

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 barren 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^a God created^b the heavens^c and the earth.^d ²Now the earth was^a formless^e and empty,^f darkness was over the surface of the deep,^g and the Spirit of God^h was hoveringⁱ over the waters.

³And God said,^j “Let there be light,” and there was light.^k ⁴God saw that the light was good,^l and he separated the light from the darkness.^m

⁵God calledⁿ the light “day,” and the darkness he called “night.”^o And there was evening, and there was morning^p—the first day.

⁶And God said,^q “Let there be an expanse^r between the waters^s to separate water from water.” ⁷So God made the expanse and separated the water under the expanse from the wa-


1:1 ^aPs 102:25; Pr 8:23; Isa 40:21; 41:4,26; Jn 1:1-2 ^bver 21,27; Ge 2:3 ^cver 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 ^dGe 1:4; 19; 2K1 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; Heb 3:4; 11:3; Rev 4:11; 10:6
1:2 ^eIsa 23:1; 24:10; 27:10; 32:14; 34:11 ^fIsa 45:18; Jer 4:23 ^gGe 8:2; Job 7:12; 26:8;

ter above it.^t And it was so.^u ⁸God called^v the expanse “sky.”^w And there was evening, and there was morning^x—the second day.

⁹And God said, “Let the water under the sky be gathered to one place,^y and let dry ground^z appear.” And it was so.^a ¹⁰God called^b the dry ground “land,” and the gathered waters^c he

^{a2} Or possibly *became*

38:9; Ps 36:6; 42:7; 104:6; 107:24; Pr 30:4 ^bGe 2:7; Job 33:4; Ps 104:30; Isa 32:15 ^cIsa 31:5 ^d1:3 ^ever 6; Ps 33:6,9; 148:5; Heb 11:3 ^f2Co 4:6 ^g; Jn 1:5-7 ^h1:4 ⁱver 10,12,18,21,25,31; Ps 104:31; 119:68; Jer 31:35 ^jver 14; Ex 10:21-23; Job 26:10; 38:19; Ps 18:28; 104:20; 105:28; Isa 42:16; 45:7 ^k1:5 ^lver 8,10; Ge 2:19,23 ^mPs 74:16 ⁿver 8,13,19,23,31 ^o1:6 ^p5 ^qver 3 ^r5 ^sver 1; Isa 44:24; 2Pe 3:5 ^tver 9; Ps 24:2; 136:6 ^u1:7 ^vGe 7:11; Job 26:10; 38:8-11,16; Ps 68:33; 148:4; Pr 8:28 ^wver 9,11,15,24 ^x1:8 ^y5 ^zver 5 ^{aa}Job 9:8; 37:18; Ps 19:1; 104:2; Isa 40:22; 44:24; 45:12; Jer 10:12; Zec 12:1 ^{aa}5 ^{ab}1:9 ^{ac}Job 38:8-11; Ps 33:7; 104:6-9; Pr 8:29; Jer 5:22; 2Pet 3:5 ^{ad}Ps 95:5; Jnh 1:9; Hag 2:6 ^{ae}5 ^{af}7 ^{ag}1:10 ^{ah}5 ^{ai}ver 5 ^{aj}Ps 33:7

 **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 creative 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-oriented 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 creatures they were given dominion over (see vv. 26, 28; 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).

called “seas.”^d And God saw that it was good.^e

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

¹²The land produced vegetation: plants bearing seed according to their kindsⁱ and trees bearing fruit with seed in it according to their kinds. And God saw that it was good.^j

¹³And there was evening,^k and there was morning^k—the third day.

¹⁴And God said, “Let there be lights^l in the expanse of the sky to separate the day from the night,^m and let them serve as signsⁿ to mark seasons^o and days and years,^p ¹⁵and let them be lights in the expanse of the sky to give light on the earth.” And it was so.^q ¹⁶God made two great lights—the greater light^r to govern^s the day and the lesser light to govern^t the night.^u He also made the stars.^v ¹⁷God set them in the expanse of the sky to give light on the earth,¹⁸ to govern the day and the night,^w and to separate light from darkness. And God saw that it was good.^x ¹⁹And there was evening, and there was morning^y—the fourth day.

²⁰And God said, “Let the water teem with

1:10 ^d Job 38:8; Ps 90:2; 95:5 ^e S ver 4

1:11 ^f Ps 65:9-13; 104:14 ^g ver 12, 21,24,25; Ge 2:5; 6:20; 7:14; Lev 11:14,19,22; Dt 14:13,18; 1Co 15:38 ^h S ver 7

1:12 ⁱ S ver 11 ^j S ver 4

1:13 ^k S ver 5

1:14 ^l Ps 74:16; 136:7 ^m S ver 4 ⁿ Jer 10:2

^o Ps 104:19 ^p Ge 8:22; Jer 31:35-36; 33:20,25

1:15 ^q S ver 7 **1:16** ^r Dt 17:3; Job 31:26; Jer 43:13; Eze 8:16

^s Ps 136:8 ^t Ps 136:9 ^u Job 38:33; Ps 74:16; 104:19; Jer 31:35;

Jas 1:17 ^v 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

1:18 ^w Jer 33:20, 25 ^x S ver 4 **1:19** ^y S ver 5

1:20 ^z Ps 146:6 ^a Ge 2:19

1:21 ^b S ver 1 ^c Job 3:8; 7:12;

living creatures,^z and let birds fly above the earth across the expanse of the sky.”^a ²¹So God created^b the great creatures of the sea^c and every living and moving thing with which the water teems,^d according to their kinds, and every winged bird according to its kind.^e And God saw that it was good.^f ²²God blessed them and said, “Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth.”^g ²³And there was evening, and there was morningⁿ—the fifth day.

