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STUDY BIBLE

— THIRD EDITION —

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Tyndale House Publishers and Wycliffe Bible Translators share the vision for an understandable, accurate translation of the Bible for every person in the world. Each sale of the *Holy Bible,* New Living Translation, benefits Wycliffe Bible Translators. Wycliffe is working with partners around the world to accomplish Vision 2025—an initiative to start a Bible translation program in every language group that needs it by the year 2025.

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

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

List of the Books of the Bible

THE OLD TESTAMENT

2	Genesis	672	2 Chronicles	1401	Daniel
94	Exodus	729	Ezra	1430	Hosea
157	Leviticus	751	Nehemiah	1455	Joel
197	Numbers	776	Esther	1465	Amos
259	Deuteronomy	793	Job	1482	Obadiah
310	Joshua	852	Psalms	1487	Jonah
350	Judges	1015	Proverbs	1494	Micah
397	Ruth	1075	Ecclesiastes	1508	Nahum
406	1 Samuel	1090	Song of Songs	1515	Habakkuk
463	2 Samuel	1103	Isaiah	1523	Zephaniah
512	1 Kings	1216	Jeremiah	1532	Haggai
570	2 Kings	1315	Lamentations	1537	Zechariah
625	1 Chronicles	1329	Ezekiel	1555	Malachi

THE NEW TESTAMENT

1568	Matthew	2048	Ephesians	2139	Hebrews
1650	Mark	2063	Philippians	2166	James
1708	Luke	2076	Colossians	2177	1 Peter
1790	John	2090	1 Thessalonians	2190	2 Peter
1859	Acts	2100	2 Thessalonians	2196	1 John
1941	Romans	2106	1 Timothy	2207	2 John
1976	1 Corinthians	2119	2 Timothy	2210	3 John
2010	2 Corinthians	2128	Titus	2213	Jude
2031	Galatians	2135	Philemon	2217	Revelation

Alphabetical List of the Books of the Bible

1859	Acts	350	Judges
1465	Amos	512	1 Kings
625	1 Chronicles	570	2 Kings
672	2 Chronicles	1315	Lamentations
2076	Colossians	157	Leviticus
1976	1 Corinthians	1708	Luke
2010	2 Corinthians	1555	Malachi
1401	Daniel	1650	Mark
259	Deuteronomy	1568	Matthew
1075	Ecclesiastes	1494	Micah
2048	Ephesians	1508	Nahum
776	Esther	751	Nehemiah
94	Exodus	197	Numbers
1329	Ezekiel	1482	Obadiah
729	Ezra	2177	1 Peter
2031	Galatians	2190	2 Peter
2	Genesis	2135	Philemon
1515	Habakkuk	2063	Philippians
1532	Haggai	1015	Proverbs
2139	Hebrews	852	Psalms
1430	Hosea	2217	Revelation
1103	Isaiah	1941	Romans
2166	James	397	Ruth
1216	Jeremiah	406	1 Samuel
793	Job	463	2 Samuel
1455	Joel	1090	Song of Songs
1790	John	2090	1 Thessalonians
2196	1 John	2100	2 Thessalonians
2207	2 John	2106	1 Timothy
2210	3 John	2119	2 Timothy
1487	Jonah	2128	Titus
310	Joshua	1537	Zechariah
2213	Jude	1523	Zephaniah

A Note to Readers

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

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

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

The Publishers

Introduction to the New Living Translation

TRANSLATION PHILOSOPHY AND METHODOLOGY

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

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

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

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

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

TRANSLATION PROCESS AND TEAM

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

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

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

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

WRITTEN TO BE READ ALOUD

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

THE TEXTS BEHIND THE NEW LIVING TRANSLATION

The Old Testament translators used the Masoretic Text of the Hebrew Bible as represented in *Biblia Hebraica Stuttgartensia* (1977), with its extensive system of textual notes. The translators also further compared the Dead Sea Scrolls, the Septuagint and other Greek manuscripts, the Samaritan Pentateuch, the Syriac Peshitta, the Latin Vulgate, and any other versions or manuscripts that shed light on the meaning of difficult passages.

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

TRANSLATION ISSUES

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

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

- We have converted ancient weights and measures (for example, "ephah" [a unit of dry volume] or "cubit" [a unit of length]) to modern English (American) equivalents, since the ancient measures are not generally meaningful to today's readers. Then in the textual footnotes we offer the literal Hebrew, Aramaic, or Greek measures, along with modern metric equivalents.
- Instead of translating ancient currency values literally, we have expressed them in common terms that communicate the message. For example, in the Old Testament, "ten shekels of silver" becomes "ten pieces of silver" to convey the intended message.
- Since the names of Hebrew months are unknown to most contemporary readers, and since the Hebrew lunar calendar fluctuates from year to year in relation to the solar calendar used today, we have looked for clear ways to communicate the time of year the Hebrew months (such as Abib) refer to.

Where it is possible to define a specific ancient date in terms of our modern calendar, we use modern dates in the text. A textual footnote then gives the literal Hebrew date and states the rationale for our rendering.

- Since ancient references to the time of day differ from our modern methods of denoting time, we have used renderings that are instantly understandable to the modern reader. Accordingly, we have rendered specific times of day by using approximate equivalents in terms of our common "o'clock" system.
- When the meaning of a proper name (or a wordplay inherent in a proper name) is relevant to the message of the text, its meaning is often illuminated with a textual footnote. For example, in Exodus 2:10 the text reads: "The princess named him Moses, for she explained, 'I lifted him out of the water.' " The accompanying footnote reads: "*Moses* sounds like a Hebrew term that means 'to lift out.' "

  Sometimes, when the actual meaning of a name is clear, that meaning is included in parentheses within the text itself. For example, the text at Genesis 16:11 reads: "You are to name him Ishmael *(which means 'God hears'),* for the LORD has heard your cry of distress." Since the original hearers and readers would have instantly understood the meaning of the name "Ishmael," we have provided modern readers with the same information so they can experience the text in a similar way.
- Many words and phrases carry a great deal of cultural meaning that was obvious to the original readers but needs explanation in our own culture. For example, the phrase "they beat their breasts" (Luke 23:48) in ancient times meant that people were very upset, often in mourning. In our translation we chose to translate this phrase dynamically for clarity: "They went home *in deep sorrow.*"
- Metaphorical language is sometimes difficult for contemporary readers to understand, so at times we have chosen to translate or illuminate the meaning of a metaphor. For example, the ancient poet writes, "Your neck is *like* the tower of David" (Song of Songs 4:4). We have rendered it "Your neck is *as beautiful as* the tower of David" to clarify the intended positive meaning of the simile.
- When the content of the original language text is poetic in character, we have rendered it in English poetic form. Hebrew poetry often uses parallelism, a literary form where a second phrase (or in some instances a third or fourth) echoes the initial phrase in some way. Whenever possible, we sought to represent these parallel phrases in natural poetic English.
- The Greek term *hoi Ioudaioi* is literally translated "the Jews" in many English translations. In the Gospel of John, however, this term doesn't always refer to the Jewish people generally. In some contexts, it refers more particularly to the Jewish religious leaders. We have attempted to capture the meaning in these different contexts by using terms such as "the people" (with a footnote: Greek *the Jewish people*) or "the Jewish leaders," where appropriate.
- One challenge we faced was how to translate accurately the ancient biblical text that was originally written in a context where male-oriented terms were used to refer to humanity generally. We needed to respect the nature of the ancient context while also trying to make the translation clear to a modern audience that tends to read male-oriented language as applying only to males. Often the original text, though using masculine nouns and pronouns, clearly intends that the message be applied to both men and women. A typical example is found in the New Testament letters, where the believers are called "brothers" (*adelphoi*). Yet it is clear from the content of these letters that they were addressed to all the believers—male and female. Thus, we have usually translated this Greek word as "brothers and sisters" in order to represent the historical situation more accurately.

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

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

LEXICAL CONSISTENCY IN TERMINOLOGY

For the sake of clarity, we have translated certain original-language terms consistently, especially within synoptic passages and for commonly repeated rhetorical phrases, and within certain word categories

such as divine names and non-theological technical terminology (e.g., liturgical, legal, cultural, zoological, and botanical terms). For theological terms, we have allowed a greater semantic range of acceptable English words or phrases for a single Hebrew or Greek word. We have avoided some theological terms that are not readily understood by many modern readers. For example, we avoided using words such as "justification" and "sanctification," which are carryovers from Latin translations. In place of these words, we have provided renderings such as "made right with God" and "made holy."

THE SPELLING OF PROPER NAMES

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

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

THE RENDERING OF DIVINE NAMES

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

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

TEXTUAL FOOTNOTES

The New Living Translation provides several kinds of textual footnotes, all designated in the text with an asterisk:

- When for the sake of clarity the NLT renders a difficult or potentially confusing phrase dynamically, we generally give the literal rendering in a textual footnote. This allows the reader to see the literal source of our dynamic rendering and how our translation relates to other more literal translations. These notes are prefaced with "Hebrew," "Aramaic," or "Greek," identifying the language of the underlying source text. For example, in Acts 2:42 we translated the literal "breaking of bread" (from the Greek) as "the Lord's Supper" to clarify that this verse refers to the ceremonial practice of the church rather than just an ordinary meal. Then we attached a footnote to "the Lord's Supper," which reads: "Greek *the breaking of bread*."
- Textual footnotes are also used to show alternative renderings, prefaced with the word "Or." These normally occur for passages where an aspect of the meaning is debated. On occasion, we also provide notes on words or phrases that represent a departure from long-standing tradition. These notes are prefaced with "Traditionally rendered." For example, the footnote to the translation "serious skin

disease" at Leviticus 13:2 says: "Traditionally rendered *leprosy.* The Hebrew word used throughout this passage is used to describe various skin diseases."

When our translators follow a textual variant that differs significantly from our standard Hebrew or Greek texts (listed earlier), we document that difference with a footnote. We also footnote cases when the NLT excludes a passage that is included in the Greek text known as the *Textus Receptus* (and familiar to readers through its translation in the King James Version). In such cases, we offer a translation of the excluded text in a footnote, even though it is generally recognized as a later addition to the Greek text and not part of the original Greek New Testament.

- All Old Testament passages that are quoted in the New Testament are identified by a textual footnote at the New Testament location. When the New Testament clearly quotes from the Greek translation of the Old Testament, and when it differs significantly in wording from the Hebrew text, we also place a textual footnote at the Old Testament location. This note includes a rendering of the Greek version, along with a cross-reference to the New Testament passage(s) where it is cited (for example, see notes on Psalms 8:2; 53:3; Proverbs 3:12).
- Some textual footnotes provide cultural and historical information on places, things, and people in the Bible that are probably obscure to modern readers. Such notes should aid the reader in understanding the message of the text. For example, in Acts 12:1, "King Herod" is named in this translation as "King Herod Agrippa" and is identified in a footnote as being "the nephew of Herod Antipas and a grandson of Herod the Great."
- When the meaning of a proper name (or a wordplay inherent in a proper name) is relevant to the meaning of the text, it is either illuminated with a textual footnote or included within parentheses in the text itself. For example, the footnote concerning the name "Eve" at Genesis 3:20 reads: "*Eve* sounds like a Hebrew term that means 'to give life.' " This wordplay in the Hebrew illuminates the meaning of the text, which goes on to say that Eve "would be the mother of all who live."

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

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

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Holy Bible, New Living Translation

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Why the **Life Application Study Bible** Is Unique

Have you ever opened your Bible and asked the following?

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

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

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

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

A Chronology of Bible Events and World Events

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

Creation **undated**

Noah builds the ark **undated**

Abraham born **2166**

Abraham enters Canaan **2091**

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

2400
Egyptians import gold from other parts of Africa

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

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

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

The words of Scripture itself cry out to us, "But don't just listen to God's word. You must do what it says. Otherwise, you are only fooling yourselves" (James 1:22). The *Life Application Study Bible* shows you how to do just that. Developed by an interdenominational team of pastors, scholars, family counselors, and members of a national organization dedicated to promoting God's Word and spreading the gospel, the *Life Application Study Bible* took many years to complete, and all the work was reviewed by several renowned theologians under the directorship of Dr. Kenneth Kantzer.

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

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

2000
Native Americans immigrate to North America from northern Asia; stock breeding and irrigation used in China; Stonehenge, England, a center for religious worship, is erected; bellows used in India, allowing for higher furnace temperatures

1900
Egyptians use irrigation systems to control Nile floods; spoked wheel invented in the ancient Middle East; horses used to pull vehicles

1750
Babylonian mathematicians already understand cube and square root; Hammurabi of Babylon provides first of all legal codes

1700
Egyptian papyrus document describes medical and surgical procedures

1500
Sundials used in Egypt; Mexican Sun Pyramid built

What Is Application?

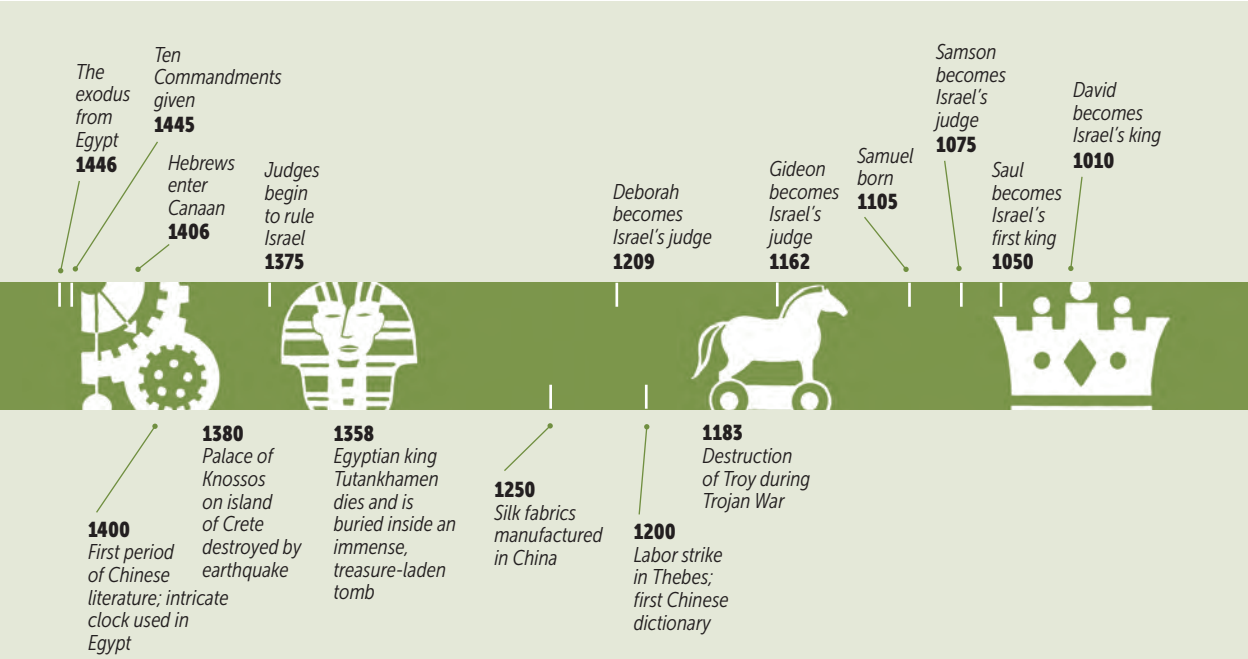
The best way to define *application* is to first determine what it is not. Application is not just accumulating knowledge. This helps us discover and understand facts and concepts, but it stops there. History is filled with philosophers who knew what the Bible said but failed to apply it to their lives,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

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

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

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

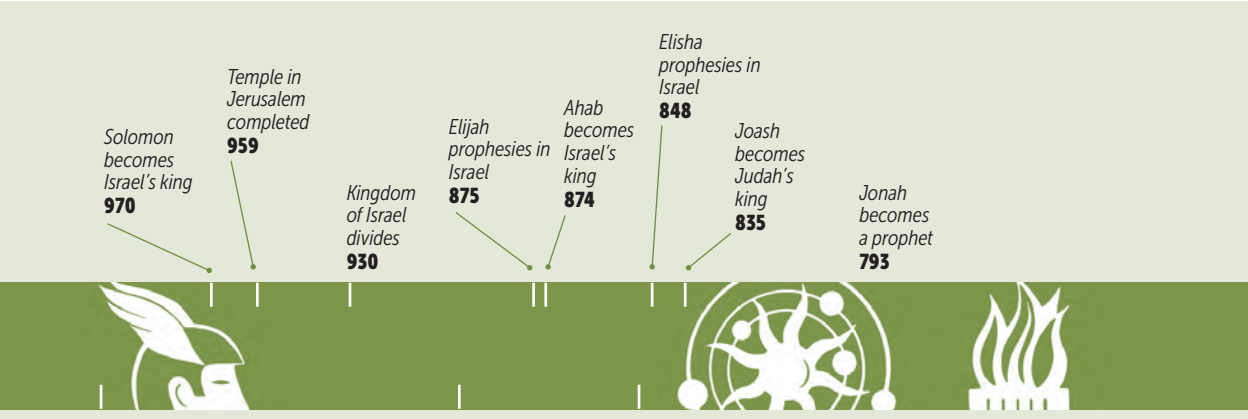
Application is putting into practice what we already know (see Mark 4:24 and Hebrews 5:11-14) and



answering the question "So what?" by being confronted with the right questions and motivated to take action (see James 2:17 and 1 John 2:5-6). Application is deeply personal—unique for each individual. It is making a relevant truth a personal truth, and it involves developing a strategy and action plan to live your life in harmony with the Bible. It is the biblical "how to" of life.

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

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



1000 *City of Peking built; Greek mythology fully developed; California Native Americans build wood-reed houses; Chinese mathematicians utilize root multiplication, geometry, proportions, and theory of motion; glazing of bricks and tiles begins in Middle East*

950 *Gold vessels and jewelry popular in northern Europe*

900 *Celts invade Britain; Assyrians invent inflatable skins for soldiers to cross rivers*

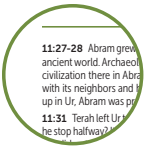
850 *Evidence of highly developed metal and stone sculptures in Africa*

814 *Founding of Carthage, a Phoenician trading post*

800 *Development of caste system in India; Babylonian and Chinese astronomers understand planetary movements; spoked wheels used in Europe; Homer writes* Iliad *and* Odyssey*; ice skating a popular sport in northern Europe*

776 *First known date of Olympic Games*

Features of the Life Application Study Bible



NOTES

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

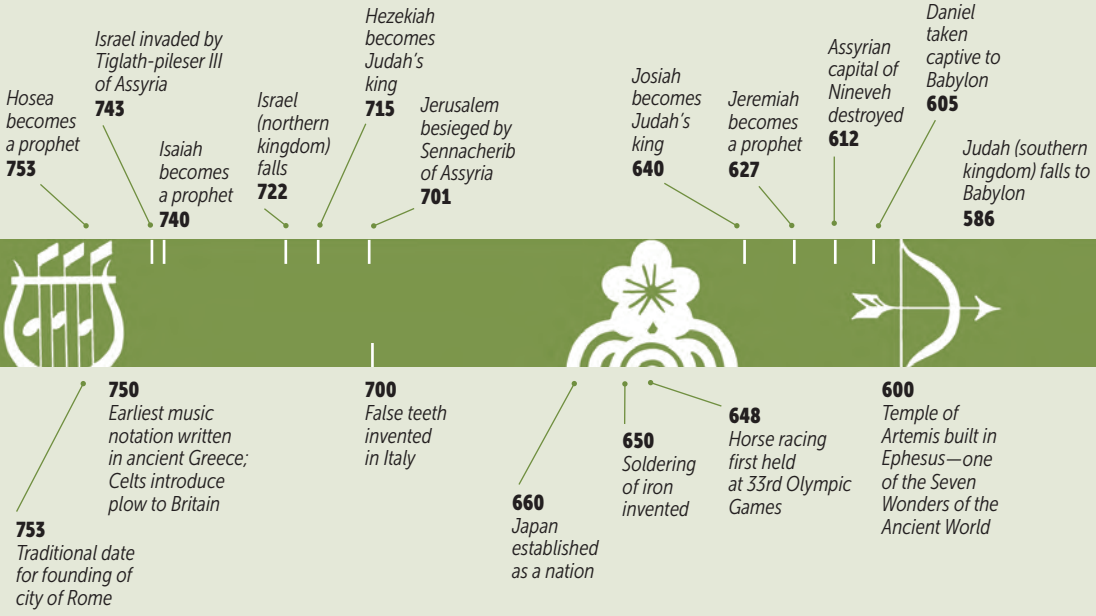
BOOK INTRODUCTIONS

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

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

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

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



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

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

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

C. THE STORY
Earth was no longer the
forgot about God. Increa
Noah. Because of his fait
every other human bein
1. The Flood
6 Then the p
2 The s

OUTLINE

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

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

A HARMONY OF THE BOOKS OF KINGS & CHRONICLES *see page 566*

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

A HARMONY OF THE GOSPELS *see page 1851*

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

PERSONALITY PROFILES

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

MAPS

The *Life Application Study Bible* has numerous maps, building a thorough and comprehensive Bible atlas right into the pages of this Bible. There are two kinds of maps: (1) Book introduction maps, each one telling the story of a particular Bible book. (2) Thumbnail maps in the notes, plotting geographic movements in the Bible. In addition to these numerous black-and-white maps, there is a comprehensive set of color maps at the back of this Bible.

