 8:38
and blood, but against *p* .... Eph 6:12
dominions or *p* or powers ... Col 1:16
disarmed *p* and powers, ... Col 2:15

PRINCIPALITY
far above all *p* ..... Eph 1:21
is the head of all *p* ..... Col 2:10

PRINCIPLES
from the basic *p* ..... Col 2:20
again the first *p* ..... Heb 5:12

PRINT
hands the *p* of the nails ... John 20:25

PRISCILLA (or Prisca)
Wife of Aquila, Acts 18:1–3
With Aquila, instructs Apollos, Acts 18:26
Mentioned by Paul, Rom 16:3; 1 Cor 16:19; 2 Tim 4:19

PRISON
and put him into the *p* ..... Gen 39:20
Bring my soul out of *p* ..... Ps 142:7
in darkness from the *p* ..... Is 42:7
the opening of the *p* ..... Is 61:1
should put him in *p* ..... Jer 29:26
John had been put in *p* ..... Matt 4:12
John had heard in *p* ..... Matt 11:2
had John beheaded in *p* ... Matt 14:10
I was in *p* and you ..... Matt 25:36
we see You sick, or in *p* .. Matt 25:39
or naked or sick or in *p* ... Matt 25:44
after John was put in *p* .... Mark 1:14
put them in the common *p* .. Acts 5:18
Lord opened the *p* doors ... Acts 5:19
did not find them in the *p* .. Acts 5:22
was therefore kept in *p* ..... Acts 12:5
of the *p* were shaken ..... Acts 16:26
seeing the *p* doors open ... Acts 16:27

So the keeper of the *p* .... Acts 16:36
to the spirits in *p* ..... 1 Pet 3:19
a *p* for every foul spirit, ... Rev 18:2
will be released from his *p* .. Rev 20:7

PRISONER
the groaning of the *p* ..... Ps 79:11
p called Barabbas ..... Matt 27:16
releasing one *p* to them ... Mark 15:6
reason I, Paul, the *p* ..... Eph 3:1
the *p* of the Lord, beseech ... Eph 4:1
Lord, nor of me His *p* ..... 2 Tim 1:8
Paul, a *p* of Christ Jesus, ... Philem 1

PRISONERS
p rest together ..... Job 3:18
does not despise His *p* ..... Ps 69:33
gives freedom to the *p* ..... Ps 146:7
the stronghold, you *p* ..... Zech 9:12
the *p* were listening to .... Acts 16:25
and my fellow *p* ..... Rom 16:7
Remember the *p* as if ..... Heb 13:3

PRISONS
the synagogues and *p* .... Luke 21:12
p more frequently ..... 2 Cor 11:23

PRIVATE
is of any *p* interpretation .. 2 Pet 1:20

PRIVATELY
disciples came to Jesus *p* .. Matt 17:19
Andrew asked Him *p* ..... Mark 13:3
aside *p* into a deserted ..... Luke 9:10

PRIZE
life shall be as a *p* ..... Jer 21:9
but one receives the *p* ..... 1 Cor 9:24
the goal for the *p* ..... Phil 3:14

PROCEED
For they *p* from evil ..... Jer 9:3
heart *p* evil thoughts ..... Matt 15:19
p evil thoughts, adulteries . Mark 7:21
not permitting us to *p* ..... Acts 27:7
p out of your mouth, ... Eph 4:29
of the same mouth *p* ..... James 3:10

PROCEEDED
for I *p* forth ..... John 8:42
p from the mouth of Him .. Rev 19:21

PROCEEDINGS
he adjourned the *p* ..... Acts 24:22

PROCEEDS
by every word that *p* ..... Deut 8:3
by every word that *p* ..... Matt 4:4
Spirit of truth who *p* ..... John 15:26
back part of the *p* ..... Acts 5:2

PROCESS
in the *p* of time ..... 1 Sam 1:20

PROCESSION
They have seen Your *p* ..... Ps 68:24

PROCHORUS
One of the first seven deacons, Acts 6:5

PROCLAIM
you, and I will *p* ..... Ex 33:19
p the name of the LORD .... Deut 32:3
p it not in the ..... 2 Sam 1:20
and they shall *p* ..... Is 60:6
to *p* liberty to the captives, ... Is 61:1
to *p* the acceptable year of .... Is 61:2
began to *p* it freely ..... Mark 1:45
knowing, Him I *p* ..... Acts 17:23
drink this cup, you *p* ..... 1 Cor 11:26
that you may *p* the praises .. 1 Pet 2:9

PROCLAIMED
p the good news ..... Ps 40:9
company of those who *p* .... Ps 68:11
p a fast, and put on ..... Jon 3:5
he went his way and *p* ..... Luke 8:39
inner rooms will be *p* ..... Luke 12:3

PROCLAIMER
"He seems to be a *p* ..... Acts 17:18

PROCLAIMS
good news, who *p* ..... Is 52:7

PROCONSUL
seeking to turn the *p* ..... Acts 13:8
When Gallio was *p* ..... Acts 18:12

PRODIGAL
with *p* living ..... Luke 15:13

PRODUCE
land shall yield its *p* ..... Lev 26:4
all kinds of *p* ..... Ps 144:13
p the righteousness of .... James 1:20

PRODUCED
p in me all manner of evil ... Rom 7:8
What diligence it *p* in ..... 2 Cor 7:11

PRODUCES
forcing of wrath *p* strife ... Prov 30:33
indeed bears fruit and *p* .. Matt 13:23
if it dies, it *p* much grain .. John 12:24
tribulation *p* perseverance .. Rom 5:3
sorrow *p* repentance ..... 2 Cor 7:10
of your faith *p* patience .... James 1:3

PRODUCING
p death in me through ..... Rom 7:13

PROFANE
and offered *p* fire ..... Lev 10:1
and priest are *p* ..... Jer 23:11
"But you *p* it ..... Mal 1:12
tried to *p* the temple ..... Acts 24:6
But reject *p* and old ..... 1 Tim 4:7
p person like Esau ..... Heb 12:16

PROFANED
p his crown by casting ..... Ps 89:39
and *p* My Sabbaths ..... Ezek 22:8
p the LORD's holy ..... Mal 2:11

PROFANENESS
of Jerusalem *p* has ..... Jer 23:15

PROFANING
p the covenant of the ..... Mal 2:10

PROFESS
They *p* to know God ..... Titus 1:16

PROFESSING
P to be wise ..... Rom 1:22
is proper for women *p* .... 1 Tim 2:10

PROFIT
p is there in my blood ..... Ps 30:9
p has a man from all ..... Eccl 1:3
There was no *p* under ..... Eccl 2:11
for they will not *p* ..... Is 57:12
words that cannot *p* ..... Jer 7:8
p which you have made .. Ezek 22:13
p is it that we have ..... Mal 3:14
For what *p* is it to ..... Matt 16:26
For what will it *p* ..... Mark 8:36
For what *p* is it to ..... Luke 9:25
her masters much *p* ..... Acts 16:16
hope of *p* was gone ..... Acts 16:19
brought no small *p* ..... Acts 19:24
what is the *p* of ..... Rom 3:1
not seeking my own *p* .... 1 Cor 10:33
Christ will *p* you ..... Gal 5:2
about words to no *p* ..... 2 Tim 2:14
them, but He for our *p* .... Heb 12:10
What does it *p* ..... James 2:14
and sell, and make a *p* .... James 4:13

PROFITABLE
"Can a man be *p* ..... Job 22:2
It is doubtless not *p* ..... 2 Cor 12:1
godliness is *p* for all ..... 1 Tim 4:8
of God, and is *p* ..... 2 Tim 3:16
things are good and *p* ..... Titus 3:8
to you, but now is *p* ..... Philem 11

PROFITS
p a man nothing that ..... Job 34:9
from her *p* she plants a ... Prov 31:16
the flesh *p* nothing ..... John 6:63
have not love, it *p* ..... 1 Cor 13:3
exercise *p* a little ..... 1 Tim 4:8

PROFOUND
with things too *p* ..... Ps 131:1

PROGRESS
your *p* may be evident .... 1 Tim 4:15

PROLONG
you will not *p* your ..... Deut 4:26
p Your anger to all ..... Ps 85:5
nor will he *p* his days ..... Eccl 8:13

PROLONGED
and his days are *p* ..... Eccl 8:12

PROLONGS
The fear of the LORD *p* .... Prov 10:27

PROMISE
of all His good *p* ..... 1 Kin 8:56
Has His *p* failed ..... Ps 77:8
remembered His holy *p* .... Ps 105:42
Behold, I send the *P* ..... Luke 24:49
but to wait for the *P* ..... Acts 1:4
p of the Holy Spirit, He ..... Acts 2:33
For the *p* is to you ..... Acts 2:39
p drew near which God .... Acts 7:17
for the hope of the *p* ..... Acts 26:6
is made void and the *p* ..... Rom 4:14
p might be sure ..... Rom 4:16
p of God through unbelief .. Rom 4:20
For this is the word of *p* .... Rom 9:9
make the *p* of no effect ..... Gal 3:17
it is no longer of *p* ..... Gal 3:18
heirs according to the *p* ..... Gal 3:29
Isaac was, are children of *p* . Gal 4:28
first commandment with *p* ... Eph 6:2
having *p* of the life that .... 1 Tim 4:8
Therefore, since a *p* ..... Heb 4:1
endured, he obtained the *p* .. Heb 6:15
to the heirs of *p* ..... Heb 6:17
did not receive the *p* ..... Heb 11:39
they *p* them liberty ..... 2 Pet 2:19
not slack concerning His *p* .. 2 Pet 3:9
p that He has promised ... 1 John 2:25

PROMISED
bless you as He has *p* ..... Deut 1:11
that what He had *p* ..... Rom 4:21
Him faithful who had *p* .... Heb 11:11

PROMISES
For all the *p* of God ..... 2 Cor 1:20
his Seed were the *p* ..... Gal 3:16
patience inherit the *p* ..... Heb 6:12
having received the *p* ..... Heb 11:13
great and precious *p* ..... 2 Pet 1:4

PROMOTE
Exalt her, and she will *p* .... Prov 4:8

PROMOTED
Then the king *p* Daniel ..... Dan 2:48
Then the king *p* Shadrach, .. Dan 3:30

PROMOTES
tongue of the wise *p* ..... Prov 12:18

PROMPTLY
him disciplines him *p* ..... Prov 13:24

PRONOUNCE
for he could not *p* it right .. Judg 12:6
P them guilty, O God ..... Ps 5:10

PROOF
which is to them a *p* ..... Phil 1:28

PROOFS
by many infallible *p* ..... Acts 1:3

PROPER
you, but for what is *p* ..... 1 Cor 7:35
Is it *p* for a woman to .... 1 Cor 11:13
but, which is *p* ..... 1 Tim 2:10
are *p* for sound doctrine .... Titus 2:1

PROPERLY
Let us walk *p* ..... Rom 13:13
that you may walk *p* .... 1 Thess 4:12

PROPHECIES
Do not despise *p* ..... 1 Thess 5:20

PROPHECY
if *p*, let us prophesy in ..... Rom 12:6
miracles, to another *p* .... 1 Cor 12:10
I have the gift of *p* ..... 1 Cor 13:2
p with the laying on of .... 1 Tim 4:14
for *p* never came by ..... 2 Pet 1:21
is the spirit of *p* ..... Rev 19:10
of the book of this *p* ..... Rev 22:19

PROPHESIED
upon them, that they *p* .... Num 11:25
to them, yet they *p* ..... Jer 23:21
Lord, have we not *p* ..... Matt 7:22
prophets and the law *p* ... Matt 11:13
virgin daughters who *p* ..... Acts 21:9
even more that you *p* ..... 1 Cor 14:5

PROPHESIES
for the prophet who *p* ..... Jer 28:9
woman who prays or *p* .... 1 Cor 11:5
p edifies the church ..... 1 Cor 14:4

PROPHESY
prophets, "Do not *p* ..... Is 30:10
The prophets *p* falsely ..... Jer 5:31
your daughters shall *p* ..... Joel 2:28
Who can but *p* ..... Amos 3:8
saying, "*P* to us ..... Matt 26:68
and to say to Him, "*P*!" .. Mark 14:65
your daughters shall *p* ..... Acts 2:17
if prophecy, let us *p* ..... Rom 12:6
know in part and we *p* .... 1 Cor 13:9
that you may *p* ..... 1 Cor 14:1
For you can all *p* one .... 1 Cor 14:31
desire earnestly to *p* ..... 1 Cor 14:39

PROPHESYING
he had finished *p* ..... 1 Sam 10:13
Every man praying or *p*, .. 1 Cor 11:4
p is not for unbelievers ... 1 Cor 14:22

PROPHET
shall be your *p* ..... Ex 7:1
raise up for you a *P* ..... Deut 18:15
arisen in Israel a *p* ..... Deut 34:10
"I alone am left a *p* ..... 1 Kin 18:22
is no longer any *p* ..... Ps 74:9
I ordained you a *p* ..... Jer 1:5
p is induced to speak ..... Ezek 14:9
The *p* is a fool ..... Hos 9:7
nor was I a son of a *p* ..... Amos 7:14
send you Elijah the *p* ..... Mal 4:5
p shall receive a ..... Matt 10:41
the sign of the *p* Jonah .... Matt 12:39
p is not without honor .... Matt 13:57
by Daniel the *p* ..... Mark 13:14
no *p* is accepted in his ..... Luke 4:24
is not a greater *p* ..... Luke 7:28
it cannot be that a *p* ..... Luke 13:33
Nazareth, who was a *P* ... Luke 24:19
"Are you the *P* ..... John 1:21
"This is truly the *P* ..... John 6:14
for no *p* has arisen out of .. John 7:52
p named Agabus ..... Acts 21:10
with him the false *p* ..... Rev 19:20

PROPHET'S
shall receive a *p* reward .. Matt 10:41

PROPHETESS
Then Miriam the *p*, ... Ex 15:20
Now Deborah, a *p*, ... Judg 4:4
there was one, Anna, a *p* .. Luke 2:36

PROPHETIC
by the *p* Scriptures ..... Rom 16:26
p word confirmed ..... 2 Pet 1:19

PROPHETS
See FALSE PROPHETS; LAW AND THE PROPHETS
LORD's people were *p* ..... Num 11:29
Saul also among the *p* ... 1 Sam 10:12
the mouth of all his *p* .... 1 Kin 22:22
Where now are your *p* ..... Jer 37:19
prophesy against the *p* ..... Ezek 13:2
Her *p* are insolent ..... Zeph 3:4
the Law or the *P* ..... Matt 5:17
is the Law and the *P* ..... Matt 7:12
or one of the *p* ..... Matt 16:14
the tombs of the *p* ..... Matt 23:29
indeed, I send you *p* ..... Matt 23:34
one who kills the *p* ..... Matt 23:37
Then many false *p* ..... Matt 24:11
have Moses and the *p* .... Luke 16:29
You are sons of the *p* ..... Acts 3:25
p did your fathers not ..... Acts 7:52
To Him all the *p* ..... Acts 10:43
do you believe the *p* ..... Acts 26:27
before through His *p* ..... Rom 1:2
by the Law and the *P* ..... Rom 3:21
have killed Your *p* ..... Rom 11:3
p are subject to the ..... 1 Cor 14:32
to be apostles, some *p* ..... Eph 4:11
brethren, take the *p* ..... James 5:10
this salvation the *p* ..... 1 Pet 1:10
were also false *p* ..... 2 Pet 2:1
because many false *p* ..... 1 John 4:1
blood of saints and *p* ..... Rev 16:6
found the blood of *p* ..... Rev 18:24
of your brethren the *p* ..... Rev 22:9

PROPITIATION
set forth as a *p* ..... Rom 3:25
to God, to make *p* ..... Heb 2:17
He Himself is the *p* ..... 1 John 2:2
His Son to be the *p* ..... 1 John 4:10

PROPORTION
let us prophesy in *p* ..... Rom 12:6

PROPOSED
And they *p* two ..... Acts 1:23

PROPRIETY
modest apparel, with *p* ..... 1 Tim 2:9

PROSECUTOR
answer me, that my *P* ..... Job 31:35

PROSELYTE
and sea to win one *p* ..... Matt 23:15
Nicolas, a *p* from Antioch, ... Acts 6:5

PROSELYTES
Rome, both Jews and *p* ..... Acts 2:10

PROSPER
made all he did to *p* ..... Gen 39:3
you shall not *p* ..... Deut 28:29
LORD, God made him *p* .... 2 Chr 26:5
they *p* who love you ..... Ps 122:6
his sins will not *p* ..... Prov 28:13
of the LORD shall *p* ..... Is 53:10
against you shall *p* ..... Is 54:17
please, and it shall *p* ..... Is 55:11
of the wicked *p* ..... Jer 12:1
King shall reign and *p* ..... Jer 23:5
storing up as he may *p* .... 1 Cor 16:2
I pray that you may *p* ..... 3 John 2

PROSPERED
since the LORD has *p* ..... Gen 24:56
he *p* wherever he went .... 2 Kin 18:7
David his father, and *p* .. 1 Chr 29:23
all his heart. So he *p* ..... 2 Chr 31:21
Hezekiah *p* in all his ..... 2 Chr 32:30
and they *p* through the ..... Ezra 6:14
in the LORD will be *p* ..... Prov 28:25
Daniel *p* in the reign ..... Dan 6:28
He did all this and *p* ..... Dan 8:12

PROSPERING
His ways are always *p* ..... Ps 10:5

PROSPERITY
p all your days ..... Deut 23:6
p exceed the fame ..... 1 Kin 10:7
p the destroyer ..... Job 15:21
spend their days in *p* ..... Job 36:11
Now in my *p* I said ..... Ps 30:6
has pleasure in the *p* ..... Ps 35:27
When I saw the *p* ..... Ps 73:3
I pray, send now *p* ..... Ps 118:25
the day of *p* be joyful ..... Eccl 7:14
that we have our *p* ..... Acts 19:25

PROSPEROUS
had made his journey *p* ... Gen 24:21
will make your way *p* ..... Josh 1:8

PROSPERS
he turns, he *p* ..... Prov 17:8
just as your soul *p* ..... 3 John 2

PROSTRATE
of the proud lie *p* ..... Job 9:13

PROTECTED
holy man, and he *p* him ... Mark 6:20

PROUD
p waves must stop ..... Job 38:11
tongue that speaks *p* ..... Ps 12:3
and fully repays the *p* ..... Ps 31:23
does not respect the *p* ..... Ps 40:4
a haughty look and a *p* ..... Ps 101:5
p He knows from afar ..... Ps 138:6
the house of the *p* ..... Prov 15:25
Everyone *p* in heart ..... Prov 16:5
p heart stirs up ..... Prov 28:25
is better than the *p* ..... Eccl 7:8
by wine, he is a *p* ..... Hab 2:5
He has scattered the *p* ..... Luke 1:51
boasters, *p* ..... 2 Tim 3:2
"God resists the *p*, but ..... James 4:6
"God resists the *p* ..... 1 Pet 5:5

PROVE
p yourself a man ..... 1 Kin 2:2
does your arguing *p* ..... Job 6:25
mind, that you may *p* ..... Rom 12:2

PROVERB
an astonishment, a *p* ..... Deut 28:37
incline my ear to a *p* ..... Ps 49:4
that hang limp is a *p* ..... Prov 26:7
of a drunkard is a *p* ..... Prov 26:9
one shall take up a *p* ..... Mic 2:4
to the true *p* ..... 2 Pet 2:22

PROVERBS
spoke three thousand *p* .... 1 Kin 4:32
The *p* of Solomon the ..... Prov 1:1
are *p* of Solomon ..... Prov 25:1
in order many *p* ..... Eccl 12:9

PROVIDE
"My son, God will *p* ..... Gen 22:8
Can He *p* meat for His ..... Ps 78:20
lambs will *p* your ..... Prov 27:26
prosperity that I *p* ..... Jer 33:9
P neither gold nor ..... Matt 10:9
if anyone does not *p* ..... 1 Tim 5:8

PROVIDED
I have *p* Myself a king .... 1 Sam 16:1
p for her from the king's .... Esth 2:9
p from Your godness ..... Ps 68:10
atonement is *p* for iniquity . Prov 16:6
these hands have *p* ..... Acts 20:34
p something better ..... Heb 11:40

PROVIDES
p food for the raven ..... Job 38:41
p her supplies in the ..... Prov 6:8
p food for her household .. Prov 31:15

PROVIDING
p honorable things, ... 2 Cor 8:21

PROVISION
bread of their *p* was dry ..... Josh 9:5
Now Solomon's *p* ..... 1 Kin 4:22
abundantly bless her *p* ..... Ps 132:15
p of the king's delicacies ..... Dan 1:5
no *p* for the flesh ..... Rom 13:14

PROVOKE
do not *p* Him ..... Ex 23:21
p God are secure ..... Job 12:6
Do they *p* Me to ..... Jer 7:19
p them to jealousy ..... Rom 11:11
you, fathers, do not *p* ..... Eph 6:4
do not *p* your children, lest .. Col 3:21

PROVOKED
How often they *p* ..... Ps 78:40

p the Most High ..... Ps 78:56
Thus they p Him to ..... Ps 106:29
his spirit was p ..... Acts 17:16
seek its own, is not p ..... 1 Cor 13:5

PROVOKING
p one another, envying one .. Gal 5:26

PROWLER
poverty come like a p ..... Prov 24:34

PRUDENCE
son, endowed with p ..... 2 Chr 2:12
To give p to the ..... Prov 1:4
wisdom, dwell with p ..... Prov 8:12
us in all wisdom and p ..... Eph 1:8

PRUDENT
p man covers shame ..... Prov 12:16
A p man conceals ..... Prov 12:23
The wisdom of the p ..... Prov 14:8
p considers well ..... Prov 14:15
receives correction is p ..... Prov 15:5
heart will be called p ..... Prov 16:21
p acquires knowledge ..... Prov 18:15
p wife is from the ..... Prov 19:14
p man foresees evil ..... Prov 22:3
perished from the p ..... Jer 49:7
Therefore the p ..... Amos 5:13
from the wise and p ..... Matt 11:25

PRUDENTLY
Servant shall deal p ..... Is 52:13

PRUNES
that bears fruit He p ..... John 15:2

PSALM
and the sound of a p ..... Ps 98:5
in the second P ..... Acts 13:33
each of you has a p ..... 1 Cor 14:26

PSALMIST
And the sweet p ..... 2 Sam 23:1

PSALMS
Sing to Him, sing p ..... 1 Chr 16:9
to one another in p ..... Eph 5:19
one another in p ..... Col 3:16
Let him sing p ..... James 5:13

PSALTERY
harp, lyre, and p ..... Dan 3:10

PTOLEMAIS
Seaport city south of Tyre; Paul lands at, Acts 21:7

PUBLIC
to make her a p example ... Matt 1:19

PUBLISHED
to be proclaimed and p ..... Jon 3:7

PUBLIUS
Roman official; entertains Paul, Acts 28:7, 8

PUFFED
Now some are p up ..... 1 Cor 4:18
itself, is not p ..... 1 Cor 13:4
a novice, lest being p ..... 1 Tim 3:6

PUFFS
Knowledge p up ..... 1 Cor 8:1

PUL
King of Assyria; same as Tiglath-Pileser, 2 Kin 15:19
——— Country and people in Africa, Is 66:19

PULL
P me out of the net ..... Ps 31:4
I will p down my barns ... Luke 12:18

PULLING
for p down strongholds .... 2 Cor 10:4

PUNISH
take that man and p ..... Deut 22:18
p the righteous is ..... Prov 17:26
"I will p the world ..... Is 13:11
Shall I not p them for ..... Jer 5:9
p all who oppress them ..... Jer 30:20
p your iniquity ..... Lam 4:22
So I will p them for ..... Hos 4:9

PUNISHED
You our God have p ..... Ezra 9:13
because He has not p ..... Job 35:15
p them often in every ..... Acts 26:11
These shall be p ..... 2 Thess 1:9

PUNISHES
will you say when He p ..... Jer 13:21

PUNISHMENT
p is greater than I ..... Gen 4:13
you do in the day of p ..... Is 10:3
p they shall be cast ..... Jer 8:12
p they shall perish ..... Jer 10:15
a man for the p ..... Lam 3:39
The p of the iniquity ..... Lam 4:6
days of p have come ..... Hos 9:7
not turn away its p ..... Amos 1:3
into everlasting p ..... Matt 25:46
p which was inflicted ..... 2 Cor 2:6
Of how much worse p ..... Heb 10:29
sent by him for the p ..... 1 Pet 2:14
the unjust under p ..... 2 Pet 2:9

PUNON
Israelite camp, Num 33:42, 43

PURCHASED
(Now this man p a field .... Acts 1:18
of God could be p ..... Acts 8:20
of the p possession ..... Eph 1:14

PURE
a mercy seat of p gold ..... Ex 25:17
Can a man be more p ..... Job 4:17
if you were p and ..... Job 8:6
'My doctrine is p ..... Job 11:4
that he could be p ..... Job 15:14
the heavens are not p ..... Job 15:15
the stars are not p ..... Job 25:5
of the LORD are p ..... Ps 12:6
will show Yourself p ..... Ps 18:26
To such as are p ..... Ps 73:1
of the p are pleasant ..... Prov 15:26
ways of a man are p ..... Prov 16:2
my heart clean, I am p ..... Prov 20:9
but as for the p ..... Prov 21:8
a generation that is p ..... Prov 30:12
Shall I count p ..... Mic 6:11
Blessed are the p in heart ... Matt 5:8
things indeed are p ..... Rom 14:20
whatever things are p ..... Phil 4:8
with a p conscience ..... 1 Tim 3:9
keep yourself p ..... 1 Tim 5:22
serve with a p conscience .. 2 Tim 1:3
p all things are p ..... Titus 1:15
bodies washed with p ..... Heb 10:22
P and undefiled religion .. James 1:27
above is first p ..... James 3:17
babes, desire the p ..... 1 Pet 2:2
just as He is p ..... 1 John 3:3

PURER
p eyes than to behold ..... Hab 1:13

PURGE
P me with hyssop ..... Ps 51:7
p them as gold and ..... Mal 3:3

PURGED
away, and your sin p ..... Is 6:7
He had by Himself p ..... Heb 1:3

PURIFICATION
for the water of p ..... Num 19:9
with the water of p ..... Num 31:23

PURIFIED
earth, p seven times ..... Ps 12:6
all things are p ..... Heb 9:22
Since you have p ..... 1 Pet 1:22

PURIFIES
hope in Him p himself ..... 1 John 3:3

PURIFY
p the sons of Levi ..... Mal 3:3
and p your hearts ..... James 4:8

PURIFYING
thus p all foods ..... Mark 7:19
p their hearts by ..... Acts 15:9
sanctifies for the p ..... Heb 9:13

PURIM
called these days P ..... Esth 9:26

PURITY
be delivered by the p ..... Job 22:30
He who loves p of ..... Prov 22:11
by p, by knowledge ..... 2 Cor 6:6
spirit, in faith, in p ..... 1 Tim 4:12

PURPLE
who was clothed in p ..... Luke 16:19
they put on Him a p ..... John 19:2
She was a seller of p ..... Acts 16:14

PURPOSE
and fulfill all your p ..... Ps 20:4
A time for every p ..... Eccl 3:1
p that is purposed ..... Is 14:26
But for this p I came ..... John 12:27
by the determined p ..... Acts 2:23
them all that with p ..... Acts 11:23
called according to His p ... Rom 8:28
to the eternal p ..... Eph 3:11
sent to you for this very p .. Eph 6:22
Now the p of the ..... 1 Tim 1:5
manner of life, p ..... 2 Tim 3:10
For this p the Son of God .. 1 John 3:8
to fulfill His p ..... Rev 17:17

PURPOSED
For the LORD had p ..... 2 Sam 17:14
LORD of hosts has p ..... Is 23:9
But Daniel p in his ..... Dan 1:8
Paul p in the Spirit ..... Acts 19:21
pleasure which He p ..... Eph 1:9

PURPOSELY
the bundles fall p for her .. Ruth 2:16

PURPOSES
each one give as he p ..... 2 Cor 9:7

PURSE
let us all have one p ..... Prov 1:14

PURSES
p his lips and brings ..... Prov 16:30

PURSUE
And will You p dry ..... Job 13:25
p my honor as the wind .... Job 30:15
The sword shall p ..... Jer 48:2
but their hearts p ..... Ezek 33:31
Let us know, let us p ..... Hos 6:3
p righteousness ..... Rom 9:30
P love, and desire ..... 1 Cor 14:1
p what is good ..... 1 Thess 5:15
p righteousness ..... 1 Tim 6:11
p righteousness, faith ..... 2 Tim 2:22
P peace with all people .... Heb 12:14
him seek peace and p ..... 1 Pet 3:11

PURSUES
Evil p sinners ..... Prov 13:21
flee when no one p ..... Prov 28:1

PURSUING
but Israel, p the law ..... Rom 9:31

PUT
Also He has p eternity ..... Eccl 3:11
pride He is able to p down .. Dan 4:37
what you will p on ..... Matt 6:25
p my hand into His ..... John 20:25
But p on the Lord ..... Rom 13:14

PUT OFF
I will p my sad face ..... Job 9:27
You have p my sackcloth .... Ps 30:11
you p, concerning your ..... Eph 4:22
you yourselves are to p all .... Col 3:8
shortly I must p my tent ... 2 Pet 1:14

PUT ON
I p righteousness ..... Job 29:14

awake, *p* strength, O arm ..... Is 51:9
For He *p* righteousness ..... Is 59:17
body, what you will *p* ..... Matt 6:25
they *p* Him a purple robe .. John 19:2
p the armor of light ..... Rom 13:12
p the Lord Jesus Christ ... Rom 13:14
must *p* incorruption ..... 1 Cor 15:53
into Christ have *p* Christ .... Gal 3:27
you *p* the new man ..... Eph 4:24
P the whole armor of God .. Eph 6:11
having *p* the breastplate .... Eph 6:14
have *p* the new man ..... Col 3:10
p tender mercies ..... Col 3:12
all these things *p* love ..... Col 3:14
I will *p* you no other ..... Rev 2:24

PUTEOLI
Seaport of Italy, Acts 28:13

PUTREFYING
bruises and *p* sores ..... Is 1:6

QUAIL
and it brought *q* ..... Num 11:31
and He brought *q* ..... Ps 105:40

QUAKED
the whole mountain *q* ..... Ex 19:18
and the earth *q* ..... Matt 27:51

QUAKES
The earth *q* before ..... Joel 2:10

QUALIFIED
the Father who has *q* ..... Col 1:12

QUARREL
see how he seeks a *q* ..... 2 Kin 5:7
any fool can start a *q* ..... Prov 20:3
He will not *q* nor cry ..... Matt 12:19
of the Lord must not *q* .... 2 Tim 2:24

QUARRELSOME
but gentle, not *q* ..... 1 Tim 3:3

QUARTER
in the Second *Q* ..... 2 Kin 22:14
from the Second *Q* ..... Zeph 1:10

QUARTZ
be made of coral or *q* ..... Job 28:18

QUEEN
Q Vashti also made a ..... Esth 1:9
stands the *q* in gold ..... Ps 45:9
burn incense to the *q* ..... Jer 44:17
The *q* of the South ..... Matt 12:42
under Candace the *q* ..... Acts 8:27
heart, 'I sit as *q* ..... Rev 18:7

QUEENS
There are sixty *q* ..... Song 6:8
q your nursing mothers ..... Is 49:23

QUENCH
Many waters cannot *q* ..... Song 8:7
so that no one can *q* ..... Jer 4:4
flax He will not *q* ..... Matt 12:20
q all the fiery ..... Eph 6:16
Do not *q* the Spirit ..... 1 Thess 5:19

QUENCHED
LORD, the fire was *q* ..... Num 11:2
they were *q* like a ..... Ps 118:12
their fire is not *q* ..... Is 66:24
that shall never be *q* ..... Mark 9:43
and the fire is not *q* ..... Mark 9:44
q the violence of fire ..... Heb 11:34

QUESTIONS
test him with hard *q* ..... 1 Kin 10:1
and asking them *q* ..... Luke 2:46
market, asking no *q* ..... 1 Cor 10:25

QUICK-TEMPERED
q man acts foolishly ..... Prov 14:17
not self-willed, not *q* ..... Titus 1:7

QUICKLY
have turned aside *q* ..... Ex 32:8
with your adversary *q* ..... Matt 5:25
"What you do, do *q* ..... John 13:27
Behold, I am coming *q* ..... Rev 3:11
"Surely I am coming *q* ..... Rev 22:20

QUIET
lain still and been *q* ..... Job 3:13
'Take heed, and be *q* ..... Is 7:4
earth is at rest and *q* ..... Is 14:7
gladness, He will *q* ..... Zeph 3:17
warned him to be *q* ..... Mark 10:48
aspire to lead a *q* ..... 1 Thess 4:11
we may lead a *q* and ..... 1 Tim 2:2
a gentle and *q* spirit ..... 1 Pet 3:4

QUIETED
calmed and *q* my soul ..... Ps 131:2
the city clerk had *q* ..... Acts 19:35

QUIETNESS
will give peace and *q* ..... 1 Chr 22:9
When He gives *q* ..... Job 34:29
a handful with *q* ..... Eccl 4:6
in *q* and confidence ..... Is 30:15
of righteousness, *q* ..... Is 32:17
that they work in *q* ..... 2 Thess 3:12

QUIETS
q the earth by the ..... Job 37:17

QUIVER
q rattles against him ..... Job 39:23
the man who has his *q* ..... Ps 127:5
q He has hidden Me ..... Is 49:2
Their *q* is like an ..... Jer 5:16

RAAMSES
Treasure city built by Hebrew slaves, Ex 1:11

RABBAH
Capital of Ammon, Amos 1:14
Besieged by Joab; defeated and enslaved by David, 2 Sam 12:26–31
Destruction of, foretold, Jer 49:2, 3

RABBI
be called by men, '*R* ..... Matt 23:7
do not be called '*R* ..... Matt 23:8

RABBONI
Mary addresses Christ as, John 20:16

RABMAG
Title applied to Babylonian prince, Jer 39:3, 13

RABSARIS
Title applied to:
Assyrian officials sent by Sennacherib, 2 Kin 18:17
Babylonian prince, Jer 39:3, 13

RABSHAKEH
Sent by king of Assyria to threaten Hezekiah, 2 Kin 18:17–37; Is 36:2–22
The Lord sends rumor to take him away, 2 Kin 19:6–8; Is 37:6–8

RACA
to his brother, '*R* ..... Matt 5:22

RACE
man to run its *r* ..... Ps 19:5
r is not to the swift ..... Eccl 9:11
who run in a *r* all run ..... 1 Cor 9:24
I have finished the *r* ..... 2 Tim 4:7
with endurance the *r* ..... Heb 12:1

RACHEL
Laban's younger daughter; Jacob's favorite wife, Gen 29:28–30
Supports her husband's position, Gen 31:14–16
Mother of Joseph and Benjamin, Gen 30:22–25
Prophecy concerning; quoted, Jer 31:15; Matt 2:18

RADIANT
to Him and were *r* ..... Ps 34:5

RAGE
Disperse the *r* of your ..... Job 40:11
Why do the nations *r* ..... Ps 2:1
'Why did the nations *r* ..... Acts 4:25

RAGES
he *r* against all wise ..... Prov 18:1

RAGS
clothe a man with *r* ..... Prov 23:21
are like filthy *r* ..... Is 64:6

RAHAB
Prostitute in Jericho; helps Joshua's spies, Josh 2:1–21
Spared in battle, Josh 6:17–25
Mentioned in the N.T., Matt 1:5; Heb 11:31; James 2:25
——— Used figuratively of Egypt, Ps 87:4

RAIN
had not caused it to *r* ..... Gen 2:5
And the *r* was on the ..... Gen 7:12
I will *r* bread from heaven ... Ex 16:4
early *r* and the latter *r* .... Deut 11:14
my teaching drop as the *r* .. Deut 32:2
be dew nor *r* these years .. 1 Kin 17:1
sound of abundance of *r* .. 1 Kin 18:41
He gives *r* on the ..... Job 5:10
to the gentle *r* ..... Job 37:6
sent a plentiful *r* ..... Ps 68:9
clouds, who prepares *r* ..... Ps 147:8
snow in summer and *r* ..... Prov 26:1
r which leaves no food ..... Prov 28:3
not return after the *r* ..... Eccl 12:2
the *r* is over and gone ..... Song 2:11
our God, who gives *r* ..... Jer 5:24
I will *r* down on him ..... Ezek 38:22
given you the former *r* ..... Joel 2:23
there will be no *r* ..... Zech 14:17
the good, and sends *r* ..... Matt 5:45
and the *r* descended ..... Matt 7:25
He did good, gave us *r* .... Acts 14:17
r that often comes ..... Heb 6:7
the early and latter *r* ..... James 5:7
that it would not *r* ..... James 5:17
and the heaven gave *r* .... James 5:18

RAINBOW
I set My *r* in the ..... Gen 9:13
the appearance of a *r* ..... Ezek 1:28
and there was a *r* ..... Rev 4:3

RAINED
had *r* down manna on ..... Ps 78:24
r fire and brimstone ..... Luke 17:29

RAINS
r righteousness ..... Hos 10:12

RAISE
shall *r* up the tabernacle .... Ex 26:30
that I will *r* to David a ..... Jer 23:5
third day He will *r* ..... Hos 6:2
that God is able to *r* ..... Matt 3:9
in three days I will *r* ..... John 2:19
and I will *r* him up at ..... John 6:40
Lord and will also *r* ..... 1 Cor 6:14
will also *r* us up with ..... 2 Cor 4:14
and the Lord will *r* ..... James 5:15

RAISED
this purpose I have *r* ..... Ex 9:16
the LORD *r* up judges ..... Judg 2:16
LORD has *r* up prophets ..... Jer 29:15
be killed, and be *r* ..... Matt 16:21
whom God *r* up ..... Acts 2:24
just as Christ was *r* ..... Rom 6:4
Spirit of Him who *r* ..... Rom 8:11
And God both *r* up the .... 1 Cor 6:14
"How are the dead *r* ..... 1 Cor 15:35
and the dead will be *r* .... 1 Cor 15:52
and *r* us up together ..... Eph 2:6
then you were *r* ..... Col 3:1

RAISED FROM THE DEAD
beheaded; he has been *r* ... Mark 6:16

whom He had *r* ..... John 12:1
disciples after He was *r* ... John 21:14
Prince of life, whom God *r* . Acts 3:15
Christ was *r* by the glory .... Rom 6:4
been *r*, dies no more ..... Rom 6:9
that He has been *r* ..... 1 Cor 15:12
heaven, whom He *r* ..... 1 Thess 1:10
r according to my gospel ... 2 Tim 2:8

RAISED HIM FROM THE DEAD
out of his tomb and *r* ..... John 12:17
But God *r* ..... Acts 13:30
your heart that God has *r* .. Rom 10:9
God the Father who *r* ..... Gal 1:1
in Christ when He *r* ..... Eph 1:20
the working of God, who *r* .. Col 2:12
believe in God, who *r* ..... 1 Pet 1:21

RAISES
r the poor out of the ..... Ps 113:7
r those who are bowed ..... Ps 146:8
For as the Father *r* ..... John 5:21
but in God who *r* ..... 2 Cor 1:9

RAM
r which had two horns ..... Dan 8:3

RAMAH
Fortress built, 1 Kin 15:17–22
Samuel's headquarters, 1 Sam 7:15, 17
David flees to, 1 Sam 19:18–23

RAMOTH GILEAD
City of refuge east of Jordan, Deut 4:43; Josh 20:8; 1 Chr 6:80
Site of Ahab's fatal conflict with Syrians, 1 Kin 22:1–39

RAMPART
and it stood by the *r* ..... 2 Sam 20:15
whose *r* was like the sea, ... Nah 3:8
and set myself on the *r* ..... Hab 2:1

RAMS
the sweet aroma of *r* ..... Ps 66:15
r of Nebaioth shall ..... Is 60:7

RAN
they both *r* together ..... John 20:4
You *r* well ..... Gal 5:7

RANKS
r out of the land of Egypt ... Ex 13:18
war, who could keep *r* ... 1 Chr 12:38
and they do not break *r* ..... Joel 2:7

RANSOM
r would not help you ..... Job 36:18
nor give to God a *r* ..... Ps 49:7
The *r* of a man's life ..... Prov 13:8
"I will *r* them from ..... Hos 13:14
to give His life a *r* ..... Mark 10:45
who gave Himself a *r* ..... 1 Tim 2:6

RANSOMED
and the *r* of the LORD ..... Is 35:10
redeemed Jacob, and *r* ..... Jer 31:11

RARE
of the LORD was *r* ..... 1 Sam 3:1
make a mortal more *r* ..... Is 13:12

RASH
Do not be *r* with your ..... Eccl 5:2

RASHLY
so that he spoke *r* ..... Ps 106:33
and do nothing *r* ..... Acts 19:36

RATS
tumors and five golden *r* ... 1 Sam 6:4

RAVEN
Then he sent out a *r*. ..... Gen 8:7
food for the *r* ..... Job 38:41
and black as a *r* ..... Song 5:11
and the *r* shall dwell in it .... Is 34:11

RAVENOUS
inwardly they are *r* ..... Matt 7:15

RAVENS
and to the young *r* ..... Ps 147:9
Consider the *r* ..... Luke 12:24

RAVISHED
You have *r* my heart ..... Song 4:9
r the women in Zion ..... Lam 5:11

RAYS
He had *r* flashing from His .. Hab 3:4

RAZOR
no *r* shall come upon his .... Num 6:5
no *r* shall come upon his ... Judg 13:5
r has ever come upon ..... Judg 16:17
like a sharp *r* ..... Ps 52:2
will shave with a hired *r* ..... Is 7:20

REACHED
earth, and its top *r* ..... Gen 28:12
For her sins have *r* ..... Rev 18:5

REACHING
r forward to those ..... Phil 3:13

READ
saying, "*R* this, please" ..... Is 29:11
if you can *r* the writing ..... Dan 5:16
"Have you never *r* ..... Matt 21:42
day, and stood up to *r* ..... Luke 4:16
hearts, known and *r* ..... 2 Cor 3:2
when Moses is *r* ..... 2 Cor 3:15
when this epistle is *r* ..... Col 4:16
r the scroll, or to look at ..... Rev 5:4

READER
let the *r* understand ..... Mark 13:14

READINESS
the word with all *r* ..... Acts 17:11
that as there was a *r* ..... 2 Cor 8:11

READING
r the prophet Isaiah ..... Acts 8:30
give attention to *r* ..... 1 Tim 4:13

READS
that he may run who *r* ..... Hab 2:2
Blessed is he who *r* ..... Rev 1:3

READY
"The LORD was *r* ..... Is 38:20
and those who were *r* ..... Matt 25:10
"Lord, I am *r* ..... Luke 22:33
and being *r* to punish ..... 2 Cor 10:6
Be *r* in season and out ..... 2 Tim 4:2
and always be *r* ..... 1 Pet 3:15

REAFFIRM
r your love to him ..... 2 Cor 2:8

REAP
in tears shall *r* ..... Ps 126:5
the clouds will not *r* ..... Eccl 11:4
r the whirlwind ..... Hos 8:7
r in mercy ..... Hos 10:12
You shall sow, but not *r* .... Mic 6:15
they neither sow nor *r* ..... Matt 6:26
you knew that I *r* ..... Matt 25:26
if we *r* your material ..... 1 Cor 9:11
that he will also *r* ..... Gal 6:7
due season we shall *r* ..... Gal 6:9
in Your sickle and *r* ..... Rev 14:15

REAPED
wheat but *r* thorns ..... Jer 12:13
you have *r* iniquity ..... Hos 10:13
earth, and the earth was *r* .. Rev 14:16

REAPER
r does not fill his ..... Ps 129:7
shall overtake the *r* ..... Amos 9:13

REAPERS
I will say to the *r* ..... Matt 13:30
r are the angels ..... Matt 13:39

REAPING
r what I did not ..... Luke 19:22

REAPS
One sows and another *r* .... John 4:37

REASON
out wisdom and the *r* ..... Eccl 7:25
Come now, and let us *r* ..... Is 1:18
faith, why do you *r* ..... Matt 16:8
words of truth and *r* ..... Acts 26:25
who asks you a *r* ..... 1 Pet 3:15

REASONED
for three Sabbaths *r* ..... Acts 17:2
r about righteousness ..... Acts 24:25

REBEKAH
Great-niece of Abraham, Gen 22:20–23
Becomes Isaac's wife, Gen 24:15–67
Mother of Esau and Jacob, Gen 25:21–28
Encourages Jacob to deceive Isaac, then to flee, Gen 27:1–29, 42–46

REBEL
Only do not *r* ..... Num 14:9
Will you *r* against the ..... Neh 2:19
There are those who *r* ..... Job 24:13
and they did not *r* ..... Ps 105:28
if you refuse and *r* ..... Is 1:20

REBELLED
r against You, cast Your .... Neh 9:26
for they have *r* against You ... Ps 5:10
and they have *r* against Me .... Is 1:2
nation that has *r* against .... Ezek 2:3
have done wickedly and *r* .... Dan 9:5
For who, having heard, *r* .... Heb 3:16

REBELLING
more against Him by *r* ..... Ps 78:17

REBELLION
r is as the sin ..... 1 Sam 15:23
For he adds *r* to his ..... Job 34:37
evil man seeks only *r* ..... Prov 17:11
you have taught *r* ..... Jer 28:16
hearts as in the *r* ..... Heb 3:8
and perished in the *r* ..... Jude 11

REBELLIOUS
r exalt themselves ..... Ps 66:7
but the *r* dwell in a ..... Ps 68:6
day long to a *r* people ..... Is 65:2
a defiant and *r* heart ..... Jer 5:23
their princes are *r* ..... Hos 9:15

REBELS
are all stubborn *r* ..... Jer 6:28

REBUILD
God, to *r* its ruins ..... Ezra 9:9
tombs, that I may *r* ..... Neh 2:5
they shall *r* the old ruins ..... Is 61:4
r it as in the days of ..... Amos 9:11
will *r* the tabernacle of .... Acts 15:16

REBUILDING
we are *r* the temple that .... Ezra 5:11
heard that we were *r* the ..... Neh 4:1

REBUILT
be *r* on its former site ..... Ezra 5:15
heard that I had *r* the wall ... Neh 6:1
and the ruins shall be *r* ... Ezek 36:33

REBUKE
He will surely *r* ..... Job 13:10
astonished at His *r* ..... Job 26:11
they perish at the *r* ..... Ps 80:16
At Your *r* they fled ..... Ps 104:7
And let him *r* me ..... Ps 141:5
Turn at my *r* ..... Prov 1:23
r a wise man ..... Prov 9:8
R is more effective ..... Prov 17:10
r is better than love ..... Prov 27:5
better to hear the *r* ..... Eccl 7:5
r the oppressor ..... Is 1:17
sake I have suffered *r* ..... Jer 15:15
r strong nations ..... Mic 4:3
sins against you, *r* ..... Luke 17:3
r Your disciples ..... Luke 19:39
Do not *r* an older man ..... 1 Tim 5:1
who are sinning *r* ..... 1 Tim 5:20
r them sharply ..... Titus 1:13
"The Lord *r* you ..... Jude 9
As many as I love, I *r* ..... Rev 3:19

REBUKED
r the winds and the ..... Matt 8:26
r their unbelief ..... Mark 16:14
when you are *r* by Him ..... Heb 12:5
but he was *r* for his ..... 2 Pet 2:16

REBUKES
with *r* You correct ..... Ps 39:11
r a wicked man ..... Prov 9:7
ear that hears the *r* ..... Prov 15:31
r a man will find more .... Prov 28:23

RECALL
r the former days ..... Heb 10:32

RECEDED
waters *r* continually from .... Gen 8:3
Then the sky *r* as a scroll ... Rev 6:14

RECEIVE
He shall *r* blessing ..... Ps 24:5
r us graciously ..... Hos 14:2
you are willing to *r* ..... Matt 11:14
believing, you will *r* ..... Matt 21:22
and His own did not *r* ..... John 1:11
"I do not *r* honor ..... John 5:41
will come again and *r* ..... John 14:3
the world cannot *r* ..... John 14:17
Ask, and you will *r* ..... John 16:24
"*R* the Holy Spirit ..... John 20:22
"Lord Jesus, *r* ..... Acts 7:59
r the Holy Spirit ..... Acts 19:2
R one who is weak ..... Rom 14:1
that each one may *r* ..... 2 Cor 5:10
r the grace of God in ..... 2 Cor 6:1
r the Spirit by the ..... Gal 3:2
R him therefore in the ..... Phil 2:29
suppose that he will *r* ..... James 1:7
whatever we ask we *r* .... 1 John 3:22

RECEIVED
Freely you have *r*, freely ... Matt 10:8
r your consolation ..... Luke 6:24
in your lifetime you *r* ..... Luke 16:25
But as many as *r* ..... John 1:12
and ankle bones *r* strength .. Acts 3:7
for God has *r* him ..... Rom 14:3
For I *r* from the Lord ..... 1 Cor 11:23
I *r* forty stripes minus .... 2 Cor 11:24
but you *r* me as an angel .... Gal 4:14
have *r* Christ Jesus ..... Col 2:6
tradition which he *r* ..... 2 Thess 3:6
r up in glory ..... 1 Tim 3:16
r the knowledge of the .... Heb 10:26
r strength to conceive ..... Heb 11:11
who had *r* the promises ... Heb 11:17
Women *r* their dead ..... Heb 11:35
As each one has *r* a gift, .. 1 Pet 4:10
For He *r* from God the ..... 2 Pet 1:17
r the mark of the beast .... Rev 19:20

RECEIVES
r correction is prudent ..... Prov 15:5
r you *r* Me ..... Matt 10:40
immediately *r* it with joy .. Matt 13:20
r one little child ..... Matt 18:5
and whoever *r* Me ..... Mark 9:37
For everyone who asks *r* . Luke 11:10
This man *r* sinners and .... Luke 15:2
run, but one *r* the prize .... 1 Cor 9:24
who *r* tithes, paid tithes ..... Heb 7:9
every son whom He *r* ..... Heb 12:6

RECEIVING
r a kingdom which ..... Heb 12:28

RECHAB
Assassin of Ishbosheth, 2 Sam 4:2, 6
——— Father of Jehonadab, founder of the Rechabites, 2 Kin 10:15–23
Related to the Kenites, 1 Chr 2:55

RECHABITES
Kenite clan fathered by Rechab, committed to nomadic life, Jer 35:1–19

RECOMPENSE
Vengeance is Mine, and *r* . Deut 32:35
He will accept no *r* ..... Prov 6:35
not say, "I will *r* ..... Prov 20:22
the LORD is the God of *r* .... Jer 51:56
days of *r* have come ..... Hos 9:7

RECOMPENSED
of my hands He has *r* .... 2 Sam 22:21
the LORD has *r* me ..... 2 Sam 22:25

RECONCILE
and that He might *r* ..... Eph 2:16
r all things to ..... Col 1:20

RECONCILED
First be *r* to your ..... Matt 5:24
were enemies we were *r* ... Rom 5:10
Christ's behalf, be *r* ..... 2 Cor 5:20

RECONCILIATION
now received the *r* ..... Rom 5:11
to us the word of *r* ..... 2 Cor 5:19

RECONCILING
cast away is the *r* ..... Rom 11:15
God was in Christ *r* ..... 2 Cor 5:19

RECORD
r My name I will come ..... Ex 20:24

RECOVER
Shall I *r* from this disease .. 2 Kin 8:8
So Jeroboam did not *r* ... 2 Chr 13:20
sick, and they will *r* ..... Mark 16:18

RED
the first came out *r* ..... Gen 25:25
though they are *r* ..... Is 1:18
Why is Your apparel *r* ..... Is 63:2
for the sky is *r* ..... Matt 16:2
fiery *r* dragon having ..... Rev 12:3

RED SEA
Divided for Israelites, Ex 14:15–31
Boundary of Promised Land, Ex 23:31

REDEEM
man you shall surely *r* .... Num 18:15
in our power to *r* them ..... Neh 5:5
In famine He shall *r* ..... Job 5:20
R me from the hand of ..... Job 6:23
can by any means *r* ..... Ps 49:7
But God will *r* my soul ..... Ps 49:15
r their life from ..... Ps 72:14
And He shall *r* Israel ..... Ps 130:8
all that it cannot *r* ..... Is 50:2
I will *r* them from ..... Hos 13:14
was going to *r* Israel ..... Luke 24:21
r those who were ..... Gal 4:5
us, that He might *r* ..... Titus 2:14

REDEEMED
people whom You have *r* ... Ex 15:13
r them from the hand ..... Ps 106:10
Let the *r* of the LORD ..... Ps 107:2
r shall walk there ..... Is 35:9
sea a road for the *r* ..... Is 51:10
and you shall be *r* ..... Is 52:3
and *r* His people ..... Luke 1:68
Christ has *r* us from ..... Gal 3:13
that you were not *r* ..... 1 Pet 1:18
were slain, and have *r* ..... Rev 5:9
These were *r* from ..... Rev 14:4

REDEEMER
For I know that my *R* ..... Job 19:25
Most High God their *R* ..... Ps 78:35
for their *R* is mighty ..... Prov 23:11
the LORD and your *R* ..... Is 41:14
R will come to Zion ..... Is 59:20
our *R* from Everlasting ..... Is 63:16
Their *R* is strong ..... Jer 50:34

REDEEMING
r the time ..... Eph 5:16

REDEMPTION
For the *r* of their ..... Ps 49:8
with Him is abundant *r* ..... Ps 130:7
r is yours to buy it ..... Jer 32:7
those who looked for *r* .... Luke 2:38
your *r* draws near ..... Luke 21:28
grace through the *r* ..... Rom 3:24
the adoption, the *r* ..... Rom 8:23
sanctification and *r* ..... 1 Cor 1:30
In Him we have *r* ..... Eph 1:7
for the day of *r* ..... Eph 4:30
obtained eternal *r* ..... Heb 9:12

REED
r He will not break ..... Is 42:3
r shaken by the wind ..... Matt 11:7
A bruised *r* He will not .... Matt 12:20
on the head with a *r* ..... Mark 15:19
sour wine, put it on a *r* ... Mark 15:36
Then I was given a *r* like a .. Rev 11:1
the city with the *r* ..... Rev 21:16

REEDS
r flourish without ..... Job 8:11
the beasts of the *r* ..... Ps 68:30

REFINED
where gold is *r* ..... Job 28:1
us as silver is *r* ..... Ps 66:10
Behold, I have *r* you, but ..... Is 48:10
refine them as silver is *r* ... Zech 13:9
from Me gold *r* in the fire ... Rev 3:18

REFINER
He will sit as a *r* ..... Mal 3:3

REFINER'S
For He is like a *r* fire ..... Mal 3:2

REFORMATION
until the time of *r* ..... Heb 9:10

REFRAIN
R from meddling with .... 2 Chr 35:21
who have no right to *r* ..... 1 Cor 9:6
good days, let him *r* ..... 1 Pet 3:10

REFRESH
bread, that you may *r* ..... Gen 18:5
r my heart in the Lord ..... Philem 20

REFRESHED
of God, and may be *r* ..... Rom 15:32
r my spirit and yours ..... 1 Cor 16:18
his spirit has been *r* ..... 2 Cor 7:13
for he often *r* ..... 2 Tim 1:16

REFRESHES
r the soul of his ..... Prov 25:13

REFRESHING
r may come from the ..... Acts 3:19

REFUGE
six cities of *r* ..... Num 35:6
eternal God is your *r* ..... Deut 33:27
you have come for *r* ..... Ruth 2:12
but the LORD is his *r* ..... Ps 14:6
God is our *r* and ..... Ps 46:1
wings I will make my *r* ..... Ps 57:1
God is a *r* for us ..... Ps 62:8
You are my strong *r* ..... Ps 71:7
His wings you shall take *r* .... Ps 91:4
You are my *r*, my ..... Ps 142:5
the heat, for a place of *r* ..... Is 4:6
a *r* from the storm, a shade ... Is 25:4
who have fled for *r* ..... Heb 6:18

REFUSE
you *r* to let My people go .... Ex 10:4
let my head not *r* it ..... Ps 141:5
but if you *r* and rebel, you .... Is 1:20
r the evil and choose ..... Is 7:15
through deceit they *r* ..... Jer 9:6
who *r* to hear My words, ... Jer 13:10
hear or whether they *r* ..... Ezek 2:5
r the younger widows ..... 1 Tim 5:11
See that you do not *r* ..... Heb 12:25

REFUSED
They *r* to obey ..... Neh 9:17
Queen Vashti *r* to come at .. Esth 1:12
my soul *r* to be comforted .... Ps 77:2
Inasmuch as these people *r* .... Is 8:6
because they *r* to repent .... Hos 11:5
nothing is to be *r* if it is .... 1 Tim 4:4

REFUSES
My soul *r* to touch ..... Job 6:7
he who *r* correction goes .. Prov 10:17
he who *r*, let him refuse .... Ezek 3:27
And if he *r* to hear ..... Matt 18:17

REGARD
Yet *r* the prayer of Your .. 1 Kin 8:28
r the rich more than ..... Job 34:19
r iniquity in my heart ..... Ps 66:18
r the prayer of the ..... Ps 102:17
You do not *r* the person ... Matt 22:16
did not fear God nor *r* ..... Luke 18:2
we *r* no one according to .. 2 Cor 5:16

REGARDED
I must be *r* as holy ..... Lev 10:3
my hand and no one *r* ..... Prov 1:24
r the lowly state ..... Luke 1:48

REGARDS
on high, yet He *r* the lowly .. Ps 138:6
r a rebuke will be ..... Prov 13:18
He no longer *r* them ..... Lam 4:16

REGENERATION
to you, that in the *r* ..... Matt 19:28
the washing of *r* ..... Titus 3:5

REGISTERED
So all went to be *r* ..... Luke 2:3
firstborn who are *r* ..... Heb 12:23

REGRETTED
but afterward he *r* ..... Matt 21:29

REGULATIONS
yourselves to *r* ..... Col 2:20

REHOBOAM
Son and successor of Solomon; refuses reform, 1 Kin 11:43—12:15
Ten tribes revolt against, 1 Kin 12:16–24
Reigns over Judah 17 years, 1 Kin 14:21–31; 2 Chr 11:5–23
Apostasizes, then repents, 2 Chr 12:1–16

REHOBOTH
Name of a well dug by Isaac, Gen 26:22

REIGN
The LORD shall *r* forever .... Ex 15:18
but a king shall *r* ..... 1 Sam 12:12
hypocrite should not *r* ..... Job 34:30
so the LORD will *r* ..... Mic 4:7
And He will *r* ..... Luke 1:33
not have this man to *r* .... Luke 19:14
righteousness will *r* ..... Rom 5:17
so grace might *r* ..... Rom 5:21
do not let sin *r* ..... Rom 6:12
to *r* over the Gentiles ..... Rom 15:12
For He must *r* till He ..... 1 Cor 15:25
and we shall *r* on the ..... Rev 5:10
and He shall *r* forever ..... Rev 11:15
of Christ, and shall *r* ..... Rev 20:6

REIGNED
death *r* from Adam to ..... Rom 5:14
so that as sin *r* ..... Rom 5:21
You have *r* as kings ..... 1 Cor 4:8
And they lived and *r* ..... Rev 20:4

REIGNS
God *r* over the nations ..... Ps 47:8
The LORD *r* ..... Ps 93:1
to Zion, "Your God *r* ..... Is 52:7
Lord God Omnipotent *r* ..... Rev 19:6

REJECT
will these people *r* ..... Num 14:11
r all those who stray ..... Ps 119:118
"All too well you *r* ..... Mark 7:9
R a divisive man ..... Titus 3:10

REJECTED
r has become the chief ..... Ps 118:22
He is despised and *r* ..... Is 53:3
Israel has *r* the ..... Hos 8:3
r has become the chief .... Matt 21:42
many things and be *r* ..... Luke 17:25
This Moses whom they *r* ... Acts 7:35
to a living stone, *r* ..... 1 Pet 2:4
r has become the chief ..... 1 Pet 2:7

REJECTION
you shall know My *r* ..... Num 14:34

REJECTS
he who *r* Me *r* ..... Luke 10:16
r this does not reject ..... 1 Thess 4:8

REJOICE
See BE GLAD AND REJOICE
so the LORD will *r* ..... Deut 28:63
let the field *r* ..... 1 Chr 16:32
and let Your saints *r* ..... 2 Chr 6:41
r who put their trust ..... Ps 5:11
people, let Jacob *r* ..... Ps 14:7
R in the LORD ..... Ps 33:1
mutual confusion who *r* ..... Ps 35:26
The righteous shall *r* ..... Ps 58:10
of Your wings I will *r* ..... Ps 63:7
But the king shall *r* ..... Ps 63:11
Let them *r* before God ..... Ps 68:3
In Your name they *r* ..... Ps 89:16
Let the heavens *r* ..... Ps 96:11
Let the earth *r* ..... Ps 97:1
righteous see it and *r* ..... Ps 107:42
we will *r* and be glad ..... Ps 118:24
who *r* in doing evil ..... Prov 2:14
be blessed, and *r* ..... Prov 5:18
she shall *r* in time to ..... Prov 31:25
R, O young man ..... Eccl 11:9
We will be glad and *r* ..... Song 1:4
among men shall *r* ..... Is 29:19
I will greatly *r* ..... Is 61:10
My servants shall *r* ..... Is 65:13
your heart shall *r* ..... Is 66:14
Yes, I will *r* ..... Jer 32:41
Do not *r* over me ..... Mic 7:8
He will *r* over you ..... Zeph 3:17
do not *r* in this ..... Luke 10:20
loved Me, you would *r* .... John 14:28
but the world will *r* ..... John 16:20
and your heart will *r* ..... John 16:22
R with those who ..... Rom 12:15
and in this I *r* ..... Phil 1:18
faith, I am glad and *r* ..... Phil 2:17
R in the Lord always ..... Phil 4:4
R always ..... 1 Thess 5:16
yet believing, you *r* ..... 1 Pet 1:8

REJOICE IN THE LORD
R, O you righteous ..... Ps 33:1
R, you righteous ..... Ps 97:12
you shall *r*, and glory in ..... Is 41:16
I will greatly *r* ..... Is 61:10
you children of Zion and *r* .. Joel 2:23
Yet I will *r*, I will joy ..... Hab 3:18
their heart shall *r* ..... Zech 10:7
Finally, my brethren, *r* ..... Phil 3:1
R always. Again I will say ... Phil 4:4

REJOICED
for good as He *r* ..... Deut 30:9
for my heart *r* ..... Eccl 2:10
and my spirit has *r* ..... Luke 1:47
In that hour Jesus *r* ..... Luke 10:21
Your father Abraham *r* .... John 8:56
But I *r* in the Lord ..... Phil 4:10

REJOICES
My heart *r* in the LORD .... 1 Sam 2:1
glad, and my glory *r* ..... Ps 16:9
bridegroom *r* over the bride ... Is 62:5
r more over that sheep .... Matt 18:13
but *r* in the truth ..... 1 Cor 13:6

REJOICING
His works with *r* ..... Ps 107:22
The voice of *r* and ..... Ps 118:15
for they are the *r* ..... Ps 119:111
come again with *r* ..... Ps 126:6
r in His inhabited ..... Prov 8:31
he went on his way *r* ..... Acts 8:39
yet always *r* ..... 2 Cor 6:10
or joy, or crown of *r* ..... 1 Thess 2:19
confidence and the *r* ..... Heb 3:6

RELATIVES
r stand afar off ..... Ps 38:11

RELEASE
shall grant a *r* of debts ..... Deut 15:1
time in the year of *r*, at ... Deut 31:10
do you want me to *r* ..... Matt 27:17
and power to *r* You ..... John 19:10
"*R* the four angels ..... Rev 9:14

RELEASED
r him, and forgave him ... Matt 18:27
he *r* Barabbas to them .... Matt 27:26
she is *r* from the law of ..... Rom 7:2
Satan will be *r* from his ..... Rev 20:7

RELEASING
of strife is like *r* water .... Prov 17:14
to *r* one prisoner to them .. Mark 15:6

RELENT
sworn and will not *r* ..... Ps 110:4
and will not *r* ..... Jer 4:28
then the LORD will *r* ..... Jer 26:13
if He will turn and *r* ..... Joel 2:14
sworn and will not *r* ..... Heb 7:21

RELENTED
So the LORD *r* from the ..... Ex 32:14
the LORD looked and *r* .... 1 Chr 21:15
and God *r* from the ..... Jon 3:10

RELENTING
I am weary of *r* ..... Jer 15:6

RELIEF
saw that there was *r* ..... Ex 8:15
that I may find *r* ..... Job 32:20

RELIEVE
of my lips would *r* ..... Job 16:5
r those who are really ..... 1 Tim 5:16

RELIEVED
You have *r* me when I ..... Ps 4:1

RELIEVES
r the fatherless ..... Ps 146:9

RELIGION
about their own *r* ..... Acts 25:19
in self-imposed *r* ..... Col 2:23
heart, this one's *r* ..... James 1:26
and undefiled *r* ..... James 1:27

RELIGIOUS
things you are very *r* ..... Acts 17:22
you thinks he is *r* ..... James 1:26

RELY
name of the LORD and *r* ..... Is 50:10
You *r* on your sword ..... Ezek 33:26

REMAIN
shall let none of it *r* ..... Ex 12:10
r angry forever ..... Jer 3:5
and this city shall *r* ..... Jer 17:25
that if ten men *r* ..... Amos 6:9
you, that My joy may *r* ... John 15:11
your fruit should *r* ..... John 15:16
"If I will that he *r* ..... John 21:22
the greater part *r* ..... 1 Cor 15:6
Nevertheless to *r* ..... Phil 1:24
we who are alive and *r* .. 1 Thess 4:15
the things which *r* ..... Rev 3:2

REMAINDER
with the *r* of wrath ..... Ps 76:10
I am deprived of the *r* ..... Is 38:10

REMAINED
Also my wisdom *r* ..... Eccl 2:9
And Mary *r* with her ..... Luke 1:56
like a dove, and He *r* ..... John 1:32

REMAINS
"While the earth *r* ..... Gen 8:22
Therefore your sin *r* ..... John 9:41

There *r* therefore a ..... Heb 4:9
sin, for His seed *r* ..... 1 John 3:9

REMEMBER
But *r* me when it is ..... Gen 40:14
R the Sabbath day ..... Ex 20:8
r that you were a ..... Deut 15:15
R His marvelous works .. 1 Chr 16:12
but we will *r* the name ..... Ps 20:7
r the sins of my youth ..... Ps 25:7
r Your name in the ..... Ps 119:55
R now your Creator ..... Eccl 12:1
r your love more than ..... Song 1:4
r the former things ..... Is 43:18
"I *r* you, the kindness ..... Jer 2:2
and their sin I will *r* ..... Jer 31:34
r the covenant of ..... Amos 1:9
in wrath *r* mercy ..... Hab 3:2
or *r* the five loaves of the ... Matt 16:9
and to *r* His holy ..... Luke 1:72
R Lot's wife ..... Luke 17:32
r me when You come ..... Luke 23:42
r the words of the ..... Acts 20:35
that we should *r* the poor .... Gal 2:10
R my chains ..... Col 4:18
R that Jesus Christ ..... 2 Tim 2:8
deeds I will *r* no more ..... Heb 8:12
R those who rule ..... Heb 13:7
R therefore from where you .. Rev 2:5

REMEMBERED
Then God *r* Noah ..... Gen 8:1
r His covenant with ..... Ex 2:24
I *r* God, and was ..... Ps 77:3
r Your judgments ..... Ps 119:52
Who *r* us in our lowly ..... Ps 136:23
yea, we wept when we *r* ..... Ps 137:1
r that same poor man ..... Eccl 9:15
r the days of old ..... Is 63:11
And Peter *r* the word ..... Matt 26:75
r the word of the Lord .... Acts 11:16

REMEMBERS
r His covenant forever ..... Ps 105:8
My soul still *r* ..... Lam 3:20

REMEMBRANCE
in death there is no *r* ..... Ps 6:5
I call to *r* my song ..... Ps 77:6
There is no *r* of ..... Eccl 1:11
Put Me in *r* ..... Is 43:26
do this in *r* of Me ..... Luke 22:19
do this in *r* of Me ..... 1 Cor 11:24

REMIND
r you always of these ..... 2 Pet 1:12
But I want to *r* you ..... Jude 5

REMINDER
there is a *r* of sins ..... Heb 10:3
you always have a *r* ..... 2 Pet 1:15
pure minds by way of *r* ..... 2 Pet 3:1

REMISSION
repentance for the *r* ..... Mark 1:4
Jesus Christ for the *r* ..... Acts 2:38
where there is *r* ..... Heb 10:18

REMNANT
Jerusalem shall go a *r* .... 2 Kin 19:31
r of you who have ..... 2 Chr 30:6
would be no *r* or survivor .. Ezra 9:14
to us a very small *r* ..... Is 1:9
The *r* will return ..... Is 10:21
be well with your *r* ..... Jer 15:11
I will gather the *r* ..... Jer 23:3
and all the *r* of Judah ..... Jer 44:28
Yet I will leave a *r* ..... Ezek 6:8
r whom the LORD calls ..... Joel 2:32
I will not treat the *r* ..... Zech 8:11
time there is a *r* ..... Rom 11:5

REMORSEFUL
been condemned, was *r* .... Matt 27:3

REMOVE
I will also *r* Judah from .. 2 Kin 23:27
R Your plague from me ..... Ps 39:10
R Your gaze from me ..... Ps 39:13
r your foot from evil ..... Prov 4:27
r falsehood and lies ..... Prov 30:8
Therefore *r* sorrow ..... Eccl 11:10
R violence and ..... Ezek 45:9
I will *r* the iniquity of that ... Zech 3:9
let me *r* the speck that ..... Luke 6:42
r your lampstand ..... Rev 2:5

REMOVED
Though the earth be *r* ..... Ps 46:2
r our transgressions ..... Ps 103:12
will never be *r* ..... Prov 10:30
and the hills be *r* ..... Is 54:10
this mountain, 'Be *r* ..... Matt 21:21

REMOVES
r the mountains ..... Job 9:5

REND
So *r* your heart ..... Joel 2:13

RENDER
What shall I *r* to the ..... Ps 116:12
who will *r* to him the ..... Matt 21:41
"*R* therefore to Caesar .... Matt 22:21
r to each one according ..... Rom 2:6
R to her just as she ..... Rev 18:6

RENDERS
See that no one *r* evil ... 1 Thess 5:15

RENEW
r a steadfast spirit ..... Ps 51:10
r the face of the ..... Ps 104:30
on the LORD shall *r* ..... Is 40:31

RENEWED
that your youth is *r* ..... Ps 103:5
inward man is being *r* ..... 2 Cor 4:16
and be *r* in the spirit ..... Eph 4:23
the new man who is *r* ..... Col 3:10

RENEWING
transformed by the *r* ..... Rom 12:2
of regeneration and *r* ..... Titus 3:5

RENOUNCE
Why do the wicked *r* ..... Ps 10:13

RENOUNCED
r the covenant of Your ..... Ps 89:39
r the hidden things ..... 2 Cor 4:2

RENOUNCES
greedy and *r* the LORD ..... Ps 10:3

RENOWN
were of old, men of *r* ..... Gen 6:4

RENTED
years in his own *r* house .. Acts 28:30

REPAID
done, so God has *r* ..... Judg 1:7
And he has *r* me evil .... 1 Sam 25:21
good shall be *r* ..... Prov 13:21
Shall evil be *r* ..... Jer 18:20

REPAIR
r the house of your ..... 2 Chr 24:5
r the ruined cities ..... Is 61:4

REPAY
He will *r* him to his ..... Deut 7:10
silence, but will *r* ..... Is 65:6
He will surely *r* ..... Jer 51:56
again, I will *r* ..... Luke 10:35
because they cannot *r* .... Luke 14:14
R no one evil for evil ..... Rom 12:17
is Mine, I will *r* ..... Rom 12:19
r their parents ..... 1 Tim 5:4
I will *r* ..... Philem 19

REPAYS
and who *r* him for what .... Job 21:31
r the proud person ..... Ps 31:23
shall he be who *r* ..... Ps 137:8
the LORD, who fully *r* ..... Is 66:6

REPEATS
r a matter separates ..... Prov 17:9

REPENT
of man, that He should *r* .. Num 23:19
I abhor myself, and *r* ..... Job 42:6
R now everyone of his evil ... Jer 25:5
R, turn away from your .... Ezek 14:6
because they refused to *r* ... Hos 11:5
"*R*, for the kingdom ..... Matt 3:2
R, and believe in the ..... Mark 1:15
you *r* you will all ..... Luke 13:3
said to them, "*R* ..... Acts 2:38
R therefore and be ..... Acts 3:19
men everywhere to *r* ..... Acts 17:30
and do the first works, or .... Rev 2:5
be zealous and *r* ..... Rev 3:19

REPENTANCE
bear fruits worthy of *r*. ..... Matt 3:8
you with water unto *r* ..... Matt 3:11
a baptism of *r* for the ..... Mark 1:4
but sinners, to *r* ..... Mark 2:17
persons who need no *r* .... Luke 15:7
to the Gentiles *r* to life .... Acts 11:18
of God leads you to *r* ..... Rom 2:4
sorrow produces *r* ..... 2 Cor 7:10
will grant them *r* ..... 2 Tim 2:25
of *r* from dead works and .... Heb 6:1
renew them again to *r* ..... Heb 6:6
found no place for *r* ..... Heb 12:17
all should come to *r* ..... 2 Pet 3:9

REPENTED
No man *r* of his ..... Jer 8:6
after my turning, I *r* ..... Jer 31:19
it, because they *r* ..... Matt 12:41

REPETITIONS
r as the heathen do ..... Matt 6:7

REPHAIM
Valley near Jerusalem, 2 Sam 23:13, 14
Scene of Philistine defeats, 2 Sam 5:18–22

REPHIDIM
Israelite camp, Num 33:12–15
Moses strikes rock at, Ex 17:1–7
Amalek defeated at, Ex 17:8–16

REPORT
circulate a false *r* ..... Ex 23:1
For it is not a good *r* ..... 1 Sam 2:24
r makes the bones ..... Prov 15:30
Who has believed our *r* ..... Is 53:1
who has believed our *r* .... Rom 10:16
things are of good *r* ..... Phil 4:8

REPRIMANDED
And they *r* him sharply ..... Judg 8:1

REPROACH
has taken away my *r* ..... Gen 30:23
away the *r* of Egypt from .... Josh 5:9
and bring *r* on all Israel .. 1 Sam 11:2
we may no longer be a *r* .... Neh 2:17
r me as long as I live ..... Job 27:6
does he take up a *r* ..... Ps 15:3
You make us a *r* ..... Ps 44:13
sake I have borne *r* ..... Ps 69:7
R has broken my heart ..... Ps 69:20
Remove from me *r* and ..... Ps 119:22
nation, but sin is a *r* ..... Prov 14:34
with dishonor comes *r* ..... Prov 18:3
do not fear the *r* ..... Is 51:7
not remember the *r* ..... Is 54:4
bring an everlasting *r* ..... Jer 23:40
because I bore the *r* ..... Jer 31:19
become a desolation, a *r* .... Jer 49:13
you shall bear the *r* ..... Mic 6:16
to take away my *r* among .. Luke 1:25
these things You *r* ..... Luke 11:45
lest he fall into *r* ..... 1 Tim 3:7
esteeming the *r* ..... Heb 11:26
the camp, bearing His *r* .... Heb 13:13
and without *r* ..... James 1:5

REPROACHED
of those who *r* You fell ..... Rom 15:3
If you are *r* for the ..... 1 Pet 4:14

REPROACHES
is not an enemy who *r* ..... Ps 55:12

oppresses the poor *r* ..... Prov 14:31
curse, and Israel to *r* ..... Is 43:28
in infirmities, in *r* ..... 2 Cor 12:10

REPROACHFULLY
they strike me *r* ..... Job 16:10

REPROOF
for doctrine, for *r* ..... 2 Tim 3:16

REPROOFS
R of instruction are ..... Prov 6:23

REPUTATION
seven men of good *r* ..... Acts 6:3
to those who were of *r* ..... Gal 2:2
made Himself of no *r* ..... Phil 2:7

REQUEST
not withheld the *r* ..... Ps 21:2
He gave them their *r* ..... Ps 106:15
the Lord God to make *r* ..... Dan 9:3
For Jews *r* a sign ..... 1 Cor 1:22
of mine making *r* ..... Phil 1:4

REQUESTS
r be made known ..... Phil 4:6

REQUIRE
the LORD your God *r* ..... Deut 10:12
a foreigner you may *r* ..... Deut 15:3
"You will not *r* ..... Ps 10:13
offering You did not *r* ..... Ps 40:6
what does the LORD *r* ..... Mic 6:8

REQUIRED
of the world may be *r* ..... Luke 11:50
your soul will be *r* ..... Luke 12:20
him much will be *r* ..... Luke 12:48
Moreover it is *r* ..... 1 Cor 4:2

REQUIREMENTS
keeps the righteous *r* ..... Rom 2:26
r that was against us ..... Col 2:14

RESCUE
R me from their ..... Ps 35:17
and no one shall *r* ..... Hos 5:14

RESERVE
r the unjust under ..... 2 Pet 2:9

RESERVED
Have you not *r* a blessing .. Gen 27:36
I have *r* seven thousand .. 1 Kin 19:18
which I have *r* for the ..... Job 38:23
"I have *r* for Myself ..... Rom 11:4
r in heaven for you ..... 1 Pet 1:4
of darkness, to be *r* ..... 2 Pet 2:4
habitation, He has *r* ..... Jude 6

RESERVES
He *r* wrath for His enemies .. Nah 1:2

RESIDUE
The *r* of My people ..... Zeph 2:9

RESIST
r an evil person ..... Matt 5:39
not able to *r* the wisdom ..... Acts 6:10
r the Holy Spirit ..... Acts 7:51
these also *r* the truth ..... 2 Tim 3:8
R the devil and he ..... James 4:7
R him, steadfast in the ..... 1 Pet 5:9

RESISTED
For who has *r* His will ..... Rom 9:19
Jannes and Jambres *r* ..... 2 Tim 3:8
for he has greatly *r* ..... 2 Tim 4:15
You have not yet *r* ..... Heb 12:4

RESISTS
"God *r* the proud ..... James 4:6
for "God *r* the proud ..... 1 Pet 5:5

RESOLVED
I have *r* what to do ..... Luke 16:4

RESORT
to which I may *r* ..... Ps 71:3

RESOUND
my heart shall *r* ..... Is 16:11

RESPECT
Have *r* to the covenant ..... Ps 74:20
his eyes will have *r* ..... Is 17:7
saying, 'They will *r* ..... Matt 21:37
of the law held in *r* ..... Acts 5:34
and we paid them *r* ..... Heb 12:9