²⁴And God said, “Let the land produce living creatures^l according to their kinds:^j livestock, creatures that move along the ground, and wild animals, each according to its kind.” And it was so.^k ²⁵God made the wild animals^l according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds.^m And God saw that it was good.ⁿ

²⁶Then God said, “Let us^o make

Ps 74:13; 148:7; Isa 27:1; Eze 32:2 ^a Ps 104:25-26 ^e S ver 11 ^f S ver 4 **1:22** ^g ver 28; Ge 8:17; 9:1,7,19; 47:27; Lev 26:9; Eze 36:11 **1:23** ^h S ver 5 **1:24** ⁱ Ge 2:19 ^j S ver 11 ^k S ver 7 **1:25** ⁱ Ge 7:21-22; Jer 27:5 ^m S ver 11 ⁿ S ver 4 **1:26** ^o Ge 3:5,22; 11:7; Ps 100:3; Isa 6:8

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. “livestock, creatures that move along the ground, and wild animals” (v. 24)
	a ₂ . “man” (v. 26)
b. “vegetation” (v. 11)	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 astronomical 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.

 **1:21** *creatures of the sea.* The Hebrew word underlying this phrase was used in Canaanite mythology to name a dreaded sea monster. He is often used figuratively in OT poetry to refer to one of God’s most powerful opponents. He is pictured as national (Babylon, Jer 51:34; Egypt, Isa 51:9; Eze 29:3; 32:2) or cosmic (Job 7:12; Ps 74:13; Isa 27:1, though some take the latter as a reference to Egypt). In Genesis, however, the creatures of the sea are portrayed not as enemies to be feared but as part of God’s good creation to be appreciated (cf. Ps 104:26 and note).

 **1:22** *Be fruitful and increase in number.* God’s benediction on living things that inhabit the water and that fly in the air. By his blessing they flourish and fill both realms with life (see note on v. 28). God’s rule over his created realm promotes and blesses life.

 **1:26** *us ... our ... our.* God speaks as the Creator-King, announcing his crowning work to the members of his heavenly court (see 3:22; 11:7; Isa 6:8; see also 1Ki 22:19–23; Job 15:8; Jer 23:18). *image ... likeness.* No distinction should be made between “image” and “likeness,” which are synonyms in both the OT (5:1; 9:6) and the NT (1Co 11:7; Col 3:10; Jas 3:9). Since human beings are made in God’s image, they are all worthy of honor and respect; they are neither to be murdered (9:6) nor cursed (Jas 3:9). “Image” includes such characteristics as “righteousness and holiness” (Eph 4:24) and “knowledge” (Col 3:10). Believers are to be “conformed to the likeness” of Christ (Ro 8:29) and will someday be “like him” (1Jn 3:2). *and let them rule.* Probably to be understood in the sense “so that they may rule.” Within the realm of his visible creation God places a creature capable of acting as his agent in relationship to other creatures (1) to represent God’s claim

¹⁰Lot looked up and saw that the whole plain^l of the Jordan^m was well watered, like the garden of the LORD,ⁿ like the land of Egypt,^o toward Zoar.^p (This was before the LORD destroyed Sodom^q and Gomorrah.)^r ¹¹So Lot chose for himself the whole plain of the Jordan and set out toward the east. The two men parted company: ¹²Abram lived in the land of Canaan,^s while Lot^t lived among the cities of the plain^u and pitched his tents near Sodom.^v ¹³Now the men of Sod-


13:10 ^lKi 7:46; 2Ch 4:17; ^mNu 13:29; 33:48; ⁿGe 2:8-10; Isa 51:3; ^oEze 31:8-9; ^pGe 46:7; ^qGe 14:2; 19:22, 30; Dt 34:3; Isa 15:5; ^rJer 48:34; ^sJdt 29:23; ^tJob 39:6; ^uPs 107:34; ^vJer 4:26; ^wGe 14:8; 19:17-29

om^w were wicked and were sinning greatly against the LORD.^x


¹⁴The LORD said to Abram after Lot had parted from him, “Lift up your eyes from where you are and look north and south, east and west.^y ¹⁵All the land that you see I will give to you and your offspring^j


^j15 Or *seed*; also in verse 16

13:12 ^sGe 10:19; ^tGe 11:27; ^u5 ver 10; ^vGe 19:17,25,29; ^wGe 14:12; ^x13:13; ^yGe 19:4; Isa 1:10; 3:9; ^zGe 18:20; 19:5; 20:6; 39:9; ^{aa}Nu 32:23; 15a 12:23; 25a 12:13; ^{ab}Ps 51:4; ^{ac}Eze 16:49-50; ^{ad}2Pe 2:8 **13:14** ^{ae}Ge 28:14; ^{af}32:12; ^{ag}48:16; ^{ah}Dt 32:7; ^{ai}13:17; ^{aj}Isa 54:3

 **13:10** *plain*. The Hebrew for this word picturesquely describes this area as oval in shape. The precise location of the “plain” and its “cities” (v. 12) is still disputed. One plausible proposal locates them just southeast of the Dead Sea, like the land of Egypt. Because of its abundant and dependable water supply (see note on 12:10), Egypt came close to matching Eden’s ideal conditions (see 2:10). *the LORD destroyed Sodom and Gomorrah*. See especially 18:16—19:29. The names of Sodom and Gomorrah became proverbial for vile wickedness and for

divine judgment on sin.

 **13:12** *Lot ... pitched his tents near Sodom*. Since the people of Sodom were known to be wicked (see v. 13), Lot was flirting with temptation by choosing to live near them. Contrast the actions of Abram (v. 18).