CHARTS AND DIAGRAMS

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

CROSS-REFERENCES

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

Temple of Jerusalem plundered by Antiochus IV
169

Judas Maccabeus begins a revolt against Antiochus IV
165

330
Alexander the Great defeats the Medo-Persian Empire

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

255
Hebrew Old Testament translated into Greek and called the Septuagint

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

215
Great Wall of China built

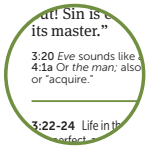
139
Jews and astrologers banished from Rome

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

100
Julius Caesar, first emperor of Rome, born

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

51
Cleopatra becomes last independent Egyptian ruler of the ancient world

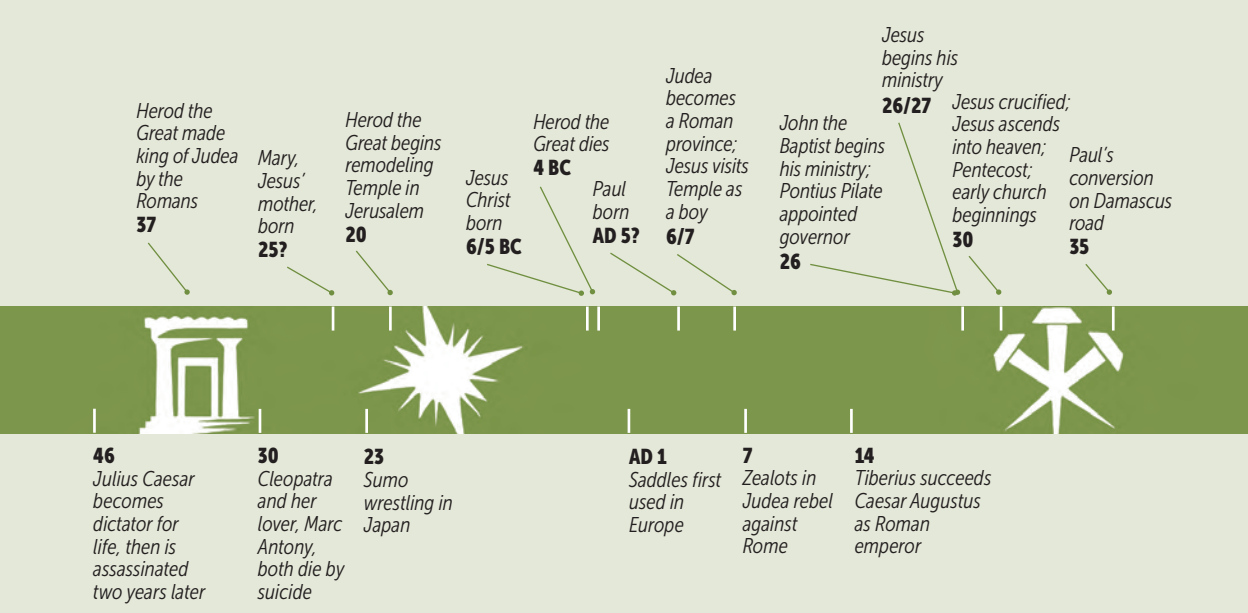


TEXTUAL NOTES AND SECTION HEADINGS

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

A CHRISTIAN WORKER'S RESOURCE *see page 2259*

The Christian Worker's Resource is a special supplement written with you in mind. It includes five articles that you will find useful in your ministry: (1) "How to Become a Christian" includes the basic steps of becoming a believer, along with Bible verses you can use to guide someone to faith. (2) "How to Follow Up with a New Believer" gives you 14 discussion points to walk through with a new believer over the course of several weeks. These will help him or her understand the basics of the Christian faith. (3) "Mining the Treasures of the *Life Application Study Bible*" gives you a taste of the scope of the study notes by offering often-asked questions in 25 categories (that you probably have been or will be asked from time to time) and sends you to Life Application notes that help to answer those questions. (4) "So You've Been Asked to Speak . . ." walks you through the process of preparing a talk or Bible study using the many features of the *Life Application Study Bible*. (5) Finally, "Taking the Step to Application" teaches you how to make application a natural part of your personal study as well as a part of Bible studies you lead or talks you give.

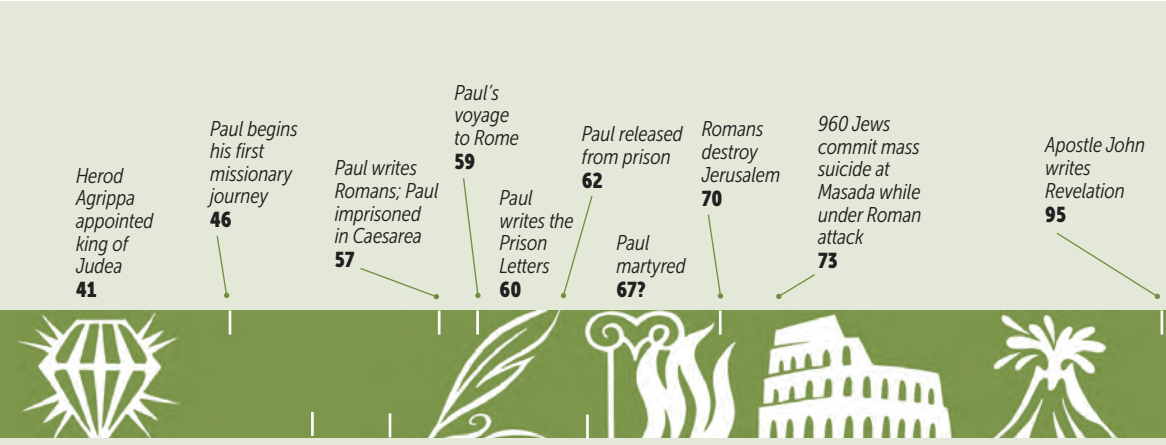


MASTER INDEX *see page 2281*

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

DICTIONARY/CONCORDANCE *see page 2385*

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



THE OLD TESTAMENT

Genesis

Vital Statistics

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

AUTHOR:
Moses

ORIGINAL AUDIENCE:
The people of Israel

DATE WRITTEN:
1450–1410 BC

WHERE WRITTEN:
In the wilderness during Israel's wanderings

SETTING:
The region presently known as the Middle East

KEY VERSES:
"So God created human beings in his own image. In the image of God he created them; male and female he created them." (1:27)
"I will make you into a great nation. I will bless you and make you famous, and you will be a blessing to others. I will bless those who bless you and curse those who treat you with contempt. All the families on earth will be blessed through you." (12:2-3)

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

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

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

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

Read Genesis and be encouraged. No matter how dark the world situation seems, God has a plan. No matter how insignificant or useless you feel, God loves you and wants to use you in his plan. No matter how sinful and separated from God you are, his salvation is available. Read Genesis . . . and find hope!

Timeline

Creation	*Noah undated*	*Abram born 2166 BC (2000 BC)*	*Abram enters Canaan 2091 (1925)*	*Isaac born 2066 (1900)*

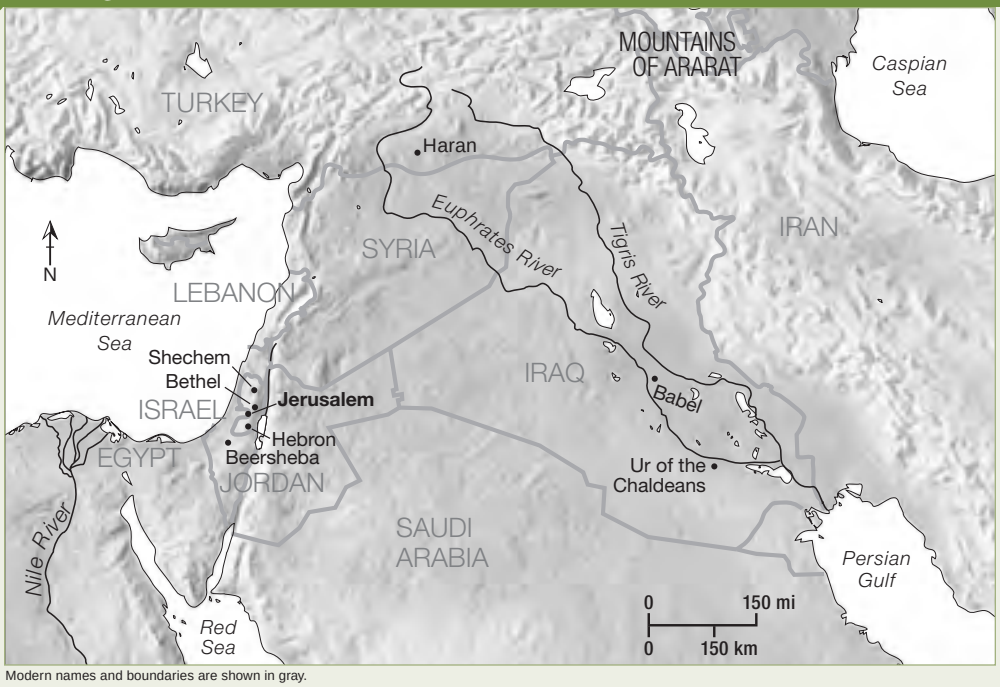
The Blueprint

A. THE STORY OF CREATION (1:1–2:4)	God created the sky, seas, and land. He created the plants, animals, fish, and birds. But he created human beings in his own image. Because of this, we can all be certain of our dignity and worth, regardless of how we are treated, and we should do our best to treat everyone respectfully.
B. THE STORY OF ADAM (2:4–5:32) 1. Adam and Eve 2. Cain and Abel 3. Adam's descendants	When Adam and Eve were created by God, they were without sin. But they became sinful when they disobeyed God and ate some fruit from the tree. Through Adam and Eve we learn about the destructive power of sin and its bitter consequences.
C. THE STORY OF NOAH (6:1–11:32) 1. The Flood 2. Repopulating the earth 3. The tower of Babel	Noah was spared from the destruction of the Flood because he obeyed God and built a large boat. Just as God protected Noah and his family, he still protects those who are faithful to him today.
D. THE STORY OF ABRAHAM (12:1–25:18) 1. God promises a nation to Abram 2. Abram and Lot 3. God promises a son to Abram 4. Sodom and Gomorrah 5. Birth and near sacrifice of Isaac 6. Isaac and Rebekah 7. Abraham dies	Abraham was asked to leave his country, wander in Canaan, wait years for a son, and then sacrifice his son as a burnt offering. Through these periods of sharp testing, Abraham remained faithful to God. His example teaches us what it means to live a life of faith.
E. THE STORY OF ISAAC (25:19–28:9) 1. Jacob and Esau 2. Isaac and Abimelech 3. Jacob gets Isaac's blessing	Isaac did not demand his own way. He did not resist when he was about to be sacrificed, and he gladly accepted a wife chosen for him by others. Like Isaac, we must learn to put God's will ahead of our own.
F. THE STORY OF JACOB (28:10–36:43) 1. Jacob starts a family 2. Jacob returns home	Jacob did not give up easily. He faithfully served Laban for over 14 years. Later, he wrestled with God. Although Jacob made many mistakes, his hard work teaches us about living a life of service for our Lord.
G. THE STORY OF JOSEPH (37:1–50:26) 1. Joseph is sold into slavery 2. Judah and Tamar 3. Joseph is thrown into prison 4. Joseph is placed in charge of Egypt 5. Joseph and his brothers meet in Egypt 6. Jacob's family moves to Egypt 7. Jacob and Joseph die in Egypt	Joseph was sold into slavery by his jealous brothers and unjustly thrown into prison by his master. Through the life of Joseph, we learn that suffering, no matter how unfair, can develop strong character in us.

Megathemes

THEME	EXPLANATION
Beginnings	Genesis explains the beginnings of many important realities: the universe, the earth, people, sin, and God's plan of salvation. Genesis teaches us that the earth is well made and good; people are special to God and unique; God creates and sustains all life; and God responds to sin both by bringing just judgment and by mercifully providing a way of salvation.
Disobedience	People are always facing choices. Disobedience occurs when they choose not to follow God's plan of living. Genesis explains that people have been choosing to do wrong ever since Adam and Eve. Even great Bible heroes failed God and disobeyed.
Sin	When people choose to disobey God's plan for living, they are choosing to sin. And sin ruins people's lives. Genesis shows that living God's way makes life fulfilling.
Promises	God has promised to help and protect his people. This kind of promise is called a covenant. God kept his promises then, and he keeps them now. He promises to love us, accept us, forgive us.
Obedience	The opposite of sin is obedience. God uses sinful people in his plan, but the only way to enjoy the full benefits of God's promises is to turn from sin and obey him.
Israel	God started the nation of Israel in order to have a dedicated people who would (1) keep his ways alive in the world, (2) proclaim to the world what he is really like, and (3) prepare the world for the birth of his Son, Jesus. God is looking for people today to follow him. We are to proclaim God's truth and love to all nations, not just our own. We must be faithful to carry out the mission God has given us.

Key Places in Genesis



Modern names and boundaries are shown in gray.

- **Garden of Eden** God placed Adam and Eve in the Garden of Eden when he made them in his image. The Bible doesn't tell us exactly where Eden was located, except for a few clues that are difficult to decipher in Genesis 2:10-14.
- **Mountains of Ararat** After the great Flood, Noah's boat came to rest on the mountains of Ararat, in modern-day Turkey (8:4). From here his sons and their descendants spread out to build new nations.
- **Babel** The tower of Babel was built in the fertile area between the Tigris and Euphrates Rivers, within the region of modern-day Iraq (11:2).
- **Ur of the Chaldeans** Abram, a descendant of Shem and father of the Hebrew nation, was born in this great city (11:27-28).
- **Haran** Terah, Abram, Sarai, and Lot left Ur and, following the fertile crescent of the Euphrates River, headed toward the land of Canaan. Along the way, they settled in the village of Haran for a while (11:31).
- **Shechem** God urged Abram to leave Haran and go to a place where he would become the father of a great nation (12:1-2). So Abram, Sarai, and Lot traveled to the land of Canaan and settled near a city called Shechem (12:6).
- **Hebron** Abraham moved on to Hebron, where he put down his deepest roots (13:18). Abraham, Isaac, and Jacob all lived and were buried here.
- **Beersheba** The well at Beersheba was a source of conflict between Abraham and King Abimelech and later became a sign of the oath that they swore here (21:31). Years later, as Isaac was moving from place to place, God appeared to him here and passed on to him the covenant he had made with his father, Abraham (26:23-25).
- **Bethel** After deceiving his father, Jacob left Beersheba and fled to Haran. Along the way, God revealed himself to Jacob in a dream and passed on the covenant he had made with Abraham and Isaac (28:10-22). Jacob lived in Haran, worked for Laban, and married Leah and Rachel (29:15-30). After a tense meeting with his brother, Esau, Jacob returned to Bethel (35:1).
- **Egypt** Jacob had 12 sons, including Joseph, Jacob's favorite. Joseph's ten older brothers grew jealous, and then one day the brothers sold him to Ishmaelite traders going to Egypt. Eventually, Joseph rose from Egyptian slave to Pharaoh's right-hand man, saving Egypt from famine. Jacob's entire family moved from Canaan to Egypt and settled here (46:3-7).

A. THE STORY OF CREATION (1:1–2:4)

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

The Account of Creation

1:1
Pss 89:11; 102:25
John 1:1-2
1:2
Ps 104:30
Isa 45:18

1 In the beginning God created the heavens and the earth.* [2]The earth was formless and empty, and darkness covered the deep waters. And the Spirit of God was hovering over the surface of the waters.

1:1 Or *In the beginning when God created the heavens and the earth, . . .* Or *When God began to create the heavens and the earth, . . .*

1:1-31 The simple statement that God created the heavens and the earth is one of the most challenging concepts confronting the modern mind. The vast galaxy we live in is spinning at the incredible speed of about 490,000 miles an hour. But even at this breakneck speed, our galaxy still

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

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

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

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

1:10
Pss 33:7; 95:5

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

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

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

9 Then God said, "Let the waters beneath the sky flow together into one place, so dry
ground may appear." And that is what happened. 10 God called the dry ground
"land" and the waters "seas." And God saw that it was good. 11 Then God said, "Let
the land sprout with vegetation—every sort of seed-bearing plant, and trees that
grow seed-bearing fruit. These seeds will then produce the kinds of plants and

BEGINNINGS

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

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

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

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

needs over 200 million years to make one rotation. And there are at least one trillion other galaxies in the universe.

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

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

1:1-31 The Creation story teaches us much about God and ourselves. First, we learn about God: (1) He is creative; (2) as the Creator, he is distinct from his creation; (3) he is eternal and in control of the world. We also learn about ourselves: (1) Since God chose to create us, we are valuable in his eyes; (2) we have an important role in the created order that includes ruling over other living things.

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

1:2 Who created God? To ask that question is to assume there was another creator before God, and who would have created that being? Eventually we are forced to stop asking that question and realize that there has to be something that has always existed. God is the infinite Being who has always been and who was created by no one. This is difficult to understand because finite minds cannot comprehend the infinite. (For example, we can try to think of the highest number, but we can't do it.) We must not limit the infinite God by our finite understanding.

1:2 The statement "the earth was formless and empty" provides the setting for the Creation narrative that follows. During the second and third days of Creation, God gave *form* to the universe; during the next three days, God *filled* the earth with living things. The darkness was dispelled on the first day, when God created light.

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

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

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

1:6 The "space between the waters" was a separation between the sea and the mists of the skies.

trees from which they came." And that is what happened. 12The land produced
vegetation—all sorts of seed-bearing plants, and trees with seed-bearing fruit. Their
seeds produced plants and trees of the same kind. And God saw that it was good.
13And evening passed and morning came, marking the third day.

14Then God said, "Let lights appear in the sky to separate the day from the night. Let
them be signs to mark the seasons, days, and years. 15Let these lights in the sky shine
down on the earth." And that is what happened. 16God made two great lights—the
larger one to govern the day, and the smaller one to govern the night. He also made
the stars. 17God set these lights in the sky to light the earth, 18to govern the day and
night, and to separate the light from the darkness. And God saw that it was good.
19And evening passed and morning came, marking the fourth day.

1:14 Pss 74:16; 104:19
1:16 Pss 8:3; 19:1-6; 136:8-9 1 Cor 15:41
1:18 Jer 33:20, 25

20Then God said, "Let the waters swarm with fish and other life. Let the skies be filled
with birds of every kind." 21So God created great sea creatures and every living
thing that scurries and swarms in the water, and every sort of bird—each producing
offspring of the same kind. And God saw that it was good. 22Then God blessed
them, saying, "Be fruitful and multiply. Let the fish fill the seas, and let the birds
multiply on the earth."
23And evening passed and morning came, marking the fifth day.

1:20 Gen 2:19 Ps 146:6
1:21 Ps 104:25-28

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

1:24 Gen 2:19

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

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

27 So God created human beings* in his own image.
In the image of God he created them;
male and female he created them.

1:27 †Matt 19:4 †Mark 10:6

1:26a Or *man;* Hebrew reads *adam.* **1:26b** As in Syriac version; Hebrew reads *all the earth.* **1:27** Or *the man;* Hebrew reads *ha-adam.*

DAYS OF CREATION

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

1:25 God saw that his work was good. People sometimes feel guilty for feeling good about an accomplishment. This need not be so. Just as God felt good about his work, we can be pleased with our work when it is well done. However, we should not feel good about our work if God would not be pleased with it. What are you doing that pleases both you and God?

1:26 Why does God use the plural form—"Let *us* make human beings in *our* image" (emphasis added)? One view is that this is a reference to the Trinity—God the Father, Jesus Christ his Son, and the Holy Spirit, all of whom are God. Another view is that the plural wording is used to denote majesty; kings have traditionally used the plural form in speaking of themselves. The grammar doesn't decide the matter for us, but in either case it is God who created humans in his image, and God has revealed himself to us as a Trinity clearly through the whole of Scripture. From Job 33:4 and Psalm 104:30, we do know that God's Spirit was present in the Creation. From Colossians 1:16, we know that Christ, God's Son, was at work in the Creation.

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

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

1:27 God made both man and woman in his image. Neither one is

[28]Then God blessed them and said, "Be fruitful and multiply. Fill the earth and govern it. Reign over the fish in the sea, the birds in the sky, and all the animals that scurry along the ground."

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

[29]Then God said, "Look! I have given you every seed-bearing plant throughout the earth and all the fruit trees for your food. 1:30 Pss 104:14; 145:15 [30]And I have given every green plant as food for all the wild animals, the birds in the sky, and the small animals that scurry along the ground—everything that has life." And that is what happened.

1:31 Ps 104:24

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

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

2:2 Exod 20:11; 31:17 †Heb 4:4

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

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

B. THE STORY OF ADAM (2:4—5:32)

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

1. Adam and Eve

2:5 Gen 1:11

When the LORD God made the earth and the heavens, [5]neither wild plants nor grains were growing on the earth. For the LORD God had not yet sent rain to water the earth, and there were no people to cultivate the soil. [6]Instead, springs* came up from the ground and watered all the land. [7]Then the LORD God formed the man from the dust of the ground. He breathed the breath of life into the man's nostrils, and the man became a living person.

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

2:2 Or *ceased;* also in 2:3. 2:6 Or *mist.*

WHAT THE BIBLE SAYS ABOUT MARRIAGE

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

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

1:28 To reign over something is to have absolute authority and control over it. God has ultimate rule over the earth, and he exercises his authority with loving care. When God delegated some of his authority to the human race, he expected us to take responsibility for the environment and the other creatures that share our planet. We must not be careless and wasteful as we fulfill this charge. God was careful and creative when he made this earth. We must also be careful and creative in our stewardship of it.

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

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

2:3 That God *blessed* the seventh day means that he set it apart for holy use. The Ten Commandments emphasize this distinction by commanding the observance of the Sabbath (Exodus 20:8-11).

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

[10]A river flowed from the land of Eden, watering the garden and then dividing into four branches. [11]The first branch, called the Pishon, flowed around the entire land of Havilah, where gold is found. [12]The gold of that land is exceptionally pure; aromatic resin and onyx stone are also found there. [13]The second branch, called the Gihon, flowed around the entire land of Cush. [14]The third branch, called the Tigris, flowed east of the land of Asshur. The fourth branch is called the Euphrates.

[15]The LORD God placed the man in the Garden of Eden to tend and watch over it. [16]But the LORD God warned him, "You may freely eat the fruit of every tree in the garden—[17]except the tree of the knowledge of good and evil. If you eat its fruit, you are sure to die."

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

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

[23]"At last!" the man exclaimed.

"This one is bone from my bone,
and flesh from my flesh!
She will be called 'woman,'
because she was taken from 'man.'"

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

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

2:8 Gen 3:23; 13:10; Ezek 28:13
2:9 Gen 3:22; Ezek 47:12; Rev 2:7; 22:2, 14
2:10 Rev 22:1, 17
2:11 Gen 25:18
2:14 Gen 15:18; Deut 1:7
2:16 Gen 3:1-3
2:17 Deut 30:15, 19-20; Rom 6:23; Jas 1:15
2:18 Gen 3:12; Prov 18:22
2:22 1 Cor 11:8-9; 1 Tim 2:13
2:23 Gen 29:14; Eph 5:28-30
2:24 †Matt 19:5; †1 Cor 6:16; Eph 5:31

2:19 Or *Adam,* and so throughout the chapter. **2:21** Or *took a part of the man's side.*

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

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

In either case, Adam and Eve's sin separated them from the tree of life and thus kept them from obtaining eternal life. Interestingly, the tree of life again appears in Revelation 22 in a description of people enjoying eternal life with God.

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

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

2:18-24 God's creative work was not complete until he made woman. He could have made her from the dust of the ground, as he had made man. God chose, however, to make her from the man's flesh and bone. In so doing, he illustrated for us that in marriage man and woman symbolically become one flesh. This is a mystical union of the couple's hearts and lives. Throughout the Bible, God treats this special partnership seriously. If you are married or planning to be married, are you willing to keep the commitment that makes the two of you one? The goal in marriage should be more than friendship; it should be oneness.

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

2:24 God gave marriage as a gift to Adam and Eve. They were created perfect for each other. Marriage was not just for convenience, nor was it brought about by any culture. It was instituted by God and

Adam

WE CAN HARDLY IMAGINE what it must have been like to be the first and only person on earth. It's one thing for us to be lonely; it was another for Adam, who had never known another human being. He missed out on much that makes us who we are—he had no childhood, no parents, no family or friends. He had to learn to be human on his own. Fortunately, God didn't let him remain alone too long before presenting him with an ideal companion and spouse, Eve. Theirs was a complete, innocent, and open oneness, without a hint of shame.

