

# Table of Contents

Tributes, v

Contents: Maps, ix

Contents: Charts, x

Preface to the  
New International Version, xi

Introduction  
to the *NIV Study Bible*, xiv

Acknowledgments, xviii

Contributors, xix

Abbreviations, xx

Transliterations, xxi

Ancient Texts Relating  
to the Old Testament, xxii

## THE OLD TESTAMENT

Introduction to Genesis, 1

**Genesis** . . . . . 6

Introduction to Exodus, 111

**Exodus** . . . . . 116

Introduction to Leviticus, 192

**Leviticus** . . . . . 195

Introduction to Numbers, 245

**Numbers** . . . . . 249

Introduction to Deuteronomy, 320

**Deuteronomy** . . . . . 323

*The Conquest and the  
Ethical Question of War*, 381

Introduction to Joshua, 382

**Joshua** . . . . . 386

Introduction to Judges, 431

**Judges** . . . . . 436

Introduction to Ruth, 483

**Ruth** . . . . . 486

Introduction to 1 Samuel, 494

**1 Samuel** . . . . . 499

Introduction to 2 Samuel, 562

**2 Samuel** . . . . . 564

Introduction to 1 Kings, 620

**1 Kings** . . . . . 628

Introduction to 2 Kings, 698

**2 Kings** . . . . . 700

Introduction to 1 Chronicles, 770

**1 Chronicles** . . . . . 776

Introduction to 2 Chronicles, 831

**2 Chronicles** . . . . . 832

Introduction to Ezra, 892

**Ezra** . . . . . 896

Introduction to Nehemiah, 921

**Nehemiah** . . . . . 923

Introduction to Esther, 954

**Esther** . . . . . 956

*Wisdom Literature*, 970

Introduction to Job, 971

**Job** . . . . . 977

Introduction to Psalms, 1039

**Psalms** . . . . . 1052

Introduction to Proverbs, 1274

**Proverbs** . . . . . 1280

Introduction to Ecclesiastes, 1342

**Ecclesiastes** . . . . . 1345

Introduction to Song of Songs, 1361

**Song of Songs** . . . . . 1364

Introduction to Isaiah, 1375

**Isaiah** . . . . . 1380

Introduction to Jeremiah, 1509

**Jeremiah** . . . . . 1514

Introduction to Lamentations, 1642

**Lamentations** . . . . . 1645

Introduction to Ezekiel, 1659

**Ezekiel** . . . . . 1665

Introduction to Daniel, 1760

**Daniel** . . . . . 1762

*The Book of the Twelve,  
or the Minor Prophets*, 1790

Introduction to Hosea, 1791

**Hosea** . . . . . 1794

Introduction to Joel, 1815

**Joel** . . . . . 1817

Introduction to Amos, 1825

**Amos** . . . . . 1828

Introduction to Obadiah, 1845

**Obadiah** . . . . . 1847

Introduction to Jonah, 1850

**Jonah** . . . . . 1853

Introduction to Micah, 1858

**Micah** . . . . . 1861

Introduction to Nahum, 1873

**Nahum** . . . . . 1875

Introduction to Habakkuk, 1880

**Habakkuk** . . . . . 1882



# Genesis

---

## INTRODUCTION

### Title

The first phrase in the Hebrew text of 1:1 is *bereshith* (“in [the] beginning”), which is also the Hebrew title of the book (books in ancient times customarily were named after their first word or two). The English title, *Genesis*, is Greek in origin and comes from the word *geneseos*, which appears in the pre-Christian Greek translation (Septuagint) of 2:4; 5:1. Depending on its context, the word can mean “birth,” “genealogy,” or “history of origin.” In both its Hebrew and Greek forms, then, the traditional title of *Genesis* appropriately describes its contents, since it is primarily a book of beginnings.

### Background




Chs. 1–38 reflect a great deal of what we know from other sources about ancient Mesopotamian life and culture. Creation, genealogies, destructive floods, geography and mapmaking, construction techniques, migrations of peoples, sale and purchase of land, legal customs and procedures, shepherding and cattle-raising—all these subjects and many others were matters of vital concern to the peoples of Mesopotamia during this time. They were also of interest to the individuals, families and tribes of whom we read in the first 38 chapters of *Genesis*. The author appears to locate Eden, humankind’s first home, in or near Mesopotamia; the tower of Babel was built there; Abram was born there; Isaac took a wife from there; and Jacob lived there for 20 years. Although these patriarchs settled in Canaan, their original homeland was Mesopotamia.

The closest ancient literary parallels to Ge 1–38 also come from Mesopotamia. *Enuma elish*, the story of the god Marduk’s rise to supremacy in the Babylonian pantheon, is similar in some respects (though thoroughly mythical and polytheistic) to the Ge 1 creation account. Some of the features of certain king lists from Sumer bear striking resemblance to the genealogy in Ge 5. The 11th tablet of the *Gilgamesh* epic is quite similar in outline to the flood narrative in Ge 6–8. Several of the major events of Ge 1–8 are narrated in the same order as similar events in the *Atrahasis* epic. In fact, the latter features the same basic motif of creation-rebellion-flood as the Biblical account. Clay tablets found in 1974 at the ancient (c. 2500–2300 B.C.) site of Ebla (modern Tell Mardikh) in northern Syria may also contain some intriguing parallels (see chart, p. xxii).

Two other important sets of documents demonstrate the reflection of Mesopotamia in the first 38 chapters of *Genesis*. From the Mari letters (see chart, p. xxiii), dating from the patriarchal period, we learn that the names of the patriarchs (including especially Abram, Jacob and Job) were typical of that time. The letters also clearly illustrate the freedom of travel that was possible between various parts of the Amorite world in which the patriarchs lived. The Nuzi tablets (see chart, p. xxiii), though a few centuries later than the patriarchal period, shed light on patriarchal customs, which tended to survive virtually intact for many centuries. The inheritance right of an adopted household member or slave (see 15:1–4), the obligation of a bar-


ren wife to furnish her husband with sons through a servant girl (see 16:2–4), strictures against expelling such a servant girl and her son (see 21:10–11), the authority of oral statements in ancient Near Eastern law, such as the deathbed bequest (see 27:1–4, 22–23, 33)—these and other legal customs, social contracts and provisions are graphically illustrated in Mesopotamian documents.

 As Ge 1–38 is Mesopotamian in character and background, so chs. 39–50 reflect Egyptian influence—though in not quite so direct a way. Examples of such influence are: Egyptian grape cultivation (40:9–11), the riverside scene (ch. 41), Egypt as Canaan's breadbasket (ch. 42), Canaan as the source of numerous products for Egyptian consumption (ch. 43), Egyptian religious and social customs (the end of chs. 43; 46), Egyptian administrative procedures (ch. 47), Egyptian funerary practices (ch. 50) and several Egyptian words and names used throughout these chapters. The closest specific literary parallel from Egypt is the *Tale of Two Brothers*, which bears some resemblance to the story of Joseph and Potiphar's wife (ch. 39). Egyptian autobiographical narratives (such as the *Story of Sinuhe* and the *Report of Wenamun*) and certain historical legends offer more general literary parallels.

### Author and Date of Writing

Historically, Jews and Christians alike have held that Moses was the author/compiler of the first five books of the OT. These books, known also as the Pentateuch (meaning “five-volumed book”), were referred to in Jewish tradition as the five fifths of the law (of Moses). The Bible itself suggests Mosaic authorship of Genesis, since Ac 15:1 refers to circumcision as “the custom taught by Moses,” an allusion to Ge 17. However, a certain amount of later editorial updating does appear to be indicated (see, e.g., notes on 14:14; 36:31; 47:11).

The historical period during which Moses lived seems to be fixed with a fair degree of accuracy by 1 Kings. We are told that “the fourth year of Solomon's reign over Israel” was the same as “the four hundred and eightieth year after the Israelites had come out of Egypt” (1Ki 6:1). Since the former was c. 966 B.C., the latter—and thus the date of the exodus—was c. 1446 (assuming that the 480 in 1Ki 6:1 is to be taken literally; see Introduction to Judges: Background). The 40-year period of Israel's wanderings in the desert, which lasted from c. 1446 to c. 1406, would have been the most likely time for Moses to write the bulk of what is today known as the Pentateuch.

 During the last three centuries many interpreters have claimed to find in the Pentateuch four underlying sources. The presumed documents, allegedly dating from the tenth to the fifth centuries B.C., are called J (for Jahweh/Yahweh, the personal OT name for God), E (for Elohim, a generic name for God), D (for Deuteronomic) and P (for Priestly). Each of these documents is claimed to have its own characteristics and its own theology, which often contradicts that of the other documents. The Pentateuch is thus depicted as a patchwork of stories, poems and laws. However, this view is not supported by conclusive evidence, and intensive archaeological and literary research has tended to undercut many of the arguments used to challenge Mosaic authorship.

### Theological Theme and Message

Genesis speaks of beginnings—of the heavens and the earth, of light and darkness, of seas and skies, of land and vegetation, of sun and moon and stars, of sea and air and land animals, of human beings (made in God's own image, the climax of his creative activity), of marriage and family, of society and civilization, of sin and redemption. The list could go on and on. A key

word in Genesis is “account,” which also serves to divide the book into its ten major parts (see Literary Features and Literary Outline) and which includes such concepts as birth, genealogy and history.

The book of Genesis is foundational to the understanding of the rest of the Bible. Its message is rich and complex, and listing its main elements gives a succinct outline of the Biblical message as a whole. It is supremely a book that speaks about relationships, highlighting those between God and his creation, between God and humankind, and between human beings. It is thoroughly monotheistic, taking for granted that there is only one God worthy of the name and opposing the ideas that there are many gods (polytheism), that there is no god at all (atheism) and that everything is divine (pantheism). It clearly teaches that the one true God is sovereign over all that exists (i.e., his entire creation), and that he often exercises his unlimited freedom to overturn human customs, traditions and plans. It introduces us to the way in which God initiates and makes covenants with his chosen people, pledging his love and faithfulness to them and calling them to promise theirs to him. It establishes sacrifice as the substitution of life for life (ch. 22). It gives us the first hint of God’s provision for redemption from the forces of evil (compare 3:15 with Ro 16:17–20) and contains the oldest and most profound statement concerning the significance of faith (15:6; see note there). More than half of Heb 11—a NT list of the faithful—refers to characters in Genesis.

### Literary Features

The message of a book is often enhanced by its literary structure and characteristics. Genesis is divided into ten main sections, each beginning with the word “account” (see 2:4; 5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1—repeated for emphasis at 36:9—and 37:2). The first five sections can be grouped together and, along with the introduction to the book as a whole (1:1—2:3), can be appropriately called “primeval history” (1:1—11:26). This introduction to the main story sketches the period from Adam to Abraham and tells about the ways of God with the human race as a whole. The last five sections constitute a much longer (but equally unified) account, and relate the story of God’s dealings with the ancestors of his chosen people Israel (Abraham, Isaac, Jacob and Joseph and their families)—a section often called “patriarchal history” (11:27—50:26). This section is in turn composed of three narrative cycles (Abraham-Isaac, 11:27—25:11; Isaac-Jacob, 25:19—35:29; 37:1; Jacob-Joseph, 37:2—50:26), interspersed by the genealogies of Ishmael (25:12–18) and Esau (ch. 36).