 **13:14** *Lift up your eyes ... and look*. See Dt 34:1–4. Lot and Abram are a study in contrasts. The former looked selfishly and coveted (v. 10); the latter

Integrated Chronology of the Patriarchs

ABRAHAM

AGE 75 To Canaan*

Birth of

100

ISAAC*

140

AGE 40 Isaac married*

160

60

Birth of Esau and

JACOB*

175 Abraham’s death*

75

AGE 15

100

40 Esau’s marriage*

137

77 Jacob to Paddan Aram

Birth of

151

157

91

97 Jacob’s return to Canaan

JOSEPH

AGE 6

168

180

108

120

121

130

147

17 Joseph to Egypt*

29

30 Joseph enters Pharaoh’s service*

39

56

110 Joseph’s death*

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

ple's chief priests and teachers of the law, he asked them where the Christ^a was to be born. ⁵"In Bethlehem^d in Judea," they replied, "for this is what the prophet has written:

6^a "But you, Bethlehem, in the land of Judah,
are by no means least among the rulers of Judah;
for out of you will come a ruler who will be the shepherd of my people Israel."^b ⁷^e

⁷Then Herod called the Magi secretly and found out from them the exact time the star had appeared. ⁸He sent them to Bethlehem and said, "Go and make a careful search for the child. As soon as

2:5 ^dJn 7:42
2:6 ^e2Sa 5:2;
Mic 5:2

2:11 /Isa 60:3
9Ps 72:10
2:12 ^bHeb 11:7
^fver 13,19,22;
5Mt 27:19

you find him, report to me, so that I too may go and worship him."

⁹After they had heard the king, they went on their way, and the star they had seen in the east¹ went ahead of them until it stopped over the place where the child was. ¹⁰When they saw the star, they were overjoyed. ¹¹On coming to the house, they saw the child with his mother Mary, and they bowed down and worshipped him.^f Then they opened their treasures and presented him with gifts^g of gold and of incense and of myrrh. ¹²And having been warned^h in a dreamⁱ not to go back to Herod, they returned to their country by another route.

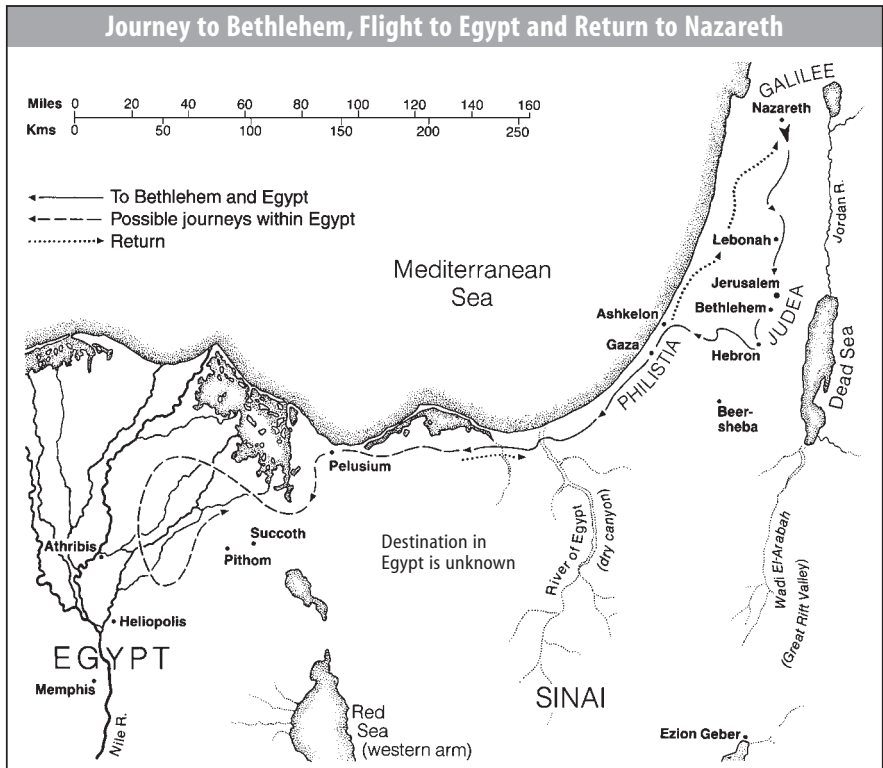
⁸4 Or Messiah ^h6 Micah 5:2 ¹9 Or seen when it rose

lem. *teachers of the law*. The Jewish scholars of the day, professionally trained in the development, teaching and application of OT law. Their authority was strictly human and traditional (see notes on Mk 2:16; Lk 5:17).

2:6 See Mic 5:2 and note.

2:11 *house*. Contrary to tradition, the Magi did not visit Jesus at the manger on the night of his birth as did the shepherds.

They came some months later and visited him as a "child" in his "house." *the child with his mother Mary*. Every time the child Jesus and his mother are mentioned together, he is mentioned first (vv. 11,13–14,20–21). *gold ... incense ... myrrh*. The three gifts perhaps gave rise to the legend that there were three "wise men." But the Bible does not indicate the number of the Magi, and they were almost certainly not kings. *myrrh*. See note on Ge 37:25.



The Baptism of Jesus

3:13–17pp — Mk 1:9–11; Lk 3:21,22; Jn 1:31–34

¹³Then Jesus came from Galilee to the Jordan to be baptized by John.^p ¹⁴But John tried to deter him, saying, “I need to be baptized by you, and do you come to me?”

¹⁵Jesus replied, “Let it be so now; it is proper for us to do this to fulfill all righteousness.” Then John consented.