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

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

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

Strengths and accomplishments:	• Namer of the animals • Caretaker of the Garden of Eden • Father of the human race • The first person made in the image of God, and the first human to share an intimate personal relationship with God
Weaknesses and mistakes:	• Avoided responsibility and blamed others; chose to hide rather than to confront; made excuses rather than admitting the truth • Greatest mistake: Along with Eve, brought sin into the world
Lessons from his life:	• As Adam's descendants, we all reflect the image of God, and God wants to share a close relationship with us. • Though people are free to do wrong, God wants us to choose instead to obey him. • We should not blame others for our sins. • We cannot hide from God.
Vital statistics:	• Where: Garden of Eden, which was probably located in present-day Iraq or Iran • Occupation: Caretaker, gardener, farmer • Relatives: Wife: Eve. Sons: Cain, Abel, Seth, and numerous other children. Adam was the only man who never had an earthly mother or father.
Key verses:	"The man replied, 'It was the woman you gave me who gave me the fruit, and I ate it.'" (Genesis 3:12) "Just as everyone dies because we all belong to Adam, everyone who belongs to Christ will be given new life." (1 Corinthians 15:22)

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

has three basic aspects: (1) The man leaves his parents and, in a public act, promises himself to his wife; (2) the man and woman are joined together by taking responsibility for each other's welfare and by loving each other above all others; and (3) the two are united into one in the intimacy and commitment of sexual union, which is reserved for marriage. Strong marriages include all three of these aspects. Jesus reinforced this teaching in Matthew 19:5.

2:25 Have you ever noticed how a little child can run naked through a room full of strangers without embarrassment? He is not aware of his nakedness, just as Adam and Eve, in their innocence, were not embarrassed by theirs. But after Adam and Eve sinned, shame and awkwardness followed, creating barriers between them and God. We often experience these same barriers in marriage. Ideally, a husband and wife have no barriers, feeling no embarrassment in exposing themselves to each other or to God. But, like Adam and Eve (3:7), we put on fig leaves (barriers) because we have areas we don't want our spouses, or God, to know about. Then we hide, just as Adam and Eve hid from God. In marriage, lack of spiritual, emotional, or intellectual intimacy usually precedes a breakdown of physical intimacy. In the same way, when we fail to expose our secret thoughts to God, we break our lines of communication with him.

The Man and Woman Sin

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

2"Of course we may eat fruit from the trees in the garden," the woman replied. 3"It's only the fruit from the tree in the middle of the garden that we are not allowed to eat. God said, 'You must not eat it or even touch it; if you do, you will die.'"

4"You won't die!" the serpent replied to the woman. 5"God knows that your eyes will be opened as soon as you eat it, and you will be like God, knowing both good and evil."

6The woman was convinced. She saw that the tree was beautiful and its fruit looked delicious, and she wanted the wisdom it would give her. So she took some of the fruit and ate it. Then she gave some to her husband, who was with her, and he ate it, too. 7At that moment their eyes were opened, and they suddenly felt shame at their nakedness. So they sewed fig leaves together to cover themselves.

8When the cool evening breezes were blowing, the man* and his wife heard the LORD

3:8 Or *Adam,* and so throughout the chapter.

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

3:3 Gen 2:17

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

3:5 Isa 14:14 Ezek 28:2

3:6 2 Cor 11:3 1 Tim 2:14 Jas 1:14-15 1 Jn 2:16

3:8 Lev 26:12 Deut 23:14

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

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

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

3:1 Disguised as a shrewd serpent, Satan came to tempt Eve. At one time, Satan had been a glorious angel. But in pride, he rebelled against God and was cast out of heaven. As a created being, Satan has definite limitations. Although he is trying to tempt everyone away from God, he will not be the final victor. In 3:14-15, God promises that Satan will be crushed by one of the woman's offspring, the Messiah.

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

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

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

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

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

3:6 Satan tried to make Eve think that sin is good, pleasant, and desirable. A knowledge of both good and evil seemed harmless to her. People usually choose wrong things because they have become convinced that those things are good, at least for them. Our sins do not always appear ugly to us, and the most pleasant sins are the hardest to avoid. So prepare yourself for the attractive temptations that may come your way. We cannot always prevent temptation, but there is always a way of escape from it (1 Corinthians 10:13). Use God's Word and God's people to help you stand against it.

3:6 Notice what Eve did: She looked, she took, she ate, and she gave. The battle is often lost at the first look. Temptation often begins by simply seeing something you want. Are you struggling with temptation because you have not learned that looking is the first step toward sin? You will overcome temptation more often if you follow Paul's advice to run from those things that produce evil thoughts (2 Timothy 2:22).

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

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

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

God walking about in the garden. So they hid from the LORD God among the trees. 9Then the LORD God called to the man, "Where are you?"

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

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

3:12 Prov 28:13

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

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

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

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

3:14 Deut 28:15, Isa 65:25

14Then the LORD God said to the serpent,

"Because you have done this, you are cursed
more than all animals, domestic and wild.
You will crawl on your belly,
groveling in the dust as long as you live.

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

15 And I will cause hostility between you and the woman,
and between your offspring and her offspring.
He will strike* your head,
and you will strike his heel."

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

16Then he said to the woman,

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

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

17And to the man he said,

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

3:15 Or *bruise;* also in 3:15b. **3:16** Or *And though you will have desire for your husband, / he will rule over you.*

SATAN'S PLAN AGAINST US

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

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

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

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

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

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

3:17-19 Adam and Eve's disobedience and fall from God's gracious presence affected all creation, including the environment. Years ago people thought nothing of polluting streams with chemical wastes and garbage. This seemed so insignificant, so small. Now we know that just two or three parts per million of certain chemicals can damage human health. Sin in our lives is similar to pollution in streams. Even small amounts are deadly, and the consequences reach far beyond us.

18 It will grow thorns and thistles for you,
though you will eat of its grains.
19 By the sweat of your brow
will you have food to eat
until you return to the ground
from which you were made.
For you were made from dust,
and to dust you will return."

3:18
Job 31:40
Heb 6:8

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

Paradise Lost: God's Judgment

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

22 Then the LORD God said, "Look, the human beings* have become like us, knowing both good and evil. What if they reach out, take fruit from the tree of life, and eat it? Then they will live forever!" 23 So the LORD God banished them from the Garden of Eden, and he sent Adam out to cultivate the ground from which he had been made. 24 After sending them out, the LORD God stationed mighty cherubim to the east of the Garden of Eden. And he placed a flaming sword that flashed back and forth to guard the way to the tree of life.

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

3:21
2 Cor 5:2-3

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

2. Cain and Abel

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

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

6 "Why are you so angry?" the LORD asked Cain. "Why do you look so dejected? 7 You will be accepted if you do what is right. But if you refuse to do what is right, then watch out! Sin is crouching at the door, eager to control you. But you must subdue it and be its master."

4:2
Luke 11:50-51

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

4:4
Exod 13:12
Heb 11:4

4:6
Jon 4:4

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

3:20 *Eve* sounds like a Hebrew term that means "to give life." 3:22 Or *the man;* Hebrew reads *ha-adam.*
4:1a Or *the man;* also in 4:25. 4:1b Or *I have acquired. Cain* sounds like a Hebrew term that can mean "produce" or "acquire."

3:22-24 Life in the Garden of Eden was like living in heaven. Everything was perfect, and if Adam and Eve had obeyed God, they could have lived there forever. But after they disobeyed him, God told Adam and Eve to leave. If they had continued to live in the Garden and had eaten from the tree of life, they would have lived forever. But eternal life in a state of sin would mean forever trying to hide from God. Like Adam and Eve, all of us have sinned and are separated from fellowship with God. But because of Jesus' sacrificial death for us, we do not have to stay separated from God. In fact, God is preparing a new earth as an eternal paradise for his people (see Revelation 21–22). To ensure our place there one day, let us accept his invitation to come to him (Revelation 22:17).

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

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

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

4:3-5 The Bible doesn't say why God did not accept Cain's sacrifice. Perhaps Cain's attitude was improper, or perhaps his offering was not up to God's standards. Proverbs 21:27 says, "The sacrifice of an evil person is detestable, especially when it is offered with wrong motives." God evaluates both our motives and the quality of what we offer him. When we give to God and others, we should have joyful hearts because of what we are able to give. We should not worry about how much we are giving up, for all things are God's in the first place. Instead, we should joyfully give to God our best in time, money, possessions, and talents.

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

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

4:8 Matt 23:35; 1 Jn 3:12
4:9 Gen 3:9
4:10 Num 35:33; Deut 21:1; Heb 12:24
4:11 Deut 27:15-26
4:12 Deut 28:15-24
4:14 Gen 9:6; Job 15:22

[8]One day Cain suggested to his brother, "Let's go out into the fields."* And while they were in the field, Cain attacked his brother, Abel, and killed him.
[9]Afterward the LORD asked Cain, "Where is your brother? Where is Abel?"
"I don't know," Cain responded. "Am I my brother's guardian?"
[10]But the LORD said, "What have you done? Listen! Your brother's blood cries out to me from the ground! [11]Now you are cursed and banished from the ground, which has swallowed your brother's blood. [12]No longer will the ground yield good crops for you, no matter how hard you work! From now on you will be a homeless wanderer on the earth."
[13]Cain replied to the LORD, "My punishment* is too great for me to bear! [14]You have

4:8 As in Samaritan Pentateuch, Greek and Syriac versions, and Latin Vulgate; Masoretic Text lacks *"Let's go out into the fields."* **4:13** Or *My sin.*

Eve

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

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

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

Strengths and accomplishments:	• First wife and mother • First woman made in the image of God; as such, shared a special relationship with God and shared responsibility with Adam over creation
Weaknesses and mistakes:	• Allowed her contentment to be undermined by Satan • Acted impulsively without talking either to God or to her husband • Not only sinned, but also shared her sin with Adam • When confronted, blamed others
Lessons from her life:	• Women share equally in the image of God. • The necessary ingredients for a strong marriage are commitment to each other, companionship with each other, complete oneness, and absence of shame (Genesis 2:24-25). • The basic human tendency to sin goes back to the beginning of the human race. • We can trust that God's commands come from his goodness.
Vital statistics:	• Where: Garden of Eden • Occupation: Comanager of Eden • Relatives: Husband: Adam. Sons: Cain, Abel, Seth, and numerous other children.
Key verse:	"Then the LORD God said, 'It is not good for the man to be alone. I will make a helper who is just right for him.'" (Genesis 2:18)

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

4:8-10 This is the first murder—taking a life by shedding human blood. Blood represents life (Leviticus 17:10-14). If blood is removed from a living creature, it will die. Because God created life, only God should take life away.

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

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

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

Adam and Eve had numerous children; they had been told to "fill the earth" (1:28). Cain's guilt and fear over killing his brother were heavy, and he probably feared repercussions from his family. If he was capable of killing, so were they. Cain had set an example of disobedience, hatred,

banished me from the land and from your presence; you have made me a homeless wanderer. Anyone who finds me will kill me!"

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

The Descendants of Cain

17Cain had sexual relations with his wife, and she became pregnant and gave birth to Enoch. Then Cain founded a city, which he named Enoch, after his son. 18Enoch had a son named Irad. Irad became the father of* Mehujael. Mehujael became the father of Methushael. Methushael became the father of Lamech.

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

"Adah and Zillah, hear my voice;
listen to me, you wives of Lamech.
I have killed a man who attacked me,
a young man who wounded me.
24 If someone who kills Cain is punished seven times,
then the one who kills me will be punished seventy-seven times!"

The Birth of Seth

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

4:17 Ps 49:11

4:23 Lev 19:18; Deut 32:35

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

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

3. Adam's descendants

From Adam to Noah

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

3When Adam was 130 years old, he became the father of a son who was just like him—in his very image. He named his son Seth. 4After the birth of Seth, Adam lived another 800 years, and he had other sons and daughters. 5Adam lived 930 years, and then he died.

6When Seth was 105 years old, he became the father of* Enosh. 7After the birth of*

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

5:2 Gen 1:27; †Matt 19:4; †Mark 10:6

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

5:4 1 Chr 1:1

5:5 Gen 2:17; Heb 9:27

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

4:16 *Nod* means "wandering." **4:18** Or *the ancestor of,* and so throughout the verse. **4:25** *Seth* probably means "granted"; the name may also mean "appointed." **5:1** Or *man;* Hebrew reads *adam;* similarly in 5:2. **5:6** Or *the ancestor of;* also in 5:9, 12, 15, 18, 21, 25. **5:7** Or *the birth of this ancestor of;* also in 5:10, 13, 16, 19, 22, 26.

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and anger. Vengeance would have been the likely outcome. The wife Cain chose may have been one of his sisters or a niece. The human race was still genetically pure, and there was no fear of side effects from marrying relatives.

4:15 The expression "sevenfold punishment" means that the person's punishment would be complete, thorough, and much worse than that received by Cain for his sin.

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

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

Why are genealogies included in the Bible? The Hebrew people passed on their beliefs through oral tradition. For many years in many places, writing was primitive or nonexistent. Stories were told to children, who passed them on to their children. Genealogies gave a skeletal outline that helped people remember the stories. For centuries these genealogies were added to and passed down from family to family. Even more important than preserving family tradition, genealogies were included in the Bible to confirm God's promise that the coming Messiah, Jesus Christ, would be born into the line of Abraham.

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

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

Enosh, Seth lived another 807 years, and he had other sons and daughters. 8Seth lived 912 years, and then he died.

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

9When Enosh was 90 years old, he became the father of Kenan. 10After the birth of Kenan, Enosh lived another 815 years, and he had other sons and daughters. 11Enosh lived 905 years, and then he died.

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

12When Kenan was 70 years old, he became the father of Mahalalel. 13After the birth of Mahalalel, Kenan lived another 840 years, and he had other sons and daughters. 14Kenan lived 910 years, and then he died.

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

15When Mahalalel was 65 years old, he became the father of Jared. 16After the birth of Jared, Mahalalel lived another 830 years, and he had other sons and daughters. 17Mahalalel lived 895 years, and then he died.

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

18When Jared was 162 years old, he became the father of Enoch. 19After the birth of Enoch, Jared lived another 800 years, and he had other sons and daughters. 20Jared lived 962 years, and then he died.

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

21When Enoch was 65 years old, he became the father of Methuselah. 22After the birth of Methuselah, Enoch lived in close fellowship with God for another 300 years, and he had other sons and daughters. 23Enoch lived 365 years, 24walking in close fellowship with God. Then one day he disappeared, because God took him.

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

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

25When Methuselah was 187 years old, he became the father of Lamech. 26After the birth of Lamech, Methuselah lived another 782 years, and he had other sons and daughters. 27Methuselah lived 969 years, and then he died.

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

28When Lamech was 182 years old, he became the father of a son. 29Lamech named his son Noah, for he said, "May he bring us relief* from our work and the painful labor of farming this ground that the LORD has cursed." 30After the birth of Noah,

5:29 *Noah* sounds like a Hebrew term that can mean "relief" or "comfort."

Abel

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

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

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

Strengths and accomplishments:	• First member of the "Hall of Faith" in Hebrews 11 • First shepherd • First martyr for truth (Matthew 23:35)
Lessons from his life:	• God hears those who come to him. • God recognizes the innocent person and sooner or later punishes the guilty.
Vital statistics:	• Where: Just outside Eden • Occupation: Shepherd • Relatives: Parents: Adam and Eve. Brother: Cain.
Key verse:	"It was by faith that Abel brought a more acceptable offering to God than Cain did. Abel's offering gave evidence that he was a righteous man, and God showed his approval of his gifts. Although Abel is long dead, he still speaks to us by his example of faith." (Hebrews 11:4)

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

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

5:25-27 How did these people live so long? Some believe that the ages listed here were lengths of family dynasties rather than ages of individual people. Those who think these were actual ages offer three explanations: (1) The human race was genetically purer in this early time period with less disease to shorten life spans; (2) no rain had yet fallen on the earth, and the "waters of the heavens" (1:7) kept out harmful cosmic rays and shielded people from environmental factors that hasten aging; and (3) God gave people longer lives so they would have time to "fill the earth" (1:28).

Lamech lived another 595 years, and he had other sons and daughters. [31]Lamech lived 777 years, and then he died.
[32]After Noah was 500 years old, he became the father of Shem, Ham, and Japheth.

5:32 Gen 7:6; 9:18

C. THE STORY OF NOAH (6:1–11:32)

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

1. The Flood

6 Then the people began to multiply on the earth, and daughters were born to them.
[2]The sons of God saw the beautiful women* and took any they wanted as their wives. [3]Then the LORD said, "My Spirit will not put up with* humans for such a long time, for they are only mortal flesh. In the future, their normal lifespan will be no more than 120 years."

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

[5]The LORD observed the extent of human wickedness on the earth, and he saw that everything they thought or imagined was consistently and totally evil. [6]So the LORD was sorry he had ever made them and put them on the earth. It broke his heart. [7]And the LORD said, "I will wipe this human race I have created from the face of the earth. Yes, and I will destroy every living thing—all the people, the large animals, the small animals that scurry along the ground, and even the birds of the sky. I am sorry I ever made them."
[8]But Noah found favor with the LORD.

6:1 Gen 1:28
6:3 Ps 78:39; 1 Pet 3:20
6:4 Num 13:33
6:5 Ps 14:1-3
6:6 Exod 32:14; 1 Sam 15:11, 35
6:7 Deut 29:20
6:8 Exod 33:17

The Story of Noah

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

[11]Now God saw that the earth had become corrupt and was filled with violence. [12]God observed all this corruption in the world, for everyone on earth was corrupt. [13]So God said to Noah, "I have decided to destroy all living creatures, for they have filled the earth with violence. Yes, I will wipe them all out along with the earth!

[14]"Build a large boat* from cypress wood* and waterproof it with tar, inside and out. Then construct decks and stalls throughout its interior. [15]Make the boat 450 feet long, 75 feet wide, and 45 feet high.* [16]Leave an 18-inch opening* below the roof all the way

6:9 Job 1:1; Ezek 14:14
6:11 Deut 31:29; Judg 2:19; Ezek 8:17
6:12 Ps 14:1-3
6:13 Isa 34:1-4; Ezek 7:2-3
6:14 Exod 2:3; 1 Pet 3:20

6:2 Hebrew *daughters of men;* also in 6:4. **6:3** Greek version reads *will not remain in.* **6:14a** Traditionally rendered *an ark.* **6:14b** Or *gopher wood.* **6:15** Hebrew *300 cubits* [138 meters] *long, 50 cubits* [23 meters] *wide, and 30 cubits* [13.8 meters] *high.* **6:16** Hebrew *an opening of 1 cubit* [46 centimeters].

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

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

6:4 These "giant Nephilites" were people probably nine or ten feet tall. This same Hebrew term was used to name a tall race of people mentioned in Numbers 13:33—possibly the ancestors of Goliath, who was nine feet tall (1 Samuel 17). The giants used their physical advantage to oppress the people around them.

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

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

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

6:15 The boat Noah built was no raft! Picture yourself building a boat the length of one and a half football fields and as high as a four-story building. The boat was exactly six times longer than it was wide—the same ratio used by modern shipbuilders. This huge boat was probably built miles

around the boat. Put the door on the side, and build three decks inside the boat—lower, middle, and upper.

17"Look! I am about to cover the earth with a flood that will destroy every living thing that breathes. Everything on earth will die. 18But I will confirm my covenant with you. So enter the boat—you and your wife and your sons and their wives. 19Bring a pair of every kind of animal—a male and a female—into the boat with you to keep them alive during the flood. 20Pairs of every kind of bird, and every kind of animal, and every kind of small animal that scurries along the ground, will come to you to be kept alive. 21And be sure to take on board enough food for your family and for all the animals."

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

The Flood Covers the Earth

7 When everything was ready, the LORD said to Noah, "Go into the boat with all your family, for among all the people of the earth, I can see that you alone are righteous. 2Take with you seven pairs—male and female—of each animal I have approved for eating

6:17 Ps 29:10; 2 Pet 2:5
6:18 Gen 9:9-16; 17:7; 19:12
6:21 Gen 1:29
6:22 Gen 7:5; Exod 40:16
7:1 Gen 6:18; Matt 24:38; Luke 17:26-27; Heb 11:7; 1 Pet 3:20
7:2 Lev 11:1-47; Deut 14:3-20; Ezek 44:23

Cain

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

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

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

Strengths and accomplishments:	• First human child • First to follow in father's profession, farming
Weaknesses and mistakes:	• When disappointed, reacted in anger • Took the negative option even when a positive possibility was offered • Was the first murderer
Lessons from his life:	• Anger itself is not necessarily a sin, but actions motivated by anger can be sinful. Anger should be the energy behind good action, not evil action. • What we offer to God must be from the heart—the best we are and have. • The consequences of sin may last a lifetime.
Vital statistics:	• Where: Near Eden • Occupation: Farmer, then founder of a city • Relatives: Parents: Adam and Eve. Brothers: Abel, Seth, and others not mentioned by name.
Key verse:	"You will be accepted if you do what is right. But if you refuse to do what is right, then watch out! Sin is crouching at the door, eager to control you. But you must subdue it and be its master." (Genesis 4:7)

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

from any body of water by only a few faithful men who believed God's promises and obeyed his commands.

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

6:22 Noah got right to work when God told him to build the huge boat. Other people must have been warned about the coming disaster, but apparently they did not expect it to happen (see 1 Peter 3:20; 2 Peter 2:5). Today things haven't changed much. Each day thousands of people are warned of God's inevitable judgment, yet most of them don't really believe it will happen. Don't expect people to welcome or accept your message of God's coming judgment on sin. Those who don't believe in God will deny his judgment and try to get you to deny God as well. But remember God's promise to Noah to keep him safe. This can inspire you to trust God for deliverance in the judgment that is sure to come.

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

and for sacrifice,* and take one pair of each of the others. 3Also take seven pairs of every kind of bird. There must be a male and a female in each pair to ensure that all life will survive on the earth after the flood. 4Seven days from now I will make the rains pour down on the earth. And it will rain for forty days and forty nights, until I have wiped from the earth all the living things I have created."

5So Noah did everything as the LORD commanded him.

6Noah was 600 years old when the flood covered the earth. 7He went on board the boat to escape the flood—he and his wife and his sons and their wives. 8With them were all the various kinds of animals—those approved for eating and for sacrifice and those that were not—along with all the birds and the small animals that scurry along the ground. 9They entered the boat in pairs, male and female, just as God had commanded Noah. 10After seven days, the waters of the flood came and covered the earth.

11When Noah was 600 years old, on the seventeenth day of the second month, all the underground waters erupted from the earth, and the rain fell in mighty torrents from the sky. 12The rain continued to fall for forty days and forty nights.