The narrative frequently concentrates on the life of a later son in preference to the firstborn: Seth over Cain, Shem over Japheth (but see NIV text note on 10:21), Isaac over Ishmael, Jacob over Esau, Judah and Joseph over their brothers, and Ephraim over Manasseh. Such emphasis on divinely chosen men and their families is perhaps the most obvious literary and theological characteristic of the book of Genesis as a whole. It strikingly underscores the fact that the people of God are not the product of natural human developments, but are the result of God’s sovereign and gracious intrusion in human history. He brings out of the fallen human race a new humanity consecrated to himself, called and destined to be the people of his kingdom and the channel of his blessing to the whole earth.

Numbers with symbolic significance figure prominently in Genesis. The number ten, in addition to being the number of sections into which Genesis is divided, is also the number of names appearing in the genealogies of chs. 5 and 11 (see note on 5:5). The number seven also occurs frequently. The Hebrew text of 1:1 consists of exactly seven words and that of 1:2 of exactly 14 (twice seven). There are seven days of creation, seven names in the genealogy of ch.

4 (see note on 4:17–18; see also 4:15,24; 5:31), various sevens in the flood story, 70 descendants of Noah's sons (ch. 10), a sevenfold promise to Abram (12:2–3), seven years of abundance and then seven of famine in Egypt (ch. 41), and 70 descendants of Jacob (ch. 46). Other significant numbers, such as 12 and 40, are used with similar frequency.

The book of Genesis is basically prose narrative, punctuated here and there by brief poems (the longest is the so-called Blessing of Jacob in 49:2–27). Much of the prose has a lyrical quality and uses the full range of figures of speech and other devices that characterize the world's finest epic literature. Vertical and horizontal parallelism between the two sets of three days in the creation account (see note on 1:11); the ebb and flow of sin and judgment in ch. 3 (the serpent and woman and man sin successively; then God questions them in reverse order; then he judges them in the original order); the powerful monotony of "and then he died" at the end of paragraphs in ch. 5; the climactic hinge effect of the phrase "But God remembered Noah" (8:1) at the midpoint of the flood story; the hourglass structure of the account of the tower of Babel in 11:1–9 (narrative in vv. 1–2,8–9; discourse in vv. 3–4,6–7; v. 5 acting as transition); the macabre pun in 40:19 (see 40:13); the alternation between brief accounts about firstborn sons and lengthy accounts about younger sons—these and numerous other literary devices add interest to the narrative and provide interpretive signals to which the reader should pay close attention.

It is no coincidence that many of the subjects and themes of the first three chapters of Genesis are reflected in the last three chapters of Revelation. We can only marvel at the superintending influence of the Lord himself, who assures us that "all Scripture is God-breathed" (2Ti 3:16) and that the men who wrote it "spoke from God as they were carried along by the Holy Spirit" (2Pe 1:21).

## Outlines

### Literary Outline:

- I. Introduction (1:1—2:3)
- II. Body (2:4—50:26)
  - A. "The account of the heavens and the earth" (2:4—4:26)
  - B. "The written account of Adam's line" (5:1—6:8)
  - C. "The account of Noah" (6:9—9:29)
  - D. "The account of Shem, Ham and Japheth" (10:1—11:9)
  - E. "The account of Shem" (11:10–26)
  - F. "The account of Terah" (11:27—25:11)
  - G. "The account of Abraham's son Ishmael" (25:12–18)
  - H. "The account of Abraham's son Isaac" (25:19—35:29)
  - I. "The account of Esau" (36:1—37:1)
  - J. "The account of Jacob" (37:2—50:26)

### Thematic Outline:

- I. Creation (1:1—2:3)
- II. Primeval History (2:4—11:26)
  - A. Adam and Eve in Eden (2:4–25)
  - B. The Fall and Its Consequences (ch. 3)
  - C. Sin's Progression (4:1–16)
  - D. The Genealogy of Cain (4:17–26)

- E. The Genealogy of Seth (ch. 5)
- F. God's Response to Human Depravity (6:1–8)
- G. The Great Flood (6:9—9:29)
  - 1. Preparing for the flood (6:9—7:10)
  - 2. Judgment and redemption (7:11—8:19)
    - a. The rising of the waters (7:11–24)
    - b. The receding of the waters (8:1–19)
  - 3. The flood's aftermath (8:20—9:29)
    - a. A new promise (8:20–22)
    - b. Renewed benediction and new ordinances (9:1–7)
    - c. A new relationship (9:8–17)
    - d. A new temptation (9:18–23)
    - e. A final word (9:24–29)
- H. The Spread of the Nations (10:1—11:26)
  - 1. The diffusion of nations (ch. 10)
  - 2. The confusion of languages (11:1–9)
  - 3. The first Semitic genealogy (11:10–26)
- III. Patriarchal History (11:27—50:26)
  - A. The Life of Abraham (11:27—25:11)
    - 1. Abraham's background (11:27–32)
    - 2. Abraham's call and response (chs. 12–14)
    - 3. Abraham's faith and God's covenant (chs. 15–22)
    - 4. Abraham's final acts (23:1—25:11)
  - B. The Descendants of Ishmael (25:12–18)
  - C. The Life of Jacob (25:19—35:29)
    - 1. Jacob at home (25:19—27:46)
    - 2. Jacob abroad (chs. 28–30)
    - 3. Jacob at home again (chs. 31–35)
  - D. The Descendants of Esau (36:1—37:1)
  - E. The Life of Joseph (37:2—50:26)
    - 1. Joseph's career (37:2—41:57)
    - 2. Jacob's migration (chs. 42–47)
    - 3. Jacob's final days (48:1—50:14)
    - 4. Joseph's final days (50:15–26)

The Beginning

**1** In the beginning<sup>a</sup> God created<sup>b</sup> the heavens<sup>c</sup> and the earth.<sup>d</sup> <sup>2</sup>Now the earth was<sup>a</sup> formless<sup>e</sup> and empty,<sup>f</sup> darkness was over the surface of the deep,<sup>g</sup> and the Spirit of God<sup>h</sup> was hovering<sup>i</sup> over the waters.

<sup>3</sup>And God said,<sup>j</sup> “Let there be light,” and there was light.<sup>k</sup>


<sup>4</sup>God saw that the light was good,<sup>l</sup> and he separated the

**1:1** <sup>a</sup>Ps 102:25; Pr 8:23; Isa 40:21; 41:4,26; Jn 1:1-2 <sup>b</sup>ver 21,27; Ge 2:3 <sup>c</sup>ver 6; Ne 9:6; Job 9:8; 37:18; Ps 96:5; 104:2; 115:15; 121:2; 136:5; Isa 40:22; 42:5; 51:13; Jer 10:12; 51:15 <sup>d</sup>Ge 14:19; 2Ki 19:15; Ne 9:6; Job 38:4; Ps 90:2; 136:6; 146:6; Isa 37:16; 40:28; 42:5; 44:24; 45:12, 18; Jer 27:5; 32:17; Ac 14:15; 17:24; Eph 3:9; Col 1:16;

light from the darkness.<sup>m</sup> <sup>5</sup>God called<sup>n</sup> the light “day,” and the darkness he called “night.”<sup>o</sup> And there was evening, and there was morning<sup>p</sup>—the first day.

Heb 3:4; 11:3; Rev 4:11; 10:6 **1:2** <sup>q</sup>Isa 23:1; 24:10; 27:10; 32:14; 34:11 <sup>r</sup>Isa 45:18; Jer 4:23 <sup>s</sup>Ge 8:2; Job 7:12; 26:8; 38:9; Ps 36:6; 42:7; 104:6; 107:24; Pr 30:4 <sup>t</sup>Ge 2:7; Job 33:4; Ps 104:30; Isa 32:15 <sup>u</sup>Dt 32:11; Isa 31:5 **1:3** <sup>v</sup>ver 6; Ps 33:6,9; 148:5; Heb 11:3 <sup>w</sup>2Co 4:6; <sup>x</sup>1Jn 1:5-7 **1:4** <sup>y</sup>ver 10,12,18,21,25,31; Ps 104:31; 119:68; Jer 31:35 <sup>z</sup>ver 14; Ex 10:21-23; Job 26:10; 38:19; Ps 18:28; 104:20; 105:28; Isa 42:16; 45:7 **1:5** <sup>aa</sup>ver 8,10; Ge 2:19,23 <sup>ab</sup>Ps 74:16 <sup>ac</sup>ver 8,13,19,23,31

<sup>a</sup> 2 Or possibly *became*

 **1:1—2:3** In the ancient Near East, most of the peoples had myths relating how the world came to be. Prevalent in those myths were accounts of how one of the gods triumphed over a fierce and powerful beast that represented disorder, then fashioned the ordered world that people knew, and finally was proclaimed by the other gods to be the divine “king” over the world he had created—a position ever subject to the challenge of the forces of disorder. Over against all those pagan myths, the author of Genesis taught a radically new doctrine of creation: The one and only true God did not have to overcome a mighty cosmic champion of chaos but simply by a series of his royal creation decrees called into being the ordered world, the visible kingdom that those decrees continue to uphold and govern. The author teaches this doctrine of creation in the form of a narrative that recounts the story of God’s creative acts. The author narrates those acts from the perspective of one who was an eyewitness to events in God’s royal council chamber, where he issues his creative decrees. For a similar narrative perspective see Job 1:6–12; 2:1–6. (For the different narrative perspective of what follows, see note on 2:4—4:26.)

**1:1** A summary statement introducing the six days of creative activity (see note on 2:1). The truth of this majestic verse was joyfully affirmed by poet (Ps 102:25) and prophet (Isa 40:21). *In the beginning God.* The Bible always assumes, and never argues, God’s existence. Although everything else had a beginning, God has always been (Ps 90:2). *In the beginning.* Jn 1:1–10, which stresses the work of Christ in creation, opens with the same phrase. *God created.* “God” renders the common Hebrew noun *Elohim*. It is plural but the verb is singular, a normal usage in the OT when reference is to the one true God. This use of the plural expresses intensification rather than number and has been called the plural of majesty, or of potentiality. In the OT the Hebrew verb for “create” is used only of divine, never of human, activity. *the heavens and the earth.* “All things” (Isa 44:24). That God created everything is also taught in Ecc 11:5; Jer 10:16; Jn 1:3; Col 1:16; Heb 1:2. The positive, life-ori-

ented teaching of v. 1 is beautifully summarized in Isa 45:18.

**1:2 earth.** The focus of this account. *formless and empty.* The phrase, which appears elsewhere only in Jer 4:23, gives structure to the rest of the chapter (see note on v. 11). God’s “separating” and “gathering” on days 1–3 gave form, and his “making” and “filling” on days 4–6 removed the emptiness. *darkness . . . the waters.* Completes the picture of a world awaiting God’s light-giving, order-making and life-creating word. *and.* Or “but.” The awesome (and, for ancient people, fearful) picture of the original state of the visible creation is relieved by the majestic announcement that the mighty Spirit of God hovers over creation. The announcement anticipates God’s creative words that follow. *Spirit of God.* He was active in creation, and his creative power continues today (see Job 33:4; Ps 104:30). *hovering over.* Like an eagle that hovers over its young when they are learning to fly (see Dt 32:11; cf. Isa 31:5).