¹⁶As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened,^q and he saw the Spirit of God^r descending like a dove and lighting on him. ¹⁷And a voice from heaven^s said, “This is my Son,^t whom I love; with him I am well pleased.”^u

3:13 p 5 Mt 3:1; S Mk 1:4

3:16 q Eze 1:1; Jn 1:51; Ac 7:56; 10:11; Rev 4:1; 19:11 r Isa 11:2; 42:1

3:17 s Dt 4:12; Mt 17:5; Jn 12:28 r Ps 2:7; Ac 13:33; Heb 1:1–5; 5:5; 2Pe 1:17,18 u Isa 42:1; Mt 12:18; 17:5; Mk 1:11; 9:7; Lk 3:22; 9:35; 2Pe 1:17

4:1 v Heb 4:15 w Ge 3:1–7

4:2 x Ex 34:28; 1Ki 19:8 4:3 y Ith 3:5 z S Mt 3:17; 14:33; 16:16;

The Temptation of Jesus

4:1–11pp — Mk 1:12,13; Lk 4:1–13


4 Then Jesus was led by the Spirit into the desert to be tempted^v by the devil.^w ²After fasting forty days and forty nights,^x he was hungry. ³The tempter^y came to him and said, “If you are the Son of God,^z tell these stones to become bread.”


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


⁵Then the devil took him to the holy


ⁿ4 Deut. 8:3


27:54; Mk 3:11; Lk 1:35; 22:70; Jn 1:34,49; 5:25; 11:27; 20:31; Ex 9:20; Ro 1:4; 1Jn 5:10–13,20; Rev 2:18 **4:4** d Dt 8:3; Jn 4:34

 **3:15** Jesus’ baptism marked the beginning of his Messianic ministry. There were several reasons for his baptism: 1. The first, mentioned here, was “to fulfill all righteousness.” His baptism indicated that he was consecrated to God and officially approved by him, as especially shown in the descent of the Holy Spirit (v. 16) and the words of the Father (v. 17; cf. Ps 2:7; Isa 42:1). All God’s righteous requirements for the Messiah were fully met in Jesus. 2. At Jesus’ baptism John publicly announced the arrival of the Messiah and the inception of his ministry (Jn 1:31–34). 3. By his baptism Jesus completely identified himself with humanity’s sin and failure (though he himself needed no repentance or cleansing from sin), becoming our substitute (2Co 5:21). 4. His baptism was an example to his followers.


 **3:16–17** All three persons of the Trinity are clearly seen here (see 28:19 and note).

 **3:16** *Spirit of God.* The Holy Spirit came upon Jesus not to overcome sin (for he was sinless), but to equip him (see note on Jdg 3:10) for his work as the divine-human Messiah. *like a dove.* Either in the form of a dove or in a descent like a dove. See also note on Mk 1:10.

 **3:17** *voice from heaven.* The voice (1) authenticated Jesus’ unique sonship and echoes Ps 2:7 (“This is my Son”), (2) identified Jesus with the suffering servant of Isa 42:1 (“whom I love”), and (3) offered the Father’s support of Jesus in his mission (“with him I am well pleased”). This word from the Father must have greatly encouraged Jesus at the very outset of his earthly ministry. *my Son.* See notes on 14:33; Jn 3:16. *I am well pleased.* The tense of the Greek verb used here is timeless. God has always been and always will be “well pleased” with his Son.

 **4:1–11** The significance of Jesus’ temptations, especially because they occurred at the outset of his public ministry, seems best understood in terms of the kind of Messiah he was to be. He would not accomplish his mission by using his supernatural power for his own needs (first temptation), by using his power to win a large following by miracles or magic (second temptation) or by compromising with Satan (third temptation). Jesus had no inward desire or inclination to sin, for these in themselves are sin (Mt 5:28). Because he was God he did not sin in any way, whether by actions or word or inner desire (see 2Co 5:21; Heb 7:26; 1Pe 2:22 and note; 1Jn 3:5). Yet Jesus’ temptation was real, not merely symbolic. He was “tempted in every way, just as we are—yet was without sin” (see Heb 4:15 and note). He was confronted by the tempter with a real opportunity to sin. Although Jesus was the Son of God, he defeated Satan by using a weapon that everyone has at their disposal: “the sword

of the Spirit, which is the word of God” (Eph 6:17). He met all three temptations with Scriptural truth (vv. 4,7,10) from Deuteronomy.

 **4:1** *led by the Spirit . . . to be tempted.* This testing of Jesus (the Greek verb translated “tempted” can also be rendered “tested”), which was divinely intended, has as its primary background Dt 8:1–5, from which Jesus also quotes in his first reply to the devil (see v. 4 and NIV text note). There Moses recalls how the Lord led the Israelites in the desert 40 years “to humble you and test you in order to know what was in your heart, whether or not you would keep his commands” (Dt 8:2). Here at the beginning of his ministry Jesus is subjected to a similar test and shows himself to be the true Israelite who lives “on every word that comes from the mouth of the LORD” (Dt 8:3). And whereas Adam failed the great test and plunged the whole race into sin (Ge 3), Jesus was faithful and thus demonstrated his qualification to become the Savior of all who receive him. It was, moreover, important that Jesus be tested/tempted as Israel and we are, so that he could become our “merciful and faithful high priest” (Heb 2:17; see note there) and thus be “able to help those who are being tempted” (Heb 2:18; see Heb 4:15–16). Finally, as the one who remained faithful in temptation he became 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

city^b and had him stand on the highest point of the temple. “If you are the Son of God,”^c 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.”^d

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

⁸Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor.