13That very day Noah had gone into the boat with his wife and his sons—Shem, Ham, and Japheth—and their wives. 14With them in the boat were pairs of every kind of animal—domestic and wild, large and small—along with birds of every kind. 15Two by two they came into the boat, representing every living thing that breathes. 16A male and female of each kind entered, just as God had commanded Noah. Then the LORD closed the door behind them.

17For forty days the floodwaters grew deeper, covering the ground and lifting the boat high above the earth. 18As the waters rose higher and higher above the ground, the boat floated safely on the surface. 19Finally, the water covered even the highest mountains on the earth, 20rising more than twenty-two feet* above the highest peaks. 21All the living things on earth died—birds, domestic animals, wild animals, small animals that scurry along the ground, and all the people. 22Everything that breathed and lived on dry land died. 23God wiped out every living thing on the earth—people, livestock, small animals that scurry along the ground, and the birds of the sky. All were destroyed. The only people who survived were Noah and those with him in the boat. 24And the floodwaters covered the earth for 150 days.

The Flood Recedes

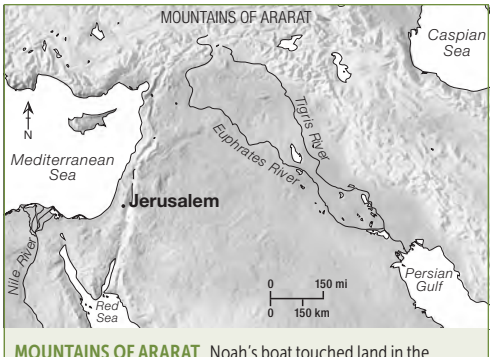
8 But God remembered Noah and all the wild animals and livestock with him in the boat. He sent a wind to blow across the earth, and the floodwaters began to recede. 2The underground waters stopped flowing, and the torrential rains from the sky were stopped. 3So the floodwaters gradually receded from the earth. After 150 days, 4exactly five months from the time the flood began,* the boat came to rest on the mountains of Ararat. 5Two and a half months later,* as the waters continued to go down, other mountain peaks became visible.

7:4 Gen 6:7, 13
7:6 Gen 5:32
7:7 Gen 6:18
7:9 Gen 6:22
7:11 Ps 78:23; Ezek 26:19; Mal 3:10
7:13 1 Pet 3:20; 2 Pet 2:5
7:15 Gen 6:19; 7:9
7:19 Ps 104:6
7:20 2 Pet 3:6
7:23 Matt 24:38-39; Luke 17:26-27; 1 Pet 3:20; 2 Pet 2:5
7:24 Gen 8:3
8:1 Gen 19:29; 30:22; Exod 2:24; 14:21; Job 12:15; Isa 44:27
8:2 Gen 7:4, 12
8:4 Gen 7:20

7:2 Hebrew *of each clean animal;* similarly in 7:8. **7:20** Hebrew *15 cubits* [6.9 meters]. **8:4** Hebrew *on the seventeenth day of the seventh month;* see 7:11. **8:5** Hebrew *On the first day of the tenth month;* see 7:11 and note on 8:4.

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

7:16 The very last thing God did was to shut the door. During construction, the boarding of animals, and the beginning of rain, the path to salvation was open. This shows God's love and desire that all would come to him. Step through the door before God's time of welcome is up.



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

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

[6]After another forty days, Noah opened the window he had made in the boat [7]and released a raven. The bird flew back and forth until the floodwaters on the earth had dried up. [8]He also released a dove to see if the water had receded and it could find dry ground. [9]But the dove could find no place to land because the water still covered the ground. So it returned to the boat, and Noah held out his hand and drew the dove back inside. [10]After waiting another seven days, Noah released the dove again. [11]This time the dove returned to him in the evening with a fresh olive leaf in its beak. Then Noah knew that the floodwaters were almost gone. [12]He waited another seven days and then released the dove again. This time it did not come back.

8:13
Gen 5:32

[13]Noah was now 601 years old. On the first day of the new year, ten and a half months after the flood began,* the floodwaters had almost dried up from the earth. Noah lifted back the covering of the boat and saw that the surface of the ground was drying. [14]Two more months went by,* and at last the earth was dry!

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

[15]Then God said to Noah, [16]"Leave the boat, all of you—you and your wife, and your sons and their wives. [17]Release all the animals—the birds, the livestock, and the small animals that scurry along the ground—so they can be fruitful and multiply throughout the earth."

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

[18]So Noah, his wife, and his sons and their wives left the boat. [19]And all of the large and small animals and birds came out of the boat, pair by pair.

[20]Then Noah built an altar to the LORD, and there he sacrificed as burnt offerings the animals and birds that had been approved for that purpose.* [21]And the LORD was pleased with the aroma of the sacrifice and said to himself, "I will never again curse

8:13 Hebrew *On the first day of the first month;* see 7:11. **8:14** Hebrew *The twenty-seventh day of the second month arrived;* see note on 8:13. **8:20** Hebrew *every clean animal and every clean bird.*

Noah

THE STORY OF NOAH'S LIFE involves not one but two great and tragic floods. The world in Noah's day was flooded with evil. The number of those who remembered the one true God had dwindled to one—only Noah still worshiped God. God's response to the severe situation was a 120-year-long last chance, during which he had Noah build a large, real-life illustration of his message. Nothing like a huge boat on dry land to make a point! For Noah, obedience meant a long-term commitment to a project and preaching what would have been an unpopular message of judgment.

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

Strengths and accomplishments:	• Only follower of God left in his generation • Second father of the human race • Man of patience, consistency, and obedience • First major shipbuilder
Weaknesses and mistakes:	• Got drunk and embarrassed himself in front of his sons
Lessons from his life:	• God is faithful to those who obey him. • God does not always protect us from trouble, but he cares for us in spite of trouble. • Obedience is a long-term commitment. • We may be faithful, but our sinful nature remains with us.
Vital statistics:	• Where: We're not told how far from the Garden of Eden people had settled • Occupation: Farmer, shipbuilder, preacher • Relatives: Grandfather: Methuselah. Father: Lamech. Sons: Shem, Ham, and Japheth.
Key verse:	"So Noah did everything exactly as God had commanded him." (Genesis 6:22)

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

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

8:21-22 Countless times throughout the Bible we see God showing his love and patience toward men and women in order to save them. Although he realizes that our hearts are evil, he continues to reach out to

the ground because of the human race, even though everything they think or imagine is bent toward evil from childhood. I will never again destroy all living things. 22As long as the earth remains, there will be planting and harvest, cold and heat, summer and winter, day and night."

8:22 Ps 74:17

2. Repopulating the earth

God Confirms His Covenant

9 Then God blessed Noah and his sons and told them, "Be fruitful and multiply. Fill the earth. 2All the animals of the earth, all the birds of the sky, all the small animals that scurry along the ground, and all the fish in the sea will look on you with fear and terror. I have placed them in your power. 3I have given them to you for food, just as I have given you grain and vegetables. 4But you must never eat any meat that still has the lifeblood in it.

5"And I will require the blood of anyone who takes another person's life. If a wild animal kills a person, it must die. And anyone who murders a fellow human must die. 6If anyone takes a human life, that person's life will also be taken by human hands. For God made human beings* in his own image. 7Now be fruitful and multiply, and repopulate the earth."

8Then God told Noah and his sons, 9"I hereby confirm my covenant with you and your descendants, 10and with all the animals that were on the boat with you—the birds, the livestock, and all the wild animals—every living creature on earth. 11Yes, I am confirming my covenant with you. Never again will floodwaters kill all living creatures; never again will a flood destroy the earth."

12Then God said, "I am giving you a sign of my covenant with you and with all living creatures, for all generations to come. 13I have placed my rainbow in the clouds. It is the sign of my covenant with you and with all the earth. 14When I send clouds over the earth, the rainbow will appear in the clouds, 15and I will remember my covenant with you and with all living creatures. Never again will the floodwaters destroy all life. 16When I see the rainbow in the clouds, I will remember the eternal covenant between God and every living creature on earth." 17Then God said to Noah, "Yes, this rainbow is the sign of the covenant I am confirming with all the creatures on earth."

9:1 Gen 1:22
9:2 Gen 1:26-29
9:4 Lev 3:17; 7:26; 17:10 Deut 12:16
9:5 Exod 21:28-32
9:6 Exod 20:13; 21:12 Num 35:33
9:11 Isa 24:5
9:12 Gen 17:11
9:13 Ezek 1:28
9:15 Deut 7:9

Noah's Sons

18The sons of Noah who came out of the boat with their father were Shem, Ham, and Japheth. (Ham is the father of Canaan.) 19From these three sons of Noah came all the people who now populate the earth.

20After the flood, Noah began to cultivate the ground, and he planted a vineyard. 21One day he drank some wine he had made, and he became drunk and lay naked inside his tent. 22Ham, the father of Canaan, saw that his father was naked and went outside and told his brothers. 23Then Shem and Japheth took a robe, held it over their shoulders, and backed into the tent to cover their father. As they did this, they looked the other way so they would not see him naked.

24When Noah woke up from his stupor, he learned what Ham, his youngest son, had done. 25Then he cursed Canaan, the son of Ham:

9:21 Gen 19:35
9:22 Hab 2:15
9:25 Deut 27:16

9:6 Or *man;* Hebrew reads *ha-adam.*

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us. When we sin or fall away from God, we surely deserve to be destroyed by his judgment. But God has promised never again to destroy everything on earth until the judgment day when Christ returns to destroy evil forever. Now every change of season is a reminder of his promise.

9:5-6 Here God explains why murder is so wrong: To kill a person is to kill one made in God's image. Because all human beings are made in God's image, all people possess the qualities that distinguish them from animals: morality, reason, creativity, and self-worth. When we interact with others, we are interacting with beings made to reflect God, beings to whom God offers eternal life. God wants us to recognize his image in all people.

9:5 God will require each person to account for his or her actions. We cannot harm or kill another human being without answering to God. God created human life with his breath (the Holy Spirit). He holds our lives in high esteem. Therefore consequences come when someone is murdered. A penalty must be paid. Justice will be served.

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

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

"May Canaan be cursed!
May he be the lowest of servants to his relatives."

9:26 Gen 14:20
[26]Then Noah said,

"May the LORD, the God of Shem, be blessed,
and may Canaan be his servant!
9:27 Gen 10:2-5 Isa 66:19
[27] May God expand the territory of Japheth!
May Japheth share the prosperity of Shem,*
and may Canaan be his servant."

9:29 Gen 2:17
[28]Noah lived another 350 years after the great flood. [29]He lived 950 years, and then he died.

10:1 Gen 9:18 1 Chr 1:4
10 This is the account of the families of Shem, Ham, and Japheth, the three sons of Noah. Many children were born to them after the great flood.

Descendants of Japheth

10:2 1 Chr 1:5-7 Isa 66:19 Ezek 27:13; 38:2-3, 6
[2]The descendants of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.
[3]The descendants of Gomer were Ashkenaz, Riphath, and Togarmah.
10:4 1 Chr 1:6-7
[4]The descendants of Javan were Elishah, Tarshish, Kittim, and Rodanim.* [5]Their descendants became the seafaring peoples that spread out to various lands, each identified by its own language, clan, and national identity.

Descendants of Ham

10:6 1 Chr 1:8-10
[6]The descendants of Ham were Cush, Mizraim, Put, and Canaan.
10:7 Isa 43:3 Ezek 27:15, 20, 22
[7]The descendants of Cush were Seba, Havilah, Sabtah, Raamah, and Sabteca. The descendants of Raamah were Sheba and Dedan.
[8]Cush was also the ancestor of Nimrod, who was the first heroic warrior on earth.
[9]Since he was the greatest hunter in the world,* his name became proverbial. People would say, "This man is like Nimrod, the greatest hunter in the world."
10:10 Gen 11:9
[10]He built his kingdom in the land of Babylonia,* with the cities of Babylon, Erech, Akkad, and Calneh. [11]From there he expanded his territory to Assyria,* building the cities of Nineveh, Rehoboth-ir, Calah, [12]and Resen (the great city located between Nineveh and Calah).
10:13 Jer 46:9
[13]Mizraim was the ancestor of the Ludites, Anamites, Lehabites, Naphtuhites,
10:14 1 Chr 1:12
[14]Pathrusites, Casluhites, and the Caphtorites, from whom the Philistines came.*
10:15 Gen 15:20; 23:3 1 Chr 1:13 Jer 47:4
[15]Canaan's oldest son was Sidon, the ancestor of the Sidonians. Canaan was also the ancestor of the Hittites,* [16]Jebusites, Amorites, Girgashites, [17]Hivites, Arkites, Sinites, [18]Arvadites, Zemarites, and Hamathites. The Canaanite clans eventually spread out, [19]and the territory of Canaan extended from Sidon in the north to Gerar and Gaza in the south, and east as far as Sodom, Gomorrah, Admah, and Zeboiim, near Lasha.

10:16 Gen 15:18-21
10:19 Gen 14:2

9:27 Hebrew *May he live in the tents of Shem.* **10:4** As in some Hebrew manuscripts and Greek version (see also 1 Chr 1:7); most Hebrew manuscripts read *Dodanim.* **10:9** Hebrew *a great hunter before the* LORD; also in 10:9b. **10:10** Hebrew *Shinar.* **10:11** Or *From that land Assyria went out.* **10:14** Hebrew *Casluhites, from whom the Philistines came, and Caphtorites.* Compare Jer 47:4; Amos 9:7. **10:15** Hebrew *ancestor of Heth.*

BIBLE NATIONS DESCENDED FROM NOAH'S SONS

Shem	***Ham***	***Japheth***
Hebrews	Canaanites	Greeks
Chaldeans	Egyptians	Thracians
Assyrians	Philistines	Scythians
Persians	Hittites	
Arameans (Syrians)	Amorites	

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

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

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

[20]These were the descendants of Ham, identified by clan, language, territory, and national identity.

Descendants of Shem

[21]Sons were also born to Shem, the older brother of Japheth.* Shem was the ancestor of all the descendants of Eber.
[22]The descendants of Shem were Elam, Asshur, Arphaxad, Lud, and Aram.
[23]The descendants of Aram were Uz, Hul, Gether, and Mash.
[24]Arphaxad was the father of Shelah,* and Shelah was the father of Eber.
[25]Eber had two sons. The first was named Peleg (which means "division"), for during his lifetime the people of the world were divided into different language groups. His brother's name was Joktan.
[26]Joktan was the ancestor of Almodad, Sheleph, Hazarmaveth, Jerah, [27]Hadoram, Uzal, Diklah, [28]Obal, Abimael, Sheba, [29]Ophir, Havilah, and Jobab. All these were descendants of Joktan. [30]The territory they occupied extended from Mesha all the way to Sephar in the eastern mountains.
[31]These were the descendants of Shem, identified by clan, language, territory, and national identity.

10:22 2 Kgs 15:29; Isa 66:19
10:23 Job 1:1
10:24 Luke 3:35

Conclusion

[32]These are the clans that descended from Noah's sons, arranged by nation according to their lines of descent. All the nations of the earth descended from these clans after the great flood.

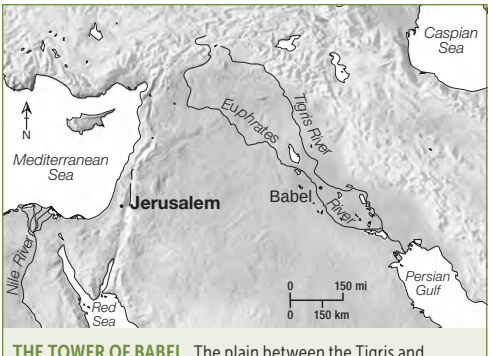
10:32 Gen 9:19; 10:1

3. The tower of Babel

11 At one time all the people of the world spoke the same language and used the same words. [2]As the people migrated to the east, they found a plain in the land of Babylonia* and settled there.
[3]They began saying to each other, "Let's make bricks and harden them with fire." (In this region bricks were used instead of stone, and tar was used for mortar.) [4]Then they said, "Come, let's build a great city for ourselves with a tower that reaches into the sky. This will make us famous and keep us from being scattered all over the world."
[5]But the LORD came down to look at the city and the tower the people were building. [6]"Look!" he said. "The people are united, and they all speak the same language. After this, nothing they set out to do will be impossible for them! [7]Come, let's go down and confuse the people with different languages. Then they won't be able to understand each other."
[8]In that way, the LORD scattered them all over the world, and they stopped building the city. [9]That is why the city was called Babel,* because that is where the LORD confused the people with different languages. In this way he scattered them all over the world.

11:2 Gen 10:10; 14:1; Isa 11:11
11:3 Gen 14:10
11:4 2 Sam 8:13
11:5 Gen 18:21; Exod 19:11
11:6 Gen 9:19; 11:1
11:7 Gen 1:26
11:8 Gen 9:19
11:9 Gen 10:10

10:21 Or *Shem, whose older brother was Japheth.* 10:24 Greek version reads *Arphaxad was the father of Cainan, Cainan was the father of Shelah.* Compare Luke 3:36. 11:2 Hebrew *Shinar.* 11:9 Or *Babylon. Babel* sounds like a Hebrew term that means "confusion."



THE TOWER OF BABEL The plain between the Tigris and Euphrates Rivers offered a perfect location for the city and tower "that reaches into the sky" (11:4). The people's pride led them to sin. As punishment, God scattered the people by giving them different languages.

11:3-4 The tower of Babel was most likely a ziggurat, a common structure in Babylonia at this time. Most often built as temples, ziggurats looked like pyramids with steps or ramps leading up the sides. Ziggurats could stand nearly 300 feet high and were often just as wide; thus, they were the focal point of the city. The people in this story built their tower as a monument to their own greatness, something for the whole world to see.

11:3 The brick used to build this tower was man-made and not as hard as stone.

11:4 The tower of Babel was a great human achievement, a wonder of the world. But it was a monument to the people themselves rather than to God. We may build monuments to ourselves (expensive clothes, big house, fancy car, important job) to call attention to our achievements. These may not be wrong in themselves, but when we use them to give ourselves identity and self-worth, they take God's place in our lives. We are free to develop in many areas, but we are not free to think we have replaced God. What "towers" have you built in your life?

From Shem to Abram

11:10 Gen 10:22-25 Luke 3:36

10 This is the account of Shem's family.

Two years after the great flood, when Shem was 100 years old, he became the father
of* Arphaxad. 11 After the birth of* Arphaxad, Shem lived another 500 years and
had other sons and daughters.

11:12 Luke 3:36

12 When Arphaxad was 35 years old, he became the father of Shelah. 13 After the birth
of Shelah, Arphaxad lived another 403 years and had other sons and daughters.*

11:13 1 Chr 1:17

11:14 Luke 3:35

14 When Shelah was 30 years old, he became the father of Eber. 15 After the birth of
Eber, Shelah lived another 403 years and had other sons and daughters.

11:16 Luke 3:35

16 When Eber was 34 years old, he became the father of Peleg. 17 After the birth of Peleg,
Eber lived another 430 years and had other sons and daughters.

11:18 Luke 3:35

18 When Peleg was 30 years old, he became the father of Reu. 19 After the birth of Reu,
Peleg lived another 209 years and had other sons and daughters.

11:20 Luke 3:35

20 When Reu was 32 years old, he became the father of Serug. 21 After the birth of Serug,
Reu lived another 207 years and had other sons and daughters.

11:22 Luke 3:34

22 When Serug was 30 years old, he became the father of Nahor. 23 After the birth of
Nahor, Serug lived another 200 years and had other sons and daughters.

11:24 Josh 24:2 Luke 3:34

24 When Nahor was 29 years old, he became the father of Terah. 25 After the birth of
Terah, Nahor lived another 119 years and had other sons and daughters.

11:26 Gen 22:20 1 Chr 1:26-27 Luke 3:34

26 After Terah was 70 years old, he became the father of Abram, Nahor, and Haran.

The Family of Terah

27 This is the account of Terah's family. Terah was the father of Abram, Nahor, and Haran;
and Haran was the father of Lot. 28 But Haran died in Ur of the Chaldeans, the land of
his birth, while his father, Terah, was still living. 29 Meanwhile, Abram and Nahor both
married. The name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah.
(Milcah and her sister Iscah were daughters of Nahor's brother Haran.) 30 But Sarai was
unable to become pregnant and had no children.

11:29 Gen 17:15; 20:11-12; 22:20

11:30 Gen 16:1; 18:11; 25:21 1 Sam 1:5 Luke 1:7

31 One day Terah took his son Abram, his daughter-in-law Sarai (his son Abram's wife),
and his grandson Lot (his son Haran's child) and moved away from Ur of the Chaldeans.
He was headed for the land of Canaan, but they stopped at Haran and settled there.

11:31 Gen 27:43 Josh 24:2 Acts 7:4

32 Terah lived for 205 years* and died while still in Haran.

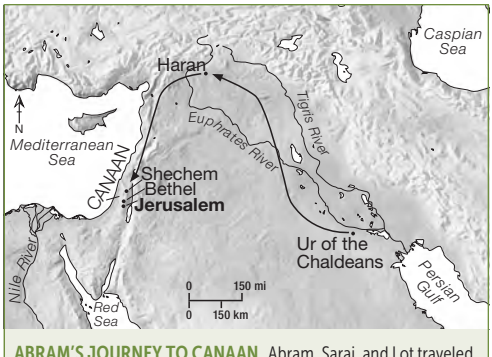
D. THE STORY OF ABRAHAM (12:1–25:18)

Despite God's swift judgment of sin, most people ignored him and continued to sin. But a handful of people really tried to follow him. One of these was Abraham. God appeared to Abraham one day and promised to make his descendants into a great nation. Abraham's part of the agreement was to obey God. Through sharp testing

11:10 Or *the ancestor of;* also in 11:12, 14, 16, 18, 20, 22, 24. **11:11** Or *the birth of this ancestor of;* also in 11:13, 15, 17, 19, 21, 23, 25. **11:12-13** Greek version reads *12When Arphaxad was 135 years old, he became the father of Cainan. 13After the birth of Cainan, Arphaxad lived another 430 years and had other sons and daughters, and then he died. When Cainan was 130 years old, he became the father of Shelah. After the birth of Shelah, Cainan lived another 330 years and had other sons and daughters, and then he died.* Compare Luke 3:35-36. **11:32** Some ancient versions read *145 years;* compare 11:26 and 12:4.

11:27-28 Abram grew up in Ur of the Chaldeans, an important city in the ancient world. Archaeologists have discovered evidence of a flourishing civilization there in Abram's day. The city carried on an extensive trade with its neighbors and had a ziggurat, a temple, and a palace. Growing up in Ur, Abram was probably well educated.

11:31 Terah left Ur to go to Canaan but settled in Haran instead. Why did he stop halfway? It may have been his health, the climate, or even fear. But this did not change Abram's calling ("the LORD had said to Abram"; 12:1). He had respect for his father's leadership, but when Terah died, Abram moved on to Canaan. God's will may come in stages. Just as the time in Haran was a transition period for Abram, God may give us transition periods and times of waiting to help us depend on him and trust his timing. If we patiently do his will during the transition times, we will be better prepared to serve him as we should when he calls us.