**1:3 God said.** Merely by issuing his royal decree, God brought all things into being (Ps 33:6,9; 148:5; Heb 11:3). *Let there be light.* God’s first creative word called forth light in the midst of the primeval darkness. Light is necessary for making God’s creative works visible and life possible. In the OT it is also symbolic of life and blessing (see 2Sa 22:29; Job 3:20; 30:26; 33:30; Ps 49:19; 56:13; 97:11; 112:4; Isa 53:11; 58:8,10; 59:9; 60:1,3). Paul uses this word to illustrate God’s re-creating work in sin-darkened hearts (2Co 4:6).

**1:4** Everything God created is good (see vv. 10,12,18,21,25); in fact, the conclusion declares it to be “very good” (v. 31). The creation, as fashioned and ordered by God, had no lingering traces of disorder and no dark and threatening forces arrayed against God or people. Even darkness and the deep were given benevolent functions in a world fashioned to bless and sustain life (see Ps 104:19–26; 127:2).

**1:5 called.** See vv. 8,10. In the ancient Near East, for a king to name people or things was an act of claiming dominion over them (see 17:5,15; 41:45; 2Ki 23:34; 24:17; Da 1:7). In this creation account, God named the great cosmic realities of day, night, sky, land and seas. He left to human beings the naming of the crea-

<sup>6</sup>And God said,<sup>q</sup> “Let there be an expanse<sup>r</sup> between the waters<sup>s</sup> to separate water from water.”

<sup>7</sup>So God made the expanse and separated the water under the expanse from the water above it.<sup>t</sup> And it was so.<sup>u</sup> <sup>8</sup>God called<sup>v</sup> the expanse “sky.”<sup>w</sup> And there was evening, and there was morning<sup>x</sup>—the second day.

<sup>9</sup>And God said, “Let the water under the sky be gathered to one place,<sup>y</sup> and let dry ground<sup>z</sup> appear.” And it was so.<sup>a</sup> <sup>10</sup>God called<sup>b</sup> the dry ground “land,” and the gathered waters<sup>c</sup> he called “seas.”<sup>d</sup> And God saw that it was good.<sup>e</sup>

<sup>11</sup>Then God said, “Let the land produce vegetation:<sup>f</sup> seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds.<sup>g</sup>” And it was so.<sup>h</sup> <sup>12</sup>The land produced vegetation:

**1:6** <sup>q</sup>S ver 3  
<sup>r</sup>S ver 1; Isa 44:24;  
 2Pe 3:5 <sup>v</sup>ver 9;  
 Ps 24:2; 136:6  
**1:7** <sup>q</sup>Ge 7:11;  
 Job 26:10; 38:8-11,  
 16; Ps 68:33; 148:4;  
 Pr 8:28 <sup>u</sup>ver 9, 11,  
 15, 24  
**1:8** <sup>v</sup>S ver 5  
<sup>w</sup>Job 9:8; 37:18;  
 Ps 19:1; 104:2;  
 Isa 40:22; 44:24;  
 45:12; Jer 10:12;  
 Zec 12:1 <sup>s</sup>S ver 5  
**1:9** <sup>v</sup>Job 38:8-11;  
 Ps 33:7; 104:6-9;  
 Pr 8:29; Jer 5:22;  
 2Pe 3:5 <sup>p</sup>Ps 95:5;  
 Jnh 1:9; Hag 2:6  
<sup>s</sup>S ver 7  
**1:10** <sup>b</sup>S ver 5  
<sup>c</sup>Ps 33:7 <sup>j</sup>Job 38:8;  
 Ps 90:2; 95:5  
<sup>e</sup>S ver 4  
**1:11** <sup>f</sup>Ps 65:9-13;  
 104:14 <sup>g</sup>ver 12, 21,  
 24, 25; Ge 2:5; 6:20;  
 7:14; Lev 11:14, 19,  
 22; Dt 14:13, 18;  
 1Co 15:38 <sup>h</sup>S ver 7  
**1:12** <sup>i</sup>S ver 11  
<sup>j</sup>S ver 4  
**1:13** <sup>k</sup>S ver 5  
**1:14** <sup>l</sup>Ps 74:16;  
 136:7 <sup>m</sup>S ver 4  
<sup>j</sup>er 10:2  
<sup>o</sup>Ps 104:19  
<sup>p</sup>Ge 8:22;


plants bearing seed according to their kinds<sup>i</sup> and trees bearing fruit with seed in it according to their kinds. And God saw that it was good.<sup>j</sup> <sup>13</sup>And there was evening, and there was morning<sup>k</sup>—the third day.

<sup>14</sup>And God said, “Let there be lights<sup>l</sup> in the expanse of the sky to separate the day from the night,<sup>m</sup> and let them serve as signs<sup>n</sup> to mark seasons<sup>o</sup> and days and years,<sup>p</sup> <sup>15</sup>and let them be lights in the expanse of the sky to give light on the earth.” And it was so.<sup>q</sup> <sup>16</sup>God made two great lights—the greater light<sup>r</sup> to govern<sup>s</sup> the day and the lesser light to govern<sup>t</sup> the night.<sup>u</sup> He also made the stars.<sup>v</sup> <sup>17</sup>God set them in the expanse of the sky to give light on the

Jer 31:35-36; 33:20, 25 **1:15** <sup>q</sup>S ver 7 **1:16** <sup>d</sup>Tt 17:3; Job 31:26;  
 Jer 43:13; Eze 8:16 <sup>p</sup>Ps 136:8 <sup>q</sup>Ps 136:9 <sup>j</sup>Job 38:33; Ps 74:16; 104:19;  
 Jer 31:35; Jas 1:17 <sup>v</sup>Dt 4:19; Job 9:9; 38:7, 31-32; Ps 8:3; 33:6;  
 Ecc 12:2; Isa 40:26; Jer 8:2; Am 5:8

see also 2:19 and note). *first day*. Some say that the creation days were 24-hour days, others that they were indefinite periods.

**1:6** *expanse*. The atmosphere, or “sky” (v. 8), as seen from the earth. “Hard as a mirror” (Job 37:18) and “like a canopy” (Isa 40:22) are among the many pictorial phrases used to describe it.

 **1:7** *And it was so*. The only possible outcome, whether stated (vv. 9, 11, 15, 24, 30) or implied, to God’s “Let there be” (see Ps 33:6 and note, 9).

**1:9** *one place*. A picturesque way of referring to the “seas” (v. 10) that surround the dry land on all sides and into which the waters of the lakes and rivers flow. The earth was “formed out of water” (2Pe 3:5) and “founded . . . upon the seas” (Ps 24:2), and the waters are not to cross the boundaries set for them (Ps 104:7-9; Jer 5:22).

**1:11** *God said*. This phrase is used twice on the third day (vv. 9, 11) and three times (vv. 24, 26, 29) on the sixth day. These two days are climactic, as the following structure of ch. 1 reveals (see note on v. 2 regarding “formless and empty”).

<i>Days of forming</i>	<i>Days of filling</i>
1. “light” (v. 3)	4. “lights” (v. 14)
2. “water under the expanse . . . water above it” (v. 7)	5. “every living and moving thing with which the water teems . . . every winged bird” (v. 21)

3a. “dry ground” (v. 9)	6a <sub>1</sub> . “livestock, creatures that move along the ground, and wild animals” (v. 24)
b. “vegetation” (v. 11)	6a <sub>2</sub> . “man” (v. 26) b. “every green plant for food” (v. 30)

Both the horizontal and vertical relationships between the days demonstrate the literary structure of the chapter and stress the orderliness and symmetry of God’s creative activity. *kinds*. See vv. 12, 21, 24–25. Both creation and reproduction are orderly.

**1:14** *serve as signs*. In the ways mentioned here, not in any astrological or other such sense.

**1:16** *two great lights*. The words “sun” and “moon” seem to be avoided deliberately here, since both were used as proper names for the pagan deities associated with these heavenly bodies. They are light-givers to be appreciated, not powers to be feared, because the one true God made them (see Isa 40:26). Since the emphasis is on the greater light and lesser light, the stars seem to be mentioned almost as an afterthought. But Ps 136:9 indicates that the stars help the moon “govern the night.” *govern*. The great Creator-King assigns subordinate regulating roles to certain of his creatures (see vv. 26, 28).

**1:17–18** The three main functions of the heavenly bodies.

spring<sup>a</sup> I will give this land.<sup>x,y</sup> So he built an altar there to the LORD,<sup>z</sup> who had appeared to him.

<sup>8</sup>From there he went on toward the hills east of Bethel<sup>a</sup> and pitched his tent,<sup>b</sup> with Bethel on the west and Ai<sup>c</sup> on the east. There he built an altar to the LORD and called on the name of the LORD.<sup>d</sup> <sup>9</sup>Then Abram set out and continued toward the Negev.<sup>e</sup>

**12:7** <sup>x</sup>Ex 3:8; Nu 10:29; Dt 30:5; Heb 11:8  
<sup>y</sup>Ge 13:15, 17; 15:18; 17:8; 23:18; 24:7; 26:3-4; 28:13; 35:12; 48:4; 50:24; Ex 6:4, 8; 13:5, 11; 32:13; 33:1; Nu 11:12; Dt 1:8; 2:31; 9:5; 11:9; 34:4; 2Ki 25:21; 1Ch 16:16; 2Ch 20:7; Ps 105:9-11; Jer 25:5; Eze 47:14; Ac 7:5; Ro 4:13; Gal 3:16\*  
<sup>z</sup>S Ge 8:20; 13:4

**Abram in Egypt**

12:10–20Ref — Ge 20:1–18; 26:1–11

<sup>10</sup>Now there was a famine in the land,<sup>f</sup> and Abram went down to Egypt to live there for a while because the famine was severe.<sup>g</sup> <sup>11</sup>As

**12:8** <sup>g</sup>Ge 13:3; 28:11, 19; 35:1, 8, 15; Jos 7:2; 8:9; 1Sa 7:16; 1Ki 12:29; Hos 12:4; Am 3:14; 4:4 <sup>h</sup>Ge 26:25; 33:19; Heb 11:9 <sup>i</sup>Jos 7:2; 12:9; Eze 2:28; Ne 7:32; Jer 49:3 <sup>j</sup>S Ge 4:26; 5:8:20 **12:9** <sup>k</sup>Ge 13:1, 3; 20:1; 24:62; Nu 13:17; 33:40; Dt 34:3; Jos 10:40 **12:10** <sup>l</sup>Ge 41:27, 57; 42:5; 43:1; 47:4, 13; Ru 1:1; 2Sa 21:1; 2Ki 8:1; Ps 105:19  
<sup>g</sup>Ge 41:30, 54, 56; 47:20; Ps 105:16

<sup>a</sup> 7 Or seed

ers, but not in all his glory (see Ex 33:18–20; Jn 1:18). altar. The first of several Abram built (see v. 8; 13:18; 22:9). He acknowledged that the land of Canaan belonged to the Lord in a special way (see Ex 20:24; Jos 22:19).