4:5 ^pNe 11:1; Da 9:24; Mt 27:53
4:6 -S ver 3
^dPs 91:11,12
4:7 ^dDt 6:16

4:10 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
^dDt 6:13
4:11 ^hJas 4:7 /Mt 26:53; Lk 22:43; Heb 1:14
4:12 /Mt 14:3
^kMk 1:14

⁹“All this I will give you,” he said, “if you will bow down and worship me.”

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

¹¹Then the devil left him,^h and angels came and attended him.ⁱ

Jesus Begins to Preach

¹²When Jesus heard that John had been put in prison,^j he returned to Galilee.^k
¹³Leaving Nazareth, he went and lived in Capernaum,^l which was by the lake in

^o6 Psalm 91:11,12 ^p7 Deut. 6:16
^q10 Deut. 6:13

4:13 ¹Mk 1:21; 9:33; Lk 4:23,31; Jn 2:12; 4:46,47

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

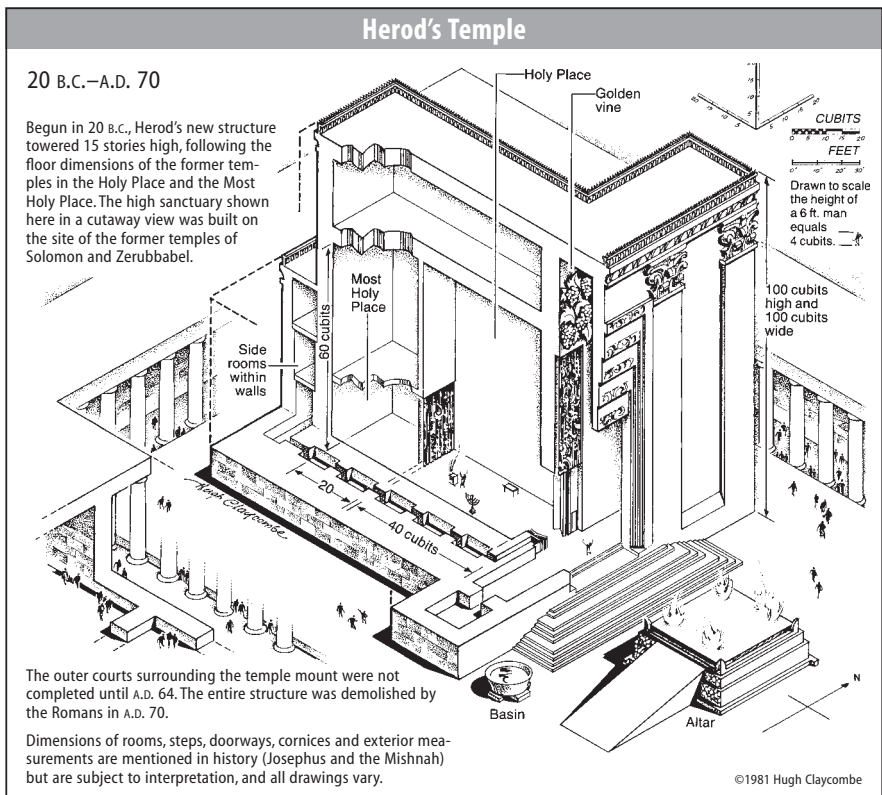
4:9 worship me. See note on Lk 4:7.

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



down. His disciples came to him, ²and he began to teach them, saying:

³“Blessed are the poor in spirit,
for theirs is the kingdom of
heaven.^f

⁴Blessed are those who mourn,
for they will be comforted.^g

⁵Blessed are the meek,
for they will inherit the earth.^h

⁶Blessed are those who hunger and
thirst for righteousness,
for they will be filled.ⁱ

⁷Blessed are the merciful,
for they will be shown mercy.^j

⁸Blessed are the pure in heart,^k
for they will see God.^l

⁹Blessed are the peacemakers,^m
for they will be called sons of
God.ⁿ

¹⁰Blessed are those who are persecuted
because of righteousness,^o
for theirs is the kingdom of
heaven.^p

¹¹“Blessed are you when people insult
you,^q persecute you and falsely say all
kinds of evil against you because of me.^r

5:3 ^rver 10,19;
S Mt 25:34
5:4 ^qIsa 61:2,3;
Rev 7:17
5:5 ^pPs 37:11;
Ro 4:13
5:6 ^fIsa 55:1,2
5:7 ⁱ5 Jas 2:13
5:8 ^gPs 24:3,4;
73:1 ^hPs 17:15;
42:2; Heb 12:14;
Rev 22:4
5:9 ^mJas 3:18;
S Ro 14:19
ⁿver 44,45;
S Ro 8:14
5:10 ^oS 1Pe 3:14
^pver 3,19;
S Mt 25:34
5:11 ^qIsa 51:7
^rS Jn 15:21

5:12 ^fPs 9:2;
Ac 5:41;
S 2Co 6:10;
12:10; Col 1:24;
Jas 1:2; 1Pe 1:6;
4:13,16
ⁱ2Ch 36:16;
Mt 23:31,37;
Ac 7:52;
1Th 2:15;
Heb 11:32-38
5:13 ^uMk 9:50;
Lk 14:34,35
5:14 ^vJn 8:12
5:15 ^wMk 4:21;

¹²Rejoice and be glad,^s because great is
your reward in heaven, for in the same way
they persecuted the prophets who
were before you.^t

Salt and Light

¹³“You are the salt of the earth. But if
the salt loses its saltiness, how can it be
made salty again? It is no longer good for
anything, except to be thrown out and
trampled by men.^u

¹⁴“You are the light of the world.^v A
city on a hill cannot be hidden. ¹⁵Neither
do people light a lamp and put it under a
bowl. Instead they put it on its stand, and
it gives light to everyone in the house.^w
¹⁶In the same way, let your light shine
before men,^x that they may see your
good deeds^y and praise^z your Father in
heaven.