ABRAM'S JOURNEY TO CANAAN Abram, Sarai, and Lot traveled from Ur of the Chaldeans to Canaan by way of Haran. Though indirect, this route followed the rivers rather than attempting to cross the vast desert.

and an incident that almost destroyed his family, Abraham remained faithful to God. Throughout this section we discover how to live a life of faith.

1. God promises a nation to Abram

The Call of Abram

12 The LORD had said to Abram, "Leave your native country, your relatives, and your father's family, and go to the land that I will show you. 2I will make you into a great nation. I will bless you and make you famous, and you will be a blessing to others. 3I will bless those who bless you and curse those who treat you with contempt. All the families on earth will be blessed through you."

4So Abram departed as the LORD had instructed, and Lot went with him. Abram was seventy-five years old when he left Haran. 5He took his wife, Sarai, his nephew Lot, and all his wealth—his livestock and all the people he had taken into his household at Haran—and headed for the land of Canaan. When they arrived in Canaan, 6Abram traveled through the land as far as Shechem. There he set up camp beside the oak of Moreh. At that time, the area was inhabited by Canaanites.

7Then the LORD appeared to Abram and said, "I will give this land to your descendants.*" And Abram built an altar there and dedicated it to the LORD, who had appeared to him. 8After that, Abram traveled south and set up camp in the hill country, with Bethel to the west and Ai to the east. There he built another altar and dedicated it to the LORD, and he worshiped the LORD. 9Then Abram continued traveling south by stages toward the Negev.

12:1 Gen 15:7 †Acts 7:3 Heb 11:8
12:2 Gen 13:16; 15:5; 17:4; 18:18; 22:17 Zech 8:13
12:3 Gen 22:18; 26:4 Exod 23:22 †Gal 3:8
12:6 Gen 33:18; 35:4 Deut 11:30
12:7 Gen 13:15 †Gal 3:16
12:8 Gen 4:26; 8:20; 22:9
12:9 Gen 13:1; 20:1

Abram and Sarai in Egypt

10At that time a severe famine struck the land of Canaan, forcing Abram to go down to Egypt, where he lived as a foreigner. 11As he was approaching the border of Egypt, Abram said to his wife, Sarai, "Look, you are a very beautiful woman. 12When the Egyptians see you, they will say, 'This is his wife. Let's kill him; then we can have her!' 13So please tell them you are my sister. Then they will spare my life and treat me well because of their interest in you."

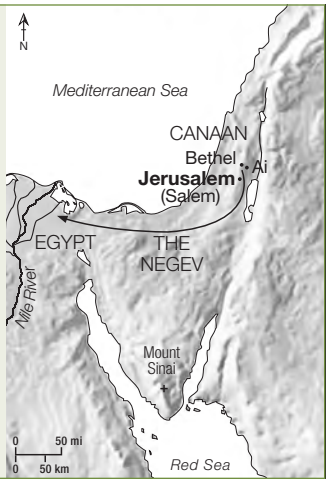
12:10 Gen 26:1; 42:5
12:11 Gen 29:17
12:12 Gen 20:11

12:7 Hebrew *seed*.

12:1-3 When God called him, Abram moved out in faith from Ur to Haran and finally to Canaan. God then established a covenant with Abram, telling him that he would found a great nation. Not only would this nation be blessed, God said, but the other nations of the earth would be blessed through Abram's descendants. The people of Israel, the nation that would come from Abram, were to follow God and influence those with whom they came in contact. But the greatest blessing of all is that through Abram's family tree, Jesus Christ was born to save humanity. Through Christ, people can have a personal relationship with God and be blessed beyond measure.

12:2 God promised to bless Abram and make him famous, but God had one condition: Abram had to do what God wanted him to do. This meant leaving his home and friends and traveling to a new land where God promised to build a great nation from Abram's family. Abram obeyed, walking away from his home for God's promise of even greater blessings in the future. God may be trying to lead you to a place of greater service and usefulness for him. Don't let the comfort and security of your present position make you miss out on greater opportunities God has for you.

ABRAM'S JOURNEY TO EGYPT
A famine could cause the loss of a shepherd's wealth. So Abram traveled through the Negev to Egypt, where there was plenty of food and good land for his flocks.



12:5 God planned to develop a nation of people he would call his own. He called Abram from the pagan, self-centered city of Ur to a fertile region called Canaan, where a God-centered, moral nation could be established. Though small in dimension, the land of Canaan was the focal point for most of the history of Israel as well as for the rise of Christianity. This small land given to one man, Abram, has had a tremendous impact on world history.

12:7 Altars were used in many religions, but for God's people, altars were more than places of sacrifice. For them, altars symbolized communion with God and commemorated notable encounters with him. Built of rough stones and earth, altars often remained in place for years as continual reminders of God's protection and promises.

Abram regularly built altars to God for two reasons: (1) for prayer and worship, and (2) as reminders of God's promise to bless him. Abram couldn't survive spiritually without regularly renewing his love for and loyalty to God. Building altars helped Abram remember that God was at the center of his life. Regular worship helps us remember what God desires and motivates us to obey him.

12:10 When famine struck, Abram went to Egypt, where there was food. Why would God allow a famine in the land where he had just called Abram? This was a test of Abram's faith, and Abram passed. He didn't question God's leading when facing this difficulty. Many believers find that when they determine to follow God, they immediately encounter great obstacles. The next time you face such a test, don't try to second-guess what God is doing. Use the intelligence God gave you, as Abram did when he temporarily moved to Egypt, and wait for new opportunities.

12:11-13 Abram, acting out of fear, asked Sarai to tell a half-truth by saying she was his sister. She *was* his half sister (see 20:12), but she was also his wife—a practice that was considered acceptable at the time (it was only later forbidden by God; Leviticus 18:9).

14 And sure enough, when Abram arrived in Egypt, everyone noticed Sarai's beauty.
15 When the palace officials saw her, they sang her praises to Pharaoh, their king, and
12:16 Gen 20:14; 24:35 Sarai was taken into his palace. 16 Then Pharaoh gave Abram many gifts because of her—
sheep, goats, cattle, male and female donkeys, male and female servants, and camels.
12:17 1 Chr 16:21 Ps 105:14 17 But the LORD sent terrible plagues upon Pharaoh and his household because of
12:18 Gen 20:9-10 Sarai, Abram's wife. 18 So Pharaoh summoned Abram and accused him sharply. "What
12:19 Gen 20:5; 26:9 have you done to me?" he demanded. "Why didn't you tell me she was your wife? 19 Why
did you say, 'She is my sister,' and allow me to take her as my wife? Now then, here is
your wife. Take her and get out of here!" 20 Pharaoh ordered some of his men to escort
them, and he sent Abram out of the country, along with his wife and all his possessions.

2. Abram and Lot

Abram and Lot Separate

13:1 Gen 12:9 **13** So Abram left Egypt and traveled north into the Negev, along with his wife and
13:2 Gen 12:5 Lot and all that they owned. 2 (Abram was very rich in livestock, silver, and gold.)

Abraham

ALL ACTIONS HAVE CONSEQUENCES. What we do can set into motion a series of events that may continue long after we're gone. Unfortunately, when we are making a decision, most of us think only of the immediate consequences. These are often misleading because they are short-lived.

Abraham had a choice to make. His two options were setting out with his family and belongings for parts unknown or staying right where he was. He had to decide between the security of what he already had and the uncertainty of traveling under God's direction. All he had to go on was God's promise to guide and bless him. Abraham could hardly have been expected to visualize how much of the future was resting on his decision of whether to go or stay, but his obedience affected the history of the world. His decision to follow God set into motion the development of the nation that God would eventually call his own when he visited earth himself. When Jesus Christ came to earth, God's promise was fulfilled; through Abraham, the entire world was blessed.

You probably don't know the long-term effects of most decisions you make. But shouldn't the fact that there will be long-term results cause you to think carefully and seek God's guidance as you make choices and take action today?

Strengths and accomplishments:	• Had faith that pleased God • Ancestor of God's people, Israel • Was a caring father to his own family and practiced hospitality to others • Was a successful and wealthy rancher • Usually avoided conflicts, but when they were unavoidable, allowed his opponent to set the rules for settling the dispute
Weaknesses and mistakes:	• Under direct pressure, distorted the truth • Along with Sarai, tried to fulfill God's promise of a son in his own way and timing, which led to much conflict and bitterness
Lessons from his life:	• God desires dependence, trust, and faith in him—not faith in our ability to please him. • God's plan from the beginning has been to make himself known to all people. • God's timing is perfect, and trying to force God's plan into action usually leads to bitterness and strife.
Vital statistics:	• Where: Born in Ur of the Chaldeans; spent most of his life in the land of Canaan • Occupation: Wealthy livestock owner • Relatives: Brothers: Nahor and Haran. Father: Terah. Wife: Sarah. Nephew: Lot. Sons: Ishmael and Isaac. • Contemporaries: Abimelech, Melchizedek
Key verse:	"And Abram believed the LORD, and the LORD counted him as righteous because of his faith." (Genesis 15:6)

Abraham's story is told in Genesis 11–25. He is also mentioned in Exodus 2:24; Matthew 1:1-2; Luke 3:34; Acts 7:2-8; Romans 4; Galatians 3; Hebrews 2; 6–7; 11.

Abram's intent was to deceive the Egyptians. He feared that if they knew the truth, they would kill him to get Sarai. She would have been a desirable addition to Pharaoh's harem because of her wealth, beauty, and potential for political alliance. As Sarai's brother, Abram would have been given a place of honor. As her husband, however, his life would be in danger because Sarai could not enter Pharaoh's harem unless Abram was dead. So Abram lost faith in God's protection, even after all God had promised him, and told a half-truth. This shows how lying compounds the effects of sin. When Abram lied, his problems multiplied.

13:1-2 In Abram's day, sheep and cattle owners could acquire great wealth. Abram's wealth included not only silver and gold but also livestock. These animals were a valuable commodity used for food, clothing, tent

[3]From the Negev, they continued traveling by stages toward Bethel, and they pitched their tents between Bethel and Ai, where they had camped before. [4]This was the same place where Abram had built the altar, and there he worshiped the LORD again.

[5]Lot, who was traveling with Abram, had also become very wealthy with flocks of sheep and goats, herds of cattle, and many tents. [6]But the land could not support both Abram and Lot with all their flocks and herds living so close together. [7]So disputes broke out between the herdsmen of Abram and Lot. (At that time Canaanites and Perizzites were also living in the land.)

[8]Finally Abram said to Lot, "Let's not allow this conflict to come between us or our herdsmen. After all, we are close relatives! [9]The whole countryside is open to you. Take your choice of any section of the land you want, and we will separate. If you want the land to the left, then I'll take the land on the right. If you prefer the land on the right, then I'll go to the left."

[10]Lot took a long look at the fertile plains of the Jordan Valley in the direction of Zoar. The whole area was well watered everywhere, like the garden of the LORD or the beautiful land of Egypt. (This was before the LORD destroyed Sodom and Gomorrah.) [11]Lot chose for himself the whole Jordan Valley to the east of them. He went there with his flocks and servants and parted company with his uncle Abram. [12]So Abram settled in the land of Canaan, and Lot moved his tents to a place near Sodom and settled among the cities of the plain. [13]But the people of this area were extremely wicked and constantly sinned against the LORD.

[14]After Lot had gone, the LORD said to Abram, "Look as far as you can see in every direction—north and south, east and west. [15]I am giving all this land, as far as you can see, to you and your descendants* as a permanent possession. [16]And I will give you so many descendants that, like the dust of the earth, they cannot be counted! [17]Go and walk through the land in every direction, for I am giving it to you."

[18]So Abram moved his camp to Hebron and settled near the oak grove belonging to Mamre. There he built another altar to the LORD.

Abram Rescues Lot

14 About this time war broke out in the region. King Amraphel of Babylonia,* King Arioch of Ellasar, King Kedorlaomer of Elam, and King Tidal of Goiim [2]fought against King Bera of Sodom, King Birsha of Gomorrah, King Shinab of Admah, King Shemeber of Zeboiim, and the king of Bela (also called Zoar).

[3]This second group of kings joined forces in Siddim Valley (that is, the valley of the Dead Sea*). [4]For twelve years they had been subject to King Kedorlaomer, but in the thirteenth year they rebelled against him.

13:15 Hebrew *seed;* also in 13:16. **14:1** Hebrew *Shinar;* also in 14:9. **14:3** Hebrew *Salt Sea.*

13:3 Gen 12:8-9
13:5 Gen 12:5
13:6 Gen 12:5; 36:7
13:7 Gen 12:6; 26:20
13:8 Prov 15:18; 20:3
13:9 Gen 20:15
13:10 Gen 2:8-10
13:13 Gen 18:20 Num 32:23 Isa 1:10; 3:9 2 Pet 2:8
13:14 Gen 28:14 Deut 3:27; 34:1-4
13:15 †Gal 3:16 Gen 12:2, 7; 15:18; 17:7-8
13:16 Num 23:10
13:17 Num 13:17-25
13:18 Gen 14:13; 18:1
14:1 Gen 10:10; 11:2
14:2 Gen 10:19; 13:10 Deut 29:23
14:3 Num 34:3, 12 Deut 3:17 Josh 3:16

material, and sacrifices. They were often traded for other goods and services. Abram was able to watch his wealth grow and multiply daily.

13:5-9 Facing a potential conflict with his nephew Lot, Abram took the initiative in settling the dispute. He gave Lot first choice, even though Abram, being older, had the right to choose first. Abram also showed a willingness to risk being cheated. Abram's example shows us how to respond to difficult family situations: (1) Take the initiative in resolving conflicts; (2) let others have first choice, even if that means not getting what we want; and (3) put family peace above personal desires.

13:7-8 Surrounded by hostile neighbors, the herdsmen of Abram and Lot should have pulled together. Instead, they let petty jealousy tear them apart. Similar situations exist today. Christians often bicker while Satan is at work all around them.

Rivalries, arguments, and disagreements among believers can be destructive in three ways: (1) They damage goodwill, trust, and peace—the foundations of good human relations; (2) they hamper progress toward important goals; and (3) they make us self-centered rather than love-centered. Jesus understood how destructive arguments among brothers and sisters could be. In his prayer on the night he was betrayed and arrested, Jesus asked God that his followers be "one" (John 17:21).

13:10-11 Lot's character is revealed by his choices. He took the best share of the land, even though it meant living near Sodom, a city known for its sin. He was greedy, wanting the best for himself, without thinking about his uncle Abram's needs or what was fair.

Life presents a series of choices. We, too, can selfishly choose the best for ourselves while ignoring the needs and feelings of others. But this kind of choice, as Lot's life shows, can lead to problems. When we stop choosing God's best for our lives, we may not realize we are heading in the worst possible direction.

13:12-13 Good pasture and available water seemed like a wise choice to Lot at first. But he failed to recognize that wicked Sodom could provide temptations strong enough to destroy his family. Have you chosen to live or work in a "Sodom"? Even though you may be strong enough to resist the temptations, other members of your family may not be. While God desires for us to reach people in the "Sodom" near us, we must be careful not to become like the very people we are trying to reach.

14:4-16 Who was Kedorlaomer, and why was he important? In Abram's time, most cities had their own kings. Wars and rivalries among kings were common. A conquered city paid tribute to the victorious king. Nothing is known about Kedorlaomer except what we read in the Bible, but apparently he was quite powerful. Five cities, including Sodom, had paid tribute to him for 12 years. The five cities formed an alliance and rebelled by withholding tribute. Kedorlaomer reacted swiftly and reconquered them all. When he defeated Sodom, he captured Lot,

14:5
Gen 15:20
Deut 1:4; 2:10, 20; 3:11
Josh 13:19
14:7
Gen 16:14; 20:1
Num 13:26
Deut 1:4
2 Chr 20:2

5 One year later Kedorlaomer and his allies arrived and defeated the Rephaites at
Ashteroth-karnaim, the Zuzites at Ham, the Emites at Shaveh-kiriathaim, 6 and the Horites
at Mount Seir, as far as El-paran at the edge of the wilderness. 7 Then they turned back
and came to En-mishpat (now called Kadesh) and conquered all the territory of the
Amalekites, and also the Amorites living in Hazazon-tamar.

8 Then the rebel kings of Sodom, Gomorrah, Admah, Zeboiim, and Bela (also called
Zoar) prepared for battle in the valley of the Dead Sea.* 9 They fought against King Ked-
orlaomer of Elam, King Tidal of Goiim, King Amraphel of Babylonia, and King Arioch of
Ellasar—four kings against five. 10 As it happened, the valley of the Dead Sea was filled
with tar pits. And as the army of the kings of Sodom and Gomorrah fled, some fell into
the tar pits, while the rest escaped into the mountains. 11 The victorious invaders then
plundered Sodom and Gomorrah and headed for home, taking with them all the spoils
of war and the food supplies. 12 They also captured Lot—Abram's nephew who lived in
Sodom—and carried off everything he owned.

14:12
Gen 11:27

14:13
Gen 10:16; 13:18; 39:14

13 But one of Lot's men escaped and reported everything to Abram the Hebrew, who
was living near the oak grove belonging to Mamre the Amorite. Mamre and his relatives,
Eshcol and Aner, were Abram's allies.

14:14
Gen 12:5
Deut 34:1
14:15
Gen 15:2

14 When Abram heard that his nephew Lot had been captured, he mobilized the
318 trained men who had been born into his household. Then he pursued Kedorlaomer's
army until he caught up with them at Dan. 15 There he divided his men and attacked dur-
ing the night. Kedorlaomer's army fled, but Abram chased them as far as Hobah, north
of Damascus. 16 Abram recovered all the goods that had been taken, and he brought back
his nephew Lot with his possessions and all the women and other captives.

Melchizedek Blesses Abram

14:17
2 Sam 18:18

17 After Abram returned from his victory over Kedorlaomer and all his allies, the king of
Sodom went out to meet him in the valley of Shaveh (that is, the King's Valley).

14:18
Heb 5:6, 10; 7:1
14:19
Gen 27:25; 48:9
Mark 10:16

18 And Melchizedek, the king of Salem and a priest of God Most High,* brought Abram
some bread and wine. 19 Melchizedek blessed Abram with this blessing:

"Blessed be Abram by God Most High,
Creator of heaven and earth.

14:8 Hebrew *Siddim Valley* (see 14:3); also in 14:10. **14:18** Hebrew *El-Elyon;* also in 14:19, 20, 22.

his family, and his possessions. Abram, with only 318 men, chased Kedorlaomer's army and attacked him near Damascus. With God's help, he defeated them and recovered Lot, the other captives, and all that had been taken.

14:12 Lot's greedy desire for the best of everything led him into sinful surroundings. His burning desire for possessions and success cost him his freedom and enjoyment. As a captive to Kedorlaomer, he faced torture, slavery, or death. In much the same way, we can be enticed into doing things or going places we shouldn't. The prosperity we long for is captivating; it can both entice us and enslave us if our motives are not in line with God's desires.

14:14-16 This incident portrays three of Abram's characteristics: (1) He had courage that came from God; facing a powerful foe, he attacked. (2) He was prepared; he had taken time to train his men for a potential conflict. (3) He had high regard for his family. We never know when we will be called upon to complete difficult tasks. Like Abram, we should prepare for those times and take courage from God when they come.

14:14-16 When Abram learned that Lot was a prisoner, he harbored no grudge and immediately tried to rescue him. It would have been easier and safer not to become involved. But with his nephew in serious trouble, Abram acted at once. Sometimes we must get involved in messy or painful situations in order to help others. We should be willing to act immediately when others need our help.

14:18 Who was Melchizedek? He was obviously a God-fearing man—a "priest of God Most High" who recognized God as the creator of heaven and earth. His name means "king of justice," and *king of Salem* means "king of peace" (see Hebrews 7:1-2). While some have suggested that Melchizedek was an appearance on earth of the preincarnate Christ in a temporary bodily form, a more likely possibility is that Melchizedek was a "type" of Christ (Hebrews 7:3). A type is a biblical person, event, or symbol that points to something or someone that comes later in Scripture. Types often point to Christ, illustrating lessons about him by their similarities to who he is or what he did.

LOT'S RESCUE
Having conquered Sodom, Kedorlaomer left for his home country, taking many captives with him. Abram learned what had happened and pursued Kedorlaomer, catching up with him at Dan and attacking him during the night. Kedorlaomer's army fled, and Abram chased them to north of Damascus. He defeated the king and rescued the captives, among them Lot.

20 And blessed be God Most High,
who has defeated your enemies for you."

14:20
Gen 9:26; 24:27
†Heb 7:1-2

Then Abram gave Melchizedek a tenth of all the goods he had recovered.

21 The king of Sodom said to Abram, "Give back my people who were captured. But you may keep for yourself all the goods you have recovered."

22 Abram replied to the king of Sodom, "I solemnly swear to the LORD, God Most High, Creator of heaven and earth, 23 that I will not take so much as a single thread or sandal thong from what belongs to you. Otherwise you might say, 'I am the one who made Abram rich.' 24 I will accept only what my young warriors have already eaten, and I request that you give a fair share of the goods to my allies—Aner, Eshcol, and Mamre."

14:22
Gen 1:1
14:23
2 Kgs 5:16
14:24
Gen 14:13

3. God promises a son to Abram

The LORD's Covenant Promise to Abram

15 Some time later, the LORD spoke to Abram in a vision and said to him, "Do not be afraid, Abram, for I will protect you, and your reward will be great."

2 But Abram replied, "O Sovereign LORD, what good are all your blessings when I don't even have a son? Since you've given me no children, Eliezer of Damascus, a servant in my household, will inherit all my wealth. 3 You have given me no descendants of my own, so one of my servants will be my heir."

4 Then the LORD said to him, "No, your servant will not be your heir, for you will have a son of your own who will be your heir." 5 Then the LORD took Abram outside and said to him, "Look up into the sky and count the stars if you can. That's how many descendants you will have!"

6 And Abram believed the LORD, and the LORD counted him as righteous because of his faith.

7 Then the LORD told him, "I am the LORD who brought you out of Ur of the Chaldeans to give you this land as your possession."

8 But Abram replied, "O Sovereign LORD, how can I be sure that I will actually possess it?"

9 The LORD told him, "Bring me a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtledove, and a young pigeon." 10 So Abram presented all these to him and killed them. Then he cut each animal down the middle and laid the halves side by side; he did not, however, cut the birds in half. 11 Some vultures swooped down to eat the carcasses, but Abram chased them away.