**12:8 Bethel.** Just north of Jerusalem, it was an im-

portant town in the religious history of God's ancient people (see, e.g., 28:10–22; 35:1–8; 1Ki 12:26–29).

**12:9 Negev.** The dry wasteland stretching southward from Beersheba. This Hebrew word is translated “south” in 13:14.

**Integrated Chronology of the Patriarchs**

**ABRAHAM**

AGE 75 To Canaan\*

Birth of

100

ISAAC\*

140

AGE 40 Isaac married\*

Birth of Esau and

160

60

JACOB\*

175 Abraham's death\*

75

AGE 15

100

40 Esau's marriage\*

137

77 Jacob to Paddan Aram

Birth of

151

91

JOSEPH

157

97 Jacob's return to Canaan

AGE 6

168

108

17 Joseph to Egypt\*

180 Isaac's death\*

120

29

121

30 Joseph enters Pharaoh's service\*

130

Jacob to Egypt\*

39

147

Jacob's death\*

56

110 Joseph's death\*

Note: The ages marked with (\*) are expressly given.

stones God can raise up children for Abraham. <sup>10</sup>The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.<sup>k</sup>

<sup>11</sup>“I baptize you with<sup>a</sup> water for repentance.<sup>l</sup> But after me will come one who is more powerful than I, whose sandals I am not fit to carry.

3:10 <sup>k</sup>Mt 7:19; Lk 3:9; 13:6-9; Jn 15:2,6  
3:11 <sup>l</sup>ver 6; S Mk 1:4

3:11 <sup>m</sup>S Mk 1:8  
<sup>n</sup>Isa 4:4; Ac 2:3,4  
3:12 <sup>o</sup>Mt 13:30; S Mk 1:4

He will baptize you with the Holy Spirit<sup>m</sup> and with fire.<sup>n</sup> <sup>12</sup>His winnowing fork is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire.”<sup>o</sup>

<sup>a</sup> 11 Or in

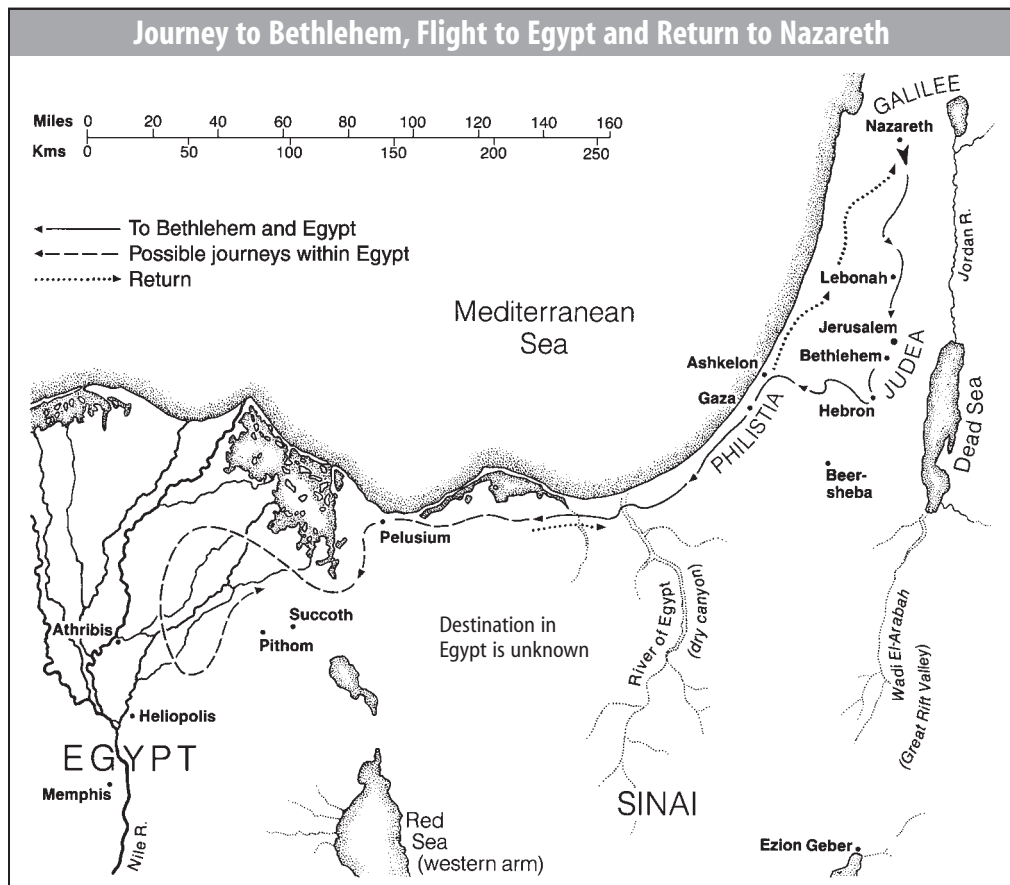
3:7,9,29). *these stones.* John may have pointed to the stones in the Jordan River. *children for Abraham.* The true people of God are not limited to the physical descendants of Abraham (cf. Ro 9:6–8 and notes).

**3:10** *The ax is already at the root of the trees.* Judgment is near. *every tree that does not produce good fruit.* Cf. Jn 15:2 and note.

**3:11** *with water for repentance.* John’s baptism presupposed repentance; he would not baptize the Pharisees and Sadducees because they failed to give any evidence of repentance (vv. 7–8). *whose sandals I am not fit to carry.* See note on Jn 1:27. *carry.* Mark (1:7

and Luke (3:16) have “untie,” but the Greek for “carry” can also mean “remove.” *baptize you with the Holy Spirit.* See Jn 1:33 and note. *with the Holy Spirit and with fire.* Demonstrated in a dramatic way at Pentecost (Ac 1:5,8; 2:1–13; 11:16), though here “fire” may refer to judgment to come (see v. 12). The outpouring of the Holy Spirit on all God’s people was promised in Joel 2:28–29 and at least partially fulfilled in Ac 2:16–21.

**3:12** *His winnowing fork.* For the process of winnowing see note on Ru 1:22. Here it is figurative for the separation of the righteous (“wheat”) from the



hungry. <sup>3</sup>The tempter<sup>y</sup> came to him and said, “If you are the Son of God,<sup>z</sup> tell these stones to become bread.”

<sup>4</sup>Jesus answered, “It is written: ‘Man does not live on bread alone, but on every word that comes from the mouth of God.’<sup>a”a</sup>

<sup>5</sup>Then the devil took him to the holy city<sup>b</sup> and had him stand on the highest point of the temple. <sup>6</sup>“If you are the Son of God,”<sup>c</sup> he said, “throw yourself down. For it is written:

“ ‘He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.’<sup>b”d</sup>

<sup>7</sup>Jesus answered him, “It is also written: ‘Do not put the Lord your God to the test.’<sup>c”e</sup>

<sup>8</sup>Again, the devil took him to a very high mountain and showed him all the kingdoms of the world

**4:3** <sup>y</sup>1Th 3:5  
<sup>z</sup>5 Mt 3:17; 14:33;  
16:16; 27:54;  
Mk 3:11; Lk 1:35;  
22:70; Jn 1:34,49;  
5:25; 11:27; 20:31;  
Ac 9:20; Ro 1:4;  
1Jn 5:10-13,20;  
Rev 2:18  
**4:4** <sup>q</sup>Dt 8:3;  
Jn 4:34  
**4:5** <sup>b</sup>Ne 11:1;  
Da 9:24; Mt 27:53  
**4:6** <sup>c</sup>S ver 3  
<sup>d</sup>Ps 91:11,12  
**4:7** <sup>e</sup>Dt 6:16

**4:10** <sup>r</sup>1Ch 21:1;  
Job 1:6-9;  
Mt 16:23; Mk 4:15;  
Lk 10:18; 13:16;  
22:3,31; Ro 16:20;  
2Co 2:11; 11:14;  
2Th 2:9; Rev 12:9  
<sup>q</sup>Dt 6:13  
**4:11** <sup>h</sup>Jas 4:7  
<sup>i</sup>Mt 26:53;  
Lk 22:43; Heb 1:14  
**4:12** <sup>j</sup>Mt 14:3  
<sup>k</sup>Mk 1:14  
**4:13** <sup>l</sup>Mk 1:21;  
9:33; Lk 4:23,31;  
Jn 2:12; 4:46,47  
**4:14** <sup>m</sup>S Mt 1:22

and their splendor. <sup>9</sup>“All this I will give you,” he said, “if you will bow down and worship me.”

<sup>10</sup>Jesus said to him, “Away from me, Satan!<sup>f</sup> For it is written: ‘Worship the Lord your God, and serve him only.’<sup>d”g</sup>

<sup>11</sup>Then the devil left him,<sup>h</sup> and angels came and attended him.<sup>i</sup>

**Jesus Begins to Preach**

<sup>12</sup>When Jesus heard that John had been put in prison,<sup>j</sup> he returned to Galilee.<sup>k</sup> <sup>13</sup>Leaving Nazareth, he went and lived in Capernaum,<sup>l</sup> which was by the lake in the area of Zebulun and Naphtali—<sup>14</sup>to fulfill<sup>m</sup> what was said through the prophet Isaiah:

<sup>15</sup>“Land of Zebulun and land of Naphtali, the way to the sea, along the Jordan, Galilee of the Gentiles—<sup>16</sup>the people living in darkness

<sup>a</sup> 4 Deut. 8:3    <sup>b</sup> 6 Psalm 91:11,12  
<sup>c</sup> 7 Deut. 6:16    <sup>d</sup> 10 Deut. 6:13

the model for all believers when they are tempted. *by the devil.* God surely tests his people, but it is the devil who tempts to evil (see notes on Ge 22:1; Jas 1:13; see also 1Jn 3:8; Rev 2:9–10 and notes; Rev 12:9–10). Like the Hebrew for “Satan,” the Greek for “devil” means “accuser” or “slanderer.” The devil is a personal being, not a mere force or influence. He is the great archenemy of God and the leader of the hosts of darkness.

**4:2** *forty days and forty nights.* The number recalls the experiences of Moses (Ex 24:18; 34:28) and Elijah (1Ki 19:8), as well as the 40 years of Israel’s temptation (testing) in the desert (see note on v. 1).

**4:3** *If you are the Son of God.* Meaning “Since you are.” The devil is not casting doubt on Jesus’ divine sonship but is tempting him to use his supernatural powers as the Son of God for his own ends. *Son of God.* See notes on Ps 2:7; 45:6; Jn 3:16. *tell these stones to become bread.* See note on Lk 4:3.

**4:4** Just as God gave the Israelites manna in a supernatural way (see Dt 8:3 and note), so also people today must rely on God for spiritual nourishment. Jesus relied on his Father, not his own miracle power, for provision of food (cf. Jn 4:34 and note; 6:27).