RESPECTED
And the LORD *r* Abel ..... Gen 4:4
little folly to one *r* ..... Eccl 10:1

RESPONSE
in whose mouth is no *r* ..... Ps 38:14

REST
is the Sabbath of *r* ..... Ex 31:15
you shall find no *r* ..... Deut 28:65
to build a house of *r* ..... 1 Chr 28:2
I would have been at *r* ..... Job 3:13
the weary are at *r* ..... Job 3:17
My flesh also will *r* in hope ... Ps 16:9
R in the LORD ..... Ps 37:7
fly away and be at *r* ..... Ps 55:6
of the LORD shall *r* ..... Is 11:2
whole earth is at *r* ..... Is 14:7
"This is the *r* ..... Is 28:12
sake I will not *r* ..... Is 62:1
is the place of My *r* ..... Is 66:1
then you will find *r* ..... Jer 6:16
and I will give you *r* ..... Matt 11:28
and you will find *r* ..... Matt 11:29
you who are troubled *r* ... 2 Thess 1:7
shall not enter My *r* ..... Heb 3:11
remains therefore a *r* ..... Heb 4:9
to enter that *r* ..... Heb 4:11
And they do not *r* ..... Rev 4:8
that they should *r* ..... Rev 6:11
"that they may *r* ..... Rev 14:13
But the *r* of the dead ..... Rev 20:5

RESTED
He had done, and He *r* ..... Gen 2:2
glory of the LORD *r* ..... Ex 24:16
when the Spirit *r* ..... Num 11:25
"And God *r* on the ..... Heb 4:4

RESTING
the dove found no *r* place .... Gen 8:9
foot have a *r* place ..... Deut 28:65
do not plunder his *r* ..... Prov 24:15
r place shall be ..... Is 11:10
all the earth is *r* ..... Zech 1:11
still sleeping and *r* ..... Matt 26:45

RESTLESS
I am *r* in my complaint ..... Ps 55:2

RESTORATION
until the times of *r* ..... Acts 3:21

RESTORE
R to me the joy ..... Ps 51:12
I still must *r* ..... Ps 69:4
r your judges as ..... Is 1:26
r them to this place ..... Jer 27:22
For I will *r* health to ..... Jer 30:17
"So I will *r* to you ..... Joel 2:25
declare that I will *r* ..... Zech 9:12
and will *r* all things ..... Matt 17:11
I *r* fourfold ..... Luke 19:8
You at this time *r* ..... Acts 1:6
who are spiritual *r* ..... Gal 6:1

RESTORED
it was *r* like his other flesh .... Ex 4:7
whose son he had *r* to life .. 2 Kin 8:1
LORD *r* Job's losses when... Job 42:10
hand was *r* as whole as ..... Mark 3:5
that I may be *r* to you the .. Heb 13:19

RESTORER
may he be to you a *r* ..... Ruth 4:15

RESTORES
with joy, for He *r* ..... Job 33:26
He *r* my soul ..... Ps 23:3

RESTRAIN
now *r* Your hand ..... 2 Sam 24:16
Therefore I will not *r* ..... Job 7:11
Will You *r* Yourself ..... Is 64:12
no one can *r* His hand ..... Dan 4:35

RESTRAINED
r my feet from every ..... Ps 119:101
Are they *r* ..... Is 63:15

RESTRAINS
For nothing *r* the LORD.... 1 Sam 14:6
r his lips is wise ..... Prov 10:19
only He who now *r* ..... 2 Thess 2:7

RESTRAINT
they have cast off *r* ..... Job 30:11
they break all *r* ..... Hos 4:2

RESTS
r quietly in the heart ..... Prov 14:33

RESURRECTION
who say there is no *r* ..... Matt 22:23
Therefore, in the *r* ..... Matt 22:28
of the graves after His *r* ... Matt 27:53
Therefore, in the *r* ..... Mark 12:23
repaid at the *r* of the ..... Luke 14:14
being sons of the *r* ..... Luke 20:36
done good, to the *r* ..... John 5:29
to her, "I am the *r* ..... John 11:25
a witness with us of His *r* .. Acts 1:22
them Jesus and the *r* ..... Acts 17:18
heard of the *r* of the ..... Acts 17:32
that there will be a *r* ..... Acts 24:15
the likeness of His *r* ..... Rom 6:5
say that there is no *r* ..... 1 Cor 15:12
and the power of His *r* ..... Phil 3:10
that the *r* is already ..... 2 Tim 2:18
obtain a better *r* ..... Heb 11:35
the *r* of Jesus Christ ..... 1 Pet 3:21
This is the first *r* ..... Rev 20:5

RETAIN
happy are all who *r* ..... Prov 3:18
spirit to *r* the spirit ..... Eccl 8:8
r the sins of any ..... John 20:23
like to *r* God in their ..... Rom 1:28

RETURN
So the LORD will *r* ..... 1 Kin 2:32
and *r* to our neighbors ..... Ps 79:12
R, O LORD ..... Ps 90:13
none who go to her *r* ..... Prov 2:19
womb, naked shall he *r* ..... Eccl 5:15
the clouds do not *r* ..... Eccl 12:2
let him *r* to the LORD ..... Is 55:7
it shall not *r* to Me ..... Is 55:11
"If you will *r* ..... Jer 4:1
for they shall *r* ..... Jer 24:7
me, and I will *r* ..... Jer 31:18
say, 'I will go and *r* ..... Hos 2:7
help of your God, *r* ..... Hos 12:6
"*R* to Me," says the LORD ... Zech 1:3
R to Me, and I will *r* to ..... Mal 3:7
he says, 'I will *r* ..... Matt 12:44
if not, it will *r* to you ..... Luke 10:6
reviled, did not revile in *r* .. 1 Pet 2:23

RETURNED
and they *r* and sought ..... Ps 78:34
yet you have not *r* ..... Amos 4:6
astray, but have now *r* ..... 1 Pet 2:25

RETURNING
"I am *r* to Jerusalem ..... Zech 1:16
r evil for evil or ..... 1 Pet 3:9

RETURNS
spirit departs, he *r* ..... Ps 146:4
As a dog *r* to his own ..... Prov 26:11
"A dog *r* to his own ..... 2 Pet 2:22

REUBEN
Jacob's eldest son, Gen 29:31, 32
Lies with Bilhah; loses preeminence, Gen 35:22; 49:3, 4
Plots to save Joseph, Gen 37:21–30
Offers sons as pledge for Benjamin, Gen 42:37
—— Tribe of:
Numbered, Num 1:20, 21; 26:5–11
Settle east of Jordan, Num 32:1–42

Join in war against Canaanites, Josh 1:12–18
Erect memorial altar, Josh 22:10–34

REVEAL
The heavens will *r* ..... Job 20:27
I will heal them and *r* ..... Jer 33:6
the Son wills to *r* Him .... Matt 11:27
r His Son in me ..... Gal 1:16
otherwise, God will *r* ..... Phil 3:15

REVEALED
things which are *r* ..... Deut 29:29
of the LORD shall be *r* ..... Is 40:5
righteousness to be *r* ..... Is 56:1
Then the secret was *r* ..... Dan 2:19
blood has not *r* this to .... Matt 16:17
which will not be *r* ..... Mark 4:22
covered that will not be *r* .. Luke 12:2
the Son of Man is *r* ..... Luke 17:30
the wrath of God is *r* ..... Rom 1:18
glory which shall be *r* ..... Rom 8:18
But God has *r* them to ..... 1 Cor 2:10
secrets of his heart are *r* . 1 Cor 14:25
as it has now been *r* ..... Eph 3:5
but now has been *r* ..... Col 1:26
the Lord Jesus is *r* ..... 2 Thess 1:7
lawless one will be *r* ..... 2 Thess 2:8
ready to be *r* in the ..... 1 Pet 1:5
when His glory is *r* ..... 1 Pet 4:13
r what we shall be ..... 1 John 3:2

REVEALER
Lord of kings, and a *r* ..... Dan 2:47

REVEALING
waits for the *r* ..... Rom 8:19

REVEALS
as a talebearer *r* ..... Prov 20:19
r deep and secret ..... Dan 2:22
r secrets has made ..... Dan 2:29
r His secret to His ..... Amos 3:7

REVELATION
was no widespread *r* ..... 1 Sam 3:1
Where there is no *r* ..... Prov 29:18
to bring *r* to the Gentiles ... Luke 2:32
the day of wrath and *r* ..... Rom 2:5
eagerly waiting for the *r* .... 1 Cor 1:7
has a tongue, has a *r* ..... 1 Cor 14:26
it came through the *r* ..... Gal 1:12
And I went up by *r*, and ..... Gal 2:2
spirit of wisdom and *r* ..... Eph 1:17
r He made known to ..... Eph 3:3
and glory at the *r* ..... 1 Pet 1:7
The *R* of Jesus Christ ..... Rev 1:1

REVELATIONS
come to visions and *r* ..... 2 Cor 12:1

REVELRIES
drunkenness, *r* ..... Gal 5:21
lusts, drunkenness, *r* ..... 1 Pet 4:3

REVENGE
and we will take our *r* ..... Jer 20:10

REVENUES
than vast *r* without ..... Prov 16:8

REVERENCE
and *r* My sanctuary ..... Lev 19:30
and to be held in *r* ..... Ps 89:7
Master, where is My *r* ..... Mal 1:6
submission with all *r* ..... 1 Tim 3:4
God acceptably with *r* ..... Heb 12:28

REVERENT
man who is always *r* ..... Prov 28:14
their wives must be *r* ..... 1 Tim 3:11
older men be sober, *r* ..... Titus 2:2

REVILE
are you when they *r* ..... Matt 5:11
r God's high priest ..... Acts 23:4
evildoers, those who *r* ..... 1 Pet 3:16

REVILED
crucified with Him *r* ..... Mark 15:32
who, when He was *r* ..... 1 Pet 2:23

REVILER
or an idolater, or a *r* ..... 1 Cor 5:11

REVILERS
nor drunkards, nor *r* ..... 1 Cor 6:10

REVILING
come envy, strife, *r* ..... 1 Tim 6:4

REVIVAL
give us a measure of *r* ..... Ezra 9:8

REVIVE
troubles, shall *r* ..... Ps 71:20
Will You not *r* us ..... Ps 85:6
r me according to Your .... Ps 119:25
r the spirit of the ..... Is 57:15
two days He will *r* ..... Hos 6:2
r Your work in the ..... Hab 3:2

REVIVED
they shall be *r* ..... Hos 14:7
came, sin *r* and I died ..... Rom 7:9

REVOLT
You will *r* more and ..... Is 1:5

REVOLTED
Israel have deeply *r* ..... Is 31:6
they have *r* and ..... Jer 5:23

REVOLTERS
r are deeply involved ..... Hos 5:2

REWARD
exceedingly great *r* ..... Gen 15:1
them there is great *r* ..... Ps 19:11
r me evil for good ..... Ps 35:12
"Surely there is a *r* ..... Ps 58:11
look, and see the *r* ..... Ps 91:8
will a sure *r* ..... Prov 11:18
and the LORD will *r* ..... Prov 25:22
and this was my *r* ..... Eccl 2:10
behold, His *r* is with ..... Is 40:10
r them for their deeds ..... Hos 4:9
for great is your *r* ..... Matt 5:12
you have no *r* from ..... Matt 6:1
you, they have their *r* ..... Matt 6:2
receive a prophet's *r* ..... Matt 10:41
by no means lose his *r* .... Matt 10:42
r will be great ..... Luke 6:35
we receive the due *r* ..... Luke 23:41
will receive his own *r* ..... 1 Cor 3:8
cheat you of your *r* ..... Col 2:18
for he looked to the *r* ..... Heb 11:26
may receive a full *r* ..... 2 John 8
quickly, and My *r* ..... Rev 22:12

REWARDED
Thus they have *r* ..... Ps 109:5

REWARDER
and that He is a *r* ..... Heb 11:6

REWARDS
Whoever *r* evil for ..... Prov 17:13
and follows after *r* ..... Is 1:23
and give your *r* ..... Dan 5:17

REZIN
King of Damascus; joins Pekah against Ahaz, 2 Kin 15:37
Confederacy of, inspires Isaiah's great messianic prophecy, Is 7:1—9:12

REZON
Son of Eliadah; establishes Syrian kingdom, 1 Kin 11:23–25

RHEGIUM
City in Italy where Paul visits, Acts 28:13

RHODA
Servant girl, Acts 12:13–16

RHODES
Island off coast of Asia Minor which Paul passes, Acts 21:1

RIBLAH
Headquarters of:
Pharaoh Necho, 2 Kin 23:31–35
Nebuchadnezzar, 2 Kin 25:6, 20, 21
Zedekiah blinded here, Jer 39:5–7

RICH
Abram was very *r* ..... Gen 13:2
makes poor and makes *r* ... 1 Sam 2:7
r man will lie down ..... Job 27:19
the *r* among the people ..... Ps 45:12
when one becomes *r* ..... Ps 49:16
soul will be made *r* ..... Prov 11:25
who makes himself *r* ..... Prov 13:7
r has many friends ..... Prov 14:20
The *r* and the poor ..... Prov 22:2
r rules over the poor ..... Prov 22:7
r man is wise in his ..... Prov 28:11
do not curse the *r* ..... Eccl 10:20
it is hard for a *r* ..... Matt 19:23
to you who are *r* ..... Luke 6:24
from the *r* man's table .... Luke 16:21
for he was very *r* ..... Luke 18:23
Lord over all is *r* ..... Rom 10:12
You are already *r* ..... 1 Cor 4:8
though He was *r* ..... 2 Cor 8:9
who desire to be *r* ..... 1 Tim 6:9
but the *r* in his ..... James 1:10
So the *r* man also will .... James 1:11
of this world to be *r* ..... James 2:5
you say, 'I am *r* ..... Rev 3:17

RICHES
Both *r* and honor come ... 1 Chr 29:12
He swallows down *r* ..... Job 20:15
he heaps up *r* ..... Ps 39:6
the abundance of his *r* ..... Ps 52:7
if *r* increase ..... Ps 62:10
r will be in his house ..... Ps 112:3
in her left hand *r* ..... Prov 3:16
R and honor are ..... Prov 8:18
R do not profit ..... Prov 11:4
in his *r* will fall ..... Prov 11:28
yet has great *r* ..... Prov 13:7
of the wise is their *r* ..... Prov 14:24
Houses and *r* are an ..... Prov 19:14
of the LORD are *r* ..... Prov 22:4
r are not forever ..... Prov 27:24
r kept for their owner ..... Eccl 5:13
darkness and hidden *r* ..... Is 45:3
you shall eat the *r* ..... Is 61:6
so is he who gets *r* ..... Jer 17:11
have increased your *r* ..... Ezek 28:5
for those who have *r* ..... Mark 10:23
do you despise the *r* ..... Rom 2:4
might make known the *r* ... Rom 9:23
what are the *r* ..... Eph 1:18
show the exceeding *r* ..... Eph 2:7
the unsearchable *r* ..... Eph 3:8
trust in uncertain *r* ..... 1 Tim 6:17
r than the treasures ..... Heb 11:26
r are corrupted ..... James 5:2
to receive power and *r* ..... Rev 5:12

RICHLY
Christ dwell in you *r* ..... Col 3:16
God, who gives us *r* ..... 1 Tim 6:17

RIDDLE
"Let me pose a *r* ..... Judg 14:12

RIDDLES
the wise and their *r* ..... Prov 1:6

RIDE
wind and cause me to *r* .... Job 30:22
in Your majesty *r* ..... Ps 45:4
have caused men to *r* ..... Ps 66:12

RIDER
r He has thrown ..... Ex 15:1
the horse and its *r* ..... Job 39:18

RIDES
Behold, the LORD *r* ..... Is 19:1

RIDGES
You water its *r* ..... Ps 65:10

RIDICULE
those who see Me *r* Me ..... Ps 22:7
Whom do you *r* ..... Is 57:4

RIDICULED
they *r* Him ..... Matt 9:24

RIGHT
See AT THE RIGHT HAND; HIS RIGHT HAND; MY RIGHT HAND
then I will go to the *r* ..... Gen 13:9
of all the earth do *r* ..... Gen 18:25
tip of the *r* ear of Aaron .... Ex 29:20
on the thumb of his *r* hand .. Lev 8:23
you shall do what is *r* ..... Deut 6:18
the *r* of the firstborn ..... Deut 21:17
did what was *r* in his ..... Judg 21:25
my *r* of redemption ..... Ruth 4:6
"Is your heart *r* ..... 2 Kin 10:15
them forth by the *r* ..... Ps 107:7
Lord, "Sit at My *r* ..... Ps 110:1
is a way which seems *r* ... Prov 14:12
way of a man is *r* ..... Prov 21:2
things that are *r* ..... Is 45:19
until He comes whose *r* ... Ezek 21:27
of the LORD are *r* ..... Hos 14:9
do not know to do *r* ..... Amos 3:10
If your *r* eye causes you .... Matt 5:29
slaps you on your *r* cheek .. Matt 5:39
and whatever is *r* ..... Matt 20:4
Sit at My *r* hand, till I ..... Matt 22:44
sheep on His *r* hand ..... Matt 25:33
clothed and in his *r* ..... Mark 5:15
r hand of the Power ..... Mark 14:62
clothed and in his *r* mind .. Luke 8:35
not judge what is *r* ..... Luke 12:57
to them He gave the *r* ..... John 1:12
standing at the *r* hand of ... Acts 7:55
your heart is not *r* ..... Acts 8:21
Do we have no *r* ..... 1 Cor 9:4
in the Lord, for this is *r* ..... Eph 6:1
sat down at the *r* hand of .. Heb 10:12
tabernacle have no *r* to .... Heb 13:10
seven stars in His *r* ..... Rev 2:1
I saw in the *r* hand of Him ... Rev 5:1
r hand or on their ..... Rev 13:16
the *r* to the tree of life ..... Rev 22:14

RIGHTEOUS
also destroy the *r* ..... Gen 18:23
Sodom fifty *r* within the ... Gen 18:26
has been more *r* than I .... Gen 38:26
not kill the innocent and *r* .... Ex 23:7
me die the death of the *r* .. Num 23;10
and they justify the *r* ..... Deut 25:1
"You are more *r* ..... 1 Sam 24:17
down two men more *r* ..... 1 Kin 2:32
that he could be *r* ..... Job 15:14
r will hold to his way ..... Job 17:9
"The *r* see it and ..... Job 22:19
knows the way of the *r* ..... Ps 1:6
LORD, will bless the *r* ..... Ps 5:12
r God tests the hearts ..... Ps 7:9
what can the *r* ..... Ps 11:3
The *r* cry out ..... Ps 34:17
the LORD upholds the *r* ..... Ps 37:17
r shows mercy and ..... Ps 37:21
I have not seen the *r* ..... Ps 37:25
the *r* will be in ..... Ps 112:6
The LORD is *r* in all ..... Ps 145:17
the LORD loves the *r* ..... Ps 146:8
will not allow the *r* ..... Prov 10:3
r is a well of life ..... Prov 10:11
The labor of the *r* ..... Prov 10:16
r will be gladness ..... Prov 10:28
r is delivered from ..... Prov 11:8
r will be delivered ..... Prov 11:21
r will flourish ..... Prov 11:28
r will be recompensed .... Prov 11:31
r man regards the life ..... Prov 12:10
r should choose his ..... Prov 12:26
r there is much ..... Prov 15:6
the prayer of the *r* ..... Prov 15:29
the *r* run to it and ..... Prov 18:10
r are bold as a lion ..... Prov 28:1
When the *r* are in ..... Prov 29:2
r considers the cause ..... Prov 29:7
Do not be overly *r* ..... Eccl 7:16
event happens to the *r* ..... Eccl 9:2
r that it shall be ..... Is 3:10
the gates, that the *r* ..... Is 26:2
with My *r* right hand ..... Is 41:10
By His knowledge My *r* ..... Is 53:11
The *r* perishes ..... Is 57:1
people shall all be *r* ..... Is 60:21
R are You ..... Jer 12:1
your sins by being *r* ..... Dan 4:27
they sell the *r* ..... Amos 2:6
not come to call the *r* ..... Matt 9:13
receive a *r* man's reward .. Matt 10:41
r men desired to see ..... Matt 13:17
r will shine forth as ..... Matt 13:43
the blood of *r* Abel to ..... Matt 23:35
And they were both *r* ..... Luke 1:6
that they were *r* ..... Luke 18:9
"Certainly this was a *r* ... Luke 23:47
"There is none *r* ..... Rom 3:10
r man will one die ..... Rom 5:7
witness that he was *r* ..... Heb 11:4
prayer of a *r* man avails .. James 5:16
If the *r* one is scarcely ..... 1 Pet 4:18
Jesus Christ the *r* ..... 1 John 2:1
just as He is *r* ..... 1 John 3:7
r are Your judgments ..... Rev 16:7
fine linen is the *r* ..... Rev 19:8
who is *r*, let him be *r* still .. Rev 22:11

RIGHTEOUS MAN
A little that a *r* ..... Ps 37:16
r walks in his integrity ..... Prov 20:7
away justice from the *r* ..... Is 5:23
if you warn the *r* ..... Ezek 3:21
when a *r* turns away ..... Ezek 18:24
And he who receives a *r* .. Matt 10:41
"Certainly this was a *r* ... Luke 23:47
For scarcely for a *r* ..... Rom 5:7
fervent prayer of a *r* ..... James 5:16
r, dwelling among them ..... 2 Pet 2:8

RIGHTEOUSLY
judge the people *r* ..... Ps 67:4
He who walks *r* and ..... Is 33:15
should live soberly, *r* ..... Titus 2:12
to Him who judges *r* ..... 1 Pet 2:23

RIGHTEOUSNESS
it to him for *r* ..... Gen 15:6
In *r* you shall judge your ... Lev 19:15
Because of my *r* the LORD ... Deut 9:4
every man for his *r* ..... 1 Sam 26:23
me according to my *r* .... 2 Sam 22:21
My *r* I hold fast ..... Job 27:6
I put on *r* ..... Job 29:14
I will ascribe *r* ..... Job 36:3
I call, O God of my *r* ..... Ps 4:1
righteous, He loves *r* ..... Ps 11:7
from the LORD, and *r* ..... Ps 24:5
shall speak of Your *r* ..... Ps 35:28
the good news of *r* ..... Ps 40:9
You love *r* and hate ..... Ps 45:7
heavens declare His *r* ..... Ps 50:6
sing aloud of Your *r* ..... Ps 51:14
r and peace have ..... Ps 85:10
R will go before Him ..... Ps 85:13
r they are exalted ..... Ps 89:16
will return to *r* ..... Ps 94:15
r and justice are the ..... Ps 97:2
and he who does *r* ..... Ps 106:3
r endures forever ..... Ps 111:3
r is an everlasting ..... Ps 119:142
r delivers from death ..... Prov 10:2
The *r* of the blameless ..... Prov 11:5
The *r* of the upright ..... Prov 11:6
r leads to life ..... Prov 11:19
the way of *r* is life ..... Prov 12:28
R guards him whose way .. Prov 13:6
R exalts a nation ..... Prov 14:34
found in the way of *r* ..... Prov 16:31
He who follows *r* ..... Prov 21:21
r lodged in it ..... Is 1:21
r He shall judge ..... Is 11:4
R shall be the belt ..... Is 11:5
he will not learn *r* ..... Is 26:10
and *r* the plummet ..... Is 28:17
r will be peace ..... Is 32:17
in the LORD I have *r* ..... Is 45:24
who are far from *r* ..... Is 46:12
r will be forever ..... Is 51:8
I will declare your *r* ..... Is 57:12
and His own *r* ..... Is 59:16
r as a breastplate ..... Is 59:17
be called trees of *r* ..... Is 61:3
r goes forth as ..... Is 62:1
The LORD Our *R* ..... Jer 23:6
to David a Branch of *r* ..... Jer 33:15
The Lord Our *R* ..... Jer 33:16
has revealed our *r* ..... Jer 51:10
The *r* of the righteous .... Ezek 18:20
O Lord, *r* belongs ..... Dan 9:7
in everlasting *r* ..... Dan 9:24
who turn many to *r* ..... Dan 12:3
for yourselves *r* ..... Hos 10:12
Seek *r*, seek humility ..... Zeph 2:3
to fulfill all *r* ..... Matt 3:15
exceeds the *r* of the ..... Matt 5:20
to you in the way of *r* ..... Matt 21:32
in holiness and *r* ..... Luke 1:75
For in it the *r* ..... Rom 1:17
even the *r* of God ..... Rom 3:22
a seal of the *r* ..... Rom 4:11
accounted to him for *r* ..... Rom 4:22
r will reign in life ..... Rom 5:17
might reign through *r* ..... Rom 5:21
is life because of *r* ..... Rom 8:10
who did not pursue *r* ..... Rom 9:30
pursuing the law of *r* ..... Rom 9:31
ignorant of God's *r* ..... Rom 10:3
we might become the *r* .... 2 Cor 5:21
the fruits of your *r* ..... 2 Cor 9:10
r comes through the ..... Gal 2:21
was accounted to him for *r* ... Gal 3:6
the breastplate of *r* ..... Eph 6:14
not having my own *r* ..... Phil 3:9
things and pursue *r* ..... 1 Tim 6:11
r which we have ..... Titus 3:5
r which is according ..... Heb 11:7
does not produce the *r* .... James 1:20
Now the fruit of *r* is ..... James 3:18
should suffer for *r* ..... 1 Pet 3:14
a preacher of *r* ..... 2 Pet 2:5
a new earth in which *r* ..... 2 Pet 3:13
who practices *r* ..... 1 John 2:29
He who practices *r* ..... 1 John 3:7
does not practice *r* ..... 1 John 3:10

RIGHTEOUSNESS OF GOD
r is revealed from faith ..... Rom 1:17
demonstrates the *r* ..... Rom 3:5
r through faith ..... Rom 3:22
not submitted to the *r* ..... Rom 10:3
we might become the *r* .... 2 Cor 5:21
does not produce the *r* .... James 1:20

RIGHTEOUSNESS'
are persecuted for *r* sake ... Matt 5:10
should suffer for *r* sake .... 1 Pet 3:14

RIGHTEOUSNESSES
all our *r* are like filthy ..... Is 64:6

RIGHTLY
wise uses knowledge *r* ..... Prov 15:2
R do they love you ..... Song 1:4
"You have answered *r* .... Luke 10:28
r dividing the word ..... 2 Tim 2:15

RIGHTS
and her marriage *r* ..... Ex 21:10

RING
his signet *r* from his hand .. Esth 3:10
a *r* of gold in a swine's .... Prov 11:22
it with his own signet *r* ..... Dan 6:17
and put a *r* on his hand ... Luke 15:22

RINGLEADER
the world, and a *r* ..... Acts 24:5

RINGS
a man with gold *r* ..... James 2:2

RIPE
figs that are first *r* ..... Jer 24:2

RISE
is vain for you to *r* ..... Ps 127:2
"Now I will *r* ..... Is 33:10
for He makes His sun *r* .... Matt 5:45
of Nineveh will *r* ..... Matt 12:41
third day He will *r* ..... Matt 20:19
false prophets will *r* ..... Matt 24:24
persuaded though one *r* .. Luke 16:31
third day He will *r* ..... Luke 18:33
had to suffer and *r* ..... Acts 17:3
be the first to *r* ..... Acts 26:23
fact the dead do not *r* .... 1 Cor 15:15
in Christ will *r* ..... 1 Thess 4:16

RISEN
of the LORD is *r* ..... Is 60:1
women there has not *r* .... Matt 11:11
disciples that He is *r* ..... Matt 28:7
"The Lord is *r* ..... Luke 24:34
furthermore is also *r* ..... Rom 8:34
then Christ is not *r* ..... 1 Cor 15:13
if Christ is not *r* ..... 1 Cor 15:17
But now Christ is *r* ..... 1 Cor 15:20

RISES
shall I do when God *r* ..... Job 31:14
every tongue which *r* ..... Is 54:17

RISING
may know from the *r* ..... Is 45:6
questioning what the *r* .... Mark 9:10
for the fall and *r* ..... Luke 2:34

RIVER
Indeed the *r* may rage ..... Job 40:23
them drink from the *r* ..... Ps 36:8
r whose streams shall ..... Ps 46:4
the *r* of God is full ..... Ps 65:9
went through the *r* ..... Ps 66:6
peace to her like a *r* ..... Is 66:12
in the Jordan *R* ..... Mark 1:5
he showed me a pure *r* ..... Rev 22:1

RIVERS
He turns *r* into a ..... Ps 107:33
R of water run down ..... Ps 119:136
By the *r* of Babylon ..... Ps 137:1
All the *r* run into the ..... Eccl 1:7
us a place of broad *r* ..... Is 33:21
the wilderness and *r* ..... Is 43:19
the sea, I make the *r* ..... Is 50:2
his heart will flow *r* ..... John 7:38

RIZPAH
Saul's concubine taken by Abner, 2 Sam 3:6–8
Sons of, killed, 2 Sam 21:8, 9
Grief-stricken, cares for corpses, 2 Sam 21:10–14

ROAD
I will even make a *r* ..... Is 43:19
depths of the sea a *r* ..... Is 51:10
seen the Lord on the *r* ..... Acts 9:27

ROAR
Let the sea *r* ..... 1 Chr 16:32
though its waters *r* ..... Ps 46:3
The young lions *r* ..... Ps 104:21
'The LORD will *r* ..... Jer 25:30
He will *r* like a lion ..... Hos 11:10
The LORD also will *r* ..... Joel 3:16
Will a lion *r* in the ..... Amos 3:4

ROARING
wrath is like the *r* ..... Prov 19:12
Like a *r* lion and a ..... Prov 28:15
and the waves *r* ..... Luke 21:25
walks about like a *r* ..... 1 Pet 5:8

ROARS
their voice *r* like the ..... Jer 6:23
"The LORD *r* from ..... Amos 1:2
as when a lion *r* ..... Rev 10:3

ROB
r the poor because he ..... Prov 22:22
r the needy of justice ..... Is 10:2
"Will a man *r* God ..... Mal 3:8
do you *r* temples ..... Rom 2:22

ROBBED
r their treasuries ..... Is 10:13
But this is a people *r* ..... Is 42:22
Yet you have *r* Me ..... Mal 3:8
r other churches ..... 2 Cor 11:8

ROBBER
a son who is a *r* ..... Ezek 18:10
is a thief and a *r* ..... John 10:1
Barabbas was a *r* ..... John 18:40

ROBBERS
and Israel to the *r* ..... Is 42:24
also crucified two *r* ..... Mark 15:27
Me are thieves and *r* ..... John 10:8
here who are neither *r* .... Acts 19:37
waters, in perils of *r* ..... 2 Cor 11:26

ROBBERY
nor vainly hope in *r* ..... Ps 62:10
I hate *r* for burnt ..... Is 61:8
did not consider it *r* ..... Phil 2:6

ROBE
r of the ephod, the ephod .... Ex 29:5
off a corner of Saul's *r* .... 1 Sam 24:4
her *r* of many colors .... 2 Sam 13:19
with a *r* of fine linen, ... 1 Chr 15:27
let a royal *r* be brought ..... Esth 6:8
justice was like a *r* ..... Job 29:14
instead of a rich *r* ..... Is 3:24
covered me with the *r* ..... Is 61:10
His *r* became white and .... Luke 9:29
'Bring out the best *r* ..... Luke 15:22
on Him a purple *r* ..... John 19:2
Then a white *r* was ..... Rev 6:11
with a *r* dipped in blood, ... Rev 19:13

ROBES
to the King in *r* ..... Ps 45:14
have stained all My *r* ..... Is 63:3
clothe you with rich *r* ..... Zech 3:4
go around in long *r* ..... Luke 20:46
clothed with white *r* ..... Rev 7:9

ROCK
you shall strike the *r* ..... Ex 17:6
put you in the cleft of the *r* .. Ex 33:22
and struck the *r* ..... Num 20:11
R who begot you ..... Deut 32:18
For their *r* is not ..... Deut 32:31
and fire rose out of the *r* ... Judg 6:21
nor is there any *r* ..... 1 Sam 2:2
"The LORD is my *r* ..... 2 Sam 22:2
And who is a *r* ..... 2 Sam 22:32
Blessed be my *R* ..... 2 Sam 22:47
away, and as a *r* ..... Job 14:18
set me high upon a *r* ..... Ps 27:5
For You are my *r* ..... Ps 31:3
r that is higher than ..... Ps 61:2
and my God the *r* ..... Ps 94:22
who turned the *r* ..... Ps 114:8
been mindful of the *R* ..... Is 17:10
shadow of a great *r* ..... Is 32:2
look to the *r* from which ..... Is 51:1
that breaks the *r* in pieces .. Jer 23:29
dwell in the clefts of the *r* .... Obad 3
his house on the *r* ..... Matt 7:24
r I will build My ..... Matt 16:18
Some fell on *r* ..... Luke 8:6
stumbling stone and *r* ..... Rom 9:33
R that followed them ..... 1 Cor 10:4
and a *r* of offense ..... 1 Pet 2:8

ROCKS
and the *r* were split ..... Matt 27:51
to the mountains and *r* ..... Rev 6:16

ROD
And Moses took the *r* ..... Ex 4:20
man threw down his *r* ..... Ex 7:12
passes under the *r* ..... Lev 27:32
the rock twice with his *r* .. Num 20:11
chasten him with the *r* .... 2 Sam 7:14
break them with a *r* of iron .... Ps 2:9
Your *r* and Your staff ..... Ps 23:4
The *r* and rebuke give .... Prov 29:15
shall come forth a *R* ..... Is 11:1
you pass under the *r* ..... Ezek 20:37
measuring *r* six cubits ..... Ezek 40:5
I come to you with a *r* ..... 1 Cor 4:21
Aaron's *r* that budded, ... Heb 9:4
rule them with a *r* ..... Rev 2:27
rule them with a *r* of iron .. Rev 19:15

ROLL
ruinous storm they *r* ..... Job 30:14
r away the stone ..... Mark 16:3

ROLLED
the heavens shall be *r* ..... Is 34:4
the stone had been *r* ..... Mark 16:4

ROMAN
Tell me, are you a *R* ..... Acts 22:27
learned that he was a *R* ... Acts 23:27

ROME
Jews expelled from, Acts 18:2
Paul:
writes to Christians of, Rom 1:7
desires to go to, Acts 19:21
comes to, Acts 28:14
imprisoned in, Acts 28:16

ROOF
the *r* he saw a woman .... 2 Sam 11:2
stuck the the *r* of their ..... Job 29:10
cling to the *r* of my mouth ... Ps 137:6
uncovered the *r* where He .. Mark 2:4

ROOM
See UPPER ROOM
You prepared *r* for it ..... Ps 80:9
until no more *r* ..... Zech 10:10
you a large upper *r* ..... Mark 14:15
no *r* for them in the ..... Luke 2:7
still there is *r* ..... Luke 14:22
into the upper *r* ..... Acts 1:13

ROOMS
make *r* in the ark ..... Gen 6:14
He is in the inner *r* ..... Matt 24:26

ROOSTER
him, "Before the *r* ..... Matt 26:75

ROOT
r bearing bitterness ..... Deut 29:18
the foolish taking *r* ..... Job 5:3
r may grow old in the ..... Job 14:8
day there shall be a *R* ..... Is 11:10
shall again take *r* ..... Is 37:31
because they had no *r* ..... Matt 13:6
and if the *r* is holy ..... Rom 11:16
of money is a *r* ..... 1 Tim 6:10
lest any *r* of ..... Heb 12:15
I am the *R* and the ..... Rev 22:16

ROOTED
that you, being *r* ..... Eph 3:17
r and built up in Him ..... Col 2:7

ROOTS
because its *r* reached ..... Ezek 31:7
and lengthen his *r* ..... Hos 14:5
dried up from the *r* ..... Mark 11:20
pulled up by the *r* ..... Jude 12

ROSE
I am the *r* of Sharon ..... Song 2:1
and blossom as the *r* ..... Is 35:1
end Christ died and *r* ..... Rom 14:9
buried, and that He *r* ..... 1 Cor 15:4
that Jesus died and *r* .... 1 Thess 4:14

ROTTENNESS
is like *r* in his bones ..... Prov 12:4

ROUGH
and the *r* places smooth ..... Is 40:4
and the *r* ways smooth ..... Luke 3:5

ROUGHLY
answered the people *r* . . . . 1 Kin 12:13

ROYAL
dwell in the *r* city with . . . 1 Sam 27:5
son was over the *r* house . . 2 Kin 15:5
and a *r* house for himself . . . 2 Chr 2:1
destroyed all the *r* heirs . . 2 Chr 22:10
so he set the *r* crown . . . . . Esth 2:17
a *r* diadem in the hand of . . . . . Is 62:3
to establish a *r* statute and . . . Dan 6:7
the *r* law according to the . . James 2:8
r priesthood, a holy nation . . 1 Pet 2:9

RUBBISH
things, and count them as *r* . . Phil 3:8

RUBIES
of wisdom is above *r* . . . . . Job 28:18
more precious than *r* . . . . . Prov 3:15
is better than *r* . . . . . Prov 8:11
worth is far above *r* . . . . . Prov 31:10
your pinnacles of *r* . . . . . Is 54:12
ruddy in body than *r* . . . . . Lam 4:7

RUDDY
Now he was *r* . . . . . 1 Sam 16:12
beloved is white and *r* . . . . . Song 5:10

RUIN
r those two can bring . . . . . Prov 24:22
flattering mouth works *r* . . Prov 26:28
have made a city a *r* . . . . . Is 25:2
I will *r* the pride of Judah . . . . Jer 13:9
will not be your *r* . . . . . Ezek 18:30
And the *r* of that . . . . . Luke 6:49
to no profit, to the *r* . . . . . 2 Tim 2:14

RUINED
shall be utterly *r* . . . . . Is 60:12
the mighty trees are *r* . . . . . Zech 11:2
wineskins will be *r* . . . . . Luke 5:37

RUINS
rebuild the old *r* . . . . . Is 61:4
of My house that is in *r*. . . . . Hag 1:9
I will rebuild its *r*, and I . . . Acts 15:16

RULE
greater light to *r* the day . . . . Gen 1:16
and he shall *r* . . . . . Gen 3:16
r the raging of the . . . . . Ps 89:9
R in the midst of Your . . . . . Ps 110:2
A wise servant will *r* . . . . . Prov 17:2
Whoever has no *r* over . . . . Prov 25:28
Yet he will *r* over all . . . . . Eccl 2:19
sit and *r* on His throne . . . . . Zech 6:13
puts an end to all *r* . . . . . 1 Cor 15:24
us walk by the same *r* . . . . . Phil 3:16
let the peace of God *r* . . . . . Col 3:15
Let the elders who *r* . . . . . 1 Tim 5:17
Remember those who *r* . . . . . Heb 13:7
He shall *r* them with a rod . . Rev 2:27
He Himself will *r* them . . . . . Rev 19:15

RULER
the sheep, to be *r* . . . . . 2 Sam 7:8
down to eat with a *r* . . . . . Prov 23:1
bear is a wicked *r* . . . . . Prov 28:15
r pays attention . . . . . Prov 29:12
to Me the One to be *r* . . . . . Mic 5:2
by Beelzebub, the *r* . . . . . Matt 12:24
I will make you *r* . . . . . Matt 25:21
the *r* of this world . . . . . John 12:31
because the *r* of this . . . . . John 16:11
'Who made you a *r* . . . . . Acts 7:27
speak evil of a *r* . . . . . Acts 23:5

RULER OF THE SYNAGOGUE
He said to the *r* . . . . . Mark 5:36
Jairus, and he was a *r* . . . . . Luke 8:41
r answered with . . . . . Luke 13:14
r, believed on the Lord . . . . . Acts 18:8
took Sosthenes, the *r* . . . . . Acts 18:17

RULERS
and the *r* take counsel . . . . . Ps 2:2
r decree justice . . . . . Prov 8:15
"You know that the *r* . . . . . Matt 20:25
Have any of the *r* . . . . . John 7:48
r are not a terror . . . . . Rom 13:3
which none of the *r* . . . . . 1 Cor 2:8
powers, against the *r* . . . . . Eph 6:12
to be subject to *r* . . . . . Titus 3:1

RULES
'He who *r* over men . . . . . 2 Sam 23:3
them know that God *r* . . . . . Ps 59:13
He *r* by His power . . . . . Ps 66:7
r his spirit than he . . . . . Prov 16:32
that the Most High *r* . . . . . Dan 4:17
that the Most High *r* . . . . . Dan 4:32
r his own house well . . . . . 1 Tim 3:4
according to the *r* . . . . . 2 Tim 2:5

RULING
r their children . . . . . 1 Tim 3:12

RUMOR
r will be upon *r* . . . . . Ezek 7:26

RUMORS
hear of wars and *r* . . . . . Matt 24:6
you hear of wars and *r* . . . . Mark 13:7

RUN
I will *r* the course of . . . . . Ps 119:32
r and not be weary . . . . . Is 40:31
many shall *r* to and . . . . . Dan 12:4
Therefore I *r* thus . . . . . 1 Cor 9:26
I might *r*, or had *r* . . . . . Gal 2:2
that I have not *r* . . . . . Phil 2:16
us, and let us *r* . . . . . Heb 12:1
that you do not *r* . . . . . 1 Pet 4:4

RUNNER
are swifter than a *r* . . . . . Job 9:25
r will run to meet . . . . . Jer 51:31

RUNS
word *r* very swiftly . . . . . Ps 147:15
nor of him who *r* . . . . . Rom 9:16

RUSH
The nations will *r* . . . . . Is 17:13

RUSHING
like the *r* of the seas . . . . . Is 17:12
as of a *r* mighty wind, and . . . Acts 2:2

RUST
r destroy and where . . . . . Matt 6:19

RUTH
Moabitess, Ruth 1:4
Follows Naomi, Ruth 1:6–18
Marries Boaz, Ruth 4:9–13
Ancestress of Christ, Ruth 4:13, 21, 22

SABAOTH
S had left us a . . . . . Rom 9:29
ears of the Lord of *S* . . . . . James 5:4

SABBATH
'Tomorrow is a *S* . . . . . Ex 16:23
"Remember the *S* . . . . . Ex 20:8
You shall keep the *S* . . . . . Ex 31:14
a *S* of rest to the LORD . . . . . Ex 35:2
day is a *S* of solemn rest . . . . Lev 23:3
shall keep a *s* to the LORD . . . Lev 25:2
Observe the *S* day, to . . . . . Deut 5:12
bear no burden on the *S* . . . . Jer 17:21
the grainfields on the *S* . . . . Matt 12:1
S was made for man . . . . . Mark 2:27
is also Lord of the *S* . . . . . Mark 2:28
"Is it lawful on the *S* to do . . Mark 3:4
Is it lawful on the *S* to do . . . Luke 6:9
It is the *S*; it is not lawful . . John 5:10
not only broke the *S* . . . . . John 5:18
circumcise a man on the *S* . John 7:22
the synagogues every *S* . . . Acts 15:21

SABBATHS
S you shall keep . . . . . Ex 31:13
You shall keep My *S* . . . . . Lev 26:2
The New Moons, the *S* . . . . . Is 1:13
also gave them My *S* . . . . . Ezek 20:12
for three *S* reasoned with . . . Acts 17:2
festival or a new moon or *s* . . Col 2:16

SACKCLOTH
I have sewn *s* over my . . . . . Job 16:15
You have put off my *s* . . . . . Ps 30:11
and remove the *s* . . . . . Is 20:2
with fasting, *s*, and ashes . . . . Dan 9:3
a fast, and put on *s* . . . . . Jon 3:5
repented long ago in *s* . . . . Matt 11:21

SACRED
have a *s* assembly . . . . . Num 29:35
iniquity and the *s* . . . . . Is 1:13
call a *s* assembly . . . . . Joel 1:14

SACRIFICE
I *s* to the LORD all males . . . . Ex 13:15
is a burnt *s* of the herd . . . . . Lev 1:3
is a *s* of peace offering . . . . . Lev 3:1
the law of the *s* of peace . . . . Lev 7:11
a *s* of a peace offering to . . . Num 6:17
you shall *s* the Passover . . . . Deut 16:2
s to the LORD of hosts . . . . . 1 Sam 1:3
do you kick at My *s* . . . . . 1 Sam 2:29
to *s* to the LORD your . . . . 1 Sam 15:15
S and offering You did . . . . . Ps 40:6
offer to You the *s* . . . . . Ps 116:17
to the LORD than *s* . . . . . Prov 21:3
The *s* of the wicked is . . . . Prov 21:27
than to give the *s* of fools . . . . Eccl 5:1
in that day, and will make *s* . . Is 19:21
For the LORD has a *s* . . . . . Is 34:6
who will bring the *s* . . . . . Jer 33:11
I desire mercy and not *s* . . . . . Hos 6:6
of My offerings they *s* . . . . . Hos 8:13
But I will *s* to You . . . . . Jon 2:9
LORD has prepared a *s* . . . . . Zeph 1:7
offer the blind as a *s* . . . . . Mal 1:8
desire mercy and not *s* . . . . . Matt 9:13
'I desire mercy and not *s* . . . Matt 12:7
s will be seasoned . . . . . Mark 9:49
your bodies a living *s* . . . . . Rom 12:1
an offering and a *s* . . . . . Eph 5:2
aroma, an acceptable *s* . . . . . Phil 4:18
put away sin by the *s* . . . . . Heb 9:26
He had offered one *s* . . . . . Heb 10:12
no longer remains a *s* . . . . . Heb 10:26
God a more excellent *s* . . . . . Heb 11:4
offer the *s* of praise . . . . . Heb 13:15

SACRIFICED
s their sons and their . . . . . Ps 106:37
They *s* to the Baals . . . . . Hos 11:2
our Passover, was *s* for us . . 1 Cor 5:7
to eat things *s* . . . . . Rev 2:14

SACRIFICES
He who *s* to any god . . . . . Ex 22:20
burnt offerings, your *s* . . . . . Deut 12:6
The *s* of God are a . . . . . Ps 51:17
the *s* of thanksgiving . . . . . Ps 107:22
multitude of your *s* . . . . . Is 1:11
Bring no more futile *s* . . . . . Is 1:13
he who *s* a lamb . . . . . Is 66:3
acceptable, nor your *s* . . . . . Jer 6:20
bringing *s* of praise to the . . Jer 17:26
by him the daily *s* . . . . . Dan 8:11
burnt offerings and *s* . . . . . Mark 12:33
priests, to offer up *s* . . . . . Heb 7:27
with better *s* than these . . . . . Heb 9:23
s for sin you had no . . . . . Heb 10:6
s God is well pleased . . . . . Heb 13:16
offer up spiritual *s* . . . . . 1 Pet 2:5

SAD
"Why is your face *s* . . . . . Neh 2:2
s countenance the . . . . . Eccl 7:3
whom I have not made *s* . . Ezek 13:22
as you walk and are *s* . . . . Luke 24:17

SADDUCEES
Rejected by John, Matt 3:7
Test Jesus, Matt 16:1–12

Silenced by Jesus, Matt 22:23–34
Disturbed by teaching of resurrection, Acts 4:1, 2
Oppose apostles, Acts 5:17–40

SAFE
and I shall be *s* . . . . . Ps 119:117
in the LORD shall be *s* . . . . . Prov 29:25
he has received him *s* . . . . Luke 15:27

SAFELY
And He led them on *s* . . . . . Ps 78:53
make them lie down *s* . . . . . Hos 2:18

SAFETY
sons are far from *s* . . . . . Job 5:4
take your rest in *s* . . . . . Job 11:18
will set him in the *s* . . . . . Ps 12:5
the needy will lie down in *s* . . Is 14:30
say, "Peace and *s* . . . . . 1 Thess 5:3

SAFETY'S
by you for *s* sake . . . . . Prov 3:29

SAINTS
See ALL THE SAINTS
ten thousands of *s* . . . . . Deut 33:2
the feet of His *s* . . . . . 1 Sam 2:9
puts no trust in His *s* . . . . . Job 15:15
s who are on the earth . . . . . Ps 16:3
does not forsake His *s* . . . . . Ps 37:28
"Gather My *s* . . . . . Ps 50:5
the souls of His *s* . . . . . Ps 97:10
is the death of His *s* . . . . . Ps 116:15
the way of His *s* . . . . . Prov 2:8
war against the *s* . . . . . Dan 7:21
shall persecute the *s* . . . . . Dan 7:25
Jesus, called to be *s* . . . . . 1 Cor 1:2
the least of all the *s* . . . . . Eph 3:8
Christ with all His *s* . . . . . 1 Thess 3:13
be glorified in His *s* . . . . . 2 Thess 1:10
all delivered to the *s* . . . . . Jude 3
ways, O King of the *s* . . . . . Rev 15:3
shed the blood of *s* . . . . . Rev 16:6
the camp of the *s* . . . . . Rev 20:9

SAKE
My servant Abraham's *s* . . . Gen 26:24
has blessed me for your *s* . . Gen 30:27
the Egyptians for Israel's *s* . . . Ex 18:8
for His great name's *s* . . . 1 Sam 12:22
kindness for Jonathan's *s* . . 2 Sam 9:1
for the *s* of your father . . . 1 Kin 11:12
the *s* of Your great name . . 2 Chr 6:32
save me for Your mercies' *s* . . . Ps 6:4
For His name's *s* . . . . . Ps 23:3
Your name's *s*, O LORD . . . . . Ps 25:11
for Your name's *s* . . . . . Ps 31:3
sins, for Your name's *s* . . . . . Ps 79:9
for His name's *s* . . . . . Ps 106:8
me for Your name's *s* . . . . . Ps 109:21
LORD, for Your name's *s* . . . . Ps 143:11
for Your *s* I have . . . . . Jer 15:15
for righteousness' *s* . . . . . Matt 5:10
you falsely for My *s* . . . . . Matt 5:11
and kings for My *s* . . . . . Matt 10:18
by all for My name's *s* . . . . Matt 10:22
life for My *s* will find it . . . Matt 10:39
life for My *s* will find it . . . Matt 16:25
kingdom of heaven's *s* . . . . Matt 19:12
lands, for My name's *s* . . . . Matt 19:29
nations for My name's *s* . . . . Matt 24:9
elect's *s* those days will . . . Matt 24:22
loses his life for My *s* . . . . . Mark 8:35
rulers and kings for My *s* . . Mark 13:9
men for My name's *s* . . . . . Mark 13:13
but for the elect's *s* . . . . . Mark 13:20
life for My *s* will save it . . . . Luke 9:24
s of the kingdom of . . . . . Luke 18:29
rulers for My name's *s* . . . . Luke 21:12
by all for My name's *s* . . . . Luke 21:17
my life for Your *s* . . . . . John 13:37
down your life for My *s* . . . John 13:38
to you for My name's *s* . . . John 15:21
suffer for My name's *s* . . . . . Acts 9:16
are fools for Christ's *s* . . . . . 1 Cor 4:10
I do for the gospel's *s* . . . . . 1 Cor 9:23
s of him who had done . . . . 2 Cor 7:12
for your stomach's *s* . . . . . 1 Tim 5:23
suffer for righteousness' *s* . . 1 Pet 3:14
for His name's *s* . . . . . 1 John 2:12
labored for My name's *s* . . . . . Rev 2:3

SAKES
for their *s* I sanctify . . . . . John 17:19
your *s* He became poor . . . . . 2 Cor 8:9

SALAMIS
Paul preaches here, Acts 13:4, 5

SALEM
Jerusalem's original name, Gen 14:18
Used poetically, Ps 76:2

SALIM
Place near Aenon, John 3:23

SALOME
One of the ministering women, Mark 15:40, 41
Visits empty tomb, Mark 16:1
——— Herodias' daughter (not named in the Bible), Matt 14:6–11

SALT
she became a pillar of *s* . . . Gen 19:26
shall season with *s* . . . . . Lev 2:13
covenant of *s* forever . . . . . Num 18:19
city and sowed it with *s* . . . . Judg 9:45
s nor wrapped in . . . . . Ezek 16:4
"You are the *s* . . . . . Matt 5:13
s loses its flavor . . . . . Mark 9:50
with grace, seasoned with *s* . . Col 4:6

SALT SEA
O.T. name for the Dead Sea, Gen 14:3; Num 34:3, 12

SALVATION
still, and see the *s* . . . . . Ex 14:13
the Rock of my *s* . . . . . 2 Sam 22:47
For this is all my *s* . . . . . 2 Sam 23:5
the good news of His *s* . . . 1 Chr 16:23
S belongs to the LORD . . . . . Ps 3:8
I will rejoice in Your *s* . . . . . Ps 9:14
shield and the horn of my *s* . . Ps 18:2
We will rejoice in your *s* . . . . . Ps 20:5
You are the God of my *s* . . . . . Ps 25:5
is my light and my *s* . . . . . Ps 27:1
to me the joy of Your *s* . . . . . Ps 51:12
From Him comes my *s* . . . . . Ps 62:1
on earth, Your *s* . . . . . Ps 67:2
God is the God of *s* . . . . . Ps 68:20
and Your *s* all the day . . . . . Ps 71:15
Restore us, O God of our *s* . . . Ps 85:4
Surely His *s* is near . . . . . Ps 85:9
and He has become my *s* . . . Ps 118:14
S is far from the . . . . . Ps 119:155
LORD, I hope for Your *s* . . . Ps 119:166
forgotten the God of your *s* . . Is 17:10
God will appoint *s* . . . . . Is 26:1
with an everlasting *s* . . . . . Is 45:17
for My *s* is about to . . . . . Is 56:1
call your walls *S* . . . . . Is 60:18
s as a lamp that burns . . . . . Is 62:1
LORD our God is the *s* . . . . . Jer 3:23
joy in the God of my *s* . . . . . Hab 3:18
is just and having *s* . . . . . Zech 9:9
raised up a horn of *s* . . . . . Luke 1:69
eyes have seen Your *s* . . . . . Luke 2:30
to him, "Today *s* . . . . . Luke 19:9
what we worship, for *s* . . . . John 4:22
Nor is there *s* in any . . . . . Acts 4:12
you should be for *s* . . . . . Acts 13:47
the power of God to *s* . . . . . Rom 1:16
is made unto *s* . . . . . Rom 10:10
s has come to the . . . . . Rom 11:11
s is nearer than . . . . . Rom 13:11
now is the day of *s* . . . . . 2 Cor 6:2
And take the helmet of *s* . . . . Eph 6:17
work out your own *s* . . . . . Phil 2:12
wrath, but to obtain *s* . . . . . 1 Thess 5:9
chose you for *s* . . . . . 2 Thess 2:13
also may obtain the *s* . . . . . 2 Tim 2:10
of God that brings *s* . . . . . Titus 2:11
neglect so great a *s* . . . . . Heb 2:3
s perfect through . . . . . Heb 2:10
s the prophets have . . . . . 1 Pet 1:10
"*S* belongs to our God . . . . . Rev 7:10
S and glory and honor . . . . . Rev 19:1

SAMARIA
Capital of Israel, 1 Kin 16:24–29
Besieged by Ben-Hadad, 1 Kin 20:1–21
Besieged again; miraculously delivered, 2 Kin 6:24—7:20
Inhabitants deported by Assyria; repopulated with foreigners, 2 Kin 17:5, 6, 24–41
——— District of Palestine in Christ's time, Luke 17:11–19
Disciples forbidden to preach in, Matt 10:5
Gospel preached there after the ascension, Acts 1:8; 9:31; 15:3

SAMARITAN
But a certain *S* . . . . . Luke 10:33
a drink from me, a *S* . . . . . John 4:9

SAMARITANS
People of mixed heredity, 2 Kin 17:24–41
Christ preaches to, John 4:5–42
Story of "the good Samaritan," Luke 10:30–37
Converts among, Acts 8:5–25

SAMOS
Paul visits, Acts 20:15

SAMSON
Birth predicted and accomplished, Judg 13:2–25
Marries Philistine; avenges betrayal, Judg 14
Defeats Philistines singlehandedly, Judg 15
Betrayed by Delilah; loses strength, Judg 16:4–22
Destroys many in his death, Judg 16:23–31

SAMUEL
Born in answer to prayer; dedicated to God, 1 Sam 1:1–28
Receives revelation; recognized as prophet, 1 Sam 3:1–21
Judges Israel, 1 Sam 7:15–17
Warns Israel against a king, 1 Sam 8:10–18
Anoints Saul, 1 Sam 9:15—10:1
Rebukes Saul, 1 Sam 15:10–35
Anoints David, 1 Sam 16:1–13
Death of, 1 Sam 25:1

SANBALLAT
Influential Samaritan; attempts to thwart Nehemiah's plans, Neh 2:10; 4:7, 8; 6:1–14

SANCTIFICATION
righteousness and *s* . . . . . 1 Cor 1:30
will of God, your *s* . . . . . 1 Thess 4:3
salvation through *s* . . . . . 2 Thess 2:13

SANCTIFIED
s it, because in it He rested . . Gen 2:3
s the people, and they . . . . . Ex 19:14
I *s* to Myself all the . . . . . Num 3:13
s this house, that My . . . . . 2 Chr 7:16
I have commanded My *s* . . . . . Is 13:3
you were born I *s* . . . . . Jer 1:5
Him whom the Father *s* . . . John 10:36
they also may be *s* . . . . . John 17:19
might be acceptable, *s* . . . . Rom 15:16
to those who are *s* . . . . . 1 Cor 1:2
washed, but you were *s* . . . . 1 Cor 6:11
husband is *s* by the . . . . . 1 Cor 7:14
for it is *s* by the . . . . . 1 Tim 4:5
those who are being *s* . . . . . Heb 2:11

will we have been *s* ..... Heb 10:10
who are called, *s* ..... Jude 1

SANCTIFIES
or the temple that *s* ..... Matt 23:17
For both He who *s* ..... Heb 2:11

SANCTIFY
"*S* yourselves ..... Josh 3:5
would send and *s* them ..... Job 1:5
s My great name ..... Ezek 36:23
that I, the LORD, *s* ..... Ezek 37:28
Myself and *s* Myself ..... Ezek 38:23
S them by Your ..... John 17:17
for their sakes I *s* ..... John 17:19
that He might *s* ..... Eph 5:26
s you completely ..... 1 Thess 5:23

SANCTUARY
let them make Me a *s* ..... Ex 25:8
I went into the *s* ..... Ps 73:17
set fire to Your *s* ..... Ps 74:7
O God, is in the *s* ..... Ps 77:13
He will be as a *s* ..... Is 8:14
He has abandoned His *s* ..... Lam 2:7
I shall be a little *s* ..... Ezek 11:16
to shine on Your *s* ..... Dan 9:17
and the earthly *s* ..... Heb 9:1
is brought into the *s* ..... Heb 13:11

SAND
descendants as the *s* ..... Gen 32:12
be heavier than the *s* ..... Job 6:3
in number than the *s* ..... Ps 139:18
O Israel, be as the *s* ..... Is 10:22
innumerable as the *s* ..... Heb 11:12

SANDAL
remove his *s* from his ..... Deut 25:9
So he took off his *s* ..... Ruth 4:8
s strap I am not worthy ..... Mark 1:7

SANDALS
Take your *s* off your feet ..... Ex 3:5
beautiful are your feet in *s* .. Song 7:1
whose *s* I am not worthy ... Matt 3:11
bag, knapsack, nor *s* ..... Luke 10:4
tie on your *s* ..... Acts 12:8

SANG
s this song to the LORD ..... Ex 15:1
worshiped, the singers *s* . 2 Chr 29:28
The singers *s* loudly ..... Neh 12:42
morning stars *s* together .... Job 38:7
They *s* His praise ..... Ps 106:12
they *s* a new song, saying .... Rev 5:9
s as it were a new song ..... Rev 14:3

SAPPHIRA
Wife of Ananias; struck dead for lying, Acts 5:1–11

SAPPHIRE
shall be a turquoise, a *s* ..... Ex 28:18
was jasper, the second *s* ... Rev 21:19

SAPPHIRES
are the source of *s* ..... Job 28:6

SARAH (or Sarai)
Barren wife of Abram, Gen 11:29–31
Represented as Abram's sister, Gen 12:10–20
Gives Abram her maid, Gen 16:1–3
Receives promise of a son, Gen 17:15–21
Gives birth to Isaac, Gen 21:1–8

SARDIS
Site of one of the seven churches, Rev 1:11

SARDONYX
the fifth *s*, the sixth ..... Rev 21:20

SASH
tunic, a turban, and a *s* ..... Ex 28:4
get yourself a linen *s* ..... Jer 13:1

SASHES
girded them with *s* ..... Lev 8:13
s for the merchants ..... Prov 31:24

SAT
of Babylon, there we *s* ..... Ps 137:1
I *s* down in his shade ..... Song 2:3
s alone because of ..... Jer 15:17
people who *s* in darkness .. Matt 4:16
Now Peter *s* outside in .... Matt 26:69
into heaven, and *s* ..... Mark 16:19
s down again, He said .... John 13:12
s down at the right hand ..... Heb 1:3
And He who *s* there was ..... Rev 4:3
Him who *s* on the horse .... Rev 19:19

SATAN
See DEVIL
S stood up against ..... 1 Chr 21:1
before the LORD, and *S* ..... Job 1:6
And the LORD said to *S* ..... Zech 3:2
"Away with you, *S* ..... Matt 4:10
"Get behind Me, *S* ..... Matt 16:23
forty days, tempted by *S* .. Mark 1:13
"How can *S* cast out ..... Mark 3:23
to them, "I saw *S* ..... Luke 10:18
Then *S* entered Judas ..... Luke 22:3
S has asked for you ..... Luke 22:31
S filled your heart ..... Acts 5:3
S under your feet shortly .. Rom 16:20
such a one to *S* ..... 1 Cor 5:5
For *S* himself ..... 2 Cor 11:14
messenger of *S* to buffet ... 2 Cor 12:7
to the working of *S* ..... 2 Thess 2:9
whom I delivered to *S* .... 1 Tim 1:20
are a synagogue of *S* ..... Rev 2:9
you, where *S* dwells ..... Rev 2:13
known the depths of *S* ..... Rev 2:24
called the Devil and *S* ..... Rev 12:9
years have expired, *S* ..... Rev 20:7

SATIATED
s the weary soul ..... Jer 31:25
It shall be *s* and made ..... Jer 46:10

SATISFIED
I shall be *s* when I ..... Ps 17:15
his land will be *s* ..... Prov 12:11
a good man will be *s* ..... Prov 14:14
s soul loathes the ..... Prov 27:7
that are never *s* ..... Prov 30:15
silver will not be *s* ..... Eccl 5:10
left hand and not be *s* ..... Is 9:20
of His soul, and be *s* ..... Is 53:11
My people shall be *s* ..... Jer 31:14
still were not *s* ..... Ezek 16:28
but they were not *s* ..... Amos 4:8
and cannot be *s* ..... Hab 2:5

SATISFIES
s your mouth with good ..... Ps 103:5
s the longing soul ..... Ps 107:9

SATISFY
s us early with Your ..... Ps 90:14
long life I will *s* ..... Ps 91:16
s her poor with bread ..... Ps 132:15
for what does not *s* ..... Is 55:2

SATISFYING
eats to the *s* of his ..... Prov 13:25

SAUL
Becomes first king of Israel, 1 Sam 9—11
Sacrifices unlawfully, 1 Sam 13:1–14
Wars with Philistines, 1 Sam 13:15—14:52
Disregards the Lord's command; rejected by God, 1 Sam 15
Suffers from distressing spirits, 1 Sam 16:14–23
Becomes jealous of David; attempts to kill him, 1 Sam 18:5—19:22
Pursues David; twice spared by him, 1 Sam 22—24; 26
Consults medium, 1 Sam 28:7–25
Defeated, commits suicide; buried, 1 Sam 31

——— of Tarsus, apostle to the Gentiles: *see* PAUL

SAVE
will *s* Israel by my hand ... Judg 6:37
the LORD does not *s* ..... 1 Sam 17:47
there was none to *s* ..... 2 Sam 22:42
s the humble person ..... Job 22:29
Oh, *s* me for Your ..... Ps 6:4
s me from all those who ..... Ps 7:1
S Your people, and bless ..... Ps 28:9
send from heaven and *s* ..... Ps 57:3
Your ear to me, and *s* me ..... Ps 71:2
s the children of the ..... Ps 72:4
s the souls of the ..... Ps 72:13
s me, and I will keep ..... Ps 119:146
LORD, and He will *s* ..... Prov 20:22
He will come and *s* ..... Is 35:4
LORD was ready to *s* ..... Is 38:20
s your children ..... Is 49:25
that it cannot *s* ..... Is 59:1
mighty to *s* ..... Is 63:1
one who cannot *s* ..... Jer 14:9
s you and deliver you ..... Jer 15:20
s me, and I shall be ..... Jer 17:14
O LORD, *s* Your people ..... Jer 31:7
other, That he may *s* ..... Hos 13:10
Assyria shall not *s* ..... Hos 14:3
the Mighty One, will *s* ..... Zeph 3:17
JESUS, for He will *s* ..... Matt 1:21
Him, saying, "Lord, *s* us .... Matt 8:25
s his life will lose it ..... Matt 16:25
s that which was ..... Matt 18:11
three days, *s* Yourself ..... Matt 27:40
s life or to kill ..... Mark 3:4
to *s* his life will lose it ..... Mark 8:35
s Yourself, and come ..... Mark 15:30
to *s* life or to destroy ..... Luke 6:9
life for My sake will *s* it ... Luke 9:24
seeks to *s* his life ..... Luke 17:33
let Him *s* Himself if ..... Luke 23:35
You are the Christ, *s* ..... Luke 23:39
'Father, *s* Me from ..... John 12:27
but to *s* the world ..... John 12:47
and *s* some of them ..... Rom 11:14
to *s* those who believe ..... 1 Cor 1:21
by all means *s* some ..... 1 Cor 9:22
the world to *s* sinners ..... 1 Tim 1:15
doing this you will *s* ..... 1 Tim 4:16
able to *s* Him from death .... Heb 5:7
able to *s* your souls ..... James 1:21
Can faith *s* him ..... James 2:14
who is able to *s* ..... James 4:12
will *s* a soul from death .. James 5:20

SAVED
See WILL BE SAVED
the LORD *s* Israel that day ... Ex 14:30
you will be *s* from your .... Num 10:9
like you, a people *s* ..... Deut 33:29
But You have *s* us from ..... Ps 44:7
blamelessly will be *s* ..... Prov 28:18
Look to Me, and be *s* ..... Is 45:22
and we are not *s* ..... Jer 8:20
"Who then can be *s* ..... Matt 19:25
to the end shall be *s* ..... Matt 24:13
"He *s* others ..... Matt 27:42
"Who then can be *s* ..... Mark 10:26
to the end shall be *s* ..... Mark 13:13
no flesh would be *s* ..... Mark 13:20
"He *s* others ..... Mark 15:31
and is baptized will be *s* .. Mark 16:16
That we should be *s* ..... Luke 1:71
"Your faith has *s* ..... Luke 7:50
through Him might be *s* .... John 3:17
enters by Me, he will be *s* .. John 10:9
of the LORD shall be *s* ..... Acts 2:21
them, saying, "Be *s* ..... Acts 2:40
of Moses, you cannot be *s* .. Acts 15:1
what must I do to be *s* .... Acts 16:30
For we were *s* in this ..... Rom 8:24
is that they may be *s* ..... Rom 10:1
all Israel will be *s* ..... Rom 11:26

his spirit may be *s* ..... 1 Cor 5:5
that they may be *s* ..... 1 Cor 10:33
which also you are *s* ..... 1 Cor 15:2
those who are being *s* ..... 2 Cor 2:15
grace you have been *s* ..... Eph 2:8
that they might be *s* ..... 2 Thess 2:10
all men to be *s* ..... 1 Tim 2:4
she will be *s* in ..... 1 Tim 2:15
to His mercy He *s* ..... Titus 3:5
eight souls, were *s* ..... 1 Pet 3:20
of those who are *s* ..... Rev 21:24

SAVES
s the needy from the ..... Job 5:15
s such as have a ..... Ps 34:18
antitype which now *s* ..... 1 Pet 3:21

SAVIOR
forgot God their *S* ..... Ps 106:21
He will send them a *S* ..... Is 19:20
of Israel, your *S* ..... Is 43:3
Me, a just God and a *S* ..... Is 45:21
I, the LORD, am your *S* ..... Is 60:16
So He became their *S* ..... Is 63:8
his *S* in time of trouble ..... Jer 14:8
for there is no *s* ..... Hos 13:4
rejoiced in God my *S* ..... Luke 1:47
the city of David a *S* ..... Luke 2:11
the Christ, the *S* ..... John 4:42
to be Prince and *S* ..... Acts 5:31
up for Israel a *S* ..... Acts 13:23
and He is the *S* ..... Eph 5:23
of God our *S* and the ..... 1 Tim 1:1
God, who is the *S* ..... 1 Tim 4:10
of our *S* Jesus Christ ..... 2 Tim 1:10
God and *S* Jesus Christ .... Titus 2:13
God our *S* toward man ..... Titus 3:4
Son as *S* of the world .... 1 John 4:14
to God our *S*, who alone is ... Jude 25

SAVIORS
s shall come to Mount ..... Obad 21

SAVOR
days, and I do not *s* ..... Amos 5:21

SAWN
stoned, they were *s* ..... Heb 11:37

SAY
But I *s* to you that ..... Matt 5:22
"But who do you *s* ..... Matt 16:15
s that we have no sin ..... 1 John 1:8

SAYING
disclose my dark *s* ..... Ps 49:4
cannot accept this *s* ..... Matt 19:11
"This is a hard *s* ..... John 6:60
This is a faithful *s* ..... 1 Tim 1:15

SAYINGS
I will utter dark *s* ..... Ps 78:2
whoever hears these *s* ..... Matt 7:24

SCALES
You shall have honest *s* .... Lev 19:36
be weighed on honest *s* ..... Job 31:6
deceitful *s* are in his ..... Hos 12:7
his eyes something like *s* ... Acts 9:18
on it had a pair of *s* ..... Rev 6:5

SCARLET
midwife took a *s* thread ... Gen 38:28
s thread, fine linen ..... Ex 25:4
s cord in the window ..... Josh 2:18
is clothed with *s* ..... Prov 31:21
are like a strand of *s* ..... Song 4:3
your sins are like *s* ..... Is 1:18
and put a *s* robe on Him .. Matt 27:28
s beast which was full ..... Rev 17:3

SCATTER
I will *s* you among the ..... Lev 26:33
S the peoples who ..... Ps 68:30
s the sheep of My ..... Jer 23:1
I will *s* to all winds ..... Jer 49:32
s seed on the ground ..... Mark 4:26

SCATTERED
lest we be *s* abroad ..... Gen 11:4
let His enemies be *s* ..... Ps 68:1
of iniquity shall be *s* ..... Ps 92:9
"You have *s* My flock ..... Jer 23:2
s Israel will gather ..... Jer 31:10
"Israel is like *s* sheep ..... Jer 50:17
they were weary and *s* ..... Matt 9:36
where I have not *s* seed ... Matt 25:26
of the flock will be *s* ..... Matt 26:31
the sheep will be *s* ..... Mark 14:27
that you will be *s* ..... John 16:32
tribes which are *s* abroad .. James 1:1

SCATTERS
s the frost like ashes ..... Ps 147:16
There is one who *s* ..... Prov 11:24
throne of judgment *s* ..... Prov 20:8
not gather with Me *s* ..... Matt 12:30

SCEPTER
s shall not depart ..... Gen 49:10
S shall rise out of ..... Num 24:17
holds out the golden *s* ..... Esth 4:11
a *s* of righteousness ..... Ps 45:6
a *s* of righteousness ..... Heb 1:8

SCHEME
perfected a shrewd *s* ..... Ps 64:6

SCHEMER
will be called a *s* ..... Prov 24:8

SCHEMES
who brings wicked *s* ..... Ps 37:7
sought out many *s* ..... Eccl 7:29

SCHISM
there should be no *s* ..... 1 Cor 12:25

SCHOOL
daily in the *s* of ..... Acts 19:9

SCOFF
They *s* and speak ..... Ps 73:8
They *s* at kings ..... Hab 1:10

SCOFFER
"He who corrects a *s* ..... Prov 9:7
s does not listen ..... Prov 13:1
s seeks wisdom and ..... Prov 14:6
s is an abomination ..... Prov 24:9

SCOFFERS
S ensnare a city ..... Prov 29:8
s will come in the ..... 2 Pet 3:3

SCORCHED
sun was up they were *s* .... Matt 13:6
And men were *s* with ..... Rev 16:9

SCORN
My friends *s* me ..... Job 16:20
to our neighbors, a *s* ..... Ps 44:13
laughed you to *s* ..... Is 37:22

SCORNED
consider, for I am *s* ..... Lam 1:11
and princes are *s* ..... Hab 1:10

SCORNFUL
nor sits in the seat of the *s* .... Ps 1:1
the *s* one is consumed ..... Is 29:20

SCORNS
He *s* the scornful ..... Prov 3:34
s obedience to his ..... Prov 30:17

SCORPION
will he offer him a *s* ..... Luke 11:12

SCORPIONS
and you dwell among *s* ..... Ezek 2:6
on serpents and *s* ..... Luke 10:19
They had tails like *s* ..... Rev 9:10

SCOURGE
from the *s* of the tongue ..... Job 5:21
hosts will stir up a *s* ..... Is 10:26
up to councils and *s* ..... Matt 10:17
will mock Him, and *s* .... Mark 10:34
s a man who is a Roman .. Acts 22:25

SCOURGES
will chastise you with *s* .. 1 Kin 12:11
s every son whom ..... Heb 12:6

SCRIBE
a skilled *s* in the Law ..... Ezra 7:6
"Where is the *s* ..... Is 33:18
the false pen of the *s* ..... Jer 8:8
gave it to Baruch the *s* ..... Jer 36:32
a certain *s* came and said .. Matt 8:19
s said to Him, "Well ..... Mark 12:32
Where is the *s*? ..... 1 Cor 1:20

SCRIBES
and not as the *s* ..... Matt 7:29
"Beware of the *s* ..... Mark 12:38
s sought how they might .. Mark 14:1

SCRIBES AND PHARISEES
righteousness of the *s* ..... Matt 5:20
s answered, saying ..... Matt 12:38
s who were from ..... Matt 15:1
But woe to you, *s* ..... Matt 23:13
the *s* saw him eating ..... Mark 2:16
s watched Him closely ..... Luke 6:7
Woe to you, *s* ..... Luke 11:44
s brought to him a woman .. John 8:3

SCRIPTURE
what is noted in the *S* ..... Dan 10:21
S was fulfilled which ..... Mark 15:28
"Today this *S* ..... Luke 4:21
S cannot be broken ..... John 10:35
that the *S* might be ..... John 19:24
place in the *S* which he ..... Acts 8:32
For what does the *S* ..... Rom 4:3
S has confined all ..... Gal 3:22
All *S* is given by ..... 2 Tim 3:16
that the *S* says in vain ..... James 4:5
that no prophecy of *S* ..... 2 Pet 1:20

SCRIPTURES
not knowing the *S* ..... Matt 22:29
S must be fulfilled ..... Mark 14:49
and mighty in the *S* ..... Acts 18:24
have known the Holy *S* ... 2 Tim 3:15
also the rest of the *S* ..... 2 Pet 3:16

SCROLL
in the *s* of the book ..... Ps 40:7
and note it on a *s* ..... Is 30:8
Baruch wrote on a *s* ..... Jer 36:4
the king had burned the *s* .. Jer 36:27
eat this *s*, and go ..... Ezek 3:1
saw there a flying *s* ..... Zech 5:1
on the throne a *s* ..... Rev 5:1
was able to open the *s* ..... Rev 5:3
the sky receded as a *s* ..... Rev 6:14

SEA
drowned in the Red *S* ..... Ex 15:4
this great and wide *s* ..... Ps 104:25
who go down to the *s* ..... Ps 107:23
to the *s* its limit ..... Prov 8:29
rebuke I dry up the *s* ..... Is 50:2
the waters cover the *s* ..... Hab 2:14
and the *s* obey Him ..... Matt 8:27
Him walking on the *s* ..... Matt 14:26
throne there was a *s* ..... Rev 4:6
standing on the *s* ..... Rev 15:2
there was no more *s* ..... Rev 21:1

SEAL
Set me as a *s* upon ..... Song 8:6
the *s* of perfection ..... Ezek 28:12
therefore *s* up the vision .... Dan 8:26
has set His *s* on Him ..... John 6:27
of circumcision, a *s* ..... Rom 4:11
the *s* of my apostleship ..... 1 Cor 9:2
stands, having this *s* ..... 2 Tim 2:19
He opened the second *s* ..... Rev 6:3
He opened the seventh *s* ..... Rev 8:1
Do not *s* the words of the .. Rev 22:10

SEALED
My transgression is *s* ..... Job 14:17
s till the time of the end .... Dan 12:9
who also has *s* us and ..... 2 Cor 1:22
by whom you were *s* ..... Eph 4:30
of those who were *s* ..... Rev 7:4

SEALS
sealed with seven *s* ..... Rev 5:1

SEAM
tunic was without *s* ..... John 19:23

SÉANCE
"Please conduct a *s* ..... 1 Sam 28:8

SEARCH
"Can you *s* out the ..... Job 11:7
would not God *s* ..... Ps 44:21
glory of kings is to *s* ..... Prov 25:2
found it by secret *s* ..... Jer 2:34
I, the LORD, *s* the ..... Jer 17:10
s the Scriptures ..... John 5:39
S and look, for no ..... John 7:52

SEARCHED
O LORD, You have *s* ..... Ps 139:1
s the Scriptures ..... Acts 17:11
and *s* carefully ..... 1 Pet 1:10

SEARCHES
for the LORD *s* all ..... 1 Chr 28:9
s the hearts knows ..... Rom 8:27
For the Spirit *s* ..... 1 Cor 2:10
that I am He who *s* ..... Rev 2:23

SEASON
I will give you rain in its *s* .. Lev 26:4
bring forth its fruit in its *s* ..... Ps 1:3
their food in due *s* ..... Ps 104:27
a word spoken in due *s* ... Prov 15:23
To everything there is a *s* .... Eccl 3:1
word in *s* to him who is ..... Is 50:4
give them food in due *s* ... Matt 24:45
flavor, how will you *s* it ... Mark 9:50
for in due *s* we shall reap .... Gal 6:9
Be ready in *s* and out ..... 2 Tim 4:2

SEASONED
how shall it be *s* ..... Matt 5:13
"For everyone will be *s* .... Mark 9:49

SEASONS
let them be for signs and *s* .. Gen 1:14
appointed the moon for *s* ... Ps 104:19
the times and the *s* ..... Dan 2:21
for you to know times or *s* ... Acts 1:7
days and months and *s* ..... Gal 4:10
the times and the *s* ..... 1 Thess 5:1