12 As the sun was going down, Abram fell into a deep sleep, and a terrifying darkness came down over him. 13 Then the LORD said to Abram, "You can be sure that your

15:1
Gen 21:17; 26:24
Deut 33:29
Ps 3:3

15:4
†Gal 4:28
15:5
Gen 12:2; 22:17; 32:13
†Rom 4:18
15:6
Ps 106:31
†Rom 4:3, 9, 22
†Gal 3:6
15:7
Gen 12:1; 13:17
Acts 7:2-4
15:8
Luke 1:18
15:9
Lev 1:14
15:12
Gen 2:21; 28:11
15:13
Exod 12:40
†Acts 7:6
Gal 3:17

14:20-24 Abram gave one-tenth of the goods he recovered to Melchizedek. Even in some pagan religions, it was traditional to give a tenth of one's earnings to the gods. Abram followed accepted tradition; however, he refused to take any of the recovered goods from the king of Sodom. Even though this huge amount would significantly increase what he could have given to God, he chose to reject it for more important reasons—he didn't want the ungodly king of Sodom to say, "I am the one who made Abram rich." Instead, Abram wanted him to say, "God has made Abram rich." In this case, accepting the gifts would have focused everyone's attention on Abram or the king of Sodom rather than on God, the giver of victory. When people look at us, they need to see what God has accomplished in our lives. When people look at our accomplishments and praise us, are we quick to give God the credit, or do we keep it for ourselves?

15:1 Why would Abram be afraid? He had gained great influence in the land. Perhaps he feared revenge from the kings he had just defeated (14:15). God gave him two good reasons for courage: (1) He promised to protect Abram, and (2) he promised a great reward to Abram. When you fear what lies ahead, remember that God will stay with you through difficult times and that he promises you a great reward.

15:2-3 Eliezer was Abram's most trusted servant, acting as household administrator. According to custom, if Abram were to die without a son, this eldest servant would become his heir. Although Abram loved his servant, he wanted a son to carry on the family line. He had not seen God's promise fulfilled, so he thought this the only possibility. God can do more than we can imagine.

15:5 Abram wasn't promised wealth or fame here; he already had that. Instead, God promised him descendants like the stars in the sky or the grains of sand on the seashore (22:17)—too numerous to count. To appreciate the vast number of stars scattered through the sky, you need to be, like Abram, away from any interfering lights or buildings. Or pick up a handful of sand and try to count the grains—it can't be done! Just when Abram was despairing of ever having an heir, God promised him descendants too numerous to imagine. God's blessings are beyond our imaginations!

15:6 Although Abram had been demonstrating his faith through his actions, it was his belief in the Lord, not his actions, that made Abram right with God (Romans 4:1-5). We, too, can have a right relationship with God by trusting him. Our outward actions—church attendance, prayer, acts of service—will not by themselves make us right with God. A right relationship is based on faith—the heartfelt inner confidence that God is who he says he is and does what he says he will do. Right actions will follow naturally as by-products.

15:8 Abram was looking for confirmation and assurance that God would deliver on his promise. We also want assurance of God's promises when we ask for help. Abram didn't have the Bible—but we do. We must rest in the fact that all God's past promises have come true, and so there is no reason to believe his future promises won't come true as well. God's past track record motivates us to trust in his absolute moral character and believe that he will keep his promises and do what is best for us in the future.

15:14 Exod 6:5
15:15 Gen 25:8
15:16 Exod 12:40
15:17 Jer 34:18-19
15:18 Num 34:1-15 Deut 1:7-8

descendants will be strangers in a foreign land, where they will be oppressed as slaves for 400 years. [14]But I will punish the nation that enslaves them, and in the end they will come away with great wealth. [15](As for you, you will die in peace and be buried at a ripe old age.) [16]After four generations your descendants will return here to this land, for the sins of the Amorites do not yet warrant their destruction."

[17]After the sun went down and darkness fell, Abram saw a smoking firepot and a flaming torch pass between the halves of the carcasses. [18]So the LORD made a covenant with Abram that day and said, "I have given this land to your descendants, all the way

Melchizedek

DO YOU LIKE A GOOD MYSTERY? One of the most mysterious people in the Bible is the king of Salem, Melchizedek. He appeared one day in the life of Abraham (then Abram) and was never heard from again. What happened that day, however, was to be remembered throughout history and eventually became a subject of the New Testament letter of Hebrews.

This meeting between Abram and Melchizedek was most unusual. Although the two men were strangers and foreigners to each other, they shared a most important characteristic: Both worshiped and served the one true God, who made heaven and earth.

This was a great moment of triumph for Abram. He had just defeated an army and regained the freedom of his nephew Lot and many other captives. If there was any doubt in Abram's mind about whose victory it was, Melchizedek set the record straight by reminding him, "And blessed be God Most High, who has defeated your enemies for you" (Genesis 14:20). Abram recognized that this man worshiped the same God he did.

Melchizedek was one of a small group of God-honoring people throughout the Old Testament who came in contact with the Israelites but were not Israelites themselves. This indicates that the requirement to be a follower of God is not genetic but is based on recognizing his greatness and faithfully obeying his teachings.

Do you let God speak to you through other people? In evaluating others, do you consider God's impact on their lives? Are you aware of the similarities between you and others who worship God, even if their form of worship is quite different from yours? Do you know the God of the Bible well enough to know if you truly worship him? Allow Melchizedek, Abraham, David, and Jesus, along with many other persons in the Bible, to show you this great God, Creator of heaven and earth. He wants you to know how much he loves you; he wants you to know him personally.

Strengths and accomplishments:	• The first priest-king in Scripture—a leader with a heart tuned to God • Good at encouraging others to serve God wholeheartedly • A man whose character reflected his love for God • A person in the Old Testament who reminds us of Jesus
Lessons from his life:	• Live for God and you're likely to be at the right place at the right time. Examine your heart: To whom or what is your greatest loyalty? If you can honestly answer *God,* you are living for him.
Vital statistics:	• Where: Ruled in Salem, site of the future Jerusalem • Occupation: King of Salem and priest of God Most High
Key verses:	"This Melchizedek was king of the city of Salem and also a priest of God Most High. When Abraham was returning home after winning a great battle against the kings, Melchizedek met him and blessed him. . . . Consider then how great this Melchizedek was. Even Abraham, the great patriarch of Israel, recognized this by giving him a tenth of what he had taken in battle." (Hebrews 7:1, 4)

Melchizedek's story is told in Genesis 14:17-20. He is also mentioned in Psalm 110:4; Hebrews 5–7.

15:13-14 The book of Exodus tells the story of the enslavement and miraculous deliverance of Abram's descendants.

15:16 The Amorites were one of the nations living in Canaan, the land God promised Abram. God knew the people would grow more wicked and would someday need to be punished. Part of that punishment would involve taking away their land and giving it to Abram's descendants. God, in his mercy, was giving the Amorites plenty of time to repent, but he already knew they would not. At the right time, they would have to be punished. Everything God does is true to his character. He is merciful, knows all, and acts justly—and his timing is perfect.

15:17 Why did God send this strange vision to Abram? God's covenant with Abram was serious business. It represented an incredible promise from God and a huge responsibility for Abram. To confirm his promise, God gave Abram a sign—a smoking firepot and a flaming torch. The fire and smoke suggest God's holiness, his zeal for righteousness, and his judgment on all the nations. God took the initiative, gave the confirmation, and followed through on his promises. God's passing through the pieces was a visible assurance to Abram that the covenant God had made was real.

people. [25]No one needed to tell him about human nature, for he knew what was in each person's heart.

3 There was a man named Nicodemus, a Jewish religious leader who was a Pharisee. [2]After dark one evening, he came to speak with Jesus. "Rabbi," he said, "we all know that God has sent you to teach us. Your miraculous signs are evidence that God is with you."

[3]Jesus replied, "I tell you the truth, unless you are born again,* you cannot see the Kingdom of God."

[4]"What do you mean?" exclaimed Nicodemus. "How can an old man go back into his mother's womb and be born again?"

[5]Jesus replied, "I assure you, no one can enter the Kingdom of God without being born of water and the Spirit.* [6]Humans can reproduce only human life, but the Holy Spirit gives birth to spiritual life.* [7]So don't be surprised when I say, 'You* must be born again.' [8]The wind blows wherever it wants. Just as you can hear the wind but can't tell where it comes from or where it is going, so you can't explain how people are born of the Spirit."

[9]"How are these things possible?" Nicodemus asked.

[10]Jesus replied, "You are a respected Jewish teacher, and yet you don't understand these things? [11]I assure you, we tell you what we know and have seen, and yet you won't believe our testimony. [12]But if you don't believe me when I tell you about earthly things, how can you possibly believe if I tell you about heavenly things? [13]No one has ever gone to heaven and returned. But the Son of Man* has come down from heaven. [14]And as

3:1-2 John 7:50; 19:39
3:2 Matt 22:16; Acts 2:22; 10:38
3:3 John 1:13
3:5 Ezek 36:26-27; Titus 3:5; 2 Pet 1:11
3:6 John 1:13; Rom 8:15-16; 1 Cor 15:50; Gal 4:6
3:8 Eccl 11:5
3:13 John 6:38, 42; Eph 4:8-10
3:14 Num 21:8-9; John 8:28; 12:34

3:3 Or *born from above;* also in 3:7. **3:5** Or *and spirit.* The Greek word for *Spirit* can also be translated *wind;* see 3:8. **3:6** Greek *what is born of the Spirit is spirit.* **3:7** The Greek word for *you* is plural; also in 3:12. **3:13** Some manuscripts add *who lives in heaven.* "Son of Man" is a title Jesus used for himself.

3:1-21 Nicodemus came to Jesus personally, although he could have sent one of his assistants. He wanted to examine Jesus for himself to separate fact from rumor. Perhaps Nicodemus was afraid of what his peers, the Pharisees, would say about his visit, so he came after dark. Later, when he understood that Jesus was truly the Messiah, he spoke up boldly in his defense (7:50-51). Like Nicodemus, we must examine Jesus' life and teachings for ourselves—others cannot do it for us. No one has improved upon his teachings in 2,000 years. No one has lived out his teachings better than he did. No one has predicted his or her death and resurrection as he did. If we believe he is who he says, we will want to follow him and speak up for him.

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

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

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

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

3:8 Jesus explained that we cannot control the work of the Holy Spirit. He works in ways we cannot predict or understand. Just as you did not control your physical birth, you cannot control your spiritual birth. It is a gift from God through the Holy Spirit (Romans 8:16; 1 Corinthians 2:10-12; 1 Thessalonians 1:5-6).

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

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

3:14-15 When the Israelites were wandering in the wilderness, God sent a plague of snakes to punish them for their rebellious attitudes. Those doomed to die from snake bites could be healed by obeying God's command to look up at the elevated bronze snake and believing that God

Moses lifted up the bronze snake on a pole in the wilderness, so the Son of Man must be
lifted up, 15so that everyone who believes in him will have eternal life.*
16"For this is how God loved the world: He gave* his one and only Son, so that every-
one who believes in him will not perish but have eternal life. 17God sent his Son into the
world not to judge the world, but to save the world through him.
18"There is no judgment against anyone who believes in him. But anyone who does
not believe in him has already been judged for not believing in God's one and only Son.

3:15 John 20:31; 1 Jn 5:11-12
3:16 Rom 5:8; 8:32; 1 Jn 4:9-10; 5:13
3:17 John 12:47
3:18 John 5:24

3:15 Or *everyone who believes will have eternal life in him.* **3:16** Or *For God loved the world so much that he gave.*

Nicodemus

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

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

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

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

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

Strengths and accomplishments:	• One of the few religious leaders who believed in Jesus • A member of the powerful Jewish high council (the Sanhedrin) • Although a Pharisee, was attracted by Jesus' character and miracles • Joined with Joseph of Arimathea in burying Jesus
Weaknesses and mistakes:	• Limited by his fear of being publicly exposed as Jesus' follower
Lessons from his life:	• Unless we are born again, we can never be part of the Kingdom of God. • God is able to change those we might consider unreachable. • God is patient but persistent. • If we are available, God can use us.
Vital statistics:	• Where: Jerusalem • Occupation: Religious leader • Contemporaries: Jesus, Annas, Caiaphas, Pilate, Joseph of Arimathea
Key verse:	"'What do you mean?' exclaimed Nicodemus. 'How can an old man go back into his mother's womb and be born again?'" (John 3:4)

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

would heal them if they did (see Numbers 21:8-9). Similarly, our salvation happens when we look up to Jesus, believing he will save us. God has provided this way for us to be healed of sin's deadly bite.

3:16 The message of the Good News comes to a focus in this verse. God's love is not static or self-centered; it reaches out and draws others in. Here God sets the pattern of true love, the basis for all love relationships—when you love someone dearly, you are willing to give to them freely, to the point of self-sacrifice. God paid dearly with the life of his Son, the highest price he could pay. Jesus accepted our punishment, paid the price for our sins, and then offered us the new life that he had bought for us. When we share the Good News with others, our love must be like Jesus'—willing to give up our own comfort and security so that others might join us in receiving God's love.

3:16 Some people are not interested in the idea of eternal life because their lives are miserable. They wouldn't want them to go on forever. But eternal life is not an extension of a person's mortal life. In eternal life, there is no death, sickness, enemy, evil, or sin. When we don't know Jesus, we make choices as though this life is all there is, and we can't imagine the bad being eliminated or redeemed into something good and wonderful. In reality, eternal life can be entirely different from the life you are living now. But you will need to ask Jesus for the new life he offers and follow him in order to receive it. Then you will begin to evaluate all that happens to you from an eternal perspective, and you will begin to truly look forward to eternity.

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

3:18 People often try to protect themselves from their fears by putting their faith in something they do or have: good deeds, skill or intelligence, money or possessions. But only God can save us from the one danger we really need to fear—eternal condemnation. We believe in God by

19 And the judgment is based on this fact: God's light came into the world, but people
loved the darkness more than the light, for their actions were evil. 20 All who do evil hate
the light and refuse to go near it for fear their sins will be exposed. 21 But those who do
what is right come to the light so others can see that they are doing what God wants.*"

John the Baptist Tells More about Jesus (25)

22 Then Jesus and his disciples left Jerusalem and went into the Judean countryside. Jesus
spent some time with them there, baptizing people.
23 At this time John the Baptist was baptizing at Aenon, near Salim, because there was
plenty of water there; and people kept coming to him for baptism. 24 (This was before John
was thrown into prison.) 25 A debate broke out between John's disciples and a certain Jew*
over ceremonial cleansing. 26 So John's disciples came to him and said, "Rabbi, the man
you met on the other side of the Jordan River, the one you identified as the Messiah, is
also baptizing people. And everybody is going to him instead of coming to us."
27 John replied, "No one can receive anything unless God gives it from heaven. 28 You
yourselves know how plainly I told you, 'I am not the Messiah. I am only here to prepare
the way for him.' 29 It is the bridegroom who marries the bride, and the bridegroom's
friend is simply glad to stand with him and hear his vows. Therefore, I am filled with joy
at his success. 30 He must become greater and greater, and I must become less and less.
31 "He has come from above and is greater than anyone else. We are of the earth, and
we speak of earthly things, but he has come from heaven and is greater than anyone
else.* 32 He testifies about what he has seen and heard, but how few believe what he tells
them! 33 Anyone who accepts his testimony can affirm that God is true. 34 For he is sent
by God. He speaks God's words, for God gives him the Spirit without limit. 35 The Father
loves his Son and has put everything into his hands. 36 And anyone who believes in God's
Son has eternal life. Anyone who doesn't obey the Son will never experience eternal life
but remains under God's angry judgment."

Jesus Talks to a Woman at the Well (27)

4 Jesus* knew the Pharisees had heard that he was baptizing and making more dis-
ciples than John 2 (though Jesus himself didn't baptize them—his disciples did). 3 So
he left Judea and returned to Galilee.

3:19 John 1:5, 9; 8:12; 9:5; 12:46
3:20 Eph 5:11-13
3:21 1 Jn 1:6
3:22 John 3:26; 4:1-2
3:24 Matt 4:12
3:26 John 1:7, 34
3:27 1 Cor 4:7; Heb 5:4
3:28 Mal 3:1
3:29 Matt 9:15; Rev 21:9
3:31 1 Jn 4:5
3:33 1 Jn 5:10
3:34 Luke 4:18
3:35 John 5:20; 15:9
3:36 John 3:16; 1 Jn 5:12-13
4:1 John 3:22, 26

3:21 Or *can see God at work in what he is doing.* **3:25** Some manuscripts read *some Jews.* **3:31** Some manuscripts do not include *and is greater than anyone else.* **4:1** Some manuscripts read *The Lord.*

recognizing the insufficiency of our own efforts to merit salvation and by asking him to do his work in us. When Jesus talks about unbelievers, he means those who reject or ignore him completely, not those who have momentary doubts.

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

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

3:26 John the Baptist's disciples were disturbed because people were following Jesus instead of John. It is easy to grow jealous of the popularity of another person's ministry. But we must remember that our true mission is to influence people to follow Jesus, not us.

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

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

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

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

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

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

4:4
Matt 10:5
Luke 9:52

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

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

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

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

4:14
John 6:35; 7:38

4:15
John 6:34

4 He had to go through Samaria on the way. 5 Eventually he came to the Samaritan village of Sychar, near the field that Jacob gave to his son Joseph. 6 Jacob's well was there; and Jesus, tired from the long walk, sat wearily beside the well about noontime. 7 Soon a Samaritan woman came to draw water, and Jesus said to her, "Please give me a drink." 8 He was alone at the time because his disciples had gone into the village to buy some food.

9 The woman was surprised, for Jews refuse to have anything to do with Samaritans.* She said to Jesus, "You are a Jew, and I am a Samaritan woman. Why are you asking me for a drink?"

10 Jesus replied, "If you only knew the gift God has for you and who you are speaking to, you would ask me, and I would give you living water."

11 "But sir, you don't have a rope or a bucket," she said, "and this well is very deep. Where would you get this living water? 12 And besides, do you think you're greater than our ancestor Jacob, who gave us this well? How can you offer better water than he and his sons and his animals enjoyed?"

13 Jesus replied, "Anyone who drinks this water will soon become thirsty again. 14 But those who drink the water I give will never be thirsty again. It becomes a fresh, bubbling spring within them, giving them eternal life."

15 "Please, sir," the woman said, "give me this water! Then I'll never be thirsty again, and I won't have to come here to get water."

16 "Go and get your husband," Jesus told her.

4:9 Some manuscripts do not include this sentence.

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

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

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

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

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

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

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

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

THE VISIT IN SAMARIA
Jesus went to Jerusalem for the Passover, cleared the Temple, and talked with Nicodemus, a religious leader, about eternal life. He then left Jerusalem and traveled in Judea. On his way to Galilee, he visited Sychar and other villages in Samaria. Unlike most Jews of the day, he did not try to avoid the region of Samaria.

Table of Ancient Weights, Measures & Coins

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

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

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

BELIEF

Why should I believe? *See notes on Genesis 15:6; Exodus 9:12.*
What does it mean to believe in Jesus? *See note on John 3:16 (3).*

BIBLE

Why should I read the Bible? *See notes on 2 Chronicles 17:7-9; 34:31; Psalm 119:19.*
Why should I trust the Bible? *See notes on Psalm 33:4; Proverbs 16:22; 2 Peter 1:16-21.*
Why do we call the Bible God's Word? *See note on 2 Timothy 3:16-17.*
How is the Bible different from other religious literature? *See note on 2 Timothy 3:16.*

CHURCH

How should I choose a church? *See notes on 1 Corinthians 3:10-11; 1 Peter 5:8-9.*
If eternal life is free, what's this 10 percent I keep hearing about? *See notes on Deuteronomy 14:22-23; 2 Corinthians 8:10-15; 8:12 (1 and 2).*
Isn't participation in church optional? *See note on Luke 4:16.*

DEATH

What happens when people die? *See notes on 1 Thessalonians 4:13-18; Hebrews 2:14-15.*
How can I be ready to die? *See notes on Genesis 50:24 (1); Psalm 23:4.*

DEVIL

Is the devil real? *See notes on Job 1:6-12; Matthew 4:1.*
What does the devil do? *See notes on Genesis 3:5; 3:6.*
How powerful is the devil? *See note on Joshua 6:2-5.*

FAITH

How strong does my faith have to be? *See notes on Matthew 17:17-20; Luke 17:6; Romans 14:1-23.*
Is faith enough? That seems too easy. *See notes on 2 Kings 5:12; Matthew 3:9-10; Philippians 3:2-3 (2); James 2:1-26.*
How can I tell others about my faith? *See notes on Exodus 3:16-17; Revelation 1:5-6.*

FORGIVENESS

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

FUTURE

What can God tell me about the future? *See notes on Job 19:25-27; Matthew 24:3-51; John 14:19-21; Revelation 21:7-8; 22:20.*
How will the world end? *See notes on Mark 13:5-7; Luke 12:40; 1 John 2:18-23.*

GOD

What is God really like? *See notes on Genesis 1:1-31 (1); 18:14; Numbers 14:17-20; Deuteronomy 27:15-26; Psalms 34:9-10; 36:5-8; 99:5; John 14:5-6; 2 Thessalonians 2:10-12.*
What are idols, and what's wrong with them? *See notes on Exodus 20:1-6; 32:4-5; 1 Kings 18:29.*
Isn't God only all about rules? *See note on Isaiah 5:11-13.*

GOSPEL

What is the gospel? *See notes on Matthew 4:23-24; John 3:16 (1); Romans 1:3-5; 1 Corinthians 15:3-4.*

GRACE

What is grace? *See note on Ephesians 1:7-8.*
How important is it to have God's grace? *See note on Nehemiah 9:28-31.*

HEAVEN/HELL

What does the Bible really say about heaven? *See notes on Mark 12:24; 1 Corinthians 2:9; 1 Peter 2:11.*
What does the Bible really say about hell? *See*

notes on Matthew 25:46; 2 Thessalonians 1:9; Jude 1:7; Revelation 20:14.