**4:5** See note on Lk 4:2. *highest point of the temple.* See note on Lk 4:9. *temple.* The temple, including the entire temple area, had been rebuilt by Herod the Great (see

notes on 2:1; Jn 2:20). The courtyard had been greatly enlarged, to about 330 by 500 yards. To accomplish this a huge platform had been erected to compensate for the sharp falling off of the land to the southeast. An enormous retaining wall made of massive stones was built to support the platform. On the platform stood the temple building, porches and courtyards flanked by beautiful colonnades (see diagram, p. 1958).


**4:6** *throw yourself down.* See note on Lk 4:9. *it is written.* See note on Lk 4:10.


**4:9** *worship me.* See note on Lk 4:7.

**4:10** *Satan.* See note on v. 1.

**4:11** *the devil left him.* See note on Lk 4:13.

**4:12** See map No. 11 at the end of this study Bible. *John had been put in prison.* See Mk 1:14 and note on Lk 3:20. The reason for John’s imprisonment is given in 14:3–4.

 **4:13** *Capernaum.* Although not mentioned in the OT, it was evidently a sizable town in Jesus’ day. Peter’s house there became Jesus’ base of operations during his extended ministry in Galilee (see Mk 2:1; 9:33). A fifth-century basilica now stands over the supposed site of Peter’s house, and a fourth-century synagogue is located a short distance from it (see diagram, p. 2097).

 **4:15–16** Another Messianic prophecy from Isaiah. Jesus spent most of his public ministry

ately they left the boat and their father and followed him.<sup>u</sup>

**Jesus Heals the Sick**

<sup>23</sup>Jesus went throughout Galilee,<sup>v</sup> teaching in their synagogues,<sup>w</sup> preaching the good news<sup>x</sup> of the kingdom,<sup>y</sup> and healing every disease and sickness among the people.<sup>z</sup> <sup>24</sup>News about him spread all over Syria,<sup>a</sup> and people brought to

4:22 <sup>u</sup>S ver 19  
 4:23 <sup>v</sup>Mk 1:39;  
 Lk 4:15, 44  
<sup>w</sup>Mt 9:35; 13:54;  
 Mk 1:21; Lk 4:15;  
 Jn 6:59; 18:20  
<sup>x</sup>Mk 1:14  
<sup>y</sup>S Mt 3:2;  
 Ac 20:25; 28:23, 31  
<sup>z</sup>Mt 8:16; 14:14;  
 15:30; Mk 3:10;  
 Lk 7:22; Ac 10:38  
 4:24 <sup>a</sup>S Lk 2:2

him all who were ill with various diseases, those suffering severe pain, the demon-possessed,<sup>b</sup> those having seizures,<sup>c</sup> and the paralyzed,<sup>d</sup> and he healed them. <sup>25</sup>Large crowds from Galilee, the Decapolis,<sup>a</sup> Jerusalem, Judea and the region across the Jordan followed him.<sup>e</sup>

4:24 <sup>b</sup>Mt 8:16, 28;  
 9:32; 12:22; 15:22;  
 Mk 1:32; 5:15, 16,

<sup>a</sup> <sup>25</sup> That is, the Ten Cities

18 <sup>c</sup>Mt 17:15 <sup>d</sup>Mt 8:6; 9:2; Mk 2:3 **4:25** <sup>e</sup>Mk 3:7, 8; Lk 6:17

**4:23** *teaching . . . preaching . . . healing.* Jesus' threefold ministry. The synagogues (see note on Mk 1:21) provided a place for him to teach on the Sabbath. During the week he preached to larger crowds in the open air. *good news.* See note on Mk 1:1.

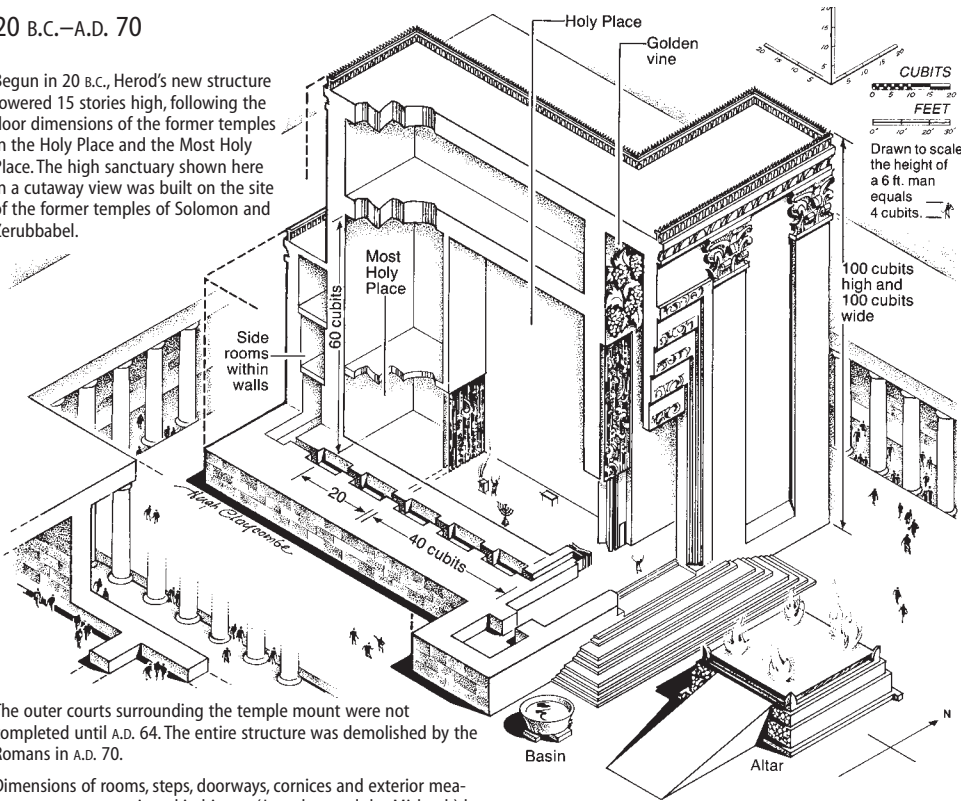
**4:24** *Syria.* The area north of Galilee and between Damascus and the Mediterranean Sea. *those having seizures.* The Greek word for this expression originally meant "moonstruck" and reflects the ancient superstition that seizures were caused by changes of the moon.

**4:25** *Large crowds.* Jesus' influence spread quickly over a large geographical area. *the Decapolis.* A league of free cities (see NIV text note and map, p. 2038) characterized by high Greek culture. All but one, Scythopolis (Beth Shan), were east of the Sea of Galilee and the Jordan River. The league stretched from a point northeast of the Sea of Galilee southward to Philadelphia (modern Amman). *followed him.* Not all who followed were true disciples; many were curious onlookers, as subsequent events revealed only too clearly.

**Herod's Temple**

20 B.C.—A.D. 70

Begun in 20 B.C., Herod's new structure towered 15 stories high, following the floor dimensions of the former temples in the Holy Place and the Most Holy Place. The high sanctuary shown here in a cutaway view was built on the site of the former temples of Solomon and Zerubbabel.



The outer courts surrounding the temple mount were not completed until A.D. 64. The entire structure was demolished by the Romans in A.D. 70.

Dimensions of rooms, steps, doorways, cornices and exterior measurements are mentioned in history (Josephus and the Mishnah) but are subject to interpretation, and all drawings vary.

## The Beatitudes

5:3–12pp — Lk 6:20–23


**5** Now when he saw the crowds, he went up on a mountainside and sat down. His disciples came to him, <sup>2</sup>and he began to teach them, saying:

- 3** “Blessed are the poor in spirit,  
for theirs is the kingdom of  
heaven.<sup>f</sup>  
**4** Blessed are those who mourn,  
for they will be comforted.<sup>g</sup>  
**5** Blessed are the meek,  
for they will inherit the earth.<sup>h</sup>  
**6** Blessed are those who hunger  
and thirst for  
righteousness,

**5:3** <sup>f</sup>ver 10,19;  
S Mt 25:34  
**5:4** <sup>g</sup>Isa 61:2,3;  
Rev 7:17  
**5:5** <sup>h</sup>Ps 37:11;  
Ro 4:13

**5:6** <sup>i</sup>Isa 55:1,2  
**5:7** <sup>j</sup>S Jas 2:13  
**5:8** <sup>k</sup>Ps 24:3,4;  
73:1 <sup>l</sup>Ps 17:15;  
42:2; Heb 12:14;  
Rev 22:4  
**5:9** <sup>m</sup>Jas 3:18;  
S Ro 14:19 <sup>n</sup>ver 44,  
45; S Ro 8:14  
**5:10** <sup>o</sup>S 1Pe 3:14  
<sup>p</sup>ver 3, 19;  
S Mt 25:34  
**5:11** <sup>q</sup>Isa 51:7  
<sup>r</sup>S Jn 15:21

- for they will be filled.<sup>i</sup>  
**7** Blessed are the merciful,  
for they will be shown  
mercy.<sup>j</sup>  
**8** Blessed are the pure in heart,<sup>k</sup>  
for they will see God.<sup>l</sup>  
**9** Blessed are the peacemakers,<sup>m</sup>  
for they will be called sons of  
God.<sup>n</sup>  
**10** Blessed are those who are  
persecuted because of  
righteousness,<sup>o</sup>  
for theirs is the kingdom of  
heaven.<sup>p</sup>  
**11** “Blessed are you when people  
insult you,<sup>q</sup> persecute you and  
falsely say all kinds of evil against  
you because of me.<sup>r</sup> **12** Rejoice and


 **5:1—7:29** The Sermon on the Mount is in effect King Jesus' inaugural address, explaining what he expects of members of his kingdom. It is the first of five great discourses in Matthew (chs. 5–7; 10; 13; 18; 24–25; see Introduction: Structure). It contains three types of material: (1) beatitudes, i.e., declarations of blessedness (5:1–12), (2) ethical admonitions (5:13–20; 6:1—7:23) and (3) contrasts between Jesus' ethical teaching and Jewish legalistic traditions (5:21–48). The Sermon ends with a short parable stressing the importance of practicing what has just been taught (7:24–27) and an expression of amazement by the crowds at the authority with which Jesus spoke (7:28–29).

Opinion differs as to whether the Sermon is a summary of what Jesus taught on one occasion or a compilation of teachings presented on numerous occasions. Matthew possibly took a single sermon and expanded it with other relevant teachings of Jesus. Thirty-four of the verses in Matthew's Sermon occur in different contexts in Luke than the apparently parallel Sermon on the Plain (Lk 6:17–49).

The moral and ethical standard called for in the Sermon on the Mount is so high that some have dismissed the Sermon as being completely unrealistic or have projected its fulfillment to the future kingdom. There is no doubt, however, that Jesus (and Matthew) gave the Sermon as a standard for all Christians, realizing that its demands cannot be met in our own power. It is also true that Jesus occasionally used hyperbole to make his point (see, e.g., note on 5:29–30).