The Fulfillment of the Law

¹⁷“Do not think that I have come to
abolish the Law or the Prophets; I have
not come to abolish them but to fulfill

Lk 8:16; 11:33 5:16 • 1Co 10:31; Php 1:11 • 5 Tit 2:14 • 5 Mt 9:8

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.

5:13 salt. Used for flavoring and preserving (cf. Mk 9:50 and note). *loses its saltiness.* Most of the salt used in Israel came from the Dead Sea and was full of impurities. This caused it to lose some of its flavor.

5:14 light of the world. Although Jesus himself fulfilled the mission of the Lord’s servant to be “a light for the Gentiles” (Isa 42:6; see also Lk 2:32 and notes on Isa 49:6; Lk 2:31), he expected his followers to carry on the work (see vv. 15–16; cf. Jn 8:12; Php 2:15 and notes).

5:15 lamp. In Jesus’ day people used small clay lamps that burned olive oil drawn up by a wick (see note on Ex 25:37). *bowl.* A bowl that held about eight quarts of ground meal or flour. **5:16 praise your Father.** Good deeds are not to be done in a public way for one’s own honor (“before men, to be seen by them,” 6:1) but for the glory of God (see 1Co 10:31; Php 1:11 and notes; 2:11). *Father in heaven.* Matthew uses the phrase “Father in heaven” or “heavenly Father” 17 times, Mark and Luke only once each, and John not at all.

5:17 the Law. The first five books of the OT, *the Prophets.* Not only the Latter Prophets—Isaiah, Jeremiah and Ezekiel, which we call Major Prophets, and the 12 Minor Prophets (lumped together by the Jews as “the Book of the Twelve”)—but also the Former Prophets (Joshua, Judges, Samuel and Kings). Taken together, “the Law” and “the Prophets” designated the entire OT, including the Writings, the third section of the Hebrew Bible. See 13:35, where Matthew introduces a quotation from the Writings (Ps 78:2) with “what was spoken through the prophet.” *fulfill.* Jesus fulfilled the Law in the sense that he gave it its full meaning. He emphasized its deep, underlying principles and total commitment to it rather than mere external acknowledgment and obedience.

themselves are not willing to lift a finger to move them.⁹

⁵“Everything they do is done for men to see:’ They make their phylacteries⁸ wide and the tassels on their garments⁸ long; ⁶they love the place of honor at banquets and the most important seats in the synagogues;’ ⁷they love to be greeted in the marketplaces and to have men call them ‘Rabbi.’^v

⁸“But you are not to be called ‘Rabbi,’ for you have only one Master and you are all brothers. ⁹And do not call anyone on earth ‘father,’ for you have one Father,^w and he is in heaven. ¹⁰Nor are you to be called ‘teacher,’ for you have one Teacher, the Christ.^t ¹¹The greatest among you

23:4 ^aLk 11:46; Ac 15:10; Gal 6:13
23:5 ^aMt 6:1,2,5, 16; ^bEx 13:9; Dt 6:8; ^cNu 15:38; Dt 22:12
23:6 ^aLk 11:43; 14:7; ^b20:46
23:7 ^aver 8; Mt 26:25,49; Mk 9:5; 10:51; Jn 1:38,49; 3:2, 26; 20:16
23:9 ^aMt 1:6; Mt 6:9; 7:11

23:11
^x5 Mk 9:35
23:12 ^v1Sa 2:8; Ps 18:27; Pr 3:34; Isa 57:15; Eze 21:26;

will be your servant.^x ¹²For whoever exalts himself will be humbled, and whoever humbles himself will be exalted.^y

¹³“Woe to you, teachers of the law and Pharisees, you hypocrites!^z You shut the kingdom of heaven in men’s faces. You yourselves do not enter, nor will you let those enter who are trying to.^{aa}

¹⁵“Woe to you, teachers of the law and Pharisees, you hypocrites! You travel

⁸5 That is, boxes containing Scripture verses, worn on forehead and arm ¹⁰ Or *Messiah*
¹¹13 Some manuscripts *to*. ¹⁴Woe to you, teachers of the law and Pharisees, you hypocrites! You devour widows’ houses and for a show make lengthy prayers. Therefore you will be punished more severely.

Lk 1:52; 14:11 **23:13** ^aver 15,23,25,27,29 ^aLk 11:52

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.

23:13–32 Seven woes pronounced by Jesus on the religious leaders (cf. the six woes in Lk 11:42–44,46–52; the six in Isa 5:8–25; and the five in Hab 2:6–20).

23:13 *hypocrites*. See vv. 15,23,25,27,29; see also note on 6:2. *shut the kingdom . . . in men’s faces*. See Lk 11:52 and note.

23:14 See NIV text note on v. 13.

23:15 Jesus does not criticize the Pharisees for their evangelistic zeal. He objects to its results. The converts became even more sons of hell (i.e., bound for hell) than their teachers.

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.

SADUCEES

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.