HOLY SPIRIT

Who is the Holy Spirit? *See notes on Psalm 48:14; John 14:15-16; 14:17; Acts 1:5.*

JESUS

How do we know Jesus wasn't just an excellent teacher? *See notes on Matthew 17:5; Luke 24:6-7 (2); John 5:31-47; Philippians 2:5-11 (1).*
What do you mean when you say Jesus is God? *See notes on Hebrews 1:1-2; 1:3 (1).*
What did Jesus do for me? *See notes on Mark 15:31; 2 Corinthians 5:21; Colossians 1:12-14; Hebrews 9:22.*

LIFE

What does God want from me? *See notes on Numbers 9:23; Judges 21:25; Proverbs 13:6; Ecclesiastes 1:8-11; 1 John 4:20-21.*
Doesn't God want me to be perfect? How can I do that? *See notes on Matthew 5:48; Romans 5:20; Hebrews 10:14.*
How can I "commit" my life to God? *See notes on Proverbs 16:3; 1 Peter 1:14-16 (2).*
How am I supposed to live as a Christian? *See notes on Exodus 23:24-25; Joshua 1:5; John 17:18; Romans 13:1-14; 1 Peter 1:8-9.*

OLD TESTAMENT

The Old Testament seems so—*old*. How much of it really applies to me today? *See notes on Deuteronomy 4:8; Matthew 5:17-20; Acts 21:23-24 (2).*
How do the Old and New Testaments relate? *See notes on Leviticus 1:2; Matthew 13:52; Hebrews 3:5.*

ONLY ONE WAY

How can Christians insist that Jesus is the only way to God? *See notes on John 6:67-68; Acts 4:12; 1 Timothy 2:5-6; 2 Timothy 4:3-5; Hebrews 10:26.*
Why isn't just being "good" good enough? *See notes on Colossians 1:21-22; Hebrews 7:28; 9:14.*

OTHER RELIGIONS

How can you say that devout people who follow other religions are wrong? *See notes on Colossians 2:20-23 (2); 2:22-23; 2 John 1:1-2; 1:3-4.*
What makes Christianity different from other religions? *See notes on Hebrews 7:25; 1 John 5:12; 5:13.*

PRAYER

What good does prayer do? *See notes on 2 Chronicles 6:19-42; Psalm 4:3; Mark 9:29.*
If God knows everything, why pray? *See notes on Isaiah 38:1-5; Acts 1:12-13.*
How should I pray? *See notes on Jonah 2:1-9; Mark 11:22-25; Hebrews 4:16; 1 John 5:14-15.*

REPENTANCE/CONFESSION

Why are confession and repentance necessary? *See notes on Leviticus 5:5; 2 Samuel 12:14 (1); Matthew 3:1-2 (1); 1 John 1:9 (1 and 2).*

SIN

What is sin? *See note on James 4:17.*
Why is sin dangerous? What's the big deal? *See notes on 2 Samuel 11:1–12:19; 1 Kings 11:9-10; 1 Chronicles 21:13-15; 21:14-15; 1 Corinthians 6:12-13 (1); 1 Thessalonians 4:4-5; Revelation 9:20-21.*
Why should I call myself a sinner when I can think of a lot of people who are *really* bad? *See note on Romans 3:23.*
How could a loving God send sincere people to hell? *See notes on Deuteronomy 7:2; Romans 1:18-20 (1 and 2).*
Can someone be too sinful to be saved? *See notes on 2 Chronicles 33:12-13; Psalms 51:1-19; 51:1-7.*

SPIRITUAL GIFTS

What are spiritual gifts? Does everyone have one? *See notes on Romans 12:6-8; 12:6 (1); Ephesians 4:11-12.*

SUFFERING

Why do bad things happen to good people? *See notes on Job 1:1–2:13; 2:10; Acts 12:2-11; Romans 8:28.*
How does God help me deal with the problems in my life? *See notes on Exodus 5:22-23; Job 5:17-26; Psalm 106:40-42; Philippians 1:29; 1 Thessalonians 3:1-3; Hebrews 11:35-39.*

TEMPTATION

How does the devil tempt me? *See notes on Luke 4:3 (1 and 2).*
Why does the devil tempt me? *See notes on Genesis 3:1-6 (1 and 2).*
At what point does temptation become sin? *See note on Matthew 4:1-11 (2).*
How do I handle temptation? *See notes on Matthew 26:40-41; Luke 4:1-13; 1 Corinthians 10:13.*

TRINITY

Why isn't the Trinity like believing in three gods? *See notes on Matthew 3:16-17; Mark 1:10-11; Acts 1:4-5.*

Master Index

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

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A

AARON First high priest of Israel; elder brother and spokesman of Moses (Exod 4:14-31; 7:1-2); confronted Pharaoh with Moses (Exod 5–12); held up Moses' hands during battle (Exod 17:8-15); led Israel while Moses was absent (Exod 24:14); priestly clothing and accessories (Exod 28); his ordination (Exod 29; Lev 8); his failure with the gold calf (Exod 32; Acts 7:40); spoke against Moses, then interceded on behalf of sister, Miriam (Num 12:1-16); helped stop the plague (Num 16:45-48); priesthood confirmed (Num 17; Heb 5:1-4); failed at Meribah and was denied entry to Promised Land (Num 20:1-13); died (Num 20:22-29; 33:38-39).

ABANDON, ABANDONED, ABANDONS (v) *to desert or forsake*
Josh 1:5 . . . will not fail you or ***a*** you.
Josh 24:16 . . . We would never ***a*** the LORD
Ezra 9:9 . . . God did not ***a*** us in our slavery.
Neh 9:31 . . . completely or ***a*** them forever.
Ps 22:1 . . . why have you ***a-ed*** me?
Ps 37:25 . . . never seen the godly ***a-ed***
Ps 37:28 . . . he will never ***a*** the godly.
Prov 15:10 . . . Whoever ***a-s*** the right path
Matt 27:46 . . . why have you ***a-ed*** me?
John 16:1 . . . you won't ***a*** your faith.
Rom 1:24 . . . So God ***a-ed*** them to do
Rom 1:28 . . . ***a-ed*** them to their foolish
2 Cor 4:9 . . . down, but never ***a-ed*** by God.
Heb 13:5 . . . I will never ***a*** you.

ABASED (KJV)
Ezek 21:26 . . . mighty will be *brought down*.
Matt 23:12 . . . themselves will be *humbled*
Phil 4:12 . . . how to *live on almost nothing*

ABIDE(TH), ABIDING (KJV)
Luke 2:8 . . . shepherds *staying* in the fields
John 12:46 . . . no longer *remain* in the dark
John 15:4 . . . be fruitful unless you *remain*

ABOUND(ED) (KJV)
Prov 28:20 . . . person will *get a rich reward*
Matt 24:12 . . . Sin will *be rampant everywhere*
Rom 5:15 . . . *even greater* is God's wonderful grace
Rom 5:20 . . . grace *became more abundant*
2 Cor 8:7 . . . *excel* also in this gracious act

ABRAHAM (ABRAM) Father of the nation of Israel (Isa 51:2; John 8:37-59); friend of God (Isa 41:8); father of all people of faith (Gen 12–25; Rom 4; Heb 11); made covenant with the Lord (Gen 12:1-3; 13:14-17; 15:12-21; 22:15-18; 50:24; Exod 2:24; 32:13; Lev 26:42; 2 Kgs 13:23; 1 Chr 16:16; Neh 9:8; Ps 105:9; Luke 1:73; Acts 3:25; Gal 3:17-20; Heb 6:13); descendant of Terah from Ur (Gen 11:27-31); husband of Sarah (Sarai) (Gen 11:29); called to leave home (Gen 12:1-9; Acts 7:2-4; Heb 11:8-10); went to Egypt and deceived the Pharaoh (Gen 12:10-20); chose Canaan over the Jordan Plain (Gen 13); rescued Lot from enemies (Gen 14:11-16); blessed by Melchizedek (Gen 14:18-24; Heb 7:1); covenant restated by God (Gen 15); faith counted as righteousness (Gen 15:6; Rom 4:3; Gal 3:6-9; Jas 2:21-23); given son (Ishmael) by Hagar (Gen 16); circumcision commanded (Gen 17; Rom 4:9-12); name changed to "Abraham" (Gen 17:5; Neh 9:7); son promised to Sarah (Gen 17:16; 18:10); welcomed heavenly visitor (Gen 18:1-15); bargained to save Sodom and Gomorrah (Gen 18:16-33); deceived Abimelech (Gen 20); named as a prophet (Gen 20:7); given son (Isaac) by Sarah (Gen 21:1-7; Heb 11:11-12); sent Hagar and Ishmael away (Gen 21:9-14; Gal 4:21-31); offered Isaac as test (Gen 22:1-19; Heb 11:17-19; Jas 2:21); secured burial ground for Sarah (Gen 23); found a wife for Isaac (Gen 24); descendants through wife Keturah (Gen 25:1-6); died (Gen 25:7-11).

ABUNDANCE (n) *great quantity, affluence; more than ample*
Job 36:31 . . . giving them food in ***a.***
Ps 66:12 . . . a place of great ***a.***
Jer 31:14 . . . The priests will enjoy ***a,***
Matt 13:12 . . . have an ***a*** of knowledge.
Matt 25:29 . . . they will have an ***a.***
John 1:16 . . . From his ***a*** we have all

ABUNDANT (adj) *marked by great plenty, abounding*
Deut 28:11 . . . livestock, and ***a*** crops.
Ps 68:9 . . . You sent ***a*** rain, O God
Jer 31:12 . . . good gifts—the ***a*** crops
John 16:24 . . . you will have ***a*** joy.
2 Cor 8:2 . . . are also filled with ***a*** joy,

ABUSIVE (adj) *using harsh, insulting language; characterized by wrong or improper use or action*
1 Cor 5:11 . . . worships idols, or is ***a,***
1 Cor 6:10 . . . drunkards, or are ***a,*** or
Eph 4:29 . . . use foul or ***a*** language.

ABYSS (KJV)
Luke 8:31 . . . send them into the *bottomless pit*
Rev 9:1 . . . the shaft of the *bottomless pit*
Rev 9:11 . . . the angel from the *bottomless pit*

ACCEPT, ACCEPTED, ACCEPTS (v) *to receive willingly*
Gen 4:4 . . . The LORD ***a-ed*** Abel
Gen 4:7 . . . be ***a-ed*** if you do what is right.
Deut 16:19 . . . Never ***a*** a bribe, for bribes
Job 42:8 . . . I will ***a*** his prayer
Job 42:9 . . . the LORD ***a-ed*** Job's prayer.
Eccl 5:18 . . . to ***a*** their lot in life.
Luke 4:24 . . . no prophet is ***a-ed*** in his
Luke 10:16 . . . who ***a-s*** your message
John 1:12 . . . believed him and ***a-ed*** him,
John 17:8 . . . They ***a-ed*** it and know that
Rom 11:12 . . . when they finally ***a*** it.
Gal 2:9 . . . they ***a-ed*** Barnabas and me
Col 2:6 . . . just as you ***a-ed*** Christ Jesus
1 Tim 1:15 . . . everyone should ***a*** it:
1 Tim 4:9 . . . everyone should ***a*** it.
Jas 1:21 . . . ***a*** the word God has planted

ACCEPTABLE (adj) *capable or worthy of being accepted; welcome, pleasing, favorable*
Mark 7:19 . . . every kind of food is ***a***
Rom 4:2 . . . had made him ***a*** to God,
Rom 12:1 . . . the kind he will find ***a.***
Rom 14:20 . . . all foods are ***a,*** but it is
2 Cor 8:12 . . . is ***a*** if you give it eagerly.
1 Tim 4:5 . . . made ***a*** by the word of God

ACCURSED (KJV)
Deut 21:23 . . . anyone who is hung is *cursed*
Josh 6:18 . . . things *set apart for destruction*
1 Cor 12:3 . . . will *curse* Jesus, and no one
Gal 1:9 . . . let that person be *cursed*

ACCUSE, ACCUSED, ACCUSES, ACCUSING (v) *to charge with fault or offense; to blame*
Job 22:4 . . . ***a-s*** you and brings judgment
Ps 27:12 . . . For they ***a*** me of things
Dan 6:5 . . . grounds for ***a-ing*** Daniel
Luke 23:14 . . . ***a-ing*** him of leading a revolt.
John 5:45 . . . it isn't I who will ***a***
John 7:7 . . . because I ***a*** it of doing evil.
John 8:46 . . . can truthfully ***a*** me of sin?
Acts 18:13 . . . ***a-d*** Paul of "persuading
Rom 2:15 . . . and thoughts either ***a*** them
Rom 8:33 . . . Who dares ***a*** us whom God
Rev 12:10 . . . who ***a-s*** them before our God

ACKNOWLEDGE, ACKNOWLEDGES (v) *to express a gratitude of debt; to recognize as valid; to confess (wrongdoing)*
Jer 3:13 . . . Only ***a*** your guilt. Admit
Matt 10:32 . . . Everyone who ***a-s*** me
Luke 12:8 . . . Son of Man will also ***a***
Rom 1:28 . . . thought it foolish to ***a*** God,
1 Jn 2:23 . . . anyone who ***a-s*** the Son
1 Jn 4:3 . . . and does not ***a*** the truth

ADAM First man (Gen 1:26–2:25; Rom 5:14; 1 Tim 2:13-14); son of God (Luke 3:38); sinned (Gen 3:1-19; Hos 6:7; Rom 5:12-21); descendants of (Gen 5); died (Gen 5:5; 1 Cor 15:22-49).

ADD, ADDED (v) *to make or serve as an addition*
Deut 4:2 . . . Do not ***a*** to or subtract from
Deut 12:32 . . . You must not ***a*** anything to
Prov 30:6 . . . Do not ***a*** to his words,
Eccl 3:14 . . . Nothing can be ***a-ed*** to it
Matt 6:27 . . . worries ***a*** a single moment
Luke 12:25 . . . worries ***a*** a single moment
Acts 2:47 . . . each day the Lord ***a-ed*** to their
Rev 22:18 . . . God will ***a*** to that person

ADMONISH(ED) (KJV)
Eccl 12:12 . . . give you *some further advice*
Jer 42:19 . . . Don't forget this *warning* I

2 Thes 3:15 . . . *warn* them as you would
Heb 8:5 . . . God gave him this *warning*

ADMONITION (KJV)
1 Cor 10:11 . . . written down *to warn us*
Eph 6:4 . . . *instruction* that comes from the Lord
Titus 3:10 . . . a first and second *warning*

ADOPT, ADOPTED (v) *to take another's child into one's own family*
Rom 8:15 . . . when he ***a-ed*** you as his own
Rom 8:23 . . . rights as his ***a-ed*** children,
Rom 9:4 . . . to be God's ***a-ed*** children.
Gal 4:5 . . . so that he could ***a*** us as
Eph 1:5 . . . decided in advance to ***a*** us

ADULTERY (n) *unlawful sexual relations between a married person and someone other than their spouse; symbolic of idolatry*
Exod 20:14 . . . You must not commit ***a.***
Deut 5:18 . . . You must not commit ***a.***
Prov 6:32 . . . who commits ***a*** is an utter fool,
Matt 5:27 . . . You must not commit ***a.***
Matt 19:18 . . . You must not commit ***a.***
Mark 10:11 . . . someone else commits ***a***
Luke 18:20 . . . You must not commit ***a.***
John 8:4 . . . caught in the act of ***a.***
1 Cor 6:9 . . . ***a,*** or are male prostitutes,

ADVICE (n) *recommendation regarding a decision or course of conduct; counsel*
1 Kgs 12:8 . . . rejected the ***a*** of
2 Chr 10:8 . . . rejected the ***a*** of
Prov 12:5 . . . ***a*** of the wicked is
Prov 12:26 . . . godly give good ***a*** to their
Prov 15:22 . . . Plans go wrong for lack of ***a;***
Isa 44:25 . . . I cause the wise to give bad ***a,***
Rom 11:34 . . . enough to give him ***a?***

ADVISE (v) *to give advice; to counsel*
Ps 32:8 . . . I will ***a*** you and watch over
1 Tim 5:14 . . . I ***a*** these younger widows
Rev 3:18 . . . I ***a*** you to buy gold from me—

ADVISERS (n) *one who gives advice; counselor*
1 Sam 28:23 . . . his ***a*** joined the woman in
1 Kgs 12:14 . . . counsel of his younger ***a.***
Esth 1:13 . . . consulted with his wise ***a,***
Prov 11:14 . . . safety in having many ***a.***
Prov 29:12 . . . all his ***a*** will be wicked.

ADVOCATE (n) *one who pleads the cause of another; defender*
see also HOLY SPIRIT, COUNSELOR
Job 16:19 . . . My ***a*** is there on high.
John 14:16 . . . he will give you another ***A,***
John 14:26 . . . the Father sends the ***A***
John 15:26 . . . I will send you the ***A***—
John 16:7 . . . if I don't, the ***A*** won't come.
1 Jn 2:1 . . . an ***a*** who pleads our case

AFRAID (adj) *fearful or apprehensive about an unwanted or uncertain situation*
Gen 3:10 . . . I was ***a*** because I was naked.
Gen 26:24 . . . Do not be ***a,*** for I am
Exod 3:6 . . . he was ***a*** to look at God.
Deut 1:21 . . . Don't be ***a!***
Deut 20:1 . . . your own, do not be ***a.***
Ps 23:4 . . . I will not be ***a,*** for you are
Isa 10:24 . . . do not be ***a*** of the Assyrians
Isa 41:10 . . . Don't be ***a,*** for I am
Isa 43:1 . . . Do not be ***a,*** for I have
Matt 8:26 . . . Why are you ***a?***
Matt 10:31 . . . So don't be ***a;***
Mark 5:36 . . . Don't be ***a.***
John 14:27 . . . don't be troubled or ***a.***
2 Tim 4:5 . . . Don't be ***a*** of suffering
1 Pet 3:14 . . . don't worry or be ***a***

AGREE, AGREED, AGREEING (v) *to admit, concede*
Matt 18:19 . . . If two of you ***a*** here on
Luke 7:29 . . . ***a-d*** that God's way was right,
Rom 7:16 . . . that I ***a*** that the law is good.
Phil 2:2 . . . make me truly happy by ***a-ing***

ALCOHOL (n) *drink (as wine or beer) containing ethanol*
Prov 20:1 . . . ***a*** leads to brawls.
Isa 5:22 . . . boast about all the ***a*** they

ALCOHOLIC (adj) *containing alcohol*
Num 6:3 . . . give up wine and other ***a***

ALIEN (KJV)
Exod 18:3 . . . a *foreigner* in a foreign
Job 19:15 . . . I am like a *foreigner* to them
Eph 2:12 . . . were *excluded from citizenship*

ALIENATED (KJV)
Ezek 48:14 . . . traded or *used by others*
Eph 4:18 . . . *wander far from* the life God
Col 1:21 . . . were once *far away from God*

ALIVE (adj) *animate, having life; active; aware*
Gen 45:7 . . . keep you and your families ***a***
Ps 41:2 . . . them and keeps them ***a.***
Luke 24:23 . . . Jesus is ***a!***
Acts 1:3 . . . ways that he was actually ***a.***
Rom 6:11 . . . the power of sin and ***a*** to God
Rev 2:8 . . . who was dead but is now ***a:***

ALLELUIA (KJV)
Rev 19:1 . . . shouting, *"Praise the Lord!*
Rev 19:3 . . . rang out: *"Praise the Lord!*
Rev 19:4 . . . "Amen! *Praise the Lord!"*
Rev 19:6 . . . *"Praise the Lord!* For the Lord

ALMIGHTY (n) *having absolute power over all; God*
see also (HEAVEN'S) ARMIES
Gen 17:1 . . . I am El-Shaddai—'God ***A.'***
Exod 6:3 . . . as El-Shaddai—'God ***A'***—
Ruth 1:20 . . . ***A*** has made life very bitter
Job 6:14 . . . without any fear of the ***A.***
Job 33:4 . . . breath of the ***A*** gives me life.
Ps 91:1 . . . rest in the shadow of the ***A.***
Rev 4:8 . . . the ***A***—the one who always was,
Rev 15:3 . . . O Lord God, the ***A.***
Rev 19:6 . . . our God, the ***A,*** reigns.

ALTAR, ALTARS (n) *high places of worship on which sacrifices are offered or incense is burned*
Gen 8:20 . . . Noah built an ***a*** to the LORD,
Gen 12:7 . . . Abram built an ***a*** there
Gen 22:9 . . . Abraham built an ***a*** and
Gen 26:25 . . . Isaac built an ***a*** there
Exod 30:1 . . . make another ***a*** of acacia
Exod 37:25 . . . incense ***a*** of acacia wood.
Josh 8:30 . . . Joshua built an ***a*** to the LORD,
Josh 22:10 . . . a large and imposing ***a.***
1 Sam 7:17 . . . Samuel built an ***a*** to the
2 Chr 4:1 . . . made a bronze ***a*** 30 feet long,
2 Chr 4:19 . . . Temple of God: the gold ***a;***
2 Chr 32:12 . . . only at the ***a*** at the Temple
2 Chr 33:16 . . . restored the ***a*** of the LORD
Ezra 3:2 . . . rebuilding the ***a*** of the God
Isa 6:6 . . . coal he had taken from the ***a***
Matt 5:23 . . . presenting a sacrifice at the ***a***
Acts 17:23 . . . your ***a-s*** had this inscription
Heb 13:10 . . . an ***a*** from which the priests
Rev 6:9 . . . I saw under the ***a*** the souls

ALWAYS (adv) *at all times; forever, perpetually*
1 Kgs 2:4 . . . will ***a*** sit on the throne
Ps 16:8 . . . the LORD is ***a*** with me.
Ps 52:8 . . . will ***a*** trust in God's unfailing
Ps 102:27 . . . But you are ***a*** the same;
Ps 106:3 . . . and ***a*** do what is right.
Prov 23:7 . . . They are ***a*** thinking about
Isa 16:5 . . . He will ***a*** do what is just
Matt 28:20 . . . I am with you ***a,*** even to
Mark 14:7 . . . You will ***a*** have the poor
John 12:8 . . . you will not ***a*** have me.
1 Pet 3:15 . . . ***a*** be ready to explain it.

AMAZED (v) *to fill with wonder, astound*
Matt 7:28 . . . were ***a*** at his teaching
Mark 7:37 . . . They were completely ***a*** and
Mark 10:24 . . . This ***a*** them. But Jesus
Luke 2:33 . . . Jesus' parents were ***a*** at
Acts 2:7 . . . They were completely ***a.***

AMAZING (adj) *causing amazement, great wonder, or surprise*
1 Chr 16:24 . . . about the ***a*** things he does.
Ps 96:3 . . . about the ***a*** things he does.
Ps 126:2 . . . What ***a*** things the LORD has

AMBASSADOR, AMBASSADORS (n) *an authorized representative or messenger*
2 Cor 5:20 . . . So we are Christ's ***a-s;***
Eph 6:20 . . . this message as God's ***a.***

AMBITION (n) *aspiration to achieve a particular goal, good or bad*
Gal 5:20 . . . anger, selfish ***a,*** dissension,
Phil 1:17 . . . They preach with selfish ***a,***
Jas 3:14 . . . there is selfish ***a*** in your heart,

ANCESTOR, ANCESTORS (n) *one from whom a person is descended; forefather*
Exod 3:15 . . . God of your ***a-s***—the God of
Deut 19:14 . . . markers your ***a-s*** set up
Isa 9:7 . . . throne of his ***a*** David for all
Isa 43:27 . . . your first ***a*** sinned against me;
Mark 11:10 . . . Kingdom of our ***a*** David!
Luke 1:32 . . . the throne of his ***a*** David.
Rom 9:5 . . . Abraham, Isaac, and Jacob are their ***a-s,***
Gal 1:14 . . . for the traditions of my ***a-s.***
Heb 1:1 . . . to our ***a-s*** through the prophets.