SEAT
See MERCY SEAT
shall make a mercy *s* ..... Ex 25:17
I might come to His *s* ..... Job 23:3
that He may *s* him with ..... Ps 113:8
sit in Moses' *s* ..... Matt 23:2
before the judgment *s* ..... 2 Cor 5:10
the mercy *s* ..... Heb 9:5

SEATED
the Ancient of Days was *s* ... Dan 7:9
s Him at His right hand ..... Eph 1:20
who is *s* at the right hand .... Heb 8:1

SEATS
at feasts, the best *s* ..... Matt 23:6
you love the best *s* ..... Luke 11:43

SECOND
morning were the *s* day ..... Gen 1:8
And the *s* is like it ..... Matt 22:39
Can he enter a *s* time into ... John 3:4
the *s* Man is the Lord .... 1 Cor 15:47
and behind the *s* veil, the .... Heb 9:3
He will appear a *s* time ..... Heb 9:28
the *s* living creature like a .... Rev 4:7
Then the *s* angel sounded .... Rev 8:8

SECOND DEATH
not be hurt by the *s* ..... Rev 2:11
Over such the *s* has no ..... Rev 20:6
of fire. This is the *s* ..... Rev 20:14
brimstone, which is the *s* .... Rev 21:8

SECRET
s things belong ..... Deut 29:29
The *s* of the LORD is ..... Ps 25:14
in the *s* place of His ..... Ps 27:5
when I was made in *s* ..... Ps 139:15
do not disclose the *s* ..... Prov 25:9
I have not spoken in *s* ..... Is 45:19
Father who is in the *s* ..... Matt 6:6
s from the foundation of .. Matt 13:35
For nothing is *s* that will ... Luke 8:17
in *s* I have said nothing ... John 18:20
s since the world began ... Rom 16:25
are done by them in *s* ..... Eph 5:12

SECRETLY
"Now a word was *s* ..... Job 4:12
He lies in wait *s* ..... Ps 10:9
minded to put her away *s* .. Matt 1:19
a disciple of Jesus, but *s* .. John 19:38

SECRETS
would show you the *s* ..... Job 11:6
For He knows the *s* ..... Ps 44:21
A talebearer reveals *s* ..... Prov 11:13
heaven who reveals *s* ..... Dan 2:28
God will judge the *s* ..... Rom 2:16
And thus the *s* of his ..... 1 Cor 14:25

SECT
him (which is the *s* ..... Acts 5:17
to the strictest *s* ..... Acts 26:5

SECURE
while the camp felt *s* ..... Judg 8:11
dwell safely, and will be *s* .. Prov 1:33
him as a peg in a *s* place ..... Is 22:23
made *s* until the third ..... Matt 27:64

SECURELY
pleasures, who dwell *s* ..... Is 47:8
nation that dwells *s* ..... Jer 49:31

SECURES
he *s* it for himself among .... Is 44:14

SECURITY
gives them *s*, and they ..... Job 24:23

SEDUCED
flattering lips she *s* ..... Prov 7:21
because they have *s* ..... Ezek 13:10

SEE
for no man shall *s* ..... Ex 33:20
the LORD does not *s* ..... 1 Sam 16:7
in my flesh I shall *s* ..... Job 19:26
s the works of God ..... Ps 66:5
lest they *s* with their ..... Is 6:10
for sin, He shall *s* ..... Is 53:10
for they shall *s* God ..... Matt 5:8
seeing they do not *s* ..... Matt 13:13
s greater things than ..... John 1:50
rejoiced to *s* My day ..... John 8:56
we wish to *s* Jesus ..... John 12:21
and the world will *s* ..... John 14:19
Him, for we shall *s* ..... 1 John 3:2
They shall *s* His face ..... Rev 22:4

SEED
s shall be called ..... Gen 21:12
s shall be its stump ..... Is 6:13
He shall see His *s* ..... Is 53:10
you a noble vine, a *s* ..... Jer 2:21
s is the word of God ..... Luke 8:11
had left us a *s* ..... Rom 9:29
to each *s* its own body .... 1 Cor 15:38
S were the promises ..... Gal 3:16
you are Abraham's *s* ..... Gal 3:29
of corruptible *s* ..... 1 Pet 1:23
not sin, for His *s* ..... 1 John 3:9

SEED OF DAVID
Christ comes from the *s* .... John 7:42
who was born of the *s* ..... Rom 1:3
Jesus Christ, of the *s* ..... 2 Tim 2:8

SEEDS
the good *s* are the ..... Matt 13:38
not say, "And to *s* ..... Gal 3:16

SEEK
will find Him if you *s* ..... Deut 4:29
pray and *s* My face ..... 2 Chr 7:14
your heart to *s* God ..... 2 Chr 19:3
s your God as you do ..... Ezra 4:2
may God above not *s* ..... Job 3:4
countenance does not *s* ..... Ps 10:4
LORD, that will I *s* ..... Ps 27:4
You said, "*S* My face ..... Ps 27:8
early will I *s* You ..... Ps 63:1
s me diligently will ..... Prov 8:17
s one's own glory ..... Prov 25:27
s justice, rebuke ..... Is 1:17
Should they *s* the dead ..... Is 8:19
the Gentiles shall *s* ..... Is 11:10
Jacob, '*S* Me in vain ..... Is 45:19
Yet they *s* Me daily ..... Is 58:2
s great things for ..... Jer 45:5
s what was lost ..... Ezek 34:16
"*S* Me and live ..... Amos 5:4
and people should *s* ..... Mal 2:7
things the Gentiles *s* ..... Matt 6:32
s, and you will find ..... Matt 7:7
of Man has come to *s* ..... Luke 19:10
because I do not *s* ..... John 5:30
You will *s* Me and ..... John 7:34
in doing good *s* ..... Rom 2:7
Because they did not *s* ..... Rom 9:32
Let no one *s* his own ..... 1 Cor 10:24
for I do not *s* yours ..... 2 Cor 12:14
For all *s* their own ..... Phil 2:21
s those things which ..... Col 3:1
s the one to come ..... Heb 13:14

SEEK THE LORD
from there you will *s* ..... Deut 4:29
of those rejoice who *s* .... 1 Chr 16:10
heart and your soul to *s* .. 1 Chr 22:19
set their heart to *s* ..... 2 Chr 11:16
disease he did not *s* ..... 2 Chr 16:12
set himself to *s* ..... 2 Chr 20:3
of the land in order to *s* .... Ezra 6:21
who *s* shall not lack ..... Ps 34:10
S and His strength ..... Ps 105:4
those who *s* understand .... Prov 28:5
righteousness, you who *s* ..... Is 51:1
S while He may be found ..... Is 55:6
Israel shall return and *s* ..... Hos 3:5
S and live, lest He ..... Amos 5:6
S, all you meek ..... Zeph 2:3
nations shall come to *s* .... Zech 8:22
rest of mankind may *s* .... Acts 15:17
so that they should *s* ..... Acts 17:27

SEEKING
run to and fro, *s* ..... Amos 8:12
and he came *s* fruit ..... Luke 13:6
for the Father is *s* ..... John 4:23
like a roaring lion, *s* ..... 1 Pet 5:8

SEEKS
Zion; no one *s* her ..... Jer 30:17
receives, and he who *s* ..... Matt 7:8
There is none who *s* ..... Rom 3:11

SEEMS
There is a way which *s* ... Prov 14:12
have, even what he *s* ..... Luke 8:18
If anyone among you *s* .... 1 Cor 3:18

SEEN
s God face to face ..... Gen 32:30
All this I have *s* ..... Eccl 8:9
s the one I love ..... Song 3:3
Who has *s* such things ..... Is 66:8
s strange things today ..... Luke 5:26
No one has *s* God at ..... John 1:18
time, nor *s* His form ..... John 5:37
I speak what I have *s* ..... John 8:38
s Me has *s* the ..... John 14:9
things which we have *s* .... Acts 4:20
s Jesus Christ our ..... 1 Cor 9:1
things which are not *s* ..... 2 Cor 4:18
whom no man has *s* ..... 1 Tim 6:16
heard, which we have *s* .... 1 John 1:1

SEES
here seen Him who *s* ..... Gen 16:13
s all the sons of men ..... Ps 33:13
s his brother in need ..... 1 John 3:17
s his brother sinning ..... 1 John 5:16

SEIR
Home of Esau, Gen 32:3
Horites of, dispossessed by Esau's descendants, Deut 2:12
Desolation of, Ezek 35:15

SEIZE
s the city, for the LORD ..... Josh 8:7
Will not pangs s you, like ... Jer 13:21
also houses, and s them ..... Mic 2:2
s his inheritance ..... Matt 21:38
you did not s Me ..... Matt 26:55
further to s Peter also ..... Acts 12:3

SEIZED
pangs have s you like a ..... Mic 4:9
For it had often s him ..... Luke 8:29
profit was gone, they s .... Acts 16:19
Jews s me in the temple ... Acts 26:21

SELF-CONFIDENT
a fool rages and is s ..... Prov 14:16

SELF-CONTROL
about righteousness, s .... Acts 24:25
because of your lack of s ... 1 Cor 7:5
they cannot exercise s ..... 1 Cor 7:9
gentleness, s ..... Gal 5:23
love, and holiness, with s . 1 Tim 2:15
slanderers, without s ..... 2 Tim 3:3
to knowledge s ..... 2 Pet 1:6

SELF-CONTROLLED
just, holy, s ..... Titus 1:8

SELF-SEEKING
envy and s exist ..... James 3:16

SELFISH
s ambitions, backbitings .. 2 Cor 12:20
s ambitions, dissensions ..... Gal 5:20
preach Christ from s ..... Phil 1:16
s ambition or conceit ..... Phil 2:3

SELL
said, "S me your ..... Gen 25:31
s Your people for ..... Ps 44:12
s the righteous ..... Amos 2:6
s whatever you have ..... Mark 10:21
no sword, let him s ..... Luke 22:36
no one may buy or s ..... Rev 13:17

SEND
He shall s from heaven ..... Ps 57:3
"Whom shall I s ..... Is 6:8
s them a Savior ..... Is 19:20
"Behold, I s you out ..... Matt 10:16
The Son of Man will s .... Matt 13:41
S the multitudes away .... Matt 14:15
He will s His angels ..... Matt 24:31
"S us to the swine, that .... Mark 5:12
s them out two by two ..... Mark 6:7
S them away, that they .... Mark 6:36
I s you out as lambs ..... Luke 10:3
I will s them prophets .... Luke 11:49
s Lazarus that he ..... Luke 16:24
s the Promise of My ..... Luke 24:49
God did not s His Son ..... John 3:17
whom the Father will s ... John 14:26
has sent Me, I also s ..... John 20:21

SENDING
I am s you to Jesse ..... 1 Sam 16:1
God did by s His own Son .. Rom 8:3

SENDS
s rain on the just and ..... Matt 5:45
till He s forth justice to ... Matt 12:20

SENNACHERIB
Assyrian king (705–681 B.C.); son and successor of Sargon II, 2 Kin 18:13
Death of, by assassination, 2 Kin 19:36, 37

SENSELESS
Understand, you s ..... Ps 94:8

SENSES
of use have their s ..... Heb 5:14

SENSIBLY
who can answer s ..... Prov 26:16

SENSUAL
but is earthly, s ..... James 3:15
These are s persons ..... Jude 19

SENT
s out the dove ..... Gen 8:12
'I AM has s me to you ..... Ex 3:14
s to spy out the land ..... Num 13:16
LORD s me to anoint you .. 1 Sam 15:1
and His Spirit have s ..... Is 48:16
s these prophets ..... Jer 23:21
s this commandment ..... Mal 2:4
receives Him who s Me ... Matt 10:40
not Me but Him who s .... Mark 9:37
he s a servant to the ..... Mark 12:2
He has s Me to heal the .... Luke 4:18
Baptist has s us to You .... Luke 7:20
receives Him who s Me .... Luke 9:48
rejects Him who s Me .... Luke 10:16
a man s from God ..... John 1:6
the will of Him who s Me .. John 6:38
Father who s Me bears .... John 8:18
is he who is s greater ..... John 13:16
You s Me into the world .. John 17:18
As the Father has s ..... John 20:21
unless they are s ..... Rom 10:15
Spirit s from heaven ..... 1 Pet 1:12
s His Son to be the ..... 1 John 4:10
s His angel to show His ..... Rev 22:6

SEPARATE
he shall s himself ..... Num 6:3
s yourselves from the ..... Ezra 10:11
let not man s ..... Matt 19:6
Who shall s us from ..... Rom 8:35
harmless, undefiled, s ..... Heb 7:26

SEPARATED
but the poor is s ..... Prov 19:4
"The LORD has utterly s ..... Is 56:3
to be an apostle, s ..... Rom 1:1
it pleased God, who s ..... Gal 1:15

SEPARATES
who repeats a matter s ..... Prov 17:9

SEPARATION
the middle wall of s ..... Eph 2:14

SERAPHIM
Above it stood s ..... Is 6:2

SERGIUS PAULUS
Roman proconsul of Cyprus, converted by Paul, Acts 13:7–12

SERIOUS
therefore be s and ..... 1 Pet 4:7

SERPENT
s was more cunning ..... Gen 3:1
"The s deceived me ..... Gen 3:13
"Make a fiery s ..... Num 21:8
like the poison of a s ..... Ps 58:4
s you shall trample ..... Ps 91:13
their tongues like a s ..... Ps 140:3
air, the way of a s ..... Prov 30:19
s may bite when it is ..... Eccl 10:11
be a fiery flying s ..... Is 14:29
and wounded the s ..... Is 51:9
will he give him a s ..... Matt 7:10
Moses lifted up the s ..... John 3:14
was cast out, that s ..... Rev 12:9

SERPENTS
is the poison of s ..... Deut 32:33
be wise as s ..... Matt 10:16
to trample on s ..... Luke 10:19

SERVANT
a s of servants he ..... Gen 9:25
take a gift from your s .... 2 Kin 5:15
the s of the man of God .... 2 Kin 8:4
s who earnestly ..... Job 7:2
bountifully with Your s .... Ps 119:17
and the fool will be s ..... Prov 11:29
s will rule over a son ..... Prov 17:2
A s will not be ..... Prov 29:19
Who is blind but My s ..... Is 42:19
"Is Israel a s ..... Jer 2:14
and a s his master ..... Mal 1:6
nor a s above his master .. Matt 10:24
My S whom I have ..... Matt 12:18
you, let him be your s ..... Matt 20:26
good and faithful s ..... Matt 25:21
'You wicked and lazy s ... Matt 25:26
the unprofitable s ..... Matt 25:30
be last of all and s of all ... Mark 9:35
you shall be your s ..... Mark 10:43
a s to the vinedressers .... Mark 12:2
to my s, 'Do this,' ..... Luke 7:8
that s who knew his ..... Luke 12:47
I am, there My s will be .. John 12:26
s does not know what .... John 15:15
'A s is not greater than ... John 15:20
struck the high priest's s .. John 18:10
against Your holy S ..... Acts 4:27
Christ has become a s ..... Rom 15:8

SERVANTS
puts no trust in His s ..... Job 4:18
for all your s ..... Ps 119:91
on the ground like s ..... Eccl 10:7
shall call you the s ..... Is 61:6
S rule over us ..... Lam 5:8
Again he sent other s ..... Matt 21:36
the king said to the s ..... Matt 22:13
s whom the master ..... Luke 12:37
are unprofitable s ..... Luke 17:10
longer do I call you s ..... John 15:15
My s would fight, so ..... John 18:36
so consider us, as s ..... 1 Cor 4:1

SERVE
people go, that they may s .... Ex 8:1
s you until the Year of ..... Lev 25:40
LORD your God and s ..... Deut 6:13
S the LORD ..... Josh 24:14
land, so you shall s aliens .... Jer 5:19
s Him with one accord ..... Zeph 3:9
You cannot s God and ..... Matt 6:24
to be served, but to s ..... Matt 20:28
to be served, but to s ..... Mark 10:45
the mind I myself s ..... Rom 7:25
but through love s ..... Gal 5:13
s the living God ..... Heb 9:14
s Him day and night in ..... Rev 7:15

SERVE THE LORD
men go, that they may s ..... Ex 10:7
go, s as you have said ..... Ex 12:31
So you shall s ..... Ex 23:25
to s your God with all ..... Deut 10:12
Because you did not s ..... Deut 28:47
and my house, we will s ... Josh 24:15
s with all your heart ..... 1 Sam 12:20
commanded Judah to s .. 2 Chr 33:16
S with fear, and rejoice ..... Ps 2:11
S with gladness ..... Ps 100:2
the kingdoms, to s ..... Ps 102:22
But they shall s their God .... Jer 30:9
s without distraction ..... 1 Cor 7:35
inheritance, for you s ..... Col 3:24

SERVED
did not come to be s ..... Matt 20:28
did not come to be s ..... Mark 10:45
s the creature rather than .. Rom 1:25

SERVES
If anyone s Me ..... John 12:26

SERVICE
do you mean by this s ..... Ex 12:26
that he offers God s ..... John 16:2
is your reasonable s ..... Rom 12:1
with goodwill doing s ..... Eph 6:7
your works, love, s ..... Rev 2:19

SERVING
years I have been s ..... Luke 15:29
s the Lord with all ..... Acts 20:19

fervent in spirit, *s* ..... Rom 12:11
you, *s* as overseers ..... 1 Pet 5:2

SET
"See, I have *s* ..... Deut 30:15
s the LORD always ..... Ps 16:8
I will *s* him on high ..... Ps 91:14
s aside the grace ..... Gal 2:21

SET APART
will *s* the land of Goshen ..... Ex 8:22
s to the Lord all that ..... Ex 13:12
she shall be *s* seven days .. Lev 15:19
Then Moses *s* three cities .. Deut 4:41
as a dog laps, you shall *s* .... Judg 7:5
It was *s* for you ..... 1 Sam 9:24
Aaron was *s*, he and his .. 1 Chr 23:13
the Lord has *s* for Himself ..... Ps 4:3
s a district for the Lord .... Ezek 45:1

SETH
Third son of Adam, Gen 4:25
In Christ's ancestry, Luke 3:38

SETTLE
Therefore *s* it in ..... Luke 21:14

SETTLED
and my speech *s* ..... Job 29:22
O LORD, Your word is *s* .... Ps 119:89
the mountains were *s* ..... Prov 8:25
s accounts with them ..... Matt 25:19

SEVEN
Then *s* priests bearing ..... Josh 6:13
he had *s* hundred wives ... 1 Kin 11:3
the child sneezed *s* times .. 2 Kin 4:35
Joash was *s* years old ..... 2 Chr 24:1
S times a day I praise ..... Ps 119:164
may fall *s* times and rise .. Prov 24:16
there are *s* abominations .. Prov 26:25
in that day *s* women shall ..... Is 4:1
Passover, a feast of *s* ..... Ezek 45:21
s times more than it was .... Dan 3:19
let *s* times pass over him ... Dan 4:16
there shall be *s* weeks and .. Dan 9:25
He took the *s* loaves ..... Matt 15:36
forgive him? Up to *s* ..... Matt 18:21
wife of the *s* will she be ... Matt 22:28
had come *s* demons ..... Luke 8:2
s other spirits more ..... Luke 11:26
s times in a day ..... Luke 17:4
out from among you *s* ..... Acts 6:3
s churches which are ..... Rev 1:4
I saw *s* golden lampstands .. Rev 1:12
The mystery of the *s* stars .. Rev 1:20
He who holds the *s* stars ..... Rev 2:1
has the *s* Spirits of God ..... Rev 3:1
S lamps of fire were ..... Rev 4:5
sealed with *s* seals ..... Rev 5:1
saw the *s* angels who stand .. Rev 8:2
s thunders uttered their ..... Rev 10:3
earthquake *s* thousand ..... Rev 11:13
red dragon having *s* heads .. Rev 12:3
of the sea, having *s* heads ... Rev 13:1
s angels having the *s* last ... Rev 15:1
who had the *s* bowls ..... Rev 17:1
s last plagues came to me ... Rev 21:9

SEVENFOLD
light of the sun will be *s* ..... Is 30:26

SEVENTH
the *s* day God ended His ..... Gen 2:2
ark rested in the *s* month .... Gen 8:4
on the *s* day there shall ..... Ex 12:16
gather it, but on the *s* day ... Ex 16:26
When He opened the *s* seal .. Rev 8:1
the sounding of the *s* angel .. Rev 10:7
Then the *s* angel sounded .. Rev 11:15
the *s* angel poured out ..... Rev 16:17
s chrysolite, the eighth ..... Rev 21:20

SEVENTY
S weeks are ..... Dan 9:24
up to *s* times seven ..... Matt 18:22
Then the *s* returned ..... Luke 10:17

SEVERE
My wound is *s* ..... Jer 10:19
not to be too *s* ..... 2 Cor 2:5

SEVERITY
the goodness and *s* ..... Rom 11:22

SEWS
s a piece of unshrunk ..... Mark 2:21

SEXUAL
s immorality causes her .... Matt 5:32
except for *s* immorality .... Matt 19:9
from *s* immorality, from ... Acts 15:20
s immorality, wickedness .. Rom 1:29
s immorality among you .... 1 Cor 5:1
the body is not for *s* ..... 1 Cor 6:13
Flee *s* immorality ..... 1 Cor 6:18
commit *s* immorality ..... 1 Cor 10:8
abstain from *s* ..... 1 Thess 4:3
to commit *s* immorality ..... Rev 2:14
repent of her *s* immorality .. Rev 2:21

SEXUALLY
company with *s* immoral ... 1 Cor 5:9
s immoral, sorcerers ..... Rev 21:8

SHADE
I sat down in his *s* ..... Song 2:3
be a tabernacle for *s* ..... Is 4:6
may nest under its *s* ..... Mark 4:32

SHADOW
May darkness and the *s* ..... Job 3:5
He flees like a *s* ..... Job 14:2
hide me under the *s* ..... Ps 17:8
walks about like a *s* ..... Ps 39:6
like a passing *s* ..... Ps 144:4
he passes like a *s* ..... Eccl 6:12
and to trust in the *s* ..... Is 30:2
In the *s* of His hand ..... Is 49:2
which are a *s* of ..... Col 2:17
the law, having a *s* ..... Heb 10:1
is no variation or *s* ..... James 1:17

SHADOW OF DEATH
of darkness and the *s* ..... Job 10:21
my eyelids is the *s* ..... Job 16:16
seen the doors of the *s* ..... Job 38:17
the valley of the *s* ..... Ps 23:4
out of darkness and the *s* .. Ps 107:14
s, upon them a light ..... Is 9:2
turns the *s* into morning .... Amos 5:8
s light has dawned ..... Matt 4:16
in darkness and the *s* ..... Luke 1:79

SHADOWS
my members are like *s* ..... Job 17:7
and the *s* flee away ..... Song 2:17

SHADRACH
Hananiah's Babylonian name, Dan 1:3, 7
Cast into the fiery furnace, Dan 3:1–28

SHAKE
Who is he who will *s* ..... Job 17:3
their loins *s* continually ..... Ps 69:23
s the earth ..... Is 2:19
S yourself from the ..... Is 52:2
you *s* your head in scorn ... Jer 48:27
s their heads at the ..... Lam 2:15
that the thresholds may *s* .. Amos 9:1
and the knees *s* ..... Nah 2:10
hiss and *s* his fist ..... Zeph 2:15
little while) I will *s* heaven ... Hag 2:6
I will *s* all nations ..... Hag 2:7
s off the dust from your ... Matt 10:14
s off the dust under your .. Mark 6:11
house, and could not *s* it ... Luke 6:48
s not only the earth ..... Heb 12:26

SHAKEN
reed is *s* in the water ..... 1 Kin 14:15
quaked and were *s* ..... Ps 18:7
he will never be *s* ..... Ps 112:6
A reed *s* by the wind ..... Matt 11:7
of the heavens will be *s* ... Matt 24:29
the heavens will be *s* ..... Mark 13:25
s together, and running .... Luke 6:38
together was *s* ..... Acts 4:31
of the prison were *s* ..... Acts 16:26
not to be soon *s* ..... 2 Thess 2:2
which cannot be *s* ..... Heb 12:28

SHAKES
s the earth out of its ..... Job 9:6
s the Wilderness ..... Ps 29:8
The earth *s* at the noise ..... Jer 49:21

SHALLUM
King of Israel, 2 Kin 15:10–15

SHALMANESER
Assyrian king, 2 Kin 17:3

SHAME
you turn my glory to *s* ..... Ps 4:2
let them be put to *s* ..... Ps 83:17
s who serve carved ..... Ps 97:7
hate Zion be put to *s* ..... Ps 129:5
s shall be the ..... Prov 3:35
is a son who causes *s* ..... Prov 10:5
hide My face from *s* ..... Is 50:6
S has covered our ..... Jer 51:51
their glory into *s* ..... Hos 4:7
never be put to *s* ..... Joel 2:26
Pass by in naked *s*, you ..... Mic 1:11
the unjust knows no *s* ..... Zeph 3:5
worthy to suffer *s* ..... Acts 5:41
will not be put to *s* ..... Rom 9:33
to put to *s* the wise ..... 1 Cor 1:27
I say this to your *s* ..... 1 Cor 6:5
glory is in their *s* ..... Phil 3:19
put Him to an open *s* ..... Heb 6:6
the cross, despising the *s* ... Heb 12:2

SHAMEFUL
committing what is *s* ..... Rom 1:27
for it is *s* for women ..... 1 Cor 14:35
For it is *s* even to ..... Eph 5:12

SHAMGAR
Judge of Israel; strikes down 600 Philistines, Judg 3:31

SHAMMAH
Son of Jesse, 1 Sam 16:9
Called Shimea, 1 Chr 2:13
—— One of David's mighty men, 2 Sam 23:11
Also called Shammoth the Harorite, 1 Chr 11:27

SHAPHAN
Scribe under Josiah, 2 Kin 22:3–14

SHARE
a stranger does not *s* ..... Prov 14:10
s in anything done under .... Eccl 9:6
s your bread with the ..... Is 58:7
is taught the word *s* ..... Gal 6:6
to give, willing to *s* ..... 1 Tim 6:18
to do good and to *s* ..... Heb 13:16
lest you *s* in her sins, and ... Rev 18:4

SHARING
for your liberal *s* ..... 2 Cor 9:13

SHARON
Coastal plain between Joppa and Mt. Carmel, 1 Chr 27:29
Famed for roses, Song 2:1
Inhabitants of, turn to the Lord, Acts 9:35

SHARP
destruction, like a *s* razor .... Ps 52:2
S as a two-edged sword ..... Prov 5:4
sledge with *s* teeth ..... Is 41:15
My mouth like a *s* sword ..... Is 49:2
son of man, take a *s* sword .. Ezek 5:1
went a *s* two-edged sword .. Rev 1:16
who has the *s* two-edged .... Rev 2:12
and in His hand a *s* sickle .. Rev 14:14

SHARPEN
s their tongue like a ..... Ps 64:3
and one does not *s* ..... Eccl 10:10

SHARPENS
My adversary *s* His ..... Job 16:9

SHARPNESS
I should use *s* ..... 2 Cor 13:10

SHATTERED
at ease, but He has *s* ..... Job 16:12

SHAVE
Then the Nazirite shall *s* ... Num 6:18
s off the seven locks ..... Judg 16:19
will *s* with a hired razor ..... Is 7:20
they may *s* their heads .... Acts 21:24

SHAVED
s off half of their beards .. 2 Sam 10:4
as if her head were *s* ..... 1 Cor 11:5

SHEALTIEL
Son of King Jeconiah and father of Zerubbabel, 1 Chr 3:17

SHEAR-JASHUB
Symbolic name given to Isaiah's son, Is 7:3

SHEATH
'Return it to its *s* ..... Ezek 21:30
your sword into the *s* ..... John 18:11

SHEAVES
bringing his *s* ..... Ps 126:6
nor he who binds *s* ..... Ps 129:7
gather them like *s* ..... Mic 4:12

SHEBA
Land of, occupied by Sabeans, famous traders, Job 1:15; Ps 72:10
Queen of, visits Solomon; marvels at his wisdom, 1 Kin 10:1–13
Mentioned by Christ, Matt 12:42

SHEBAH
Name given to a well and town (Beersheba), Gen 26:31–33

SHEBNA
Treasurer under Hezekiah, Is 22:15
Demoted to position of scribe, 2 Kin 19:2
Man of pride and luxury, replaced by Eliakim, Is 22:19–21

SHECHEM
Son of Hamor; rapes Dinah, Jacob's daughter, Gen 34:1–31
—— Ancient city of Ephraim, Gen 33:18
Joshua's farewell address delivered at, Josh 24:1–25
Supports Abimelech; destroyed, Judg 9
Rebuilt by Jeroboam I, 1 Kin 12:25

SHED
s blood without cause ... 1 Sam 25:31
s innocent blood ..... Ps 106:38
which is *s* for many ..... Matt 26:28
which is *s* for many ..... Mark 14:24
s from the foundation of .. Luke 11:50
blood, which is *s* for ..... Luke 22:20
martyr Stephen was *s* ..... Acts 22:20
feet are swift to *s* blood .... Rom 3:15
they have *s* the blood of .... Rev 16:6
of His servants *s* by her ..... Rev 19:2

SHEDDING
blood, and without *s* ..... Heb 9:22

SHEEP
spared the best of the *s* .. 1 Sam 15:15
as *s* that have no ..... 2 Chr 18:16
like *s* intended for food ..... Ps 44:11
as *s* for the slaughter ..... Ps 44:22
s of Your pasture ..... Ps 79:13
and the *s* of His hand ..... Ps 95:7
and the *s* of His pasture ..... Ps 100:3
astray like a lost *s* ..... Ps 119:176
All we like *s* have gone ..... Is 53:6
slaughter, and as a *s* ..... Is 53:7
Pull them out like *s* ..... Jer 12:3
scatter the *s* of My pasture ... Jer 23:1
have been lost *s* ..... Jer 50:6
My *s* wandered through .... Ezek 34:6
will search for My *s* ..... Ezek 34:11
shall judge between *s* ..... Ezek 34:17
lion among flocks of *s* ..... Mic 5:8
s will be scattered ..... Zech 13:7
like *s* having no shepherd .. Matt 9:36
rather to the lost *s* ..... Matt 10:6
I send you out as *s* ..... Matt 10:16
lost *s* of the house of ..... Matt 15:24
If a man has a hundred *s* .. Matt 18:12
his *s* from the goats ..... Matt 25:32
And He will set the *s* ..... Matt 25:33
s not having a shepherd ... Mark 6:34
s will be scattered ..... Mark 14:27
having a hundred *s* ..... Luke 15:4
plowing or tending *s* ..... Luke 17:7
the shepherd of the *s* ..... John 10:2
and he calls his own *s* ..... John 10:3
and I know My *s* ..... John 10:14
s I have which are not .... John 10:16
you are not of My *s* ..... John 10:26
said to him, "Tend My *s* .. John 21:16
said to him, "Feed My *s*. .. John 21:17
"He was led as a *s* ..... Acts 8:32
as *s* for the slaughter ..... Rom 8:36
great Shepherd of the *s* .... Heb 13:20
like *s* going astray ..... 1 Pet 2:25

SHEEPFOLDS
lie down among the *s* ..... Ps 68:13

SHEET
object like a great *s* ..... Acts 10:11

SHELTER
I will trust in the *s* ..... Ps 61:4
in You I take *s* ..... Ps 143:9
the LORD will be a *s* ..... Joel 3:16

SHELTERS
s him all the day long ..... Deut 33:12
be pastures, with *s* ..... Zeph 2:6

SHEM
Oldest son of Noah, Gen 5:32
Escapes the flood, Gen 7:13
Receives a blessing, Gen 9:23, 26
Ancestor of Semitic people, Gen 10:22–32

SHEMAIAH
Prophet of Judah, 1 Kin 12:22–24
Explains Shishak's invasion as divine punishment, 2 Chr 12:5–8
Records Rehoboam's reign, 2 Chr 12:15

SHEMER
Sells Omri the hill on which Samaria is built, 1 Kin 16:23, 24

SHEOL
down to the gates of *S* ..... Job 17:16
not leave my soul in *S* ..... Ps 16:10
S laid hold of me ..... Ps 116:3
S cannot thank ..... Is 38:18
the belly of *S* I cried ..... Jon 2:2

SHEPHERD
s is an abomination ..... Gen 46:34
s My people Israel ..... 2 Sam 5:2
The LORD is my *s* ..... Ps 23:1
s Jacob His people ..... Ps 78:71
His flock like a *s* ..... Is 40:11
of Cyrus, 'He is My *s* ..... Is 44:28
s who follows You ..... Jer 17:16
because there was no *s* .... Ezek 34:5
I will establish one *s* ..... Ezek 34:23
"As a *s* takes from ..... Amos 3:12
to the worthless *s* ..... Zech 11:17
'I will strike the *S* ..... Matt 26:31
"I am the good *s* ..... John 10:11
s the church of God ..... Acts 20:28
the dead, that great *S* ..... Heb 13:20
S the flock of God ..... 1 Pet 5:2
when the Chief *S* ..... 1 Pet 5:4
of the throne will *s* ..... Rev 7:17

SHEPHERDS
your sons shall be *s* ..... Num 14:33
And they are *s* who ..... Is 56:11
And I will give you *s* ..... Jer 3:15
s who destroy and ..... Jer 23:1
s who feed My people ..... Jer 23:2
s have led them astray ..... Jer 50:6
s fed themselves ..... Ezek 34:8
in the same country *s* ..... Luke 2:8

SHESHACH
Symbolic of Babylon, Jer 25:26

SHESHBAZZAR
Prince of Judah, Ezra 1:8, 11

SHETHAR-BOZNAI
Official of Persia, Ezra 5:3, 6

SHIELD
I am your *s* ..... Gen 15:1
the *s* of your help and .... Deut 33:29
s of Saul, not anointed .... 2 Sam 1:21
whom I will trust: my *s* ... 2 Sam 22:3
He is a *s* to all who ..... 2 Sam 22:31
gold went into each *s* ..... 2 Chr 9:15
are a *s* for me, my glory ..... Ps 3:3
surround him as with a *s* ..... Ps 5:12
my *s* and the horn of ..... Ps 18:2
He is a *s* to all who trust in .. Ps 18:30
me the *s* of Your salvation .. Ps 18:35
my strength and my *s* ..... Ps 28:7
He is our help and our *s* ..... Ps 33:20
God is a sun and *s* ..... Ps 84:11
truth shall be your *s* ..... Ps 91:4
He is their help and their *s* .. Ps 115:9
hiding place and my *s* .... Ps 119:114
all, taking the *s* ..... Eph 6:16

SHIHOR
Name given to the Nile, Is 23:3
Israel's southwestern border, Josh 13:3

SHILOH
Center of worship, Judg 18:31
Headquarters for division of Promised Land, Josh 18:1, 10
Benjamites seize women of, Judg 21:19–23
Ark of the covenant taken from, 1 Sam 4:3–11
Punishment given to, Jer 7:12–15
—— Messianic title, Gen 49:10

SHIMEI
Benjamite; insults David, 2 Sam 16:5–13
Pardoned, but confined, 2 Sam 19:16–23
Breaks agreement; executed by Solomon, 1 Kin 2:39–46

SHIMSHAI
Scribe opposing the Jews, Ezra 4:8–24

SHINAR
Tower built at, Gen 11:2–9

SHINE
LORD make His face *s* ..... Num 6:25
even the moon does not *s* ... Job 25:5
Make Your face *s* upon ..... Ps 31:16
cause His face to *s* ..... Ps 67:1
the cherubim, *s* ..... Ps 80:1
Make Your face *s* ..... Ps 119:135
will not cause its light to *s* ... Is 13:10
Arise, *s*; for your light ..... Is 60:1
who are wise shall *s* ..... Dan 12:3
your light so *s* before men .. Matt 5:16
the righteous will *s* ..... Matt 13:43
among whom you *s* ..... Phil 2:15
a third of the day did not *s* .. Rev 8:12
sun or of the moon to *s* .... Rev 21:23

SHINED
them a light has *s* ..... Is 9:2

SHINES
But the night *s* as the day ..Ps 139:12
that *s* ever brighter unto ...Prov 4:18
And the light *s* .....John 1:5
light that *s* in a dark .....2 Pet 1:19

SHINING
the earth, by clear *s* .....2 Sam 23:4
the just is like the *s* sun ....Prov 4:18
His clothes became *s* .....Mark 9:3
by them in *s* garments .....Luke 24:4
light is already *s* .....1 John 2:8
was like the sun *s* .....Rev 1:16

SHIP
the way of a *s* in the .....Prov 30:19
found a *s* going to Tarshish ..Jon 1:3
finding a *s* sailing over to ..Acts 21:2
some on parts of the *s* ....Acts 27:44

SHIPHRAH
Hebrew midwife, Ex 1:15

SHIPS
pass by like swift *s* .....Job 9:26
down to the sea in *s* .....Ps 107:23
like the merchant *s* .....Prov 31:14
Look also at *s* .....James 3:4

SHIPWRECK
faith have suffered *s* .....1 Tim 1:19

SHONE
the skin of Moses' face *s* ....Ex 34:35
His face *s* like the sun .....Matt 17:2
of the Lord *s* around them ..Luke 2:9
a light *s* around him .....Acts 9:3
and a light *s* in the prison ..Acts 12:7

SHOOK
so loudly that the earth *s* ..1 Sam 4:5
the earth *s* and trembled ..2 Sam 22:8
earth *s*; the heavens also .....Ps 68:8
The earth trembled and *s* ....Ps 77:18
guards *s* for fear of him ....Matt 28:4
they *s* off the dust from ...Acts 13:51

SHOOT
they *s* out the lip .....Ps 22:7
But God shall *s* .....Ps 64:7

SHORT
of the wicked is *s* .....Job 20:5
Remember how *s* my time ...Ps 89:47
for he was of *s* stature .....Luke 19:3
have sinned and fall *s* .....Rom 3:23
the work and cut it *s* .....Rom 9:28
fall *s* of the grace of God ..Heb 12:15
knows that he has a *s* .....Rev 12:12

SHORTENED
his youth You have *s* .....Ps 89:45
the wicked will be *s* .....Prov 10:27
those days were *s* .....Matt 24:22
Lord had *s* those days ....Mark 13:20

SHORTLY
which must *s* take place .....Rev 1:1
which must *s* take place ....Rev 22:6

SHOT
shall be stoned or *s* .....Heb 12:20

SHOULDER
will be upon His *s* .....Is 9:6

SHOUT
shall *s* with a great *s* .....Josh 6:5
s for joy, all you upright in ..Ps 32:11
skillfully with a *s* of joy .....Ps 33:3
s for joy and be glad .....Ps 35:27
S to God with the voice of ....Ps 47:1
Make a joyful *s* to God, all ...Ps 66:1
Make a joyful *s* to the God ...Ps 81:1
s joyfully to the Rock .....Ps 95:1
S joyfully to the LORD .....Ps 98:4
Make a joyful *s* .....Ps 100:1
from heaven with a *s* ....1 Thess 4:16

SHOUTED
So the people *s* when the ...Josh 6:20
they *s*, saying, "Crucify ...Luke 23:21

SHOW
a land that I will *s* .....Gen 12:1
will *s* Yourself merciful ..2 Sam 22:26
will *s* Yourself merciful .....Ps 18:25
S me Your ways .....Ps 25:4
I will *s* the salvation of .....Ps 50:23
mouth shall *s* forth Your ....Ps 51:15
S us Your mercy, LORD .....Ps 85:7
and *s* us what will happen ...Is 41:22
s yourselves men .....Is 46:8
s mercy and compassion ....Zech 7:9
s them a sign from .....Matt 16:1
S Me the tax money .....Matt 22:19
s great signs and .....Matt 24:24
s signs and wonders to ...Mark 13:22
s Him greater works .....John 5:20
s Yourself to the world .....John 7:4
s us the Father .....John 14:8
you say, 'S us the Father ...John 14:9
I *s* you a more excellent ..1 Cor 12:31
S me your faith without ..James 2:18
I will *s* you things which .....Rev 4:1

SHOWBREAD
you shall set the *s* .....Ex 25:30
s which had been taken ...1 Sam 21:6
s which was not lawful .....Matt 12:4

SHOWED
s him mercy, and He .....Gen 39:21
and the LORD *s* him a tree ...Ex 15:25
s Him all the kingdoms .....Matt 4:8
s Him all the kingdoms .....Luke 4:5
But even Moses *s* in the ..Luke 20:37
s them His hands and ....Luke 24:40
s them His hands and .....John 20:20
Jesus *s* Himself again to ...John 21:1
third day, and *s* Him .....Acts 10:40
s me the great city, the ....Rev 21:10

SHOWERS
make it soft with *s* .....Ps 65:10
s have been withheld .....Jer 3:3
can the heavens give *s* .....Jer 14:22
from the LORD, like *s* .....Mic 5:7

SHOWN
You have *s* Your servant ..Gen 32:10
have *s* more kindness .....Ruth 3:10
grace be *s* to the wicked .....Is 26:10
s you from My Father ....John 10:32

SHOWS
firmament *s* His handiwork ...Ps 19:1
that God *s* no partiality ...Acts 10:34
God *s* personal favoritism ....Gal 2:6

SHREWDLY
because he had dealt *s* .....Luke 16:8

SHRINES
who made silver *s* .....Acts 19:24

SHRIVELED
You have *s* me up .....Job 16:8

SHUFFLES
with his eyes, he *s* .....Prov 6:13

SHULAMITE
Beloved of the bridegroom king, Song 6:13

SHUNAMMITE
Abishag, David's nurse, 1 Kin 1:3, 15
——— Woman who cared for Elisha, 2 Kin 4:8–12

SHUNEM
Town of Issachar, Josh 19:18

SHUNNED
feared God and *s* evil .....Job 1:1

SHUR
Wilderness in south Palestine, Gen 16:7
Israel went from Red Sea to, Ex 15:22
Hagar fled here, Gen 16:7

SHUSHAN
Residence of Persian monarchs, Esth 1:2

SHUT
s the door behind him .....Gen 19:6
Let her be *s* out of the ....Num 12:14
"Or who *s* in the sea .....Job 38:8
Has He in anger *s* .....Ps 77:9
For you *s* up the .....Matt 23:13
came, the doors being *s* ...John 20:26
door, and no one can *s* it .....Rev 3:8
have power to *s* heaven .....Rev 11:6

SHUTS
s his ears to the cry .....Prov 21:13
s his eyes from seeing .....Is 33:15
brother in need, and *s* ....1 John 3:17
who opens and no one *s* .....Rev 3:7

SICK
have made him *s* .....Hos 7:5
I was *s* and you .....Matt 25:36
he whom You love is *s* .....John 11:3
many are weak and *s* ....1 Cor 11:30
have left in Miletus *s* .....2 Tim 4:20
faith will save the *s* .....James 5:15

SICKLE
Put in the *s* .....Joel 3:13
"Thrust in Your *s* .....Rev 14:15

SICKNESS
will sustain him in *s* .....Prov 18:14
"This *s* is not unto .....John 11:4

SICKNESSES
And bore our *s* .....Matt 8:17

SIDE
two rings shall be on one *s* ..Ex 25:12
And a cubit on one *s* .....Ex 26:13
For the south *s* there shall ....Ex 27:9
this *s* of the Jordan in the ...Deut 1:1
on this *s* of the Jordan .....Josh 1:14
me down on every *s* .....Job 19:10
wicked prowl on every *s* .....Ps 12:8
Fear is on every *s* .....Ps 31:13
hills rejoice on every *s* .....Ps 65:12
comfort me on every *s* .....Ps 71:21
The LORD is on my *s* .....Ps 118:6
Lie also on your left *s* .....Ezek 4:4
gate chambers on one *s* ...Ezek 40:10
robe sitting on the right *s* ..Mark 16:5
pierced His *s* with a .....John 19:34
His hands and His *s* .....John 20:20
put my hand into His *s* ...John 20:25
the net on the right *s* .....John 21:6

SIDON
See TYRE AND SIDON
Canaanite city; inhabitants not expelled, Judg 1:31
Hostile relations with Israel, Judg 10:12; Is 23:12; Joel 3:4–6
Jesus preaches to, Matt 15:21; Luke 6:17

SIFT
s the nations with the .....Is 30:28
s the house of Israel .....Amos 9:9
for you, that he may *s* ....Luke 22:31

SIFTS
A wise king *s* out the .....Prov 20:26

SIGH
our years like a *s* .....Ps 90:9
the merry-hearted *s* .....Is 24:7
of the men who *s* .....Ezek 9:4

SIGHING
For my *s* comes before .....Job 3:24
s is not hidden .....Ps 38:9

SIGHT
and see this great *s* .....Ex 3:3
evil in the *s* of the LORD ....Judg 2:11
as stupid in your *s* .....Job 18:3
of human waste in their *s* ..Ezek 4:12
seemed good in Your *s* ....Matt 11:26
he received his *s* .....Mark 10:52
abomination in the *s* of ...Luke 16:15

washed, and I received *s* . . . John 9:11
he marveled at the *s* . . . . . Acts 7:31
three days without *s* . . . . . Acts 9:9
are just in the *s* of God . . . . . Rom 2:13
will be justified in His *s* . . . . Rom 3:20
by faith, not by *s* . . . . . 2 Cor 5:7
precious in the *s* of God . . . . . 1 Pet 3:4

SIGN

Show me a *s* for good . . . . . Ps 86:17
will give you a *s* . . . . . Is 7:14
for an everlasting *s* . . . . . Is 55:13
we want to see a *s* . . . . . Matt 12:38
seeks after a *s* . . . . . Matt 12:39
And what will be the *s* . . . . . Matt 24:3
s which will be spoken . . . . Luke 2:34
again is the second *s* . . . . . John 4:54
For Jews request a *s* . . . . . 1 Cor 1:22
Now a great *s* appeared . . . . . Rev 12:1

SIGNS

and let them be for *s* . . . . . Gen 1:14
you not know their *s* . . . . . Job 21:29
They performed His *s* . . . . . Ps 105:27
We are for *s* and . . . . . Is 8:18
How great are His *s* . . . . . Dan 4:3
cannot discern the *s* . . . . . Matt 16:3
the accompanying *s* . . . . . Mark 16:20
s Jesus did in Cana of . . . . . John 2:11
no one can do these *s* . . . . . John 3:2
because you saw the *s* . . . . . John 6:26
is a sinner do such *s* . . . . . John 9:16
this Man works many *s* . . . John 11:47
Jesus did many other *s* . . . John 20:30
demons, performing *s* . . . . . Rev 16:14

SIGNS AND WONDERS

Lord showed *s* . . . . . Deut 6:22
great terror and with *s* . . . . . Deut 26:8
s against Pharaoh . . . . . Neh 9:10
He sent *s* . . . . . Ps 135:9
We are for *s* in Israel . . . . . Is 8:18
good to declare the *s* . . . . . Dan 4:2
He works *s* in heaven . . . . . Dan 6:27
rise and show great *s* . . . . . Matt 24:24
"Unless you people see *s* . . John 4:48
s may be done through . . . . . Acts 4:30
of the apostles many *s* . . . . . Acts 5:12
His grace, granting *s* . . . . . Acts 14:3
mighty *s*, by the power . . . . Rom 15:19
in *s* and mighty deeds . . . . 2 Cor 12:12
bearing witness both with *s* . . Heb 2:4

SIHON

Amorite king; defeated by Israel, Num 21:21–32
Territory of, assigned to Reuben and Gad, Num 32:1–38

SILAS (or Silvanus)

Leader in Jerusalem church; sent to Antioch, Acts 15:22–35
Travels with Paul, Acts 15:40, 41
Jailed and released, Acts 16:25–40
Mentioned in epistles, 2 Cor 1:19; 1 Thess 1:1; 2 Thess 1:1; 1 Pet 5:12

SILENCE

that You may *s* . . . . . Ps 8:2
I was mute with *s* . . . . . Ps 39:2
soon have settled in *s* . . . . . Ps 94:17
"Sit in *s* . . . . . Is 47:5
I will not keep *s*, but will . . . . . Is 65:6
in *s* with all submission . . . 1 Tim 2:11
s the ignorance of foolish . . 1 Pet 2:15
seal, there was *s* . . . . . Rev 8:1

SILENT

the wicked shall be *s* . . . . . 1 Sam 2:9
Oh, that you would be *s* . . . . . Job 13:5
season, and am not *s* . . . . . Ps 22:2
Do not be *s* to me . . . . . Ps 28:1
praise to You and not be *s* . . Ps 30:12
Let them be *s* in the . . . . . Ps 31:17
come, and shall not keep *s* . . . Ps 50:3
before its shearers is *s* . . . . . Is 53:7
Be *s* in the presence . . . . . Zeph 1:7
But Jesus kept *s* . . . . . Matt 26:63
His answer and kept *s* . . . . Luke 20:26
before its shearer is *s* . . . . . Acts 8:32
Let your women keep *s* . . 1 Cor 14:34

SILK

and covered you with *s* . . . Ezek 16:10

SILLY

They are *s* children . . . . . Jer 4:22

SILOAM

Tower of, falls and kills 18 people, Luke 13:4
Blind man washes in pool of, John 9:1–11

SILVER

and your precious *s* . . . . . Job 22:25
Though he heaps up *s* . . . . . Job 27:16
s tried in a furnace . . . . . Ps 12:6
have refined us as *s* . . . . . Ps 66:10
than the profits of *s* . . . . . Prov 3:14
chosen rather than *s* . . . . . Prov 16:16
refining pot is for *s* . . . . . Prov 17:3
He who loves *s* will . . . . . Eccl 5:10
s has become dross . . . . . Is 1:22
call them rejected *s* . . . . . Jer 6:30
may buy the poor for *s* . . . . . Amos 8:6
him thirty pieces of *s* . . . . . Matt 26:15

SIMEON

Son of Jacob by Leah, Gen 29:32, 33
Avenges his sister's dishonor, Gen 34:25–31
Held hostage by Joseph, Gen 42:18–20, 24
Rebuked by Jacob, Gen 49:5–7
——— Tribe of:
Numbered, Num 1:23; 26:12–14
Receive inheritance, Josh 19:1–9
Fight Canaanites with Judah, Judg 1:1–3, 17–20
——— Just man; blesses infant Jesus, Luke 2:25–35

SIMILITUDE

been made in the *s* . . . . . James 3:9

SIMON

Simon Peter: *see* PETER
——— One of the Twelve; called "the Cananite," Matt 10:4
——— One of Jesus' half brothers, Matt 13:55
——— Pharisee, Luke 7:36–40
——— Man of Cyrene, bears Jesus' cross, Matt 27:32
——— Sorcerer, Acts 8:9–24
——— Tanner in Joppa, Acts 9:43

SIMPLE

making wise the *s* . . . . . Ps 19:7
LORD preserves the *s* . . . . . Ps 116:6
understanding to the *s* . . . . Ps 119:130
s believes every word . . . . . Prov 14:15
the hearts of the *s* . . . . . Rom 16:18

SIMPLICITY

ones, will you love *s* . . . . . Prov 1:22
in the world in *s* . . . . . 2 Cor 1:12
corrupted from the *s* . . . . . 2 Cor 11:3

SIN

not well, *s* lies at the door . . . . Gen 4:7
because their *s* is very . . . . . Gen 18:20
brothers and their *s* . . . . . Gen 50:17
It is a *s* offering . . . . . Ex 29:14
committed a great *s* . . . . . Ex 32:30
offer to the LORD for his *s* . . . . Lev 4:3
the *s* which they have . . . . . Lev 4:14
a lamb as his *s* offering . . . . . Lev 4:32
of the goats as a *s* offering . . . Lev 5:6
is the law of the *s* offering . . Lev 6:25
They shall bear their *s* . . . . . Lev 20:20
his God shall bear his *s* . . . . Lev 24:15
any *s* that men commit in . . . Num 5:6
If you *s* unintentionally . . . Num 15:22
flesh, shall one man *s* . . . . . Num 16:22
he died in his own *s* . . . . . Num 27:3
goats as a *s* offering . . . . . Num 29:5
and be sure your *s* . . . . . Num 32:23
because of all your *s* . . . . . Deut 9:18
it become *s* among you . . . . Deut 15:9
or any *s* that he commits . . Deut 19:15
you *s* against the LORD . . . . Deut 20:18
a *s* deserving of death . . . . Deut 21:22
no *s* deserving of death . . . Deut 22:26
to death for his own *s* . . . . . Deut 24:16
forgive the *s* of Your . . . . . 1 Kin 8:34
When they *s* against You . . 1 Kin 8:46
this thing became a *s* . . . . 1 Kin 12:30
in his *s* by which . . . . . 1 Kin 15:26
and made Israel *s* . . . . . 1 Kin 21:22
to death for his own *s* . . . . . 2 Kin 14:6
made Judah *s* with his . . . 2 Kin 21:11
forgive the *s* of Your . . . . . 2 Chr 6:25
and will forgive their *s* . . . . 2 Chr 7:14
shall die for his own *s* . . . . 2 Chr 25:4
do not let their *s* be blotted . . Neh 4:5
In all this Job did not *s* nor . . Job 1:22
all this Job did not *s* . . . . . Job 2:10
and search out my *s* . . . . . Job 10:6
he adds rebellion to his *s* . . . Job 34:37
Be angry, and do not *s* . . . . . Ps 4:4
whose *s* is covered . . . . . Ps 32:1
I acknowledged my *s* . . . . . Ps 32:5
my bones because of my *s* . . . . Ps 38:3
my ways, lest I *s* . . . . . Ps 39:1
And cleanse me from my *s* . . . Ps 51:2
s is always before me . . . . . Ps 51:3
in *s* my mother . . . . . Ps 51:5
the *s* of their mouth . . . . . Ps 59:12
I might not *s* against You . . Ps 119:11
of the wicked to *s* . . . . . Prov 10:16
Fools mock at *s* . . . . . Prov 14:9
s is a reproach . . . . . Prov 14:34
I am pure from my *s* . . . . . Prov 20:9
mouth cause your flesh to *s* . . Eccl 5:6
good and does not *s* . . . . . Eccl 7:20
away, and your *s* purged . . . . . Is 6:7
soul an offering for *s* . . . . . Is 53:10
And He bore the *s* . . . . . Is 53:12
what is our *s* that we have . . Jer 16:10
your high places of *s* . . . . . Jer 17:3
s I will remember no . . . . . Jer 31:34
he shall die in his *s* . . . . . Ezek 3:20
and confessing my *s* . . . . . Dan 9:20
They eat up the *s* . . . . . Hos 4:8
Now they *s* more and . . . . . Hos 13:2
right eye causes you to *s* . . . Matt 5:29
I say to you, every *s* and . . Matt 12:31
who believe in Me to *s* . . . . . Matt 18:6
hand causes you to *s* . . . . . Mark 9:43
who takes away the *s* . . . . . John 1:29
S no more . . . . . John 5:14
"He who is without *s* . . . . . John 8:7
go and *s* no more . . . . . John 8:11
Me, and will die in your *s* . . John 8:21
commits *s* is a slave of *s* . . . John 8:34
of you convicts Me of *s* . . . . John 8:46
you would have no *s* . . . . . John 9:41
convict the world of *s* . . . . . John 16:8
they are all under *s* . . . . . Rom 3:9
law is the knowledge of *s* . . Rom 3:20
LORD shall not impute *s* . . . . . Rom 4:8
s entered the world . . . . . Rom 5:12
s is not imputed . . . . . Rom 5:13
where *s* abounded, grace . . . Rom 5:20
s that grace may . . . . . Rom 6:1
that the body of *s* might be . . Rom 6:6
died to *s* once for all . . . . . Rom 6:10
s shall not have . . . . . Rom 6:14
Shall we *s* because we . . . . . Rom 6:15
you were slaves of *s* . . . . . Rom 6:17
been set free from *s* . . . . . Rom 6:22
the wages of *s* is death . . . . . Rom 6:23
Is the law *s*? . . . . . Rom 7:7
s revived and I died . . . . . Rom 7:9

s that dwells in me ..... Rom 7:17
me free from the law of s ... Rom 8:2
body is dead because of s .. Rom 8:10
Every s that a man does ... 1 Cor 6:18
you s against Christ ..... 1 Cor 8:12
The sting of death is s .... 1 Cor 15:56
Him who knew no s ..... 2 Cor 5:21
man of s is revealed ..... 2 Thess 2:3
we are, yet without s ..... Heb 4:15
appeared to put away s ..... Heb 9:26
longer an offering for s .... Heb 10:18
s willfully after we ..... Heb 10:26
it gives birth to s ..... James 1:15
partiality, you commit s .... James 2:9
do it, to him it is s ..... James 4:17
"Who committed no s ..... 1 Pet 2:22
the flesh has ceased from s .. 1 Pet 4:1
that cannot cease from s ... 2 Pet 2:14
cleanses us from all s ..... 1 John 1:7
say that we have no s ..... 1 John 1:8
that you may not s ..... 1 John 2:1
s is lawlessness ..... 1 John 3:4
in Him there is no s ..... 1 John 3:5
and he cannot s ..... 1 John 3:9
s which does not lead .... 1 John 5:16
there is s not leading to .. 1 John 5:17

SINAI

Mountain (same as Horeb) where the law was given, Ex 19:1–25
Used allegorically by Paul, Gal 4:24, 25

SINCERE

Holy Spirit, by s love ..... 2 Cor 6:6
that you may be s ..... Phil 1:10
and from s faith ..... 1 Tim 1:5
s love of the brethren ..... 1 Pet 1:22

SINCERITY

LORD, serve Him in s ..... Josh 24:14
unleavened bread of s ..... 1 Cor 5:8
simplicity and godly s ..... 2 Cor 1:12
as of s, but as from God, .. 2 Cor 2:17
testing the s of your love ... 2 Cor 8:8
in s of heart, as to Christ .... Eph 6:5
our Lord Jesus Christ in s .. Eph 6:24
men-pleasers, but in s ..... Col 3:22

SINFUL

place, a brood of s men ... Num 32:14
Alas, s nation ..... Is 1:4
and s generation ..... Mark 8:38
from me, for I am a s ..... Luke 5:8
the hands of s men ..... Luke 24:7
become exceedingly s ..... Rom 7:13
likeness of s flesh ..... Rom 8:3

SING

"S to the LORD ..... Ex 15:21
Awake, awake, s a song ... Judg 5:12
s praises to Your name .. 2 Sam 22:50
S to the LORD, all the ..... 1 Chr 16:23
when they began to s .... 2 Chr 20:22
the widow's heart to s ..... Job 29:13
S praises to the LORD, who ... Ps 9:11
I will s to the LORD ..... Ps 13:6
S to Him a new song ..... Ps 33:3
my tongue shall s aloud of .. Ps 51:14
shout for joy, they also s .... Ps 65:13
S out the honor ..... Ps 66:2
nations be glad and s for ..... Ps 67:4
You I will s with the harp ... Ps 71:22
I will s of the mercies of ..... Ps 89:1
s to the LORD a new song ..... Ps 98:1
I will s of mercy and ..... Ps 101:1
I will s to the LORD as ..... Ps 104:33
S praises to His name ..... Ps 135:3
"S us one of the songs ..... Ps 137:3
they shall s of the ways of ... Ps 138:5
S to the LORD a new song ... Ps 149:1
S to the LORD, for He has ..... Is 12:5
up their voice, they shall s ... Is 24:14
S to the LORD a new song .... Is 42:10
My servants shall s ..... Is 65:14
she shall s there, as in the .. Hos 2:15
S and rejoice, O daughter .. Zech 2:10
I will s with the ..... 1 Cor 14:15
assembly I will s ..... Heb 2:12
Let him s psalms ..... James 5:13
They s the song of Moses ... Rev 15:3

SINGERS

instruments for s ..... 1 Kin 10:12
who bore the ark, the s .. 1 Chr 15:27
instruments for s ..... 2 Chr 9:11
s with musical ..... 2 Chr 23:13
s sang, and the ..... 2 Chr 29:28
The s sang loudly with .... Neh 12:42
The s went before ..... Ps 68:25
male and female s ..... Eccl 2:8

SINGING

rejoicing and with s ..... 2 Chr 23:18
s to the LORD ..... 2 Chr 30:21
with thanksgivings and s .. Neh 12:27
His presence with s ..... Ps 100:2
and our tongue with s ..... Ps 126:2
the time of s has come ..... Song 2:12
break forth into s ..... Is 14:7
even with joy and s ..... Is 35:2
come to Zion with s ..... Is 35:10
With a voice of s, declare .... Is 48:20
and come to Zion with s ..... Is 51:11
and s hymns to God ..... Acts 16:25
and spiritual songs, s ..... Eph 5:19
s with grace in your hearts .. Col 3:16

SINGLENESS

them s of heart to obey .. 2 Chr 30:12

SINISTER

who understands s ..... Dan 8:23

SINK

I s in deep mire ..... Ps 69:2
to s he cried out ..... Matt 14:30

SINNED

had ceased, he s yet more .... Ex 9:34
has s a young bull without ... Lev 4:3
promised, for we have s .. Num 14:40
s against their own souls .. Num 16:38
to the LORD, "We have s .. Judg 10:15
Saul said, "I have s ..... 1 Sam 26:21
may be that my sons have s .. Job 1:5
Have I s? What have I ..... Job 7:20
those who have s ..... Job 24:19
for I have s against You ..... Ps 41:4
You only, have I s ..... Ps 51:4
you say, 'I have not s ..... Jer 2:35
Jerusalem has s ..... Lam 1:8
Our fathers s and are ..... Lam 5:7
we have s and committed .... Dan 9:5
the more they s against Me .. Hos 4:7
you have s from the days ... Hos 10:9
"I have s by betraying ..... Matt 27:4
"Father, I have s ..... Luke 15:18
"Rabbi, who s ..... John 9:2
For as many as have s ..... Rom 2:12
for all have s and ..... Rom 3:23
marries, she has not s ..... 1 Cor 7:28
not spare the angels who s .. 2 Pet 2:4
say that we have not s .... 1 John 1:10
for the devil has s ..... 1 John 3:8

SINNED AGAINST THE LORD

"I have s your God ..... Ex 10:16
s your God—had made ..... Deut 9:16
"Indeed I have s ..... Josh 7:20
said there, "We have s ..... 1 Sam 7:6
to Nathan, "I have s ..... 2 Sam 12:13
For we have s ..... Jer 3:25
because we have s ..... Jer 8:14
because you have s ..... Jer 44:23
because they have s ..... Zeph 1:17

SINNED AGAINST YOU

saying, "We have s ..... Judg 10:10
I have not s, but you ..... Judg 11:27
I have not s ..... 1 Sam 24:11
because they have s ..... 1 Kin 8:33
Your people who have s .. 2 Chr 6:39
Israel which we have s ..... Neh 1:6
heal my soul, for I have s ..... Ps 41:4
many, we have s ..... Jer 14:7
fathers, because we have s ... Dan 9:8

SINNER

the ungodly and the s ..... Prov 11:31
overthrows the s ..... Prov 13:6
of the s is stored up for ... Prov 13:22
s He gives the work ..... Eccl 2:26
s shall be trapped by her ... Eccl 7:26
s does evil a hundred ..... Eccl 8:12
As is the good, so is the s .... Eccl 9:2
s destroys much good ..... Eccl 9:18
the city who was a s ..... Luke 7:37
s who repents than ..... Luke 15:7
be merciful to me a s ..... Luke 18:13
can a man who is a s ..... John 9:16
know that this Man is a s .. John 9:24
the ungodly and the s ..... 1 Pet 4:18

SINNERS

See TAX COLLECTORS AND SINNERS
utterly destroy the s ..... 1 Sam 15:18
in the path of s ..... Ps 1:1
nor s in the congregation ..... Ps 1:5
therefore He teaches s ..... Ps 25:8
soul with s ..... Ps 26:9
s be consumed from the .... Ps 104:35
son, if s entice you ..... Prov 1:10
Evil pursues s, but to the .. Prov 13:21
not let your heart envy s .. Prov 23:17
The s in Zion are ..... Is 33:14
All the s of My people .... Amos 9:10
s came and sat down with .. Matt 9:10
the righteous, but s ..... Matt 9:13
tax collectors and s ..... Matt 11:19
into the hands of s ..... Matt 26:45
and s also sat together .... Mark 2:15
into the hands of s ..... Mark 14:41
call the righteous, but s .... Luke 5:32
s love those who love ..... Luke 6:32
of tax collectors and s ..... Luke 7:34
Galileans were worse s .... Luke 13:2
man receives s and eats ... Luke 15:2
God does not hear s ..... John 9:31
while we were still s ..... Rom 5:8
many were made s ..... Rom 5:19
the ungodly and for s ..... 1 Tim 1:9
the world to save s ..... 1 Tim 1:15
separate from s ..... Heb 7:26
such hostility from s ..... Heb 12:3
things which ungodly s ..... Jude 15

SINS

'If a person s ..... Lev 4:2
s unintentionally in regard .. Lev 5:15
of the s of Jeroboam ..... 1 Kin 14:16
my iniquities and s ..... Job 13:23
from presumptuous s ..... Ps 19:13
the s of my youth ..... Ps 25:7
pain, and forgive all my s ... Ps 25:18
Hide Your face from my s .... Ps 51:9
s are not hidden from You .... Ps 69:5
atonement for our s ..... Ps 79:9
You, our secret s ..... Ps 90:8
but he who s against ..... Prov 8:36
but love covers all s ..... Prov 10:12
despises his neighbor s ... Prov 14:21
s against his own life ..... Prov 20:2
s have hidden His face ..... Is 59:2
your s have withheld good ... Jer 5:25
He will uncover your s ..... Lam 4:22
the soul who s shall ..... Ezek 18:4
to make an end of s ..... Dan 9:24
His people from their s ..... Matt 1:21
Jordan, confessing their s ... Matt 3:6
power on earth to forgive s .. Matt 9:6
if your brother s ..... Matt 18:15
for the remission of s ..... Matt 26:28
for the remission of s ..... Mark 1:4
forgive s but God alone ..... Mark 2:7
for the remission of s ..... Luke 3:3

on earth to forgive *s* . . . . . Luke 5:24
brother *s* against you . . . . . Luke 17:3
that you will die in your *s* . . John 8:24
I take away their *s* . . . . . Rom 11:27
s according to the . . . . . 1 Cor 15:3
are still in your *s* . . . . . 1 Cor 15:17
who gave Himself for our *s* . . . Gal 1:4
the forgiveness of *s* . . . . . Eph 1:7
blood, the forgiveness of *s* . . . Col 1:14
s are clearly evident . . . . . 1 Tim 5:24
by Himself purged our *s* . . . . . Heb 1:3
once to bear the *s* . . . . . Heb 9:28
one sacrifice for *s* forever . . Heb 10:12
cover a multitude of *s* . . . . James 5:20
that we, having died to *s* . . . 1 Pet 2:24
If we confess our *s* . . . . . 1 John 1:9
propitiation for our *s* . . . . . 1 John 2:2
s are forgiven you . . . . . 1 John 2:12
Whoever *s* has neither . . . . 1 John 3:6
He who *s* is of the devil . . . 1 John 3:8
propitiation for our *s* . . . . . 1 John 4:10
you share in her *s* . . . . . Rev 18:4

SION
See ZION
Name given to all or part of Mt. Hermon, Deut 4:48

SISERA
Canaanite commander of Jabin's army; slain by Jael, Judg 4:2–22

SISTER
Please say you are my *s* . . . Gen 12:13
And he said, "She is my *s* . . Gen 26:7
of David had a lovely *s* . . . 2 Sam 13:1
are my mother and my *s* . . . Job 17:14
fair is your love, my *s* . . . . . Song 4:10
We have a little *s* . . . . . Song 8:8
treacherous *s* Judah saw it . . . . Jer 3:7
Your elder *s* is Samaria . . . Ezek 16:46
is My brother and *s* . . . . . Matt 12:50
You not care that my *s* . . . Luke 10:40
loved Martha and her *s* . . . . John 11:5
to you Phoebe our *s* . . . . . Rom 16:1
s is not under bondage . . . . 1 Cor 7:15

SIT
he shall *s* on my throne . . . 1 Kin 1:13
Those who *s* in the . . . . . Ps 69:12
"Come down and *s* . . . . . Is 47:1
"Why do we *s* still . . . . . Jer 8:14
but to *s* on My right . . . . . Matt 20:23
and the Pharisees *s* . . . . . Matt 23:2
Grant us that we may *s* . . Mark 10:37
"*S* at My right hand . . . . . Mark 12:36
those who *s* in darkness . . . Luke 1:79
s down in the lowest . . . . . Luke 14:10
"*S* at My right hand . . . . . Heb 1:13
say to him, "You *s* . . . . . James 2:3
I will grant to *s* . . . . . Rev 3:21
heart, 'I *s* as queen . . . . . Rev 18:7

SITS
God *s* on His holy . . . . . Ps 47:8
It is He who *s* above . . . . . Is 40:22
so that he *s* as God . . . . . 2 Thess 2:4
Him who *s* on the throne . . . . . Rev 4:9
harlot who *s* on many . . . . . Rev 17:1
where the harlot *s* . . . . . Rev 17:15

SITTING
Eli the priest was *s* on . . . . . 1 Sam 1:9
LORD *s* on His throne . . . . . 1 Kin 22:19
LORD *s* on His throne . . . . 2 Chr 18:18
You know my *s* down and . . . Ps 139:2
s on a donkey, a colt, the . . . Matt 21:5
see the Son of Man *s* . . . . . Mark 14:62
s on a donkey's colt . . . . . John 12:15
two angels in white *s* . . . . . John 20:12
where Christ is, *s* . . . . . Col 3:1
I saw twenty-four elders *s* . . . . Rev 4:4
a woman *s* on a scarlet . . . . . Rev 17:3

SIX
S days you shall gather it, . . Ex 16:26
S days you shall labor . . . . . Ex 20:9

SKIES
thick clouds of the *s* . . . . . 2 Sam 22:12
have you spread out the *s* . . Job 37:18
the *s* sent out a sound . . . . . Ps 77:17
and is lifted up to the *s* . . . . . Jer 51:9

SKILL
hand forget its *s* . . . . . Ps 137:5
nor favor to men of *s* . . . . . Eccl 9:11
them knowledge and *s* . . . . . Dan 1:17
forth to give you *s* . . . . . Dan 9:22

SKILLFUL
Esau was a *s* hunter, a . . . . Gen 25:27
a *s* player on the harp . . . 1 Sam 16:16
all types of *s* men for . . . . 1 Chr 22:15
s work a man is envied . . . . . Eccl 4:4
the hands of a *s* workman . . Song 7:1
send for *s* wailing women . . . . Jer 9:17
who are *s* to destroy . . . . . Ezek 21:31

SKILLFULNESS
guided them by the *s* . . . . . Ps 78:72

SKIN
God made tunics of *s* . . . . . Gen 3:21
s of his face shone while . . . . Ex 34:29
LORD and said, "*S* . . . . . Job 2:4
sewn sackcloth over my *s* . . Job 16:15
have escaped by the *s* . . . . . Job 19:20
My bones cling to my *s* . . . . . Ps 102:5
nation tall and smooth of *s* . . . . Is 18:2
Ethiopian change his *s* . . . . . Jer 13:23
s is hot as an oven . . . . . Lam 5:10
who strip the *s* from My . . . . . Mic 3:2

SKINS
she put the *s* of the kids . . . Gen 27:16

SKIP
He makes them also *s* . . . . . Ps 29:6

SKIPPING
upon the mountains, *s* . . . . . Song 2:8

SKULL
to say, Place of a *S* . . . . . Matt 27:33

SKY
the faithful witness in the *s* . . Ps 89:37
weather, for the *s* is red . . . . Matt 16:2
stars of the *s* in multitude . . Heb 11:12
s receded as a scroll . . . . . Rev 6:14

SLACK
He will not be *s* . . . . . Deut 7:10
s hand becomes poor . . . . . Prov 10:4
The Lord is not *s* . . . . . 2 Pet 3:9

SLAIN
s his thousands . . . . . 1 Sam 18:7
beauty of Israel is *s* . . . . . 2 Sam 1:19
the dead, like the *s* . . . . . Ps 88:5
and all who were *s* . . . . . Prov 7:26
I shall be *s* in the . . . . . Prov 22:13
s men are not *s* . . . . . Is 22:2
no more cover her *s* . . . . . Is 26:21
and the *s* of the LORD . . . . . Is 66:16
and night for the *s* . . . . . Jer 9:1
Those *s* by the sword . . . . . Lam 4:9
the prophets, I have *s* . . . . . Hos 6:5
is the Lamb who was *s* . . . . . Rev 5:12

SLANDER
s your own mother's . . . . . Ps 50:20
and whoever spreads *s* . . . . Prov 10:18

SLANDERERS
be reverent, not *s* . . . . . 1 Tim 3:11
unforgiving, *s* . . . . . 2 Tim 3:3
in behavior, not *s* . . . . . Titus 2:3

SLANDEROUSLY
as we are *s* reported . . . . . Rom 3:8

SLAUGHTER
as sheep for the *s* . . . . . Ps 44:22
led as a lamb to the *s* . . . . . Is 53:7
but the Valley of *S* . . . . . Jer 7:32
lamb brought to the *s* . . . . . Jer 11:19
"Feed the flock for *s* . . . . . Zech 11:4
led as a sheep to the *s* . . . . . Acts 8:32
as sheep for the *s* . . . . . Rom 8:36

SLAVE
that you were a *s* . . . . . Deut 15:15
first shall be *s* of all . . . . . Mark 10:44
commits sin is a *s* . . . . . John 8:34
you called while a *s* . . . . . 1 Cor 7:21
there is neither *s* nor free . . . . Gal 3:28
you are no longer a *s* . . . . . Gal 4:7
s nor free, but Christ is all . . . Col 3:11

SLAVES
here we are, my lord's *s* . . . Gen 44:16
they shall not be sold as *s* . . Lev 25:42
free his male and female *s* . . Jer 34:10
should no longer be *s* . . . . . Rom 6:6
though you were *s* . . . . . Rom 6:17
your members as *s* . . . . . Rom 6:19
having become *s* of God . . . Rom 6:22
do not become *s* . . . . . 1 Cor 7:23
whether *s* or free . . . . . 1 Cor 12:13
are *s* of corruption . . . . . 2 Pet 2:19

SLAY
s the righteous . . . . . Gen 18:25
s a righteous nation . . . . . Gen 20:4
Evil shall *s* the . . . . . Ps 34:21
Oh, that You would *s* . . . . . Ps 139:19
s them before me . . . . . Luke 19:27

SLEEP
God caused a deep *s* . . . . . Gen 2:21
Jacob awoke from his *s* . . . Gen 28:16
him to *s* on her knees . . . . . Judg 16:19
the night, when deep *s* . . . . . Job 4:13
my eyes, lest I *s* . . . . . Ps 13:3
Why do You *s* . . . . . Ps 44:23
have sunk into their *s* . . . . . Ps 76:5
they are like a *s* . . . . . Ps 90:5
neither slumber nor *s* . . . . . Ps 121:4
He gives His beloved *s* . . . . . Ps 127:2
I will not give *s* . . . . . Ps 132:4
s will be sweet . . . . . Prov 3:24
For they do not *s* . . . . . Prov 4:16
A little *s* . . . . . Prov 6:10
Do not love *s* . . . . . Prov 20:13
a little *s*, a little slumber . . Prov 24:33
The *s* of a laboring . . . . . Eccl 5:12
I *s*, but my heart is awake . . Song 5:2
the spirit of deep *s* . . . . . Is 29:10
Also his *s* went from . . . . . Dan 6:18
I was in a deep *s* . . . . . Dan 8:18
him were heavy with *s* . . . . Luke 9:32
them, "Why do you *s* . . . . . Luke 22:46
He was overcome by *s* . . . . . Acts 20:9
time to awake out of *s* . . . . Rom 13:11
among you, and many *s* . . 1 Cor 11:30
We shall not all *s* . . . . . 1 Cor 15:51
"Awake, you who *s* . . . . . Eph 5:14
with Him those who *s* . . . 1 Thess 4:14
Therefore let us not *s* . . . . . 1 Thess 5:6

SLEEPERS
gently the lips of *s* . . . . . Song 7:9

SLEEPING
or perhaps he is *s* . . . . . 1 Kin 18:27
is not dead, but *s* . . . . . Matt 9:24
"Are you still *s* . . . . . Matt 26:45
suddenly, he find you *s* . . . Mark 13:36
that night Peter was *s* . . . . . Acts 12:6

SLEEPLESSNESS
in labors, in *s* . . . . . 2 Cor 6:5
and toil, in *s* often . . . . . 2 Cor 11:27

SLEEPS
wise son; he who *s* . . . . . Prov 10:5
"Our friend Lazarus *s* . . . . John 11:11

SLEPT
I lay down and *s* . . . . . Ps 3:5
but while men *s* . . . . . Matt 13:25

SLIGHTED
is the one who is *s* . . . . . Prov 12:9

SLING
he had, and his *s* ..... 1 Sam 17:40
a stone in a *s* is he ..... Prov 26:8

SLIP
their foot shall *s* ..... Deut 32:35
my footsteps may not *s* ..... Ps 17:5

SLIPPERY
way be dark and *s* ..... Ps 35:6
set them in *s* places ..... Ps 73:18
be to them like *s* ..... Jer 23:12

SLOOPS
all the beautiful *s* ..... Is 2:16

SLOW
but I am *s* of speech ..... Ex 4:10
S to anger, and abounding .. Ps 103:8
He who is *s* to wrath ..... Prov 14:29
the LORD is *s* to anger ..... Nah 1:3
s of heart to believe in .... Luke 24:25
hear, *s* to speak, *s* ..... James 1:19

SLOW TO ANGER
s, abundant in kindness .... Neh 9:17
merciful and gracious, *s* ..... Ps 103:8
full of compassion, *s* ..... Ps 145:8
but he who is *s* allays ..... Prov 15:18
gracious and merciful, *s* .... Joel 2:13
merciful God, *s* ..... Jon 4:2
the Lord is *s* and great ..... Nah 1:3

SLUGGARD
will you slumber, O *s* ..... Prov 6:9

SLUMBER
who keeps you will not *s* .... Ps 121:3
lying down, loving to *s* ..... Is 56:10
destruction does not *s* ..... 2 Pet 2:3

SLUMBERED
delayed, they all *s* ..... Matt 25:5

SLUMBERING
upon men, while *s* ..... Job 33:15

SMALL
'The place is too *s* ..... Is 49:20
I will make you *s* ..... Jer 49:15
may stand, for he is *s* ..... Amos 7:2
I will make you *s* ..... Obad 2
the day of *s* things ..... Zech 4:10
And I saw the dead, *s* ..... Rev 20:12