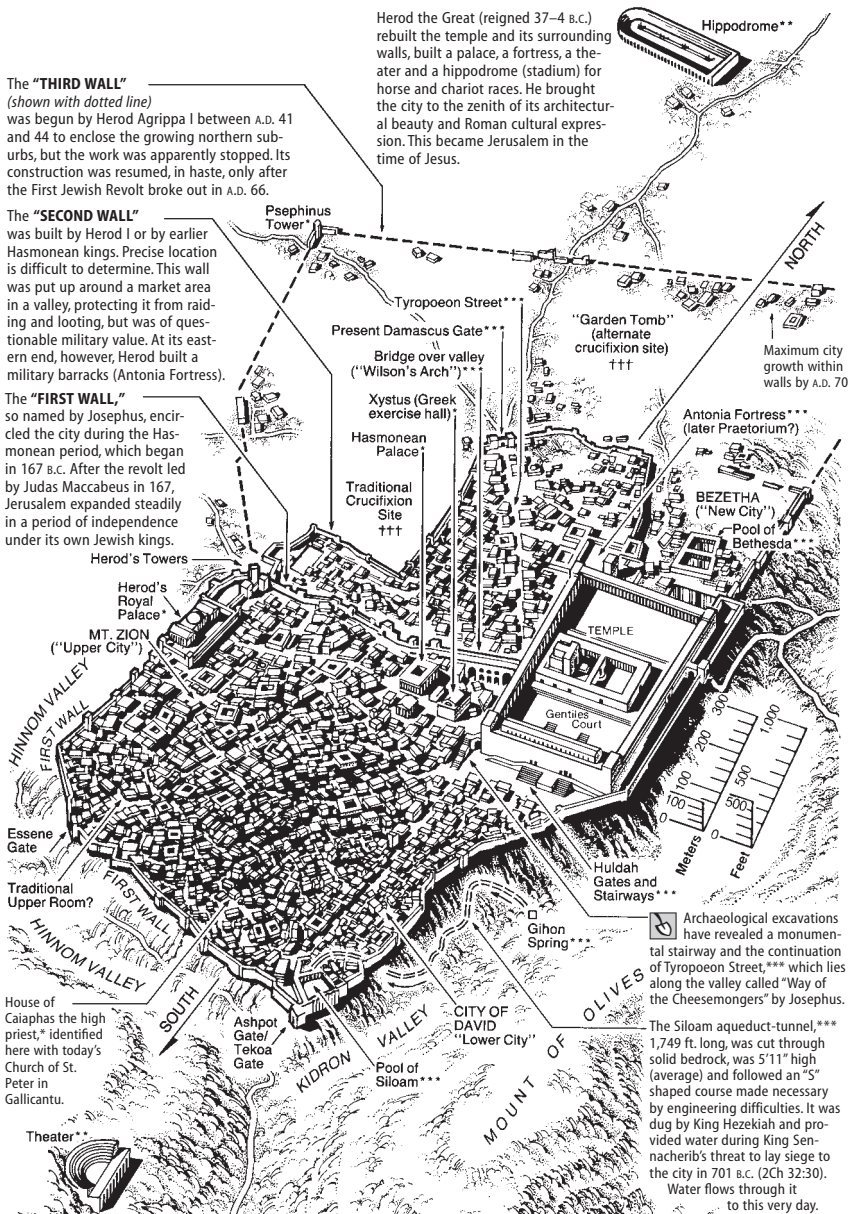
Jerusalem during the Ministry of Jesus

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 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.



Herod's Towers
Herod's Royal Palace
MT. ZION ("Upper City")
HINNOM VALLEY
FIRST WALL
Essene Gate
Traditional Upper Room?
HINNOM VALLEY
House of Caiaphas the high priest, identified here with today's Church of St. Peter in Gallicantu.
Theater**

Psephinus Tower
Tyropoeon Street**
Present Damascus Gate**
Bridge over valley ("Wilson's Arch")***
Xystus (Greek exercise hall)
Hasmonean Palace
Traditional Crucifixion Site †††

Hippodrome**
"Garden Tomb" (alternate crucifixion site) †††
Maximum city growth within walls by A.D. 70
NORTH

Antonia Fortress** (later Praetorium?)
BEZETHA ("New City")
Pool of Bethesda**
TEMPLE
Gentile Court
Huldah Gates and Stairways**
Gihon Spring**

KIDRON VALLEY
Pool of Siloam***
CITY OF DAVID "Lower City"
MOUNT OF OLIVES
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; 1 Co 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 1 Ch 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; 1 Ti 5:23

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

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Anger 1 Ch 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; 1 Sa 10:1; 12:3; 16:1, 13; 26:9; 1 Ki 19:16; 2 Ch 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; 2 Co 1:21; Jas 5:14

Antichrist 2 Th 2:3–12; 1 Jn 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; 1 Co 9:15; 12:28; 15:8; 2 Co 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; 1 Sa 4:5, 7, 10; 2 Sa 6:7; 1 Ki 8:1–6; 8:9; 1 Ch 13:10, 14; 13:9–10; 15:2; 2 Ch 35:3

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

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B

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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; 1 Co 12:13; Tit 3:5

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God Ge 42:28; Ex 16:3; Ru 1:13, 20–21; 2 Ki 3:10; Job 35:12–13; Ps 88:6; Pr 19:3; Ecc 5:19–20; Jer 2:29; 4:10

Others Ge 16:5; Jdg 19:25; 20:6; 1 Ki 17:18, 20; Hos 4:4

Blameless 2 Sa 22:24; Ps 26:1; 84:11; 101:2; Pr 20:7; Tit 1:6

Blasphemy Ex 20:7; Lev 24:13–23; Mt 9:1–8; 26:57–67; Mk 3:20–30

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C

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Children (importance) Ge 19:31–32; Ex 21:22–23; Dt 25:11–12; Ru 4:14–15; 1 Ch 2:32; Job 42:12–13; Ps 127:3–5; Jer 16:2; Mk 10:13; Lk 18:15

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Index to Notes

All entries are words or concepts in the study notes, charts, essays and book introductions, *not* in the NIV text. For references to key words in the text, consult either the Index to Subjects or the Concordance. For location of geographical names, check both the Index to Maps and the Index to Color Maps.