ANGEL, ANGELS (n) *human or superhuman agent or messenger of God*
Exod 23:20 . . . I am sending an ***a***
2 Sam 24:16 . . . and said to the death ***a,***
Ps 91:11 . . . will order his ***a-s*** to protect
Matt 4:6 . . . will order his ***a-s*** to protect
Matt 28:2 . . . an ***a*** of the Lord came down
Luke 1:26 . . . God sent the ***a*** Gabriel
Luke 2:9 . . . an ***a*** of the Lord appeared
Luke 20:36 . . . they will be like ***a-s.***
Acts 12:7 . . . The ***a*** struck him on the side
1 Cor 6:3 . . . we will judge ***a-s?***
2 Cor 11:14 . . . disguises himself as an ***a***
Gal 1:8 . . . or even an ***a*** from heaven,
Heb 1:6 . . . all of God's ***a-s*** worship him.
Heb 2:7 . . . a little lower than the ***a-s***
Heb 13:2 . . . entertained ***a-s*** without
1 Pet 1:12 . . . the ***a-s*** are eagerly watching
2 Pet 2:4 . . . even the ***a-s*** who sinned.
Jude 1:6 . . . I remind you of the ***a-s***

ANGER (n) *a strong feeling of displeasure*
Exod 34:6 . . . slow to ***a*** and filled with
Num 14:18 . . . slow to ***a*** and filled with

Deut 9:19 . . . furious ***a*** of the LORD,
Deut 29:28 . . . In great ***a*** and fury
2 Kgs 22:13 . . . LORD's great ***a*** is burning
Ps 30:5 . . . his ***a*** lasts only a moment,
Ps 78:38 . . . Many times he held back his ***a***
Rom 1:18 . . . God shows his ***a*** from heaven
Rom 2:5 . . . a day of ***a*** is coming,
Eph 4:26 . . . by letting ***a*** control you.
1 Thes 5:9 . . . pour out his ***a*** on us.
Jas 1:20 . . . Human ***a*** does not produce
Rev 14:10 . . . the wine of God's ***a.***

ANGRY (adj) *feeling or showing anger; wrathful*
Exod 32:11 . . . so ***a*** with your own people
Neh 9:17 . . . merciful, slow to become ***a,***
Ps 103:8 . . . merciful, slow to get ***a***
Prov 22:24 . . . Don't befriend ***a*** people
Jon 4:2 . . . slow to get ***a*** and filled
Matt 5:22 . . . if you are even ***a*** with
Mark 10:14 . . . he was ***a*** with his disciples.
John 3:36 . . . under God's ***a*** judgment.
Acts 4:25 . . . Why were the nations so ***a?***
Jas 1:19 . . . to speak, and slow to get ***a.***

ANGUISH (n) *extreme pain, distress, or anxiety*
Isa 53:11 . . . by his ***a,*** he will be satisfied.
Zeph 1:15 . . . of terrible distress and ***a,***
Matt 24:21 . . . greater ***a*** than at any time
Luke 16:24 . . . I am in ***a*** in these flames.
Rev 16:10 . . . ground their teeth in ***a,***

ANOINT, ANOINTED, ANOINTING (v) *to smear or rub with oil; used for healing or consecration to sacred duty; used for grooming or burial; figurative for divine appointment*
see also ANOINTED ONE
Exod 30:26 . . . oil to ***a*** the Tabernacle,
Exod 30:30 . . . ***A*** Aaron and his sons
Lev 8:12 . . . ***a-ing*** him and making him holy
1 Sam 15:1 . . . told me to ***a*** you as king
2 Sam 2:4 . . . David and ***a-ed*** him king over
2 Sam 23:1 . . . man ***a-ed*** by the God of Jacob,
Ps 23:5 . . . honor me by ***a-ing*** my head
Ps 92:10 . . . You have ***a-ed*** me with
Isa 61:1 . . . the LORD has ***a-ed*** me
Dan 9:24 . . . and to ***a*** the Most Holy Place.
Acts 10:38 . . . you know that God ***a-ed*** Jesus
Heb 1:9 . . . your God has ***a-ed*** you,
Jas 5:14 . . . over you, ***a-ing*** you with oil

ANOINTED ONE (n) *one chosen by divine election*
see also MESSIAH
1 Sam 2:10 . . . the strength of his ***a."***
1 Sam 26:9 . . . attacking the LORD's ***a?***
Ps 132:17 . . . my ***a*** will be a light for
Isa 45:1 . . . the LORD says to Cyrus, his ***a***
Dan 9:25 . . . a ruler—the ***A***—comes.

ANTICHRIST, ANTICHRISTS (n) *opponent of Christ; the personification of evil*
1 Jn 2:18 . . . heard that the ***A*** is coming,
1 Jn 2:18 . . . many such ***a-s*** have appeared.
1 Jn 4:3 . . . has the spirit of the ***A,***
2 Jn 1:7 . . . deceiver and an ***a.***

ANXIETY, CARE(S) (KJV)
Ps 139:23 . . . know my *anxious thoughts*
Phil 4:6 . . . Don't *worry* about anything
1 Pet 5:7 . . . your *worries and cares* to God,

APPEAR, APPEARED, APPEARING, APPEARS (v) *to come out of hiding and show up in public view; to make one's presence known*
Gen 1:9 . . . so dry ground may ***a.***
Num 14:10 . . . presence of the LORD ***a-ed***
Deut 33:16 . . . ***a-ed*** in the burning bush.
Mal 3:2 . . . and face him when he ***a-s?***
Matt 1:20 . . . angel of the Lord ***a-ed*** to him
Matt 24:30 . . . will ***a*** in the heavens,
Luke 2:9 . . . angel of the Lord ***a-ed*** among
Luke 16:15 . . . You like to ***a*** righteous
Phil 2:7 . . . When he ***a-ed*** in human form,
2 Thes 1:7 . . . the Lord Jesus ***a-s*** from
2 Tim 1:10 . . . by the ***a-ing*** of Christ Jesus,
Heb 9:24 . . . ***a*** now before God on our
Heb 9:26 . . . ***a-ed*** at the end of the age
1 Pet 5:4 . . . when the Great Shepherd ***a-s,***
1 Jn 3:2 . . . will be like when Christ ***a-s.***

APPROVAL (n) *an act or instance of approving*
Ps 90:17 . . . LORD our God show us his ***a***
John 6:27 . . . the seal of his ***a.***
Rom 14:4 . . . stand and receive his ***a.***
1 Cor 11:19 . . . you who have God's ***a***
2 Tim 2:15 . . . and receive his ***a.***
Heb 11:4 . . . God showed his ***a*** of his gifts.

APPROVE, APPROVED, APPROVES (v) *to have or express a favorable opinion of; to attest*
Gen 7:2 . . . animal I have ***a-ed*** for eating
Prov 12:2 . . . LORD ***a-s*** of those who
Rom 14:18 . . . and others will ***a*** of you,
Rom 16:10 . . . a good man whom Christ ***a-s.***
1 Thes 2:4 . . . speak as messengers ***a-ed***

ARARAT (n) *a mountain on the far east border of modern Turkey; the mountain Noah's ark rested on after the Flood*
Gen 8:4 . . . to rest on the mountains of ***A.***

ARCHANGEL, ARCHANGELS (n) *a leader and chief angel; the Bible identifies Michael as one*
Dan 10:13 . . . one of the ***a-s,*** came to help
Dan 12:1 . . . At that time Michael, the ***a***
1 Thes 4:16 . . . with the voice of the ***a,***

ARGUE, ARGUING (v) *to contend or disagree in words; to dispute*
Job 13:8 . . . Will you ***a*** God's case
Job 40:2 . . . to ***a*** with the Almighty?
Prov 25:9 . . . ***a-ing*** with your neighbor,
Isa 45:9 . . . those who ***a*** with their Creator.
Rom 14:1 . . . and don't ***a*** with them
1 Cor 11:16 . . . anyone wants to ***a***

ARM, ARMS (n) *upper limb of the body; extension or projection of; lineage; figurative of power or might*
Num 11:23 . . . Has my ***a*** lost its power?
Deut 4:34 . . . a powerful ***a,*** and terrifying
Deut 7:19 . . . strong hand and powerful ***a***
Deut 33:27 . . . everlasting ***a-s*** are under
Ps 44:3 . . . it was not their own strong ***a***
Ps 98:1 . . . his holy ***a*** has shown
Isa 40:11 . . . carry the lambs in his ***a-s,***
Isa 65:2 . . . opened my ***a-s*** to a rebellious
Jer 27:5 . . . powerful ***a*** I made the earth
Mark 10:16 . . . took the children in his ***a-s***

ARMAGEDDON (n) *the gathering place for the final battle between God's forces and Satan's forces associated with Christ's second coming*
Rev 16:16 . . . with the Hebrew name ***A.***

ARMOR (n) *weapons of war or self-defense; figurative of spiritual resources*
Ps 91:4 . . . are your ***a*** and protection.
Isa 59:17 . . . righteousness as his body ***a***
Jer 46:4 . . . and prepare your ***a.***
Rom 13:12 . . . put on the shining ***a***
Eph 6:11 . . . Put on all of God's ***a***
Eph 6:13 . . . put on every piece of God's ***a***
1 Thes 5:8 . . . protected by the ***a*** of faith

ARMY, ARMIES (n) *large band of men organized and armed for war; any large multitude devoted to a cause*
Ps 33:16 . . . best-equipped ***a*** cannot save
Ps 84:12 . . . LORD of Heaven's ***A-ies,***
Isa 6:3 . . . LORD of Heaven's ***A-ies!***
Isa 45:13 . . . LORD of Heaven's ***A-ies,***
Isa 51:15 . . . the LORD of Heaven's ***A-ies.***
Joel 2:2 . . . great and mighty ***a*** appears.
Joel 2:5 . . . like a mighty ***a*** moving into
Joel 2:11 . . . This is his mighty ***a,***
Hag 1:5 . . . LORD of Heaven's ***A-ies*** says:
Zech 8:6 . . . LORD of Heaven's ***A-ies*** says:
Rev 19:14 . . . The ***a-ies*** of heaven,
Rev 19:19 . . . the horse and his ***a.***

ARROGANCE (n) *a feeling or an impression of superiority manifested in an overbearing manner or presumptuous claims*
1 Sam 2:3 . . . Don't speak with such ***a!***
Prov 8:13 . . . I hate pride and ***a,***
Isa 16:6 . . . its pride and ***a*** and rage.
2 Cor 12:20 . . . slander, gossip, ***a,***

ARROGANT (adj) *exaggerating or disposed to exaggerate one's own worth or importance in an overbearing manner*
Ps 31:23 . . . harshly punishes the ***a.***
Ps 119:78 . . . upon the ***a*** people who lied
1 Tim 6:4 . . . is ***a*** and lacks understanding.
Titus 1:7 . . . not be ***a*** or quick-tempered;

ASHAMED (adj) *feeling shame, guilt, or disgrace*
Ps 69:6 . . . be ***a*** because of me,
Jer 31:19 . . . I was thoroughly ***a*** of all I did
Jer 48:13 . . . were ***a*** of their gold calf
Mark 8:38 . . . If anyone is ***a*** of me
Luke 9:26 . . . If anyone is ***a*** of me
Rom 1:16 . . . I am not ***a*** of this Good News
2 Tim 1:8 . . . So never be ***a*** to tell others
2 Tim 2:15 . . . who does not need to be ***a***

ASLEEP (adj) *state of bodily rest; figurative for physical death or spiritual dullness*
see also DIE, SLEEP
Judg 4:21 . . . Sisera fell ***a*** from exhaustion,
1 Kgs 18:27 . . . away on a trip, or is ***a*** and
Matt 9:24 . . . isn't dead; she's only ***a."***
Matt 26:40 . . . disciples and found them ***a.***
John 11:11 . . . Lazarus has fallen ***a,*** but
1 Thes 5:6 . . . be on your guard, not ***a*** like

ASTRAY (adv) *off the right path or route; in error, away from what is desirable or proper*
Prov 20:1 . . . Those led ***a*** by drink
Isa 47:10 . . . 'knowledge' have led you ***a,***
Jer 50:6 . . . shepherds have led them ***a***
1 Jn 2:26 . . . who want to lead you ***a.***

ASTROLOGERS (n) *one who studies the stars and planets to foresee or foretell future events by their positions and aspects*
Isa 47:13 . . . all your ***a,*** those stargazers
Dan 2:2 . . . enchanters, sorcerers, and ***a,***

ATE (v) *to partake of food*
see also EAT

Gen 3:6 . . . some of the fruit and ***a*** it.
Ezek 3:3 . . . And when I ***a*** it, it tasted as
Matt 15:37 . . . ***a*** as much as they wanted.
Rev 10:10 . . . I ***a*** it! It was sweet

ATHLETE, ATHLETES (n) *a person who is trained or skilled in exercises, sports, or games requiring physical strength, agility, or stamina*
Ps 19:5 . . . like a great ***a*** eager to run
1 Cor 9:25 . . . All ***a-s*** are disciplined
1 Cor 9:27 . . . body like an ***a,*** training it
2 Tim 2:5 . . . ***a-s*** cannot win the prize unless

ATONE, ATONES (v) *to supply satisfaction for; to make amends; to reconcile*
see also FORGIVE
Dan 9:24 . . . their sin, to ***a*** for their guilt,
1 Jn 2:2 . . . sacrifice that ***a-s*** for our sins—

ATONEMENT (n) *reconciliation; reparation for an offense or injury; cleansing*
see also FORGIVENESS
Exod 25:17 . . . cover—the place of ***a***—
Lev 23:27 . . . Day of ***A*** on the tenth day
2 Chr 29:24 . . . to make ***a*** for the sins
Prov 16:6 . . . faithfulness make ***a*** for sin.

ATTITUDE, ATTITUDES (n) *a mental position with regard to a fact or state; a feeling or emotion toward a fact or state*
Eph 4:23 . . . your thoughts and ***a-s.***
Phil 2:5 . . . have the same ***a*** that Christ
1 Pet 3:8 . . . keep a humble ***a.***
1 Pet 4:1 . . . with the same ***a*** he had,

AUTHORITY, AUTHORITIES (n) *the right to govern; the freedom or ability to act; one entrusted with the right to govern*
Matt 28:18 . . . been given all ***a*** in heaven
Luke 10:19 . . . have given you ***a*** over
John 5:22 . . . absolute ***a*** to judge,
Acts 1:7 . . . ***a*** to set those dates and times,
Rom 13:1 . . . submit to governing ***a-ies.***
Rom 13:1 . . . For all ***a*** comes from God,
Rom 13:2 . . . anyone who rebels against ***a***
Rom 13:3 . . . without fear of the ***a-ies?***
1 Cor 4:3 . . . by any human ***a.***
1 Cor 15:24 . . . ruler and ***a*** and power.
Eph 1:22 . . . things under the ***a*** of Christ
Eph 3:10 . . . all the unseen rulers and ***a-ies***
Eph 6:12 . . . against evil rulers and ***a-ies***
Col 2:10 . . . every ruler and ***a.***
Col 2:15 . . . the spiritual rulers and ***a-ies.***
1 Tim 2:2 . . . all who are in ***a*** so that
Titus 2:15 . . . You have the ***a*** to correct
1 Pet 3:1 . . . accept the ***a*** of your husbands.
1 Pet 3:22 . . . the angels and ***a-ies*** and
1 Pet 5:5 . . . accept the ***a*** of the elders.
Jude 1:6 . . . the limits of ***a*** God gave them

AVOID, AVOIDING (v) *to keep away from; to depart or withdraw from*
Prov 4:24 . . . ***A*** all perverse talk;
Prov 14:16 . . . are cautious and ***a*** danger;
Prov 16:6 . . . By fearing the LORD, people ***a***
Prov 20:3 . . . ***A-ing*** a fight is a mark
Eccl 7:18 . . . fears God will ***a*** both
Rom 2:3 . . . think you can ***a*** God's

AWE (n) *an emotion variously combining dread, respect, and wonder that is inspired by authority or the sacred*
see also FEAR, REVERENCE
1 Kgs 3:28 . . . people were in ***a*** of the king,
Ps 119:120 . . . I stand in ***a*** of your
Luke 5:26 . . . with great wonder and ***a,***
Acts 2:43 . . . sense of ***a*** came over them
Heb 12:28 . . . holy fear and ***a.***

AWESOME (adj) *characterized by reverential fear; expressive of or inspiring awe*
see also WONDERFUL
Exod 34:10 . . . the ***a*** power I will display
Deut 7:21 . . . a great and ***a*** God.
2 Sam 7:23 . . . You performed ***a*** miracles
Neh 1:5 . . . the great and ***a*** God
Job 10:16 . . . display your ***a*** power
Ps 47:2 . . . Most High is ***a.***
Ps 65:5 . . . answer our prayers with ***a***
Ps 99:3 . . . your great and ***a*** name.
Ps 106:22 . . . such ***a*** deeds at the Red Sea.
Ps 131:1 . . . too ***a*** for me to grasp.
Dan 9:4 . . . a great and ***a*** God!

B

BABY, BABIES (n) *infant child; youngest of a group; figurative of new or immature Christians*
Exod 2:7 . . . women to nurse the ***b*** for you?
Luke 1:44 . . . ***b*** in my womb jumped for
Luke 2:12 . . . find a ***b*** wrapped snugly
Luke 2:16 . . . the ***b,*** lying in the manger.
Acts 7:19 . . . abandon their newborn ***b-ies***
1 Cor 14:20 . . . Be innocent as ***b-ies*** when
1 Pet 2:2 . . . Like newborn ***b-ies,*** you must

BABYLON (n) *capital city of the Babylonian Empire; a city devoted to materialism and sensual pleasure; biblical writers used as model of paganism and idolatry*
Ps 137:1 . . . Beside the rivers of ***B,*** we sat
Jer 29:10 . . . will be in ***B*** for seventy years.
Jer 51:37 . . . ***B*** will become a heap of ruins,
Rev 14:8 . . . shouting, "***B*** is fallen—

BAPTISM, BAPTISMS (n) *a Christian ordinance; a washing with water to demonstrate cleansing from sin, linked with repentance and admission into the community of faith; figurative of an ordeal or initiation*
Matt 3:16 . . . After his ***b,*** as Jesus came up
Luke 3:7 . . . crowds came to John for ***b,***
Acts 19:3 . . . what ***b*** did you experience?
Rom 6:3 . . . joined with Christ Jesus in ***b,***
Gal 3:27 . . . united with Christ in ***b***
Eph 4:5 . . . one Lord, one faith, one ***b,***
Heb 6:2 . . . further instruction about ***b-s,***
1 Pet 3:21 . . . that water is a picture of ***b,***

BAPTIZE, BAPTIZED, BAPTIZING (v) *to engage in the ordinance of baptism (see above)*
see also WASH
Matt 3:13 . . . River to be ***b-d*** by John.
Matt 28:19 . . . of all the nations, ***b-ing***
Mark 1:4 . . . that people should be ***b-d***
Mark 1:8 . . . will ***b*** you with the Holy Spirit!
Mark 10:38 . . . suffering I must be ***b-d*** with?
Luke 3:3 . . . that people should be ***b-d***
Luke 3:16 . . . I ***b*** you with water;
Luke 3:21 . . . Jesus himself was ***b-d.***
John 1:28 . . . where John was ***b-ing.***
John 1:31 . . . I have been ***b-ing*** with water
John 1:33 . . . is the one who will ***b*** with
John 3:22 . . . with them there, ***b-ing*** people.
John 3:26 . . . is also ***b-ing*** people.
John 4:1 . . . was ***b-ing*** and making more
John 4:2 . . . Jesus himself didn't ***b*** them—
John 10:40 . . . where John was first ***b-ing***
Acts 1:5 . . . be ***b-d*** with the Holy Spirit.
Acts 1:22 . . . time he was ***b-d*** by John
Acts 2:41 . . . ***b-d*** and added to the church
Acts 8:12 . . . and women were ***b-d.***
Acts 8:38 . . . water, and Philip ***b-d*** him.
Acts 11:16 . . . will be ***b-d*** with the Holy
Acts 16:15 . . . She and her household were ***b-d,***
Acts 16:33 . . . were immediately ***b-d.***
Acts 19:5 . . . ***b-d*** in the name of the Lord
1 Cor 1:13 . . . you ***b-d*** in the name of Paul?
1 Cor 1:14 . . . I did not ***b*** any of you
1 Cor 1:16 . . . ***b-d*** the household of
1 Cor 10:2 . . . were ***b-d*** as followers
1 Cor 15:29 . . . ***b-d*** for those who are dead?
Col 2:12 . . . when you were ***b-d.***

BEAST, BEASTS (n) *devilish creature(s) ravishing the earth during the Tribulation; animals, as distinguished from plants or humans; a contemptible person*
Dan 7:3 . . . Then four huge ***b-s*** came up
Dan 7:6 . . . authority was given to this ***b.***
1 Cor 15:32 . . . fighting wild ***b-s***—those
Rev 13:18 . . . number of the ***b,*** for it is
Rev 16:2 . . . had the mark of the ***b***
Rev 19:20 . . . accepted the mark of the ***b***

BEAUTIFUL (adj) *lovely, handsome, or pleasing to the eye; excellent*
Gen 2:9 . . . trees that were ***b***
Gen 6:2 . . . sons of God saw the ***b***
Prov 11:22 . . . A ***b*** woman who lacks
Eccl 3:11 . . . everything ***b*** for its own time.
Isa 53:2 . . . was nothing ***b*** or majestic
Lam 2:15 . . . the city called 'Most ***B***
Acts 3:2 . . . the one called the ***B*** Gate,
Rom 10:15 . . . How ***b*** are the feet of

BEAUTY (n) *a particularly graceful, ornamental, or excellent quality; the quality in a person or thing that gives pleasure to the senses*
2 Sam 11:2 . . . a woman of unusual ***b***
Ps 50:2 . . . the perfection of ***b,*** God shines
Prov 31:30 . . . and ***b*** does not last;
Isa 28:1 . . . but its glorious ***b*** will fade
Jas 1:11 . . . and its ***b*** fades away.
1 Pet 1:24 . . . their ***b*** is like a flower
1 Pet 3:4 . . . ***b*** of a gentle and quiet spirit,

BEGINNING (n) *the point at which something starts; the first part; the origin, source*
Gen 1:1 . . . In the ***b*** God created
John 1:1 . . . In the ***b*** the Word already
Rom 16:25 . . . secret from the ***b*** of time.
1 Jn 1:1 . . . one who existed from the ***b,***
Rev 21:6 . . . the ***B*** and the End.
Rev 22:13 . . . the ***B*** and the End.

BELIEVE, BELIEVED, BELIEVES, BELIEVING (v) *to trust in; to hold a firm conviction about; to accept as true, genuine, or real*
see also FAITH, TRUST
Gen 15:6 . . . Abram ***b-d*** the LORD,
Prov 14:15 . . . simpletons ***b*** everything
Isa 53:1 . . . Who has ***b-d*** our message?
Matt 27:42 . . . we will ***b*** in him!
Mark 9:23 . . . is possible if a person ***b-s.***
Mark 9:24 . . . I do ***b,*** but help me
Mark 15:32 . . . we can see it and ***b*** him!
Luke 8:12 . . . prevent them from ***b-ing***
Luke 24:25 . . . You find it so hard to ***b***
John 1:7 . . . so that everyone might ***b***
John 1:12 . . . all who ***b-d*** him and accepted