SMELL
and he smelled the *s* ..... Gen 27:27
s there will be a ..... Is 3:24

SMELLS
s the battle from afar ..... Job 39:25

SMITTEN
Him stricken, *s* ..... Is 53:4

SMOKE
went up like the *s* ..... Gen 19:28
s is driven away ..... Ps 68:2
are consumed like *s* ..... Ps 102:3
like a wineskin in *s* ..... Ps 119:83
like pillars of *s* ..... Song 3:6
s shall ascend forever ..... Is 34:10
vanish away like *s* ..... Is 51:6
fire and vapor of *s* ..... Acts 2:19
s arose out of the pit ..... Rev 9:2
was filled with *s* ..... Rev 15:8
Her *s* rises up ..... Rev 19:3

SMOKING
two stubs of *s* firebrands ..... Is 7:4
s flax He will not quench ..... Is 42:3
s flax He will not quench . Matt 12:20

SMOOTH
speak to us *s* things ..... Is 30:10
And the rough places *s* ..... Is 40:4
though they speak *s* ..... Jer 12:6
the rough ways *s* ..... Luke 3:5

SMOOTH-SKINNED
man, and I am a *s* ..... Gen 27:11

SMYRNA
Site of one of the seven churches, Rev 1:11

SNAIL
s which melts away as ..... Ps 58:8

SNARE
it will surely be a *s* ..... Ex 23:33
It became a *s* to ..... Judg 8:27
that she may be a *s* ..... 1 Sam 18:21
s snatches their ..... Job 5:5
and he walks into a *s* ..... Job 18:8
their table become a *s* ..... Ps 69:22
as a bird from the *s* ..... Ps 124:7
birds caught in a *s* ..... Eccl 9:12
and the pit and the *s* ..... Is 24:17
I have laid a *s* ..... Jer 50:23
s have come upon us ..... Lam 3:47
is a fowler's *s* ..... Hos 9:8
a bird fall into a *s* ..... Amos 3:5
it will come as a *s* ..... Luke 21:35
temptation and a *s* ..... 1 Tim 6:9
and escape the *s* ..... 2 Tim 2:26

SNARED
The wicked is *s* ..... Ps 9:16
and be broken, be *s* ..... Is 8:15
all of them are *s* ..... Is 42:22

SNARES
the *s* of death ..... Ps 18:5
who seek my life lay *s* ..... Ps 38:12
and built great *s* ..... Eccl 9:14
wait as one who sets *s* ..... Jer 5:26

SNATCH
s the fatherless ..... Job 24:9
neither shall anyone *s* .... John 10:28

SNATCHES
s away what was ..... Matt 13:19

SNEER
and you *s* at it ..... Mal 1:13

SNIFFED
they *s* at the wind ..... Jer 14:6

SNORTING
s strikes terror ..... Job 39:20

SNOW
See WHITE AS SNOW
and heat consume the *s* .... Job 24:19
For He says to the *s* ..... Job 37:6
the treasury of *s* ..... Job 38:22
shall be whiter than *s* ..... Ps 51:7
He gives *s* like wool ..... Ps 147:16
As *s* in summer and ..... Prov 26:1
She is not afraid of *s* ..... Prov 31:21
shall be as white as *s* ..... Is 1:18
garment was white as *s* ..... Dan 7:9
clothing as white as *s* ..... Matt 28:3
wool, as white as *s* ..... Rev 1:14

SOAKED
their land shall be *s* ..... Is 34:7

SOAP
lye, and use much *s* ..... Jer 2:22

SOBER
of the day be *s* ..... 1 Thess 5:8
the older men be *s* ..... Titus 2:2

SOBERLY
think, but to think *s* ..... Rom 12:3
we should live *s* ..... Titus 2:12

SOCHOH
Town in Judah where David kills Goliath, Josh 15:1, 35; 1 Sam 17:1, 49

SOCKET
touched the *s* of his hip .... Gen 32:25
arm be torn from the *s* ..... Job 31:22

SODA
and like vinegar on *s* ..... Prov 25:20

SODOM
Lot chooses to live there, Gen 13:10–13
Plundered by Chedorlaomer, Gen 14:8–24
Abraham intercedes for, Gen 18:16–33
Destroyed by God, Gen 19:1–29
Cited as example of sin and destruction, Deut 29:23; 32:32; Is 1:9, 10; 3:9; Jer 23:14; 49:18; Lam 4:6; Ezek 16:46–63; Matt 11:23, 24; 2 Pet 2:6; Jude 7

SODOM AND GOMORRAH
and the kings of *S* ..... Gen 14:10
the outcry against *S* ..... Gen 18:20
brimstone and fire on *S* ... Gen 19:24
like the overthrow of *S* ... Deut 29:23
As God overthrew *S* ..... Jer 50:40
as God overthrew *S* ..... Amos 4:11
for the land of *S* ..... Matt 10:15
more tolerable for *S* ..... Mark 6:11
turning the cities of *S* ..... 2 Pet 2:6
as *S*, and the cities ..... Jude 7

SODOMITES
nor homosexuals, nor *s* ..... 1 Cor 6:9
for fornicators, for *s* ..... 1 Tim 1:10

SOFT
s answer turns away ..... Prov 15:1
clothed in *s* garments ..... Matt 11:8

SOFTER
his words were *s* ..... Ps 55:21

SOJOURNER
But no *s* had to lodge ..... Job 31:32

SOJOURNERS
are strangers and *s* ..... Lev 25:23
I beg you as *s* ..... 1 Pet 2:11

SOLD
s his birthright ..... Gen 25:33
the house that was *s* ..... Lev 25:33
their Rock had *s* ..... Deut 32:30
and He *s* them into the ..... Judg 2:14
s themselves to do ..... 2 Kin 17:17
Had we been *s* as male ..... Esth 7:4
who was *s* as a slave ..... Ps 105:17
s all that he had ..... Matt 13:46
they bought, they *s* ..... Luke 17:28
s their possessions ..... Acts 2:45
but I am carnal, *s* ..... Rom 7:14
Eat whatever is *s* ..... 1 Cor 10:25

SOLDIER
hardship as a good *s* ..... 2 Tim 2:3
enlisted him as a *s* ..... 2 Tim 2:4

SOLDIERS
sum of money to the *s* .... Matt 28:12
The *s* also mocked ..... Luke 23:36
s twisted a crown ..... John 19:2

SOLEMN
and very *s* lamentation .... Gen 50:10
a *s* observance for all the ... Ex 12:42
a sabbath of *s* rest for ..... Lev 16:31
"Proclaim a *s* assembly .. 2 Kin 10:20
the refuse of your *s* feasts .... Mal 2:3

SOLEMNLY
saying, "The man *s* ..... Gen 43:3
s testified of the ..... Acts 28:23

SOLID
milk and not with *s* food ... 1 Cor 3:2
the *s* foundation ..... 2 Tim 2:19
need milk and not *s* food ... Heb 5:12

SOLITARILY
heritage, who dwell *s* ..... Mic 7:14

SOLITARY
God sets the *s* in ..... Ps 68:6

SOLOMON
David's son by Bathsheba, 2 Sam 12:24
Becomes king, 1 Kin 1:5–53
Receives and carries out David's instructions, 1 Kin 2
Prays for and demonstrates wisdom, 1 Kin 3:3–28; 4:29–34
Builds and dedicates temple; builds palace, 1 Kin 5—8

Lord appears to, 1 Kin 9:1–9
His fame and glory, 1 Kin 9:10—10:29
Falls into idolatry; warned by God, 1 Kin 11:1–13
Adversaries arise, 1 Kin 11:14–40
Death of, 1 Kin 11:41–43
Writings credited to him, Ps 72; 127; Prov 1:1; 10:1; 25:1; Eccl 1:1; Song 1:1

SOMEBODY

up, claiming to be *s* ..... Acts 5:36

SOMETHING

"Simon, I have *s* ..... Luke 7:40
thinks himself to be *s* ..... Gal 6:3

SON

See BELOVED SON; ONLY BEGOTTEN SON
wife shall bear you a *s* .... Gen 17:19
Abraham a *s* in his old ..... Gen 21:2
your *s*, your only *s* Isaac .... Gen 22:2
the knife to slay his *s* ..... Gen 22:10
he called Esau his older *s* ... Gen 27:1
"I am your *s*, your ..... Gen 27:32
conceived and bore a *s* .... Gen 29:32
Joseph my *s* is still alive ... Gen 45:28
And she bore him a *s* ..... Ex 2:22
a *s* born to Naomi ..... Ruth 4:17
"Send me your *s* David .. 1 Sam 16:19
she bore a *s*, and he ..... 2 Sam 12:24
king is grieved for his *s* .. 2 Sam 19:2
he charged Solomon his *s* .. 1 Kin 2:1
"My *s*, as for me, it was ... 1 Chr 22:7
gave his *s* Solomon ..... 1 Chr 28:11
Me, 'You are My *S* ..... Ps 2:7
Upon the *s* of man whom .... Ps 80:17
I was my father's *s* ..... Prov 4:3
s makes a glad father ..... Prov 10:1
s is a grief to his ..... Prov 17:25
Correct your *s*, and he .... Prov 29:17
And what, *s* of my womb .. Prov 31:2
shall conceive and bear a *S* ... Is 7:14
is born, unto us a *S* ..... Is 9:6
heaven, O Lucifer, *s* ..... Is 14:12
out of Egypt I called My *s* .. Hos 11:1
He is an unwise *s* ..... Hos 13:13
prophet, nor was I a *s* ..... Amos 7:14
s honors his father ..... Mal 1:6
will bring forth a *S* ..... Matt 1:21
"This is My beloved *S* ..... Matt 3:17
no one knows the *S* ..... Matt 11:27
not the carpenter's *s* ..... Matt 13:55
are the Christ, the *S* ..... Matt 16:16
For the *S* of Man will ..... Matt 16:27
of all he sent his *s* ..... Matt 21:37
Whose *S* is He ..... Matt 22:42
'Lord,' how is He his *S* .... Matt 22:45
as much a *s* of hell ..... Matt 23:15
of the *S* of Man ..... Matt 24:37
'I am the *S* of God ..... Matt 27:43
of Jesus Christ, the *S* ..... Mark 1:1
S of Man has power ..... Mark 2:10
"This is My beloved *S* ..... Mark 9:7
'They will respect my *s* .... Mark 12:6
this Man was the *S* ..... Mark 15:39
called the *S* of the ..... Luke 1:32
"You are My beloved *S* .... Luke 3:22
the Christ, the *S* of God .... Luke 4:41
S of Man has power ..... Luke 5:24
S of Man is also Lord ..... Luke 6:5
out, the only *s* ..... Luke 7:12
S of Man has come ..... Luke 7:34
And if a *s* of peace ..... Luke 10:6
will be divided against *s* .. Luke 12:53
to be called your *s* ..... Luke 15:19
because he also is a *s* ..... Luke 19:9
I will send my beloved *s* .. Luke 20:13
You then the *S* of God .... Luke 22:70
The only begotten *S* ..... John 1:18
gave His only begotten *S* .. John 3:16
God did not send His *S* .... John 3:17
the Father loves the *S* ..... John 3:35
S can do nothing ..... John 5:19
For the Father loves the *S* .. John 5:20
everyone who sees the *S* ... John 6:40
s abides forever ..... John 8:35
if the *S* makes you free .... John 8:36
S of Man must be lifted ... John 12:34
"Woman, behold your *s* .. John 19:26
S of Encouragement ..... Acts 4:36
Jesus Christ is the *S* ..... Acts 8:37
in the gospel of His *S* ..... Rom 1:9
by sending His own *S* ..... Rom 8:3
not spare His own *S* ..... Rom 8:32
S Himself will also be .... 1 Cor 15:28
God sent forth His *S* ..... Gal 4:4
longer a slave but a *s* ..... Gal 4:7
you for my *s* Onesimus .... Philem 10
"You are My *S* ..... Heb 1:5
but Christ as a *S* over His .... Heb 3:6
though He was a *S* ..... Heb 5:8
to be called the *s* ..... Heb 11:24
"This is My beloved *S* ..... 2 Pet 1:17
S cleanses us from all sin .. 1 John 1:7
Whoever denies the *S* .... 1 John 2:23
sent His *S* to be the ..... 1 John 4:10
Jesus is the *S* of God ..... 1 John 4:15
God has given of His *S* ... 1 John 5:10
who has the *S* has life .... 1 John 5:12

SON OF DAVID

the *s* had a lovely ..... 2 Sam 13:1
Solomon the *s* king ..... 1 Chr 29:22
proverbs of Solomon the *s* .. Prov 1:1
of the Preacher, the *s* ..... Eccl 1:1
Jesus Christ, the *S* ..... Matt 1:1
"Joseph, *s*, do not be ..... Matt 1:20
S, have mercy on us ..... Matt 9:27
"Could this be the *S* ..... Matt 12:23
on me, O Lord, *S* ..... Matt 15:22
Hosanna to the *S* ..... Matt 21:9
said to Him, "The *S* ..... Matt 22:42
"Jesus, *S*, have mercy .... Mark 10:47
that the Christ is the *S* ... Mark 12:35
son of Nathan, the *s* ..... Luke 3:31
"Jesus, *S*, have mercy .... Luke 18:38

SON OF GOD

the fourth is like the *S* ..... Dan 3:25
"If you are the *S* ..... Matt 4:3
with You, Jesus, You *S* ..... Matt 8:29
"Truly You are the *S* ..... Matt 14:33
You are the Christ, the *S* .. Matt 26:63
If You are the *S* ..... Matt 27:40
"Truly this was the *S* ..... Matt 27:54
born will be called the *S* ... Luke 1:35
of Adam, the *s* ..... Luke 3:38
testified that this is the *S* ... John 1:34
"Rabbi, You are the *S* ..... John 1:49
the only begotten *S* ..... John 3:18
hear the voice of the *S* ..... John 5:25
"Do you believe in the *S* ... John 9:35
I said, 'I am the *S* ..... John 10:36
the *S* may be glorified ..... John 11:4
You are the Christ, the *S* .. John 11:27
He made Himself the *S* .... John 19:7
is the Christ, the *S* ..... John 20:31
declared to be the *S* ..... Rom 1:4
I live by faith in the *S* ..... Gal 2:20
of the knowledge of the *S* ... Eph 4:13
heavens, Jesus the *S* ..... Heb 4:14
again for themselves the *S* ... Heb 6:6
but made like the *S* ..... Heb 7:3
trampled the *S* underfoot .. Heb 10:29
For this purpose the *S* ..... 1 John 3:8
that Jesus is the *S* ..... 1 John 5:5
'These things says the *S* .... Rev 2:18

SON OF MAN

s that You visit him ..... Ps 8:4
s, that You are mindful ..... Ps 144:3
in princes, nor in a *s* ..... Ps 146:3
"*S*, stand on your feet ..... Ezek 2:1
"*S*, eat what you find ..... Ezek 3:1
behold One like the *S* ..... Dan 7:13
the *S* has nowhere to ..... Matt 8:20
S has power on earth ..... Matt 9:6
Israel before the *S* ..... Matt 10:23
The *S* came eating and .... Matt 11:19
the *S* is Lord even ..... Matt 12:8
a word against the *S* ..... Matt 12:32
will the *S* be three days ... Matt 12:40
the good seed is the *S* ..... Matt 13:37
men say that I, the *S* ..... Matt 16:13
S coming in His ..... Matt 16:28
until the *S* is risen ..... Matt 17:9
S is about to be betrayed .. Matt 17:22
S has come to save ..... Matt 18:11
S sits on the throne ..... Matt 19:28
S will be betrayed ..... Matt 20:18
S did not come to be ..... Matt 20:28
will the coming of the *S* ... Matt 24:27
S will be delivered up ..... Matt 26:2
S indeed goes as it is ..... Matt 26:24
S must suffer many ..... Mark 8:31
S also will be ashamed .... Mark 8:38
the *S* also will confess ..... Luke 12:8
one of the days of the *S* .. Luke 17:22
S has come to seek ..... Luke 19:10
to stand before the *S* ..... Luke 21:36
betraying the *S* with a .... Luke 22:48
descending upon the *S* ..... John 1:51
heaven, that is the *S* ..... John 3:13
because He is the *S* ..... John 5:27
which the *S* will give you .. John 6:27
eat the flesh of the *S* ..... John 6:53
"When you lift up the *S* .... John 8:28
S should be glorified ..... John 12:23
"Now the *S* is glorified ... John 13:31
heavens opened and the *S* .. Acts 7:56
S that You take care ..... Heb 2:6
One like the *S* ..... Rev 1:13
cloud sat One like the *S* .... Rev 14:14

SONG

is my strength and *s* ..... Ex 15:2
Then Israel sang this *s* .... Num 21:17
Sing to Him a new *s* ..... Ps 33:3
He has put a new *s* ..... Ps 40:3
in the night His *s* ..... Ps 42:8
me, and I am the *s* ..... Ps 69:12
sing to the LORD a new *s* ..... Ps 96:1
LORD is my strength and *s* .. Ps 118:14
asked of us a *s* ..... Ps 137:3
I will sing a new *s* ..... Ps 144:9
Sing to the LORD a new *s* .... Ps 149:1
The *s* of songs, which is .... Song 1:1
to my Well-beloved a *s* ..... Is 5:1
my strength and my *s* ..... Is 12:2
Sing to the LORD a new *s* .... Is 42:10
their taunting *s* ..... Lam 3:14
I am their taunting *s* ..... Lam 3:63
as a very lovely *s* ..... Ezek 33:32
They sang a new *s* ..... Rev 5:9
a new *s* before the throne ... Rev 14:3
And they sing the *s* ..... Rev 15:3

SONGS

my Maker, who gives *s* .... Job 35:10
surround me with *s* ..... Ps 32:7
have been my *s* in the ..... Ps 119:54
Sing us one of the *s* ..... Ps 137:3
is one who sings *s* ..... Prov 25:20
the noise of your *s* ..... Amos 5:23
and spiritual *s* ..... Eph 5:19

SONS

s of Jacob were twelve .... Gen 35:22
circumcise the *s* of Israel .... Josh 5:2
the *s* of Eli were corrupt .. 1 Sam 2:12
the *s* of the prophets who ... 2 Kin 2:3
s of the prophets cried out .. 2 Kin 4:1
the *s* of the prophets ..... 2 Kin 4:38
these were the *s* of David ... 1 Chr 3:1
s come to honor ..... Job 14:21
exalted among the *s* of ..... Ps 12:8
shall be Your *s* ..... Ps 45:16
s of men to do under ..... Eccl 2:3
my beloved among the *s* .... Song 2:3
Your *s* shall make haste ..... Is 49:17

s shall come from afar ..... Is 60:4
"Has Israel no s ..... Jer 49:1
The precious s of Zion ..... Lam 4:2
eat their s in your midst ... Ezek 5:10
'You are the s ..... Hos 1:10
He will purify the s ..... Mal 3:3
to him, "Then the s ..... Matt 17:26
A man had two s, and .... Matt 21:28
be forgiven the s of men .. Mark 3:28
and you will be s ..... Luke 6:35
that you may become s ... John 12:36
You are s of the ..... Acts 3:25
called s of the living God ... Rom 9:26
and you shall be My s ..... 2 Cor 6:18
who are of faith are s ..... Gal 3:7
the adoption as s ..... Gal 4:5
because you are s ..... Gal 4:6
us to adoption as s by Jesus .. Eph 1:5
You are all s of light ..... 1 Thess 5:5
in bringing many s ..... Heb 2:10
speaks to you as to s ..... Heb 12:5
illegitimate and not s ..... Heb 12:8

SONS OF GOD

s saw the daughters of men .. Gen 6:2
s came to present ..... Job 1:6
all the s shouted for ..... Job 38:7
for they shall be called s .... Matt 5:9
to the angels and are s ... Luke 20:36
Spirit of God, these are s ... Rom 8:14
for the revealing of the s ... Rom 8:19
For you are all s ..... Gal 3:26

SOON

for it is s cut off ..... Ps 90:10
s forgot His works ..... Ps 106:13

SOOTHED

or bound up, or s ..... Is 1:6

SOOTHSAYERS

your dreamers, your s, or .... Jer 27:9
A sword is against the s .... Jer 50:36
the s cannot declare to the .. Dan 2:27

SORCERER

omens, or a s ..... Deut 18:10
But Elymas the s ..... Acts 13:8

SORCERERS

soothsayers, or your s ..... Jer 27:9
outside are dogs and s ..... Rev 22:15

SORCERESS

shall not permit a s ..... Ex 22:18

SORCERY

For there is no s ..... Num 23:23
idolatry, s ..... Gal 5:20

SORES

and putrefying s ..... Is 1:6
Lazarus, full of s ..... Luke 16:20

SORROW

multiply your s ..... Gen 3:16
s dances before him ..... Job 41:22
in my soul, having s ..... Ps 13:2
s is continually ..... Ps 38:17
I found trouble and s ..... Ps 116:3
And He adds no s ..... Prov 10:22
the heart may s ..... Prov 14:13
S is better than ..... Eccl 7:3
Therefore remove s ..... Eccl 11:10
and desperate s ..... Is 17:11
you shall cry for s ..... Is 65:14
to see labor and s ..... Jer 20:18
Your s is incurable ..... Jer 30:15
added grief to my s ..... Jer 45:3
gather those who s ..... Zeph 3:18
them sleeping from s ..... Luke 22:45
s has filled your ..... John 16:6
s will be turned ..... John 16:20
that I have great s ..... Rom 9:2
s produces repentance ..... 2 Cor 7:10
lest I should have s ..... Phil 2:27
s as others who have .... 1 Thess 4:13
no more death, nor s ..... Rev 21:4

SORROWFUL

am a woman of s spirit ... 1 Sam 1:15
But I am poor and s ..... Ps 69:29
For all his days are s ..... Eccl 2:23
replenished every s ..... Jer 31:25
were exceedingly s ..... Matt 17:23
saying, he went away s ... Matt 19:22
soul is exceedingly s ..... Matt 26:38
and went away s ..... Mark 10:22
and you will be s ..... John 16:20
if I make you s ..... 2 Cor 2:2
and I may be less s ..... Phil 2:28

SORROWS

the s of Sheol ..... 2 Sam 22:6
s God distributes ..... Job 21:17
s shall be multiplied ..... Ps 16:4
by men, a Man of s ..... Is 53:3
are the beginning of s ..... Matt 24:8
through with many s ..... 1 Tim 6:10

SORRY

s that He had made man ..... Gen 6:6
who will be s for you ..... Is 51:19
And the king was s ..... Matt 14:9
For you were made s ..... 2 Cor 7:9

SOSTHENES

Ruler of the synagogue at Corinth, Acts 18:17
——— Paul's Christian brother, 1 Cor 1:1

SOUGHT

I s the LORD ..... Ps 34:4
whole heart I have s ..... Ps 119:10
s the one I love ..... Song 3:1
shall be called S Out ..... Is 62:12
So I s for a man ..... Ezek 22:30
s what was lost ..... Ezek 34:4
s favor from Him ..... Hos 12:4
LORD, and have not s ..... Zeph 1:6
s it diligently ..... Heb 12:17

SOUL

s enter their council ..... Gen 49:6
with all your s ..... Deut 6:5
was knit to the s ..... 1 Sam 18:1
your heart and your s .... 1 Chr 22:19
"My s loathes my life ..... Job 10:1
as you do, if your s ..... Job 16:4
s draws near the Pit ..... Job 33:22
will not leave my s ..... Ps 16:10
converting the s ..... Ps 19:7
He restores my s ..... Ps 23:3
s shall make its boast ..... Ps 34:2
s shall be joyful ..... Ps 35:9
you cast down, O my s ..... Ps 42:5
s silently waits ..... Ps 62:1
He has done for my s ..... Ps 66:16
Let my s live ..... Ps 119:175
s knows very well ..... Ps 139:14
No one cares for my s ..... Ps 142:4
so destroys his own s ..... Prov 6:32
me wrongs his own s ..... Prov 8:36
it is not good for a s ..... Prov 19:2
A satisfied s loathes ..... Prov 27:7
When You make His s ..... Is 53:10
s delight itself ..... Is 55:2
and your s shall live ..... Is 55:3
you have heard, O my s ..... Jer 4:19
the s of the father as ..... Ezek 18:4
the proud, his s ..... Hab 2:4
able to destroy both s ..... Matt 10:28
and loses his own s ..... Matt 16:26
with all your s ..... Matt 22:37
"My s magnifies the Lord .. Luke 1:46
through your own s also ... Luke 2:35
And I will say to my s .... Luke 12:19
Now My s is troubled ..... John 12:27
not leave my s in Hades .... Acts 2:27
of one heart and one s ..... Acts 4:32
your whole spirit, s ..... 1 Thess 5:23
to the saving of the s ..... Heb 10:39
his way will save a s ..... James 5:20
which war against the s ... 1 Pet 2:11
his righteous s ..... 2 Pet 2:8
health, just as your s ..... 3 John 2

SOULS

See AFFLICT YOUR SOULS
and will save the s ..... Ps 72:13
and he who wins s ..... Prov 11:30
s shall be like a ..... Jer 31:12
who made our very s ..... Jer 38:16
will find rest for your s ... Matt 11:29
patience possess your s ... Luke 21:19
unsettling your s ..... Acts 15:24
is able to save your s ..... James 1:21
the salvation of your s ..... 1 Pet 1:9
and bodies and s of men ... Rev 18:13
I saw the s of those who .... Rev 20:4

SOUND

He stores up s wisdom ..... Prov 2:7
s heart is life ..... Prov 14:30
one rises up at the s ..... Eccl 12:4
to you at the s of your cry ... Is 30:19
voice was like the s ..... Ezek 43:2
s an alarm in My holy ..... Joel 2:1
do not s a trumpet ..... Matt 6:2
For the trumpet will s .... 1 Cor 15:52
is contrary to s doctrine ... 1 Tim 1:10
s words which you ..... 2 Tim 1:13
that they may be s ..... Titus 1:13
as the s of many waters ..... Rev 1:15
s of their wings was like ..... Rev 9:9

SOUNDED

The first angel s ..... Rev 8:7

SOUNDNESS

There is no s in my ..... Ps 38:3
him this perfect s ..... Acts 3:16

SOUNDS

Dreadful s are in his ..... Job 15:21
a distinction in the s ..... 1 Cor 14:7

SOUTH

s comes the whirlwind ..... Job 37:9
as the streams in the S ..... Ps 126:4
And to the s, 'Do not keep .... Is 43:6
the S shall become strong .. Dan 11:5
The queen of the S will ... Matt 12:42

SOW

s trouble reap ..... Job 4:8
then let me s ..... Job 31:8
s fields and plant ..... Ps 107:37
Those who s in tears ..... Ps 126:5
the wind will not s ..... Eccl 11:4
Blessed are you who s ..... Is 32:20
ground, and do not s ..... Jer 4:3
"They s the wind ..... Hos 8:7
S for yourselves ..... Hos 10:12
You shall s, but not reap .... Mic 6:15
s is not made alive ..... 1 Cor 15:36
they neither s nor reap ... Luke 12:24

SOWED

s tares among the wheat .. Matt 13:25

SOWER

may give seed to the s ..... Is 55:10
"Behold, a s went ..... Matt 13:3
a s went out to sow ..... Mark 4:3
The s sows the word ..... Mark 4:14
A s went out to sow ..... Luke 8:5

SOWN

shall they be s ..... Is 40:24
a land not s ..... Jer 2:2
"You have s much ..... Hag 1:6
where you have not s ..... Matt 25:24
that was s in their hearts .. Mark 4:15
s spiritual things ..... 1 Cor 9:11
It is s in weakness ..... 1 Cor 15:43
of righteousness is s ..... James 3:18

SOWS

s righteousness will ..... Prov 11:18
s the good seed is the ..... Matt 13:37
'One s and another ..... John 4:37

s sparingly will ..... 2 Cor 9:6
for whatever a man s ..... Gal 6:7

SPAN
My life s is gone, taken ..... Is 38:12
measured heaven with a s ... Is 40:12

SPARE
The LORD would not s..... Deut 29:20
hand, but s his life ..... Job 2:6
S the poor and needy ..... Ps 72:13
I will not pity nor s ..... Jer 13:14
say, "S Your people ..... Joel 2:17
s them as a man spares ..... Mal 3:17
He who did not s ..... Rom 8:32
s the natural branches .... Rom 11:21
flesh, but I would s ..... 1 Cor 7:28
if God did not s ..... 2 Pet 2:4

SPARES
s his rod hates his ..... Prov 13:24

SPARK
the work of it as a s ..... Is 1:31

SPARKLES
it is red, when it s ..... Prov 23:31

SPARKS
to trouble, as the s ..... Job 5:7
s you have kindled ..... Is 50:11

SPARROW
s has found a home ..... Ps 84:3
awake, and am like a s ..... Ps 102:7

SPARROWS
more value than many s .. Matt 10:31

SPAT
Then they s on Him ..... Matt 27:30
in his ears, and He s ..... Mark 7:33

SPEAK
only the word that I s ..... Num 22:35
s just once more ..... Judg 6:39
s good words to them ..... 1 Kin 12:7
oh, that God would s ..... Job 11:5
Will you s wickedly ..... Job 13:7
For God may s in one ..... Job 33:14
Will he s softly to ..... Job 41:3
Do not s in the ..... Prov 23:9
and a time to s ..... Eccl 3:7
If they do not s ..... Is 8:20
tongue He will s ..... Is 28:11
s anymore in His name ..... Jer 20:9
and s comfort to her ..... Hos 2:14
at the end it will s ..... Hab 2:3
s each man the truth ..... Zech 8:16
But only s a word, and my .. Matt 8:8
or what you should s ..... Matt 10:19
it is not you who s ..... Matt 10:20
to you when all men s ..... Luke 6:26
s what We know and ..... John 3:11
"I who s to you am He ..... John 4:26
s what I have seen ..... John 8:38
The words that I s to ..... John 14:10
He hears He will s ..... John 16:13
Spirit and began to s ..... Acts 2:4
Do all s with tongues ..... 1 Cor 12:30
I s with the tongues ..... 1 Cor 13:1
I would rather s ..... 1 Cor 14:19
So s and so do as ..... James 2:12

SPEAKING
s your own words ..... Is 58:13
while they are still s ..... Is 65:24
a proof of Christ s ..... 2 Cor 13:3
envy, and all evil s ..... 1 Pet 2:1

SPEAKS
to face, as a man s ..... Ex 33:11
this day that God s ..... Deut 5:24
day that I am He who s ..... Is 52:6
the one who s uprightly ... Amos 5:10
He whom God has sent s .. John 3:34
When he s a lie ..... John 8:44
he who s with tongues .... 1 Cor 14:5
If anyone s in a tongue ... 1 Cor 14:27
he being dead still s ..... Heb 11:4
of sprinkling that s ..... Heb 12:24
s evil of a brother ..... James 4:11

SPEAR
lay hold on bow and s ..... Jer 6:23
His side with a s ..... John 19:34

SPEARS
whose teeth are s ..... Ps 57:4
and their s into ..... Is 2:4
pruning hooks into s ..... Joel 3:10

SPECIAL
you shall be a s treasure ..... Ex 19:5
you to be His s people .... Deut 26:18
Israel for His s treasure ..... Ps 135:4
His own s people ..... Titus 2:14
nation, His own s people .... 1 Pet 2:9

SPECK
do you look at the s ..... Matt 7:3

SPECTACLE
and make you a s ..... Nah 3:6
we have been made a s ..... 1 Cor 4:9
He made a public s ..... Col 2:15
you were made a s ..... Heb 10:33

SPEECH
one language and one s ..... Gen 11:1
drop as the rain, my s ..... Deut 32:2
s settled on them as ..... Job 29:22
There is no s nor ..... Ps 19:3
s is not becoming ..... Prov 17:7
your s shall be low ..... Is 29:4
a people of obscure s ..... Is 33:19
not understand My s ..... John 8:43
s deceive the hearts ..... Rom 16:18
and his s contemptible ... 2 Cor 10:10
I am untrained in s ..... 2 Cor 11:6
s always be with grace ..... Col 4:6

SPEECHLESS
your mouth for the s ..... Prov 31:8
And he was s ..... Matt 22:12

SPEED
they shall come with s ..... Is 5:26

SPEEDILY
judgment be executed s .... Ezra 7:26
to me, deliver me s ..... Ps 31:2
I call, answer me s ..... Ps 102:2

SPEND
Why do you s money for ..... Is 55:2
whatever more you s ..... Luke 10:35
I will very gladly s ..... 2 Cor 12:15
amiss, that you may s ..... James 4:3

SPENT
strength shall be s ..... Lev 26:20
For my life is s ..... Ps 31:10
in vain, I have s ..... Is 49:4
"But when he had s ..... Luke 15:14

SPICES
s for the anointing oil ..... Ex 25:6
s in great quantity ..... 1 Kin 10:10
that its s may flow out ..... Song 4:16
and Salome bought s ..... Mark 16:1
s which they had ..... Luke 24:1
strips of linen with the s .. John 19:40

SPIDER
s skillfully grasps ..... Prov 30:28

SPIES
to them, "You are s ..... Gen 42:9
men who had been s ..... Josh 6:23
s who pretended ..... Luke 20:20

SPIKENARD
fragrant henna with s ..... Song 4:13
of very costly oil of s ..... Mark 14:3

SPIN
neither toil nor s ..... Matt 6:28

SPINDLE
her hand holds the s ..... Prov 31:19

SPIRIT
See HOLY SPIRIT; FILLED WITH THE HOLY SPIRIT; UNCLEAN SPIRIT
S shall not strive ..... Gen 6:3
the breath of the s of life .... Gen 7:22
filled with the s of wisdom ... Ex 28:3
and everyone whose s ..... Ex 35:21
S that is upon you ..... Num 11:17
And the S rested upon .... Num 11:26
LORD would put His S..... Num 11:29
he has a different s ..... Num 14:24
in whom is the S ..... Num 27:18
God sent a s of ill will ..... Judg 9:23
portion of your s ..... 2 Kin 2:9
I will send a s upon him ... 2 Kin 19:7
there was no more s ..... 2 Chr 9:4
s came forward and ..... 2 Chr 18:20
also gave Your good S ..... Neh 9:20
against them by Your S .... Neh 9:30
Then a s passed before ..... Job 4:15
care has preserved my s ... Job 10:12
And whose s came from .... Job 26:4
hand I commit my s ..... Ps 31:5
Your Holy S from me ..... Ps 51:11
s was not faithful ..... Ps 78:8
You send forth Your S ..... Ps 104:30
Your S is good ..... Ps 143:10
I will pour out my s on ..... Prov 1:23
The s of a man is the ..... Prov 20:27
Who knows the s ..... Eccl 3:21
s will return to God ..... Eccl 12:7
night, yes, by my s ..... Is 26:9
out on you the s ..... Is 29:10
are flesh, and not s ..... Is 31:3
S has gathered them ..... Is 34:16
is the life of my s ..... Is 38:16
I have put My S ..... Is 42:1
and His S have sent Me ..... Is 48:16
s would fail before Me ..... Is 57:16
S entered me when He ..... Ezek 2:2
the S lifted me up ..... Ezek 3:12
who follow their own s .... Ezek 13:3
new heart and a new s .... Ezek 18:31
be feeble, every s ..... Ezek 21:7
I will put My S ..... Ezek 36:27
in him is the S ..... Dan 4:8
as an excellent s ..... Dan 5:12
walk in a false s ..... Mic 2:11
and forms the s ..... Zech 12:1
with child of the Holy S .... Matt 1:18
"Blessed are the poor in s ... Matt 5:3
I will put My S ..... Matt 12:18
S descending upon Him ... Mark 1:10
Immediately the S ..... Mark 1:12
s indeed is willing ..... Mark 14:38
go before Him in the s ..... Luke 1:17
in the power of the S ..... Luke 4:14
manner of s you are of .... Luke 9:55
When an unclean s goes .. Luke 11:24
against the Holy S ..... Luke 12:10
hands I commit My s ..... Luke 23:46
they had seen a s ..... Luke 24:37
s does not have flesh ..... Luke 24:39
I saw the S descending .... John 1:32
born of water and the S ..... John 3:5
God is S ..... John 4:24
I speak to you are s ..... John 6:63
He groaned in the s ..... John 11:33
He was troubled in s ..... John 13:21
all filled with the Holy S ..... Acts 2:4
but if a s or an angel ..... Acts 23:9
to the S of holiness, by the .. Rom 1:4
whom I serve with my s ..... Rom 1:9
but according to the S ..... Rom 8:1
according to the S ..... Rom 8:5
the flesh but in the S ..... Rom 8:9
s that we are children ..... Rom 8:16
what the mind of the S ..... Rom 8:27
to us through His S ..... 1 Cor 2:10
gifts, but the same S ..... 1 Cor 12:4
in a tongue, my s ..... 1 Cor 14:14
but the S gives life ..... 2 Cor 3:6
Now the Lord is the S ..... 2 Cor 3:17
we have the same s ..... 2 Cor 4:13
Having begun in the S ..... Gal 3:3

has sent forth the *S* ..... Gal 4:6
Walk in the *S*, and you ..... Gal 5:16
But if you are led by the *S* ... Gal 5:18
the fruit of the *S* is love ..... Gal 5:22
If we live in the *S*, let us ..... Gal 5:25
he who sows to the *S* ..... Gal 6:8
with the Holy *S* ..... Eph 1:13
may give to you the *s* ..... Eph 1:17
the unity of the *S* ..... Eph 4:3
is one body and one *S* ..... Eph 4:4
stand fast in one *s* ..... Phil 1:27
yet I am with you in *s* ..... Col 2:5
Do not quench the *S* .... 1 Thess 5:19
and may your whole *s* ... 1 Thess 5:23
sanctification by the *S* ... 2 Thess 2:13
flesh, justified in the *S* .... 1 Tim 3:16
S expressly says that ..... 1 Tim 4:1
not given us a *s* of fear ..... 2 Tim 1:7
division of soul and *s* ..... Heb 4:12
through the eternal *S* ..... Heb 9:14
body without the *s* is ..... James 2:26
S who dwells in us ..... James 4:5
S of Christ who was in .... 1 Pet 1:11
made alive by the *S* ..... 1 Pet 3:18
S whom He has given .... 1 John 3:24
do not believe every *s* ..... 1 John 4:1
has given us of His *S* ..... 1 John 4:13
S who bears witness ..... 1 John 5:6
not having the *S* ..... Jude 19
I was in the *S* on the ..... Rev 1:10
him hear what the *S* ..... Rev 2:7
Immediately I was in the *S* ... Rev 4:2
And the *S* and the ..... Rev 22:17

SPIRIT OF GOD

S was hovering over the ..... Gen 1:2
a man in whom is the *S* ... Gen 41:38
filled him with the *S* ..... Ex 31:3
the *S* came upon him ..... Num 24:2
S came upon him ..... 1 Sam 10:10
the *S* came upon Saul .... 1 Sam 11:6
S came upon the ..... 1 Sam 19:20
The *S* has made me ..... Job 33:4
in a vision by the *S* ..... Ezek 11:24
that the *S* is in you ..... Dan 5:14
S descending like a dove ... Matt 3:16
out demons by the *S* ..... Matt 12:28
indeed the *S* dwells in you .. Rom 8:9
by the power of the *S* ..... Rom 15:19
the things of the *S* ..... 1 Cor 2:14
the *S* dwells in you ..... 1 Cor 3:16
I think I also have the *S* ... 1 Cor 7:40
no one speaking by the *S* .. 1 Cor 12:3
By this you know the *S* .... 1 John 4:2

SPIRIT OF THE LORD

The *S* came upon him ..... Judg 3:10
the *S* came upon Gideon ... Judg 6:34
S came mightily upon ..... Judg 14:6
S will come upon you .... 1 Sam 10:6
S came upon David ..... 1 Sam 16:13
S departed from Saul .... 1 Sam 16:14
S will carry you ..... 1 Kin 18:12
S has taken him up ..... 2 Kin 2:16
The *S* shall rest upon Him .... Is 11:2
The *S* GOD is upon Me ..... Is 61:1
Then the *S* fell upon me ... Ezek 11:5
Is the *S* restricted ..... Mic 2:7
am full of power by the *S* .... Mic 3:8
The *S* is upon Me ..... Luke 4:18
together to test the *S* ..... Acts 5:9
S caught Philip away ..... Acts 8:39

SPIRIT OF TRUTH

S, whom the world ..... John 14:17
S who proceeds from ..... John 15:26
He, the *S* has come ..... John 16:13
By this we know the *s* ..... 1 John 4:6

SPIRITS

See UNCLEAN SPIRITS
God, the God of the *s* ..... Num 16:22
who makes His angels *s* ..... Ps 104:4
the LORD weighs the *s* ..... Prov 16:2
power over unclean *s* ..... Matt 10:1
discerning of *s* ..... 1 Cor 12:10
heed to deceiving *s* ..... 1 Tim 4:1
not all ministering *s* ..... Heb 1:14
to the Father of *s* ..... Heb 12:9
and preached to the *s* ..... 1 Pet 3:19
spirit, but test the *s* ..... 1 John 4:1

SPIRITUAL

the *s* man is insane ..... Hos 9:7
we know that the law is *s* .. Rom 7:14
s judges all things ..... 1 Cor 2:15
s people but as to ..... 1 Cor 3:1
Now concerning *s* gifts .... 1 Cor 12:1
to be a prophet or *s* ..... 1 Cor 14:37
However, the *s* is not ..... 1 Cor 15:46
s restore such a one ..... Gal 6:1
being built up a *s* house ..... 1 Pet 2:5

SPIRITUALLY

s minded is life ..... Rom 8:6
because they are *s* ..... 1 Cor 2:14

SPIT

He had *s* on his eyes ..... Mark 8:23
s on Him, and kill Him ... Mark 10:34
some began to *s* on Him .. Mark 14:65
insulted and *s* upon ..... Luke 18:32

SPITEFULLY

for those who *s* ..... Matt 5:44

SPITTING

face from shame and *s* ..... Is 50:6

SPLENDOR

with majesty and *s* ..... Job 40:10
Like the *s* of the meadows ... Ps 37:20
on the glorious *s* ..... Ps 145:5
the *s* of old men is their ... Prov 20:29
of Zion all her *s* ..... Lam 1:6
wisdom, and defile your *s* .. Ezek 28:7

SPLIT

ground *s* apart under ..... Num 16:31
pierced his head, she *s* ..... Judg 5:26
the altar shall *s* apart ..... 1 Kin 13:3
of Olives shall be *s* in two .. Zech 14:4
and the rocks were *s* ..... Matt 27:51

SPOIL

hate us have taken *s* ..... Ps 44:10
when they divide the *s* ..... Is 9:3
He shall divide the *s* ..... Is 53:12
Take *s* of silver ..... Nah 2:9
s will be divided ..... Zech 14:1

SPOILER

I have created the *s* ..... Is 54:16

SPOKE

God *s* to Moses and said ..... Ex 6:2
s they did not hear ..... Is 66:4
who feared the LORD *s* ..... Mal 3:16
"No man ever *s* ..... John 7:46
We know that God *s* ..... John 9:29
I was a child, I *s* ..... 1 Cor 13:11
in various ways *s* ..... Heb 1:1
s as they were moved ..... 2 Pet 1:21

SPOKEN

See LORD HAS SPOKEN
'just as you have *s* ..... Num 14:28
God has *s* once ..... Ps 62:11
I have not *s* in secret ..... Is 45:19
LORD has *s* against you ..... Amos 3:1
'What have we *s* ..... Mal 3:13
s this parable against ..... Luke 20:19
the prophets have *s* ..... Luke 24:25
why am I evil *s* ..... 1 Cor 10:30

SPOKESMAN

So he shall be your *s* ..... Ex 4:16

SPONGE

them ran and took a *s* .... Matt 27:48

SPOT

and there is no *s* ..... Song 4:7
church, not having *s* ..... Eph 5:27
commandment without *s* .. 1 Tim 6:14
Himself without *s* ..... Heb 9:14
blemish and without *s* ..... 1 Pet 1:19

SPOTS

They are *s* and ..... 2 Pet 2:13
These are *s* in your ..... Jude 12

SPOUSE

your love, my sister, my *s* .. Song 4:10
Israel served for a *s* ..... Hos 12:12

SPREAD

fell on my knees and *s* ..... Ezra 9:5
they have *s* a net by ..... Ps 140:5
Then He *s* it before me .... Ezek 2:10
Then the word of God *s* ..... Acts 6:7
the Lord was being *s* ..... Acts 13:49
their message will *s* ..... 2 Tim 2:17

SPREADS

He alone *s* out the ..... Job 9:8
s them out like a tent ..... Is 40:22
Zion *s* out her hands ..... Lam 1:17

SPRING

Truth shall *s* out of ..... Ps 85:11
is like a murky *s* ..... Prov 25:26
sister, my spouse, a *s* ..... Song 4:12
s forth I tell you ..... Is 42:9
of Israel to *s* forth ..... Ezek 29:21
s shall become dry ..... Hos 13:15
s send forth fresh ..... James 3:11

SPRINGING

a fountain of water *s* ..... John 4:14
of bitterness *s* ..... Heb 12:15

SPRINGS

"Have you entered the *s* ... Job 38:16
He sends the *s* into ..... Ps 104:10
and the thirsty land *s* ..... Is 35:7
and the dry land *s* ..... Is 41:18

SPRINKLE

He *s* many nations ..... Is 52:15
Then I will *s* ..... Ezek 36:25

SPRINKLED

s dust on his head ..... Job 2:12
and hyssop, and *s* ..... Heb 9:19
having our hearts *s* ..... Heb 10:22

SPRINKLING

s that speaks ..... Heb 12:24
for obedience and *s* ..... 1 Pet 1:2

SPROUT

down, that it will *s* ..... Job 14:7
and the seed should *s* ..... Mark 4:27

SPY

men to *s* out the land ..... Num 13:2
sent to *s* out Jericho ..... Josh 6:25
to *s* out the land and ..... Judg 18:2
to *s* out our liberty ..... Gal 2:4

SQUARE

the night in the open *s* ..... Gen 19:2
in the open *s* of the city ... Judg 19:15
took my seat in the open *s* .. Job 29:7
the city is laid out as a *s* ... Rev 21:16

SQUARES

voice in the open *s* ..... Prov 1:20
s I will seek the one ..... Song 3:2

STABILITY

will be the *s* of your ..... Is 33:6

STAFF

this Jordan with my *s* ..... Gen 32:10
your feet, and your *s* ..... Ex 12:11
the donkey with his *s* ..... Num 22:27
Your rod and Your *s* ..... Ps 23:4
LORD has broken the *s* ..... Is 14:5
'How the strong *s* ..... Jer 48:17
they have been a *s* ..... Ezek 29:6
And I took my *s*, Beauty .. Zech 11:10
for the journey except a *s* ... Mark 6:8
on the top of his *s* ..... Heb 11:21

STAG

like a gazelle or a young *s* .. Song 2:9

STAGGER
and He makes them *s* ..... Job 12:25
they will drink and *s* ..... Jer 25:16

STAGGERS
as a drunken man *s* ..... Is 19:14

STAKES
s will ever be removed ..... Is 33:20

STALLS
be no herd in the *s* ..... Hab 3:17

STAMMERERS
s will be ready ..... Is 32:4

STAMMERING
For with *s* lips and ..... Is 28:11
s tongue that you ..... Is 33:19

STAMPING
At the noise of the *s* ..... Jer 47:3

STAND
where you *s* is holy ground .... Ex 3:5
S still, and see the ..... Ex 14:13
one shall be able to *s* ..... Deut 7:24
"Who is able to *s* ..... 1 Sam 6:20
took a *s* for the covenant .. 2 Kin 23:3
we are not able to *s* ..... Ezra 10:13
but it does not *s* ..... Job 8:15
lives, and He shall *s* ..... Job 19:25
ungodly shall not *s* ..... Ps 1:5
Why do You *s* afar off ..... Ps 10:1
Or who may *s* in His ..... Ps 24:3
the world *s* in awe of Him .... Ps 33:8
Who will *s* up for me ..... Ps 94:16
and let an accuser *s* ..... Ps 109:6
They *s* fast forever ..... Ps 111:8
he will not *s* before ..... Prov 22:29
Do not take your *s* ..... Eccl 8:3
"It shall not *s* ..... Is 7:7
"*S* in the ways and ..... Jer 6:16
not lack a man to *s* ..... Jer 35:19
whose words will *s* ..... Jer 44:28
s in the gap before Me .... Ezek 22:30
and it shall *s* ..... Dan 2:44
but she shall not *s* ..... Dan 11:17
Who can *s* before His ..... Nah 1:6
s on the Mount of Olives ... Zech 14:4
And who can *s* when He ..... Mal 3:2
against itself will not *s* .... Matt 12:25
that kingdom cannot *s* .... Mark 3:24
how will his kingdom *s* ... Luke 11:18
why do you *s* gazing up .... Acts 1:11
you *s* is holy ground ..... Acts 7:33
this grace in which we *s* .... Rom 5:2
he will be made to *s* ..... Rom 14:4
Watch, *s* fast in the ..... 1 Cor 16:13
for by faith you *s* ..... 2 Cor 1:24
S fast therefore in the ..... Gal 5:1
having done all, to *s* ..... Eph 6:13
S therefore ..... Eph 6:14
s fast in the Lord ..... Phil 4:1
now we live, if you *s* ..... 1 Thess 3:8
of God in which you *s* ..... 1 Pet 5:12
Behold, I *s* at the ..... Rev 3:20

STANDARD
LORD will lift up a *s* ..... Is 59:19
Set up the *s* toward ..... Jer 4:6

STANDING
the Lord *s* by the altar ..... Amos 9:1
the LORD, and Satan *s* ..... Zech 3:1
they love to pray *s* ..... Matt 6:5
and saw others *s* idle ..... Matt 20:3
s here who will not taste .... Mark 9:1
the woman *s* in the midst ... John 8:9
and the Son of Man *s* ..... Acts 7:56
the Judge is *s* at the door .. James 5:9
Then I saw an angel *s* ..... Rev 19:17

STANDS
Nor *s* in the path of sinners .... Ps 1:1
counsel of the LORD *s* ..... Ps 33:11
my heart *s* in awe of ..... Ps 119:161
The LORD *s* up to plead ..... Is 3:13
there *s* One among you .... John 1:26
him who thinks he *s* ..... 1 Cor 10:12
foundation of God *s* ..... 2 Tim 2:19

STAR
S shall come out of ..... Num 24:17
For we have seen His *s* ..... Matt 2:2
for one *s* differs from ..... 1 Cor 15:41
give him the morning *s* ..... Rev 2:28
And a great *s* fell ..... Rev 8:10
Bright and Morning *S* ..... Rev 22:16

STARS
He made the *s* also ..... Gen 1:16
as the *s* of the heaven ..... Gen 22:17
s bowed down to me ..... Gen 37:9
s are not pure in His ..... Job 25:5
when the morning *s* ..... Job 38:7
the moon and the *s* ..... Ps 8:3
s to rule by night, for His .... Ps 136:9
praise Him, all you *s* ..... Ps 148:3
the *s* will diminish their ..... Joel 3:15
the *s* of heaven will fall .. Mark 13:25
born as many as the *s* ..... Heb 11:12
wandering *s* for whom ..... Jude 13
in His right hand seven *s* .... Rev 1:16
a garland of twelve *s* ..... Rev 12:1

STARVED
His strength is *s* ..... Job 18:12

STATE
man at his best *s* ..... Ps 39:5
us in our lowly *s* ..... Ps 136:23
and the last *s* of that ..... Matt 12:45
learned in whatever *s* ..... Phil 4:11

STATURE
add one cubit to his *s* ..... Matt 6:27
in wisdom and *s* ..... Luke 2:52
add one cubit to his *s* ..... Luke 12:25
for he was of short *s* ..... Luke 19:3
the measure of the *s* ..... Eph 4:13

STATUTE
It shall be a *s* forever to ..... Ex 27:21
be theirs for a perpetual *s* .... Ex 29:9
shall be a perpetual *s* ..... Lev 3:17
it shall be a *s* forever ..... Lev 23:14
For this is a *s* for Israel ..... Ps 81:4
to establish a royal *s* ..... Dan 6:7

STATUTES
shall therefore keep My *s* ... Lev 18:5
My ways, to keep My *s* .... 1 Kin 3:14
not put away His *s* from ..... Ps 18:22
the *s* of the LORD are ..... Ps 19:8
Teach me Your *s* ..... Ps 119:12
s have been my songs ..... Ps 119:54
observe Your *s* ..... Ps 119:117
not walked in My *s* ..... Ezek 5:6
did not walk in My *s* ..... Ezek 20:21

STAY
her feet would not *s* ..... Prov 7:11
S here and watch with .... Matt 26:38
for today I must *s* ..... Luke 19:5
the time of your *s* ..... 1 Pet 1:17

STEADFAST
yes, you could be *s* ..... Job 11:15
O God, my heart is *s* ..... Ps 57:7
their heart was not *s* ..... Ps 78:37
his heart is *s* ..... Ps 112:7
God, and *s* forever ..... Dan 6:26
brethren, be *s* ..... 1 Cor 15:58
faith, grounded and *s* ..... Col 1:23
angels proved *s* ..... Heb 2:2
of our confidence *s* ..... Heb 3:14
soul, both sure and *s* ..... Heb 6:19
Resist him, *s* in the ..... 1 Pet 5:9

STEADFASTLY
s set His face to go ..... Luke 9:51
And they continued *s* ..... Acts 2:42
continuing *s* in ..... Rom 12:12

STEADFASTNESS
good order and the *s* ..... Col 2:5
from your own *s* ..... 2 Pet 3:17

STEADILY
could not look *s* ..... 2 Cor 3:13

STEADY
and his hands were *s* ..... Ex 17:12

STEAL
"You shall not *s* ..... Ex 20:15
Will you *s* ..... Jer 7:9
s My words every one ..... Jer 23:30
thieves break in and *s* ..... Matt 6:19
night and *s* Him away .... Matt 27:64
murder, 'Do not *s* ..... Mark 10:19
not come except to *s* ..... John 10:10
a man should not *s* ..... Rom 2:21
Let him who stole *s* ..... Eph 4:28

STEEP
s places shall fall ..... Ezek 38:20
waters poured down a *s* ..... Mic 1:4
violently down the *s* ..... Matt 8:32

STEM
forth a Rod from the *s* ..... Is 11:1

STENCH
there will be a *s* ..... Is 3:24
this time there is a *s* ..... John 11:39

STEP
there is but a *s* ..... 1 Sam 20:3
s has turned from the ..... Job 31:7

STEPHEN
One of the first seven deacons, Acts 6:1–8
Falsely accused by Jews; gives defense, Acts 6:9—7:53
Becomes first Christian martyr, Acts 7:54–60

STEPS
has held fast to His *s* ..... Job 23:11
and count all my *s* ..... Job 31:4
and He sees all his *s* ..... Job 34:21
Uphold my *s* in Your ..... Ps 17:5
The *s* of a good man ..... Ps 37:23
of his *s* shall slide ..... Ps 37:31
and established my *s* ..... Ps 40:2
hide, they mark my *s* ..... Ps 56:6
s had nearly slipped ..... Ps 73:2
Direct my *s* by Your ..... Ps 119:133
s will not be hindered ..... Prov 4:12
the LORD directs his *s* ..... Prov 16:9
A man's *s* are of the ..... Prov 20:24
to direct his own *s* ..... Jer 10:23
should follow His *s* ..... 1 Pet 2:21

STEWARD
faithful and wise *s* ..... Luke 12:42
you can no longer be *s* .... Luke 16:2
commended the unjust *s* ... Luke 16:8
be blameless, as a *s* ..... Titus 1:7

STEWARDS
of Christ and *s* ..... 1 Cor 4:1
one another, as good *s* ..... 1 Pet 4:10

STEWARDSHIP
entrusted with a *s* ..... 1 Cor 9:17

STICK
and his bones *s* ..... Job 33:21
and *s* out the tongue ..... Is 57:4
'For Joseph, the *s* ..... Ezek 37:16

STICKS
a man gathering *s* ..... Num 15:32
was there gathering *s* .... 1 Kin 17:10
And the *s* on which ..... Ezek 37:20

STIFF
rebellion and your *s* ..... Deut 31:27
do not speak with a *s* ..... Ps 75:5

STIFF-NECKED
Now do not be *s* ..... 2 Chr 30:8
"You *s* and uncircumcised .. Acts 7:51

STILL
on your bed, and be *s* ..... Ps 4:4

s the noise of the ..... Ps 65:7
earth feared and was s ..... Ps 76:8
that its waves are s ..... Ps 107:29
When I awake, I am s ..... Ps 139:18
time, I have been s ..... Is 42:14
rest and be s ..... Jer 47:6
sea, "Peace, be s ..... Mark 4:39
let him be holy s ..... Rev 22:11

STILLBORN
hidden like a s child ..... Job 3:16
as it goes, like a s ..... Ps 58:8
burial, I say that a s ..... Eccl 6:3

STINGS
like a serpent, and s ..... Prov 23:32

STIR
that he would dare s ..... Job 41:10
S up Yourself ..... Ps 35:23
I remind you to s ..... 2 Tim 1:6
another in order to s ..... Heb 10:24

STIRRED
fulfilled, the LORD s ..... 2 Chr 36:22
and my sorrow was s ..... Ps 39:2
So the LORD s up the ..... Hag 1:14

STIRS
and the innocent s ..... Job 17:8
it s up the dead for ..... Is 14:9
on Your name, who s ..... Is 64:7

STOCKS
put my feet in the s ..... Job 13:27
s that were in the ..... Jer 20:2

STOIC
and S philosophers ..... Acts 17:18

STOLE
Absalom s the hearts of .. 2 Sam 15:6
s Him away while we ..... Matt 28:13
Let him who s steal no ..... Eph 4:28

STOLEN
Rachel had s the ..... Gen 31:19
indeed I was s away ..... Gen 40:15
shall restore what he has s ... Lev 6:4
S water is sweet ..... Prov 9:17

STOMACH
mouth goes into the s ..... Matt 15:17
his heart but his s ..... Mark 7:19
Foods for the s ..... 1 Cor 6:13

STOMACH'S
little wine for your s ..... 1 Tim 5:23

STONE
him, a pillar of s ..... Gen 35:14
to the bottom like a s ..... Ex 15:5
s shall be a witness ..... Josh 24:27
heart is as hard as s ..... Job 41:24
s which the builders ..... Ps 118:22
s is heavy and sand is ..... Prov 27:3
I lay in Zion a s ..... Is 28:16
take the heart of s ..... Ezek 36:26
You watched while a s ..... Dan 2:34
s will cry out from ..... Hab 2:11
to silent s ..... Hab 2:19
will give him a s ..... Matt 7:9
s will be broken ..... Matt 21:44
secure, sealing the s ..... Matt 27:66
s which the builders ..... Luke 20:17
you, let him throw a s ..... John 8:7
those works do you s ..... John 10:32
Jews sought to s You ..... John 11:8
not on tablets of s ..... 2 Cor 3:3
Him as to a living s ..... 1 Pet 2:4
give him a white s ..... Rev 2:17
angel took up a s ..... Rev 18:21
like a jasper s ..... Rev 21:11

STONED
s Stephen as he was ..... Acts 7:59
once I was s ..... 2 Cor 11:25
They were s ..... Heb 11:37

STONES
five smooth s from the .. 1 Sam 17:40
I will lay your s ..... Is 54:11
Among the smooth s ..... Is 57:6
Abraham from these s ..... Matt 3:9
command that these s ..... Matt 4:3
see what manner of s ..... Mark 13:1
also, as living s ..... 1 Pet 2:5
kinds of precious s ..... Rev 21:19

STONY
them, and take the s ..... Ezek 11:19
Some fell on s ground ..... Mark 4:5

STOOPED
And again He s down ..... John 8:8

STOP
Please, let us s this usury ... Neh 5:10
s those who pursue me ..... Ps 35:3

STOPPED
of heaven were also s ..... Gen 8:2
still, and the moon s ..... Josh 10:13
speak lies shall be s ..... Ps 63:11
her flow of blood s ..... Luke 8:44
every mouth may be s ..... Rom 3:19
s the mouths of lions ..... Heb 11:33

STORE
people s up knowledge .... Prov 10:14
no room to s my crops .... Luke 12:17

STORED
is s up for the righteous ... Prov 13:22
his sin is s up ..... Hos 13:12

STORES
He s up sound wisdom ..... Prov 2:7

STORING
s up as he may prosper .... 1 Cor 16:2
s up for themselves ..... 1 Tim 6:19

STORK
s has her home in the ..... Ps 104:17
"Even the s in the ..... Jer 8:7

STORM
from the windy s ..... Ps 55:8
He calms the s ..... Ps 107:29
terror comes like a s ..... Prov 1:27
for a shelter from s ..... Is 4:6
a refuge from the s ..... Is 25:4
and a destroying s ..... Is 28:2
coming like a s ..... Ezek 38:9
whirlwind and in the s ..... Nah 1:3

STOUTHEARTED
s were plundered ..... Ps 76:5

STRAIGHT
make Your way s ..... Ps 5:8
for who can make s ..... Eccl 7:13
make s in the desert a ..... Is 40:3
Their legs were s ..... Ezek 1:7
make His paths s ..... Mark 1:3
LORD; make His paths s ..... Luke 3:4
s the way of the LORD ..... John 1:23
to the street called S ..... Acts 9:11
and make s paths for ..... Heb 12:13

STRAIGHTFORWARD
that they were not s ..... Gal 2:14

STRAIN
Blind guides, who s ..... Matt 23:24

STRAITS
and desperate s ..... Deut 28:53

STRANGE
were considered a s ..... Hos 8:12
"We have seen s ..... Luke 5:26
are bringing some s ..... Acts 17:20
these, they think it s ..... 1 Pet 4:4
s thing happened ..... 1 Pet 4:12

STRANGER
but he acted as a s ..... Gen 42:7
"I have been a s ..... Ex 2:22
neither mistreat a s ..... Ex 22:21
and loves the s ..... Deut 10:18
I have become a s ..... Ps 69:8
s will suffer for it ..... Prov 11:15
s does not share its ..... Prov 14:10
should You be like a s ..... Jer 14:8
I was a s and you took .... Matt 25:35
"Are You the only s ..... Luke 24:18

STRANGERS
descendants will be s ..... Gen 15:13
s plunder his labor ..... Ps 109:11
watches over the s ..... Ps 146:9
s devour your land ..... Is 1:7
S shall stand and feed ..... Is 61:5
know the voice of s ..... John 10:5
of Israel and s ..... Eph 2:12
you are no longer s ..... Eph 2:19
if she has lodged s ..... 1 Tim 5:10
that they were s ..... Heb 11:13
forget to entertain s ..... Heb 13:2
the brethren and for s ..... 3 John 5

STRANGLING
that my soul chooses s ..... Job 7:15

STRAP
than I, whose sandal s ..... Mark 1:7

STRAW
s to make brick as before ..... Ex 5:7
They are like s ..... Job 21:18
lion shall eat s like the ox ..... Is 11:7
stones, wood, hay, s ..... 1 Cor 3:12

STRAY
the cursed, who s ..... Ps 119:21
who make my people s ..... Mic 3:5

STRAYED
yet I have not s ..... Ps 119:110
for which some have s .... 1 Tim 6:10
who have s concerning .... 2 Tim 2:18

STREAM
like an overflowing s ..... Is 30:28
of the LORD, like a s ..... Is 30:33
like a flowing s ..... Is 66:12

STREAMS
He dams up the s ..... Job 28:11
He also brought s ..... Ps 78:16
O LORD, as the s ..... Ps 126:4

STREET
to be heard in the s ..... Is 42:2
s called Straight ..... Acts 9:11
And the s of the city ..... Rev 21:21
In the middle of its s ..... Rev 22:2

STREETS
the corners of the s ..... Matt 6:5
You taught in our s ..... Luke 13:26
out quickly into the s ..... Luke 14:21

STRENGTH
for by s of hand the ..... Ex 13:3
just as my s was then ..... Josh 14:11
my soul, march on in s ..... Judg 5:21
a man is, so is his s ..... Judg 8:21
s no man shall ..... 1 Sam 2:9
the God of my s ..... 2 Sam 22:3
have armed me with s ... 2 Sam 22:40
the LORD glory and s ..... 1 Chr 16:28
Is my s the s ..... Job 6:12
Him are wisdom and s ..... Job 12:13
him because his s ..... Job 39:11
You have ordained s ..... Ps 8:2
love You, O LORD, my s ..... Ps 18:1
The LORD is the s ..... Ps 27:1
The LORD is their s ..... Ps 28:8
The LORD will give s ..... Ps 29:11
delivered by great s ..... Ps 33:16
He is their s in the ..... Ps 37:39
are the God of my s ..... Ps 43:2
is our refuge and s ..... Ps 46:1
is He who gives s ..... Ps 68:35
I will go in the s ..... Ps 71:16
but God is the s ..... Ps 73:26
They go from s to ..... Ps 84:7
the glory of their s ..... Ps 89:17
s and beauty are in ..... Ps 96:6
made me bold with s ..... Ps 138:3

of the LORD is s . . . . . Prov 10:29
knowledge increases s . . . . . Prov 24:5
S and honor are her . . . . . Prov 31:25
is better than s . . . . . Eccl 9:16
for s and not for . . . . . Eccl 10:17
For You have been a s . . . . . Is 25:4
him take hold of My s . . . . . Is 27:5
of His might and the s . . . . . Is 40:26
might He increases s . . . . . Is 40:29
works it with the s . . . . . Is 44:12
righteousness and s . . . . . Is 45:24
Put on your s . . . . . Is 52:1
O LORD, my s and my . . . . . Jer 16:19
I will destroy the s . . . . . Hag 2:22
He has shown s with . . . . . Luke 1:51
were still without s . . . . . Rom 5:6
s is made perfect . . . . . 2 Cor 12:9
you have a little s . . . . . Rev 3:8

STRENGTHEN
and He shall s . . . . . Ps 27:14
S the weak hands . . . . . Is 35:3
"So I will s them in . . . . . Zech 10:12
s your brethren . . . . . Luke 22:32
s the hands . . . . . Heb 12:12
s the things . . . . . Rev 3:2

STRENGTHENED
weak you have not s . . . . . Ezek 34:4
unbelief, but was s . . . . . Rom 4:20
of His glory, to be s . . . . . Eph 3:16
stood with me and s . . . . . 2 Tim 4:17

STRENGTHENING
s the souls of the . . . . . Acts 14:22

STRENGTHENS
s the wise more than . . . . . Eccl 7:19
through Christ who s . . . . . Phil 4:13

STRETCH
will quickly s out her . . . . . Ps 68:31
said to the man, "S . . . . . Matt 12:13
are old, you will s . . . . . John 21:18

STRETCH OUT MY HAND
I will s and strike Egypt . . . . . Ex 3:20
when I s on Egypt . . . . . Ex 7:5
Lord's anointed, to s . . . . . 1 Sam 24:6
forbid that I should s . . . . 1 Sam 26:11
s against the inhabitants . . . . . Jer 6:12
And I will s against you . . . . Jer 51:25
I will s against them . . . . . Ezek 6:14
I will s against you . . . . . Ezek 25:7
I will s against Judah . . . . . Zeph 1:4

STRETCHED
s himself out on the . . . . . 1 Kin 17:21
s himself out on him . . . . . 2 Kin 4:35
I have s out my hands . . . . . Ps 88:9
but His hand is s out still . . . . . Is 5:25
Who s out the heavens . . . . . Is 51:13
His wisdom, and has s . . . . . Jer 10:12
"All day long I have s . . . . Rom 10:21

STRETCHED OUT HIS HAND
Abraham s and took the . . . Gen 22:10
Aaron s over the waters . . . . . Ex 8:6
Aaron s with his rod . . . . . Ex 8:17
Moses s toward heaven . . . . . Ex 10:22
Moses s over the sea . . . . . Ex 14:21
as soon as he had s . . . . . Josh 8:19
And when the angel s . . . 2 Sam 24:16
he has s against them . . . . . Is 5:25
He s over the sea . . . . . Is 23:11
And the cherub s . . . . . Ezek 10:7
Jesus s and caught him . . . Matt 14:31
Herod the king s to . . . . . Acts 12:1

STRETCHES
For he s out his hand . . . . . Job 15:25

STRICKEN
My heart is s and . . . . . Ps 102:4
yet we esteemed Him s . . . . . Is 53:4
of My people He was s . . . . . Is 53:8
You have s them . . . . . Jer 5:3
He has s, but He will . . . . . Hos 6:1

STRIFE
let there be no s . . . . . Gen 13:8
You have made us a s . . . . . Ps 80:6
at the waters of s . . . . . Ps 106:32
Hatred stirs up s . . . . . Prov 10:12
comes nothing but s . . . . . Prov 13:10
man stirs up s . . . . . Prov 15:18
transgression loves s . . . . . Prov 17:19
borne me, a man of s . . . . . Jer 15:10
and lust, not in s . . . . . Rom 13:13
even from envy and s . . . . . Phil 1:15
which come envy, s . . . . . 1 Tim 6:4

STRIKE
said, "S this people . . . . . 2 Kin 6:18
The sun shall not s . . . . . Ps 121:6
Let the righteous s . . . . . Ps 141:5
S a scoffer . . . . . Prov 19:25
s your hands . . . . . Ezek 21:14
s the waves of the sea . . . . Zech 10:11
"S the Shepherd . . . . . Zech 13:7
s the earth with a . . . . . Mal 4:6
'I will s the Shepherd . . . . . Matt 26:31
'I will s the Shepherd . . . . Mark 14:27
if well, why do you s . . . . . John 18:23
the sun shall not s . . . . . Rev 7:16
s the earth with all . . . . . Rev 11:6

STRIKES
To him who s you on the . . Luke 6:29
if one s you on the face . . 2 Cor 11:20
a scorpion when it s . . . . . Rev 9:5

STRINGED
of your s instruments . . . . . Is 14:11
of your s instruments . . . . . Amos 5:23

STRIP
S yourselves . . . . . Is 32:11
s her naked and expose . . . . . Hos 2:3

STRIPES
their iniquity with s . . . . . Ps 89:32
s we are healed . . . . . Is 53:5
be beaten with many s . . . . Luke 12:47
I received forty s . . . . . 2 Cor 11:24
s you were healed . . . . . 1 Pet 2:24

STRIVE
"My Spirit shall not s . . . . . Gen 6:3
He will not always s . . . . . Ps 103:9
Do not s with a man . . . . . Prov 3:30
Let the potsherd s . . . . . Is 45:9
"S to enter through . . . . . Luke 13:24
the Lord not to s . . . . . 2 Tim 2:14

STRIVING
for a man to stop s . . . . . Prov 20:3

STROKE
with a mighty s . . . . . Jer 14:17

STRONG
with a s hand he will let . . . . . Ex 6:1
Be s and of good courage . . Deut 31:6
be s and very courageous . . . Josh 1:7
Be s and conduct . . . . . 1 Sam 4:9
indeed He is s . . . . . Job 9:19
The LORD s and mighty . . . . . Ps 24:8
bring me to the s . . . . . Ps 60:9
a s tower from the enemy . . . . Ps 61:3
s is Your hand . . . . . Ps 89:13
there is s confidence . . . . . Prov 14:26
the LORD is a s tower . . . . . Prov 18:10
A wise man is s . . . . . Prov 24:5
s shall be as tinder . . . . . Is 1:31
"We have a s city . . . . . Is 26:1
She had s branches for . . . Ezek 19:11
shall be as s as iron . . . . . Dan 2:40
the weak say, 'I am s . . . . . Joel 3:10
enter a s man's house . . . . . Matt 12:29
one can enter a s man's . . . Mark 3:27
When a s man . . . . . Luke 11:21
We then who are s . . . . . Rom 15:1
weak, but you are s . . . . . 1 Cor 4:10
I am weak, then I am s . . . 2 Cor 12:10
are weak and you are s . . . . 2 Cor 13:9
my brethren, be s . . . . . Eph 6:10
weakness were made s . . . . Heb 11:34
men, because you are s . . 1 John 2:14
s is the Lord God . . . . . Rev 18:8

STRONGER
weakness of God is s . . . . . 1 Cor 1:25

STRONGHOLD
crag of the rock and the s . . Job 39:28
of my salvation, my s . . . . . Ps 18:2
down the trusted s . . . . . Prov 21:22

STRUCK
s the rock twice . . . . . Num 20:11
the hand of God has s . . . . . Job 19:21
s all my enemies . . . . . Ps 3:7
Behold, He s the rock . . . . . Ps 78:20
I was angry and s . . . . . Is 57:17
in My wrath I s . . . . . Is 60:10
s the head from the . . . . . Hab 3:13
I s you with blight . . . . . Hag 2:17
took the reed and s . . . . . Matt 27:30
the officers s Him with . . . Mark 14:65
they s Him on the head . . Mark 15:19
Him, they s Him on the . . . Luke 22:64
s Him with their hands . . . . John 19:3
and s down the Egyptian . . . Acts 7:24

STUBBLE
shall bring forth s . . . . . Is 33:11
his sword, as driven s . . . . . Is 41:2
they shall be as s . . . . . Is 47:14
s that passes . . . . . Jer 13:24
do wickedly will be s . . . . . Mal 4:1

STUBBORN
when Pharaoh was s about . . Ex 13:15
If a man has a s . . . . . Deut 21:18
and s children . . . . . Ezek 2:4

STUBBORN-HEARTED
"Listen to Me, you s . . . . . Is 46:12

STUBBORNNESS
do not look on the s . . . . . Deut 9:27

STUDENT
the teacher with the s . . . . . 1 Chr 25:8

STUDIED
having never s . . . . . John 7:15

STUMBLE
causes them to s . . . . . Ps 119:165
to make my steps s . . . . . Ps 140:4
your foot will not s . . . . . Prov 3:23
know what makes them s . . Prov 4:19
one will be weary or s . . . . . Is 5:27
among them shall s . . . . . Is 8:15
we s at noonday as at . . . . . Is 59:10
that they might not s . . . . . Is 63:13
before your feet s . . . . . Jer 13:16
they will s and fall . . . . . Jer 46:6
have caused many to s . . . . . Mal 2:8
you will be made to s . . . . . Matt 26:31
if all are made to s . . . . . Matt 26:33
immediately they s . . . . . Mark 4:17
who believe in Me to s . . . . Mark 9:42
s because of Me this . . . . . Mark 14:27
the day, he does not s . . . . . John 11:9
Who is made to s . . . . . 2 Cor 11:29
whole law, and yet s . . . . . James 2:10
For we all s in many . . . . . James 3:2

STUMBLED
and those who s . . . . . 1 Sam 2:4
God, for you have s . . . . . Hos 14:1
s that they should . . . . . Rom 11:11

STUMBLES
word, immediately he s . . . Matt 13:21

STUMBLING
the deaf, nor put a s . . . . . Lev 19:14
but a stone of s . . . . . Is 8:14
Behold, I will lay s . . . . . Jer 6:21
watched for my s . . . . . Jer 20:10
it became their s . . . . . Ezek 7:19
stumbled at that s . . . . . Rom 9:32

I lay in Zion a *s* ..... Rom 9:33
this, not to put a *s* ..... Rom 14:13
to the Jews a *s* ..... 1 Cor 1:23
of yours become a *s* ..... 1 Cor 8:9
and "A stone of *s* ..... 1 Pet 2:8
is no cause for *s* ..... 1 John 2:10
to keep you from *s* ..... Jude 24

STUMBLING BLOCK
s out of the way ..... Is 57:14
I lay a *s* before him ..... Ezek 3:20
it became their *s* ..... Ezek 7:19
s and a recompense ..... Rom 11:9
not to put a *s* ..... Rom 14:13
to the Jews a *s* ..... 1 Cor 1:23
of yours become a *s* ..... 1 Cor 8:9
taught Balak to put a *s* ..... Rev 2:14

STUMP
whose *s* remains when it is .... Is 6:13
leave the *s* and roots ..... Dan 4:15

STUPID
and regarded as *s* ..... Job 18:3
who hates correction is *s* ... Prov 12:1
Surely I am more *s* ..... Prov 30:2

SUBDUE
s the peoples under us ..... Ps 47:3
shall *s* three kings ..... Dan 7:24
s our iniquities ..... Mic 7:19
s all things to ..... Phil 3:21

SUBDUED
land was *s* before them .... Josh 18:1
So the Philistines were *s* .. 1 Sam 7:13
You have *s* under me those .. Ps 18:39
through faith *s* kingdoms .. Heb 11:33

SUBJECT
for it is not *s* ..... Rom 8:7
Let every soul be *s* ..... Rom 13:1
all things are made *s* ..... 1 Cor 15:28
Remind them to be *s* ..... Titus 3:1
all their lifetime *s* ..... Heb 2:15
having been made *s* ..... 1 Pet 3:22

SUBJECTED
because of Him who *s* ..... Rom 8:20

SUBJECTION
put all things in *s* ..... Heb 2:8
more readily be in *s* ..... Heb 12:9

SUBMISSION
in silence with all *s* ..... 1 Tim 2:11
his children in *s* ..... 1 Tim 3:4

SUBMISSIVE
Wives, likewise, be *s* ..... 1 Pet 3:1
Yes, all of you be *s* ..... 1 Pet 5:5

SUBMIT
s yourself under her hand .. Gen 16:9
Your enemies shall *s* ..... Ps 66:3
Wives, *s* to your own ..... Eph 5:22
s to your own husbands ..... Col 3:18
Therefore *s* to God ..... James 4:7
s yourselves to every ..... 1 Pet 2:13
you younger people, *s* ..... 1 Pet 5:5

SUBSIDED
and the waters *s* ..... Gen 8:1
the king's wrath *s* ..... Esth 7:10

SUBSTANCE
Bless his *s* ..... Deut 33:11
Your eyes saw my *s* ..... Ps 139:16
up all the *s* of his house .... Prov 6:31
the LORD, and their *s* ..... Mic 4:13
Now faith is the *s* of ..... Heb 11:1

SUCCEED
For this will not *s* ..... Num 14:41
you shall not *s* ..... Jer 32:5

SUCCESS
please give me *s* ..... Gen 24:12
You spoil my *s* ..... Job 30:22
but wisdom brings *s* ..... Eccl 10:10

SUCCESSFUL
Joseph, and he was a *s* ..... Gen 39:2

SUCCOTH
Place east of the Jordan, Judg 8:4, 5
Jacob's residence here, Gen 33:17
——— Israel's first camp, Ex 12:37

SUDDENLY
whom you seek, will *s* ..... Mal 3:1
s there was with the ..... Luke 2:13

SUE
s you and take away ..... Matt 5:40

SUFFER
for a stranger will *s* ..... Prov 11:15
Son of Man must *s* many .. Mark 8:31
He must *s* many things .... Mark 9:12
Son of Man must *s* many .. Luke 9:22
He must *s* many things ... Luke 17:25
for the Christ to *s* ..... Luke 24:46
that the Christ would *s* ..... Acts 3:18
to *s* shame for His name .... Acts 5:41
s for My name's sake ..... Acts 9:16
that the Christ had to *s* ..... Acts 17:3
that the Christ would *s* .... Acts 26:23
Christ, if indeed we *s* ..... Rom 8:17
all the members *s* ..... 1 Cor 12:26
sufferings which we also *s* .. 2 Cor 1:6
that they may not *s* ..... Gal 6:12
in Him, but also to *s* ..... Phil 1:29
we would *s* tribulation .... 1 Thess 3:4
s trouble as an ..... 2 Tim 2:9
Jesus will *s* persecution ... 2 Tim 3:12
choosing rather to *s* ..... Heb 11:25
when you do good and *s* ... 1 Pet 2:20
even if you should *s* for .... 1 Pet 3:14
the will of God, to *s* ..... 1 Pet 3:17
s as a murderer ..... 1 Pet 4:15
Therefore let those who *s* .. 1 Pet 4:19
you are about to *s* ..... Rev 2:10