**5:1** *mountainside*. The exact location is uncertain. It may have been the gently sloping hillside at the northwest corner of the Sea of Galilee, not far from Capernaum (see note on Lk 6:20–49). The new law, like the old (Ex 19:3), was given from a mountain. *sat down*. It was the custom for Jewish rabbis to be seated while teaching (see Mk 4:1 and note; 9:35; Lk 4:20

and note; 5:3; Jn 8:2). *disciples*. Lit. “learners.” Since at the end of the Sermon the “crowds” expressed amazement at Jesus' teaching (7:28), “disciples” may here be used in a broader sense than the Twelve. Or perhaps the Sermon is addressed to the Twelve with the crowds also listening.

 **5:3** *Blessed*. The word means more than “happy,” because happiness is an emotion often dependent on outward circumstances. “Blessed” here refers to the ultimate well-being and distinctive spiritual joy of those who share in the salvation of the kingdom of God. See notes on Ps 1:1; Rev 1:3. *poor in spirit*. In contrast to the spiritually proud and self-sufficient. *theirs is the kingdom of heaven*. The kingdom is not something earned. It is more a gift than a reward.


**5:4** *those who mourn*. Over both personal and corporate sins (see Ezr 9:4; Ps 119:36).

**5:5** *meek*. This beatitude is taken from Ps 37:11 (see note there) and refers not so much to an attitude toward people as to a disposition before God, namely, humility. *the earth*. The new promised land (see Rev 21:1; cf. note on Ps 37:9).

 **5:6** *hunger and thirst for righteousness*. Have a deep longing for both personal righteousness and justice for the oppressed.

**5:8** *heart*. The center of one's being, including mind, will and emotions (see note on Ps 4:7).

**5:9** *peacemakers*. Those who promote peace, as far as it depends on them (Ro 12:18). In so doing, they reflect the character of their heavenly Father and so are called “sons of God” (see Jas 3:17–18).

 **5:10** *Blessed*. Because persecution provides an opportunity for believers to prove their fitness for the kingdom (see Heb 12:4–11 and notes). *persecuted*. Righteous living is often offensive to unbelievers (cf. v. 11). *theirs is the kingdom of heaven*. For the blessings of God's kingdom see 3:2 and note.

what they preach. <sup>4</sup>They tie up heavy loads and put them on men's shoulders, but they themselves are not willing to lift a finger to move them.<sup>9</sup>

<sup>5</sup>"Everything they do is done for men to see:<sup>r</sup> They make their phylacteries<sup>as</sup> wide and the tassels on their garments<sup>t</sup> long; <sup>6</sup>they love the place of honor at banquets and the most important seats in the synagogues;<sup>u</sup> <sup>7</sup>they love to be greeted in the marketplaces and to have men call them 'Rabbi.'<sup>v</sup>

**23:4** <sup>9</sup>Lk 11:46; Ac 15:10; Gal 6:13  
**23:5** <sup>r</sup>Mt 6:1,2,5, 16 <sup>u</sup>Ex 13:9; Dt 6:8 <sup>t</sup>Nu 15:38; Dt 22:12  
**23:6** <sup>u</sup>Lk 11:43; 14:7; 20:46  
**23:7** <sup>v</sup>ver 8; Mt 26:25,49; Mk 9:5; 10:51; Jn 1:38,49; 3:2,26; 20:16

**23:9** <sup>w</sup>Mal 1:6; Mt 6:9; 7:11  
**23:11** <sup>x</sup>S Mk 9:35

<sup>8</sup>"But you are not to be called 'Rabbi,' for you have only one Master and you are all brothers. <sup>9</sup>And do not call anyone on earth 'father,' for you have one Father,<sup>w</sup> and he is in heaven. <sup>10</sup>Nor are you to be called 'teacher,' for you have one Teacher, the Christ.<sup>b</sup> <sup>11</sup>The greatest among you will be your servant.<sup>x</sup> <sup>12</sup>For whoever exalts himself will be humbled, and who-

<sup>a</sup> 5 That is, boxes containing Scripture verses, worn on forehead and arm <sup>b</sup> 10 Or *Messiah*

**23:3** *not practice what they preach.* See Jas 1:22–25.

**23:4** *tie up heavy loads and put them on men's shoulders.* Cf. Jesus' words in 11:28–30 and see note on 11:28.

**23:5** *phylacteries.* These boxes (see NIV text note) contained four passages (Ex 13:1–10; 13:11–16; Dt 6:4–9; 11:13–21). *tassels.* See note on Nu 15:38.

**23:6** *most important seats in the synagogues.* See note on Mk 12:39.

**23:7** *Rabbi.* A Hebrew word meaning "(my) teacher."

**23:8–10** The warning is against seeking titles of honor to foster pride. We should avoid unreasonable literalism in applying such commands.

### Jewish Sects

#### PHARISEES

Their roots can be traced to Hasidim of the the second century B.C. (see note on Mk 2:16).

1. Along with the Torah, they accepted as equally inspired and authoritative all material contained within the oral tradition.
2. On free will and determination, they held to a mediating view that made it impossible for either free will or the sovereignty of God to cancel out the other.
3. They accepted a rather developed hierarchy of angels and demons.
4. They believed in the resurrection of the dead.
5. They believed in the immortality of the soul and in reward and retribution after death.
6. They were champions of human equality.
7. The emphasis of their teaching was ethical rather than theological.

#### SADDUCEES

They probably had their beginning during the Hasmonean period (166–63 B.C.). Their demise occurred c. A.D. 70 with the fall of Jerusalem and the destruction of the temple.

1. They denied that the oral law was authoritative and binding.
2. They interpreted the Mosaic law more literally than did the Pharisees.
3. They were very exacting in Levitical purity.
4. They attributed everything to free will.
5. They argued that there is neither resurrection of the dead nor a future life.
6. They rejected belief in angels and demons.
7. They rejected the idea of a spiritual world.
8. They considered only the books of Moses to be canonical Scripture.

#### ESSENES

They probably originated among the Hasidim, along with the Pharisees, from whom they later separated (I Maccabees 2:42; 7:13). They were a group of very strict and zealous Jews who took part with the Maccabees in a revolt against the Syrians, c. 165–155 B.C.

1. They strictly observed the purity laws of the Torah.
2. They practiced communal ownership of property.
3. They had a strong sense of mutual responsibility.
4. Daily worship was an important feature along with daily study of their sacred scriptures.
5. Solemn oaths of piety and obedience had to be taken.
6. Sacrifices were offered on holy days and during sacred seasons.
7. Marriage was not condemned in principle but was avoided.
8. They attributed everything that happened to fate.

#### ZEALOTS

They originated during the reign of Herod the Great c. 6 B.C. and were exterminated at Masada in A.D. 73.

1. They opposed payment of tribute for taxes to a pagan emperor because they believed that allegiance was due to God alone.
2. They were fiercely loyal to Jewish tradition.
3. They believed in violence as long as it accomplished a good end.
4. They were opposed to the use of the Greek language in the Holy Land.

# Jerusalem during the Ministry of Jesus

The **"THIRD WALL"** (shown with dotted line)

was begun by Herod Agrippa I between A.D. 41 and 44 to enclose the growing northern suburbs, but the work was apparently stopped. Its construction was resumed, in haste, only after the First Jewish Revolt broke out in A.D. 66.

The **"SECOND WALL"**

was built by Herod I or by earlier Hasmonean kings. Precise location is difficult to determine. This wall was put up around a market area in a valley, protecting it from raiding and looting, but was of questionable military value. At its eastern end, however, Herod built a military barracks (Antonia Fortress).

The **"FIRST WALL,"**

so named by Josephus, encircled the city during the Hasmonean period, which began in 167 B.C. After the revolt led by Judas Maccabeus in 167, Jerusalem expanded steadily in a period of independence under its own Jewish kings.

Herod's Towers

Herod's Royal Palace

MT. ZION ("Upper City")

Essene Gate

Traditional Upper Room?

ASHPOT GATE/TEKOA GATE

House of Caiaphas the high priest,\* identified here with today's Church of St. Peter in Gallicantu.

Theater\*\*

Gihon Spring\*\*\*

Pool of Siloam\*\*\*

Pool of Bethesda

BEZETHA ("New City")

Antonia Fortress\*\*\* (later Praetorium?)

Traditional Crucifixion Site †††

Xystus (Greek exercise hall)

Hasmonean Palace

Bridge over valley ("Wilson's Arch")\*\*\*

Present Damascus Gate

Tyropoeon Street\*\*\*

Psephinus Tower

Hinnom Valley

Kidron Valley

MOUNT OF OLIVES

CITY OF DAVID "Lower City"