A

AARON

anointing of

Ps 133:2

death of

Nu 20:26–28; Nu 20:29

family of

Ex 6:13; Ex 6:20

and golden calf

Ex 32:4; Ex 32:24

as Moses' representative

Ex 7:1–2; Ex 7:19

priesthood of

Ex 24:1; 1Sa 2:30; 1Ch 6:1–3; Eze 44:15; Heb 7:11

ABADDON

Job 26:6; Rev 9:11

ABANA RIVER

2Ki 5:12

ABEDNEGO

Da 1:7; Heb 11:34

ABEL

Ge 4:2; Ge 4:3–4; Ge 4:10; Job 16:18; Heb 11:4; Heb 12:23; Heb 12:24

ABIATHAR

1Sa 2:31; 1Sa 22:20; 1Sa 28:6; 2Sa 8:17; 1Ki 2:28; 1Ki 4:4; 1Ch 6:8; 1Ch 16:39; 1Ch 24:3; Mk 2:26

ABIEZER

Jdg 8:2

ABIEZRITE

Jdg 6:11

ABIGAIL

1Sa 25:2–44; 2Sa 17:25; Pr 11:22

ABIHAIL

Nu 3:35

ABIHU

Ex 24:1; 1Ch 24:2; Ac 5:1

ABIJAH (head of priestly division)

1Ch 24:10; Lk 1:5

ABIJAH (son of Jeroboam)

1Ki 14:1; 1Ki 14:12; 1Ki 14:13; 1Ki 14:14

ABIJAH (son of Rehoboam)

1Ki 12:21; 1Ki 12:24; 1Ki 15:2; 1Ki 15:15; 1Ki 15:19; 1Ki 15:26; 2Ch

11:23; 2Ch 16:1; 2Ch 28:6; 2Ch 28:24–35

ABIMELECH

Ge 20:2; Ge 26:1; Jdg 8:31; Jdg 9:1–57

ABINADAB (keeper of ark)

1Sa 7:1; 2Sa 6:3; 1Ch 13:7

ABINADAB (one of Jesse's sons)

1Sa 16:8

ABIRAM

Nu 16:12

ABISHAG

1Ki 1:3; 1Ki 2:17

ABISHAI

1Sa 26:6; 1Ch 2:10–17

ABISHALOM

1Ki 15:2

ABNER

1Sa 20:25; 1Sa 26:5

ABORTION

Ps 139:13–16; Ps 139:15; Jer 1:5

ABRAHAM

his call

Ac 7:2

and the church

Gal 6:16

and circumcision

Ge 17:10; Jn 7:22; Ro 4:11

and descendants

Ge 12:11; Ge 13:16; Ge 15:5; Ge 17:6; Lk 19:9; Ro 4:12,13; Gal 3:7; Heb 2:16

and eternity

Lk 16:22; Lk 16:23

and faith

Ge 12:4; Ge 15:6; Ge 17:1; Ro 4:1; Heb 11:8; Heb 11:19; Heb 12:23; Jas 2:21

friend of God

Ge 18:17

and God's covenant promises

Ge 12:2–3; 1Ki 2:4; 1Ki 3:8; Mic 7:20; Zec 2:11; Ro 9:4; Ro 15:8; 1Co 7:14; Gal 3:19; Heb 6:13; Heb 6:18; “Major Covenants in the Old Testament,” 18

and Jesus

Jn 8:53; Jn 8:56; Ac 3:22–26

meaning of name

Ge 17:5

and Melchizedek

Heb 7:3; Heb 7:4

his obedience

Ge 12:4; Ge 17:9; Ge 26:5

his wealth

Ge 13:2,9; Ge 14:14; Ge 15:1

ABRAHAMIC COVENANT

Ge 12:2–3; Ge 17:2; Ge 17:6–11;

“Major Covenants in the Old Testament,” 18

ABRAHAM. See ABRAHAM

ABSALOM

2Sa 3:3; 2Sa 13:1–39; 1Ki 15:2; 2Ch 11:20

ABSTINENCE

from alcoholic beverages

Nu 6:4; Jer 35:6; Lk 1:15

from food sacrificed to idols

Ac 15:20; 1Co 8:1; 1Co 8:7; 1Co 8:9; 1Co 8:11; 1Co 8:13

from sexual relations

Ex 19:15

ABYSS

Lk 8:31; Rev 9:1; Rev 11:7

ACACIA WOOD

Ex 25:5; Isa 41:19

ACBOR

2Ki 22:12

ACCOUNTABILITY

Ge 2:9; Isa 7:15

ACCUSER. See also SATAN

Job 1:6; Job 1:8; Job 1:9; Job 1:12; Job 19:6

ACHAIA

Ac 18:11; Ac 18:12; Ac 18:27; 1Co 16:15; 2Co 1:1; Php 4:15; 1Th 1:7

ACHAN

Jos 7:1–26; 1Ch 2:7; Ac 5:1

ACHAR

1Ch 2:7

ACHISH

1Sa 27:2; 1Sa 27:12; 1Sa 29:6; 1Ki 2:39; Ne 11:28

ACHOR. See VALLEY: of Achor

Concordance

Word or block entries marked with an asterisk (*) list every verse in the Bible in which the word appears. Words in parentheses after an entry remind the reader to check other forms of that word in locating a passage.

ABARON

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 (ABHORRS)

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

ABHORRS (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 32:4-6; 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 *a* *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 abundantly
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 2: 24 To him who is *a* to keep you
Rev 5: 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.
11: 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).

ABSENT

Col 2: 5 though I *a* from you in body,

ABSOLUTE*

1Ti 5: 2 women as sisters, with *a* purity.

ABSTAIN (ABSTAINS)

Ex 19: 15 *a* from sexual relations."

Nu 6: 3 he must *a* from wine and other