SUFFERED
I have *s* many things ..... Matt 27:19
s many things from ..... Mark 5:26
s these things and to ..... Luke 24:26
Have you *s* so many ..... Gal 3:4
for whom I have *s* ..... Phil 3:8
in that He Himself has *s* .... Heb 2:18
by the things which He *s* .... Heb 5:8
with His own blood, *s* ..... Heb 13:12
because Christ also *s* ..... 1 Pet 2:21
when He *s*, He did not ..... 1 Pet 2:23
For Christ also *s* ..... 1 Pet 3:18
since Christ *s* ..... 1 Pet 4:1
after you have *s* ..... 1 Pet 5:10

SUFFERING
My eyes bring *s* ..... Lam 3:51
Himself alive after His *s* by .. Acts 1:3
for the *s* of death crowned ... Heb 2:9
as an example of *s* ..... James 5:10
Is anyone among you *s* ... James 5:13
forth as an example, *s* ..... Jude 7

SUFFERINGS
I consider that the *s* ..... Rom 8:18
share with me in the *s* ..... 2 Tim 1:8
perfect through *s* ..... Heb 2:10
great struggle with *s* ..... Heb 10:32
beforehand the *s* ..... 1 Pet 1:11

SUFFERS
Love *s* long and is ..... 1 Cor 13:4

SUFFICIENCY
but our *s* is from God ..... 2 Cor 3:5
always having all *s* ..... 2 Cor 9:8

SUFFICIENT
S for the day is its ..... Matt 6:34
by the majority is *s* ..... 2 Cor 2:6
Not that we are *s* ..... 2 Cor 3:5

SUITABLE
by the hand of a *s* ..... Lev 16:21

SUM
How great is the *s* ..... Ps 139:17
s I obtained this ..... Acts 22:28

SUMMED
commandment, are all *s* .... Rom 13:9

SUMMER
and heat, winter and *s* ..... Gen 8:22
into the drought of *s* ..... Ps 32:4
You have made *s* ..... Ps 74:17
you know that *s* ..... Matt 24:32

SUMPTUOUSLY
fine linen and fared *s* ..... Luke 16:19

SUN
So the *s* stood still ..... Josh 10:13
love Him be like the *s* ..... Judg 5:31
grows green in the *s* ..... Job 8:16
a tabernacle for the *s* ..... Ps 19:4
the LORD God is a *s* ..... Ps 84:11
s shall not strike you ..... Ps 121:6
the *s* to rule by day ..... Ps 136:8
to behold the *s* ..... Eccl 11:7
while the *s* and the ..... Eccl 12:2
moon, clear as the *s* ..... Song 6:10
s will be sevenfold ..... Is 30:26
s returned ten degrees ..... Is 38:8
s shall no longer be ..... Is 60:19
s has gone down while ..... Jer 15:9
LORD, who gives the *s* ..... Jer 31:35
the *s* and moon grow ..... Joel 2:10
s shall be turned ..... Joel 2:31
s shall go down on the ..... Mic 3:6
The *s* and moon stood ..... Hab 3:11
for He makes His *s* ..... Matt 5:45
the *s* was darkened ..... Luke 23:45
is one glory of the *s* ..... 1 Cor 15:41
do not let the *s* ..... Eph 4:26
s became black as ..... Rev 6:12
s shall not strike ..... Rev 7:16
had no need of the *s* ..... Rev 21:23

SUPPER
man gave a great *s* ..... Luke 14:16
to eat the Lord's *S* ..... 1 Cor 11:20
took the cup after *s* ..... 1 Cor 11:25
together for the *s* ..... Rev 19:17

SUPPLICATION
s that you have made ..... 1 Kin 9:3
and make your *s* ..... Job 8:5
LORD has heard my *s* ..... Ps 6:9
to the LORD I made *s* ..... Ps 30:8
Yourself from my *s* ..... Ps 55:1
Let my *s* come before ..... Ps 119:170
They will make *s* ..... Is 45:14
with all prayer and *s* ..... Eph 6:18
by prayer and *s* ..... Phil 4:6

SUPPLICATIONS
Will he make many *s* to ..... Job 41:3
of my *s* when I cry to You .... Ps 28:2
To the voice of my *s* ..... Ps 130:2
request by prayer and *s* ..... Dan 9:3
and continues in *s* and ..... 1 Tim 5:5
offered up prayers and *s* ..... Heb 5:7

SUPPLIES
Now may He who *s* ..... 2 Cor 9:10
Therefore He who *s* ..... Gal 3:5
by what every joint *s* ..... Eph 4:16

SUPPLY
s what was lacking ..... Phil 2:30
And my God shall *s* ..... Phil 4:19

SUPPORT
but the LORD was my *s* .. 2 Sam 22:19
this, that you must *s* ..... Acts 20:35

SUPPOSE
S there were fifty ..... Gen 18:24
"But *s* they will not believe .... Ex 4:1
s that I came to give ..... Luke 12:51
not drunk, as you *s* ..... Acts 2:15
who *s* that godliness is a ... 1 Tim 6:5
man *s* that he will receive .. James 1:7

SUPREME
to the king as *s* ..... 1 Pet 2:13

SURE
s your sin will find ..... Num 32:23
build him a s house ..... 1 Sam 2:35
but no man is s ..... Job 24:22
testimony of the LORD is s .... Ps 19:7
all His precepts are s ..... Ps 111:7
call and election s ..... 2 Pet 1:10

SURETY
Be s for Your servant ..... Ps 119:122
one who hates being s .... Prov 11:15
Jesus has become a s ..... Heb 7:22

SURROUND
But you shall s ..... 2 Kin 11:8
LORD, mercy shall s ..... Ps 32:10

SURROUNDED
the waves of death s ..... 2 Sam 22:5
The pangs of death s ..... Ps 18:4
The pains of death s ..... Ps 116:3
All nations s me ..... Ps 118:10
their own deeds have s ..... Hos 7:2
and the floods s ..... Jon 2:3
also, since we are s ..... Heb 12:1

SURVIVOR
was no refugee or s ..... Lam 2:22

SUSANNA
Believing woman ministering to Christ, Luke 8:2, 3

SUSPICIONS
reviling, evil s ..... 1 Tim 6:4

SUSTAIN
You will s him on his ..... Ps 41:3
of a man will s ..... Prov 18:14
S me with cakes of ..... Song 2:5

SUSTAINED
Forty years You s them ..... Neh 9:21
I awoke, for the LORD s me .... Ps 3:5
and My own fury, it s Me ..... Is 63:5

SWADDLING
thick darkness its s ..... Job 38:9
Him in s cloths ..... Luke 2:7

SWALLOW
like a flying s ..... Prov 26:2
Like a crane or a s ..... Is 38:14
s observe the time ..... Jer 8:7
great fish to s Jonah ..... Jon 1:17
a gnat and s a camel ..... Matt 23:24

SWALLOWED
Aaron's rod s up their rods ... Ex 7:12
the earth s them ..... Ex 15:12
s me up like a monster ..... Jer 51:34
He has s up Israel ..... Lam 2:5
"Death is s up in victory .. 1 Cor 15:54
s up with too much sorrow .. 2 Cor 2:7

SWEAR
shall I make you s ..... 1 Kin 22:16
in the earth shall s ..... Is 65:16
s oaths by the LORD ..... Zeph 1:5
'You shall not s ..... Matt 5:33
began to curse and s ..... Matt 26:74
because He could s ..... Heb 6:13
my brethren, do not s .... James 5:12

SWEARING
By s and lying ..... Hos 4:2

SWEARS
he who s to his own ..... Ps 15:4
everyone who s by Him ..... Ps 63:11
but whoever s by the ..... Matt 23:18

SWEAT
In the s of your face ..... Gen 3:19
Then His s became like ... Luke 22:44

SWEET
it is a s aroma, an offering .. Ex 29:18
a s aroma to the LORD ..... Lev 1:9
by fire as a s aroma to ..... Num 28:2
Though evil is s ..... Job 20:12
valley shall be s to him .... Job 21:33
s are Your words ..... Ps 119:103
my words, for they are s .... Ps 141:6
his fruit was s to my taste .. Song 2:3
for your voice is s ..... Song 2:14
His mouth is most s ..... Song 5:16
shall drip with s wine ..... Amos 9:13
but it will be as s ..... Rev 10:9

SWEETER
"What is s than honey .... Judg 14:18
S also than honey and the ... Ps 19:10
s than honey to my ..... Ps 119:103

SWEETNESS
'Should I cease my s ..... Judg 9:11
called prudent, and s ..... Prov 16:21
s of a man's friend gives ... Prov 27:9
mouth like honey in s ..... Ezek 3:3

SWELL
thigh rot and your belly s .. Num 5:21
their feet did not s ..... Neh 9:21
your heart shall s with joy .... Is 60:5

SWELLING
they speak great s ..... 2 Pet 2:18

SWEPT
his army shall be s away .. Dan 11:26
he finds it empty, s ..... Matt 12:44

SWIFT
s as the eagle flies ..... Deut 28:49
pass by like s ships ..... Job 9:26
handles the bow, the s .... Amos 2:15
let every man be s ..... James 1:19

SWIFTLY
His word runs very s ..... Ps 147:15

SWIM
night I make my bed s ..... Ps 6:6

SWINE
the s, though it divides ..... Lev 11:7
cast your pearls before s .... Matt 7:6
went into the herd of s ..... Matt 8:32
the pods that the s ate .... Luke 15:16

SWINE'S
ring of gold in a s snout ... Prov 11:22
in the midst, eating s flesh ... Is 66:17

SWOON
as they s like the ..... Lam 2:12

SWORD
See TWO-EDGED SWORD
s which turned every ..... Gen 3:24
but not with your s ..... Josh 24:12
the wicked with Your s ..... Ps 17:13
land by their own s ..... Ps 44:3
my bow, nor shall my s ..... Ps 44:6
their tongue a sharp s ..... Ps 57:4
shall not lift up s ..... Is 2:4
But he shall flee from the s .... Is 31:8
s shall be bathed ..... Is 34:5
The s of the LORD is ..... Is 34:6
And I will send a s ..... Jer 9:16
will die by the s ..... Ezek 7:15
'A s, a s is sharpened ..... Ezek 21:9
'A s, a s is drawn ..... Ezek 21:28
Bow and s of battle I ..... Hos 2:18
people shall die by the s .. Amos 9:10
not lift up s against nation ... Mic 4:3
"Awake, O s ..... Zech 13:7
to bring peace but a s ..... Matt 10:34
for all who take the s ..... Matt 26:52
s will pierce through ..... Luke 2:35
he does not bear the s ..... Rom 13:4
the s of the Spirit ..... Eph 6:17
than any two-edged s ..... Heb 4:12
a sharp two-edged s ..... Rev 1:16
mouth goes a sharp s ..... Rev 19:15

SWORDS
yet they were drawn s ..... Ps 55:21
shall beat their s ..... Is 2:4
beat their s into plowshares .. Mic 4:3
look, here are two s ..... Luke 22:38

SWORE
So I s in My wrath ..... Ps 95:11
So I s in My wrath ..... Heb 3:11
and s by Him who lives ..... Rev 10:6

SWORN
"By Myself I have s ..... Gen 22:16
The LORD has s in ..... Ps 132:11
I have s by Myself ..... Is 45:23
"The LORD has s ..... Heb 7:21

SYCAMORE
into a s tree to see Him .... Luke 19:4

SYCHAR
Town of Samaria; Jesus talks to woman at well here, John 4:5–39

SYMBOLIC
which things are s ..... Gal 4:24
It was s for the ..... Heb 9:9

SYMBOLS
I have given s through ..... Hos 12:10

SYMPATHIZE
Priest who cannot s ..... Heb 4:15

SYMPATHY
My s is stirred ..... Hos 11:8

SYNAGOGUE
See RULER OF THE SYNAGOGUE
He went into the s ..... Luke 4:16
he was a ruler of the s ..... Luke 8:41
in the s every Sabbath ..... Acts 18:4
but are a s of Satan ..... Rev 2:9

SYRACUSE
City visited by Paul, Acts 28:12

SYRIANS
Abraham's kindred, Gen 22:20–23; 25:20
Hostile to Israel, 2 Sam 8:11–13; 10:6–19; 1 Kin 20:1–34; 22:1–38; 2 Kin 6:8—7:7
Defeated by Assyria, 2 Kin 16:9
Destruction of, foretold, Is 17:1–3
Gospel preached to, Acts 15:23, 41

SYRO-PHOENICIAN
Daughter of, freed of demon, Mark 7:25–31

TABERAH
Israelite camp; fire destroys many there, Num 11:1–3

TABERNACLE
that is, the pattern of the t ... Ex 25:9
you shall make the t ..... Ex 26:1
called it the t of meeting ..... Ex 33:7
did not depart from the t .... Ex 33:11
covered the t of meeting..... Ex 40:34
t He shall hide me ..... Ps 27:5
I will abide in Your t ..... Ps 61:4
In Salem also is His t ..... Ps 76:2
How lovely is Your t ..... Ps 84:1
Let us go into His t ..... Ps 132:7
quiet home, a t ..... Is 33:20
has done violence to His t ... Lam 2:6
My t also shall be with ... Ezek 37:27
You also took up the t ..... Acts 7:43
and will rebuild the t ..... Acts 15:16
the true t which the Lord .... Heb 8:2
and more perfect t ..... Heb 9:11
the temple of the t of the .... Rev 15:5
Behold, the t ..... Rev 21:3

TABERNACLES
See FEAST OF TABERNACLES
T for seven days to the .... Lev 23:34
Feast of T seven days ..... Deut 16:13
us make here three t ..... Matt 17:4
Feast of T was at hand ..... John 7:2

TABITHA
See DORCAS

TABLE
shall also make a *t* ..... Ex 25:23
prepare a *t* before me ..... Ps 23:5
t become a snare ..... Ps 69:22
a *t* in the wilderness ..... Ps 78:19
head as He sat at the *t* ..... Matt 26:7
dogs under the *t* ..... Mark 7:28
t in the Pharisee's house ... Luke 7:37
t become a snare ..... Rom 11:9
of the Lord's *t* ..... 1 Cor 10:21

TABLES
t are full of vomit ..... Is 28:8
and overturned the *t* ..... Matt 21:12
of God and serve *t* ..... Acts 6:2

TABLET
write them on the *t* ..... Prov 3:3
is engraved on the *t* ..... Jer 17:1

TABLETS
I will give you *t* of stone .... Ex 24:12
Cut two *t* of stone like the ... Ex 34:1
wrote on the *t* the words .... Ex 34:28
the two *t* of the Testimony .. Ex 34:29
wrote them on two *t* of .... Deut 4:13
God, not on *t* of stone ..... 2 Cor 3:3
and the *t* of the covenant .... Heb 9:4

TABOR
Scene of rally against Sisera, Judg 4:6, 12, 14

TADMOR
Trading center near Damascus, 2 Chr 8:4

TAHPANHES (or Tehaphnehes)
City of Egypt; refuge of fleeing Jews, Jer 2:16; 44:1; Ezek 30:18

TAIL
hand and take it by the *t*" ..... Ex 4:4
the head and not the *t* .... Deut 28:13
turned the foxes *t* to *t* ..... Judg 15:4
He moves his *t* like a ..... Job 40:17
t drew a third of the ..... Rev 12:4

TAILS
They had *t* like scorpions. .. Rev 9:10
for their *t* are like serpents .. Rev 9:19

TAKE
You shall *t* with you seven ... Gen 7:2
T now your son, your only .. Gen 22:2
I will *t* you as My people. ..... Ex 6:7
You shall not *t* the name of .. Ex 20:7
I will *t* sickness away ..... Ex 23:25
t off your ornaments, that .... Ex 33:5
I will *t* away My hand ..... Ex 33:23
t us as Your inheritance ..... Ex 34:9
T heed to yourself, lest ..... Ex 34:12
shall not *t* vengeance ..... Lev 19:18
to *t* the vow of a Nazirite ... Num 6:2
T heed to yourselves, lest .. Deut 4:23
You shall not *t* the name ... Deut 5:11
shall *t* oaths in His name .. Deut 6:13
add to it nor *t* away ..... Deut 12:32
T your sandal off your ..... Josh 5:15
God does not *t* away .... 2 Sam 14:14
How long shall I *t* counsel .... Ps 13:2
t Your Holy Spirit ..... Ps 51:11
I will not utterly *t* from ..... Ps 89:33
His wings you shall *t* refuge .. Ps 91:4
I will *t* up the cup of ..... Ps 116:13
t not the word of ..... Ps 119:43
In You I *t* refuge ..... Ps 141:8
in You I *t* shelter ..... Ps 143:9
T firm hold of instruction. .. Prov 4:13
and *t* away all your alloy ..... Is 1:25
will *t* the heart of stone ... Ezek 36:26
t words with you ..... Hos 14:2
t away your tunic, let him .. Matt 5:40
does not *t* his cross ..... Matt 10:38
T My yoke upon ..... Matt 11:29
t up his cross, and ..... Matt 16:24
T what is yours and ..... Matt 20:14
t You in, or naked and .... Matt 25:38
and you did not *t* Me in ... Matt 25:43
T, eat; this is My body .... Matt 26:26
and *t* up his cross ..... Mark 8:34
t up the cross, and ..... Mark 10:21
T, eat; this is My body ... Mark 14:22
T this cup away ..... Mark 14:36
t up his cross daily, and ... Luke 9:23
My life that I may *t* ..... John 10:17
I urge you to *t* heart ..... Acts 27:22
T, eat; this is My body .... 1 Cor 11:24
Therefore *t* up the whole ... Eph 6:13

TAKE HEED
T to yourself and see ..... Ex 10:28
'*T* to yourselves that ..... Ex 19:12
T to yourself, lest you ..... Ex 34:12
t to speak what the Lord .. Num 23:12
t, lest you lift your eyes .... Deut 4:19
your sons *t* to their way .... 1 Kin 2:4
T, do not turn to iniquity ... Job 36:21
T, and be quiet ..... Is 7:4
t, you peoples from afar ..... Is 49:1
Everyone *t* to his neighbor .... Jer 9:4
t to your spirit ..... Mal 2:15
T that you do not do ..... Matt 6:1
"*T* and beware of the ..... Matt 16:6
T that you do not ..... Matt 18:10
"*T* that no one deceives .... Matt 24:4
"*T* what you hear ..... Mark 4:24
t; see, I have told you .... Mark 13:23
T, watch and pray ..... Mark 13:33
t that the light ..... Luke 11:35
"*T* and beware ..... Luke 12:15
t to yourselves, lest ..... Luke 21:34
t how he builds on it ..... 1 Cor 3:10
stands *t* lest he fall ..... 1 Cor 10:12
"*T* to the ministry ..... Col 4:17
T to yourself and to ..... 1 Tim 4:16

TAKEN
t from man He made into ... Gen 2:22
because she was *t* out of .... Gen 2:23
for out of it you were *t* ..... Gen 3:19
have you *t* us away to die ... Ex 14:11
But the LORD has *t* you..... Deut 4:20
t the wife of Uriah ..... 2 Sam 12:10
and the LORD has *t* away .... Job 1:21
God has *t* away my justice .. Job 34:5
you are *t* by the words ..... Prov 6:2
He was *t* from prison ..... Is 53:8
righteous is *t* away from ..... Is 57:1
of God will be *t* from ..... Matt 21:43
one will be *t* and the ..... Matt 24:40
what he has will be *t* ..... Mark 4:25
He was *t* up ..... Acts 1:9
veil is *t* away in Christ .... 2 Cor 3:14
until He is *t* out of ..... 2 Thess 2:7
By faith Enoch was *t* ..... Heb 11:5

TAKES
who *t* His name in vain ..... Ex 20:7
LORD *t* pleasure in those.... Ps 147:11
For the LORD *t* pleasure in ... Ps 149:4
than he who *t* a city ..... Prov 16:32
does not bear fruit He *t* .... John 15:2

TAKING
the fruit of *t* away his sin ..... Is 27:9
t Him up on a high ..... Luke 4:5
t the shield of faith with .... Eph 6:16
t the form of a bondservant .. Phil 2:7

TALEBEARER
not go about as a *t* ..... Lev 19:16
t reveals secrets ..... Prov 11:13

TALENT
went and hid your *t* ..... Matt 25:25

TALENTS
owed him ten thousand *t* .. Matt 18:24
to one he gave five *t* ..... Matt 25:15

TALITHA
T, cumi," which is ..... Mark 5:41

TALK
shall *t* of them when ..... Deut 6:7
t be vindicated ..... Job 11:2
with unprofitable *t* ..... Job 15:3
My tongue also shall *t* ..... Ps 71:24
entangle Him in His *t* ..... Matt 22:15
I will no longer *t* ..... John 14:30
turned aside to idle *t* ..... 1 Tim 1:6

TALKED
within us while He *t* ..... Luke 24:32

TALKERS
both idle *t* and ..... Titus 1:10

TALL
and *t* as the Anakim ..... Deut 2:10
to a nation *t* and ..... Is 18:2

TAMAR
Wife of Er and mother of Perez and Zerah, Gen 38:6–30
——— Absalom's sister, 2 Sam 13:1–32

TAMBOURINE
They sing to the *t* ..... Job 21:12
The mirth of the *t* ..... Is 24:8

TAME
no man can *t* the tongue ... James 3:8

TANNER
in Joppa with Simon, a *t* ... Acts 9:43

TAPESTRY
She makes *t* for herself ... Prov 31:22

TARES
the *t* also appeared ..... Matt 13:26

TARGET
You set me as Your *t* ..... Job 7:20
and set me up as a *t* ..... Lam 3:12

TARRY
who turns aside to *t* ..... Jer 14:8
come and will not *t* ..... Heb 10:37

TARSHISH
City at a great distance from Palestine, Jon 1:3
Ships of, noted in commerce, Ps 48:7

TARSUS
Paul's birthplace, Acts 21:39
Saul sent to, Acts 9:30
Visited by Barnabas, Acts 11:25

TARTAN
Sent to fight against Jerusalem, 2 Kin 18:17

TASK
your *t* in making brick both .. Ex 5:14
this burdensome *t* ..... Eccl 1:13

TASKMASTERS
Therefore they set *t* over ..... Ex 1:11

TASSELS
Tell them to make *t* on ... Num 15:38
shall make *t* on the four .. Deut 22:12

TASTE
the *t* of it was like wafers ... Ex 16:31
and its *t* was like the ..... Num 11:8
Oh, *t* and see that the ..... Ps 34:8
are Your words to my *t* ... Ps 119:103
was sweet to my *t* ..... Song 2:3
not *t* death till they see ..... Mark 9:1
shall *t* my supper ..... Luke 14:24
Do not touch, do not *t* ..... Col 2:21
might *t* death for ..... Heb 2:9

TASTED
But when He had *t* ..... Matt 27:34
t the heavenly gift ..... Heb 6:4
t the good word ..... Heb 6:5
t that the Lord is ..... 1 Pet 2:3

TATTENAI
Persian governor opposing the Jews, Ezra 5:3, 6

TAUGHT
O God, You have *t* ..... Ps 71:17
as His counselor has *t* ..... Is 40:13

the synagogue and *t* ..... Mark 1:21
He *t* them many things by .. Mark 4:2
presence, and You *t* ..... Luke 13:26
they shall all be *t* ..... John 6:45
but as My Father *t* ..... John 8:28
that they *t* the people and ... Acts 4:2
t accurately the things of .. Acts 18:25
from man, nor was I *t* ..... Gal 1:12
and have been *t* by Him .... Eph 4:21
the faith, as you have been *t* .. Col 2:7
which you were *t* ..... 2 Thess 2:15

TAUNT
and a byword, a *t* ..... Jer 24:9

TAX
t collectors do the ..... Matt 5:46
received the temple *t* ..... Matt 17:24
I say to you that *t* ..... Matt 21:31
Show Me the *t* ..... Matt 22:19

TAX COLLECTOR
Matthew the *t* ..... Matt 10:3
like heathen and a *t* ..... Matt 18:17
a *t* named Levi ..... Luke 5:27
and the other a *t* ..... Luke 18:10
who was a chief *t* ..... Luke 19:2

TAX COLLECTORS AND SINNERS
your Teacher eat with *t* .... Matt 9:11
He eats and drinks with *t* . Mark 2:16
winebibber, a friend of *t* ... Luke 7:34

TAXES
take customs or *t* ..... Matt 17:25
Is it lawful to pay *t* ..... Matt 22:17
forbidding to pay *t* ..... Luke 23:2
t to whom *t* ..... Rom 13:7

TEACH
t them to your children ..... Deut 4:9
t them diligently ..... Deut 6:7
t Jacob Your judgments .. Deut 33:10
t you the good and the .. 1 Sam 12:23
"Can anyone *t* ..... Job 21:22
"I will *t* you about ..... Job 27:11
t me what I do not see ..... Job 34:32
t me Your paths ..... Ps 25:4
T me Your way ..... Ps 27:11
t you the fear of the ..... Ps 34:11
t You awesome things ..... Ps 45:4
t transgressors Your ..... Ps 51:13
So *t* us to number our ..... Ps 90:12
T me Your statutes ..... Ps 119:12
He will *t* us His ways ..... Is 2:3
"Whom will he *t* ..... Is 28:9
every man *t* his neighbor ... Jer 31:34
a bribe, her priests *t* ..... Mic 3:11
t the way of God in ..... Matt 22:16
He began to *t* them ..... Mark 6:34
t us to pray, as John also .. Luke 11:1
the Holy Spirit will *t* ..... Luke 12:12
in My name, He will *t* .... John 14:26
you not to *t* in this name ... Acts 5:28
therefore, who *t* another ... Rom 2:21
even nature itself *t* ..... 1 Cor 11:14
permit a woman to *t* ..... 1 Tim 2:12
things command and *t* .... 1 Tim 4:11
T and exhort these ..... 1 Tim 6:2
t you again the first ..... Heb 5:12
not need that anyone *t* ... 1 John 2:27

TEACHER
for One is your *T* ..... Matt 23:8
T, do You not care that .... Mark 4:38
asked Him, "Good *T* ..... Mark 10:17
know that You are a *t* ..... John 3:2
T, this woman was caught .. John 8:4
T has come and is ..... John 11:28
You call Me *T* ..... John 13:13
named Gamaliel, a *t* ..... Acts 5:34
a *t* of babes, having ..... Rom 2:20
a *t* of the Gentiles in ..... 1 Tim 2:7

TEACHERS
than all my *t* ..... Ps 119:99
t will not be moved ..... Is 30:20
prophets, third *t* ..... 1 Cor 12:28
and some pastors and *t* ..... Eph 4:11
desiring to be *t* ..... 1 Tim 1:7
time you ought to be *t* ..... Heb 5:12
of you become *t* ..... James 3:1
there will be false *t* ..... 2 Pet 2:1

TEACHES
therefore He *t* sinners ..... Ps 25:8
He who *t* man knowledge ... Ps 94:10
t men so, shall be called .... Matt 5:19
the Holy Spirit *t* ..... 1 Cor 2:13
If anyone *t* otherwise ..... 1 Tim 6:3
the same anointing *t* ..... 1 John 2:27

TEACHING
t them to observe all ..... Matt 28:20
were astonished at His *t* .. Mark 1:22
Me, *t* as doctrines the ..... Mark 7:7
they did not cease *t* ..... Acts 5:42
he who teaches, in *t* ..... Rom 12:7
by prophesying, or by *t* .... 1 Cor 14:6
t every man in all ..... Col 1:28
t things which they ..... Titus 1:11
t us that ..... Titus 2:12

TEAR
t yourself in anger ..... Job 18:4
lest they *t* me like a ..... Ps 7:2
I, even I, will *t* ..... Hos 5:14
feet, and turn and *t* ..... Matt 7:6
will wipe away every *t* ..... Rev 21:4

TEARS
I have seen your *t* ..... 2 Kin 20:5
my couch with my *t* ..... Ps 6:6
t have been my food ..... Ps 42:3
with the bread of *t* ..... Ps 80:5
drench you with my *t* ..... Is 16:9
God will wipe away *t* ..... Is 25:8
eyes may run with *t* ..... Jer 9:18
My eyes fail with *t* ..... Lam 2:11
His feet with her *t* ..... Luke 7:38
night and day with *t* ..... Acts 20:31
mindful of your *t* ..... 2 Tim 1:4
vehement cries and *t* ..... Heb 5:7
it diligently with *t* ..... Heb 12:17

TEETH
t whiter than milk ..... Gen 49:12
by the skin of my *t* ..... Job 19:20
You have broken the *t* ..... Ps 3:7
As vinegar to the *t* ..... Prov 10:26
you cleanness of *t* ..... Amos 4:6
and gnashing of *t* ..... Matt 8:12

TEKOA
Home of a wise woman, 2 Sam 14:2, 4, 9
Home of Amos, Amos 1:1

TELL
that you may *t* it to ..... Ps 48:13
the message that I *t* ..... Jon 3:2
Who can *t* if God ..... Jon 3:9
t him his fault ..... Matt 18:15
whatever they *t* ..... Matt 23:3
He comes, He will *t* ..... John 4:25

TEMAN
Tribe in northeast Edom, Gen 36:34
Judgment pronounced against, Amos 1:12
God appears from, Hab 3:3

TEMPERATE
for the prize is *t* in all ..... 1 Cor 9:25
husband of one wife, *t* ..... 1 Tim 3:2

TEMPEST
the windy storm and *t* ..... Ps 55:8
one, tossed with *t* ..... Is 54:11
And suddenly a great *t* ..... Matt 8:24

TEMPLE
So Solomon built the *t* .... 1 Kin 6:14
build a *t* for the Lord ..... 2 Chr 2:12
t for the name of the Lord .. 2 Chr 6:7
of the Lord filled the *t* ..... 2 Chr 7:1
Lord is in His holy *t* ..... Ps 11:4
to inquire in His *t* ..... Ps 27:4
The *t* of the Lord ..... Jer 7:4
suddenly come to His *t* ..... Mal 3:1
One greater than the *t* ..... Matt 12:6
murdered between the *t* .. Matt 23:35
veil of the *t* was torn ..... Matt 27:51
found Him in the *t* ..... Luke 2:46
"Destroy this *t* ..... John 2:19
was speaking of the *t* ..... John 2:21
one accord in the *t* ..... Acts 2:46
the Beautiful Gate of the *t* .. Acts 3:10
that you are the *t* ..... 1 Cor 3:16
your body is the *t* ..... 1 Cor 6:19
grows into a holy *t* ..... Eph 2:21
sits as God in the *t* ..... 2 Thess 2:4
Then the *t* of God was ..... Rev 11:19
But I saw no *t* in it ..... Rev 21:22
and the Lamb are its *t* ..... Rev 21:22

TEMPLES
t made with hands ..... Acts 7:48

TEMPORARY
which are seen are *t* ..... 2 Cor 4:18

TEMPT
Why do you *t* the Lord ..... Ex 17:2
You shall not *t* the Lord ... Deut 6:16
they even *t* God ..... Mal 3:15
t the Lord your God ..... Matt 4:7
that Satan does not *t* ..... 1 Cor 7:5
nor let us *t* Christ ..... 1 Cor 10:9
nor does He Himself *t* .... James 1:13

TEMPTATION
do not lead us into *t* ..... Matt 6:13
lest you enter into *t* ..... Matt 26:41
in time of *t* fall away ..... Luke 8:13
And do not lead us into *t*, .. Luke 11:4
t has overtaken you ..... 1 Cor 10:13
to be rich fall into *t* ..... 1 Tim 6:9
the man who endures *t* ... James 1:12

TEMPTED
because they *t* the Lord ..... Ex 17:7
again and again they *t* God .. Ps 78:41
forty days, *t* by Satan ..... Mark 1:13
being *t* for forty days by .... Luke 4:2
not allow you to be *t* ..... 1 Cor 10:13
lest you also be *t* ..... Gal 6:1
has suffered, being *t* ..... Heb 2:18
in all points *t* ..... Heb 4:15
he is *t*, "I am *t* by God" .. James 1:13
But each one is *t* ..... James 1:14

TEMPTER
Now when the *t* came ..... Matt 4:3

TEN
t should be found ..... Gen 18:32
the *T* Commandments ..... Ex 34:28
David his *t* thousands .... 1 Sam 18:7
or go backward *t* ..... 2 Kin 20:9
an instrument of *t* strings .... Ps 92:3
test your servants for *t* ..... Dan 1:12
before it, and it had *t* horns .. Dan 7:7
The *t* horns are *t* kings ..... Dan 7:24
owed him *t* thousand ..... Matt 18:24
him who has *t* talents ..... Matt 25:28
there met Him *t* men ..... Luke 17:12
t horns, and seven ..... Rev 12:3
seven heads and *t* horns .... Rev 13:1
The *t* horns which you ..... Rev 17:12

TEND
to him, "*T* My sheep ..... John 21:16

TENDER
your heart was *t* ..... 2 Kin 22:19
t shoots will not ..... Job 14:7
Let Your *t* mercies come ..... Ps 79:8
Your *t* mercies come to .... Ps 119:77
no more be called *t* ..... Is 47:1
through the *t* mercy of .... Luke 1:78
put on *t* mercies ..... Col 3:12

TENDERHEARTED
to one another, *t* ..... Eph 4:32
love as brothers, be *t* ..... 1 Pet 3:8

TENDS
t a flock and does not ..... 1 Cor 9:7

TENT
pitched his *t* in the ..... Gen 26:17
it was, hidden in his *t* ..... Josh 7:22
Israel, every man to his *t* .... Judg 7:8
shall know that your *t* ..... Job 5:24
like a shepherd's *t* ..... Is 38:12
the place of your *t* ..... Is 54:2
My *t* is plundered ..... Jer 10:20
earthly house, this *t* ..... 2 Cor 5:1
long as I am in this *t* ..... 2 Pet 1:13
I must put off my *t* ..... 2 Pet 1:14

TENTH
I will surely give a *t* to .... Gen 28:22
the *t* one shall be holy to .. Lev 27:32
to the LORD, a *t* of the .... Num 18:26
shall bring up a *t* of ..... Neh 10:38
Abraham gave a *t* part of .... Heb 7:2

TENTMAKERS
occupation they were *t* ..... Acts 18:3

TENTS
those who dwell in *t* ..... Gen 4:20
"How lovely are your *t* .... Num 24:5
The *t* of robbers ..... Job 12:6
than dwell in the *t* ..... Ps 84:10
is in the *t* of the righteous .. Ps 118:15
I dwell among the *t* ..... Ps 120:5
LORD will save the *t* ..... Zech 12:7

TERAH
Father of Abram, Gen 11:26
Idolater, Josh 24:2
Dies in Haran, Gen 11:25–32

TEREBINTH
far as the *t* tree of Moreh ... Gen 12:6
dwelt by the *t* trees of ..... Gen 13:18
sat under the *t* tree which .. Judg 6:11
as a *t* tree or as an oak, ... Is 6:13

TERRESTRIAL
bodies and *t* bodies ..... 1 Cor 15:40

TERRIBLE
t wilderness ..... Deut 1:19
haughtiness of the *t* ..... Is 13:11
is great and very *t* ..... Joel 2:11

TERRIFIED
to you, 'Do not be *t* ..... Deut 1:29
Therefore I am *t* at His .... Job 23:15
by Your wrath we are *t* ..... Ps 90:7
But they were *t* ..... Luke 24:37
and not in any way *t* ..... Phil 1:28

TERRIFIES
and the Almighty *t* ..... Job 23:16

TERRIFY
me with dreams and *t* ..... Job 7:14
not let dread of Him *t* ..... Job 9:34
are coming to *t* them ..... Zech 1:21

TERRIFYING
t was the sight ..... Heb 12:21

TERRITORY
smite all your *t* with frogs ..... Ex 8:2
bring locusts into your *t* ..... Ex 10:4
the *t* of their inheritance .. Josh 19:41
all the *t* of Israel ..... Judg 19:29
He restored the *t* of ..... 2 Kin 14:25

TERROR
the *t* of God was upon the .. Gen 35:5
there shall be *t* ..... Deut 32:25
are nothing, you see *t* ..... Job 6:21
from God is a *t* ..... Job 31:23
not be afraid of the *t* ..... Ps 91:5
from the *t* of the LORD and .... Is 2:10
t to fall on them suddenly ... Jer 15:8
I will make you a *t* ..... Jer 20:4
but a great *t* fell ..... Dan 10:7
the *t* of the Lord, we ..... 2 Cor 5:11

TERRORS
the *t* of God are ..... Job 6:4
T frighten him on ..... Job 18:11
before the king of *t* ..... Job 18:14
T overtake him like a ..... Job 27:20
consumed with *t* ..... Ps 73:19

TERTULLUS
Orator who accuses Paul, Acts 24:1–8

TEST
God has come to *t* you ..... Ex 20:20
that He might *t* Israel by .... Judg 3:1
t him with hard ..... 1 Kin 10:1
behold, His eyelids *t* ..... Ps 11:4
ask, nor will I *t* the LORD ..... Is 7:12
You who *t* the righteous, ... Jer 20:12
t them as gold is ..... Zech 13:9
said, "Why do you *t* ..... Matt 22:18
But this He said to *t* him .... John 6:6
t the Spirit of the ..... Acts 5:9
why do you *t* God by ..... Acts 15:10
and the fire will *t* ..... 1 Cor 3:13
T yourselves ..... 2 Cor 13:5
T all things ..... 1 Thess 5:21
but *t* the spirits ..... 1 John 4:1
to *t* those who dwell on ..... Rev 3:10

TESTAMENT
where there is a *t* ..... Heb 9:16
For a *t* is in force ..... Heb 9:17

TESTATOR
be the death of the *t* ..... Heb 9:16

TESTED
that God *t* Abraham ..... Gen 22:1
You have *t* my heart ..... Ps 17:3
And they *t* God in ..... Ps 78:18
t you at the waters of ..... Ps 81:7
When your fathers *t* ..... Ps 95:9
t them ten days ..... Dan 1:14
also first be *t* ..... 1 Tim 3:10
Where your fathers *t* ..... Heb 3:9
though it is *t* by fire ..... 1 Pet 1:7
t those who say they ..... Rev 2:2

TESTIFIED
Yet the LORD *t* against.... 2 Kin 17:13
who sent Me, has *t* of Me .. John 5:37
he who has seen has *t* .... John 19:35
for as you have *t* ..... Acts 23:11
t beforehand the ..... 1 Pet 1:11
of God which He has *t* .... 1 John 5:9
t of the truth that is in you .. 3 John 3

TESTIFIES
and heard, that He *t* ..... John 3:32
that the Holy Spirit *t* ..... Acts 20:23

TESTIFY
yes, your own lips *t* ..... Job 15:6
You, and our sins *t* ..... Is 59:12
T against Me ..... Mic 6:3
t what We have ..... John 3:11
these are they which *t* ..... John 5:39
to *t* to the gospel of the ... Acts 20:24
t that the Father ..... 1 John 4:14
sent My angel to *t* ..... Rev 22:16

TESTIFYING
was righteous, God *t* ..... Heb 11:4
t that this is ..... 1 Pet 5:12

TESTIMONIES
those who keep His *t* ..... Ps 119:2
for I have kept Your *t* ..... Ps 119:22
t are my meditation ..... Ps 119:99
I love Your *t* ..... Ps 119:119
t are wonderful ..... Ps 119:129

TESTIMONY
two tablets of the *T* ..... Ex 31:18
be put to death on the *t* .... Deut 17:6
For He established a *t* ..... Ps 78:5
that I may keep the *t* ..... Ps 119:88
Bind up the *t* ..... Is 8:16
under your feet as a *t* ..... Mark 6:11
Now this is the *t* ..... John 1:19
no one receives His *t* ..... John 3:32
who has received His *t* .... John 3:33
in your law that the *t* ..... John 8:17
and we know that his *t* ... John 21:24
declaring to you the *t* ..... 1 Cor 2:1
obtained a good *t* ..... Heb 11:2
he had this *t* ..... Heb 11:5
not believed the *t* ..... 1 John 5:10
And this is the *t* ..... 1 John 5:11
for the *t* which they held ..... Rev 6:9
and by the word of their *t* .. Rev 12:11
For the *t* of Jesus is ..... Rev 19:10

TESTING
is *t* you to know whether .. Deut 13:3
t the mind and the heart, ... Jer 11:20
came to Him, *t* Him ..... Matt 19:3
knowing that the *t* ..... James 1:3

TESTS
the righteous God *t* ..... Ps 7:9
The LORD *t* the righteous ..... Ps 11:5
gold, but the LORD *t* ..... Prov 17:3
men, but God who *t* ..... 1 Thess 2:4

TETRARCH
Herod being *t* of Galilee .... Luke 3:1
Now Herod the *t* heard of .. Luke 9:7
with Herod the *t* ..... Acts 13:1

THADDAEUS
One of the Twelve, Mark 3:18

THANK
t offerings into the ..... 2 Chr 29:31
"I *t* You and praise ..... Dan 2:23
"I *t* You, Father ..... Matt 11:25
t that servant because ..... Luke 17:9
t You that I am not ..... Luke 18:11
First, I *t* my God ..... Rom 1:8
t God without ceasing ... 1 Thess 2:13
t Christ Jesus our ..... 1 Tim 1:12

THANKFUL
Be *t* to Him ..... Ps 100:4
Him as God, nor were *t* .... Rom 1:21

THANKFULNESS
Felix, with all *t* ..... Acts 24:3

THANKS
give *t* to the LORD, for .... 1 Chr 16:34
and giving *t* to the LORD.... Ezra 3:11
grave who will give You *t* ..... Ps 6:5
give *t*! For Your wondrous ... Ps 75:1
is good to give *t* to the LORD .. Ps 92:1
give *t* to the LORD, for He.... Ps 107:1
give *t* to the LORD, for He.... Ps 136:1
the cup, and gave *t* ..... Matt 26:27
she gave *t* to the Lord ..... Luke 2:38
at His feet, giving Him *t* .. Luke 17:16
t He distributed them ..... John 6:11
for he gives God *t* ..... Rom 14:6
when He had given *t* ..... 1 Cor 11:24
But *t* be to God, who ..... 1 Cor 15:57
T be to God for His ..... 2 Cor 9:15
giving *t* always for ..... Eph 5:20
t can we render ..... 1 Thess 3:9
in everything give *t* ..... 1 Thess 5:18
We give You *t*, O Lord .... Rev 11:17

THANKSGIVING
with the voice of *t* ..... Ps 26:7
Offer to God *t* ..... Ps 50:14
His presence with *t* ..... Ps 95:2
into His gates with *t* ..... Ps 100:4
the sacrifices of *t* ..... Ps 107:22
supplication, with *t* ..... Phil 4:6
vigilant in it with *t* ..... Col 4:2
to be received with *t* ..... 1 Tim 4:3
glory and wisdom, *t* and .... Rev 7:12

THE-LORD-IS-MY-BANNER
and called its name, *T* ..... Ex 17:15

THE-LORD-IS-PEACE
the LORD, and called it *T* ... Judg 6:24

THE-LORD-WILL-PROVIDE
the name of the place, *T* . . . Gen 22:14

THEATER
and rushed into the *t* . . . . . Acts 19:29

THEOPHILUS
Luke addresses his writings to, Luke 1:3; Acts 1:1

THESSALONICA
Paul preaches in, Acts 17:1–13
Paul writes letters to churches of, I Thess 1:1

THICK
T swarms of flies came into . . Ex 8:24
there was *t* darkness in all . . Ex 10:22
I come to you in the *t* cloud . . Ex 19:9
cloud, and *t* darkness . . . . . Deut 4:11
T clouds cover Him, so . . . . . Job 22:14
t darkness its swaddling . . . . Job 38:9
and *t* clouds of the skies . . . . Ps 18:11
t darkness, like the . . . . . Joel 2:2
of clouds and *t* darkness, . . Zeph 1:15

THIEF
When you saw a *t* . . . . . Ps 50:18
do not despise a *t* . . . . . Prov 6:30
t hates his own life . . . . . Prov 29:24
t is ashamed when he . . . . . Jer 2:26
the windows like a *t* . . . . . Joel 2:9
t shall be expelled . . . . . Zech 5:3
known what hour the *t* . . . Matt 24:43
t approaches nor moth . . . Luke 12:33
way, the same is a *t* . . . . . John 10:1
because he was a *t* . . . . . John 12:6
Lord will come as a *t* . . . . . 2 Pet 3:10
upon you as a *t* . . . . . Rev 3:3
I am coming as a *t* . . . . . Rev 16:15

THIEVES
And companions of *t* . . . . . Is 1:23
a den of *t* in your eyes . . . . . Jer 7:11
destroy and where *t* . . . . . Matt 6:19
have made it a den of *t* . . . Matt 21:13
and fell among *t* . . . . . Luke 10:30
before Me and *t* . . . . . John 10:8

THIGH
put your hand under my *t* . . Gen 24:2
Also the right *t* you shall . . . . Lev 7:32
LORD makes your *t* rot . . . . . Num 5:21
them hip and *t* with a . . . . . Judg 15:8
Your sword upon Your *t* . . . . . Ps 45:3
good piece, the *t* . . . . . Ezek 24:4

THINGS
in heaven give good *t* . . . . . Matt 7:11
evil, speak good *t* . . . . . Matt 12:34
kept all these *t* . . . . . Luke 2:51
Lazarus evil *t* . . . . . Luke 16:25
the Scriptures the *t* . . . . . Luke 24:27
share in all good *t* . . . . . Gal 6:6

THINGS OF GOD
search out the deep *t* . . . . . Job 11:7
not mindful of the *t* . . . . . Matt 16:23
not mindful of the *t* . . . . . Mark 8:33
things, yes, the deep *t* . . . . . 1 Cor 2:10

THINK
nor does his heart *t* . . . . . Is 10:7
let none of you *t* evil in . . . . Zech 8:17
Do not *t* that I came to . . . . . Matt 5:17
t that they will be . . . . . Matt 6:7
t you have eternal . . . . . John 5:39
not to *t* of himself . . . . . Rom 12:3
I *t* I also have the Spirit . . . 1 Cor 7:40
of ourselves to *t* . . . . . 2 Cor 3:5
let no one *t* me a fool . . . . 2 Cor 11:16
all that we ask or *t* . . . . . Eph 3:20

THINKS
yet the LORD *t* upon me . . . . . Ps 40:17
for as he *t* in his . . . . . Prov 23:7
t that he knows . . . . . 1 Cor 8:2
t he stands take heed . . . . 1 Cor 10:12
For if anyone *t* . . . . . Gal 6:3
t he is religious . . . . . James 1:26

THIRD
morning were the *t* day . . . . . Gen 1:13
the end of every *t* year . . . . Deut 14:28
the *t* the face of a lion . . . . Ezek 10:14
a *t* kingdom of bronze, ... Dan 2:39
on the *t* day He will raise . . . . Hos 6:2
and be raised the *t* day . . . Matt 16:21
went out about the *t* hour . . Matt 20:3
again, and prayed the *t* . . . Matt 26:44
He will rise the *t* day . . . . . Mark 9:31
the *t* day He will rise . . . . . Mark 10:34
He came the *t* time . . . . . Mark 14:41
Now it was the *t* hour . . . . Mark 15:25
and be raised the *t* day . . . . Luke 9:22
the *t* day He will rise . . . . . Luke 18:33
and the *t* day rise again . . . Luke 24:7
rise from the dead the *t* . . Luke 24:46
He said to him the *t* . . . . . John 21:17
caught up to the *t* heaven . 2 Cor 12:2
the *t* living creature had a . . . . Rev 4:7
When He opened the *t* seal . . Rev 6:5
t of the trees were burned . . . . Rev 8:7
the *t* woe is coming . . . . . Rev 11:14
Then the *t* angel poured . . . . Rev 16:4

THIRD DAY
the morning were the *t* . . . . . Gen 1:13
t the Lord will come down . . Ex 19:11
t must be burned . . . . . Lev 7:17
any remains until the *t* . . . . . Lev 19:6
the unclean on the *t* . . . . . Num 19:19
t you shall go up . . . . . 2 Kin 20:5
t He will raise us up . . . . . Hos 6:2
be raised again the *t* . . . . . Matt 16:21
t He will be raised up . . . . . Matt 17:23
t He will rise again . . . . . Matt 20:19
made secure until the *t* . . . Matt 27:64
He will rise the *t* . . . . . Mark 9:31
t He will rise again . . . . . Mark 10:34
and be raised the *t* . . . . . Luke 9:22
t I shall be perfected . . . . . Luke 13:32
t He will rise again . . . . . Luke 18:33
and the *t* rise again . . . . . Luke 24:7
today is the *t* since . . . . . Luke 24:21
rise from the dead the *t* . . Luke 24:46
God raised up on the *t* . . . . Acts 10:40
He rose again the *t* . . . . . 1 Cor 15:4

THIRST
out of the rock for their *t* . . . Neh 9:15
tongues fail for *t* . . . . . Is 41:17
those who hunger and *t* . . . . . Matt 5:6
give him will never *t* . . . . . John 4:14
in Me shall never *t* . . . . . John 6:35
said, "I *t*!" . . . . . John 19:28
we both hunger and *t* . . . . . 1 Cor 4:11
anymore nor *t* anymore . . . . . Rev 7:16

THIRSTS
My soul *t* for God . . . . . Ps 42:2
saying, "If anyone *t* . . . . . John 7:37
freely to him who *t* . . . . . Rev 21:6
And let him who *t* . . . . . Rev 22:17

THIRSTY
and *t* land where there is . . . . . Ps 63:1
longs for You like a *t* land . . Ps 143:6
and if he is *t* . . . . . Prov 25:21
as when a *t* man dreams . . . . . Is 29:8
the drink of the *t* . . . . . Is 32:6
t land springs of . . . . . Is 35:7
on him who is *t* . . . . . Is 44:3
but you shall be *t* . . . . . Is 65:13
in a dry and *t* land . . . . . Ezek 19:13
I was *t* and you gave . . . . . Matt 25:35
we see You hungry or *t* . . . Matt 25:44
if he is *t* . . . . . Rom 12:20

THIRTY
Joseph was *t* years old . . . . Gen 41:46
t years old and above . . . . . Num 4:3
t pieces of silver . . . . . Matt 26:15
at about *t* years of age, ... Luke 3:23

THIS GENERATION
righteous before me in *t* . . . . . Gen 7:1
preserve them from *t* . . . . . Ps 12:7
what shall I liken *t* . . . . . Matt 11:16
in the judgment with *t* . . . . Matt 12:41
things will come upon *t* . . . Matt 23:36
t will by no means pass . . . Matt 24:34
"Why does *t* seek a sign . . Mark 8:12
Son of Man will be to *t* . . . Luke 11:30
it shall be required of *t* . . . Luke 11:51
and be rejected by *t* . . . . . Luke 17:25
t will by no means . . . . . Luke 21:32

THISTLES
t grow instead of . . . . . Job 31:40
or figs from *t* . . . . . Matt 7:16

THOMAS
Apostle of Christ, Matt 10:3
Ready to die with Christ, John 11:16
Doubts Christ's resurrection, John 20:24–29

THORN
t that goes into the . . . . . Prov 26:9
t shall come up the . . . . . Is 55:13
a *t* in the flesh was . . . . . 2 Cor 12:7

THORNBUSHES
gather grapes from *t* . . . . . Matt 7:16

THORNS
Both *t* and thistles it . . . . . Gen 3:18
T and snares are . . . . . Prov 22:5
all overgrown with *t* . . . . . Prov 24:31
the crackling of *t* . . . . . Eccl 7:6
Like a lily among *t* . . . . . Song 2:2
and do not sow among *t* . . . . . Jer 4:3
wheat but reaped *t* . . . . . Jer 12:13
And some fell among *t* . . . . . Matt 13:7
twisted a crown of *t* . . . . . Matt 27:29
the ones sown among *t* . . . Mark 4:18
wearing the crown of *t* . . . . John 19:5

THOUGHT
t is that their houses . . . . . Ps 49:11
You *t* that I was . . . . . Ps 50:21
Both the inward *t* . . . . . Ps 64:6
I *t* about my ways . . . . . Ps 119:59
You understand my *t* . . . . . Ps 139:2
"Surely, as I have *t* . . . . . Is 14:24
to man what his *t* . . . . . Amos 4:13
perceiving the *t* . . . . . Luke 9:47
And he *t* within . . . . . Luke 12:17
because you *t* that the gift . . Acts 8:20
t he was seeing a vision . . . . Acts 12:9
I *t* as a child . . . . . 1 Cor 13:11
God, bringing every *t* . . . . . 2 Cor 10:5
will he be *t* worthy who . . . Heb 10:29

THOUGHTS
the intent of the *t* . . . . . 1 Chr 28:9
is in none of his *t* . . . . . Ps 10:4
t toward us . . . . . Ps 40:5
t are very deep . . . . . Ps 92:5
The LORD knows the *t* . . . . . Ps 94:11
t will be established . . . . . Prov 16:3
unrighteous man his *t* . . . . . Is 55:7
For My *t* are not your . . . . . Is 55:8
long shall your evil *t* . . . . . Jer 4:14
they do not know the *t* . . . . . Mic 4:12
Jesus, knowing their *t* . . . . . Matt 9:4
heart proceed evil *t* . . . . . Matt 15:19
futile in their *t* . . . . . Rom 1:21
The LORD knows the *t* . . . . . 1 Cor 3:20
and is a discerner of the *t* . . . Heb 4:12

THOUSAND
one *t* from each tribe . . . . . Num 31:5
two *t* three hundred days . . . Dan 8:14
one *t* two hundred . . . . . Dan 12:11
eaten were about five *t* . . . Matt 14:21
who ate were four *t* men . . Matt 15:38
loaves were about five *t* . . . Mark 6:44
eaten were about four *t* . . . . . Mark 8:9
were about five *t* men . . . . . Luke 9:14
one day is as a *t* years . . . . . 2 Pet 3:8

hundred and forty-four *t* .... Rev 14:1
bound him for a *t* years ..... Rev 20:2

THREAT
shall flee at the *t* ..... Is 30:17

THREATEN
suffered, He did not *t* ..... 1 Pet 2:23

THREATENING
to them, giving up *t* ..... Eph 6:9

THREATS
Lord, look on their *t* ..... Acts 4:29
still breathing *t* ..... Acts 9:1

THREE
the vine were *t* branches .. Gen 40:10
were *t* white baskets ..... Gen 40:16
child, she hid him *t* months ... Ex 2:2
T times you shall keep a .... Ex 23:14
T times in the year all ..... Ex 34:23
T times a year all your .... Deut 16:16
t hundred concubines ..... 1 Kin 11:3
on the child *t* times, and .. 1 Kin 17:21
so he struck *t* times ..... 2 Kin 13:18
either *t* years of famine .. 1 Chr 21:12
Now when Job's *t* friends ... Job 2:11
There are *t* things that .... Prov 30:15
Did we not cast *t* men ..... Dan 3:24
his petition *t* times a day ... Dan 6:13
came up, before which *t* .... Dan 7:20
t more kings will arise in ... Dan 11:2
For *t* transgressions of ..... Amos 1:3
Son of Man be *t* days ..... Matt 12:40
make here *t* tabernacles .... Matt 17:4
For where two or *t* are .... Matt 18:20
you will deny Me *t* ..... Matt 26:34
temple and build it in *t* ... Matt 27:40
After *t* days I will rise .... Matt 27:63
after *t* days rise again ..... Mark 8:31
will deny Me *t* times ..... Mark 14:30
and build it in *t* days ..... Mark 15:29
will deny Me *t* times ..... Luke 22:61
that day about *t* thousand .. Acts 2:41
was *t* days without sight .... Acts 9:9
This was done *t* times ..... Acts 10:16
spoke boldly for *t* months .. Acts 19:8
hope, love, these *t* ..... 1 Cor 13:13
and these *t* are one ..... 1 John 5:7
By these *t* plagues a third ... Rev 9:18
I saw *t* unclean spirits ..... Rev 16:13

THRESH
he does not *t* it ..... Is 28:28
t the mountains ..... Is 41:15
it is time to *t* her ..... Jer 51:33
"Arise and *t* ..... Mic 4:13

THRESHING
t shall last till the ..... Lev 26:5
fleece of wool on the *t* ..... Judg 6:37
went down to the *t* floor .... Ruth 3:6
David bought the *t* floor . 2 Sam 24:24
like the dust at *t* ..... 2 Kin 13:7
t floor of Ornan the ..... 1 Chr 21:18
Oh, my *t* and the grain ..... Is 21:10
clean out His *t* floor ..... Matt 3:12

THRESHOLD
with her hands on the *t* ... Judg 19:27
were broken off on the *t* ... 1 Sam 5:4
been, to the *t* of the temple .. Ezek 9:3

THREW
every man *t* down his rod .... Ex 7:12
he *t* stones at David ..... 2 Sam 16:6
t him into the sea, and the .. Jon 1:15
t him into prison till he ... Matt 18:30
he *t* down the pieces ..... Matt 27:5
t their own clothes on .... Luke 19:35
they *t* them into prison, ... Acts 16:23
t it into the great ..... Rev 14:19
t it into the sea, saying, ... Rev 18:21

THROAT
t is an open tomb ..... Ps 5:9
put a knife to your *t* ..... Prov 23:2
unshod, and your *t* ..... Jer 2:25
t is an open tomb ..... Rom 3:13

THRONE
LORD sitting on His *t* ..... 1 Kin 22:19
He has prepared His *t* ..... Ps 9:7
temple, the LORD'S *t* ..... Ps 11:4
Your *t*, O God, is ..... Ps 45:6
has established His *t* ..... Ps 103:19
he upholds his *t* ..... Prov 20:28
Lord sitting on a *t* ..... Is 6:1
"Heaven is My *t* ..... Is 66:1
shall be called The *T* ..... Jer 3:17
do not disgrace the *t* ..... Jer 14:21
A glorious high *t* ..... Jer 17:12
t was a fiery flame ..... Dan 7:9
sit and rule on His *t* ..... Zech 6:13
for it is God's *t* ..... Matt 5:34
will give Him the *t* ..... Luke 1:32
"Your *t*, O God, is ..... Heb 1:8
come boldly to the *t* ..... Heb 4:16
where Satan's *t* ..... Rev 2:13
My Father on His *t* ..... Rev 3:21
I saw a great white *t* ..... Rev 20:11

THRONE OF DAVID
set up the *t* over Israel .... 2 Sam 3:10
and set me on the *t* ..... 1 Kin 2:24
t shall be established ..... 1 Kin 2:45
t and over His kingdom ..... Is 9:7
princes sitting on the *t* ..... Jer 17:25
you who sit on the *t* ..... Jer 22:2
king who sits on the *t* ..... Jer 29:16
no one to sit on the *t* ..... Jer 36:30

THRONE OF GOD
swears by the *t* ..... Matt 23:22
right hand of the *t* ..... Heb 12:2
they are before the *t* ..... Rev 7:15
without fault before the *t* ... Rev 14:5
proceeding from the *t* ..... Rev 22:1

THRONES
t are set there ..... Ps 122:5
also sit on twelve *t* ..... Matt 19:28
mighty from their *t* ..... Luke 1:52
invisible, whether *t* ..... Col 1:16
t I saw twenty-four ..... Rev 4:4

THRONG
house of God in the *t* ..... Ps 55:14

THROW
he said, "*T* her down ..... 2 Kin 9:33
keep, and a time to *t* away .. Eccl 3:6
the LORD will *t* you away .... Is 22:17
of your land and *t* ..... Mic 5:11
me, "*T* it to the potter" ... Zech 11:13
may build, but I will *t* down .. Mal 1:4
t Yourself down ..... Matt 4:6
children's bread and *t* .... Matt 15:26
let him *t* a stone at her ..... John 8:7
t them into the fire, and .... John 15:6

THROWN
rider He has *t* into the sea ... Ex 15:1
their slain shall be *t* ..... Is 34:3
mountains shall be *t* ..... Ezek 38:20
down and *t* into the fire .... Matt 3:10
neck, and he were *t* ..... Mark 9:42
down and *t* into the fire .... Luke 3:9

THRUST
and rose up and *t* ..... Luke 4:29
T in Your sickle and reap .. Rev 14:15

THUMMIM
the Urim and the *T* ..... Ex 28:30
Your *T* and Your Urim ..... Deut 33:8
with the Urim and *T* ..... Ezra 2:63
with the Urim and *T* ..... Neh 7:65

THUNDER
But the *t* of His power ..... Job 26:14
The voice of Your *t* ..... Ps 77:18
the secret place of *t* ..... Ps 81:7
t they hastened away ..... Ps 104:7
that is, "Sons of *T*" ..... Mark 3:17
the voice of loud *t* ..... Rev 14:2

THUNDERED
"The LORD *t* from ..... 2 Sam 22:14
The LORD *t* ..... Ps 18:13

THUNDERINGS
people witnessed the *t* ..... Ex 20:18
the sound of mighty *t* ..... Rev 19:6

THUNDERS
t marvelously with His ..... Job 37:5
The God of glory *t* ..... Ps 29:3

THYATIRA
Residence of Lydia, Acts 16:14
Site of one of the seven churches, Rev 2:18–24

TIBERIAS
Sea of Galilee called, John 6:1, 23

TIDINGS
be afraid of evil *t* ..... Ps 112:7
you who bring good *t*, lift ..... Is 40:9
brings glad *t* of good things ... Is 52:7
preach good *t* to the poor ..... Is 61:1
of him who brings good *t* ... Nah 1:15
I bring you good *t* ..... Luke 2:10
who bring glad *t* ..... Rom 10:15

TIGLATH-PILESER
Powerful Assyrian king who invades Samaria, 2 Kin 15:29

TILL
no man to *t* the ground ..... Gen 2:5

TILLER
but Cain was a *t* ..... Gen 4:2

TILLS
t his land will be ..... Prov 12:11
t his land will have ..... Prov 28:19

TIMBREL
took the *t* in her hand ..... Ex 15:20
Praise Him with the *t* and ... Ps 150:4

TIMBRELS
out to meet him with *t* .... Judg 11:34

TIME
See APPOINTED TIME
in the appointed *t* of the .... Ex 34:18
LORD at its appointed *t* ..... Num 9:13
children ask in *t* to come .... Josh 4:6
t I shall be blameless ..... Judg 15:3
For in the *t* of trouble He ..... Ps 27:5
pray to You in a *t* ..... Ps 32:6
ashamed in the evil *t* ..... Ps 37:19
strength in the *t* of trouble .. Ps 37:39
how short my *t* is ..... Ps 89:47
t for every purpose under .... Eccl 3:1
A *t* to be born ..... Eccl 3:2
but *t* and chance ..... Eccl 9:11
LORD, will hasten it in its *t* ... Is 60:22
But in the *t* of their trouble .. Jer 2:27
the *t* of their punishment .... Jer 8:12
you in the *t* of adversity .... Jer 15:11
in the *t* of Your anger ..... Jer 18:23
your *t* was the *t* ..... Ezek 16:8
a *t* and times and half a *t* ... Dan 7:25
at that *t* your people shall .. Dan 12:1
The *t* has not come ..... Hag 1:2
says, "My *t* is at hand .... Matt 26:18
A second *t* the rooster ... Mark 14:72
t of temptation fall away .. Luke 8:13
you did not know the *t* ... Luke 19:44
has seen God at any *t* ..... John 1:18
Can he enter a second *t* ..... John 3:4
t has not yet come ..... John 7:6
the *t* is coming when I .... John 16:25
to him again a second *t* ... John 21:16
I have a convenient *t* ..... Acts 24:25
be revealed in his own *t* .. 2 Thess 2:6
Jesus before *t* began ..... 2 Tim 1:9
for the *t* is near ..... Rev 1:3
that he has a short *t* ..... Rev 12:12
a *t* and times and half a *t* .. Rev 12:14

TIME OF TROUBLE
I have reserved for the *t* ... Job 38:23
in the *t* He shall hide me ..... Ps 27:5
their strength in the *t* ..... Ps 37:39
Lord will deliver him in *t* ..... Ps 41:1
unfaithful man in *t* ..... Prov 25:19
salvation also in the *t* ..... Is 33:2
his Savior in *t* ..... Jer 14:8
And there shall be a *t* ..... Dan 12:1

TIMES
Three *t* you shall keep a .... Ex 23:14
seven *t* in the same ..... Josh 6:15
in the Jordan seven *t* ..... 2 Kin 5:10
understanding of the *t* ... 1 Chr 12:32
t are not hidden ..... Job 24:1
t are in Your hand ..... Ps 31:15
will bless the LORD at all *t* .... Ps 34:1
Trust in Him at all *t*, you ..... Ps 62:8
Seven *t* a day I praise .... Ps 119:164
A friend loves at all *t* ..... Prov 17:17
may fall seven *t* and rise .. Prov 24:16
does evil a hundred *t* ..... Eccl 8:12
he found them ten *t* better .. Dan 1:20
let seven *t* pass over him ... Dan 4:16
in those *t* many shall rise .. Dan 11:14
the signs of the *t* ..... Matt 16:3
up to seventy *t* seven ..... Matt 18:22
Gentiles until the *t* ..... Luke 21:24
not for you to know *t* ..... Acts 1:7
their preappointed *t* ..... Acts 17:26
last days perilous *t* ..... 2 Tim 3:1
God, who at various *t* ..... Heb 1:1

TIMON
One of the first seven deacons, Acts 6:1–5

TIMOTHY
Paul's companion, Acts 16:1–3; 18:5; 20:4, 5; 2 Cor 1:19; Phil 1:1; 2 Tim 4:9, 21
Ministers independently, Acts 17:14, 15; 19:22; 1 Cor 4:17; Phil 2:19, 23; 1 Thess 3:1–6; 1 Tim 1:1–3; 4:14

TINGLE
who hears it will *t* ..... 1 Sam 3:11
hears of it, his ears will *t* .... Jer 19:3

TIP
on the *t* of the right ear of .. Ex 29:20
the *t* of his finger in ..... Luke 16:24

TIRZAH
Seat of Jeroboam's rule, 1 Kin 14:17
Capital of Israel until Omri's reign, 1 Kin 16:6–23

TITHE
And he gave him a *t* ..... Gen 14:20
LORD, a tenth of the *t* ..... Num 18:26
t of your grain or your .... Deut 12:17
"You shall truly *t* ..... Deut 14:22
shall bring out the *t* ..... Deut 14:28
laying aside all the *t* ..... Deut 26:12
in abundantly the *t* ..... 2 Chr 31:5
Judah brought the *t* ..... Neh 13:12
For you pay *t* of mint ..... Matt 23:23

TITHES
to redeem any of his *t* ..... Lev 27:31
t which you receive ..... Num 18:28
and to bring the *t* ..... Neh 10:37
firstfruits, and the *t* ..... Neh 12:44
the articles, the *t* ..... Neh 13:5
Bring all the *t* ..... Mal 3:10
I give *t* of all that I ..... Luke 18:12
to receive *t* from the ..... Heb 7:5
mortal men receive *t* ..... Heb 7:8
Levi, who receives *t* ..... Heb 7:9

TITHING
the year of *t* ..... Deut 26:12

TITLE
Now Pilate wrote a *t* ..... John 19:19

TITTLE
away, one jot or one *t* ..... Matt 5:18

TITUS
Ministers in Crete, Titus 1:4, 5
Paul's representative in Corinth, 2 Cor 7:6, 7, 13, 14; 8:6–23

TOBIAH
Ammonite servant; ridicules the Jews, Neh 2:10

TODAY
Bake what you will bake *t* .. Ex 16:23
yourselves *t* to the LORD, ... Ex 32:29
for *t* the LORD will appear .... Lev 9:4
t shall be in your heart ..... Deut 6:6
God makes with you *t* .... Deut 29:12
have departed from me *t* .. 1 Sam 10:2
you have *t* rejected ..... 1 Sam 10:19
this day, for *t* the LORD .. 1 Sam 11:13
t I have begotten You ..... Ps 2:7
of the field, which *t* ..... Matt 6:30
work *t* in my vineyard .... Matt 21:28
T this Scripture is ..... Luke 4:21
the grass, which *t* ..... Luke 12:28
T salvation has come to ... Luke 19:9
t you will be with Me ..... Luke 23:43
t I have begotten You ..... Heb 1:5
"*T*, if you will hear ..... Heb 3:7
the same yesterday, *t* ..... Heb 13:8

TOGARMAH
Northern country inhabited by descendants of Gomer, Gen 10:3
Supplied horses to Tyrians and soldiers to the army of Gog, Ezek 27:14; 38:6

TOIL
t you shall eat of ..... Gen 3:17
whom do I *t* and deprive .... Eccl 4:8
they neither *t* nor ..... Matt 6:28
our labor and *t* ..... 1 Thess 2:9

TOILED
I had *t* under the sun ..... Eccl 2:18
"Master, we have *t* ..... Luke 5:5

TOLD
Behold, I have *t* ..... Matt 28:7
things which were *t* ..... Luke 2:18
t me all things that I ..... John 4:29
t you the truth which ..... John 8:40
so, I would have *t* ..... John 14:2
"And now I have *t* ..... John 14:29

TOLERABLE
you, it will be more *t* ..... Matt 10:15

TOMB
throat is an open *t* ..... Ps 5:9
sitting opposite the *t* ..... Matt 27:61
corpse and laid it in a *t* .... Mark 6:29
laid Him in a *t* which .... Mark 15:46
rolled away from the *t* ..... Luke 24:2
been in the *t* four days .... John 11:17
Lazarus out of his *t* ..... John 12:17
in the garden a new *t* ..... John 19:41
Magadalene went to the *t* .. John 20:1
throat is an open *t* ..... Rom 3:13

TOMBS
like whitewashed *t* ..... Matt 23:27
you build the *t* ..... Matt 23:29
For you build the *t* ..... Luke 11:47

TOMORROW
yourselves for *t* ..... Num 11:18
Sanctify yourselves for *t* ... Josh 7:13
Do not boast about *t*, for ... Prov 27:1
drink, for *t* we die ..... Is 22:13
t will be as today ..... Is 56:12
t is thrown into the ..... Matt 6:30
do not worry about *t* ..... Matt 6:34
I must journey today, *t*, ... Luke 13:33
drink, for *t* we die ..... 1 Cor 15:32
what will happen *t* ..... James 4:14

TONGUE
of speech and slow of *t* ..... Ex 4:10
the scourge of the *t* ..... Job 5:21
me, and I will hold my *t* .... Job 6:24
hides it under his *t* ..... Job 20:12
the *t* that speaks proud ..... Ps 12:3
Keep your *t* from evil ..... Ps 34:13
t shall speak of Your ..... Ps 35:28
lest I sin with my *t* ..... Ps 39:1
t shall sing aloud of Your ... Ps 51:14
and their *t* a sharp sword .... Ps 57:4
to you, you false *t* ..... Ps 120:3
laughter, and our *t* ..... Ps 126:2
remember you, let my *t* ..... Ps 137:6
is not a word on my *t* ..... Ps 139:4
The *t* of the righteous is .. Prov 10:20
but the perverse *t* ..... Prov 10:31
forever, but a lying *t* ..... Prov 12:19
The *t* of the wise uses ..... Prov 15:2
A wholesome *t* is a ..... Prov 15:4
perverse *t* falls into evil ... Prov 17:20
t keeps his soul ..... Prov 21:23
t breaks a bone ..... Prov 25:15
who flatters with the *t* .... Prov 28:23
and on her *t* is the law .... Prov 31:26
another *t* He will speak to ... Is 28:11
t shall take an oath ..... Is 45:23
GOD has given Me the *t* ..... Is 50:4
of his *t* was loosed ..... Mark 7:35
his *t* loosed, and he ..... Luke 1:64
in water and cool my *t* ... Luke 16:24
t shall confess to God ..... Rom 14:11
he who speaks in a *t* ..... 1 Cor 14:2
t should confess that ..... Phil 2:11
does not bridle his *t* ..... James 1:26
t is a little member ..... James 3:5
And the *t* is a fire ..... James 3:6
no man can tame the *t* .... James 3:8
love in word or in *t* ..... 1 John 3:18
every nation, tribe, *t* ..... Rev 14:6

TONGUES
From the strife of *t* ..... Ps 31:20
speak with new *t* ..... Mark 16:17
to them divided *t*, as of fire .. Acts 2:3
speaking in our own *t* ..... Acts 2:11
and they spoke with *t* ..... Acts 19:6
I speak with the *t* ..... 1 Cor 13:1
Therefore *t* are for a ..... 1 Cor 14:22
many peoples, nations, *t*, .. Rev 10:11

TOOK
He *t* one of his ribs, and .... Gen 2:21
t of every clean animal ..... Gen 8:20
Abram *t* Sarai his wife ..... Gen 12:5
they *t* stones and made a .. Gen 31:46
Then Joseph *t* an oath ..... Gen 50:25
Then Moses *t* his wife and ... Ex 4:20
Moses *t* the rod of God in .... Ex 4:20
Then they *t* ashes from the ... Ex 9:10
t the bones of Joseph ..... Ex 13:19
t outside the camp him .... Lev 24:23
Moses *t* the redemption .... Num 3:49
t of the Spirit that was .... Num 11:25
Israel *t* all these cities .... Num 21:25
they *t* all the spoil and .... Num 31:11
Then I *t* the two tablets .... Deut 9:17
Then I *t* your sin, the calf .. Deut 9:21
t up twelve stones from the .. Josh 4:8
Samson *t* hold of the ..... Judg 16:29
Tamar *t* the cakes ..... 2 Sam 13:10
he *t* hold of her and ..... 2 Sam 13:11
Jehu *t* no heed to walk ... 2 Kin 10:31
Then David *t* more wives .. 1 Chr 14:3
He *t* away the foreign .... 2 Chr 33:15
You are He who *t* me out of .. Ps 71:6
t all the remnant of Judah ... Jer 43:5
Then the Spirit *t* me up ... Ezek 11:24
he *t* the young Child and ... Matt 2:14
Then the devil *t* Him up ..... Matt 4:5
Himself *t* our infirmities .... Matt 8:17
He *t* the five loaves and ... Matt 14:19
they *t* up twelve baskets .. Matt 14:20
He *t* the seven loaves ..... Matt 15:36
t up seven large baskets .. Matt 15:37
Then Peter *t* Him aside ... Matt 16:22
virgins who *t* their lamps .. Matt 25:1
a stranger and you *t* Me .. Matt 25:35

Then He *t* the cup, and ... Matt 26:27
Peter *t* Him aside and ..... Mark 8:32
Then He *t* a little child .... Mark 9:36
He *t* the cup, and gave ... Luke 22:17

TOOTH
eye for eye, *t* ..... Ex 21:24
eye for eye, *t* for *t* ..... Lev 24:20
t for *t*, hand for hand, ... Deut 19:21
is like a bad *t* ..... Prov 25:19
eye for an eye and a *t* ..... Matt 5:38

TOP
a tower whose *t* is in the .... Gen 11:4
consuming fire on the *t* of .. Ex 24:17
mercy seat on *t* of the ark .. Ex 25:21
in two from *t* to bottom ... Matt 27:51
torn in two from *t* to ..... Mark 15:38

TOPHET
See HINNOM, VALLEY OF THE SON OF
T was established ..... Is 30:33
the high places of *T* ..... Jer 7:31
make this city like *T* ..... Jer 19:12
like the place of *T* ..... Jer 19:13

TORCH
and a burning *t* that ..... Gen 15:17
and like a fiery *t* ..... Zech 12:6

TORCHES
When he had set the *t* ..... Judg 15:5
his eyes like *t* ..... Dan 10:6
come with flaming *t* ..... Nah 2:3

TORE
that he *t* his clothes, and .. Judg 11:35
t his garments and lay ... 2 Sam 13:31
t it into twelve pieces .... 1 Kin 11:30
t down the temple of ..... 2 Kin 10:27
temple of Baal, and *t* it ... 2 Chr 23:17
t his robe, and shaved his ... Job 1:20
and each one *t* his robe ..... Job 2:12

TORE HIS CLOTHES
in the pit, and he *t* ..... Gen 37:29
Then Jacob *t*, put ..... Gen 37:34
Then Joshua *t*, and fell ..... Josh 7:6
he *t* and put sackcloth .... 1 Kin 21:27
the letter, that he *t* ..... 2 Kin 5:7
of the Law, that he *t* ..... 2 Kin 22:11
of the Law, that he *t* ..... 2 Chr 34:19
he *t* and put on sackcloth .... Esth 4:1
heard it, that he *t* ..... Is 37:1
Then the high priest *t* ..... Matt 26:65
Then the high priest *t* .... Mark 14:63

TORMENT
"How long will you *t* ..... Job 19:2
shall lie down in *t* ..... Is 50:11
You come here to *t* ..... Matt 8:29
to this place of *t* ..... Luke 16:28
fear involves *t* ..... 1 John 4:18
to *t* them for five months .... Rev 9:5
t ascends forever ..... Rev 14:11

TORMENTED
t with unclean spirits ..... Luke 6:18
for I am *t* in this ..... Luke 16:24
He shall be *t* with fire ..... Rev 14:10
And they will be *t* ..... Rev 20:10

TORMENTS
And being in *t* ..... Luke 16:23

TORN
Joseph is *t* to pieces ..... Gen 37:33
the altar of Baal, *t* down ... Judg 6:28
has *t* the kingdom ..... 1 Sam 15:28
lion, which has *t* him ..... 1 Kin 13:26
aside my ways and *t* ..... Lam 3:11
for He has *t* ..... Hos 6:1
of the temple was *t* ..... Matt 27:51
t in two from top to ..... Mark 15:38

TORTURED
Others were *t* ..... Heb 11:35

TOSSED
t with tempest ..... Is 54:11
t to and fro and ..... Eph 4:14

TOTTER
drunkard, and shall *t* ..... Is 24:20

TOUCH
eat it, nor shall you *t* it ..... Gen 3:3
the mountain or *t* its base ... Ex 19:12
carcasses you shall not *t* .... Lev 11:8
seven no evil shall *t* ..... Job 5:19
t no unclean thing ..... Is 52:11
"If only I may *t* ..... Matt 9:21
that they might only *t* .... Matt 14:36
If only I may *t* His ..... Mark 5:28
and begged Him to *t* him .. Mark 8:22
that He might *t* them ..... Luke 18:15
a man not to *t* a woman .... 1 Cor 7:1
Do not *t* what is unclean, .. 2 Cor 6:17
wicked one does not *t* .... 1 John 5:18