TEMPLE

Gentiles Court

Huldah Gates and Stairways\*\*\*

Scale: 0, 100, 200, 300, 500, 1,000 Meters / Feet

Scale: 0, 100, 200, 300, 500, 1,000 Meters / Feet

Scale: 0, 100, 200, 300, 500, 1,000 Meters / Feet

Scale: 0, 100, 200, 300, 500, 1,000 Meters / Feet

Scale: 0, 100, 200, 300, 500, 1,000 Meters / Feet

Scale: 0, 100, 200, 300, 500, 1,000 Meters / Feet

Scale: 0, 100, 200, 300, 500, 1,000 Meters / Feet

Scale: 0, 100, 200, 300, 500, 1,000 Meters / Feet

Scale: 0, 100, 200, 300, 500, 1,000 Meters / Feet

Scale: 0, 100, 200, 300, 500, 1,000 Meters / Feet

Scale: 0, 100, 200, 300, 500, 1,000 Meters / Feet

Scale: 0, 100, 200, 300, 500, 1,000 Meters / Feet

Scale: 0, 100, 200, 300, 500, 1,000 Meters / Feet

Scale: 0, 100, 200, 300, 500, 1,000 Meters / Feet

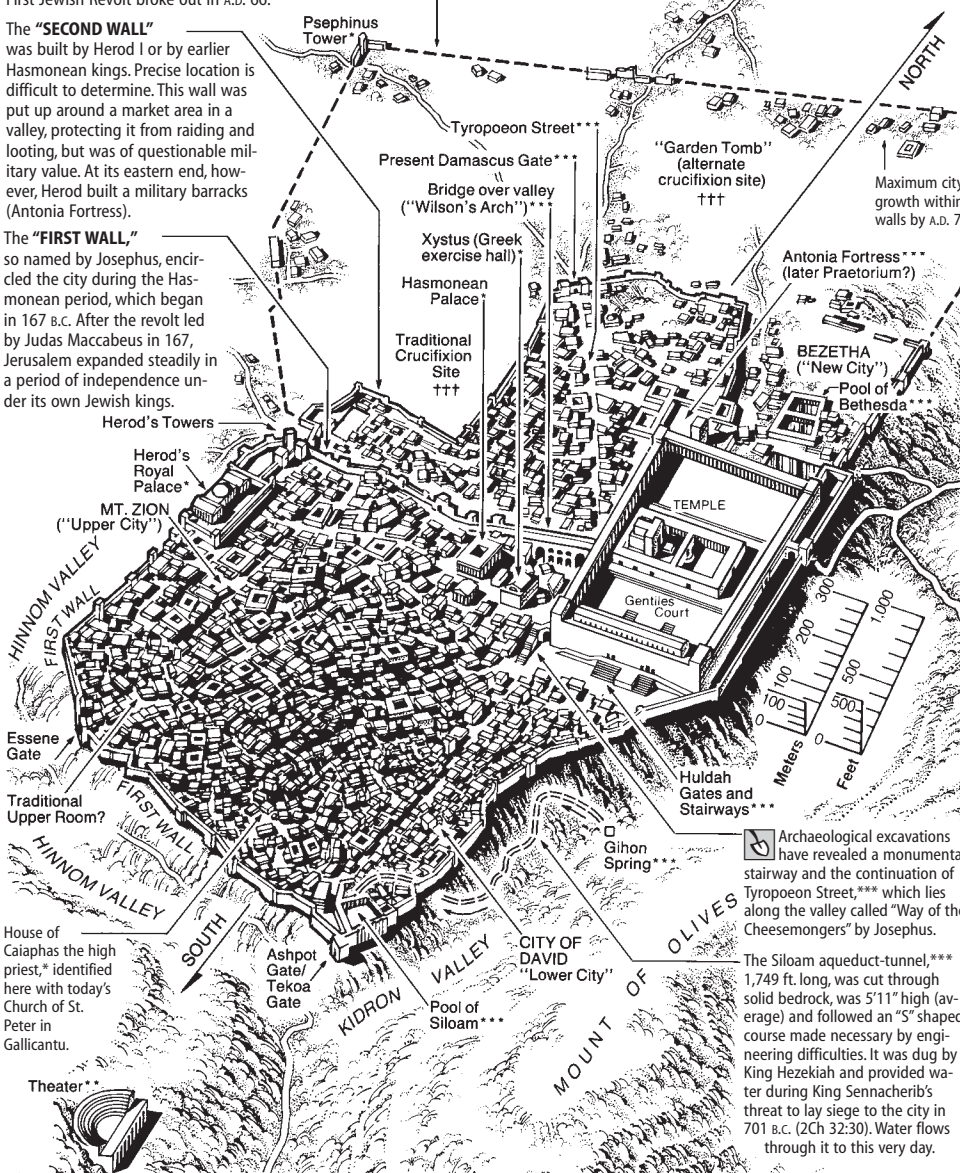
Scale: 0, 100, 200, 300, 500, 1,000 Meters / Feet

Scale: 0, 100, 200, 300, 500, 1,000 Meters / Feet

Scale: 0, 100, 200, 300, 500, 1,000 Meters / Feet

Scale: 0, 100, 200, 300, 500, 1,000 Meters / Feet

Herod the Great (reigned 37-4 B.C.) rebuilt the temple and its surrounding walls, built a palace, a fortress, a theater and a hippodrome (stadium) for horse and chariot races. He brought the city to the zenith of its architectural beauty and Roman cultural expression. This became Jerusalem in the time of Jesus.



Archaeological excavations have revealed a monumental stairway and the continuation of Tyropoeon Street,\*\*\* which lies along the valley called "Way of the Cheesemongers" by Josephus.

The Siloam aqueduct-tunnel,\*\*\* 1,749 ft. long, was cut through solid bedrock, was 5'11" high (average) and followed an "S" shaped course made necessary by engineering difficulties. It was dug by King Hezekiah and provided water during King Sennacherib's threat to lay siege to the city in 701 B.C. (2Ch 32:30). Water flows through it to this very day.

Buildings, streets and roads shown here are artist's concept only unless otherwise named and located. Wall heights remain generally unknown, except for those surrounding the Temple Mount.

Deep valleys on the east, south and west permitted urban expansion only to the north.

\* Location generally known, but style of architecture is unknown; artist's concept only, and Roman architecture is assumed.  
 \*\* Location and architecture unknown, but referred to in written history; shown here for illustrative purposes.  
 \*\*\* Ancient feature has remained, or appearance has been determined from evidence.

# Index to Subjects

The Index to Subjects will lead you to key texts on a variety of subjects covered in the *NIV Study Bible*. Many of these key texts also have helpful study notes on these subjects.

## A

- Aaron** Ex 4:10—12:50; 28–29; 32; Nu 17; 20:23–29
- Abandonment** Ezr 10:3
- Abuse (physical)** Ge 16:9; Ex 20:4–5; Isa 50:4–6
- Abraham** Ge 11:26—12:20; 14:18–24; 15:18; 16; 18:16–33; 22; 25:1–11; Ro 4; Gal 3:6–29; Jas 2:20–24
- Adam** Ge 1:26—5:5; Lk 3:23–38; Ro 5:12–21; 1Co 15:21–22,42–57
- Addiction** Pr 5:22–23; Jer 13:23; Mk 9:43–47
- Adoption** Ge 15:2; 41:51–52; 48:5; 50:23; Ex 2:10; Dt 21:17; Eph 1:5
- Adultery** Ge 35:22; Nu 5:31; Pr 2:22; 5:3–10; 5:22–23; 23:27; 31:3; Eze 23:25; Mt 19:1–9; Mk 10:1–12
- Advice** 1Ch 21:3–4; Pr 15:22; Da 6:2
- Alcohol use** Ge 9:22–25; Lev 10:9; Est 1:8; Ps 104:14–15; 116:13; Pr 20:1; 23:29–35; Hos 4:11; Joel 1:5; Mt 26:17–30; Lk 1:15; Jn 2:1–11; 1Ti 5:23
- Altars** Ge 12:7–8; 33:20; Jos 8:31; 2Ki 16:10; Am 3:14; Rev 6:9; 16:7
- Ambition** Ge 11:4; Nu 16:3; Jdg 18:20; Jer 45:5; Mt 20:20–21; 1Co 7:17,20,26
- Angel of the Lord** Jdg 2:1,4;

6:11,14; Ps 34:7; Isa 31:8–9; Eze 40:3; Zec 12:8

**Angels** Ex 23:20–23; 2Ch 32:21; Job 33:23–24; Ps 29:1; Da 8:16; 10:12; Lk 1:19; Ac 6:15; 1Co 6:2–3; Heb 1:7; 2Pe 2:4; Jude v. 6

**Guardian** Ps 91:11; Eze 9:1–2; Mt 18:8; Ac 12:15

**Anger** 1Ch 13:11; Job 15:13; 32:2–5; 32:19; Pr 14:29; Da 2:5; Ac 15:39; Eph 4:26; Jas 1:19–20

**Anointing** Ge 28:18; Ex 29:1,7; 40:9; Lev 8:12; Ru 3:3; 1Sa 10:1; 12:3; 16:1,13; 26:9; 1Ki 19:16; 2Ch 6:42; Ps 2:2; 104:15; 105:15; Isa 61:1; Da 9:25; Mt 3:16; Lk 10:34; Jn 1:32; 2:20,27; 2Co 1:21; Jas 5:14

**Antichrist** 2Th 2:3–12; 1Jn 2:18

**Anxiety** Mt 6:25–34; Lk 12:22–34; Php 4:4–9

**Apostles** Lk 6:13; Ac 1:26; 8:1; 15:19–21; 1Co 9:15; 12:28; 15:8; 2Co 12:12; Gal 1:1

**Arguments** Job 18:2; Ac 15:39

**Ark of the covenant** Ex 16:34; 25:10–22; Nu 4:5; 7:89; Jos 6:9; 1Sa 4:5,7,10; 2Sa 6:7; 1Ki 8:1–6; 8:9; 1Ch 13:10,14; 13:9–10; 15:2; 2Ch 35:3

**Armageddon** Jos 12:21; 17:11; Jdg 1:27; 5:19; 1Ki 9:15; 2Ki 9:27; 23:29; Zec 12:3; Rev 16:14–16; 19:19

**Ascension** Ps 27; Lk 24:36–53; Ac 1:1–11; Jn 16:5–16; Eph 4:7–13

**Assurance of salvation** Ps 37; Ro 8; 2Ti 1:8–12; 1Jn 2:28—3:24; 5:9–13

**Atonement** Isa 27:8–9; 53:5; Eze 16:63; Jn 1:29; Ro 3:25

**Attitude** Ge 4:5–7; Ps 73:3–5; 77:12; 81:11; 86:11; Ecc 11:10; Isa 1:11–14; Jer 17:10; Joel 2:13; Php 4:8; Col 3:2

## B

**Baptism** Mt 3:11; 3:6; Mk 1:4; 1:8; Lk 12:50; Jn 3:23–25; Ac 8:14–17; 19:5; Ro 6:3–5; 1Co 10:2; Heb 10:22; 1Pe 3:21

**Of the Holy Spirit** Mt 3:11; 3:16; Lk 3:16; Jn 1:32–33; 3:5; Ac 1:5; 2:1–4; 2:38–39; 8:12,14–17; 9:17–18; 10:44–48; 19:1–6; 1Co 12:13; Tit 3:5

**Belonging** Ne 10:36

**Bethlehem** Ge 35:19–20; Jdg 12:8–10; Ru 1:1,19–22; Ru 4:11–13; 1Sa 16:4–13; 2Sa 23:14–17; 2Ch 11:5–6; Mic 5:2; Mt 2:16–18; Lk 2:1–7; 2,4,11

**Betrayal** Ps 41:9; 109:1–3; Jer 40:16; 41:6; Ob v. 7; Mt 26:14–16; 26:49; 26:75; Mk 14:10–11; 14:45; 14:72; Lk 22:47–48; 22:61–62

**Bitterness** Ru 1:13,20–21; Job 15:13; 38:2; Ps 140:10

# Concordance

---

This NIV Concordance is a condensation of *The NIV Complete Concordance*, taking over 35,000 references from the latter's 250,000. These 35,000 references have been selected as the most helpful for the average Bible student or layperson.

When determining whether or not to include a verse reference, we gave careful consideration to the passage in which the verse is located. We also encourage you to always consider the larger context of the passage, giving special attention to the flow of the thought from beginning to end. Whenever you look up a verse, your goal should be to discover the intended meaning of the verse in context. Do not use this concordance, or any concordance, merely as a *verse-finder*; it should also be used as a *passage-finder*. The contexts surrounding each entry are longer than those usually found in concordances; but even so, the context excerpts are too brief for study purposes. They serve only to help you locate familiar verses.

In some cases the usual short contextual phrases are ineffective in helping you locate a passage. This is especially true in studying key events in a Bible character's life. Therefore, we have incorporated 260 "block entries" in which we use descriptive phrases that mark the breadth of a passage containing episodes of that person's life. The descriptive phrases replace the brief context surrounding each occurrence of the name.

Often more than one Bible character has the same name. For example, there are more than thirty Zechariahs in the Bible. In these cases we have given the name a block entry, assigning each person a number (1), (2), etc., and have included a descriptive phrase to distinguish each. Insignificant names are not included.

In this concordance there are 1,239 key word entries that have an exhaustive list of every appearance of that word. When this occurs, the word or block entry is marked with an asterisk (\*).

This mini-concordance includes some words not found in *The NIV Complete Concordance*. These words include: boy, boy's, boys, daughter, daughters, girl, man, man's, men, men's, people, peoples, woman, and women.