TOUCHED
whoever has *t* any slain .. Num 31:19
whose hearts God had *t* . 1 Sam 10:26
t my mouth with it ..... Is 6:7
hand and *t* my mouth ..... Jer 1:9
but he *t* me, and stood me .. Dan 8:18
said, "Who *t* My clothes .. Mark 5:30
t the open coffin, and ..... Luke 7:14
Jesus said, "Who *t* Me? .... Luke 8:45
mountain that may be *t* ... Heb 12:18

TOUCHES
if a person *t* any unclean ..... Lev 5:2
whoever *t* the carcass of ... Lev 11:24
Whoever *t* those things .... Lev 15:27
whoever *t* anything made ... Lev 22:4
He *t* the hills ..... Ps 104:32
t you *t* the ..... Zech 2:8

TOWEL
His garments, took a *t* ..... John 13:4

TOWER
t whose top is in the ..... Gen 11:4
t which the sons of men .... Gen 11:5
the *t* of salvation to ..... 2 Sam 22:51
for me, a strong *t* ..... Ps 61:3
my fortress, my high *t* ..... Ps 144:2
like an ivory *t* ..... Song 7:4
a watchman in the *t* ..... Is 21:5
in it and built a *t* ..... Matt 21:33
whom the *t* in Siloam fell .. Luke 13:4
intending to build a *t* ..... Luke 14:28

TOWN
Neither go into the *t* ..... Mark 8:26
from the *t* of Bethlehem, ... John 7:42

TOWNS
of Megiddo and its *t* ..... Josh 17:11
as *t* without walls ..... Zech 2:4

TRACE
no *t* of them was found ..... Dan 2:35

TRACKED
t our steps so that we ..... Lam 4:18

TRADERS
Then Midianite *t* passed ... Gen 37:28
are princes, whose *t* ..... Is 23:8

TRADITION
transgress the *t* ..... Matt 15:2
of no effect by your *t* ..... Matt 15:6
holding the *t* of the elders .. Mark 7:3
according to the *t* ..... Col 2:8
t which he received ..... 2 Thess 3:6
conduct received by *t* ..... 1 Pet 1:18

TRADITIONS
zealous for the *t* ..... Gal 1:14
t which you were ..... 2 Thess 2:15

TRAIN
T up a child in the ..... Prov 22:6
t of His robe filled ..... Is 6:1

TRAINED
who is perfectly *t* ..... Luke 6:40
those who have been *t* .... Heb 12:11

TRAINING
bring them up in the *t* ..... Eph 6:4

TRAITOR
also became a *t* ..... Luke 6:16

TRAITORS
t, headstrong ..... 2 Tim 3:4

TRAMPLE
Your name we will *t* ..... Ps 44:5
serpent you shall *t* ..... Ps 91:13
hand, to *t* My courts ..... Is 1:12
You shall *t* the wicked ..... Mal 4:3
swine, lest they *t* ..... Matt 7:6
you the authority to *t* ..... Lk 10:19

TRAMPLED
wall, and it shall be *t* down .... Is 5:5
as straw is *t* down for the .... Is 25:10
t them in My fury ..... Is 63:3
The Lord has *t* underfoot .. Lam 1:15
now she will be *t* ..... Mic 7:10
t the nations in anger ..... Hab 3:12
Jerusalem will be *t* ..... Luke 21:24
t the Son of God ..... Heb 10:29
the winepress was *t* ..... Rev 14:20

TRANCE
he fell into a *t* ..... Acts 10:10
t I saw a vision ..... Acts 11:5

TRANSFIGURED
and was *t* before them ..... Matt 17:2

TRANSFORMED
this world, but be *t* ..... Rom 12:2
the Lord, are being *t* ..... 2 Cor 3:18

TRANSFORMING
t themselves into ..... 2 Cor 11:13

TRANSFORMS
Satan himself *t* himself ... 2 Cor 11:14

TRANSGRESS
t the command of the ..... Num 14:41
the LORD's people *t* ..... 1 Sam 2:24
my mouth shall not *t* ..... Ps 17:3
his mouth must not *t* ..... Prov 16:10
of bread a man will *t* ..... Prov 28:21
those who *t* against Me ... Ezek 20:38
in which you *t* against ..... Zeph 3:11
do Your disciples *t* ..... Matt 15:2

TRANSGRESSED
t My covenant ..... Josh 7:11
they had *t* against the ..... 2 Chr 12:2
your mediators have *t* ..... Is 43:27
the rulers also *t* ..... Jer 2:8
who have *t* My covenant ... Jer 34:18
their fathers have *t* ..... Ezek 2:3
Yes, all Israel has *t* ..... Dan 9:11
t your commandment .... Luke 15:29

TRANSGRESSES
"Indeed, because he *t* ..... Hab 2:5
Whoever *t* and does not ..... 2 John 9

TRANSGRESSING
God, in *t* His covenant, ... Deut 17:2
t against our God by ..... Neh 13:27

TRANSGRESSION
iniquity and *t* and sin ..... Ex 34:7
Make me know my *t* ..... Job 13:23
t is sealed up in a ..... Job 14:17
I am pure, without *t* ..... Job 33:9
though I am without *t* ..... Job 34:6
be innocent of great *t* ..... Ps 19:13
is he whose *t* is forgiven ..... Ps 32:1
their *t* with the rod ..... Ps 89:32
because of their *t* ..... Ps 107:17
He who covers a *t* ..... Prov 17:9
He who loves *t* loves ..... Prov 17:19
By *t* an evil man is ..... Prov 29:6
man abounds in *t* ..... Prov 29:22
tell My people their *t* ..... Is 58:1
and the *t* of desolation ..... Dan 8:13
at Gilgal multiply *t* ..... Amos 4:4
my firstborn for my *t* ..... Mic 6:7

and passing over the *t* ..... Mic 7:18
no law there is no *t* ..... Rom 4:15
deceived, fell into *t* ..... 1 Tim 2:14
steadfast, and every *t* ..... Heb 2:2

TRANSGRESSIONS
He will not pardon your *t* ... Ex 23:21
forgive your *t* nor your .... Josh 24:19
if I have covered my *t* ..... Job 31:33
"I will confess my *t* ..... Ps 32:5
me from all my *t* ..... Ps 39:8
mercies, blot out my *t* ..... Ps 51:1
For I acknowledge my *t* ..... Ps 51:3
has He removed our *t* ..... Ps 103:12
who blots out your *t* ..... Is 43:25
was wounded for our *t* ..... Is 53:5
for the *t* of My people ..... Is 53:8
for our *t* are with us, and .... Is 59:12
yoke of my *t* was bound ... Lam 1:14
from you all the *t* ..... Ezek 18:31
I punish Israel for their *t* .. Amos 3:14
was added because of *t* ..... Gal 3:19
redemption of the *t* ..... Heb 9:15

TRANSGRESSOR
and were called a *t* ..... Is 48:8
are a *t* of the law ..... Rom 2:27
I make myself a *t* ..... Gal 2:18
become a *t* of the law .... James 2:11

TRANSGRESSORS
the *t* shall be destroyed ..... Ps 37:38
Then I will teach *t* ..... Ps 51:13
to any wicked *t* ..... Ps 59:5
The destruction of *t* and of .... Is 1:28
numbered with the *t* ..... Is 53:12
when the *t* have reached ... Dan 8:23
numbered with the *t* ..... Mark 15:28
numbered with the *t* ..... Luke 22:37
convicted by the law as *t* .. James 2:9

TRANSLATED
Immanuel," which is *t* ..... Matt 1:23
cumi," which is *t* ..... Mark 5:41
Golgotha, which is *t* ..... Mark 15:22
which is *t*, "My God ..... Mark 15:34
the Messiah" (which is *t* ... John 1:41
Cephas" (which is *t* ..... John 1:42

TRAP
of Israel, as a *t* ..... Is 8:14
where there is no *t* ..... Amos 3:5
become a snare and a *t* .... Rom 11:9

TRAPS
they have set *t* ..... Ps 140:5
for me, and from the *t* ..... Ps 141:9

TRAVEL
For you *t* land and sea .... Matt 23:15
Paul's *t* companions ..... Acts 19:29

TRAVELER
t who turns aside ..... Jer 14:8

TRAVELING
lodge, O you *t* companies .... Is 21:13
lie waste, the *t* ..... Is 33:8
t in the greatness of His ..... Is 63:1
a man *t* to a far country .. Matt 25:14
two of them were *t* that .. Luke 24:13

TRAVERSE
t the way of ..... Prov 8:20

TREACHEROUS
the *t* dealer deals ..... Is 21:2
The *t* dealers have dealt ..... Is 24:16
yet her *t* sister Judah did ..... Jer 3:8
an assembly of *t* men ..... Jer 9:2
are insolent, *t* ..... Zeph 3:4

TREACHEROUSLY
and you who deal *t* ..... Is 33:1
have you dealt *t* with Me .... Jer 3:20
happy who deal so *t* ..... Jer 12:1
even they have dealt *t* ..... Jer 12:6
They have dealt *t* ..... Hos 5:7
Why do we deal *t* ..... Mal 2:10
that you do not deal *t* ..... Mal 2:16
This man dealt *t* ..... Acts 7:19

TREAD
t down the wicked in ..... Job 40:12
it is He who shall *t* ..... Ps 60:12
You shall *t* upon the ..... Ps 91:13
shout, as those who *t* ..... Jer 25:30
because you *t* down the ... Amos 5:11
will come down and *t* ..... Mic 1:3
And they will *t* ..... Rev 11:2

TREADS
like one who *t* in the ..... Is 63:2
t the high places ..... Amos 4:13
an ox while it *t* ..... 1 Tim 5:18
t the winepress ..... Rev 19:15

TREASURE
a special *t* above all the ..... Deut 7:6
to you His good *t* ..... Deut 28:12
one who finds great *t* ..... Ps 119:162
for His special *t* ..... Ps 135:4
t my commands within ..... Prov 2:1
there is much *t* ..... Prov 15:6
There is desirable *t* ..... Prov 21:20
of the LORD is His *t* ..... Is 33:6
For where your *t* ..... Matt 6:21
t brings forth evil ..... Matt 12:35
is like *t* hidden in a field .. Matt 13:44
t things new and old ..... Matt 13:52
and you will have *t* ..... Matt 19:21
will have *t* in heaven ..... Mark 10:21
So is he who lays up *t* .... Luke 12:21
t in the heavens that ..... Luke 12:33
For where your *t* is ..... Luke 12:34
will have *t* in heaven ..... Luke 18:22
But we have this *t* ..... 2 Cor 4:7
You have heaped up *t* ..... James 5:3

TREASURED
t the words of His ..... Job 23:12

TREASURER
Erastus, the *t* of the ..... Rom 16:23

TREASURES
sealed up among My *t* .... Deut 32:34
t hidden in the sand ..... Deut 33:19
it more than hidden *t* ..... Job 3:21
her as for hidden *t* ..... Prov 2:4
t of wickedness profit ..... Prov 10:2
Getting *t* by a lying ..... Prov 21:6
is no end to their *t* ..... Is 2:7
I will give you the *t* ..... Is 45:3
in your works and your *t*, ... Jer 48:7
Are there yet the *t* ..... Mic 6:10
for yourselves *t* ..... Matt 6:19
are hidden all the *t* ..... Col 2:3
riches than the *t* ..... Heb 11:26

TREASURIES
that I may fill their *t* ..... Prov 8:21

TREASURING
t up for yourself wrath in ... Rom 2:5

TREASURY
you entered the *t* of snow .. Job 38:22
who have given to the *t* .. Mark 12:43
their gifts into the *t* ..... Luke 21:1

TREAT
Should he *t* our sister ..... Gen 34:31
not *t* her brutally ..... Deut 21:14

TREATED
He *t* Abram well for her ... Gen 12:16
t them spitefully, and ..... Matt 22:6
and be *t* with contempt .... Mark 9:12
were spitefully *t* at ..... 1 Thess 2:2

TREATS
Cursed is the one who *t* ... Deut 27:16

TREATY
Now Solomon made a *t* ..... 1 Kin 3:1
Let there be a *t* between .. 1 Kin 15:19
So he made a *t* with ..... 1 Kin 20:34
Let there be a *t* between .. 2 Chr 16:3

TREE
LORD God made every *t* ..... Gen 2:9
but of the *t* ..... Gen 2:17
you eaten from the *t* ..... Gen 3:11
tamarisk *t* in Beersheba ... Gen 21:33
for the *t* of the field is .... Deut 20:19
they said to the olive *t* ..... Judg 9:8
the Diviners' Terebinth *T* .. Judg 9:37
the cedar *t* of Lebanon .... 1 Kin 4:33
down under a broom *t* .... 1 Kin 19:4
there is hope for a *t* ..... Job 14:7
t planted by the ..... Ps 1:3
like a native green *t* ..... Ps 37:35
shall flourish like a palm *t* .. Ps 92:12
t falls to the south ..... Eccl 11:3
Like an apple *t* ..... Song 2:3
the cedar and the acacia *t* .... Is 41:19
for as the days of a *t* ..... Is 65:22
are upright, like a palm *t* .... Jer 10:5
your name, Green Olive *T*, .. Jer 11:16
t planted by the ..... Jer 17:8
and set it like a willow *t* ... Ezek 17:5
brought down the high *t* .. Ezek 17:24
The *t* that you saw, which .. Dan 4:20
and the fig *t* has withered .. Joel 1:12
t bears good fruit ..... Matt 7:17
t is known by its fruit ..... Matt 12:33
And seeing a fig *t* by the .. Matt 21:19
fig *t* which You cursed ... Mark 11:21
For every *t* is known by ... Luke 6:44
a sycamore *t* to see Him ... Luke 19:4
everyone who hangs on a *t* .. Gal 3:13
His own body on the *t* ..... 1 Pet 2:24
as a fig *t* drops its late ..... Rev 6:13

TREE OF LIFE
The *t* was also in the midst .. Gen 2:9
and take also of the *t* ..... Gen 3:22
guard the way to the *t* ..... Gen 3:24
She is a *t* to those ..... Prov 3:18
of the righteous is a *t* ..... Prov 11:30
desire comes, it is a *t* ..... Prov 13:12
wholesome tongue is a *t* ... Prov 15:4
to eat from the *t* ..... Rev 2:7
t, which bore twelve fruits .. Rev 22:2
have the right to the *t* ..... Rev 22:14

TREES
and the *t* of the field shall ... Lev 26:4
t once went forth ..... Judg 9:8
Then all the *t* said to the ... Judg 9:14
Also he spoke of *t* ..... 1 Kin 4:33
Then all the *t* of the ..... Ps 96:12
The *t* of the LORD are ..... Ps 104:16
all kinds of fruit *t* ..... Eccl 2:5
all the *t* of the field shall ..... Is 55:12
they may be called *t* ..... Is 61:3
and on beast, on the *t* ..... Jer 7:20
all the *t* of the field shall .. Ezek 17:24
so that all the *t* ..... Ezek 31:9
"I see men like *t* ..... Mark 8:24
took branches of palm *t* .. John 12:13
late autumn *t* without ..... Jude 12
the sea, or the *t* ..... Rev 7:3
third of the *t* were burned .... Rev 8:7

TREMBLE
T before Him ..... 1 Chr 16:30
The dead *t*, those under ..... Job 26:5
have made the earth *t* ..... Ps 60:2
T before Him, all the earth ... Ps 96:9
let the peoples *t* ..... Ps 99:1
T, O earth, at the presence .. Ps 114:7
who made the earth *t* ..... Is 14:16
That the nations may *t* ..... Is 64:2
LORD, you who *t* at His ..... Is 66:5
'Will you not *t* ..... Jer 5:22
wrath the earth will *t* ..... Jer 10:10
they shall fear and *t* ..... Jer 33:9
my kingdom men must *t* .... Dan 6:26
the inhabitants of the land *t* .. Joel 2:1
before them, the heavens *t* .. Joel 2:10
demons believe—and *t*! ... James 2:19

TREMBLED
the people saw it, they *t* .... Ex 20:18
of Edom, the earth *t* ..... Judg 5:4
for his heart *t* ..... 1 Sam 4:13
Then everyone who *t* ..... Ezra 9:4
the earth shook and *t* ..... Ps 18:7
and indeed they *t* ..... Jer 4:24
whole land *t* at the sound .... Jer 8:16
mountains saw You and *t* .. Hab 3:10
When I heard, my body *t* ... Hab 3:16

TREMBLES
the earth sees and *t* ..... Ps 97:4
flesh *t* for fear of You ..... Ps 119:120

TREMBLING
t will take hold of them ..... Ex 15:15
will give you a *t* heart .... Deut 28:65
it was a very great *t* ..... 1 Sam 14:15
your water with *t* ..... Ezek 12:18
in fear, and in much *t* ..... 1 Cor 2:3
t you received ..... 2 Cor 7:15
flesh, with fear and *t* ..... Eph 6:5
with fear and *t* ..... Phil 2:12

TRENCH
and he made a *t* ..... 1 Kin 18:32

TRESPASS
he shall bring his *t* offering .. Lev 5:6
If a person commits a *t*, ... Lev 5:15
commits a *t* against the ..... Lev 6:2
this is the law of the *t* ..... Lev 7:1
and offer it as a *t* offering .. Lev 14:12
bring his *t* offering ..... Lev 19:21
to *t* against the LORD in ... Num 31:16
forgive the *t* of your ..... 1 Sam 25:28
a man is overtaken in any *t* .. Gal 6:1

TRESPASSED
t against the LORD God .... 2 Chr 30:7
We have *t* against our ..... Ezra 10:2

TRESPASSES
still goes on in his *t* ..... Ps 68:21
forgive men their *t* ..... Matt 6:14
forgive his brother his *t* ... Matt 18:35
forgive you your *t* ..... Mark 11:25
not imputing their *t* ..... 2 Cor 5:19
who were dead in *t* ..... Eph 2:1
forgiven you all *t* ..... Col 2:13
Confess your *t* to one .... James 5:16

TRIAL
as in the day of *t* ..... Ps 95:8
in the day of *t* ..... Heb 3:8
concerning the fiery *t* ..... 1 Pet 4:12
t which shall come ..... Rev 3:10

TRIALS
with Me in My *t* ..... Luke 22:28
fall into various *t* ..... James 1:2

TRIBE
a man from every *t* ..... Num 1:4
Only the *t* of Levi you ..... Num 1:49
Do not cut off the *t* of the .. Num 4:18
one thousand from each *t* .. Num 31:6
one leader of every *t* ..... Num 34:18
One *t* is cut off from ..... Judg 21:6
of old, the *t* of Your ..... Ps 74:2
belongs to another *t* ..... Heb 7:13
the Lion of the *t* ..... Rev 5:5
blood out of every *t* ..... Rev 5:9
given him over every *t* ..... Rev 13:7

TRIBES
See TWELVE TRIBES
are the twelve *t* of Israel .. Gen 49:28
where the *t* go up ..... Ps 122:4
to raise up the *t* ..... Is 49:6
the *t* of Your inheritance .... Is 63:17
promise our twelve *t* ..... Acts 26:7
t which are scattered ..... James 1:1

TRIBULATION
when *t* or persecution .... Matt 13:21
there will be great *t* ..... Matt 24:21
t or persecution arises .... Mark 4:17
world you will have *t* ..... John 16:33
Shall *t*, or distress, or ..... Rom 8:35
in hope, patient in *t* ..... Rom 12:12
comforts us in all our *t* ..... 2 Cor 1:4
joyful in all our *t* ..... 2 Cor 7:4
that we would suffer *t* .... 1 Thess 3:4
t those who ..... 2 Thess 1:6
and you will have *t* ..... Rev 2:10
with her into great *t* ..... Rev 2:22
out of the great *t* ..... Rev 7:14

TRIBULATIONS
t enter the kingdom ..... Acts 14:22
but we also glory in *t* ..... Rom 5:3
in much patience, in *t*, in ... 2 Cor 6:4
not lose heart at my *t* ..... Eph 3:13
t that you endure ..... 2 Thess 1:4

TRICKERY
plotted to take Jesus by *t* ... Matt 26:4
they might take Him by *t* .. Mark 14:1
doctrine, by the *t* of men .... Eph 4:14

TRIED
like silver *t* in a furnace of ... Ps 12:6
You have *t* me and have ..... Ps 17:3
a *t* stone, a precious ..... Is 28:16

TRIMMED
and *t* their lamps ..... Matt 25:7

TRIUMPH
Let not my enemies *t* ..... Ps 25:2
I will *t* in the works ..... Ps 92:4
how long will the wicked *t* ... Ps 94:3
always leads us in *t* ..... 2 Cor 2:14

TRIUMPHED
the LORD, for He has *t* ..... Ex 15:1

TRIUMPHING
that the *t* of the wicked is ... Job 20:5
of them, *t* over them in it .... Col 2:15

TRIUMPHS
Mercy *t* over judgment ... James 2:13

TROAS
Paul receives vision at, Acts 16:8–11

TRODDEN
t the winepress alone ..... Is 63:3

TROOP
Then Leah said, "A *t* ..... Gen 30:11
a *t* shall tramp upon him, .. Gen 49:19
I can run against a *t* ..... 2 Sam 22:30

TROUBLE
See TIME OF TROUBLE
that they were in *t* ..... Ex 5:19
The LORD will *t* you this .... Josh 7:25
This day is a day of *t* ..... 2 Kin 19:3
no rest, for *t* comes ..... Job 3:26
yet man is born to *t*, as the ... Job 5:7
few days and full of *t* ..... Job 14:1
for the time of *t* ..... Job 38:23
have increased who *t* ..... Ps 3:1
a refuge in times of *t* ..... Ps 9:9
under his tongue is *t* ..... Ps 10:7
from Me, for *t* is near ..... Ps 22:11
t He shall hide me ..... Ps 27:5
You have considered my *t* .... Ps 31:7
O LORD, for I am in *t* ..... Ps 31:9
shall preserve me from *t* ..... Ps 32:7
strength in the time of *t* ..... Ps 37:39
Your servant, for I am in *t* .. Ps 69:17
not in *t* as other men ..... Ps 73:5
will be with him in *t* ..... Ps 91:15
walk in the midst of *t* ..... Ps 138:7
is delivered from *t* ..... Prov 11:8
but *t* will come to him .... Prov 11:27
of the wicked is *t* ..... Prov 15:6
t is like a bad tooth ..... Prov 25:19
they are a *t* to Me, I am ..... Is 1:14
t they have ..... Is 26:16
also in the time of *t* ..... Is 33:2
and there was *t* ..... Jer 8:15
Savior in time of *t* ..... Jer 14:8
I will hand them over to *t* .... Jer 15:4
I will deliver them to *t* ..... Jer 29:18
there shall be a time of ..... Dan 12:1
for the day is its own *t* ..... Matt 6:34
do not *t* Yourself, for I am .. Luke 7:6
such will have *t* ..... 1 Cor 7:28
there are some who *t* ..... Gal 1:7
and widows in their *t* ..... James 1:27

TROUBLED
Your face, and I was *t* ..... Ps 30:7
God, and was *t* ..... Ps 77:3
Your face, they are *t* ..... Ps 104:29
wicked are like the *t* ..... Is 57:20
in distress; my soul is *t* .... Lam 1:20
with tears, my heart is *t* .... Lam 2:11
heard this, he was *t* ..... Matt 2:3
on the sea, they were *t*, ... Matt 14:26
You are worried and *t* .... Luke 10:41
to give you who are *t* ..... 2 Thess 1:7
shaken in mind or *t* ..... 2 Thess 2:2

TROUBLES
t shall befall them, so ..... Deut 31:17
"What *t* the people ..... 1 Sam 11:5
deliver you in six *t* ..... Job 5:19
The *t* of my heart have ..... Ps 25:17
out of all their *t* ..... Ps 25:22
my soul is full of *t* ..... Ps 88:3
He who *t* his own house .. Prov 11:29
for gain *t* his own house, .. Prov 15:27
keeps his soul from *t* ..... Prov 21:23
because the former *t* ..... Is 65:16
will be famines and *t* ..... Mark 13:8
him out of all his *t* ..... Acts 7:10
but he who *t* you shall ..... Gal 5:10

TROUBLING
spirit from God is *t* ..... 1 Sam 16:15
wicked cease from *t* ..... Job 3:17

TRUE
and Your words are *t* ..... 2 Sam 7:28
let Your word come *t* ..... 1 Kin 8:26
been without the *t* God .... 2 Chr 15:3
t before the LORD his ..... 2 Chr 31:20
and *t* laws, good statutes ... Neh 9:13
it is *t*. Hear it, and know .... Job 5:27
judgments of the LORD are *t* .. Ps 19:9
A *t* witness delivers ..... Prov 14:25
But the LORD is the *t* ..... Jer 10:10
"Let the LORD be a *t* ..... Jer 42:5
executed *t* judgment ..... Ezek 18:8
Execute *t* justice, show ..... Zech 7:9
we know that You are *t* ... Matt 22:16
That was the *t* Light ..... John 1:9
He witnesses of Me is *t* .... John 5:32
the *t* bread from heaven ... John 6:32
One who sent Him is *t* ..... John 7:18
He who sent Me is *t* ..... John 7:28
judge, My judgment is *t* .... John 8:16
testimony of two men is *t* .. John 8:17
about this Man were *t* .... John 10:41
I am the *t* vine, and My .... John 15:1
You, the only *t* God ..... John 17:3
Indeed, let God be *t* ..... Rom 3:4
whatever things are *t* ..... Phil 4:8
which are copies of the *t* .... Heb 9:24
let us draw near with a *t* .. Heb 10:22
which thing is *t* in Him .... 1 John 2:8
may know Him who is *t* .. 1 John 5:20
is holy, He who is *t* ..... Rev 3:7
t are Your ways, O King .... Rev 15:3
For *t* and righteous are ..... Rev 19:2
"These are the *t* ..... Rev 19:9
was called Faithful and *T* .. Rev 19:11
for these words are *t* ..... Rev 21:5

TRULY
It *t* flows with milk and ... Num 13:27
You shall *t* tithe all the ... Deut 14:22
t my words are not false .... Job 36:4
T God is good to Israel, to .... Ps 73:1
LORD, *t* I am Your servant .. Ps 116:16
T You are God, who hide .... Is 45:15

T You are the Son of ..... Matt 14:33
T this was the Son of ..... Matt 27:54
T this Man was the Son .. Mark 15:39
T, I say to you that he .... Luke 12:44
t the Son of Man goes .... Luke 22:22
that this is *t* the Christ ..... John 7:26
"*T* this is the Prophet ..... John 7:40
that God is *t* among you .. 1 Cor 14:25
T the signs of an ..... 2 Cor 12:12
t righteousness would have .. Gal 3:21
t the love of God is ..... 1 John 2:5

TRUMPET
When the *t* sounds long, ... Ex 19:13
you hear the sound of the *t* .. Josh 6:5
LORD with the sound of a *t* ... Ps 47:5
Blow the *t* at the time ..... Ps 81:3
and when he blows a *t*, you ... Is 18:3
"Blow the *t* in the ..... Jer 4:5
Lord GOD will blow the *t* ... Zech 9:14
deed, do not sound a *t* ..... Matt 6:2
t makes an uncertain ..... 1 Cor 14:8
For the *t* will sound ..... 1 Cor 15:52
and with the *t* of God ... 1 Thess 4:16
loud voice, as of a *t* ..... Rev 1:10
t of the three angels who ... Rev 8:13
sixth angel who had the *t* ... Rev 9:14

TRUMPETS
the priests shall blow the *t* .. Josh 6:4
and their *t* in their hands .... Judg 7:8
With *t* and the sound of a .... Ps 98:6
to them were given seven *t* .. Rev 8:2

TRUST
in whom I will *t* ..... 2 Sam 22:3
a shield to all who *t* in ... 2 Sam 22:31
We *t* in the LORD our ..... 2 Kin 18:22
they put their *t* in Him .... 1 Chr 5:20
t is a spider's web ..... Job 8:14
He slay me, yet will I *t* ..... Job 13:15
If God puts no *t* ..... Job 15:15
and put your *t* in the LORD .... Ps 4:5
who put their *t* in You ..... Ps 5:11
strength, in whom I will *t* .... Ps 18:2
shield to all who *t* in Him ... Ps 18:30
you made Me *t* ..... Ps 22:9
as for me, I *t* in You, O ..... Ps 31:14
T in the LORD ..... Ps 37:3
t also in Him, and He shall ... Ps 37:5
I *t* in the mercy of God ..... Ps 52:8
In You, O LORD, I put my *t* ... Ps 71:1
You are my *t* from my ..... Ps 71:5
my God, in Him I will *t* ..... Ps 91:2
It is better to *t* in the LORD .. Ps 118:8
T in the LORD with all ..... Prov 3:5
that your *t* may be in ..... Prov 22:19
who put their *t* in Him ..... Prov 30:5
my salvation, I will *t* ..... Is 12:2
T in the LORD forever, for in .. Is 26:4
We *t* in the LORD our God,'.... Is 36:7
Let him *t* in the name ..... Is 50:10
But he who puts his *t* in Me .. Is 57:13
Do not *t* in these ..... Jer 7:4
My name, in which you *t* .... Jer 7:14
you have put your *t* in Me .. Jer 39:18
Do not *t* in a friend ..... Mic 7:5
He knows those who *t* in .... Nah 1:7
name Gentiles will *t* ..... Matt 12:21
those who *t* in riches ..... Mark 10:24
such *t* through Christ ..... 2 Cor 3:4
committed to your *t* ..... 1 Tim 6:20
I will put My *t* in Him ..... Heb 2:13

TRUSTED
He *t* in the LORD God of ... 2 Kin 18:5
"He *t* in the LORD ..... Ps 22:8
Because we have *t* in His .... Ps 33:21
t in the abundance of his ..... Ps 52:7
He *t* in God ..... Matt 27:43
that we who first *t* ..... Eph 1:12
the holy women who *t* ..... 1 Pet 3:5

TRUSTS
But he who *t* in the ..... Ps 32:10
is the man who *t* in Him ..... Ps 34:8
whoever *t* in the LORD, ... Prov 16:20
he who *t* in the LORD ..... Prov 28:25
He who *t* in his own ..... Prov 28:26
whoever *t* in the LORD .... Prov 29:25
the man who *t* in the LORD .. Jer 17:7

TRUTH
See SPIRIT OF TRUTH; WORD OF TRUTH
led me in the way of *t* ..... Gen 24:48
justice, a God of *t* ..... Deut 32:4
Him in sincerity and in *t*, .. Josh 24:14
serve Him in *t* with all ... 1 Sam 12:24
the *t* in the name of the .. 2 Chr 18:15
and speaks the *t* ..... Ps 15:2
me in Your *t* and teach me ... Ps 25:5
all His work is done in *t* ..... Ps 33:4
t continually preserve ..... Ps 40:11
Behold, You desire *t* ..... Ps 51:6
T shall spring out of ..... Ps 85:11
t shall be your shield ..... Ps 91:4
And His *t* endures to all ..... Ps 100:5
the *t* of the LORD endures.... Ps 117:2
t utterly out of my ..... Ps 119:43
and Your law is *t* ..... Ps 119:142
commandments are *t* ..... Ps 119:151
of Your word is *t* ..... Ps 119:160
who speaks *t* declares .... Prov 12:17
t belong to those who ..... Prov 14:22
t atonement is provided .... Prov 16:6
walked before You in *t* ..... Is 38:3
t is fallen in the ..... Is 59:14
not valiant for the *t* ..... Jer 9:3
cast *t* down to the ground .. Dan 8:12
in the Scripture of *T* ..... Dan 10:21
"There is no *t* ..... Hos 4:1
called the City of *T* ..... Zech 8:3
speak each man the *t* ..... Zech 8:16
love *t* and peace ..... Zech 8:19
t was in his mouth ..... Mal 2:6
t came through Jesus ..... John 1:17
worship in spirit and *t* ..... John 4:24
you shall know the *t* ..... John 8:32
"I am the way, the *t* ..... John 14:6
He, the Spirit of *t* ..... John 16:13
Your word is *t* ..... John 17:17
be sanctified by the *t* ..... John 17:19
to Him, "What is *t* ..... John 18:38
speak the words of *t* ..... Acts 26:25
who suppress the *t* ..... Rom 1:18
of sincerity and *t* ..... 1 Cor 5:8
but rejoices in the *t* ..... 1 Cor 13:6
but, speaking the *t* ..... Eph 4:15
each one speak *t* with his ... Eph 4:25
your waist with *t* ..... Eph 6:14
in the word of the *t* ..... Col 1:5
the love of the *t* ..... 2 Thess 2:10
I am speaking the *t* ..... 1 Tim 2:7
they may know the *t* ..... 2 Tim 2:25
the knowledge of the *t* ..... 2 Tim 3:7
in the present *t* ..... 2 Pet 1:12
way of *t* will be ..... 2 Pet 2:2
but in deed and in *t* ..... 1 John 3:18
that we are of the *t* ..... 1 John 3:19
we know the spirit of *t* .... 1 John 4:6
the Spirit is *t* ..... 1 John 5:6
t that is in you ..... 3 John 3

TRUTHFUL
The *t* lip shall be ..... Prov 12:19

TRUTHFULLY
deal *t* are His delight ..... Prov 12:22

TRY
t my mind and my heart ..... Ps 26:2
t me, and know my ..... Ps 139:23
refine them and *t* them ..... Jer 9:7
t Me now in this ..... Mal 3:10
which is to *t* you ..... 1 Pet 4:12

TUBAL
Son of Japheth, Gen 10:2
—— Tribe associated with Javan and Meshech, Is 66:19
In Gog's army, Ezek 38:2, 3
Punishment of, Ezek 32:26, 27

TUBAL-CAIN
Son of Lamech, Gen 4:19–22

TUMORS
the boils of Egypt, with *t* .. Deut 28:27
and struck them with *t* .... 1 Sam 5:6
Five golden *t* and five ..... 1 Sam 6:4

TUMULT
their waves, and the *t* ..... Ps 65:7
Your enemies make a *t* ..... Ps 83:2

TUNIC
Also he made him a *t* ..... Gen 37:3
and take away your *t* ..... Matt 5:40
not withhold your *t* ..... Luke 6:29
the *t* was without seam, .. John 19:23

TUNICS
the LORD God made *t* ..... Gen 3:21
not to put on two *t* ..... Mark 6:9
He who has two *t*, let him . Luke 3:11
weeping, showing the *t* ..... Acts 9:39

TURBAN
like a robe and a *t* ..... Job 29:14
"Remove the *t* ..... Ezek 21:26

TURN
T from Your fierce wrath, ... Ex 32:12
Do not *t* to idols, nor make .. Lev 19:4
you shall not *t* ..... Deut 17:11
LORD may *t* away from .... Num 25:4
do not *t* from it to the right .. Josh 1:7
t from their sin because ... 1 Kin 8:35
T from your evil ways, ... 2 Kin 17:13
do not *t* to iniquity, for ..... Job 36:21
t to the LORD, and all the .... Ps 22:27
T Yourself to me, and have .. Ps 25:16
do not *t* Your servant away .. Ps 27:9
Then we will not *t* ..... Ps 80:18
but let them not *t* ..... Ps 85:8
t to me, and have mercy .... Ps 86:16
yet I do not *t* ..... Ps 119:51
T at my rebuke ..... Prov 1:23
Do not *t* to the right or .... Prov 4:27
not let your heart *t* ..... Prov 7:25
I will *t* My hand against you, .. Is 1:25
every man will *t* to his own .. Is 13:14
'*T* now everyone from ..... Jer 35:15
T us back to You, O ..... Lam 5:21
"Repent, *t* away from ..... Ezek 14:6
Repent, and *t* from all .... Ezek 18:30
T, *t* from your evil ways .. Ezek 33:11
T to me with all your ..... Joel 2:12
yes, let every one *t* ..... Jon 3:8
"*T* now from your evil ..... Zech 1:4
those who *t* away an alien ... Mal 3:5
he will *t* the hearts of the .... Mal 4:6
on your right cheek, *t* ..... Matt 5:39
t the hearts of the ..... Luke 1:17
you that you should *t* ..... Acts 14:15
t them from darkness ..... Acts 26:18
repent, *t* to God, and do ... Acts 26:20
Let him *t* away from ..... 1 Pet 3:11
waters to *t* them to blood ... Rev 11:6

TURN ASIDE
t and see this great ..... Ex 3:3
t after many to pervert ..... Ex 23:2
t and serve other gods .... Deut 11:16
So you shall not *t* ..... Deut 28:14
Law of Moses, lest you *t* ... Josh 23:6
they went, and did not *t* .. 1 Sam 6:12
t from following the ..... 1 Sam 12:20
He did not *t* from them ... 1 Kin 22:43
did not *t* from it ..... 2 Chr 20:32
The paths of their way *t* .... Job 6:18
nor such as *t* to lies ..... Ps 40:4
I do not *t* from Your law ... Ps 119:51
such as *t* to their crooked ... Ps 125:5
Do not let your heart *t* ..... Prov 7:25
to *t* the justice due ..... Lam 3:35

did not *t* when they went ..Ezek 1:17
did not *t* when they .....Ezek 10:11

TURNED
in the river were *t* to blood ...Ex 7:20
who *t* to the LORD with ...2 Kin 23:25
t to the LORD God of .....2 Chr 15:4
and *t* their backs on .....2 Chr 29:6
t me over to the hands of ..Job 16:11
I love have *t* against .....Job 19:19
kept His way and not *t* ....Job 23:11
The wicked shall be *t* .....Ps 9:17
let them be *t* back and .....Ps 70:2
t my feet to Your .....Ps 119:59
of Israel, they have *t* .....Is 1:4
LORD has not *t* back from.....Jer 4:8
shall be *t* into darkness .....Joel 2:31
that they *t* from their evil ...Jon 3:10
Then He *t* to the woman ...Luke 7:44
sorrow will be *t* into joy ..John 16:20
sun shall be *t* into .....Acts 2:20
saw him and *t* to the Lord ..Acts 9:35
number believed and *t* ....Acts 11:21
and how you *t* to God ....1 Thess 1:9

TURNING
Gentiles who are *t* to .....Acts 15:19
marvel that you are *t* .....Gal 1:6
or shadow of *t* .....James 1:17
and *t* the cities of Sodom ....2 Pet 2:6

TURNS
of the wicked He *t* .....Ps 146:9
A soft answer *t* .....Prov 15:1
he *t*, he prospers .....Prov 17:8
One who *t* away his ear ....Prov 28:9
when a righteous man *t* ....Ezek 3:20
But if a wicked man *t* ....Ezek 18:21
a wicked man *t* away .....Ezek 18:27
he *t* from his sin and .....Ezek 33:14
t from his wickedness ....Ezek 33:19
but no one *t* back .....Nah 2:8
that he who *t* .....James 5:20

TURTLEDOVE
the life of Your *t* .....Ps 74:19
t is heard in our land .....Song 2:12

TURTLEDOVES
of *t* or young pigeons .....Lev 1:14
A pair of *t* or two young ...Luke 2:24

TUTOR
the law was our *t* .....Gal 3:24
no longer under a *t* .....Gal 3:25

TWELVE
the sons of Jacob were *t* ...Gen 35:22
are the *t* tribes of Israel ...Gen 49:28
were *t* stones according .....Ex 39:14
t men, each one .....Num 1:44
Joshua set up *t* stones .....Josh 4:9
Solomon had *t* governors ...1 Kin 4:7
Elijah took *t* stones, ...1 Kin 18:31
Manasseh was *t* years .....2 Kin 21:1
called His *t* disciples to ....Matt 10:1
These *t* Jesus sent out .....Matt 10:5
they took up *t* baskets ....Matt 14:20
more than *t* legions of ....Matt 26:53
Then He appointed *t* .....Mark 3:14
of blood for *t* years .....Mark 5:25
took up *t* baskets full .....Mark 6:43
when He was *t* years old ..Luke 2:42
He chose *t* whom He .....Luke 6:13
a flow of blood for *t* .....Luke 8:43
t baskets of the leftover ...Luke 9:17
filled *t* baskets with the ....John 6:13
I not choose you, the *t* .....John 6:70
head a garland of *t* stars ....Rev 12:1
t gates were *t* pearls .....Rev 21:21

TWELVE APOSTLES
Now the names of the *t* ....Matt 10:2
and the *t* with Him .....Luke 22:14
the names of the *t* .....Rev 21:14

TWELVE DISCIPLES
when He had called His *t* ..Matt 10:1
commanding His *t* .....Matt 11:1
took the *t* aside on the ....Matt 20:17
Then He called His *t* .....Luke 9:1

TWELVE TRIBES
these are the *t* of Israel ....Gen 49:28
pillars according to the *t* .....Ex 24:4
name according to the *t* .....Ex 39:14
inheritance among the *t* ..Ezek 47:13
judging the *t* .....Matt 19:28
To this promise our *t* .....Acts 26:7
the *t* which are scattered ..James 1:1
the names of the *t* .....Rev 21:12

TWENTY-FOUR ELDERS
on the thrones I saw *t* .....Rev 4:4
t fall down before Him .....Rev 4:10
t fell down before the .....Rev 5:8
t fell down and worshiped ..Rev 5:14
t who sat before God .....Rev 11:16
t and the four living .....Rev 19:4

TWICE
the rock *t* with his rod ....Num 20:11
t as much as he had .....Job 42:10
the rooster crows *t* .....Mark 14:30
the rooster crows *t* .....Mark 14:72

TWILIGHT
at *t* is the LORD's Passover ..Lev 23:5
sacrifice the Passover at *t* ..Deut 16:6

TWIN
figurehead was the *T* .....Acts 28:11

TWINS
there were *t* in her womb ..Gen 25:24
behold, *t* were in her .....Gen 38:27
two fawns, *t* of a gazelle ....Song 7:3

TWIST
All day they *t* my .....Ps 56:5
unstable people *t* to .....2 Pet 3:16

TWO
God made *t* great lights .....Gen 1:16
t each of animals that are ....Gen 7:2
the ark to Noah, *t* .....Gen 7:15
T nations are in your .....Gen 25:23
t rams without blemish, ...Ex 29:1
He gave Moses *t* tablets of ..Ex 31:18
shall be unclean *t* weeks ....Lev 12:5
t young pigeons .....Lev 12:8
t tablets of the covenant ...Deut 9:15
hewed *t* tablets of stone ....Deut 10:3
by the mouth of *t* or .....Deut 19:15
the *t* middle pillars .....Judg 16:29
divided the Red Sea in *t* ....Ps 136:13
T are better than one .....Eccl 4:9
t he covered his .....Is 6:2
a ram which had *t* horns ....Dan 8:3
saw, having the *t* horns ....Dan 8:20
there stood *t* others, one ....Dan 12:5
one mile, go with him *t* ....Matt 5:41
five loaves and *t* fish .....Matt 14:17
'by the mouth of *t* or .....Matt 18:16
For where *t* or three are ..Matt 18:20
t shall become one .....Matt 19:5
A man had *t* sons, and ....Matt 21:28
five talents, to another *t* ..Matt 25:15
t robbers were crucified ..Matt 27:38
in *t* from top to bottom ...Matt 27:51
said, "Five, and *t* fish .....Mark 6:38
t shall become one flesh' ..Mark 10:8
and threw in *t* mites, ...Mark 12:42
also crucified *t* robbers ...Mark 15:27
in *t* from top to bottom ...Mark 15:38
t young pigeons .....Luke 2:24
t fish, unless we go and ....Luke 9:13
certain man had *t* sons ...Luke 15:11
servant can serve *t* .....Luke 16:13
widow putting in *t* mites ...Luke 21:2
were also *t* others, ...Luke 23:32
temple was torn in *t* .....Luke 23:45
t of them were traveling ..Luke 24:13
T hundred denarii worth ....John 6:7
t small fish, but what are ...John 6:9
these are the *t* covenants ....Gal 4:24
new man from the *t* .....Eph 2:15
t shall become one flesh ....Eph 5:31
from *t* or three witnesses ..1 Tim 5:19
was *t* hundred million; I ....Rev 9:16
power to my *t* witnesses ....Rev 11:3
had *t* horns like a lamb ....Rev 13:11

TWO-EDGED SWORD
and a *t* in their hand .....Ps 149:6
as wormwood, sharp as a *t* ..Prov 5:4
sharper than any *t* .....Heb 4:12
His mouth went a sharp *t* ...Rev 1:16
He who has the sharp *t* .....Rev 2:12

TYCHICUS
Paul's companion, Acts 20:1, 4
Paul's messenger, Eph 6:21, 22; Col 4:7–9; 2 Tim 4:12

TYPE
of Adam, who is a *t* .....Rom 5:14

TYRE
City of Phoenicia noted for its commerce, Josh 19:29; 2 Sam 5:11; Jer 25:22

TYRE AND SIDON
cut off from *T* every helper ..Jer 47:4
you to do with Me, O *T* .....Joel 3:4
had been done in *T* .....Matt 11:21
to the region of *T* .....Matt 15:21
more tolerable for *T* at ...Luke 10:14
with the people of *T* .....Acts 12:20

UGLY
And the *u* and gaunt cows ..Gen 41:4

ULAI
Scene of Daniel's visions, Dan 8:2–16

UNAFRAID
Do you want to be *u* .....Rom 13:3

UNAWARE
I do not want you to be *u* ..Rom 1:13
not want you to be *u* .....1 Cor 10:11

UNBELIEF
because of their *u* .....Matt 13:58
Because of your *u* .....Matt 17:20
help my *u* .....Mark 9:24
and He rebuked their *u* ..Mark 16:14
promise of God through *u* ..Rom 4:20
did it ignorantly in *u* .....1 Tim 1:13
you an evil heart of *u* .....Heb 3:12
enter in because of *u* .....Heb 3:19

UNBELIEVER
But if the *u* departs, let ....1 Cor 7:15
has a believer with an *u* ...2 Cor 6:15
and is worse than an *u* .....1 Tim 5:8

UNBELIEVERS
his portion with the *u* ....Luke 12:46
who believe but to *u* .....1 Cor 14:22
are uninformed or *u* .....1 Cor 14:23
yoked together with *u* .....2 Cor 6:14

UNBELIEVING
Do not be *u* .....John 20:27
u Jews stirred up the .....Acts 14:2
For the *u* husband is .....1 Cor 7:14
u nothing is pure .....Titus 1:15
But the cowardly, *u* .....Rev 21:8

UNCIRCUMCISED
heed me, for I am of *u* lips ...Ex 6:12
Behold, I am of *u* lips, and ...Ex 6:30
For no *u* person shall eat it ..Ex 12:48
u hearts are humbled .....Lev 26:41
is this *u* Philistine .....1 Sam 17:26
of Israel are *u* in the heart ...Jer 9:26
u in heart and *u* in flesh ...Ezek 44:7
You stiff-necked and *u* .....Acts 7:51
not the physically *u* .....Rom 2:27
by faith and the *u* .....Rom 3:30
only, or upon the *u* also .....Rom 4:9

u had been committed ..... Gal 2:7
nor Jew, circumcised nor *u* .. Col 3:11

UNCIRCUMCISION
has become *u* ..... Rom 2:25
u is nothing, but keeping .. 1 Cor 7:19
who are called *U* by ..... Eph 2:11

UNCLEAN
of animals that are *u* ..... Gen 7:2
person touches any *u* thing ... Lev 5:2
u thing shall not be eaten ... Lev 7:19
to the LORD, while he is *u* ... Lev 7:20
who touches any *u* ..... Lev 7:21
They are *u* to you ..... Lev 11:8
these you shall become *u* .. Lev 11:24
I am a man of *u* lips ..... Is 6:5
u shall no longer come ..... Is 52:1
we are all like an *u* thing ..... Is 64:6
I pronounced them *u* ..... Ezek 20:26
He commands even the *u* .. Mark 1:27
commands the *u* spirits .... Luke 4:36
any man common or *u* .... Acts 10:28
there is nothing *u* ..... Rom 14:14
your children would be *u* .. 1 Cor 7:14
Do not touch what is *u* .... 2 Cor 6:17
that no fornicator, *u* ..... Eph 5:5

UNCLEAN SPIRIT
u to depart from the land .. Zech 13:2
u goes out of a man ..... Matt 12:43
synagogue with an *u* ..... Mark 1:23
u had convulsed him ..... Mark 1:26
"He has an *u* ..... Mark 3:30
a man with an *u* ..... Mark 5:2
daughter had an *u* ..... Mark 7:25
He rebuked the *u* ..... Mark 9:25
He had commanded the *u* .. Luke 8:29
Jesus rebuked the *u* ..... Luke 9:42
u goes out of a man ..... Luke 11:24

UNCLEAN SPIRITS
them power over *u* ..... Matt 10:1
He commands even the *u* .. Mark 1:27
u, whenever they saw ..... Mark 3:11
u went out and entered .... Mark 5:13
tormented with *u* ..... Luke 6:18
who were tormented by *u* .. Acts 5:16
u, crying with a loud ..... Acts 8:7
three *u* like frogs ..... Rev 16:13

UNCLEANNESS
of Israel from their *u*, lest .. Lev 15:31
for sin and for *u* ..... Zech 13:1
men's bones and all *u* ..... Matt 23:27
also gave them up to *u* ..... Rom 1:24
members as slaves of *u* .... Rom 6:19
adultery, fornication, *u*, ... Gal 5:19
fornication, *u*, passion, evil ... Col 3:5
did not call us to *u* ..... 1 Thess 4:7
flesh in the lust of *u* ..... 2 Pet 2:10

UNCLEANNESSES
from all your *u* ..... Ezek 36:29

UNCLOTHED
we want to be *u* ..... 2 Cor 5:4

UNCOVER
Do not *u* your heads nor .... Lev 10:6
shall not *u* her nakedness ... Lev 18:7
u the woman's head, and .. Num 5:18
the LORD will *u* their secret .... Is 3:17
skirt, *u* the thigh ..... Is 47:2
he will *u* your sins ..... Lam 4:22

UNCOVERED
and became *u* in his tent .... Gen 9:21
of the world were *u* ..... 2 Sam 22:16
I have *u* his secret places, .. Jer 49:10
its foundation will be *u* ... Ezek 13:14
transgressions are *u* ..... Ezek 21:24
they *u* the roof where He ... Mark 2:4
head *u* dishonors her ..... 1 Cor 11:5
to God with her head *u* ... 1 Cor 11:13

UNCOVERS
u her nakedness, he has ... Lev 20:18
u deep things out of ..... Job 12:22

UNDEFILED
Blessed are the *u* ..... Ps 119:1
all, and the bed *u* ..... Heb 13:4
u religion before God ..... James 1:27
incorruptible and *u* ..... 1 Pet 1:4

UNDER HIS FEET
And there was *u* ..... Ex 24:10
down with darkness *u* ... 2 Sam 22:10
You have put all things *u* ..... Ps 8:6
has put all enemies *u* .... 1 Cor 15:25
And He put all things *u* ..... Eph 1:22
things in subjection *u* ..... Heb 2:8

UNDER THE LAW
to those who are *u* ..... Rom 3:19
to those who are *u* ..... 1 Cor 9:20
of a woman, born *u* ..... Gal 4:4
you who desire to be *u* ..... Gal 4:21
Spirit, you are not *u* ..... Gal 5:18

UNDERFOOT
Lord has trampled *u* all .... Lam 1:15
the Son of God *u* ..... Heb 10:29

UNDERMINE
And you *u* your friend ..... Job 6:27

UNDERSTAND
u one another's speech ..... Gen 11:7
cause me to *u* wherein I ..... Job 6:24
of His power who can *u* .... Job 26:14
can anyone *u* the ..... Job 36:29
uttered what I did not *u* ..... Job 42:3
if there are any who *u* ..... Ps 14:2
Who can *u* his errors ..... Ps 19:12
in Egypt did not *u* ..... Ps 106:7
Make me *u* the way of ..... Ps 119:27
then you will *u* the fear of ... Prov 2:5
you will *u* righteousness .... Prov 2:9
is to *u* his way ..... Prov 14:8
Evil men do not *u* ..... Prov 28:5
hearing, but do not *u* ..... Is 6:9
so that they cannot *u* ..... Is 44:18
and quick to *u* ..... Dan 1:4
set your heart to *u* ..... Dan 10:12
u shall instruct many ..... Dan 11:33
of the wicked shall *u* ..... Dan 12:10
people who do not *u* ..... Hos 4:14
Let him *u* these things ..... Hos 14:9
nor do they *u* His counsel ... Mic 4:12
will hear and shall not *u* .. Matt 13:14
should *u* with their heart .. Matt 13:15
they may hear and not *u* .. Mark 4:12
hearing they may not *u* .... Luke 8:10
Why do you not *u* ..... John 8:43
u with their hearts and ... John 12:40
I am doing you do not *u* ... John 13:7
u what you are reading ..... Acts 8:30
lest they should *u* ..... Acts 28:27
I am doing, I do not *u* ..... Rom 7:15
have not heard shall *u* .... Rom 15:21
u all mysteries ..... 1 Cor 13:2
some things hard to *u* ..... 2 Pet 3:16

UNDERSTANDING
of God, in wisdom, in *u*, in ... Ex 31:3
a woman of good *u* ..... 1 Sam 25:3
asked for yourself *u* ..... 1 Kin 3:11
and exceedingly great *u* ... 1 Kin 4:29
filled with wisdom and *u* .. 1 Kin 7:14
He has counsel and *u* ..... Job 12:13
He takes away the *u* of .... Job 12:24
by His *u* He breaks up ..... Job 26:12
is the place of *u* ..... Job 28:12
depart from evil is *u* ..... Job 28:28
Almighty gives him *u* ..... Job 32:8
If you have *u*, hear this .... Job 34:16
has given *u* to the heart .... Job 38:36
not endow her with *u* ..... Job 39:17
my heart shall give *u* ..... Ps 49:3
a good *u* have all those ..... Ps 111:10
Give me *u* ..... Ps 119:34
give me *u*, that I may ..... Ps 119:73
Your precepts I get *u* ..... Ps 119:104
give me *u*, that I may ..... Ps 119:125
give me *u*, and I shall ..... Ps 119:144
give me *u* according to .... Ps 119:169
His *u* is infinite ..... Ps 147:5
a man of *u* will attain wise .. Prov 1:5
apply your heart to *u* ..... Prov 2:2
u will keep you ..... Prov 2:11
lean not on your own *u* ..... Prov 3:5
u He established ..... Prov 3:19
with a woman lacks *u* ..... Prov 6:32
As for him who lacks *u*, ... Prov 9:4
and go in the way of *u* ..... Prov 9:6
of the Holy One is *u* ..... Prov 9:10
a man of *u* has wisdom ... Prov 10:23
but a man of *u* holds his .. Prov 11:12
frivolity is devoid of *u* .... Prov 12:11
Good *u* gains favor, but ... Prov 13:15
to wrath has great *u* ..... Prov 14:29
him who has *u* seeks ..... Prov 15:14
but a man of *u* walks ..... Prov 15:21
who heeds rebuke gets *u* .. Prov 15:32
And to get *u* is to be ..... Prov 16:16
U is a wellspring ..... Prov 16:22
A man devoid of *u* ..... Prov 17:18
A fool has no delight in *u* .. Prov 18:2
u will find good ..... Prov 19:8
the way of *u* will rest in ... Prov 21:16
and instruction and *u* ..... Prov 23:23
but the poor who has *u* ... Prov 28:11
A ruler who lacks *u* is a .. Prov 28:16
Spirit of wisdom and *u* ..... Is 11:2
For it is a people of no *u* ..... Is 27:11
His *u* is unsearchable ..... Is 40:28
the heaven by His *u* ..... Jer 51:15
also still without *u* ..... Matt 15:16
heart, with all the *u* ..... Mark 12:33
And He opened their *u* ... Luke 24:45
also pray with the *u* ..... 1 Cor 14:15
five words with my *u* ..... 1 Cor 14:19
but in *u* be mature ..... 1 Cor 14:20
having their *u* darkened, ... Eph 4:18
God, which surpasses all *u* ... Phil 4:7
and spiritual *u* ..... Col 1:9
the Lord give you *u* ..... 2 Tim 2:7
Who is wise and *u* ..... James 3:13
and has given us an *u* .... 1 John 5:20
him who has *u* calculate ... Rev 13:18

UNDERSTANDS
God *u* its way, and He ..... Job 28:23
all plain to him who *u* ..... Prov 8:9
is easy to him who *u* ..... Prov 14:6
there is none who *u* ..... Rom 3:11

UNDERSTOOD
all Israel *u* that day ..... 2 Sam 3:37
my ear has heard and *u* it ... Job 13:1
Then I *u* their end ..... Ps 73:17
My heart has *u* great ..... Eccl 1:16
Have you not *u* from ..... Is 40:21
u all these things ..... Matt 13:51
clearly seen, being *u* ..... Rom 1:20
I *u* as a child, I thought .. 1 Cor 13:11

UNDESIRABLE
gather together, O *u* ..... Zeph 2:1

UNDIGNIFIED
I will be even more *u* ..... 2 Sam 6:22

UNDISCERNING
u, untrustworthy ..... Rom 1:31

UNDONE
He left nothing *u* of all .... Josh 11:15
"Woe is me, for I am *u* ..... Is 6:5
leaving the others *u* ..... Matt 23:23

UNEDUCATED
that they were *u* ..... Acts 4:13

UNEQUALLY
Do not be *u* yoked ..... 2 Cor 6:14

UNEXPECTEDLY
that Day come on you *u* .. Luke 21:34

UNFAITHFUL
they were *u* to the God .... 1 Chr 5:25
u will be uprooted ..... Prov 2:22
but the *u* will be taken by .. Prov 11:6
way of the *u* is hard ..... Prov 13:15
they were *u* to Me ..... Ezek 39:23

UNFAITHFULLY
back and acted *u* ..... Ps 78:57

UNFAITHFULNESS
because of their *u* ..... 1 Chr 9:1
So Saul died for his *u* .... 1 Chr 10:13
they have persisted in *u*,' .. Ezek 15:8

UNFAMILIAR
to a people of *u* speech ..... Ezek 3:5

UNFORGIVING
unloving, *u* ..... Rom 1:31
unloving, *u*, slanderers, ... 2 Tim 3:3

UNFORMED
substance, being yet *u* ..... Ps 139:16

UNFRUITFUL
and it becomes *u* ..... Mark 4:19
my understanding is *u* ... 1 Cor 14:14
the *u* works of darkness .... Eph 5:11
that they may not be *u* .... Titus 3:14

UNGODLINESS
u made me afraid ..... Ps 18:4
heaven against all *u* ..... Rom 1:18
He will turn away *u* ..... Rom 11:26

UNGODLY
delivered me to the *u* ..... Job 16:11
u shall not stand ..... Ps 1:5
of the *u* shall perish ..... Ps 1:6
my cause against an *u* ..... Ps 43:1
u man digs up evil ..... Prov 16:27
who justifies the *u* ..... Rom 4:5
Christ died for the *u* ..... Rom 5:6
and perdition of *u* men ..... 2 Pet 3:7
convict all who are *u* ..... Jude 15

UNHOLY
the holy and *u* ..... Ezek 22:26
for sinners, for the *u* ..... 1 Tim 1:9

UNINFORMED
the place of the *u* ..... 1 Cor 14:16

UNINHABITED
shall be *u* forty years ..... Ezek 29:11
and your cities shall be *u* .. Ezek 35:9

UNINTENDED
the LORD, for their *u* sin .. Num 15:25

UNINTENTIONAL
them, for it was *u* ..... Num 15:25

UNINTENTIONALLY
If a person sins *u* against ..... Lev 4:2
If you sin *u*, and do not ... Num 15:22
kills his neighbor *u* ..... Deut 4:42
sinned *u* or in ignorance .. Ezek 45:20

UNITE
U my heart to fear ..... Ps 86:11

UNITY
to dwell together in *u* ..... Ps 133:1
to keep the *u* of the ..... Eph 4:3
we all come to the *u* ..... Eph 4:13

UNJUST
hope of the *u* perishes ..... Prov 11:7
u knows no shame ..... Zeph 3:5
on the just and on the *u* .... Matt 5:45
commended the *u* ..... Luke 16:8
he who is *u* in what is .... Luke 16:10
extortioners, *u* ..... Luke 18:11
of the just and the *u* ..... Acts 24:15
u who inflicts wrath ..... Rom 3:5
For God is not *u* ..... Heb 6:10
the just for the *u* ..... 1 Pet 3:18
let him be *u* still ..... Rev 22:11

UNJUSTLY
long will you judge *u* ..... Ps 82:2
he will deal *u* ..... Is 26:10

UNKNOWN
not stand before *u* ..... Prov 22:29
To The *U* God ..... Acts 17:23
And I was *u* by face to ..... Gal 1:22

UNLAWFUL
You know how *u* it is ..... Acts 10:28

UNLEAVENED
See FEAST OF UNLEAVENED BREAD
the Feast of *U* Bread ..... Mark 14:1
since you truly are *u* ..... 1 Cor 5:7

UNLEAVENED BREAD
feast, and baked *u* ..... Gen 19:3
roasted in fire, with *u* ..... Ex 12:8
observe the Feast of *U* ..... Ex 12:17
u and parched grain ..... Josh 5:11
the meat and the *u* ..... Judg 6:20
u among their brethren .... 2 Kin 23:9
to keep the Feast of *U* .... 2 Chr 30:13
they kept the Feast of *U* .... Ezra 6:22
day of the Feast of the *U* .. Matt 26:17
Feast of *U* ..... Luke 22:1
during the Days of *U* ..... Acts 12:3
u of sincerity and truth ..... 1 Cor 5:8

UNLOVED
saw that Leah was *u* ..... Gen 29:31
both the loved and the *u*, .. Deut 21:15

UNLOVING
untrustworthy, *u* ..... Rom 1:31

UNMARRIED
But I say to the *u* and ..... 1 Cor 7:8

UNMERCIFUL
unforgiving, *u* ..... Rom 1:31

UNPREPARED
with me and find you *u* ..... 2 Cor 9:4

UNPRESENTABLE
u parts have greater ..... 1 Cor 12:23

UNPROFITABLE
And cast the *u* ..... Matt 25:30
'We are *u* servants ..... Luke 17:10
have together become *u* .... Rom 3:12
who once was *u* to you .... Philem 11
for that would be *u* ..... Heb 13:17

UNPROFITABLENESS
of its weakness and *u* ..... Heb 7:18

UNPUNISHED
wicked will not go *u* ..... Prov 11:21
witness will not go *u* ..... Prov 19:9
be rich will not go *u* ..... Prov 28:20
You shall not go *u*, but ..... Jer 49:12

UNQUENCHABLE
up the chaff with *u* ..... Matt 3:12
He will burn with *u* ..... Luke 3:17

UNRESTRAINED
that the people were *u* ..... Ex 32:25

UNRIGHTEOUS
u man his thoughts ..... Is 55:7
been faithful in the *u* ..... Luke 16:11
u will not inherit the ..... 1 Cor 6:9

UNRIGHTEOUSNESS
and there is no *u* ..... Ps 92:15
builds his house by *u* ..... Jer 22:13
Him is true, and no *u* ..... John 7:18
all ungodliness and *u* ..... Rom 1:18
the truth, but obey *u* ..... Rom 2:8
as instruments of *u* to sin .. Rom 6:13
Is there *u* with God ..... Rom 9:14
but had pleasure in *u* .... 2 Thess 2:12
will be merciful to their *u* ... Heb 8:12
receive the wages of *u* ..... 2 Pet 2:13
cleanse us from all *u* ..... 1 John 1:9
All *u* is sin ..... 1 John 5:17

UNRULY
those who are *u* ..... 1 Thess 5:14
It is an *u* evil ..... James 3:8

UNSEARCHABLE
does great things, and *u* ..... Job 5:9
heart of kings is *u* ..... Prov 25:3
u are His judgments ..... Rom 11:33

UNSHRUNK
No one puts a piece of *u* ... Matt 9:16

UNSKILLED
only of milk is *u* ..... Heb 5:13

UNSPOTTED
to keep oneself *u* ..... James 1:27

UNSTABLE
U as water ..... Gen 49:4
man, *u* in all his ways ..... James 1:8
from sin, enticing *u* souls .. 2 Pet 2:14

UNSTOPPED
of the deaf shall be *u* ..... Is 35:5

UNTAUGHT
which *u* and unstable ..... 2 Pet 3:16

UNTHANKFUL
disobedient to parents, *u* ... 2 Tim 3:2

UNTRAINED
and *u* men, they marveled .. Acts 4:13
Even though I am *u* in .... 2 Cor 11:6

UNTRUSTWORTHY
undiscerning, *u* ..... Rom 1:31

UNUSUAL
to pass His act, His *u* act ..... Is 28:21
God worked *u* miracles ... Acts 19:11

UNVEILED
But we all, with *u* face, ... 2 Cor 3:18

UNWASHED
but to eat with *u* hands ... Matt 15:20
eat bread with *u* hands ..... Mark 7:5

UNWISE
He is an *u* son ..... Hos 13:13
both to wise and to *u* ..... Rom 1:14
Therefore do not be *u* ..... Eph 5:17

UNWITTINGLY
have *u* entertained angels ... Heb 13:2

UNWORTHY
and judge yourselves *u* .... Acts 13:46
u manner will be ..... 1 Cor 11:27

UPHOLD
u the evildoers ..... Job 8:20
u me with Your generous .... Ps 51:12
U me according to ..... Ps 119:116
you, I will *u* you with My .... Is 41:10
My Servant whom I *u* ..... Is 42:1
there was no one to *u* ..... Is 63:5
u the weak, be patient ... 1 Thess 5:14

UPHOLDING
u all things by the ..... Heb 1:3

UPHOLDS
the LORD *u* the righteous .... Ps 37:17
Your right hand *u* ..... Ps 63:8
LORD *u* all who fall..... Ps 145:14

UPPER ROOM
shut the doors of the *u* ..... Judg 3:23
carried him to the *u* ..... 1 Kin 17:19
the lattice of his *u* ..... 2 Kin 1:2
let us make a small *u* ..... 2 Kin 4:10
And in his *u* ..... Dan 6:10
show you a large *u* ..... Mark 14:15
they went up into the *u* ..... Acts 1:13
they laid her in an *u* ..... Acts 9:37
many lamps in the *u* ..... Acts 20:8

UPRIGHT
righteous and *u* is He ..... Deut 32:4
man was blameless and *u* .... Job 1:1
u man, one who fears God .... Job 1:8
where were the *u* ..... Job 4:7
Good and *u* is the LORD ..... Ps 25:8
u shall have dominion ..... Ps 49:14
declare that the LORD is *u* ... Ps 92:15

u will be blessed ..... Ps 112:2
u there arises light ..... Ps 112:4
For the *u* will dwell in the .. Prov 2:21
is strength for the *u* ..... Prov 10:29
u will guide them ..... Prov 11:3
u will deliver them ..... Prov 11:6
u will flourish ..... Prov 14:11
u is His delight ..... Prov 15:8
of the *u* is a highway ..... Prov 15:19
Whoever causes the *u* to .. Prov 28:10
that God made man *u* ..... Eccl 7:29
and there is no one *u* ..... Mic 7:2
his soul is not *u* ..... Hab 2:4

UPRIGHT IN HEART
God, Who saves the *u* ..... Ps 7:10
shoot secretly at the *u* ..... Ps 11:2
shout for joy, all you *u* ..... Ps 32:11
righteousness to the *u* ..... Ps 36:10
all the *u* shall glory ..... Ps 64:10
all the *u* will follow it ..... Ps 94:15
gladness for the *u* ..... Ps 97:11

UPRIGHTLY
He who walks *u*, and works .. Ps 15:2
from those who walk *u* ..... Ps 84:11
shield to those who walk *u* .. Prov 2:7
understanding walks *u* .... Prov 15:21
good to him who walks *u* .... Mic 2:7

UPRIGHTNESS
to show man His *u* ..... Job 33:23
praise You with *u* of heart ... Ps 119:7
me in the land of *u* ..... Ps 143:10
of *u* to walk in the ways ... Prov 2:13
walks in his *u* fears the .... Prov 14:2
princes for their *u* ..... Prov 17:26
of the just is *u* ..... Is 26:7
land of *u* he will deal ..... Is 26:10

UPROAR
so that the city is in an *u* .. 1 Kin 1:45
be an *u* of the people ..... Mark 14:2
After the *u* had ceased, ... Acts 20:1

UPROOT
He will *u* Israel from ..... 1 Kin 14:15
then I will *u* ..... 2 Chr 7:20
u you from the land ..... Ps 52:5
u the wheat with ..... Matt 13:29

UPROOTED
LORD *u* them from their ... Deut 29:28
my hope He has *u* like a ... Job 19:10
unfaithful will be *u* from ... Prov 2:22

UPWARD
prevailed fifteen cubits *u* .... Gen 7:20
trouble, as the sparks fly *u* ... Job 5:7
winds *u* for the wise ..... Prov 15:24
downward, and bear fruit *u* .. Is 37:31
my eyes fail from looking *u* .. Is 38:14

UR OF THE CHALDEANS
City of Abram's early life, Gen 11:28–31; 15:7
Located in Mesopotamia by Stephen, Acts 7:2, 4

URGE
I *u* you to take heart, ... Acts 27:22
I *u* you, imitate ..... 1 Cor 4:16
Therefore I *u* you to ..... 2 Cor 2:8
I *u* you to become like me ... Gal 4:12
I *u* you in the sight of ..... 1 Tim 6:13

URGED
the angels *u* Lot to hurry, .. Gen 19:15
His disciples *u* Him ..... John 4:31
I strongly *u* him to ..... 1 Cor 16:12

URIAH
Hittite; one of David's warriors, 2 Sam 23:39
Husband of Bathsheba; condemned to death by David, 2 Sam 11:1–27

URIJAH
High priest in Ahaz's time, 2 Kin 16:10–16
—— Prophet in Jeremiah's time, Jer 26:20–23

URIM
of judgment of *U* ..... Ex 28:30
the judgment of the *U* .... Num 27:21
Thummim and Your *U* ..... Deut 33:8
could consult with the *U* ... Ezra 2:63
could consult with the *U* .... Neh 7:65

US
"God with *u* ..... Matt 1:23
who is not against *u* ..... Mark 9:40
If God is for *u* ..... Rom 8:31
They went out from *u* .... 1 John 2:19

USE
who spitefully *u* you ..... Matt 5:44
leaving the natural *u* ..... Rom 1:27
u this world as not ..... 1 Cor 7:31
u liberty as an ..... Gal 5:13
u a little wine ..... 1 Tim 5:23
reason of *u* have their ..... Heb 5:14

USEFUL
Is it *u* for any work ..... Ezek 15:4
u for the Master ..... 2 Tim 2:21
you, for he is *u* to me for .. 2 Tim 4:11

USELESS
all of them are *u* ..... Is 44:9
are unprofitable and *u* ..... Titus 3:9
one's religion is *u* ..... James 1:26

USES
if one *u* it lawfully ..... 1 Tim 1:8

USING
u no figure of speech ..... John 16:29
perish with the *u* ..... Col 2:22
u liberty as a ..... 1 Pet 2:16

USURY
Take no *u* or ..... Lev 25:36
exacting *u* from his brother .. Neh 5:7
put out his money at *u* ..... Ps 15:5

UTTER
u words from their heart .... Job 8:10
nor my tongue *u* deceit ..... Job 27:4
u pure knowledge ..... Job 33:3
u dark sayings of old ..... Ps 78:2
My lips shall *u* praise ..... Ps 119:171
a false witness will *u* lies ... Prov 14:5
heart will *u* perverse ..... Prov 23:33
let not your heart *u* ..... Eccl 5:2
I will *u* My judgments ..... Jer 1:16
lawful for a man to *u* ..... 2 Cor 12:4

UTTERANCE
the Spirit gave them *u* ..... Acts 2:4
u may be given to me ..... Eph 6:19

UTTERED
The deep *u* its voice ..... Hab 3:10
which cannot be *u* ..... Rom 8:26
the seven thunders *u* ..... Rev 10:4

UTTERLY
that I will *u* blot out the ..... Ex 17:14
they *u* destroyed all that ... Josh 6:21
lands by *u* destroying .... 2 Kin 19:11
he shall not be *u* cast down .. Ps 37:24
Oh, do not forsake me *u* ..... Ps 119:8
it would be *u* despised ..... Song 8:7
You have *u* rejected ..... Lam 5:22
u destroyed from among ... Acts 3:23
she will be *u* burned with ... Rev 18:8

UTTERMOST
upon them to the *u* ..... 1 Thess 2:16
u those who come ..... Heb 7:25

UTTERS
Day unto day *u* speech ..... Ps 19:2
u His voice from ..... Amos 1:2
and the great man *u* ..... Mic 7:3

UZZAH
Son of Abinadab, struck down for touching the ark of the covenant, 2 Sam 6:3–11

UZZIAH
King of Judah, called Azariah, 2 Kin 14:21; 15:1–7
Reigns righteously, 2 Chr 26:1–15
Usurps priestly function; stricken with leprosy, 2 Chr 26:16–21
Life of, written by Isaiah, 2 Chr 26:22, 23

VAGABOND
v you shall be on the ..... Gen 4:12

VAIN
of the LORD your God in *v* .... Ex 20:7
of the LORD your God in *v* .. Deut 5:11
the people plot a *v* ..... Ps 2:1
they labor in *v* who build it .. Ps 127:1
v life which he passes ..... Eccl 6:12
'I have labored in *v* ..... Is 49:4
And in *v* they worship Me .. Matt 15:9
And in *v* they worship Me, .. Mark 7:7
you believed in *v* ..... 1 Cor 15:2
labor is not in *v* in the .... 1 Cor 15:58
law, then Christ died in *v* .... Gal 2:21
run in *v* or labored in *v* ..... Phil 2:16

VALIANT
Only be *v* for me ..... 1 Sam 18:17
They are not *v* for the ..... Jer 9:3
v men swept away ..... Jer 46:15

VALIANTLY
while Israel does *v* ..... Num 24:18
God we will do *v* ..... Ps 60:12
of the LORD does *v* ..... Ps 118:15

VALLEY
in the *V* of Megiddo ..... 2 Chr 35:22
I walk through the *v* ..... Ps 23:4
pass through the *V* ..... Ps 84:6
the verdure of the *v* ..... Song 6:11
v shall be exalted ..... Is 40:4
in the midst of the *v* ..... Ezek 37:1
in the *v* of decision ..... Joel 3:14
v shall be filled ..... Luke 3:5

VALLEYS
He is not God of the *v* .... 1 Kin 20:28
and the lily of the *v* ..... Song 2:1
the *v* will split like wax ..... Mic 1:4

VALOR
a mighty man of *v* ..... 1 Sam 16:18

VALUE
does not know its *v* ..... Job 28:13
of more *v* than they ..... Matt 6:26
you are of more *v* than .... Matt 10:31
Of how much more *v* ..... Matt 12:12
you are of more *v* than .... Luke 12:7
Of how much more *v* ..... Luke 12:24
they counted up the *v* ..... Acts 19:19
but are of no *v* against the .. Col 2:23

VALUED
It cannot be *v* in the ..... Job 28:16
is *v* by what others say ... Prov 27:21

VANISH
when it is hot, they *v* ..... Job 6:17
For the heavens will *v* ..... Is 51:6
knowledge, it will *v* ..... 1 Cor 13:8
old is ready to *v* away ..... Heb 8:13

VANISHED
Has their wisdom *v* ..... Jer 49:7
and He *v* from their ..... Luke 24:31

VANITY
of vanities, all is *v* ..... Eccl 1:2
This also is *v* and grasping .. Eccl 6:9
iniquity with cords of *v* ..... Is 5:18

VANQUISH
God will *v* him, not man ... Job 32:13

VAPOR
best state is but *v* ..... Ps 39:5

surely every man is *v* ..... Ps 39:11
It is even a *v* that ..... James 4:14

VARIATION
whom there is no *v* ..... James 1:17

VARIETIES
v of tongues ..... 1 Cor 12:28

VARIOUS
glistening stones of *v* ..... 1 Chr 29:2
earthquakes in *v* places .... Matt 24:7
were sick with *v* diseases .. Mark 1:34
sins, led away by *v* lusts ... 2 Tim 3:6
God, who at *v* times and in .. Heb 1:1
when you fall into *v* trials .. James 1:2

VASHTI
Queen of Ahasuerus, deposed and divorced, Esth 1:9–22

VEGETABLES
and let them give us *v* ..... Dan 1:12
is weak eats only *v* ..... Rom 14:2

VEHEMENT
of fire, a most *v* ..... Song 8:6

VEIL
she took a *v* and covered .. Gen 24:65
The *v* shall be a divider for .. Ex 26:33
he put a *v* on his face ..... Ex 34:33
temples behind your *v* ..... Song 6:7
v of the temple was ..... Matt 27:51
Moses, who put a *v* ..... 2 Cor 3:13
because the *v* is taken ..... 2 Cor 3:14
the *v* is taken away ..... 2 Cor 3:16
Presence behind the *v* ..... Heb 6:19

VEILED
Give them a *v* heart ..... Lam 3:65
it is *v* to those who are ..... 2 Cor 4:3

VEILS
v herself by the flocks of .... Song 1:7
I will also tear off your *v* .. Ezek 13:21

VENGEANCE
You shall not take *v* ..... Lev 19:18
V is Mine ..... Deut 32:35
spare in the day of *v* ..... Prov 6:34
it is the day of the LORD's *v* ... Is 34:8
God will come with *v* ..... Is 35:4
on the garments of *v* ..... Is 59:17
and the day of *v* of our God ... Is 61:2
let me see Your *v* ..... Jer 11:20
for it is the *v* of the LORD ... Jer 50:15
are the days of *v* ..... Luke 21:22
written, "V is Mine ..... Rom 12:19
flaming fire taking *v* ..... 2 Thess 1:8
who said, "V is Mine ..... Heb 10:30
suffering the *v* ..... Jude 7

VENOM
It becomes cobra *v* ..... Job 20:14

VESSEL
like a potter's *v* ..... Ps 2:9
v that he made of clay ..... Jer 18:4
like a precious *v* ..... Jer 25:34
been emptied from *v* ..... Jer 48:11
for he is a chosen *v* ..... Acts 9:15
lump to make one *v* ..... Rom 9:21
to possess his own *v* ..... 1 Thess 4:4
to the weaker *v* ..... 1 Pet 3:7

VESSELS
longsuffering the *v* ..... Rom 9:22
treasure in earthen *v* ..... 2 Cor 4:7
like the potter's *v* ..... Rev 2:27

VEXED
grieved, and I was *v* ..... Ps 73:21

VICE
as a cloak for *v* ..... 1 Pet 2:16

VICTIM
and plucked the *v* ..... Job 29:17

VICTORY
brought about a great *v* .. 2 Sam 23:12
is swallowed up in *v* ..... 1 Cor 15:54
Hades, where is your *v* ... 1 Cor 15:55
who gives us the *v* ..... 1 Cor 15:57
v that has overcome ..... 1 John 5:4
have the *v* over the beast ... Rev 15:2

VIEW
"Go, *v* the land ..... Josh 2:1

VIGILANT
in prayer, being *v* ..... Col 4:2
Be sober, be *v* ..... 1 Pet 5:8

VIGOR
nor his natural *v* ..... Deut 34:7

VILE
sons made themselves *v* .. 1 Sam 3:13
"Behold, I am *v* ..... Job 40:4
them up to *v* passions ..... Rom 1:26

VILLAGES
of Megiddo and its *v* ..... Judg 1:27
they may go into the *v* .... Matt 14:15
many *v* of the Samaritans .. Acts 8:25

VINDICATE
V me, O LORD, for I have ..... Ps 26:1
V me, O LORD my God, ... Ps 35:24
V me, O God, And plead ..... Ps 43:1
And *v* me by Your strength ... Ps 54:1

VINDICATED
know that I shall be *v* ..... Job 13:18

VINDICATES
indeed this *v* you before ... Gen 20:16

VINDICATION
Let my *v* come from ..... Ps 17:2

VINE
in my dream a *v* was ..... Gen 40:9
to the choice *v* ..... Gen 49:11
their *v* is of the *v* ..... Deut 32:32
You have brought a *v* ..... Ps 80:8
planted you a noble *v* ..... Jer 2:21
as a *v* the remnant of Israel ... Jer 6:9
grapes shall be on the *v* ..... Jer 8:13
Israel empties his *v* ..... Hos 10:1
shall sit under his *v* ..... Mic 4:4
the *v* shall give its fruit, ... Zech 8:12
of this fruit of the *v* ..... Matt 26:29
of the fruit of the *v* ..... Mark 14:25
"I am the true *v* ..... John 15:1
unless it abides in the *v* .... John 15:4
I am the *v*, you are the ..... John 15:5

VINEDRESSER
and My Father is the *v* ..... John 15:1

VINEDRESSERS
he leased it to *v* and ..... Matt 21:33
leased it to *v* and went .... Mark 12:1
a vineyard, leased it to *v* ... Luke 20:9

VINEGAR
they gave me *v* to drink ..... Ps 69:21
As *v* to the teeth and ..... Prov 10:26
weather, and like *v* ..... Prov 25:20

VINES
foxes that spoil the *v* ..... Song 2:15
nor fruit be on the *v* ..... Hab 3:17

VINEYARD
and the best of his own *v* .... Ex 22:5
shall not glean your *v* ..... Lev 19:10
field nor prune your *v* ..... Lev 25:4
v which Your right ..... Ps 80:15
For the *v* of the LORD of ..... Is 5:7
laborers for his *v* ..... Matt 20:1
go, work today in my *v* ... Matt 21:28
owner of the *v* comes ..... Matt 21:40
A man planted a *v* and .... Mark 12:1
certain man planted a *v* .... Luke 20:9
Who plants a *v* and ..... 1 Cor 9:7

VINEYARDS
which you did not dig, *v* ... Deut 6:11
in the *v* there will be no ..... Is 16:10
wine, a land of bread and *v* .. Is 36:17
nothing, and gave them *v* ... Jer 39:10
they shall plant *v* and ..... Amos 9:14

VIOLENCE
was filled with *v* ..... Gen 6:11
You save me from *v* ..... 2 Sam 22:3
the one who loves *v* ..... Ps 11:5
such as breathe out *v* ..... Ps 27:12
from oppression and *v* ..... Ps 72:14
v covers the ..... Prov 10:6
The *v* of the wicked will ... Prov 21:7
He had done no *v* ..... Is 53:9
and *v* in the land ..... Jer 51:46
filled the land with *v* ..... Ezek 8:17
LORD, 'Who store up *v* .... Amos 3:10
cause the seat of *v* ..... Amos 6:3
For *v* against your ..... Obad 10
way and from the *v* ..... Jon 3:8
rich men are full of *v* ..... Mic 6:12
For plundering and *v* ..... Hab 1:3
have done *v* to the law ..... Zeph 3:4
one's garment with *v* ..... Mal 2:16
of heaven suffers *v* ..... Matt 11:12

VIOLENT
me from the *v* man ..... Ps 18:48
let evil hunt the *v* ..... Ps 140:11
A *v* man entices his ..... Prov 16:29
violence, and the *v* ..... Matt 11:12
haters of God, *v* ..... Rom 1:30
given to wine, not *v* ..... 1 Tim 3:3

VIOLENTLY
The earth is *v* broken, the .... Is 24:19
It will fall *v* on the head of .. Jer 23:19
herd ran *v* down the ..... Mark 5:13

VIPER
and stings like a *v* ..... Prov 23:32
will come forth a *v* ..... Is 14:29
which is crushed a *v* ..... Is 59:5

VIPERS
See BROOD OF VIPERS

VIRGIN
v shall conceive ..... Is 7:14
O you oppressed *v* ..... Is 23:12
v daughter of my ..... Jer 14:17
the *v* daughter of Judah .... Lam 1:15
you, O *v* daughter of Zion .. Lam 2:13
The *v* of Israel has ..... Amos 5:2
"Behold, the *v* shall ..... Matt 1:23
if a *v* marries, she has ..... 1 Cor 7:28
between a wife and a *v* .... 1 Cor 7:34
you as a chaste *v* ..... 2 Cor 11:2

VIRGINITY
take a wife in her *v* ..... Lev 21:13
and bewail my *v* ..... Judg 11:37

VIRGINS
v who took their lamps ..... Matt 25:1
Now concerning *v*; I ..... 1 Cor 7:25
women, for they are *v* ..... Rev 14:4

VIRTUE
if there is any *v* ..... Phil 4:8
us by glory and *v* ..... 2 Pet 1:3
to your faith *v* ..... 2 Pet 1:5

VIRTUOUS
that you are a *v* woman .... Ruth 3:11
Who can find a *v* wife .... Prov 31:10

VISAGE
v was marred more than ..... Is 52:14

VISIBLE
that are on earth, *v* ..... Col 1:16
of things which are *v* ..... Heb 11:3

VISION
came to Abram in a *v* ..... Gen 15:1
chased away like a *v* ..... Job 20:8
Then You spoke in a *v* ..... Ps 89:19
the Valley of V ..... Is 22:1
a dream of a night *v* ..... Is 29:7
her prophets find no *v* ..... Lam 2:9
the fulfillment of every *v* .. Ezek 12:23
v which I saw by the ..... Ezek 43:3

have night without *v* . . . . . Mic 3:6
they had also seen a *v* . . . . Luke 24:23
in a *v* he has seen a man . . . Acts 9:12
in a trance I saw a *v* . . . . . Acts 11:5
v appeared to Paul in . . . . . Acts 16:9
to the heavenly *v* . . . . . Acts 26:19

VISIONS
thoughts from the *v* . . . . . Job 4:13
opened and I saw *v* of God . . Ezek 1:1
These were the *v* of my . . . . . Dan 4:10
young men shall see *v* . . . . . Joel 2:28
young men shall see *v* . . . . . Acts 2:17
I will come to *v* . . . . . 2 Cor 12:1

VISIT
but God will surely *v* . . . . . Gen 50:24
in the day when I *v* . . . . . Ex 32:34
v the earth and water . . . . . Ps 65:9
Oh, *v* me with Your . . . . . Ps 106:4
and you did not *v* Me . . . . . Matt 25:43
v orphans and widows . . . . James 1:27

VISITATION
the time of your *v* . . . . . Luke 19:44
God in the day of *v* . . . . . 1 Pet 2:12

VISITED
he will not be *v* . . . . . Prov 19:23
many days you will be *v* . . . Ezek 38:8
I was sick and you *v* Me . . Matt 25:36
Israel, for He has *v* . . . . . Luke 1:68
"God has *v* His people . . . . . Luke 7:16
how God at the first *v* . . . . . Acts 15:14

VISITING
v the iniquity of the fathers . . Ex 20:5

VISITOR
am a foreigner and a *v* . . . . . Gen 23:4

VITALITY
v was turned into the . . . . . Ps 32:4

VOICE
"I heard Your *v* . . . . . Gen 3:10
God heard the *v* of the . . . . Gen 21:17
you have obeyed My *v* . . . . Gen 22:18
only obey my *v*, and go, . . . Gen 27:13
v is Jacob's *v* . . . . . Gen 27:22
I should obey His *v* . . . . . Ex 5:2
God answered him by *v* . . . . . Ex 19:19
your God and obey His *v* . . . Deut 4:30
obey the *v* of the LORD . . . . Deut 30:10
wept with a loud *v* . . . . . 2 Sam 15:23
heard the *v* of Elijah . . . . . 1 Kin 17:22
fire a still small *v* . . . . . 1 Kin 19:12
and my flute to the *v* . . . . . Job 30:31
you thunder with a *v* . . . . . Job 40:9
cried to the LORD with my *v* . . . Ps 3:4
with the *v* of thanksgiving . . . . Ps 26:7
the *v* of my supplications . . . . . Ps 28:6
He uttered His *v* . . . . . Ps 46:6
Hear my *v*, O God, in my . . . . . Ps 64:1
He sends out His *v* . . . . . Ps 68:33
cried out to God with my *v* . . . Ps 77:1
have lifted up their *v* . . . . . Ps 93:3
if you will hear His *v* . . . . . Ps 95:7
word, heeding the *v* . . . . . Ps 103:20
for your *v* is sweet . . . . . Song 2:14
their *v* shall be heard as far . . . Is 15:4
The *v* of one crying in . . . . . Is 40:3
the *v* of weeping shall . . . . . Is 65:19
A *v* from the temple . . . . . Is 66:6
the *v* of the LORD our God . . . Jer 3:25
that does not obey the *v* of . . . Jer 7:28
v was heard in Ramah . . . . . Jer 31:15
the *v* of joy and . . . . . Jer 33:11
I heard a *v* of One . . . . . Ezek 1:28
who has a pleasant *v* . . . . . Ezek 33:32
like the *v* of a multitude . . . . Dan 10:6
with the *v* of thanksgiving . . . . Jon 2:9
v was heard in Ramah . . . . . Matt 2:18
"The *v* of one crying . . . . . Matt 3:3
And suddenly a *v* . . . . . Matt 3:17
will anyone hear His *v* . . . . Matt 12:19
and suddenly a *v* . . . . . Matt 17:5
cried out with a loud *v* . . . . Matt 27:46
a loud *v* glorified God, ... Luke 17:15
hear the *v* of the Son of . . . . John 5:25
for they know his *v* . . . . . John 10:4
v did not come because . . . John 12:30
the truth hears My *v* . . . . . John 18:37
the *v* of an archangel . . . . 1 Thess 4:16
whose *v* then shook the . . . Heb 12:26
glory when such a *v* . . . . . 2 Pet 1:17
If anyone hears My *v* . . . . . Rev 3:20
I heard a *v* from heaven, ... Rev 14:2

VOICE OF THE LORD
diligently heed the *v* . . . . . Ex 15:26
if we hear the *v* . . . . . Deut 5:25
they did not obey the *v* . . . . . Josh 5:6
as in obeying the *v* . . . . . 1 Sam 15:22
you did not obey the *v* . . . 1 Sam 28:18
v is over the waters . . . . . Ps 29:3
did not heed the *v* . . . . . Ps 106:25
Also I heard the *v* . . . . . Is 6:8
v, who fully repays . . . . . Is 66:6
they did not obey the *v* . . . . . Jer 43:7
We have not obeyed the *v* . . Dan 9:10
people, obeyed the *v* . . . . . Hag 1:12
diligently obey the *v* . . . . . Zech 6:15
the *v* came to him . . . . . Acts 7:31

VOICES
God of Israel with *v* . . . . . 2 Chr 20:19
shall lift up their *v* . . . . . Is 52:8
demanding with loud *v* . . . Luke 23:23
And there were loud *v* . . . . . Rev 11:15

VOID
was without form, and *v* . . . . . Gen 1:2
they are a nation *v* . . . . . Deut 32:28
the LORD had made a *v*. . . . Judg 21:15
regarded Your law as *v* . . . Ps 119:126
it shall not return to Me *v* . . . . Is 55:11
Do we then make *v* . . . . . Rom 3:31
heirs, faith is made *v* . . . . . Rom 4:14
make my boasting *v* . . . . . 1 Cor 9:15

VOLUME
in the *v* of the book . . . . . Heb 10:7

VOLUNTEERS
Your people shall be *v* . . . . . Ps 110:3

VOMIT
lest the land *v* . . . . . Lev 18:28
dog returns to his own *v* . . Prov 26:11
man staggers in his *v* . . . . . Is 19:14
returns to his own *v* . . . . . 2 Pet 2:22
cold nor hot, I will *v* . . . . . Rev 3:16

VOW
Then Jacob made a *v* . . . . . Gen 28:20
to take the *v* of a Nazirite . . . Num 6:2
he carried out his *v* . . . . . Judg 11:39
v shall be performed . . . . . Ps 65:1
When you make a *v* . . . . . Eccl 5:4
not to *v* than to *v* . . . . . Eccl 5:5
for he had taken a *v* . . . . . Acts 18:18
men who have taken a *v* . . Acts 21:23

VOW TO THE LORD
So Israel made a *v* . . . . . Num 21:2
Or if a woman makes a *v* . . Num 30:3
When you make a *v* . . . . . Deut 23:21
And Jephthah made a *v* . . . Judg 11:30
yes, they will make a *v* . . . . . Is 19:21

VOWED
If she *v* in her husband's . . Num 30:10
v to the Mighty One of . . . . . Ps 132:2
Pay what you have *v* . . . . . Eccl 5:4
I will pay what I have *v* . . . . . Jon 2:9

VOWS
v to the LORD the offering . . Num 6:21
you will pay your *v* . . . . . Job 22:27
I will pay My *v* . . . . . Ps 22:25
V made to You are . . . . . Ps 56:12
Make *v* to the LORD . . . . . Ps 76:11
today I have paid my *v* . . . . . Prov 7:14
to reconsider his *v* . . . . . Prov 20:25
And what, son of my *v* . . . . . Prov 31:2
to the LORD and took *v* . . . . . Jon 1:16

WAFERS
like *w* made with honey . . . . Ex 16:31

WAGE
those who exploit *w* . . . . . Mal 3:5
w the good warfare . . . . . 1 Tim 1:18

WAGES
I will give you your *w* . . . . . Ex 2:9
the *w* of the wicked . . . . . Prov 10:16
the transgressor his *w* . . . . Prov 26:10
w will be troubled . . . . . Is 19:10
and he who earns *w* . . . . . Hag 1:6
to you, give me my *w* . . . . . Zech 11:12
and give them their *w* . . . . . Matt 20:8
be content with your *w* . . . . Luke 3:14
is worthy of his *w* . . . . . Luke 10:7
him who works, the *w* . . . . . Rom 4:4
For the *w* of sin is . . . . . Rom 6:23
is worthy of his *w* . . . . . 1 Tim 5:18
Indeed the *w* of the . . . . . James 5:4
and will receive the *w* of . . . 2 Pet 2:13

WAIL
streets everyone will *w* . . . . . Is 15:3
everyone shall *w* . . . . . Is 16:7
My heart shall *w* . . . . . Jer 48:36
"Son of man, *w* . . . . . Ezek 32:18

WAILING
w is heard from Zion . . . . . Jer 9:19
shall be *w* in all streets . . . Amos 5:16
of heart and bitter *w* . . . . . Ezek 27:31
There will be *w* . . . . . Matt 13:42
cried out, weeping and *w* . . Rev 18:19

WAIST
than my father's *w* . . . . . 1 Kin 12:10
Your *w* is a heap of wheat . . Song 7:2
put it around your *w* . . . . . Jer 13:1
the appearance of His *w* . . . Ezek 1:27
w was girded with gold . . . . . Dan 10:5
Let your *w* be girded . . . . . Luke 12:35
girded your *w* with truth . . . . Eph 6:14

WAIT
if he did not lie in *w* . . . . . Ex 21:13
would you *w* for them till . . Ruth 1:13
w until you have . . . . . 1 Sam 1:23
hard service I will *w* . . . . . Job 14:14
If I *w* for the grave . . . . . Job 17:13
w patiently for Him . . . . . Ps 37:7
my eyes fail while I *w* . . . . . Ps 69:3
These all *w* for You . . . . . Ps 104:27
let us lie in *w* to shed . . . . . Prov 1:11
And I will *w* on the . . . . . Is 8:17
the LORD will *w* . . . . . Is 30:18
not be ashamed who *w* . . . . . Is 49:23
w quietly for the . . . . . Lam 3:26
I will *w* for the God . . . . . Mic 7:7
Though it tarries, *w* for it . . . . Hab 2:3
be like men who *w* . . . . . Luke 12:36
but to *w* for the Promise . . . . . Acts 1:4
see, we eagerly *w* . . . . . Rom 8:25
w for one another . . . . . 1 Cor 11:33
the Spirit eagerly *w* . . . . . Gal 5:5
we also eagerly *w* . . . . . Phil 3:20
and to *w* for His Son . . . . 1 Thess 1:10
To those who eagerly *w* . . . . Heb 9:28

WAIT ON THE LORD
W, be of good courage . . . . . Ps 27:14
But those who *w* . . . . . Ps 37:9
W, and keep His way . . . . . Ps 37:34
And I will *w* . . . . . Is 8:17
w shall renew their . . . . . Is 40:31

WAITED
w for your salvation . . . . . Gen 49:18
and when I *w* for light . . . . . Job 30:26
w patiently for the . . . . . Ps 40:1
we have *w* for Him . . . . . Is 25:9

And the people *w* ..... Luke 1:21
day you have *w* and ..... Acts 27:33
for he *w* for the city ..... Heb 11:10
Divine longsuffering *w* ..... 1 Pet 3:20

WAITING
w at the posts of my ..... Prov 8:34
who was himself *w* for ... Mark 15:43
w for the Consolation ..... Luke 2:25
who himself was also *w* .. Luke 23:51
ourselves, eagerly *w* ..... Rom 8:23
w for the revelation ..... 1 Cor 1:7
from that time *w* ..... Heb 10:13

WAITS
of the adulterer *w* ..... Job 24:15
my soul silently *w* ..... Ps 62:1
My soul *w* for the Lord ..... Ps 130:6
for the one who *w* ..... Is 64:4
the creation eagerly *w* ..... Rom 8:19

WAKE
us, that whether we *w* ... 1 Thess 5:10

WALK
w before Me and be ..... Gen 17:1
in which they must *w* ..... Ex 18:20
You shall *w* in all ..... Deut 5:33
Yea, though I *w* ..... Ps 23:4
W about Zion ..... Ps 48:12
that Israel would *w* ..... Ps 81:13
I will *w* within my ..... Ps 101:2
I will *w* before the ..... Ps 116:9
Though I *w* in the ..... Ps 138:7
W prudently when you ..... Eccl 5:1
w in the ways of your ..... Eccl 11:9
come and let us *w* ..... Is 2:5
"This is the way, *w* ..... Is 30:21
be weary, they shall *w* ..... Is 40:31
w in the light of your ..... Is 50:11
people, who *w* in a way ..... Is 65:2
commit adultery and *w* ..... Jer 23:14
the righteous *w* ..... Hos 14:9
w humbly with your God ..... Mic 6:8
take up your bed and *w* ..... John 5:8
W while you have the .... John 12:35
so we also should *w* ..... Rom 6:4
Let us *w* properly ..... Rom 13:13
For we *w* by faith ..... 2 Cor 5:7
W in the Spirit ..... Gal 5:16
that we should *w* ..... Eph 2:10
And *w* in love ..... Eph 5:2
W as children of light ..... Eph 5:8
attained, let us *w* ..... Phil 3:16
note those who so *w* ..... Phil 3:17
that you may *w* worthy ..... Col 1:10
Jesus the Lord, so *w* ..... Col 2:6
us how you ought to *w* ... 1 Thess 4:1
w just as He ..... 1 John 2:6
and they shall *w* ..... Rev 3:4

WALKED
Enoch *w* with God ..... Gen 5:22
by His light I *w* ..... Job 29:3
The people who *w* ..... Is 9:2
He *w* with Me in peace ..... Mal 2:6
Jesus no longer *w* ..... John 11:54
w according to the ..... 2 Cor 10:2
in which you once *w* ..... Eph 2:2
to walk just as He *w* ..... 1 John 2:6

WALKING
of the LORD God *w* ..... Gen 3:8
see four men loose, *w* ..... Dan 3:25
before God, *w* in all ..... Luke 1:6
they saw Jesus *w* ..... John 6:19
And *w* in the fear of ..... Acts 9:31
you are no longer *w* ..... Rom 14:15
not *w* in craftiness ..... 2 Cor 4:2
of your children *w* ..... 2 John 4

WALKS
the LORD your God *w* ..... Deut 23:14
is the man who *w* ..... Ps 1:1
He who *w* uprightly ..... Ps 15:2
He who *w* with ..... Prov 10:9
He who *w* with wise ..... Prov 13:20
w blamelessly will be ..... Prov 28:18
w wisely will be ..... Prov 28:26
Whoever *w* the road ..... Is 35:8
Who *w* in darkness and ..... Is 50:10
it is not in man who *w* ..... Jer 10:23
do good to him who *w* ..... Mic 2:7
If anyone *w* in the day ..... John 11:9
he who *w* in darkness .... John 12:35
adversary the devil *w* ..... 1 Pet 5:8
is in darkness and *w* ..... 1 John 2:11

WALL
then the *w* of the city ..... Josh 6:5
his face toward the *w* ..... 2 Kin 20:2
like a leaning *w* ..... Ps 62:3
and like a high *w* ..... Prov 18:11
If she is a *w* ..... Song 8:9
We grope for the *w* ..... Is 59:10
you, you whitewashed *w* ... Acts 23:3
a window in the *w* ..... 2 Cor 11:33
down the middle *w* ..... Eph 2:14
Now the *w* of the city ..... Rev 21:14

WALLS
broken down, without *w* .. Prov 25:28
salvation for *w* ..... Is 26:1
you shall call your *w* ..... Is 60:18
By faith the *w* of ..... Heb 11:30

WANDER
and makes them *w* ..... Job 12:24
ones cry to God, and *w* .... Job 38:41
Indeed, I would *w* ..... Ps 55:7
Oh, let me not *w* ..... Ps 119:10
they have loved to *w* ..... Jer 14:10

WANDERED
w blind in the streets ..... Lam 4:14
My sheep *w* through ..... Ezek 34:6
They *w* in deserts and ..... Heb 11:38

WANDERERS
And they shall be *w* ..... Hos 9:17

WANDERING
learn to be idle, *w* ..... 1 Tim 5:13
w stars for whom is ..... Jude 13

WANDERS
He *w* about for bread ..... Job 15:23
Like a bird that *w* ..... Prov 27:8
if anyone among you *w* ... James 5:19

WANT
I shall not *w* ..... Ps 23:1
he began to be in *w* ..... Luke 15:14

WANTING
balances, and found *w* ..... Dan 5:27

WANTON
necks and *w* eyes ..... Is 3:16
have begun to grow *w* .... 1 Tim 5:11

WAR
"There is a noise of *w* ..... Ex 32:17
the LORD for the *w* ..... Num 32:20
my hands to make *w* .... 2 Sam 22:35
day of battle and *w* ..... Job 38:23
w may rise against ..... Ps 27:3
speak, they are for *w* ..... Ps 120:7
by wise counsel wage *w* .. Prov 20:18
will wage your own *w* ..... Prov 24:6
shall they learn *w* ..... Is 2:4
from the distress of *w* ..... Is 21:15
we shall see no *w* ..... Jer 42:14
same horn was making *w* .. Dan 7:21
men returned from *w* ..... Mic 2:8
king, going to make *w* .... Luke 14:31
Who ever goes to *w* ..... 1 Cor 9:7
for pleasure that *w* ..... James 4:1
You fight and *w* ..... James 4:2
fleshly lusts which *w* ..... 1 Pet 2:11
w broke out in heaven ..... Rev 12:7
He judges and makes *w* .... Rev 19:11

WARFARE
to her, that her *w* ..... Is 40:2
w are not carnal ..... 2 Cor 10:4
may wage the good *w* ..... 1 Tim 1:18
w entangles ..... 2 Tim 2:4

WARM
but he could not get *w* ..... 1 Kin 1:1
of the child became *w* ..... 2 Kin 4:34
they will keep *w* ..... Eccl 4:11
but no one is *w* ..... Hag 1:6

WARMED
w himself at the fire ..... Mark 14:54
Depart in peace, be *w* .... James 2:16

WARMING
when she saw Peter *w* ... Mark 14:67

WARMS
w them in the dust ..... Job 39:14
He even *w* himself and ..... Is 44:16

WARN
w the people, lest they ..... Ex 19:21
w the wicked from his ..... Ezek 3:18
w everyone night ..... Acts 20:31
beloved children I *w* ..... 1 Cor 4:14
w those who are ..... 1 Thess 5:14

WARNED
"The man solemnly *w* ..... Gen 43:3
them Your servant is *w* ..... Ps 19:11
Then, being divinely *w* ..... Matt 2:12
Who *w* you to flee ..... Matt 3:7
Noah, being divinely *w* ..... Heb 11:7

WARNING
he who takes *w* will save .. Ezek 33:5
w every man and ..... Col 1:28

WARPED
such a person is *w* ..... Titus 3:11

WARRING
w against the law of ..... Rom 7:23

WARRIOR
He runs at me like a *w* ..... Job 16:14

WARS
He makes *w* cease to ..... Ps 46:9
And you will hear of *w* ..... Matt 24:6
Where do *w* and fights .... James 4:1

WASH
w myself with snow ..... Job 9:30
I will *w* my hands in ..... Ps 26:6
W me thoroughly ..... Ps 51:2
he shall *w* his feet in ..... Ps 58:10
"*W* yourselves ..... Is 1:16
O Jerusalem, *w* your ..... Jer 4:14
head and *w* your face ..... Matt 6:17
For they do not *w* ..... Matt 15:2
not eat unless they *w* ..... Mark 7:3
w His feet with her ..... Luke 7:38
said to him, "Go, *w* ..... John 9:7
w the disciples' ..... John 13:5
"You shall never *w* ..... John 13:8
w one another's ..... John 13:14
w away your sins ..... Acts 22:16

WASHED
and *w* my hands in ..... Ps 73:13
When the Lord has *w* ..... Is 4:4
cut, nor were you *w* ..... Ezek 16:4
w his hands before the .... Matt 27:24
My feet, but she has *w* ..... Luke 7:44
So when He had *w* ..... John 13:12
w their stripes ..... Acts 16:33
But you were *w* ..... 1 Cor 6:11
if she has *w* the ..... 1 Tim 5:10
Him who loved us and *w* ..... Rev 1:5
w their robes and made ..... Rev 7:14

WASHING
have come up from the *w* ... Song 4:2
hold, like the *w* of cups ..... Mark 7:4
cleanse her with the *w* ..... Eph 5:26
us, through the *w* ..... Titus 3:5

WASHINGS
and drinks, various *w* ..... Heb 9:10

WASTE
who are left shall *w* ..... Lev 26:39
the cities are laid *w* ..... Is 6:11
empty and makes it *w* ..... Is 24:1
w the mountains ..... Is 42:15
"Why this *w* ..... Matt 26:8

WASTED
The field is *w* ..... Joel 1:10
this fragrant oil *w* ..... Mark 14:4
w his possessions ..... Luke 15:13

WASTELAND
w shall be glad ..... Is 35:1

WASTES
His flesh *w* away from ..... Job 33:21
My eye *w* away because of .... Ps 6:7
cities shall be perpetual *w* .. Jer 49:13

WASTING
w and destruction are ..... Is 59:7
that this man was *w* ..... Luke 16:1

WATCH
Therefore *w* yourselves ..... Deut 2:4
of them we set a *w* ..... Neh 4:9
my steps, but do not *w* ..... Job 14:16
is past, and like a *w* ..... Ps 90:4
keep *w* over the door ..... Ps 141:3
and all who *w* for ..... Is 29:20
W the road ..... Nah 2:1
W therefore, for you ..... Matt 24:42
"What! Could you not *w* .. Matt 26:40
W and pray, lest you ..... Matt 26:41
W therefore, for you do .. Mark 13:35
Could you not *w* one ..... Mark 14:37
W and pray, lest you ..... Mark 14:38
keeping *w* over their flock .. Luke 2:8
W therefore, and pray .... Luke 21:36
W, stand fast in the ..... 1 Cor 16:13
submissive, for they *w* ..... Heb 13:17

WATCHED
in the days when God *w* .... Job 29:2
w while a stone was cut .... Dan 2:34
come, he would have *w* ... Matt 24:43
Pharisees *w* Him closely .... Luke 6:7

WATCHER
I done to You, O *w* of men .. Job 7:20

WATCHES
w the righteous ..... Ps 37:32
LORD *w* over the strangers... Ps 146:9
She *w* over the ways of ... Prov 31:27
Blessed is he who *w* ..... Rev 16:15

WATCHFUL
But you be *w* in all ..... 2 Tim 4:5
be serious and *w* ..... 1 Pet 4:7
Be *w*, and strengthen the ..... Rev 3:2

WATCHING
who listens to me, *w* ..... Prov 8:34
the flock, who were *w* .... Zech 11:11
he comes, will find *w* ..... Luke 12:37

WATCHMAN
guards the city, the *w* ..... Ps 127:1
W, what of the night ..... Is 21:11
I have made you a *w* ..... Ezek 3:17
the day of your *w* ..... Mic 7:4

WATCHMEN
w who go about the ..... Song 3:3
w shall lift up their ..... Is 52:8
His *w* are blind ..... Is 56:10
I have set *w* on your ..... Is 62:6
Also, I set *w* over you ..... Jer 6:17
strong, set up the *w* ..... Jer 51:12

WATER
Eden to *w* the garden ..... Gen 2:10
Unstable as *w* ..... Gen 49:4
your bread and your *w* ..... Ex 23:25
of affliction and *w* ..... 1 Kin 22:27
w disappears from the ..... Job 14:11
w wears away stones ..... Job 14:19
drinks iniquity like *w* ..... Job 15:16
not given the weary *w* ..... Job 22:7
He binds up the *w* ..... Job 26:8
I am poured out like *w* ..... Ps 22:14
where there is no *w* ..... Ps 63:1
they have shed like *w* ..... Ps 79:3
Drink *w* from your own .... Prov 5:15
"Stolen *w* is sweet ..... Prov 9:17
the whole supply of *w* ..... Is 3:1
and needy seek *w* ..... Is 41:17
For I will pour *w* ..... Is 44:3
silence and given us *w* ..... Jer 8:14
eye overflows with *w* ..... Lam 1:16
will be as weak as *w* ..... Ezek 7:17
w the land with the ..... Ezek 32:6
you gave Me no *w* ..... Luke 7:44
there was much *w* ..... John 3:23
given you living *w* ..... John 4:10
rivers of living *w* ..... John 7:38
blood and *w* came out .... John 19:34
"Can anyone forbid *w* .... Acts 10:47
with the washing of *w* ..... Eph 5:26
can yield both salt *w* ..... James 3:12
were saved through *w* ..... 1 Pet 3:20
is He who came by *w* ..... 1 John 5:6
the Spirit, the *w* ..... 1 John 5:8
are clouds without *w* ..... Jude 12

WATER OF LIFE
w freely to him who ..... Rev 21:6
a pure river of *w* ..... Rev 22:1
let him take the *w* ..... Rev 22:17

WATERED
w the whole face ..... Gen 2:6
that it was well *w* ..... Gen 13:10
I planted, Apollos *w* ..... 1 Cor 3:6

WATERPOTS
"Fill four *w* with water ... 1 Kin 18:33
"Fill the *w* with water ..... John 2:7

WATERS
and struck the *w* ..... Ex 7:20
If He withholds the *w* ..... Job 12:15
me beside the still *w* ..... Ps 23:2
though its *w* roar and ..... Ps 46:3
w have come up to my ..... Ps 69:1
then the *w* would have ..... Ps 124:4
rich, and he who *w* ..... Prov 11:25
Who has bound the *w* ..... Prov 30:4
your bread upon the *w* ..... Eccl 11:1
a well of living *w* ..... Song 4:15
w cannot quench love ..... Song 8:7
of the LORD as the *w* ..... Is 11:9
w will fail from the ..... Is 19:5
because I give *w* ..... Is 43:20
have sworn that the *w* ..... Is 54:9
thirsts, come to the *w* ..... Is 55:1
fountain of living *w* ..... Jer 2:13
w flowed over my head .... Lam 3:54
the sound of many *w* ..... Ezek 43:2
w surrounded me ..... Jon 2:5
shall be that living *w* ..... Zech 14:8
often, in perils of *w* ..... 2 Cor 11:26
living fountains of *w* ..... Rev 7:17
w became wormwood ..... Rev 8:11

WAVE
you shall *w* them as a *w* .... Ex 29:24
w offering before the LORD .. Lev 7:30
the priest shall *w* them .... Num 6:20
Its fruit shall *w* ..... Ps 72:16
is like a *w* of the sea ..... James 1:6

WAVER
He did not *w* at the ..... Rom 4:20

WAVERING
of our hope without *w* ..... Heb 10:23

WAVES
and here your proud *w* ..... Job 38:11
all Your *w* and billows ..... Ps 42:7
the noise of their *w* ..... Ps 65:7
the multitude of its *w* ..... Jer 51:42
was covered with the *w* .... Matt 8:24
sea, tossed by the *w* ..... Matt 14:24
raging *w* of the sea ..... Jude 13

WAX
My heart is like *w* ..... Ps 22:14
w melts before the ..... Ps 68:2
mountains melt like *w* ..... Ps 97:5

WAY
and show them the *w* ..... Ex 18:20
day I am going the *w* ..... Josh 23:14
and the right *w* ..... 1 Sam 12:23
As for God, His *w* ..... 2 Sam 22:31
to a man whose *w* ..... Job 3:23
But He knows the *w* ..... Job 23:10
"Where is the *w* ..... Job 38:19
the LORD knows the *w* ..... Ps 1:6
you perish in the *w* ..... Ps 2:12
Teach me Your *w* ..... Ps 27:11
This is the *w* of those ..... Ps 49:13
w may be known on ..... Ps 67:2
Your *w* was in the sea ..... Ps 77:19
where there is no *w* ..... Ps 107:40
I have chosen the *w* ..... Ps 119:30
I hate every false *w* ..... Ps 119:104
in the *w* everlasting ..... Ps 139:24
and preserves the *w* ..... Prov 2:8
The *w* of the wicked is ..... Prov 4:19
instruction are the *w* ..... Prov 6:23
w that seems right ..... Prov 14:12
not know what is the *w* ..... Eccl 11:5
of terrors in the *w* ..... Eccl 12:5
The *w* of the just is ..... Is 26:7
"This is the *w* ..... Is 30:21
LORD, who makes a *w* ..... Is 43:16
wicked forsake his *w* ..... Is 55:7
O LORD, I know the *w* ..... Jer 10:23
one heart and one *w* ..... Jer 32:39
Israel, is it not My *w* ..... Ezek 18:25
w which is not fair ..... Ezek 33:17
and pervert the *w* ..... Amos 2:7
the LORD has His *w* ..... Nah 1:3
he will prepare the *w* ..... Mal 3:1
and broad is the *w* ..... Matt 7:13
and difficult is the *w* ..... Matt 7:14
will prepare Your *w* ..... Matt 11:10
and teach the *w* ..... Matt 22:16
and the *w* you know ..... John 14:4
to him, "I am the *w* ..... John 14:6
proclaim to us the *w* ..... Acts 16:17
explained to him the *w* .... Acts 18:26
you a more excellent *w* ... 1 Cor 12:31
w which He consecrated ... Heb 10:20
forsaken the right *w* ..... 2 Pet 2:15
to have known the *w* ..... 2 Pet 2:21
have gone in the *w* ..... Jude 11

WAY OF THE LORD
that they keep the *w* ..... Gen 18:19
did not walk in the *w* .... 2 Kin 21:22
w is strength for the ..... Prov 10:29
Prepare the *w*, make ..... Is 40:3
for they do not know the *w* ... Jer 5:4
"The *w* is not fair ..... Ezek 18:25
Prepare the *w*, make His .... Matt 3:3
Prepare the *w*, make His ... Mark 1:3
Prepare the *w*, make His .... Luke 3:4
Make straight the *w* ..... John 1:23
instructed in the *w* ..... Acts 18:25

WAYS
for all His *w* are ..... Deut 32:4
they do not know its *w* ..... Job 24:13
is the first of the *w* ..... Job 40:19
Show me Your *w* ..... Ps 25:4
transgressors Your *w* ..... Ps 51:13
would walk in My *w* ..... Ps 81:13
w were directed ..... Ps 119:5
I thought about my *w* ..... Ps 119:59
righteous in all His *w* ..... Ps 145:17
For the *w* of man are ..... Prov 5:21
w please the LORD ..... Prov 16:7
He will teach us His *w* ..... Is 2:3
nor are your *w* ..... Is 55:8
"Stand in the *w* ..... Jer 6:16

"Amend your *w* . . . . . Jer 7:3
and examine our *w* . . . . . Lam 3:40
and owns all your *w* . . . . . Dan 5:23
w are everlasting . . . . . Hab 3:6
misery are in their *w* . . . . . Rom 3:16
judgments and His *w* . . . . . Rom 11:33
unstable in all his *w* . . . . . James 1:8
their destructive *w* . . . . . 2 Pet 2:2
and true are Your *w* . . . . . Rev 15:3

WEAK
then I shall become *w* . . . . . Judg 16:7
And I am *w* today . . . . . 2 Sam 3:39
me, O LORD, for I am *w* . . . . . Ps 6:2
gives power to the *w* . . . . . Is 40:29
knee will be as *w* . . . . . Ezek 7:17
let the *w* say . . . . . Joel 3:10
not your hands be *w* . . . . . Zeph 3:16
but the flesh is *w* . . . . . Matt 26:41
And not being *w* . . . . . Rom 4:19
Receive one who is *w* . . . . . Rom 14:1
God has chosen the *w* . . . . . 1 Cor 1:27
We are *w*, but you are . . . . . 1 Cor 4:10
to the *w* I became as *w* . . . . 1 Cor 9:22
this reason many are *w* . . 1 Cor 11:30
For when I am *w* . . . . . 2 Cor 12:10

WEAKENED
w my strength in the . . . . . Ps 102:23
the ground, you who *w* . . . . . Is 14:12

WEAKENS
w the hands of the men . . . . . Jer 38:4

WEAKER
house of Saul grew *w* . . . . . 2 Sam 3:1
the wife, as to the *w* . . . . . 1 Pet 3:7

WEAKNESS
than men, and the *w* . . . . . 1 Cor 1:25
I was with you in *w* . . . . . 1 Cor 2:3
It is sown in *w* . . . . . 1 Cor 15:43
is also subject to *w* . . . . . Heb 5:2
w were made strong . . . . . Heb 11:34

WEAKNESSES
also helps in our *w* . . . . . Rom 8:26
sympathize with our *w* . . . . . Heb 4:15

WEALTH
have gained me this *w* . . . . . Deut 8:17
a man of great *w* . . . . . Ruth 2:1
not asked riches or *w* . . . . . 2 Chr 1:11
who trust in their *w* . . . . . Ps 49:6
W and riches will be in his . . Ps 112:3
w is his strong city . . . . . Prov 10:15
W gained by dishonesty . . Prov 13:11
but the *w* of the sinner is . . Prov 13:22
The rich man's *w* is his . . . Prov 18:11
W makes many friends . . . . Prov 19:4
love all the *w* of his house . . Song 8:7
may bring to you the *w* . . . . . Is 60:11
shall take away her *w* . . . . Ezek 29:19
sea became rich by her *w* . . Rev 18:19

WEALTHY
w nation that dwells . . . . . Jer 49:31
rich, have become *w* . . . . . Rev 3:17

WEANED
wait until you have *w* . . . . 1 Sam 1:23
w child shall put his . . . . . Is 11:8
Those just *w* from milk . . . . . Is 28:9

WEAPON
w formed against you . . . . . Is 54:17
with a deadly *w* . . . . . Ezek 9:1

WEAPONS
is better than *w* . . . . . Eccl 9:18
the LORD and His *w* . . . . . Is 13:5
For the *w* of our . . . . . 2 Cor 10:4

WEAR
garments did not *w* out . . . . . Deut 8:4
A woman shall not *w* . . . . . Deut 22:5
w an ephod before Me . . . . 1 Sam 2:28
but the just will *w* . . . . . Job 27:17
they will not *w* a robe of . . . Zech 13:4

'What shall we *w* . . . . . Matt 6:31
those who *w* soft clothing . . Matt 11:8

WEARIED
you have *w* Me with . . . . . Is 43:24
You are *w* in the . . . . . Is 57:10
and they have *w* . . . . . Jer 12:5
You have *w* the LORD . . . . . Mal 2:17
therefore, being *w* . . . . . John 4:6

WEARINESS
say, 'Oh, what a *w* . . . . . Mal 1:13
in *w* and toil . . . . . 2 Cor 11:27

WEARING
child, *w* a linen ephod . . . . 1 Sam 2:18
David was *w* a linen . . . . . 2 Sam 6:14
w the crown of thorns . . . . . John 19:5
w gold, or putting on . . . . . 1 Pet 3:3

WEARISOME
and much study is *w* . . . . . Eccl 12:12

WEARS
As water *w* away stones . . . Job 14:19

WEARY
to Isaac, "I am *w* . . . . . Gen 27:46
lest he become *w* . . . . . Prov 25:17
As cold water to a *w* . . . . . Prov 25:25
No one will be *w* . . . . . Is 5:27
you may cause the *w* . . . . . Is 28:12
shall run and not be *w* . . . . . Is 40:31
to him who is *w* . . . . . Is 50:4
I am *w* of holding it . . . . . Jer 6:11
w themselves to commit . . . . . Jer 9:5
I was *w* of holding it . . . . . Jer 20:9
continual coming she *w* . . . . Luke 18:5
And let us not grow *w* . . . . . Gal 6:9
do not grow *w* in . . . . . 2 Thess 3:13
lest you become *w* . . . . . Heb 12:3

WEATHER
a garment in cold *w* . . . . . Prov 25:20
'It will be fair *w* . . . . . Matt 16:2

WEAVE
You shall skillfully *w* the . . . Ex 28:39
w the seven locks . . . . . Judg 16:13

WEAVER'S
spear was like a *w* . . . . . 1 Sam 17:7
are swifter than a *w* shuttle . . Job 7:6

WEDDING
were invited to the *w* . . . . . Matt 22:3
Come to the *w* . . . . . Matt 22:4
find, invite to the *w* . . . . . Matt 22:9
in with him to the *w* . . . . . Matt 25:10
day there was a *w* . . . . . John 2:1

WEEK
Fulfull her *w*, and we . . . . . Gen 29:27
with many for one *w* . . . . . Dan 9:27
the first day of the *w* . . . . . Matt 28:1
I fast twice a *w* . . . . . Luke 18:12
the first day of the *w* . . . . . Acts 20:7
the first day of the *w* . . . . . 1 Cor 16:2

WEEKS
See FEAST OF WEEKS
observe the Feast of *W* . . . . . Ex 34:22
w are determined . . . . . Dan 9:24
w Messiah shall be cut . . . . . Dan 9:26

WEEP
"Hannah, why do you *w* . . . 1 Sam 1:8
a time to *w* . . . . . Eccl 3:4
you shall *w* no more . . . . . Is 30:19
it, my soul will *w* . . . . . Jer 13:17
W not for the dead . . . . . Jer 22:10
to the LORD, *w* between . . . . . Joel 2:17
this commotion and *w* . . . . . Mark 5:39
Blessed are you who *w* . . . . Luke 6:21
to her, "Do not *w* . . . . . Luke 7:13
and you did not *w* . . . . . Luke 7:32
of Jerusalem, do not *w* . . . Luke 23:28
to the tomb to *w* there . . . . John 11:31
w with those who *w* . . . . . Rom 12:15
those who *w* as though . . . . 1 Cor 7:30

WEEPING
of Israel, who were *w* . . . . . Num 25:6
w as they went up . . . . . 2 Sam 15:30
the noise of the *w* . . . . . Ezra 3:13
face is flushed from *w* . . . . . Job 16:16
the voice of my *w* . . . . . Ps 6:8
my drink with *w* . . . . . Ps 102:9
of hosts called for *w* . . . . . Is 22:12
w shall no longer . . . . . Is 65:19
They shall come with *w* . . . . . Jer 31:9
w they shall come . . . . . Jer 50:4
were sitting there *w* . . . . . Ezek 8:14
with fasting, with *w* . . . . . Joel 2:12
with tears, with *w* . . . . . Mal 2:13
There will be *w* . . . . . Matt 8:12
outside by the tomb *w* . . . . John 20:11
why are you *w* . . . . . John 20:13
do you mean by *w* . . . . . Acts 21:13

WEIGH
You *w* out the violence . . . . . Ps 58:2
O Most Upright, You *w* . . . . . Is 26:7

WEIGHED
nor can silver be *w* . . . . . Job 28:15
W the mountains . . . . . Is 40:12
You have been *w* . . . . . Dan 5:27
lest your hearts be *w* . . . . . Luke 21:34

WEIGHS
eyes, but the LORD *w* . . . . . Prov 16:2
Where is he who *w* . . . . . Is 33:18

WEIGHT
a perfect and just *w* . . . . . Deut 25:15
a just *w* is His delight . . . . . Prov 11:1
and eternal *w* of glory . . . . . 2 Cor 4:17
us lay aside every *w* . . . . . Heb 12:1

WEIGHTIER
have neglected the *w* . . . . . Matt 23:23

WELFARE
does not seek the *w* . . . . . Jer 38:4

WELL
If you do *w* . . . . . Gen 4:7
that it may go *w* . . . . . Deut 4:40
you when you do *w* . . . . . Ps 49:18
daughters have done *w* . . . Prov 31:29
know that it will be *w* . . . . . Eccl 8:12
wheel broken at the *w* . . . . . Eccl 12:6
that it shall be *w* . . . . . Is 3:10
"Those who are *w* . . . . . Matt 9:12
said to him, '*W* done . . . . . Matt 25:21
faith has made you *w* . . . . . Mark 5:34
Now Jacob's *w* was . . . . . John 4:6
the elders who rule *w* . . . . . 1 Tim 5:17

WELL-BEING
them, and their *w* . . . . . Ps 69:22
each one the other's *w* . . . 1 Cor 10:24

WELL-BELOVED
sing to my *W* a song . . . . . Is 5:1

WELL KNOWN
we are *w* to God, and I . . . . 2 Cor 5:11
as unknown, and yet *w* . . . . . 2 Cor 6:9

WELLS
draw water from the *w* . . . . . Is 12:3
These are *w* without . . . . . 2 Pet 2:17

WELLSPRING
w of wisdom is a flowing . . Prov 18:4

WENT
They *w* out from us . . . . . 1 John 2:19

WEPT
away from them and *w* . . . . Gen 42:24
Joseph *w* when they . . . . . Gen 50:17
and behold, the baby *w* . . . . . Ex 2:6
voices and *w* bitterly . . . . . Judg 21:2
she *w* and did not . . . . . 1 Sam 1:7
w together, but David . . . 1 Sam 20:41
w for the child while . . . . 2 Sam 12:21
and the man of God *w* . . . . . 2 Kin 8:11
And Hezekiah *w* bitterly . . 2 Kin 20:3
for the people *w* . . . . . Ezra 10:1

that I sat down and *w* ..... Neh 1:4
Have I not *w* for him ..... Job 30:25
I *w* and chastened my soul .. Ps 69:10
down, yea, we *w* ..... Ps 137:1
out and *w* bitterly ..... Matt 26:75
He saw the city and *w* .... Luke 19:41
Jesus *w* ..... John 11:35
as she *w* she stooped ..... John 20:11
So I *w* much ..... Rev 5:4

WEST
in the *w* are astonished .... Job 18:20
as the east is from the *w* ... Ps 103:12
of the LORD from the *w* ..... Is 59:19
male goat came from the *w* .. Dan 8:5
in two, from east to *w* ..... Zech 14:4
east and flashes to the *w* .. Matt 24:27
rising out of the *w* ..... Luke 12:54

WET
They are *w* with the ..... Job 24:8
his body was *w* with ..... Dan 4:33

WHEAT
with the finest of *w* ..... Ps 81:16
we may trade *w* ..... Amos 8:5
even sell the bad *w* ..... Amos 8:6
but gather the *w* ..... Matt 13:30
w falls into the ..... John 12:24
perhaps *w* or some ..... 1 Cor 15:37
oil, fine flour and *w* ..... Rev 18:13

WHEEL
brings the threshing *w* .... Prov 20:26
the fountain, or the *w* ..... Eccl 12:6
in the middle of a *w* ..... Ezek 1:16

WHEELS
off their chariot *w* ..... Ex 14:25
the rumbling of his *w* ..... Jer 47:3
appearance of the *w* ..... Ezek 1:16
noise of rattling *w* ..... Nah 3:2

WHERE
not knowing *w* he was ..... Heb 11:8

WHIP
A *w* for the horse ..... Prov 26:3
The noise of a *w* ..... Nah 3:2

WHIPS
chastised you with *w* ..... 1 Kin 12:11

WHIRLING
saw King David *w* ..... 1 Chr 15:29

WHIRLWIND
Elijah went up by a *w* ..... 2 Kin 2:11
Job out of the *w* ..... Job 38:1
them away as with a *w* ..... Ps 58:9
w will take them away ..... Is 40:24
w shall scatter them ..... Is 41:16
w shall be raised ..... Jer 25:32
has His way in the *w* ..... Nah 1:3

WHISPER
my ear received a *w* ..... Job 4:12
and wizards, who *w* ..... Is 8:19

WHISPERER
w separates the best ..... Prov 16:28

WHISPERERS
they are *w* ..... Rom 1:29

WHISPERINGS
backbitings, *w* ..... 2 Cor 12:20

WHISTLE
w for the fly that is in the ..... Is 7:18

WHITE
like *w* coriander seed ..... Ex 16:31
leprous, as *w* as snow .... Num 12:10
My beloved is *w* ..... Song 5:10
they shall be as *w* as snow .... Is 1:18
and make them *w* ..... Dan 11:35
be purified, made *w* ..... Dan 12:10
red, sorrel, and *w* ..... Zech 1:8
make one hair *w* or black .. Matt 5:36
his clothing as *w* as snow .. Matt 28:3
shining, exceedingly *w* ..... Mark 9:3
for they are already *w* ..... John 4:35
saw two angels in *w* ..... John 20:12
by them in *w* apparel ..... Acts 1:10
and hair were *w* like wool .. Rev 1:14
walk with Me in *w* ..... Rev 3:4
clothed in *w* garments ..... Rev 3:5
behold, a *w* horse ..... Rev 6:2
and made them *w* ..... Rev 7:14
Then I saw a great *w* ..... Rev 20:11

WHITE AS SNOW
became leprous, as *w* ..... Num 12:10
presence leprous, as *w* .... 2 Kin 5:27
they shall be as *w* ..... Is 1:18
His garment was *w* ..... Dan 7:9
his clothing as *w* ..... Matt 28:3
white like wool, as *w* ..... Rev 1:14

WHITEN
launderer on earth can *w* ... Mark 9:3

WHITER
and I shall be *w* than snow ... Ps 51:7

WHITEWASHED
you are like *w* tombs ..... Matt 23:27
strike you, you *w* wall ..... Acts 23:3

WHOLE
the face of the *w* earth ..... Gen 11:4
Is not the *w* land before .... Gen 13:9
w house of Israel, bewail .... Lev 10:6
shall build with *w* stones ... Deut 27:6
down for about a *w* day ... Josh 10:13
let the *w* earth be filled ..... Ps 72:19
Who seek Him with the *w* ... Ps 119:2
my *w* heart I have sought .. Ps 119:10
observe it with my *w* ..... Ps 119:34
You with my *w* heart ..... Ps 138:1
the *w* earth is full of His ..... Is 6:3
to Me with her *w* heart ..... Jer 3:10
The *w* earth will rejoice ... Ezek 35:14
on the *w* house of Israel .. Ezek 39:25
than for your *w* body to .... Matt 5:29
your *w* body will be full .... Matt 6:22
if he gains the *w* world ... Matt 16:26
if he gains the *w* world .... Mark 8:36
if he gains the *w* world .... Luke 9:25
the *w* body will be full .... Luke 11:36
the *w* creation groans ..... Rom 8:22
w body were an eye ..... 1 Cor 12:17
a debtor to keep the *w* law ... Gal 5:3
on the *w* armor of God ..... Eph 6:11
may your *w* spirit, soul .. 1 Thess 5:23
also to bridle the *w* body .. James 3:2
that it defiles the *w* body .. James 3:6
who deceives the *w* world ... Rev 12:9

WHOLESOME
w tongue is a tree ..... Prov 15:4
not consent to *w* words ..... 1 Tim 6:3

WHOLLY
w followed the LORD ..... Deut 1:36
I will not leave you *w* ..... Jer 46:28

WICKED
were exceedingly *w* ..... Gen 13:13
the righteous with the *w* ... Gen 18:25
For I will not justify the *w* .... Ex 23:7
a *w* thought in your heart .. Deut 15:9
from every *w* thing ..... Deut 23:9
and condemn the *w* ..... Deut 25:1
w shall be silent ..... 1 Sam 2:9
proceeds from the *w* .... 1 Sam 24:13
was *w* in the sight of the ... 1 Chr 2:3
turn from their *w* ways .... 2 Chr 7:14
Should you help the *w* .... 2 Chr 19:2
turn from their *w* works .... Neh 9:35
on the counsel of the *w* ..... Job 10:3
You know that I am not *w* .. Job 10:7
w man writhes with pain ... Job 15:20
triumphing of the *w* is ..... Job 20:5
Why do the *w* live and ..... Job 21:7
w are reserved for the ..... Job 21:30
to nobles, 'You are *w* ..... Job 34:18
of the *w* come to an end ..... Ps 7:9
with the *w* every day ..... Ps 7:11
You have destroyed the *w* ..... Ps 9:5
w is snared in the ..... Ps 9:16
w shall be turned ..... Ps 9:17
do the *w* renounce God ..... Ps 10:13
w bend their bow ..... Ps 11:2
w He will rain coals ..... Ps 11:6
the *w* who oppress me ..... Ps 17:9
Evil shall slay the *w* ..... Ps 34:21
w shall be no more ..... Ps 37:10
The *w* watches the ..... Ps 37:32
But to the *w* God says ..... Ps 50:16
So let the *w* perish at the ..... Ps 68:2
of the *w* I will also cut off ... Ps 75:10
how long will the *w* ..... Ps 94:3
nothing *w* before my eyes ... Ps 101:3
and the *w* be no more ..... Ps 104:35
of the *w* shall perish ..... Ps 112:10
is far from the *w* ..... Ps 119:155
if there is any *w* ..... Ps 139:24
the way of the *w* He turns ... Ps 146:9
w will be cut off from ..... Prov 2:22
The way of the *w* is like .... Prov 4:19
heart that devises *w* plans .. Prov 6:18
he who rebukes a *w* man .... Prov 9:7
the wages of the *w* to sin .. Prov 10:16
of the *w* will perish ..... Prov 10:28
w will fall by his own ..... Prov 11:5
w man does deceptive .... Prov 11:18
w will not go ..... Prov 11:21
expectation of the *w* is .... Prov 11:23
words of the *w* are, "Lie ... Prov 12:6
mercies of the *w* are ..... Prov 12:10
w covet the catch of evil .. Prov 12:12
The way of the *w* is an ..... Prov 15:9
thoughts of the *w* are an .. Prov 15:26
LORD is far from the *w* .... Prov 15:29
He who says to the *w* ..... Prov 24:24
w flee when no one ..... Prov 28:1
the righteous and the *w* .... Eccl 3:17
Do not be overly *w* ..... Eccl 7:17
not be well with the *w* ..... Eccl 8:13
Woe to the *w*! It shall be ill ... Is 3:11
w forsake his way ..... Is 55:7
But the *w* are like the ..... Is 57:20
the way of the *w* prosper .... Jer 12:1
from the hand of the *w* ..... Jer 15:21
and desperately *w* ..... Jer 17:9
if a *w* man turns from .... Ezek 18:21
a *w* man turns away ..... Ezek 18:27
if you warn the *w* to turn .. Ezek 33:9
when the *w* turns from ... Ezek 33:19
w shall do wickedly ..... Dan 12:10
at all acquit the *w* ..... Nah 1:3
the righteous and the *w* ..... Mal 3:18
You shall trample the *w* ..... Mal 4:3
with this *w* generation .... Matt 12:45
separate the *w* from ..... Matt 13:49
A *w* and adulterous ..... Matt 16:4
fiery darts of the *w* one ..... Eph 6:16
have overcome the *w* .... 1 John 2:14
w one does not touch ..... 1 John 5:18
the sway of the *w* ..... 1 John 5:19

WICKEDLY
brethren, do not do so *w* .... Gen 19:7
beg you, do not act so *w* .. Judg 19:23
and I have done *w* ..... 2 Sam 24:17
Will you speak *w* ..... Job 13:7
God will never do *w* ..... Job 34:12
iniquity, we have done *w* .... Ps 106:6
Those who do *w* ..... Dan 11:32
yes, all who do *w* ..... Mal 4:1

WICKEDNESS
LORD saw that the *w* ..... Gen 6:5
can I do this great *w* ..... Gen 39:9
the land become full of *w* .. Lev 19:29
may be no *w* among ..... Lev 20:14
'*W* proceeds from the .... 1 Sam 24:13
w oppress them ..... 2 Sam 7:10
if *w* is found in him, he .... 1 Kin 1:52
do *w* in the sight of the .. 1 Kin 21:25

He sees *w* also ..... Job 11:11
Is not your *w* great ..... Job 22:5
be it from God to do *w* ..... Job 34:10
Oh, let the *w* of the ..... Ps 7:9
righteousness and hate *w* ..... Ps 45:7
alive into hell, for *w* ..... Ps 55:15
in the tents of *w* ..... Ps 84:10
I will not know *w* ..... Ps 101:4
eat the bread of *w* ..... Prov 4:17
w is an abomination ..... Prov 8:7
w overthrows the sinner ... Prov 13:6
w will not deliver ..... Eccl 8:8
w burns as the ..... Is 9:18
have trusted in your *w* ..... Is 47:10
w will correct you ..... Jer 2:19
wash your heart from *w* ..... Jer 4:14
wells up with her *w* ..... Jer 6:7
man repented of his *w* ..... Jer 8:6
the *w* of your fathers ..... Jer 44:9
not turn from his *w* ..... Ezek 3:19
You have plowed *w* ..... Hos 10:13
because of your great *w* ... Hos 10:15
and cannot look on *w* ..... Hab 1:13
for those who do *w* ..... Mal 3:15
thefts, covetousness, *w* .... Mark 7:22
is full of greed and *w* ..... Luke 11:39
sexual immorality, *w* ..... Rom 1:29
spiritual hosts of *w* ..... Eph 6:12
and overflow of *w* ..... James 1:21

WIDE

shall open your hand *w* .... Deut 15:8
opened their mouth *w* ..... Job 29:23
w his lips shall have ..... Prov 13:3
will build myself a *w* ..... Jer 22:14
w is the gate and ..... Matt 7:13
to you, our heart is *w* ..... 2 Cor 6:11

WIDOW

A *w* or a divorced woman .. Lev 21:14
w who are among you .... Deut 16:11
does no good for the *w* .... Job 24:21
They slay the *w* ..... Ps 94:6
and his wife a *w* ..... Ps 109:9
the fatherless and *w* ..... Ps 146:9
plead for the *w* ..... Is 1:17
How like a *w* is she ..... Lam 1:1
Then one poor *w* ..... Mark 12:42
w putting in two mites ..... Luke 21:2
w has children or ..... 1 Tim 5:4
Do not let a *w* under ..... 1 Tim 5:9
sit as queen, and am no *w* .. Rev 18:7

WIDOW'S

and I caused the *w* ..... Job 29:13

WIDOWS

a defender of *w* ..... Ps 68:5
and let your *w* trust ..... Jer 49:11
w were neglected ..... Acts 6:1
Honor *w* who are really *w* .. 1 Tim 5:3
that the younger *w* ..... 1 Tim 5:14
to visit orphans and *w* .... James 1:27

WIDOWS'

you devour *w* houses ..... Matt 23:14

WIDTH

all the saints what is the *w* .. Eph 3:18

WIFE

and be joined to his *w* ..... Gen 2:24
his *w* looked back ..... Gen 19:26
covet your neighbor's *w* .... Ex 20:17
becomes jealous of his *w* .. Num 5:14
Manoah and his *w* ..... Judg 13:19
gives a *w* to Benjamin .... Judg 21:18
w of Uriah the Hittite ..... 2 Sam 11:3
his *w* said to him, "Do ..... Job 2:9
Your *w* shall be like a ..... Ps 128:3
an excellent *w* is the ..... Prov 12:4
w finds a good thing ..... Prov 18:22
but a prudent *w* ..... Prov 19:14
can find a virtuous *w* ..... Prov 31:10
w whom you love all ..... Eccl 9:9
like a youthful *w* ..... Is 54:6
"Go, take yourself a *w* ..... Hos 1:2
for a *w* he tended sheep ... Hos 12:12
with the *w* of his ..... Mal 2:15
take to you Mary your *w* ... Matt 1:20
or *w* or children or lands .. Matt 19:29
divorces his *w* ..... Mark 10:11
my *w* is well advanced in .. Luke 1:18
'I have married a *w* ..... Luke 14:20
Remember Lot's *w* ..... Luke 17:32
all seven had her as *w* .... Luke 20:33
w the affection due her ..... 1 Cor 7:3
so love his own *w* ..... Eph 5:33
the husband of one *w* ..... 1 Tim 3:2
the husband of one *w* ..... Titus 1:6
giving honor to the *w* ..... 1 Pet 3:7
bride, the Lamb's *w* ..... Rev 21:9

WILD

He shall be a *w* man ..... Gen 16:12
w donkeys quench their .... Ps 104:11
it brought forth *w* grapes ..... Is 5:2
locusts and *w* honey ..... Matt 3:4
olive tree which is *w* ..... Rom 11:24

WILDERNESS

wasteland, a howling *w* ... Deut 32:10
w yields food for them ..... Job 24:5
coming out of the *w* ..... Song 3:6
made the world as a *w* ..... Is 14:17
I will make the *w* ..... Is 41:18
Let the *w* and its ..... Is 42:11
Have I been a *w* ..... Jer 2:31
of one crying in the *w* ..... Matt 3:3
the serpent in the *w* ..... John 3:14
congregation in the *w* ..... Acts 7:38

WILES

to stand against the *w* ..... Eph 6:11

WILL

it of your own free *w* ..... Lev 22:29
I delight to do Your *w* ..... Ps 40:8
Teach me to do Your *w* .... Ps 143:10
w be done on earth as ..... Matt 6:10
but he who does the *w* ..... Matt 7:21
whoever does the *w* of .... Matt 12:50
of the two did the *w* ..... Matt 21:31
I drink it, Your *w* be ..... Matt 26:42
Your *w* be done on earth .. Luke 11:2
or do according to his *w* .. Luke 12:47
nevertheless not My *w* .... Luke 22:42
flesh, nor of the *w* ..... John 1:13
w of Him who sent Me ..... John 4:34
I do not seek My own *w* ... John 5:30
not to do My own *w* ..... John 6:38
This is the *w* ..... John 6:39
wills to do His *w* ..... John 7:17
you should know His *w* ... Acts 22:14
w is present with me ..... Rom 7:18
good pleasure of His *w* ..... Eph 1:5
what the *w* of the Lord is ... Eph 5:17
works in you both to *w* ..... Phil 2:13
the knowledge of His *w* ..... Col 1:9
according to His own *w* ..... Heb 2:4
come to do Your *w* ..... Heb 10:9
good work to do His *w* .... Heb 13:21

WILL BE SAVED

you *w* from your enemies .. Num 10:9
walks blamelessly *w* ..... Prov 28:18
In those days Judah *w* ..... Jer 33:16
endures to the end *w* ..... Matt 10:22
and is baptized *w* ..... Mark 16:16
enters by Me, he *w* ..... John 10:9
all your household *w* ..... Acts 11:14
Jesus Christ, and you *w* ... Acts 16:31
the sea, the remnant *w* ..... Rom 9:27
from the dead, you *w* ..... Rom 10:9
And so all Israel *w* ..... Rom 11:26
but he himself *w* ..... 1 Cor 3:15
she *w* in childbearing ..... 1 Tim 2:15

WILL OF GOD

For whoever does the *w* ... Mark 3:35
saints according to the *w* .. Rom 8:27
acceptable and perfect *w* ... Rom 12:2
with joy by the *w* ..... Rom 15:32
doing the *w* from the heart ... Eph 6:6
complete in all the *w* ..... Col 4:12
For this is the *w* ..... 1 Thess 4:3
w in Christ Jesus for .... 1 Thess 5:18
you have done the *w* ..... Heb 10:36
w, that by doing good ..... 1 Pet 2:15
w, to suffer for doing ..... 1 Pet 3:17
of men, but for the *w* ..... 1 Pet 4:2
suffer according to the *w* .. 1 Pet 4:19
but he who does the *w* ... 1 John 2:17

WILLFULLY

For if we sin *w* ..... Heb 10:26
For this they *w* ..... 2 Pet 3:5

WILLING

is of a *w* heart ..... Ex 35:5
then is *w* to consecrate .... 1 Chr 29:5
If you are *w* and ..... Is 1:19
him, saying, "I am *w* ..... Matt 8:3
The spirit indeed is *w* ..... Matt 26:41
"If You are *w*, You can .... Mark 1:40
The spirit indeed is *w* .... Mark 14:38
"Lord, if You are *w* ..... Luke 5:12
she is *w* to live with him .. 1 Cor 7:12
if there is first a *w* ..... 2 Cor 8:12
w that any should ..... 2 Pet 3:9

WILLINGLY

gives it *w* with his heart ..... Ex 25:2
when the people *w* offer .... Judg 5:2
w offered himself to the .. 2 Chr 17:16
blessed all the men who *w* .. Neh 11:2
to futility, not *w* ..... Rom 8:20
For if I do this *w* ..... 1 Cor 9:17
by compulsion but *w* ..... 1 Pet 5:2

WILLINGNESS

for I know your *w* ..... 2 Cor 9:2

WILLOWS

our harps upon the *w* ..... Ps 137:2

WILLS

to whom the Son *w* ..... Matt 11:27
it is not of him who *w* ..... Rom 9:16
say, "If the Lord *w* ..... James 4:15

WIN

w one proselyte ..... Matt 23:15
to all, that I might *w* ..... 1 Cor 9:19

WIND

LORD was not in the *w* .... 1 Kin 19:11
w carries him away ..... Job 27:21
the chaff which the *w* ..... Ps 1:4
He causes His *w* ..... Ps 147:18
will inherit the *w* ..... Prov 11:29
He who observes the *w* ..... Eccl 11:4
is the way of the *w* ..... Eccl 11:5
Awake, O north *w* ..... Song 4:16
the prophets become *w* ..... Jer 5:13
He brings the *w* ..... Jer 51:16
Ephraim feeds on the *w* .... Hos 12:1
and creates the *w* ..... Amos 4:13
A reed shaken by the *w* .... Matt 11:7
And the *w* ceased and ..... Mark 4:39
and rebuked the *w* ..... Luke 8:24
The *w* blows where ..... John 3:8
of a rushing mighty *w* ..... Acts 2:2
about with every *w* ..... Eph 4:14

WINDOW

Noah opened the *w* ..... Gen 8:6
by a rope through the *w* .... Josh 2:15
the scarlet cord in the *w* .... Josh 2:21
down through a *w* ..... 1 Sam 19:12
in a *w* sat a certain young .. Acts 20:9
through a *w* in the wall .. 2 Cor 11:33

WINDOWS

looking through the *w* ..... Song 2:9
has come through our *w* ..... Jer 9:21
upper room, with his *w* ..... Dan 6:10
not open for you the *w* ..... Mal 3:10

WINDS

from the four *w* ..... Ezek 37:9

be, that even the *w* ..... Matt 8:27
holding the four *w* ..... Rev 7:1

WINDSTORM
And a great *w* arose ..... Mark 4:37

WINE
Noah awoke from his *w* .... Gen 9:24
Do not drink *w* or ..... Lev 10:9
Nazirite may drink *w* ..... Num 6:20
drink *w* or similar drink ... Judg 13:4
I have drunk neither *w* ... 1 Sam 1:15
w for those who are ..... 2 Sam 16:2
king was merry with *w* ..... Esth 1:10
drinking *w* in their oldest ... Job 1:13
drink the *w* of confusion ..... Ps 60:3
w that makes glad ..... Ps 104:15
W is a mocker ..... Prov 20:1
Do not look on the *w* ..... Prov 23:31
w makes merry ..... Eccl 10:19
love is better than *w* ..... Song 1:2
w goes down smoothly ..... Song 7:9
w inflames them ..... Is 5:11
are drunk, but not with *w* ..... Is 29:9
Yes, come, buy *w* ..... Is 55:1
Take this *w* cup of fury ..... Jer 25:15
We will drink no *w*, for ..... Jer 35:6
new *w* into old wineskins .. Matt 9:17
they gave Him sour *w* .... Matt 27:34
w nor strong drink ..... Luke 1:15
pouring on oil and *w* ..... Luke 10:34
when they ran out of *w* ..... John 2:3
"They are full of new *w* .... Acts 2:13
do not be drunk with *w* ..... Eph 5:18
given to *w*, nor violent ..... 1 Tim 3:3
but use a little *w* ..... 1 Tim 5:23
not given to much *w* ..... Titus 2:3
not harm the oil and the *w* ... Rev 6:6
the *w* of the wrath of her ... Rev 14:8
her the cup of the *w* ..... Rev 16:19

WINEBIBBER
'Look, a glutton and a *w* ... Luke 7:34

WINEBIBBERS
Do not mix with *w* ..... Prov 23:20

WINEPRESS
"I have trodden the *w* ..... Is 63:3
for the *w* is full ..... Joel 3:13
into the great *w* ..... Rev 14:19
Himself treads the *w* ..... Rev 19:15

WINESKIN
I have become like a *w* ..... Ps 119:83

WINESKINS
new wine into old *w* ..... Matt 9:17

WING
maidservant under your *w* .. Ruth 3:9
One *w* of the cherub ..... 1 Kin 6:24
so I spread My *w* ..... Ezek 16:8

WINGS
I bore you on eagles' *w* ..... Ex 19:4
w you have come ..... Ruth 2:12
the shadow of Your *w* ..... Ps 17:8
He flew upon the *w* ..... Ps 18:10
the shadow of Your *w* ..... Ps 36:7
w I will make my refuge ..... Ps 57:1
If I take the *w* ..... Ps 139:9
each one had six *w* ..... Is 6:2
up with *w* like eagles ..... Is 40:31
a lion, and had eagle's *w* .... Dan 7:4
with healing in His *w* ..... Mal 4:2
her chicks under her *w* ... Matt 23:37
each having six *w* ..... Rev 4:8
woman was given two *w* ... Rev 12:14

WINNOW
You shall *w* them ..... Is 41:16

WINNOWING
His *w* fan is in His hand ... Luke 3:17

WINS
w souls is wise ..... Prov 11:30

WINTER
have made summer and *w* ... Ps 74:17
For lo, the *w* is past ..... Song 2:11
w it shall occur ..... Zech 14:8
flight may not be in *w* .... Matt 24:20

WIPE
the Lord GOD will *w* ..... Is 25:8
w them with the towel ..... John 13:5
w away every tear ..... Rev 21:4

WIPED
reproach will not be *w* ..... Prov 6:33
w them with the hair of .... Luke 7:38
w out the handwriting ..... Col 2:14

WIPES
eats and *w* her mouth ..... Prov 30:20

WISDOM
for this is your *w* ..... Deut 4:6
God gave Solomon *w* ..... 1 Kin 4:29
w will die with you ..... Job 12:2
where can *w* be found ..... Job 28:12
fear of the Lord, that is *w* .. Job 28:28
Who has put *w* in the ..... Job 38:36
of the righteous speaks *w* ... Ps 37:30
will make me to know *w* ..... Ps 51:6
is the beginning of *w* ..... Ps 111:10
but fools despise *w* and ..... Prov 1:7
For the LORD gives *w* ..... Prov 2:6
is the man who finds *w* .... Prov 3:13
Get *w*! Get understanding! .. Prov 4:5
W is the principal ..... Prov 4:7
is the beginning of *w* ..... Prov 9:10
W rests in the heart ..... Prov 14:33
to get *w* than gold ..... Prov 16:16
W is in the sight of him ... Prov 17:24
w loves his own soul ..... Prov 19:8
W is too lofty for a ..... Prov 24:7
w is much grief ..... Eccl 1:18
gives *w* and knowledge ..... Eccl 2:26
W is better than ..... Eccl 9:16
W is better than weapons ... Eccl 9:18
He gives *w* to the wise ..... Dan 2:21
w is justified by her ..... Matt 11:19
Jesus increased in *w* ..... Luke 2:52
the *w* of God also ..... Luke 11:49
riches both of the *w* ..... Rom 11:33
the gospel, not with *w* ..... 1 Cor 1:17
Greeks seek after *w* ..... 1 Cor 1:22
For the *w* of this world .... 1 Cor 3:19
not with fleshly *w* ..... 2 Cor 1:12
now the manifold *w* ..... Eph 3:10
all the treasures of *w* ..... Col 2:3
Walk in *w* toward those ..... Col 4:5
If any of you lacks *w* ..... James 1:5
power and riches and *w* .... Rev 5:12
and glory and *w* ..... Rev 7:12

WISE
great nation is a *w* ..... Deut 4:6
He catches the *w* ..... Job 5:13
God is *w* in heart and ..... Job 9:4
not find one *w* man ..... Job 17:10
men are not always *w* ..... Job 32:9
when will you be *w* ..... Ps 94:8
w will observe these ..... Ps 107:43
Do not be *w* in your ..... Prov 3:7
The *w* in heart will ..... Prov 10:8
W people store up ..... Prov 10:14
he who wins souls is *w* ... Prov 11:30
w son heeds his father's .... Prov 13:1
The *w* woman builds her ... Prov 14:1
w man fears and departs .. Prov 14:16
The *w* in heart will be .... Prov 16:21
folly, lest he be *w* ..... Prov 26:5
w men turn away wrath .... Prov 29:8
they are exceedingly *w* ... Prov 30:24
The words of the *w* ..... Eccl 12:11
They are *w* to do evil ..... Jer 4:22
is *w*? Let him understand ... Hos 14:9
Therefore be *w* as ..... Matt 10:16
five of them were *w* ..... Matt 25:2
barbarians, both to *w* ..... Rom 1:14
to God, alone *w* ..... Rom 16:27
Where is the *w* ..... 1 Cor 1:20
sake, but you are *w* ..... 1 Cor 4:10
not as fools but as *w* ..... Eph 5:15
to God who alone is *w* .... 1 Tim 1:17
are able to make you *w* ... 2 Tim 3:15

WISE MAN
select a discerning and *w* .. Gen 41:33
w answer with empty ..... Job 15:2
I shall not find one *w* ..... Job 17:10
A *w* will hear and ..... Prov 1:5
rebuke a *w*, and he will ..... Prov 9:8
w fears and departs ..... Prov 14:16
w will appease it ..... Prov 16:14
w holds them back ..... Prov 29:11
what more has the *w* ..... Eccl 6:8
found in it a poor *w* ..... Eccl 9:15
Let not the *w* glory ..... Jer 9:23
w who built his house ..... Matt 7:24
that there is not a *w* ..... 1 Cor 6:5

WISE MEN
Egypt and all its *w* ..... Gen 41:8
Pharaoh also called the *w* .... Ex 7:11
the king said to the *w* ..... Esth 1:13
For he sees *w* die ..... Ps 49:10
Where are your *w* ..... Is 19:12
the wisdom of their *w* ..... Is 29:14
all the *w* of the nations ..... Jer 10:7
to destroy all the *w* ..... Dan 2:12
all the *w* of Babylon ..... Dan 2:48
Now all the king's *w* ..... Dan 5:8
w from the East came ..... Matt 2:1
secretly called the *w* ..... Matt 2:7
he was deceived by the *w* .. Matt 2:16
prophets, *w*, and scribes .. Matt 23:34
I speak as to *w* ..... 1 Cor 10:15

WISELY
I will behave *w* ..... Ps 101:2
who heeds the word *w* .... Prov 16:20
you do not inquire *w* ..... Eccl 7:10
saw that he answered *w* .. Mark 12:34

WISER
he was *w* than all men .... 1 Kin 4:31
w than the birds ..... Job 35:11
w than my enemies ..... Ps 119:98
of God is *w* than men ..... 1 Cor 1:25

WISH
for me to do what I *w* ..... Matt 20:15
w it were already ..... Luke 12:49
where you do not *w* ..... John 21:18
For I *w* that all men were ... 1 Cor 7:7
I could *w* you were cold or .. Rev 3:15

WISHED
Then he *w* death for ..... Jon 4:8
him whatever they *w* ..... Mark 9:13

WISHES
turns it wherever He *w* .... Prov 21:1
wind blows where it *w* ..... John 3:8

WITCHCRAFT
is as the sin of *w* ..... 1 Sam 15:23

WITH ALL YOUR HEART
if you seek Him *w* ..... Deut 4:29
love the Lord your God *w* ... Deut 6:5
the Lord your God *w* ..... Deut 10:12
and to serve Him *w* ..... Josh 22:5
but serve the Lord *w* .... 1 Sam 12:20
Trust in the Lord *w* ..... Prov 3:5
you search for Me *w* ..... Jer 29:13
Lord, "Turn to me *w* ..... Joel 2:12
Be glad and rejoice *w* ..... Zeph 3:14
the Lord your God *w* ..... Matt 22:37
the Lord your God *w* ..... Mark 12:30
the Lord your God *w* ..... Luke 10:27
"If you believe *w* ..... Acts 8:37

WITH CHILD
you are *w*, and you shall .. Gen 16:11
daughters of Lot were *w* ... Gen 19:36
she is *w* by harlotry." So .. Gen 38:24
fight, and hurt a woman *w* .. Ex 21:22
David, and said, "I am *w* .. 2 Sam 11:5

womb of her who is *w* . . . . . Eccl 11:5
As a woman *w* is in pain . . . . . Is 26:17
who have not travailed *w!* . . . . Is 54:1
a man is ever in labor *w* . . . . . Jer 30:6
women *w* ripped open . . . . . Hos 13:16
found *w* of the Holy Spirit . . Matt 1:18
a virgin shall be *w* . . . . . Matt 1:23
betrothed wife, who was *w* . . Luke 2:5
being *w*, she cried out . . . . . Rev 12:2