Since this concordance can only serve one translation—the New International Version—it is difficult for readers familiar with the Authorized Version to make the transition from its older, more archaic language to that of the NIV. We have tried, therefore, to make this transition a bit easier by including some forty-four prominent Authorized Version words and linking them to NIV words that have taken their place. We wish to thank Dr. Daniel E. Sauerwein of Multnomah Bible College for supplying the data for these additional words.

We pray that this concordance will be used by NIV readers to introduce them to the full scope of God's truth in every book of the Bible.

John R. Kohlenberger III  
Edward W. Goodrick

**AARON**

Genealogy of (Ex 6:16–20; Jos 21:4, 10; 1Ch 6:3–15).

Priesthood of (Ex 28:1; Nu 17; Heb 5:1–4; 7); garments (Ex 28; 39), consecration (Ex 29), ordination (Lev 8).

Spokesman for Moses (Ex 4:14–16, 27–31; 7:1–2). Supported Moses' hands in battle (Ex 17:8–13). Built golden calf (Ex 32; Dt 9:20). Talked against Moses (Nu 12). Priesthood opposed (Nu 16); staff budded (Nu 17). Forbidden to enter land (Nu 20:1–12). Death (Nu 20:22–29; 33:38–39).

**ABADDON\***

Rev 9:11 whose name in Hebrew is *A*,

**ABANDON (ABANDONED)**

Dt 4:31 he will not *a* or destroy you

1Ki 6:13 and will not *a* my people Israel."

Ne 9:19 compassion you did not *a* them

9:31 an end to them or *a* them,

Ps 16:10 you will not *a* me to the grave,

Ac 2:27 you will not *a* me to the grave,

1Ti 4:1 in later times some will *a* the faith

**ABANDONED (ABANDON)**

Ge 24:27 who has not *a* his kindness

2Co 4:9 persecuted, but not *a*; struck down,

**ABBA\***

Mk 14:36 "A, Father," he said, "everything is

Ro 8:15 And by him we cry, "A, Father."

Gal 4:6 the Spirit who calls out, "A, Father

**ABEDNEGO**

Deported to Babylon with Daniel (Da 1:1–6). Name changed from Azariah (Da 1:7). Refused defilement by food (Da 1:8–20). Refused idol worship (Da 3:1–12); saved from furnace (Da 3:13–30).

**ABEL**

Second son of Adam (Ge 4:2). Offered proper sacrifice (Ge 4:4; Heb 11:4). Murdered by Cain (Ge 4:8; Mt 23:35; Lk 11:51; 1Jn 3:12).

**ABHOR (ABHORS)**

Lev 26:30 of your idols, and I will *a* you.

Dt 7:26 Utterly *a* and detest it,

Ps 26:5 I *a* the assembly of evildoers

119:163 I hate and *a* falsehood

139:21 and *a* those who rise up against you

Am 6:8 "I *a* the pride of Jacob

Ro 2:22 You who *a* idols, do you rob

**ABHORS (ABHOR)**

Pr 11:1 The LORD *a* dishonest scales,

**ABIATHAR**

High priest in days of Saul and David (1Sa 22; 2Sa 15; 1Ki 1–2; Mk 2:26). Escaped Saul's slaughter of priests (1Sa 22:18–23). Supported David in Absalom's revolt (2Sa 15:24–29). Supported Adonijah (1Ki 1:7–42); deposed by Solomon (1Ki 2:22–35; cf. 1Sa 2:31–35).

**ABIGAIL**

1. Sister of David (1Ch 2:16–17).

2. Wife of Nabal (1Sa 25:30); pled for his life with David (1Sa 25:14–35). Became David's wife after Nabal's death (1Sa 25:36–42); bore him Kileab (2Sa 3:3) also known as Daniel (1Ch 3:1).

**ABIHU**

Son of Aaron (Ex 6:23; 24:1, 9); killed for offering unauthorized fire (Lev 10; Nu 3:2–4; 1Ch 24:1–2).

**ABIJAH**

1. Second son of Samuel (1Ch 6:28); *a* corrupt judge (1Sa 8:1–5).

2. An Aaronic priest (1Ch 24:10; Lk 1:5).

3. Son of Jeroboam I of Israel; died as prophesied by Ahijah (1Ki 14:1–18).

4. Son of Rehoboam; king of Judah who fought Jeroboam I attempting to reunite the kingdom (1Ki 14:31–15:8; 2Ch 12:16–14:1; Mt 1:7).

**ABILITY (ABLE)**

Ex 35:34 tribe of Dan, the *a* to teach others.

Dt 8:18 for it is he who gives you the *a*

Ezr 2:69 According to their *a* they gave

Mt 25:15 one talent, each according to his *a*.

Ac 11:29 disciples, each according to his *a*,

2Co 1:8 far beyond our *a* to endure,

8:3 were able, and even beyond their *a*.

**ABIMELECH**

1. King of Gerar who took Abraham's wife Sarah, believing her to be his sister (Ge 20). Later made a covenant with Abraham (Ge 21:22–33).

2. King of Gerar who took Isaac's wife Rebekah, believing her to be his sister (Ge 26:1–11). Later made a covenant with Isaac (Ge 26:12–31).

3. Son of Gideon (Jdg 8:31). Attempted to make himself king (Jdg 9).

**ABISHAG\***

Shunammite virgin; attendant of David in his old age (1Ki 1:1–15; 2:17–22).

**ABISHAI**

Son of Zeruiah, David's sister (1Sa 26:6; 1Ch 2:16). One of David's chief warriors (1Ch 11:15–21); against Edom (1Ch 18:12–13), Ammon (2Sa 10), Absalom (2Sa 18), Sheba (2Sa 20). Wanted to kill Saul (1Sa 26), killed Abner (2Sa 2:18–27; 3:22–39), wanted to kill Shimei (2Sa 16:5–13; 19:16–23).

**ABLE (ABILITY ENABLE ENABLED ENABLES ENABLING)**

Nu 14:16 'The LORD was not *a*

1Ch 29:14 that we should be *a* to give

2Ch 2:6 who is *a* to build a temple for him,

Eze 7:19 and gold will not be *a* to save them

Da 3:17 the God we serve is *a* to save us

4:37 walk in pride he is *a* to humble.

Mt 9:28 "Do you believe that I am *a*

Lk 13:24 will try to enter and will not be *a* to

14:30 to build and was not *a* to finish.'

21:15 none of your adversaries will be *a*

21:36 and that you may be *a* to stand

Ac 5:39 you will not be *a* to stop these men;

Ro 8:39 will be *a* to separate us

14:4 for the Lord is *a* to make him stand

16:25 to him who is *a* to establish you

2Co 9:8 God is *a* to make all grace abound

Eph 3:20 him who is *a* to do immeasurably

6:13 you may be *a* to stand your ground,

1Ti 3:2 respectable, hospitable, *a* to teach,

2Ti 1:12 and am convinced that he is *a*

2:24 kind to everyone, *a* to teach,

3:15 which are *a* to make you wise

Heb 2:18 he is *a* to help those who are being

7:25 he is *a* to save completely

Jas 3:2 *a* to keep his whole body in check.

Jude :24 To him who is *a* to keep you

Rev 5: He is *a* to open the scroll

**ABNER**

Cousin of Saul and commander of his army

(1Sa 14:50; 17:55–57; 26). Made Ish-Bosheth king after Saul (2Sa 2:8–10), but later defected to David (2Sa 3:6–21). Killed Asahel (2Sa 2:18–32), for which he was killed by Joab and Abishai (2Sa 3:22–39).

**ABOLISH (ABOLISHED ABOLISHING)**

Hos 2:18 I will *a* from the land,

Mt 5:17 that I have come to *a* the Law

**ABOLISHED (ABOLISH)**

Gal 5:11 the offense of the cross has been *a*.

**ABOLISHING\* (ABOLISH)**

Eph 2:15 by *a* in his flesh the law

**ABOMINATION\***

Da 11:31 set up the *a* that causes desolation.

12:11 *a* that causes desolation is set up,

Mt 24:15 the holy place 'the *a* that causes

Mk 13:14 you see 'the *a* that causes

**ABOUND (ABOUNDING)**

2Co 9:8 able to make all grace *a* to you,

9:8 you will *a* in every good work.

Php 1:9 that your love may *a* more

**ABOUNDING (ABOUND)**

Ex 34:6 slow to anger, *a* in love

Nu 14:18 *a* in love and forgiving sin

Ne 9:17 slow to anger and *a* in love.

Ps 86:5 *a* in love to all who call to you.

86:15 slow to anger, *a* in love

103:8 slow to anger, *a* in love.

Joel 2:13 slow to anger and *a* in love,

Jnh 4:2 slow to anger and *a* in love,

**ABRAHAM**

Abram, son of Terah (Ge 11:26–27), husband of Sarah (Ge 11:29).

Covenant relation with the LORD (Ge 12:1–3; 13:14–17; 15; 17; 22:15–18; Ex 2:24; Ne 9:8; Ps 105; Mic 7:20; Lk 1:68–75; Ro 4; Heb 6:13–15).

Called from Ur, via Haran, to Canaan (Ge 12:1; Ac 7:2–4; Heb 11:8–10). Moved to Egypt, nearly lost Sarah to Pharaoh (Ge 12:10–20). Divided the land with Lot; settled in Hebron (Ge 13). Saved Lot from four kings (Ge 14:1–16); blessed by Melchizedek (Ge 14:17–20; Heb 7:1–20). Declared righteous by faith (Ge 15:6; Ro 4:3; Gal 3:6–9). Fathered Ishmael by Hagar (Ge 16).

Name changed from Abram (Ge 17:5; Ne 9:7). Circumcised (Ge 17; Ro 4:9–12). Entertained three visitors (Ge 18); promised a son by Sarah (Ge 18:9–15; 17:16). Questioned destruction of Sodom and Gomorrah (Ge 18:16–33). Moved to Gerar; nearly lost Sarah to Abimelech (Ge 20). Fathered Isaac by Sarah (Ge 21:1–7; Ac 7:8; Heb 11:11–12); sent away Hagar and Ishmael (Ge 21:8–21; Gal 4:22–30). Covenant with Abimelech (Ge 21:22–32). Tested by offering Isaac (Ge 22; Heb 11:17–19; Jas 2:21–24). Sarah died; bought field of Ephron for burial (Ge 23). Secured wife for Isaac (Ge 24). Fathered children by Keturah (Ge 25:1–6; 1Ch 1:32–33). Death (Ge 25:7–11).

Called servant of God (Ge 26:24), friend of God (2Ch 20:7; Isa 41:8; Jas 2:23), prophet (Ge 20:7), father of Israel (Ex 3:15; Isa 51:2; Mt 3:9; Jn 8:39–58).

**ABSALOM**

Son of David by Maacah (2Sa 3:3; 1Ch 3:2). Killed Amnon for rape of his sister Tamar; banished by David (2Sa 13). Returned to Jerusalem; received by David (2Sa 14). Rebelled against David; seized kingdom (2Sa 15–17). Killed (2Sa 18).