WITH ONE ACCORD
words of the prophets *w* . . 1 Kin 22:13
the Lord, to serve Him *w* . . . Zeph 3:9
w began to make . . . . . Luke 14:18
continued *w* in prayer . . . . . Acts 1:14
with *w* in one place . . . . . Acts 2:1
So continuing daily *w* . . . . . Acts 2:46
their voice to God *w* . . . . . Acts 4:24
w in Solomon's Porch . . . . . Acts 5:12
multitudes *w* heeded . . . . . Acts 8:6
being assembled *w* . . . . . Acts 15:25

WITHDRAW
God will not *w* His . . . . . Job 9:13
He does not *w* His eyes . . . . . Job 36:7
From such *w* yourself . . . . . 1 Tim 6:5

WITHER
also shall not *w* . . . . . Ps 1:3
w as the green . . . . . Ps 37:2
leaves will not *w* . . . . . Ezek 47:12
How did the fig tree *w* . . . . Matt 21:20

WITHERED
behold, seven heads, *w* . . . . Gen 41:23
stricken and *w* like grass . . . . Ps 102:4
surely joy has *w* away . . . . . Joel 1:12
the plant that it *w* . . . . . Jon 4:7
man who had a *w* hand . . . Matt 12:10
had no root they *w* away . . . Matt 13:6
the fig tree *w* away . . . . . Matt 21:19
out as a branch and is *w* . . . John 15:6

WITHERS
The grass *w* . . . . . Is 40:7
burning heat than it *w* . . . . James 1:11
The grass *w* . . . . . 1 Pet 1:24

WITHHELD
and your sins have *w* . . . . . Jer 5:25

WITHHOLD
w Your tender mercies . . . . . Ps 40:11
good thing will He *w* . . . . . Ps 84:11
Do not *w* good from . . . . . Prov 3:27
your cloak, do not *w* . . . . . Luke 6:29

WITHOUT
having no hope and *w* . . . . . Eph 2:12
pray *w* ceasing . . . . . 1 Thess 5:17
w controversy . . . . . 1 Tim 3:16
w works is dead . . . . . James 2:26

WITHSTAND
no one is able to *w* You . . . 2 Chr 20:6
no animal could *w* him . . . . . Dan 8:4
was I that I could *w* . . . . . Acts 11:17
you may be able to *w* . . . . . Eph 6:13

WITHSTOOD
Persia *w* me twenty-one . . . Dan 10:13
I *w* him to his face . . . . . Gal 2:11

WITNESS
See BEAR WITNESS; FALSE WITNESS
see, God is *w* between . . . . . Gen 31:50
Surely even now my *w* . . . . . Job 16:19
like the faithful *w* . . . . . Ps 89:37
w does not lie . . . . . Prov 14:5
have given him as a *w* . . . . . Is 55:4
a true and faithful *w* . . . . . Jer 42:5
I will be a swift *w* . . . . . Mal 3:5
all the world as a *w* . . . . . Matt 24:14
This man came for a *w* . . . . . John 1:7
do not receive Our *w* . . . . . John 3:11
"If I bear *w* of . . . . . John 5:31
is another who bears *w* . . . . John 5:32
But I have a greater *w* . . . . . John 5:36
who was bearing *w* . . . . . Acts 14:3
For you will be His *w* . . . . . Acts 22:15
For God is my *w* . . . . . Phil 1:8
are three who bear *w* . . . . . 1 John 5:7
If we receive the *w* . . . . . 1 John 5:9
who bore *w* to the word . . . . . Rev 1:2
Christ, the faithful *w* . . . . . Rev 1:5
beheaded for their *w* . . . . . Rev 20:4

WITNESSED
is revealed, being *w* . . . . . Rom 3:21
w the good confession . . . . 1 Tim 6:13

WITNESSES
of two or three *w* . . . . . Deut 17:6
for Myself faithful *w* . . . . . Is 8:2
"You are My *w* . . . . . Is 43:10
the presence of many *w* . . . 1 Tim 6:12
the Holy Spirit also *w* . . . . . Heb 10:15
so great a cloud of *w* . . . . . Heb 12:1
give power to my two *w* . . . . Rev 11:3

WIVES
two *w*, one loved . . . . . Deut 21:15
he had seven hundred *w* . . 1 Kin 11:3
daughters as *w* for . . . . . Ezra 9:2
you to divorce your *w* . . . . . Matt 19:8
W, submit to your own . . . . . Eph 5:22
Husbands, love your *w* . . . . . Eph 5:25
Husbands, love your *w* . . . . . Col 3:19
w must be reverent . . . . . 1 Tim 3:11
by the conduct of their *w* . . . . 1 Pet 3:1

WIZARDS
who are mediums and *w* . . . . . Is 8:19

WOE
W is me, that I dwell in . . . . . Ps 120:5
Who has *w*? . . . . . Prov 23:29
W to the wicked . . . . . Is 3:11
W to those who call evil . . . . . Is 5:20
W to you, O Jerusalem . . . . . Jer 13:27
"*W* to the bloody city . . . . . Ezek 24:9
'*W* to him who increases . . . . Hab 2:6
"*W* to you, Chorazin . . . . . Matt 11:21
w to that man by whom . . . . Matt 18:7
But *w* to you, scribes . . . . . Matt 23:13
But *w* to those who are . . Mark 13:17
W to you who are full . . . . . Luke 6:25
w is me if I do not . . . . . 1 Cor 9:16
W, w, w to the inhabitants . . Rev 8:13
One *w* is past . . . . . Rev 9:12

WOLF
The *w* and the lamb . . . . . Is 65:25
the sheep, sees the *w* . . . . . John 10:12

WOLVES
they are ravenous *w* . . . . . Matt 7:15
out as lambs among *w* . . . . . Luke 10:3
savage *w* will come in . . . . Acts 20:29

WOMAN
she shall be called *W* . . . . . Gen 2:23
every *w* shall ask of her . . . . . Ex 3:22
A widow or a divorced *w* . . Lev 21:14
stand the *w* before the . . . . . Num 5:18
w shall not wear anything . . Deut 22:5
the *w* took the two men . . . . . Josh 2:4
that you are a virtuous *w* . . Ruth 3:11
keep you from the evil *w* . . . Prov 6:24
adultery with a *w* lacks . . . . Prov 6:32
A foolish *w* is clamorous . . . Prov 9:13
A gracious *w* retains . . . . . Prov 11:16
w builds her house . . . . . Prov 14:1
w who fears the LORD . . . . . Prov 31:30
Can a *w* forget her nursing . . Is 49:15
w shall encompass a . . . . . Jer 31:22
whoever looks at a *w* . . . . . Matt 5:28
a *w* of Canaan came . . . . . Matt 15:22
"O *w*, great is your faith . . Matt 15:28
if a *w* divorces . . . . . Mark 10:12
w came having an . . . . . Mark 14:3
"Do you see this *w* . . . . . Luke 7:44
Then the *w* of Samaria . . . . . John 4:9
brought to Him a *w* . . . . . John 8:3
"*W*, behold your . . . . . John 19:26
w was full of good . . . . . Acts 9:36
Jewish *w* who believed . . . . . Acts 16:1
natural use of the *w* . . . . . Rom 1:27
a man not to touch a *w* . . . . . 1 Cor 7:1
the head of *w* is man . . . . . 1 Cor 11:3
For if a *w* is not covered . . . 1 Cor 11:6
w is the glory of man . . . . . 1 Cor 11:7
but *w* from man . . . . . 1 Cor 11:8
but *w* for the man . . . . . 1 Cor 11:9
this reason the *w* ought . . 1 Cor 11:10
His Son, born of a *w* . . . . . Gal 4:4
Let a *w* learn in . . . . . 1 Tim 2:11
I do not permit a *w* . . . . . 1 Tim 2:12
w being deceived . . . . . 1 Tim 2:14
you allow that *w* Jezebel . . . . Rev 2:20
w clothed with the sun . . . . . Rev 12:1
the earth helped the *w* . . . . . Rev 12:16
And I saw a *w* sitting on a . . Rev 17:3
the *w* whom you saw is . . . . Rev 17:18

WOMB
nations are in your *w* . . . . . Gen 25:23
LORD had closed her *w* . . . . . 1 Sam 1:5
took Me out of the *w* . . . . . Ps 22:9
formed you from the *w* . . . . . Is 44:2
called Me from the *w* . . . . . Is 49:1
in the *w* I knew you . . . . . Jer 1:5
is the fruit of your *w* . . . . . Luke 1:42
"Blessed is the *w* . . . . . Luke 11:27

WOMEN
the Hebrew *w* are not . . . . . Ex 1:19
All the *w* who were gifted . . . Ex 35:25
ten *w* shall bake your . . . . . Lev 26:26
blessed is she among *w* . . . . Judg 5:24
loved many foreign *w* . . . . . 1 Kin 11:1
pagan *w* caused . . . . . Neh 13:26
among Your honorable *w* . . . . Ps 45:9
O fairest among *w* . . . . . Song 1:8
w rule over them . . . . . Is 3:12
new wine the young *w* . . . . . Zech 9:17
thousand men, besides *w* . . Matt 14:21
thousand men, besides *w* . . Matt 15:38
w will be grinding . . . . . Matt 24:41
w who followed Jesus . . . . Matt 27:55
are you among *w* . . . . . Luke 1:28
it just as the *w* had said . . Luke 24:24
devout and prominent *w* . . Acts 13:50
not a few of the leading *w* . . Acts 17:4
w keep silent in the . . . . . 1 Cor 14:34
the *w* adorn themselves . . . . 1 Tim 2:9
which is proper for *w* . . . . . 1 Tim 2:10
admonish the young *w* . . . . . Titus 2:4
times, the holy *w* . . . . . 1 Pet 3:5
not defiled with *w* . . . . . Rev 14:4

WONDER
gives you a sign or a *w* . . . . Deut 13:1
I have become as a *w* . . . . . Ps 71:7
marvelous work and a *w* . . . . . Is 29:14
they were filled with *w* . . . . . Acts 3:10

WONDERFUL
name, seeing it is *w* . . . . . Judg 13:18
Your love to me was *w* . . . 2 Sam 1:26
things too *w* for me . . . . . Job 42:3
Your *w* works Which You . . . . Ps 40:5
He has made His *w* works . . . Ps 111:4
Your testimonies are *w* . . . Ps 119:129
things which are too *w* . . . . Prov 30:18
name will be called *W* . . . . . Is 9:6
of hosts, who is *w* . . . . . Is 28:29
all His *w* works . . . . . Jer 21:2
and scribes saw the *w* . . . . Matt 21:15
our own tongues the *w* . . . . . Acts 2:11

WONDERFULLY
fearfully and *w* made . . . . . Ps 139:14

WONDERS
See SIGNS AND WONDERS
w which I will do . . . . . Ex 3:20
LORD will do *w* among you . . Josh 3:5
are the God who does *w* . . . . Ps 77:14
Shall Your *w* be known . . . . . Ps 88:12
heavens will praise Your *w* . . . Ps 89:5
who alone does great *w* . . . . . Ps 136:4

Egypt with signs and *w* . . . . . Jer 32:21
and how mighty His *w* . . . . . Dan 4:3
He works signs and *w* . . . . . Dan 6:27
"And I will show *w* . . . . . Joel 2:30
and done many *w* . . . . . Matt 7:22
w were done among . . . . . Acts 5:12
w God had worked . . . . . Acts 15:12
signs, and lying *w* . . . . . 2 Thess 2:9
both with signs and *w* . . . . . Heb 2:4

WONDROUS

the *w* works of God . . . . . Job 37:14
and tell of all Your *w* . . . . . Ps 26:7
I declare Your *w* works . . . . . Ps 71:17
w works declare that . . . . . Ps 75:1
w works in the land of . . . . . Ps 106:22
for they are a *w* . . . . . Zech 3:8

WONDROUSLY

God, who has dealt *w* . . . . . Joel 2:26

WOOD

precious stones, *w* . . . . . 1 Cor 3:12

WOODCUTTERS

but let them be *w* . . . . . Josh 9:21

WOODEN IMAGE

any tree, as a *w* . . . . . Deut 16:21
cut down the *w* . . . . . Judg 6:25
And Ahab made a *w* . . . . . 1 Kin 16:33
a *w* and worshiped . . . . . 2 Kin 17:16
cut down the *w* . . . . . 2 Kin 18:4
and burned the *w* . . . . . 2 Kin 23:15

WOODEN IMAGES

cut down their *w* . . . . . Ex 34:13
burn their *w* with fire . . . . . Deut 12:3
they have made their *w* . . 1 Kin 14:15
w on every high hill . . . . . 2 Kin 17:10
you have removed the *w* . . 2 Chr 19:3
served *w* and idols . . . . . 2 Chr 24:18
the altars and the *w* . . . . . 2 Chr 34:7
w nor the incense altars . . . . . Is 17:8
w and incense altars . . . . . Is 27:9
w by the green trees . . . . . Jer 17:2
I will pluck your *w* . . . . . Mic 5:14

WOOL

She seeks *w* and flax . . . . . Prov 31:13
they shall be as *w* . . . . . Is 1:18
head was like pure *w* . . . . . Dan 7:9
hair were white like *w* . . . . . Rev 1:14

WORD

See ACCORDING TO THE WORD OF THE LORD
w that proceeds . . . . . Deut 8:3
w is very near you . . . . . Deut 30:14
w of the LORD is proven . . . . . Ps 18:30
For the *w* of the LORD is . . . . . Ps 33:4
w I have hidden . . . . . Ps 119:11
w has given me life . . . . . Ps 119:50
w is a lamp to my feet . . . . Ps 119:105
w makes it glad . . . . . Prov 12:25
a harsh *w* stirs up anger . . . Prov 15:1
w spoken in due season . . . Prov 15:23
He who heeds the *w* . . . . . Prov 16:20
w fitly spoken is . . . . . Prov 25:11
The LORD sent a *w* . . . . . Is 9:8
the *w* of our God . . . . . Is 40:8
w has gone out of My . . . . . Is 45:23
w be that goes forth . . . . . Is 55:11
But His *w* was in my . . . . . Jer 20:9
w will be his oracle . . . . . Jer 23:36
w which I speak will . . . . . Ezek 12:28
But only speak a *w* . . . . . Matt 8:8
for every idle *w* . . . . . Matt 12:36
mighty in deed and *w* . . . . Luke 24:19
beginning was the *W* . . . . . John 1:1
W became flesh and . . . . . John 1:14
if anyone keeps My *w* . . . . . John 8:51
w which you hear is . . . . . John 14:24
Your *w* is truth . . . . . John 17:17
and glorified the *w* . . . . . Acts 13:48
to one is given the *w* . . . . . 1 Cor 12:8
of water by the *w* . . . . . Eph 5:26
holding fast the *w* . . . . . Phil 2:16
Let the *w* of Christ . . . . . Col 3:16
come to you in *w* only . . . . 1 Thess 1:5
in every good *w* . . . . . 2 Thess 2:17
by the *w* of His power . . . . . Heb 1:3
w which they heard did . . . . . Heb 4:2
the implanted *w* . . . . . James 1:21
does not stumble in *w* . . . . . James 3:2
that by the *w* of God . . . . . 2 Pet 3:5
whoever keeps His *w* . . . . . 1 John 2:5
let us not love in *w* . . . . . 1 John 3:18
the Father, the *W* . . . . . 1 John 5:7

WORD OF GOD

announce to you the *w* . . . . 1 Sam 9:27
w came to Nathan . . . . . 1 Chr 17:3
Every *w* is pure . . . . . Prov 30:5
the *w* of no effect . . . . . Mark 7:13
the *w* came to John . . . . . Luke 3:2
alone, but by every *w* . . . . . Luke 4:4
about Him to hear the *w* . . . . Luke 5:1
The seed is the *w* . . . . . Luke 8:11
who hear the *w* and do it . . Luke 8:21
spoke the *w* with boldness . . Acts 4:31
leave the *w* and serve . . . . . Acts 6:2
then the *w* spread . . . . . Acts 6:7
had also received the *w* . . . . Acts 11:1
necessary that the *w* . . . . . Acts 13:46
that the *w* has taken no . . . . . Rom 9:6
and hearing by the *w* . . . . . Rom 10:17
w come originally . . . . . 1 Cor 14:36
peddling the *w* . . . . . 2 Cor 2:17
the *w* deceitfully . . . . . 2 Cor 4:2
Spirit, which is the *w* . . . . . Eph 6:17
sanctified by the *w* . . . . . 1 Tim 4:5
w is not chained . . . . . 2 Tim 2:9
w is living and powerful . . . . Heb 4:12
were framed by the *w* . . . . . Heb 11:3
through the *w* . . . . . 1 Pet 1:23
w abides in you . . . . . 1 John 2:14
who bore witness to the *w* . . . Rev 1:2
had been slain for the *w* . . . . . Rev 6:9
His name is called The *W* . . Rev 19:13
to Jesus and for the *w* . . . . . Rev 20:4

WORD OF TRUTH

And take not the *w* . . . . . Ps 119:43
by the *w*, by the power . . . . . 2 Cor 6:7
after you heard the *w* . . . . . Eph 1:13
rightly dividing the *w* . . . . . 2 Tim 2:15
us forth by the *w* . . . . . James 1:18

WORDS

I waited for your *w* . . . . . Job 32:11
his *w* are without wisdom . . Job 34:35
Give ear to my *w* . . . . . Ps 5:1
Let the *w* of my mouth . . . . . Ps 19:14
How sweet are Your *w* . . . . Ps 119:103
I will make my *w* known . . . Prov 1:23
pay attention to the *w* . . . . . Prov 7:24
hear the *w* of the wise . . . . Prov 22:17
The *w* of the wise are . . . . . Eccl 12:11
And I have put My *w* . . . . . Is 51:16
Take *w* with you . . . . . Hos 14:2
Do not My *w* do good to . . . . . Mic 2:7
pass away, but My *w* . . . . . Matt 24:35
at the gracious *w* . . . . . Luke 4:22
w that I speak to you . . . . . John 6:63
You have the *w* of . . . . . John 6:68
My *w* abide in you, you . . . . John 15:7
And remember the *w* . . . . . Acts 20:35
not with wisdom of *w* . . . . . 1 Cor 1:17
those who hear the *w* . . . . . Rev 1:3
is he who keeps the *w* . . . . . Rev 22:7
keep the *w* of this book . . . . . Rev 22:9

WORK

day God ended His *w* . . . . . Gen 2:2
Moses finished the *w* . . . . . Ex 40:33
people had a mind to *w* . . . . . Neh 4:6
You shall desire the *w* . . . . . Job 14:15
for they are all the *w* . . . . . Job 34:19
the *w* of Your fingers . . . . . Ps 8:3
I hate the *w* of those . . . . . Ps 101:3
the heavens are the *w* . . . . . Ps 102:25
Man goes out to his *w* . . . . . Ps 104:23
w is honorable and . . . . . Ps 111:3
man does deceptive *w* . . . . Prov 11:18
then I saw all the *w* . . . . . Eccl 8:17
for there is no *w* . . . . . Eccl 9:10
God will bring every *w* . . . . Eccl 12:14
that He may do His *w* . . . . . Is 28:21
and all we are the *w* . . . . . Is 64:8
him nothing for his *w* . . . . . Jer 22:13
and mighty in *w* . . . . . Jer 32:19
For I will *w* a *w* . . . . . Hab 1:5
and said, 'Son, go, *w* . . . . . Matt 21:28
could do no mighty *w* . . . . . Mark 6:5
we do, that we may *w* . . . . . John 6:28
"This is the *w* of God . . . . . John 6:29
I must *w* the works . . . . . John 9:4
w which You have given . . . John 17:4
know that all things *w* . . . . . Rom 8:28
He will finish the *w* . . . . . Rom 9:28
w is no longer *w* . . . . . Rom 11:6
Do not destroy the *w* . . . . . Rom 14:20
w will become manifest . . . 1 Cor 3:13
Are you not my *w* . . . . . 1 Cor 9:1
abounding in the *w* . . . . . 1 Cor 15:58
without ceasing your *w* . . . 1 Thess 1:3
good word and *w* . . . . . 2 Thess 2:17
If anyone will not *w* . . . . . 2 Thess 3:10
but a doer of the *w* . . . . . James 1:25

WORKED

with one hand they *w* . . . . . Neh 4:17
and wonders God had *w* . . Acts 15:12
which He *w* in Christ . . . . . Eph 1:20

WORKER

w is worthy of his . . . . . Matt 10:10
Timothy, my fellow *w* . . . . . Rom 16:21
w who does not need . . . . . 2 Tim 2:15

WORKERS

You hate all *w* of . . . . . Ps 5:5
we are God's fellow *w* . . . . . 1 Cor 3:9
dogs, beware of evil *w* . . . . . Phil 3:2

WORKERS OF INIQUITY

in company with the *w* . . . . . Job 34:8
You hate all *w* . . . . . Ps 5:5
Depart from me, all you *w* . . . . . Ps 6:8
nor be envious of the *w* . . . . . Ps 37:1
Deliver me from the *w* . . . . . Ps 59:2
when all the *w* flourish . . . . . Ps 92:7
from the traps of the *w* . . . . . Ps 141:9
will come to the *w* . . . . . Prov 10:29
from Me, all you *w* . . . . . Luke 13:27

WORKING

everywhere, the Lord *w* . . Mark 16:20
My Father has been *w* . . . . . John 5:17
according to the *w* . . . . . Eph 1:19
through faith in the *w* . . . . . Col 2:12
manner, not *w* at all . . . . . 2 Thess 3:11

WORKMANSHIP

For we are His *w* . . . . . Eph 2:10

WORKS

See GOOD WORKS
the wondrous *w* of God . . . . Job 37:14
are Your wonderful *w* . . . . . Ps 40:5
Come and see the *w* . . . . . Ps 66:5
how great are Your *w* . . . . . Ps 92:5
manifold are Your *w* . . . . . Ps 104:24
The *w* of the LORD are . . . . . Ps 111:2
w shall praise You . . . . . Ps 145:10
and let her own *w* . . . . . Prov 31:31
"For I know their *w* . . . . . Is 66:18
of whose *w* are truth . . . . . Dan 4:37
show Him greater *w* . . . . . John 5:20
w that I do in My . . . . . John 10:25
w that I do he will do . . . . . John 14:12
w righteousness . . . . . Acts 10:35
might stand, not of *w* . . . . . Rom 9:11
let us cast off the *w* . . . . . Rom 13:12
is the same God who *w* . . . . 1 Cor 12:6
Now the *w* of the flesh . . . . . Gal 5:19

the spirit who now *w* . . . . . Eph 2:2
not of *w*, lest anyone . . . . . Eph 2:9
with the unfruitful *w* . . . . . Eph 5:11
for it is God who *w* . . . . . Phil 2:13
w they deny Him . . . . . Titus 1:16
zealous for good *w* . . . . . Titus 2:14
repentance from dead *w* . . . . . Heb 6:1
but does not have *w* . . . . . James 2:14
also justified by *w* . . . . . James 2:25
He might destroy the *w* . . . . 1 John 3:8
"I know your *w* . . . . . Rev 2:2
their *w* follow them . . . . . Rev 14:13
according to their *w* . . . . . Rev 20:12

WORKS OF THE LAW

as it were, by the *w* . . . . . Rom 9:32
not justified by the *w* . . . . . Gal 2:16
the Spirit by the *w* . . . . . Gal 3:2
does He do it by the *w* . . . . . Gal 3:5
w are under the curse . . . . . Gal 3:10

WORLD

See IN THE WORLD; OF THE WORLD; OF THIS WORLD
He shall judge the *w* . . . . . Ps 9:8
For the *w* is Mine . . . . . Ps 50:12
w is established . . . . . Ps 93:1
The field is the *w* . . . . . Matt 13:38
w are more shrewd . . . . . Luke 16:8
He was in the *w* . . . . . John 1:10
For God so loved the *w* . . . . John 3:16
His Son into the *w* . . . . . John 3:17
the Savior of the *w* . . . . . John 4:42
w cannot hate you . . . . . John 7:7
You are of this *w* . . . . . John 8:23
Look, the *w* has gone . . . . . John 12:19
w will see Me no more . . . . John 14:19
"If the *w* hates you . . . . . John 15:18
If you were of the *w* . . . . . John 15:19
I have overcome the *w* . . . . John 16:33
do not pray for the *w* . . . . . John 17:9
w has not known You . . . . John 17:25
w may become guilty . . . . . Rom 3:19
be conformed to this *w* . . . . Rom 12:2
things of the *w* . . . . . 1 Cor 1:27
w is foolishness . . . . . 1 Cor 3:19
w has been crucified . . . . . Gal 6:14
without God in the *w* . . . . . Eph 2:12
loved this present *w* . . . . . 2 Tim 4:10
He has not put the *w* . . . . . Heb 2:5
unspotted from the *w* . . . . . James 1:27
w is enmity with God . . . . . James 4:4
Do not love the *w* . . . . . 1 John 2:15
all that is in the *w* . . . . . 1 John 2:16
w is passing away . . . . . 1 John 2:17
w does not know us . . . . . 1 John 3:1
They are of the *w* . . . . . 1 John 4:5
so are we in this *w* . . . . . 1 John 4:17
And all the *w* marveled . . . . . Rev 13:3

WORLDS

also He made the *w* . . . . . Heb 1:2

WORM

w should feed sweetly . . . . . Job 24:20
But I am a *w* . . . . . Ps 22:6
"Fear not, you *w* . . . . . Is 41:14
their *w* does not die . . . . . Is 66:24
w does not die and the . . . . Mark 9:44

WORMS

flesh is caked with *w* . . . . . Job 7:5
you, and *w* cover you . . . . . Is 14:11
And he was eaten by *w* . . . Acts 12:23

WORMWOOD

end she is bitter as *w* . . . . . Prov 5:4
who turn justice to *w* . . . . . Amos 5:7
of the star is *W* . . . . . Rev 8:11

WORRIED

Martha, you are *w* . . . . . Luke 10:41

WORRY

to you, do not *w* . . . . . Matt 6:25
Therefore do not *w* . . . . . Matt 6:31

WORRYING

by *w* can add one cubit . . . . Matt 6:27

WORSE

w than their fathers . . . . . Jer 7:26

WORSHIP

I will go yonder and *w* . . . . . Gen 22:5
shall not *w* the LORD . . . . . Deut 12:31
w the LORD in the . . . . . 1 Chr 16:29
He is your Lord, *w* . . . . . Ps 45:11
Oh come, let us *w* . . . . . Ps 95:6
and have come to *w* Him . . . . Matt 2:2
will fall down and *w* . . . . . Matt 4:9
"You shall *w* the LORD . . . . . Matt 4:10
And in vain they *w* . . . . . Matt 15:9
w what you do not know . . John 4:22
true worshipers will *w* . . . . . John 4:23
the One whom you *w* . . . . . Acts 17:23
w the God of my . . . . . Acts 24:14
false humility and *w* . . . . . Col 2:18
the angels of God *w* . . . . . Heb 1:6
make them come and *w* . . . . . Rev 3:9
w Him who lives . . . . . Rev 4:10
w Him who made . . . . . Rev 14:7

WORSHIPED

w the LORD, and blessed . . . Gen 24:48
w it and sacrificed to it . . . . . Ex 32:8
w the LORD their God . . . . . Neh 9:3
fell to the ground and *w* . . . . Job 1:20
w the works of their own . . . . Jer 1:16
leper came and *w* Him . . . . . Matt 8:2
she came and *w* Him . . . . . Matt 15:25
they saw Him, they *w* . . . . . Matt 28:17
w Him, and returned . . . . . Luke 24:52
Our fathers *w* . . . . . John 4:20
down at his feet and *w* . . . . Acts 10:25
of God for the lie, and *w* . . . Rom 1:25
w Him who lives . . . . . Rev 5:14
on their faces and *w* . . . . . Rev 11:16
w God who sat on the . . . . . Rev 19:4

WORSHIPER

if anyone is a *w* . . . . . John 9:31

WORSHIPERS

destroying the *w* of Baal . . 2 Kin 10:19
the true *w* will worship . . . . John 4:23
with the Gentile *w* . . . . . Acts 17:17

WORTH

and make my speech *w* . . . . Job 24:25
of the wicked is *w* . . . . . Prov 10:20
her *w* is far above rubies . . Prov 31:10

WORTHLESS

looking at *w* things . . . . . Ps 119:37
A *w* person, a wicked . . . . . Prov 6:12
Indeed they are all *w* . . . . . Is 41:29
wooden idol is a *w* doctrine . . Jer 10:8

WORTHLESSNESS

long will you love *w* . . . . . Ps 4:2

WORTHY

I am not *w* of the . . . . . Gen 32:10
LORD, who is *w* to be . . . . . 2 Sam 22:4
who is *w* to be praised . . . . . Ps 18:3
sandals I am not *w* . . . . . Matt 3:11
inquire who in it is *w* . . . . . Matt 10:11
more than Me is not *w* . . . . Matt 10:37
invited were not *w* . . . . . Matt 22:8
I am not *w* to stoop down . . Mark 1:7
and I am no longer *w* . . . . . Luke 15:19
strap I am not *w* to loose . . John 1:27
feet I am not *w* to loose . . . Acts 13:25
present time are not *w* . . . . . Rom 8:18
apostles, who am not *w* . . . 1 Cor 15:9
to walk *w* of the calling . . . . . Eph 4:1
w of the gospel of Christ . . . . Phil 1:27
may walk *w* of the Lord . . . . . Col 1:10
w of God who calls . . . . . 1 Thess 2:12
w of the kingdom of . . . . . 2 Thess 1:5
count you *w* of this . . . . . 2 Thess 1:11
"The laborer is *w* . . . . . 1 Tim 5:18
the world was not *w* . . . . . Heb 11:38
in a manner *w* of God . . . . . 3 John 6
white, for they are *w* . . . . . Rev 3:4
"You are *w*, O Lord . . . . . Rev 4:11
Who is *w* to open the scroll . . Rev 5:2
"*W* is the Lamb who . . . . . Rev 5:12

WOUND

I *w* and I heal . . . . . Deut 32:39
My *w* is incurable . . . . . Job 34:6
But God will *w* the . . . . . Ps 68:21
and my *w* incurable . . . . . Jer 15:18
and *w* their weak . . . . . 1 Cor 8:12
and his deadly *w* . . . . . Rev 13:3

WOUNDED

and my heart is *w* . . . . . Ps 109:22
They struck me, they *w* . . . . . Song 5:7
and *w* the serpent . . . . . Is 51:9
But He was *w* for our . . . . . Is 53:5
there remained only *w* . . . . . Jer 37:10
with which I was *w* . . . . . Zech 13:6
w him, and departed . . . . . Luke 10:30
house naked and *w* . . . . . Acts 19:16
to the beast who was *w* . . . . Rev 13:14

WOUNDING

killed a man for *w* . . . . . Gen 4:23

WOUNDS

He *w*, but His hands make . . Job 5:18
and binds up their *w* . . . . . Ps 147:3
Faithful are the *w* . . . . . Prov 27:6
For her *w* are incurable . . . . . Mic 1:9
and bandaged his *w* . . . . . Luke 10:34

WOVEN

Her clothing is *w* with gold . . Ps 45:13
w from the top in one . . . . . John 19:23

WRANGLINGS

useless *w* of men of . . . . . 1 Tim 6:5

WRAPPED

weeds were *w* around my . . . . Jon 2:5
he *w* it in a clean linen . . . . Matt 27:59
w Him in swaddling cloths . . Luke 2:7
his face was *w* with a . . . . . John 11:44

WRATH

w has gone out from . . . . . Num 16:46
provoked the LORD to *w* . . . . Deut 9:22
Had I not feared the *w* . . . . Deut 32:27
w kills a foolish . . . . . Job 5:2
speak to them in His *w* . . . . . Ps 2:5
living and burning *w* . . . . . Ps 58:9
Surely the *w* of man . . . . . Ps 76:10
Your fierce *w* has gone . . . . . Ps 88:16
Will Your *w* burn like . . . . . Ps 89:46
w we are terrified . . . . . Ps 90:7
So I swore in My *w* . . . . . Ps 95:11
in the day of His *w* . . . . . Ps 110:5
death is the king's *w* . . . . . Prov 16:14
The king's *w* is like . . . . . Prov 19:12
of great *w* will suffer . . . . . Prov 19:19
w is heavier than . . . . . Prov 27:3
W is cruel and anger a . . . . . Prov 27:4
w I will give him . . . . . Is 10:6
With a little *w* . . . . . Is 54:8
in My *w* I struck you . . . . . Is 60:10
I will pour out my *w* . . . . . Hos 5:10
w remember mercy . . . . . Hab 3:2
you to flee from the *w* . . . . . Matt 3:7
see life, but the *w* . . . . . John 3:36
For the *w* of God is . . . . . Rom 1:18
up for yourself *w* . . . . . Rom 2:5
the law brings about *w* . . . . . Rom 4:15
wanting to show His *w* . . . . . Rom 9:22
rather give place to *w* . . . . . Rom 12:19
not only because of *w* . . . . . Rom 13:5
outbursts of *w* . . . . . 2 Cor 12:20
nature children of *w* . . . . . Eph 2:3
sun go down on your *w* . . . . . Eph 4:26
Let all bitterness, *w* . . . . . Eph 4:31
delivers us from the *w* . . . 1 Thess 1:10
w has come upon them . . 1 Thess 2:16
holy hands, without *w* . . . . . 1 Tim 2:8
So I swore in My *w* . . . . . Heb 3:11
not fearing the *w* . . . . . Heb 11:27

for the *w* of man does ....James 1:20
throne and from the *w* .....Rev 6:16
to you, having great *w* .....Rev 12:12
of the wine of the *w* .....Rev 14:8
winepress of the *w* .....Rev 14:19
for in them the *w* .....Rev 15:1
fierceness of His *w* .....Rev 16:19

WRATH OF GOD
w abides on him .....John 3:36
w is revealed from .....Rom 1:18
w comes upon the sons of ....Eph 5:6
of the wine of the *w* .....Rev 14:10
great winepress of the *w* ...Rev 14:19
the *w* is complete .....Rev 15:1
the bowls of the *w* .....Rev 16:1

WRATH OF THE LORD
w was aroused against ....Num 11:33
for great is the *w* .....2 Kin 22:13
w turned from him .....2 Chr 12:12
fierce *w* is upon you .....2 Chr 28:11
w fell upon Judah .....2 Chr 29:8
w did not come upon .....2 Chr 32:26
w arose against His .....2 Chr 36:16
w was kindled against .....Ps 106:40
w of hosts the land .....Is 9:19
w of hosts and in the day ....Is 13:13
in the day of the *w* .....Ezek 7:19

WRATHFUL
w man stirs up strife .....Prov 15:18

WRESTLE
For we do not *w* .....Eph 6:12

WRESTLED
I have *w* with my sister .....Gen 30:8
a Man *w* with him until ....Gen 32:24

WRETCHED
w man that I am .....Rom 7:24
know that you are *w* .....Rev 3:17

WRETCHEDNESS
do not let me see my *w* ...Num 11:15

WRINGING
w the nose produces .....Prov 30:33

WRINKLE
not having spot or *w* .....Eph 5:27

WRITE
I will *w* on these tablets .....Ex 34:1
"*W* these words .....Ex 34:27
w bitter things .....Job 13:26
w them on the tablet of .....Prov 3:3
w them on the tablet .....Prov 7:3
'*W* this man down as .....Jer 22:30
and *w* it on their hearts .....Jer 31:33
w them on their hearts .....Heb 8:10
their minds I will *w* .....Heb 10:16
w no new commandment ..1 John 2:7
a new commandment I *w* ..1 John 2:8
I had many things to *w* ....3 John 13
W the things which you .....Rev 1:19
w on him My new name ....Rev 3:12

WRITER
is the pen of a ready *w* .....Ps 45:1

WRITING
the *w* was the *w* .....Ex 32:16
read the *w* to the king .....Dan 5:17
And the *w* was: Jesus .....John 19:19

WRITINGS
do not believe his *w* .....John 5:47

WRITTEN
See AS IT IS WRITTEN; IT IS WRITTEN
which I have *w* .....Ex 24:12
tablets of stone, *w* .....Ex 31:18
tablets were *w* on both .....Ex 32:15
book which You have *w* ....Ex 32:32
w with the finger of God ...Deut 9:10
law that are *w* in this .....Deut 28:58
w in this Book of the .....Deut 29:21
as it is *w* in the Book of ....Josh 8:31
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be *w* with the righteous .....Ps 69:28
book they all were *w* .....Ps 139:16
Have I not *w* to you .....Prov 22:20
is found *w* in the book .....Dan 12:1
thus it is *w* by the prophet ...Matt 2:5
your names are *w* .....Luke 10:20
are *w* may be fulfilled ....Luke 21:22
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as it is *w*, "The just shall ...Rom 1:17
law *w* in their hearts .....Rom 2:15
it is *w*, "Vengeance is .....Rom 12:19
our epistle *w* in our hearts ..2 Cor 3:2
ministered by us, *w* .....2 Cor 3:3
for it is *w*, "Cursed is .....Gal 3:10
because it is *w*, "Be holy ...1 Pet 1:16
the stone a new name *w* ....Rev 2:17
names have not been *w* .....Rev 13:8
name *w* on their foreheads ..Rev 14:1
forehead a name was *w* .....Rev 17:5
the plagues that are *w* .....Rev 22:18

WRONG
sinned, we have done *w* ...2 Chr 6:37
sin nor charge God with *w* ..Job 1:22
I cry out concerning *w* .....Job 19:7
not charge them with *w* ....Job 24:12
no one to do them *w* .....Ps 105:14
Do no *w* and do no .....Jer 22:3
I am doing you no *w* .....Matt 20:13
has done nothing *w* .....Luke 23:41
of them suffer *w* .....Acts 7:24
Jews I have done no *w* ....Acts 25:10
Forgive me this *w* .....2 Cor 12:13
But he who does *w* .....Col 3:25

WRONGDOING
say if they found any *w* ...Acts 24:20

WRONGED
give it to the one he has *w* ..Num 5:7
have seen how I am *w* .....Lam 3:59
then that God has *w* .....Job 19:6
We have *w* no one .....2 Cor 7:2
But if he has *w* .....Philem 18

WRONGFULLY
hate me *w* have multiplied ..Ps 38:19
endures grief, suffering *w* ..1 Pet 2:19

WRONGS
me *w* his own soul .....Prov 8:36

WROTE
w on the tablets the words ..Ex 34:28
of the hand that *w* .....Dan 5:5
stooped down and *w* .....John 8:6

WROUGHT
And skillfully *w* .....Ps 139:15

YEAR
first month of the *y* .....Ex 12:2
That fiftieth *y* shall be a ....Lev 25:11
In this *Y* of Jubilee, each ..Lev 25:13
we eat in the seventh *y* ....Lev 25:20
In the *Y* of Jubilee .....Lev 27:24
crown the *y* with Your .....Ps 65:11
the acceptable *y* .....Is 61:2
be his until the *y* .....Ezek 46:17
to Jerusalem every *y* .....Luke 2:41
went alone once a *y* .....Heb 9:7
of sins every *y* .....Heb 10:3

YEARS
and for days and *y* .....Gen 1:14
Are Your *y* like the .....Job 10:5
y should teach .....Job 32:7
I will remember the *y* .....Ps 77:10
For a thousand *y* .....Ps 90:4
lives are seventy *y* .....Ps 90:10
Your *y* are throughout .....Ps 102:24
y will have no end .....Ps 102:27
when He was twelve *y* .....Luke 2:42
are not yet fifty *y* .....John 8:57
y will not fail .....Heb 1:12
for a thousand *y* .....Rev 20:2
with Him a thousand *y* .....Rev 20:6

YES
let your 'Y' be 'Y,' .....Matt 5:37
No, but in Him was *Y* .....2 Cor 1:19

YESTERDAY
For we were born *y* .....Job 8:9
Are like *y* when it is past .....Ps 90:4
Jesus Christ is the same *y* ..Heb 13:8

YIELD
the land will *y* its fruit .....Lev 25:19
y yourselves to the LORD ..2 Chr 30:8
That they may *y* a fruitful ..Ps 107:37
shall *y* her increase .....Ezek 34:27
But do not *y* to them .....Acts 23:21
gentle, willing to *y*, full ...James 3:17

YIELDED
y to intense craving .....Num 11:4
y their bodies, that they ....Dan 3:28
good ground and *y* a crop ..Matt 13:8
voice, *y* up His spirit .....Matt 27:50
rich man *y* plentifully ....Luke 12:16

YIELDS
the herb that *y* seed .....Gen 1:11
of the righteous *y* fruit ....Prov 12:12
it *y* the peaceable .....Heb 12:11

YOKE
you shall break his *y* .....Gen 27:40
and He will put a *y* .....Deut 28:48
Your father made our *y* ....1 Kin 12:4
You have broken the *y* .....Is 9:4
a man to bear the *y* .....Lam 3:27
Take My *y* upon you .....Matt 11:29
as are under the *y* .....1 Tim 6:1

YOKED
Do not be unequally *y* .....2 Cor 6:14

YOU ARE THE CHRIST
answered and said, "*Y* ....Matt 16:16
God: Tell us if *Y* .....Matt 26:63
and said to Him, "*Y* .....Mark 8:29
crying out and saying, "*Y* ..Luke 4:41
If *Y*, tell us .....Luke 22:67
"If *Y*, save Yourself .....Luke 23:39
believe and know that *Y* ...John 6:69
If *Y*, tell us plainly .....John 10:24
Lord I believe that *Y* .....John 11:27

YOUNG
His flesh shall be *y* .....Job 33:25
I have been *y* .....Ps 37:25
she may lay her *y* .....Ps 84:3
How can a *y* man cleanse ...Ps 119:9
The glory of *y* men is .....Prov 20:29
y ones shall lie .....Is 11:7
dream dreams, your *y* .....Joel 2:28
y man followed Him .....Mark 14:51
they admonish the *y* .....Titus 2:4
I write to you, *y* .....1 John 2:13

YOUNGER
they mock at me, men *y* .....Job 30:1
y son gathered all .....Luke 15:13
let him be as the *y* .....Luke 22:26
y women as sisters .....1 Tim 5:2
Likewise you *y* people .....1 Pet 5:5

YOURS
all that I have are *y* .....1 Kin 20:4
the battle is not *y* .....2 Chr 20:15
I am *Y*, save me .....Ps 119:94
Y is the kingdom .....Matt 6:13
Take what is *y* .....Matt 20:14
y is the kingdom .....Luke 6:20
And all Mine are *Y* .....John 17:10
For all things are *y* .....1 Cor 3:21
for I do not seek *y* .....2 Cor 12:14

YOUTH
for he was only a y . . . . . 1 Sam 17:42
the LORD from my y . . . . . 1 Kin 18:12
the sins of my y . . . . . Ps 25:7
the companion of her y . . . . Prov 2:17
with the wife of your y . . . . . Prov 5:18
in the days of your y . . . . . Eccl 11:9
and y are vanity . . . . . Eccl 11:10
in the days of your y . . . . . Eccl 12:1
the shame of your y . . . . . Is 54:4
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Do not say, 'I am a y,' for . . . . . Jer 1:7
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I have kept from my y . . . . Matt 19:20
I have kept from my y . . . . Mark 10:20
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the flower of her y . . . . . 1 Cor 7:36
no one despise your y . . . . . 1 Tim 4:12

YOUTHFUL
Flee also y lusts . . . . . 2 Tim 2:22

YOUTHS
perceived among the y . . . . . Prov 7:7
y shall faint and be . . . . . Is 40:30

ZACCHAEUS
Wealthy tax collector converted to Christ, Luke 19:1–10

ZACHARIAS
Father of John the Baptist, Luke 1:5–17

ZADOK
Co-priest with Abiathar; remains loyal to David, 2 Sam 15:24–29; 20:25
Rebuked by David, 2 Sam 19:11, 12
Does not follow Adonijah; anoints Solomon, 1 Kin 1:8–45
Takes Abiathar's place, 1 Kin 2:35

ZALMUNNA
Midianite king, Judg 8:4–21

ZAREPHATH
Town of Sidon where Elijah revives widow's son, 1 Kin 17:8–24; Luke 4:26

ZEAL
The z of the LORD of . . . . . 2 Kin 19:31
z has consumed me . . . . . Ps 119:139
He shall stir up His z . . . . . Is 42:13
have spoken it in My z . . . . Ezek 5:13
for Zion with great z . . . . . Zech 8:2
"Z for Your house has . . . . . John 2:17
that they have a z . . . . . Rom 10:2
z has stirred up the . . . . . 2 Cor 9:2

ZEALOUS
he was z for his God . . . . . Num 25:13
"I have been very z . . . . . 1 Kin 19:10
'I am z for Zion with . . . . . Zech 8:2
they are all z for the law . . Acts 21:20
since you are z . . . . . 1 Cor 14:12
But it is good to be z . . . . . Gal 4:18
z for good works . . . . . Titus 2:14
Therefore be z and repent . . Rev 3:19

ZEBAH
King of Midian killed by Gideon, Judg 8:4–28

ZEBEDEE
Galilean fisherman; father of James and John, Matt 4:21, 22

ZEBULUN
Sixth son of Jacob and Leah, Gen 30:19, 20
Prophecy concerning, Gen 49:13
——— Tribe of:
Numbered, Num 1:30, 31; 26:27
Territory assigned to, Josh 19:10–16
Joins Gideon in battle, Judg 6:34, 35
Some respond to Hezekiah's reforms, 2 Chr 30:10–18
Christ visits territory of, Matt 4:13–16

ZECHARIAH
King of Israel; last ruler of Jehu's dynasty, 2 Kin 15:8–12
——— Postexilic prophet and priest, Ezra 5:1; Zech 1:1, 7

ZEDEKIAH
Last king of Judah; uncle and successor of Jehoiachin; reigns wickedly, 2 Kin 24:17–19; 2 Chr 36:10
Rebels against Nebuchadnezzar, 2 Chr 36:11–13
Denounced by Jeremiah, Jer 34:1–22
Consults Jeremiah, Jer 37; 38
Captured and taken to Babylon, 2 Kin 25:1–7; Jer 39:1–7

ZELOPHEHAD
Manassite whose five daughters secure female rights, Num 27:1–7

ZEPHANIAH
Author of Zephaniah, Zeph 1:1
——— Priest and friend of Jeremiah during Zedekiah's reign, Jer 21:1

ZERUBBABEL
Descendant of David, 1 Chr 3:1–19
Leader of Jewish exiles, Neh 7:6, 7; Hag 2:21–23
Rebuilds the temple, Ezra 3:1–10; Zech 4:1–14

ZIBA
Saul's servant, 2 Sam 9:9
Befriends David, 2 Sam 16:1–4
Accused of deception by Mephibosheth, 2 Sam 19:17–30

ZIKLAG
City on the border of Judah, Josh 15:1, 31
Held by David, 1 Sam 27:6
Overthrown by Amalekites, 1 Sam 30:1–31

ZILPAH
Leah's maid, Gen 29:24
Mother of Gad and Asher, Gen 30:9–13

ZIMRI
Simeonite prince slain by Phinehas, Num 25:6–14
——— King of Israel for seven days, 1 Kin 16:8–20

ZIN
Wilderness through which the Israelites passed, Num 20:1
Border between Judah and Edom, Josh 15:1–3

ZION
Literally, an area in Jerusalem; called the City of David, 2 Sam 5:6–9; 2 Chr 5:2
Used figuratively of God's kingdom, Ps 125:1; Heb 12:22; Rev 14:1
City of David, which is Z . . . 1 Kin 8:1
City of David, which is Z . . . 2 Chr 5:2
the LORD, who dwells in Z . . . . Ps 9:11
Is Mount Z on the sides of . . . . Ps 48:2
in Your good pleasure to Z . . Ps 51:18
God will save Z and build . . . Ps 69:35
And of Z it will be said . . . . . Ps 87:5
the LORD shall build up Z . . Ps 102:16
the name of the LORD in Z . . Ps 102:21
back the captivity of Z . . . . . Ps 126:1
the LORD has chosen Z . . . . . Ps 132:13
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Z shall be redeemed with . . . . . Is 1:27
For out of Z shall go forth . . . . . Is 2:3
My people, who dwell in Z . . . Is 10:24
shout, O Inhabitant of Z . . . . . Is 12:6
hosts will reign on Mount Z . . Is 24:23
I lay in Z a stone for a . . . . . Is 28:16
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to be forgotten in Z . . . . . Lam 2:6
Blow the trumpet in Z . . . . . Joel 2:1
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on Mount Z there shall be . . . Obad 17
For out of Z the law shall . . . . Mic 4:2
Sing, O daughter of Z . . . . . Zeph 3:14
LORD will gain comfort Z . . Zech 1:17
rejoice, O daughter of Z . . . . Zech 2:10
Fear not, daughter of Z . . . John 12:15
in Z a stumbling stone . . . . . Rom 9:33
will come out of Z . . . . . Rom 11:26
Behold, I lay in Z a chief . . . . 1 Pet 2:6

ZIPPORAH
Daughter of Jethro; wife of Moses, Ex 18:1, 2

ZOAR
Ancient city of Canaan originally named Bela, Gen 14:2, 8
Spared destruction at Lot's request, Gen 19:20–23

ZOPHAR
Naamathite; friend of Job, Job 2:11

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NOTES

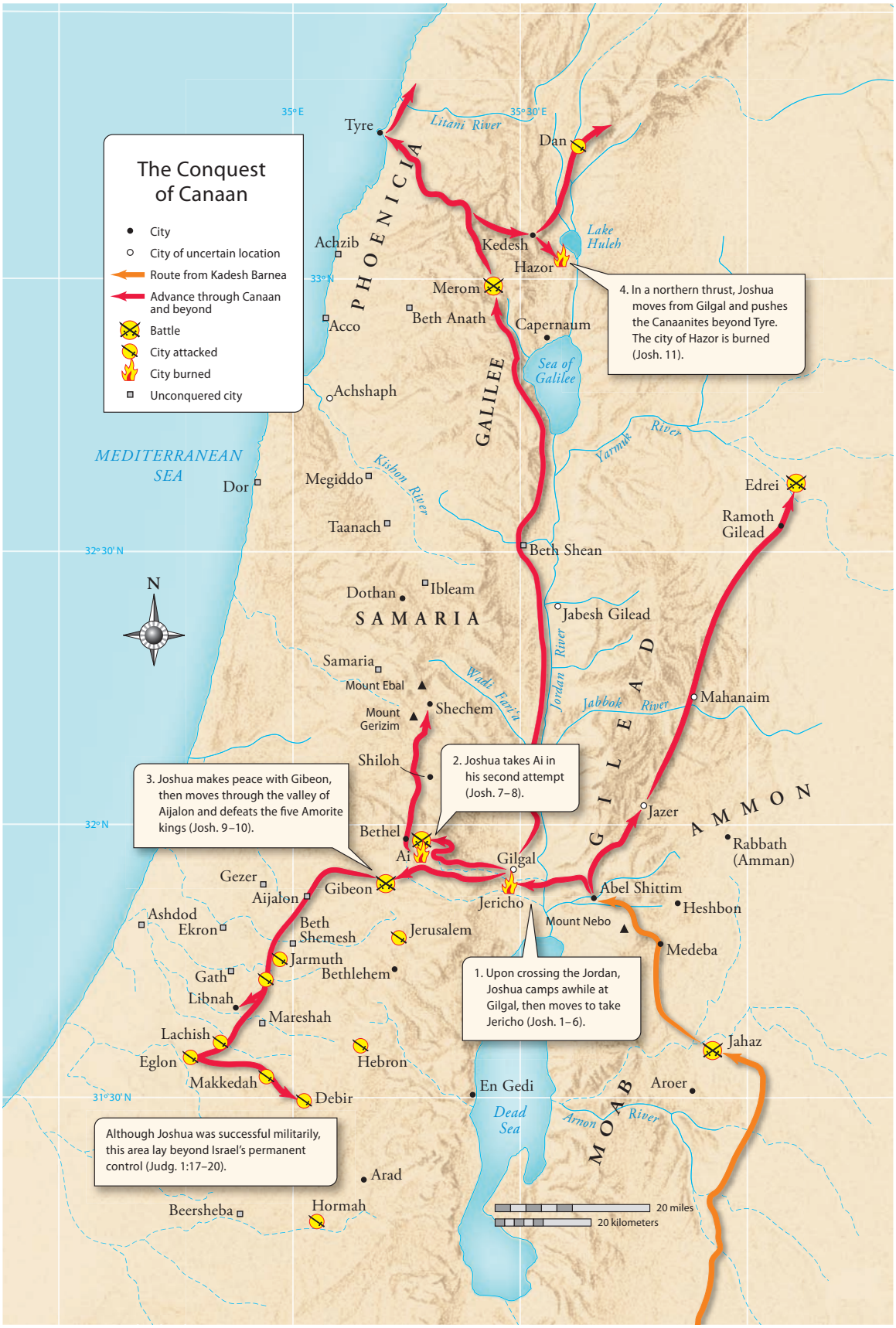
NOTES

NOTES

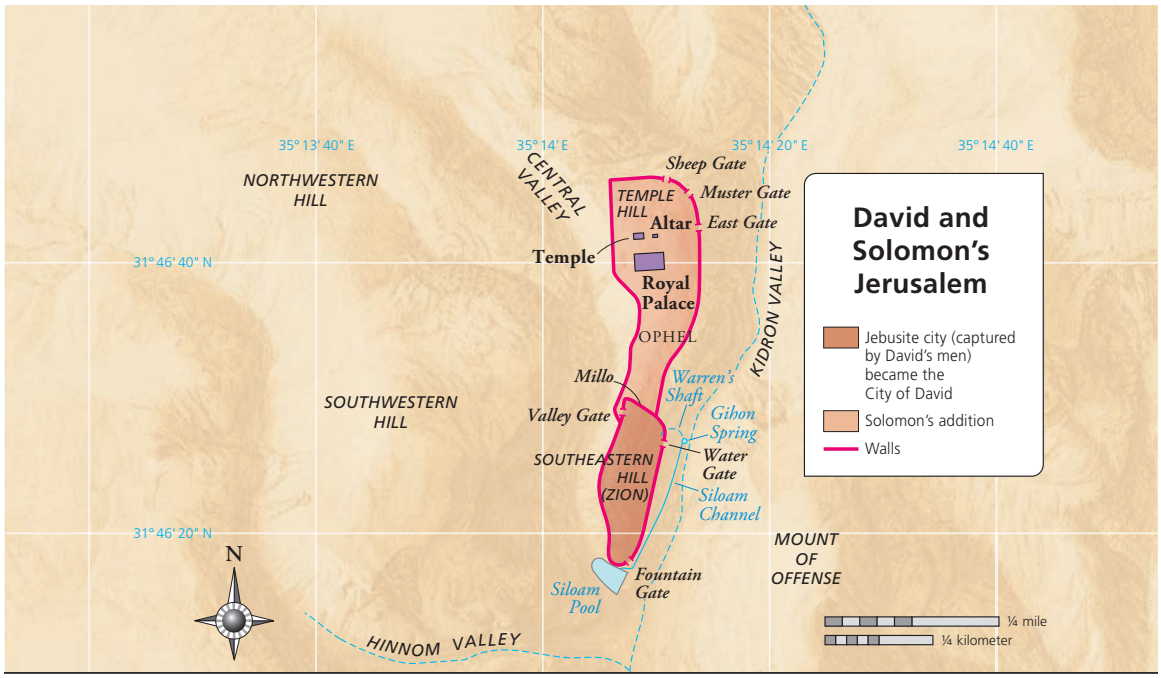
NOTES

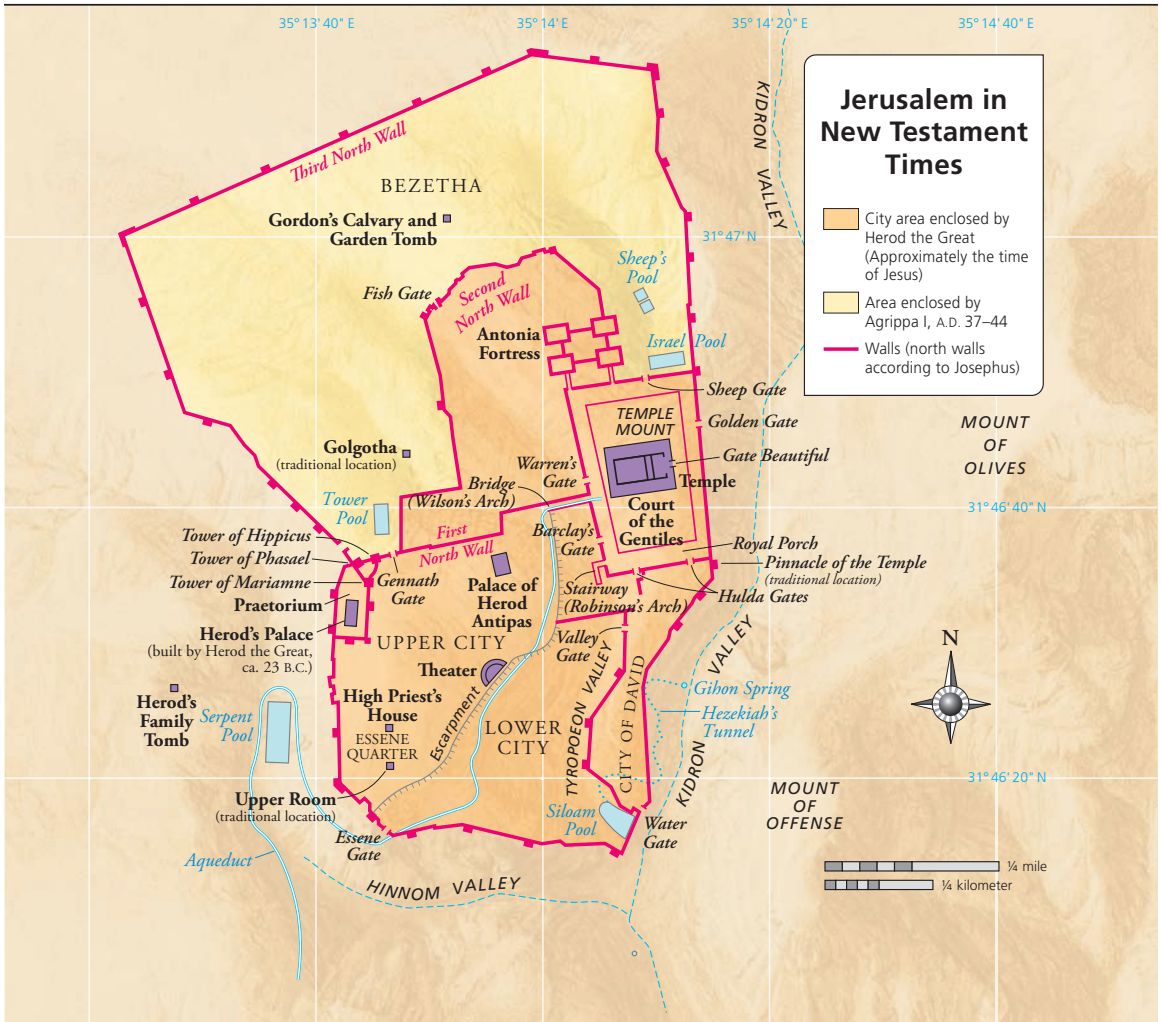

The World of the Patriarchs
Old Babylonian Empire, c. 1750 B.C.
Egyptian Empire, c. 1492 B.C.
Hittite Empire, c. 1350 B.C.
Abraham's route
City of uncertain location
EGYPT Modern name
BLACK SEA
CAUCASUS MOUNTAINS
PONTUS MOUNTAINS
ANATOLIA
TURKEY
Hattusa
Kanesh
Halys R.
Lake Tuz
TAURUS MOUNTAINS
Mount Ararat
Araxes (Aras) R.
Lake Van
Lake Urmia
AEGEAN SEA
Crete
Cyprus
MEDITERRANEAN SEA
Carchemish
Haran
Balikh R.
Alalakh
Aleppo
Ebla
Ugarit
Hamath
SYRIA
Tadmor
Mari
Euphrates River
Tigris River
Nineveh
Asshur
MESOPOTAMIA
ZAGROS MOUNTAINS
IRAN
Diyala R.
Karkha R.
Agade
Babylon
IRAQ
Larsa
Ur
PERSIAN GULF
Byblos
LEBANON
Sidon
Damascus
Jordan R.
Shechem
Bethel
ISRAEL
Rabbah (Amman)
Jerusalem
Gaza
Gerar
Hebron
Dead Sea
Beersheba
JORDAN
SYRIAN DESERT
Zoan (Tanis)
Kadesh Barnea
On (Heliopolis)
Noph (Memphis)
EGYPT
SINAI PENINSULA
Ezion Geber
RED SEA
Nile River
SAHARA
N
AN-NAFUD
SAUDI ARABIA
300 miles
300 kilometers
30° E
40° E
50° E
40° N
30° N


MEDITERRANEAN SEA
AMMON
32° E
34° E
36° E
Jordan River
Mount Nebo
CANAAN
Dead Sea
MOAB
Zoar
Sile
Raamses
GOSHEN
Succoth
Pithom
Lake Timsah
Great Bitter Lake
Little Bitter Lake
On (Heliopolis)
Noph (Memphis)
EGYPT
Nile River
Kadesh Barnea
WILDERNESS OF ZIN
Punon
EDOM
30° N
WILDERNESS OF PARAN
Ezion Geber
SINAI
WILDERNESS OF SIN
Gulf of Suez
Gulf of Aqaba
MIDIAN
N
Rephidim
Mount Sinai (Jebel Musa)
28° N
RED SEA
The Exodus from Egypt
Traditional route
Alternate routes of Red Sea crossing
City
City of uncertain location
Mountain peak
50 miles
50 kilometers

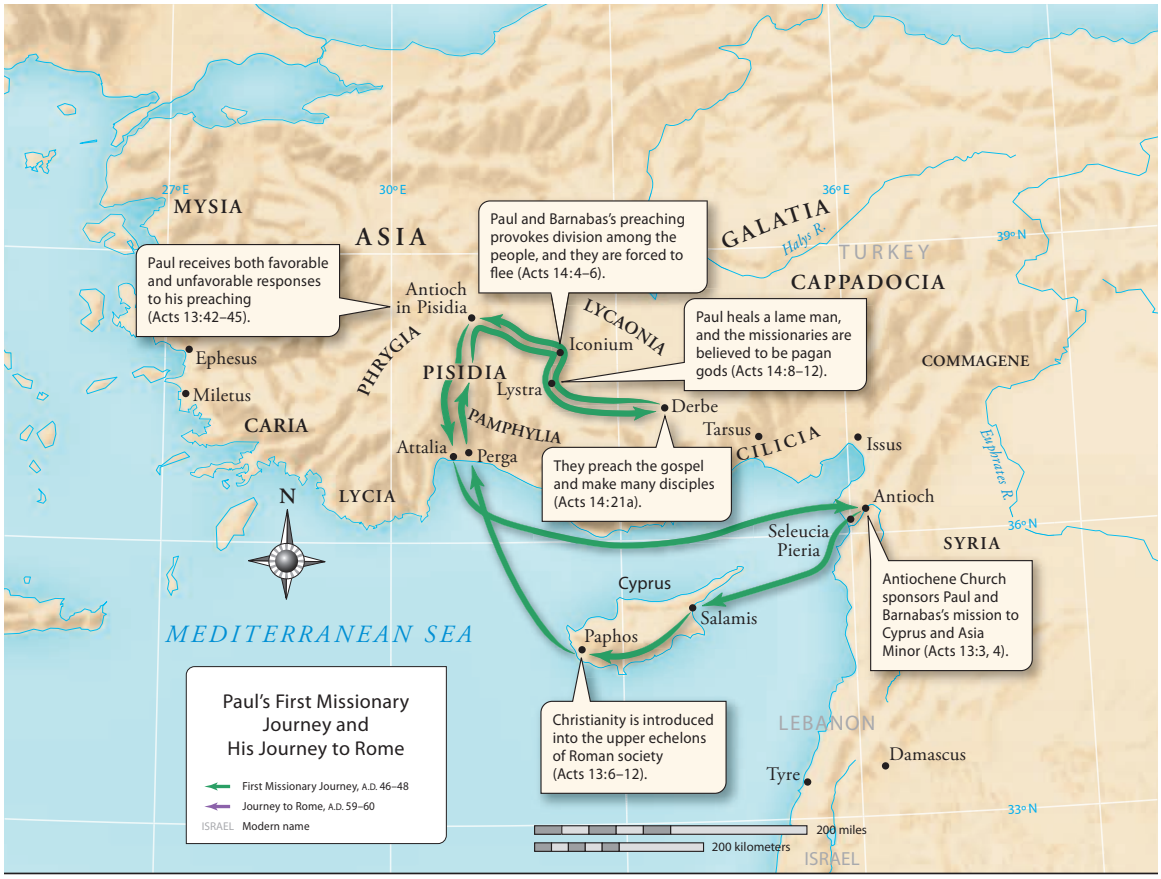

The Conquest of Canaan
City
City of uncertain location
Route from Kadesh Barnea
Advance through Canaan and beyond
Battle
City attacked
City burned
Unconquered city
35° E
35° 30' E
33° N
32° 30' N
32° N
31° 30' N
N
MEDITERRANEAN SEA
PHOENICIA
GALILEE
SAMARIA
GILEAD
AMMON
MOAB
Tyre
Litani River
Dan
Lake Huleh
Kedesh
Hazor
Achzib
Merom
Beth Anath
Capernaum
Acco
Sea of Galilee
Achshaph
Yarmuk River
Kishon River
Megiddo
Dor
Taanach
Edrei
Ramoth Gilead
Beth Shean
Dothan
Ibleam
Jabesh Gilead
Samaria
Mount Ebal
Wadi Far'a
Jordan River
Jabbok River
Mahanaim
Mount Gerizim
Shechem
Shiloh
Jazer
Rabbath (Amman)
Bethel
Ai
Gilgal
Gezer
Aijalon
Gibeon
Jericho
Abel Shittim
Heshbon
Ashdod
Ekron
Beth Shemesh
Jerusalem
Mount Nebo
Medeba
Jarmuth
Gath
Bethlehem
Libnah
Mareshah
Lachish
Eglon
Hebron
Jahaz
Makkedah
Debir
En Gedi
Aroer
Dead Sea
Arnon River
Arad
Beersheba
Hormah
20 miles
20 kilometers
4. In a northern thrust, Joshua moves from Gilgal and pushes the Canaanites beyond Tyre. The city of Hazor is burned (Josh. 11).
2. Joshua takes Ai in his second attempt (Josh. 7–8).
3. Joshua makes peace with Gibeon, then moves through the valley of Aijalon and defeats the five Amorite kings (Josh. 9–10).
1. Upon crossing the Jordan, Joshua camps awhile at Gilgal, then moves to take Jericho (Josh. 1–6).
Although Joshua was successful militarily, this area lay beyond Israel's permanent control (Judg. 1:17–20).


The Twelve Tribes
City
City of Refuge
City of uncertain location
34° 30' E
35° E
35° 30' E
36° E
33° N
32° 30' N
32° N
N
MEDITERRANEAN SEA
ARAM
Litani River
Ijon
Tyre
Dan
NAPHTALI
ASHER
Rehob
Kedesh
Lake Huleh
Abdon
Hazor
Merom
EAST MANASSEH
Mishal
Sea of Galilee
Nahalal
Rimmon
Golan
Helkath
Hammath
Ashtaroth
ZEBULUN
Daberath
Yarmuk River
Jokneam
Kishon River
Dor
Megiddo
ISSACHAR
Jarmuth
Edrei
Taanach
Ramoth Gilead
Beth Shean
Ibleam
Jabesh Gilead
WEST MANASSEH
Jordan River
Samaria
Wadi Far'a
Mount Ebal
Shechem
Jabbok River
Mahanaim
Mount Gerizim
Gath Rimmon
Shiloh
GAD
Joppa
EPHRAIM
Jazer
AMMON
Beth Horon
Bethel
Rabbah (Amman)
DAN
Gilgal
Eltekeh
Gezer
Gibeon
Geba
Abel Shittim
Gibbethon
Aijalon
BENJAMIN
Jericho
Heshbon
Mount Nebo
Bezer
Jerusalem
Medeba
Beth Shemesh
Bethlehem
REUBEN
Ashkelon
Libnah
Lachish
Hebron
Jahaz
Eglon
JUDAH
Juttah
En Gedi
Aroer
Gaza
Debir
Dead Sea
Arnon River
Gerar
Eshtemoa
MOAB
Ashan
Beersheba
Hormah
SIMEON
20 miles
20 kilometers
Zered Brook
EDOM


David and Solomon's Jerusalem
Jebusite city (captured by David's men) became the City of David
Solomon's addition
Walls
35° 13' 40" E
35° 14' E
35° 14' 20" E
35° 14' 40" E
31° 46' 40" N
31° 46' 20" N
NORTHWESTERN HILL
CENTRAL VALLEY
TEMPLE HILL
Sheep Gate
Muster Gate
Altar
East Gate
Temple
Royal Palace
OPHEL
KIDRON VALLEY
Millo
Warren's Shaft
SOUTHWESTERN HILL
Valley Gate
Gihon Spring
SOUTHEASTERN HILL (ZION)
Water Gate
Siloam Channel
MOUNT OF OFFENSE
Fountain Gate
Siloam Pool
HINNOM VALLEY
N
¼ mile
¼ kilometer


Jerusalem in New Testament Times
City area enclosed by Herod the Great (Approximately the time of Jesus)
Area enclosed by Agrippa I, A.D. 37–44
Walls (north walls according to Josephus)
35° 13' 40" E
35° 14' E
35° 14' 20" E
35° 14' 40" E
31° 47' N
31° 46' 40" N
31° 46' 20" N
Third North Wall
BEZETHA
Gordon's Calvary and Garden Tomb
KIDRON VALLEY
Sheep's Pool
Fish Gate
Second North Wall
Antonia Fortress
Israel Pool
Sheep Gate
TEMPLE MOUNT
Golden Gate
MOUNT OF OLIVES
Golgotha (traditional location)
Gate Beautiful
Warren's Gate
Temple
Bridge (Wilson's Arch)
Tower Pool
Court of the Gentiles
Tower of Hippicus
First North Wall
Barclay's Gate
Royal Porch
Tower of Phasael
Pinnacle of the Temple (traditional location)
Tower of Mariamne
Gennath Gate
Palace of Herod Antipas
Stairway (Robinson's Arch)
Hulda Gates
Praetorium
Herod's Palace (built by Herod the Great, ca. 23 B.C.)
UPPER CITY
Valley Gate
Theater
TYROPOEON VALLEY
CITY OF DAVID
KIDRON VALLEY
Gihon Spring
Herod's Family Tomb
Serpent Pool
High Priest's House
Escarpment
LOWER CITY
Hezekiah's Tunnel
ESSENE QUARTER
Upper Room (traditional location)
Siloam Pool
Water Gate
MOUNT OF OFFENSE
Essene Gate
Aqueduct
HINNOM VALLEY
N
¼ mile
¼ kilometer


The Holy Land in the Time of Jesus
First procuratorship
Territory of Antipas
Territory of Philip
Syrian territory
City
City of uncertain location
Major road
Other road
Jesus' Ministry in the Holy Land
1. Nazareth
Jesus begins his public ministry and proclaims that Isaiah's prophecies of good news for oppressed people are coming true.
2. Cana
Jesus' first miracle: He turns water into wine. Jesus heals an official's son.
3. Capernaum
Jesus cures Peter's mother-in-law and heals two paralytics. Jesus raises from the dead the daughter of a ruler of a synagogue.
4. Bethsaida
Jesus feeds the hungry multitude of 5,000.
5. Tabgha
The Sermon on the Mount.
6. Sea of Galilee
Jesus calms a storm. Jesus walks on the water.
7. Nain
Jesus raises to life a widow's son.
8. Region of Sidon and Tyre
Jesus cures an afflicted daughter.
9. Mount Hermon
The Transfiguration of Jesus.
10. Between Jericho and Jerusalem
The story of the Good Samaritan.
11. Jericho
Jesus restores the sight of a beggar. Jesus calls the tax collector to repentance.
12. Bethany
Jesus raises Lazarus from the dead. Jesus stays at the home of Simon the Leper.
13. Bethesda
(northern part of Jerusalem)
Jesus heals a paralytic man.
14. Siloam Pool
(southern part of Jerusalem)
Jesus heals a blind man.
MEDITERRANEAN SEA
N
35° E
35° 30' E
36°
33° 30' N
33° N
32° 30' N
32° N
31° 30' N
Sidon
Tyre
PHOENICIA (TYRE)
Litani River
ITUREA
Mount Hermon
Caesarea Philippi (Panias)
GAULANITIS
Lake Huleh
Cadasa (Kedesh)
GALILEE
Ptolemais (Acco)
Capernaum
Bethsaida
Tabgha
Sea of Galilee
Cana
Nazareth
Mount Tabor
Nain
Mount Moreh
Yarmuk River
Dora
Legio/ Megiddo
DECAPOLIS
Kishon River
Scythopolis (Beth Shean)
SAMARIA
Sebaste (Samaria)
Mount Ebal
Wadi Far'a
Neapolis (Shechem)
Sychar
Mount Gerizim
Jordan River
Jabbok River
Antipatris
Joppa
PEREA
JUDEA
Jericho
Esbus (Heshbon)
Emmaus (Nicopolis)
Jerusalem
Bethany
Mount Nebo
Medeba
Bethlehem
Dead Sea
Hebron
IDUMEA
En Gedi
15 miles
15 kilometers


Paul's First Missionary Journey and His Journey to Rome
First Missionary Journey, A.D. 46–48
Journey to Rome, A.D. 59–60
ISRAEL Modern name
MYSIA
ASIA
GALATIA
TURKEY
CAPPADOCIA
COMMAGENE
Antioch in Pisidia
Iconium
Lystra
Derbe
Tarsus
Issus
Antioch
Ephesus
Miletus
CARIA
PHRYGIA
PISIDIA
LYCAONIA
PAMPHYLIA
CILICIA
Attalia
Perga
LYCIA
Seleucia Pieria
SYRIA
Cyprus
Salamis
Paphos
MEDITERRANEAN SEA
LEBANON
Damascus
Tyre
ISRAEL
Euphrates R.
Halys R.
N
Paul and Barnabas's preaching provokes division among the people, and they are forced to flee (Acts 14:4–6).
Paul receives both favorable and unfavorable responses to his preaching (Acts 13:42–45).
Paul heals a lame man, and the missionaries are believed to be pagan gods (Acts 14:8–12).
They preach the gospel and make many disciples (Acts 14:21a).
Antiochene Church sponsors Paul and Barnabas's mission to Cyprus and Asia Minor (Acts 13:3, 4).
Christianity is introduced into the upper echelons of Roman society (Acts 13:6–12).
200 miles
200 kilometers


ITALIA
Rome
Three Inns
Appii Forum
Puteoli
TYRRHENIAN SEA
IONIAN SEA
Sicily
Syracuse
Rhegium
Malta
MEDITERRANEAN SEA
EPIRUS
GREECE
Delphi
Corinth
ACHAIA
Athens
Sparta
AEGEAN SEA
Crete
Phoenix
Fair Havens
Salmone
THRACE
Byzantium
BLACK SEA
BITHYNIA AND PONTUS
MYSIA
ASIA
LYDIA
Ephesus
Miletus
CARIA
Cnidus
LYCIA
Myra
PHRYGIA
Antioch in Pisidia
LYCAONIA
PISIDIA
Iconium
GALATIA
PAMPHYLIA
CILICIA
Cyprus
TURKEY
CAPPADOCIA
COMMAGENE
Tarsus
Issus
Antioch
SYRIA
LEBANON
Sidon
Tyre
Damascus
Caesarea
ISRAEL
Jerusalem
JUDEA
Dead Sea
JORDAN
NABATEA
EGYPT
Jordan R.
Halys R.
N
Paul is under house arrest for two years. But he is able to preach the kingdom of God to those who visit (Acts 28:16; 28:30, 31).
Paul takes courage from the fact that believers from Rome have come to greet him (Acts 28:15).
The vessel runs aground on a reef, but everyone makes it to shore on Malta (Acts 27:41–44). Paul is bitten by a viper, and when he does not die, he is believed to be a god (Acts 28:3–6).
A tempestuous wind forces the vessel to be adrift for 14 days. (Acts 27:14–27). Paul serves as a Christian pastor to the crew during this crisis (Acts 27:33–38).
Paul appeals for a trial in Caesar's court and is promised that opportunity (Acts 25:10–12). He might have been freed had he not appealed (Acts 26:32). He is put aboard a vessel bound for the coast of Asia (Acts 27:2).
200 miles
200 kilometers


Paul's Second and Third Missionary Journeys
Second Missionary Journey, A.D. 49–52
Third Missionary Journey, A.D. 53–57
ISRAEL Modern name
1 Paul preaches for three years (Acts 19:1; 20:31).
1 Paul and Silas meet Timothy and ask him to join them (Acts 16:1–3).
2 Paul and Silas are imprisoned for disturbing the peace (Acts 16:16–40).
2 Paul stays for three months (Acts 20:3).
3 Paul revives Eutychus, a youth, who had fallen from a window while listening to Paul speak (Acts 20:9–12).
3 Paul speaks before the Areopagus, the Council of Athens (Acts 17:22–31).
4 Paul sails to Ephesus. He must leave for Jerusalem, but some Jews ask him to stay. He promises to return, "God willing" (Acts 18:20, 21).
4 Paul delivers his "farewell" address (Acts 20:18–35).
5 Some Jews say that Paul taught against the Jewish nation, law, and temple (Acts 21:28a). Paul is charged with bringing a Gentile into the sacred precincts of the temple (Acts 21:28b, 29). Threats to his life necessitate a military escort to Caesarea (Acts 23:12–23). Here he is imprisoned for two years (Acts 24:27).
Starting point of Paul's journeys.
BLACK SEA
MEDITERRANEAN SEA
RED SEA
AEGEAN SEA
THRACE
MACEDONIA
Philippi
Neapolis
Amphipolis
Berea
Apollonia
Thessalonica
Mount Olympus
GREECE
Delphi
Athens
Corinth
Cenchreae
ACHAIA
Sparta
Byzantium
BITHYNIA AND PONTUS
TURKEY
Troas
MYSIA
ASIA
LYDIA
Ephesus
Miletus
CARIA
Cnidus
Rhodes
LYCIA
Patara
PHRYGIA
Antioch in Pisidia
Iconium
PISIDIA
Lystra
Derbe
GALATIA
CAPPADOCIA
Halys R.
PAMPHYLIA
CILICIA
Tarsus
Issus
Antioch
Euphrates R.
SYRIA
Cyprus
LEBANON
Damascus
Tyre
Ptolemais
Caesarea
Jordan R.
JORDAN
Jerusalem
Dead Sea
JUDEA
ISRAEL
Alexandria
EGYPT
Cyrene
LIBYA
CYRENAIA
N
200 miles
200 kilometers
20°E
25°E
30°E
35°E
40°E
40°N
35°N
25°N